



QUARTERLY | 3:18

# The blessings of **Salvation**

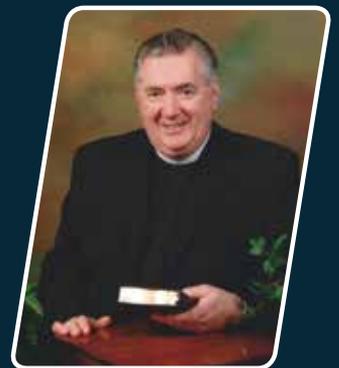
Retired Minister  
**Interview** –  
**Roy Stewart**



Bible Words  
**Election** –  
**Trevor Baxter**



**Web  
Report** –  
**Mark Megaw**



# Remembering **the Lord** on **Vacation**

**S**o the bags are packed, the tickets and passport are sorted, and you're ready for the off! It's that time of the year when for a week or two you escape from the busyness of life and work and get away to spend time with the family. However, while holidays are a time for "getting away from it all," they should never be seen as a means of getting away from our obligations and responsibilities as Christians or from spending time worshipping God. So while it is important to prepare the itinerary for our vacation, we should also prepare ahead for our worship of God while on holidays.

So how should we remember the Lord on vacation?

### **Firstly by Private Worship**

Even though we are on holidays, we must continue with our private devotions, our Bible readings, and times alone with God in prayer. That should mark us out on holiday just as it should while at home. In fact, our private devotions on holidays can often be sweeter and more blessed than at home because we are away from the pressures of daily routines and have more time to spend with God in His Word and in His presence.

If you are a reader, then why not as well pack some good Christian books

and biographies to take with you and read while on holidays? Maybe a book you never got round to starting because things were so busy at home – why not pack it into the suitcase and take time to read it?

### **Secondly by Personal Witness**

Why not pack some gospel tracts and leaflets into your suitcase and have them on you as you travel about? If you are going to a country where English is not the

### **It is important to publically worship God on holiday on the Lord's Day ...**

first language, then why not enquire beforehand about getting gospel tracts in the local language?

Even while you are on your travels, pray that the Lord would give you opportunities to speak to others about Christ and the gospel. Many can testify that they have formed friendships with other holiday-makers and have used these friendships to witness for Christ.

### **Finally by Public Worship**

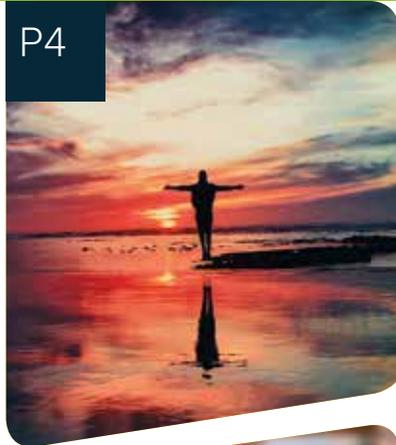
Before you set off, you should make enquiries

concerning local churches that you may be able to attend on the Lord's Day. It is important to publicly worship God on holiday on the Lord's Day, just as you would at home. However, I understand that, especially on the continent, it may not always be possible to find a suitable church to publicly worship in. If there is no suitable church, I would still encourage you to have a time with your family together, or with other families if you are holidaying with others, and come together in your room or somewhere in your accommodation and have a time of worship together on the Lord's Day.

In conclusion, "Remember the sabbath day, to keep it holy" is a command that must be observed not just at home but also on holiday, and so we should not engage in activities or go to places on holiday that we would not engage in or go to at home on the Lord's Day. The Sabbath is the Sabbath no matter where we are.



**Garth Wilson**  
is the minister of  
Sandown Road  
Free Presbyterian Church,  
Northern Ireland.



**P4**

**P18**

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

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# The Blessings of Salvation

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Let the Bible Speak is the radio ministry of the Free Presbyterian Church worldwide.  
[www.ltbs.tv](http://www.ltbs.tv), [www.ltbsradio.com](http://www.ltbsradio.com), [www.freepres.org](http://www.freepres.org)

## RECORDING SESSIONS

**N**ine LTBS programmes were recorded for television on the evenings of 11–13 April 2018 in our “church studio” at Lurgan FPC Sabbath school complex. The venue proved ideal in every way. Two upstairs side rooms housed the audio and video equipment, and a downstairs side room gave space for ministers waiting to preach and those with responsibility for ensuring everything ran according to script.

The complex provided seating for seventy to eighty, and members and friends from six of our congregations filled the pews to capacity for each recording session. We are deeply indebted to all who made such a huge effort to be present; some came with their entire families.

With guest organists each night and a leader keeping everyone “in sync,” the singing of the Lord’s praise was hearty and heart-warming. The preaching of God’s Word was faithful and

challenging despite the “limitation” of time, and the need to have in mind another larger congregation besides the one present on the night.

Refreshments were available, and we thank most sincerely the ladies from Lurgan FPC who served them so willingly during breaks in recording. Our sincere thanks go to all who helped in any way.

Another set of recordings was held on the evenings of 28 and 29 June, continuing on the morning and afternoon of Saturday 30 June. Further dates are scheduled in September and November D.V.

When time slots are finalized for broadcasting, we will have them announced in local congregations.

Pray that the Word of the Lord will have free course and be glorified (2 Thessalonians 3:1).

### Leslie Curran

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



## Missionary Focus – Malvern

**P**ayer meetings were ongoing from the early 1970s. Rev. Ivan Foster had preached in the area, and souls had been saved. But it wasn’t until February 1978, forty years ago, that Rev. Frank McClelland preached at special meetings to mark the opening of a Free Presbyterian witness in Pennsylvania, USA. Situated about forty miles west of Philadelphia, Newtown Square became the place where twelve souls committed to worship Christ in a separated witness. Rev. John Greer filled the pulpit for six weeks in 1979, and in 1983 the prayers of the congregation were answered when he moved with his family from Sixmilecross to become their first ordained minister.

During his ministry the building was extended, and the Lord was pleased to greatly increase the fellowship. That increase was, in large part, due to Mr. Greer’s broadcasting sermons via the medium of radio. Under the banner



of Let the Bible Speak, the gospel sounded forth. There are many in the church today who testify of first hearing an Ulster preacher exalting Christ on the radio. Many came to sit under the Word in person, and the Lord was pleased to increase the work of His hands.

Such was the increase that the Newtown Square premises were not sufficient to house the church. In 1993 the Lord was pleased to place a former Lutheran church building into the hands of the church, which then relocated to its present home in Malvern. Mr. Greer was called to his home congregation in Ballymena in 2000, and Dr. Mark Allison became the minister, serving faithfully until 2016.

Given the importance of radio broadcasting, the congregation is still committed to announcing Christ over the airwaves. I became the minister in April 2017, and we broadcast via two stations. One station covers the Philadelphia area, and the other the area around York and Lancaster. Philadelphia is a large city with a strong Roman Catholic population. The Lancaster area has a large Mennonite

population, but many in the area are liberal Christians or secular unbelievers.

The Lord has been pleased to bless His work in the past year. We have been blessed by some new families attending and committing to the work. We look for God to do a work in the Malvern area, praying that He would save souls. We are also planning to hold an election for elders in the autumn. We certainly covet prayer for this important step in the progress of the Lord’s work.

Forty years of witness have passed. It is our desire that “one generation shall praise [God’s] works to another, and shall declare [His] mighty acts” (Psalm 145:4).



**Stephen Pollock**  
*is the minister of Malvern Free Presbyterian Church, Pennsylvania, USA.*



**LTBS 2017 Accounts**

Income	£	Expenditure	£
Balance @ 01/01/17	511285.85	Purchases (CDs etc)	490.22
Church Donations	30821.60	Broadcasts Africa, India, USA	21359.40
Church Deputations	14014.35	London	12999.96
Church Donations (Broadcasts)	4680.00	Irish Republic	13002.02
N. Ireland Broadcasts	14063.61	Nepal	32300.00
Nepal LTBS Radio Ministry	250.00	N. Ireland Stations	10500.00
Bi-Monthly Covenant Donations	985.00	Liberia Radio	2452.67
Gift Aid Donations	17439.00	Kenya Radio	794.71
Other Gifts	16219.89	Telephone & Broadband	1343.86
Quarterly Magazine Gifts	692.30	Stationery/Postage	1955.40
Sales—Calendars	2790.00	Electricity	47.43
Monthly CDs	2521.94	Equipment & Maintenance	3812.60
A New Beginning	378.46	Insurance (Radio Studio)	194.75
Books/Literature	139.46	Presbytery Central Fund	2000.00
Postage	39.34	LTBS Quarterly Magazine	9374.00
Debtors Adjustment	136.41	Xero Accounts Package	264.00
Inland Revenue—Gift Aid	16958.69	New Beginnings	0.00
LTBS Studio Project	540.00	Rev. Curran—Wages & Expenses	29136.98
Interest	5940.73	—Tax & NIC	3001.48
Legacies	5000.00	Bank Charges	136.12
		Accountancy Fees	480.00
		TV. Studio Project Expenses	10092.25
		Gratuities	1790.00
		Gift: Rev. S. Pollock	500.00
		Balance @ 30/06/17	487741.28
	645769.13		645769.13

Treasurer's contact details:  
 Rev. Andrew Patterson,  
 5 Carginagh Road, Kilkeel, Co. Down BT34 4NE

**LTBS 2017 Church Contributions**

Ballymena	£12454.80*	Castlederg	£800.00
Randalstown	£8873.50	Tyndale Memorial	£700.00
Tandragee	£5993.25	Annalong	£550.00
Armagh	£4330.00	Kesh	£540.00*
Coleraine	£4022.06*	Toronto	£500.00
Ballymoney	£3730.00	Markethill	£469.92
Lurgan	£3371.00	Garvagh	£390.00
Martyrs Memorial	£2975.00	Sixmilecross	£310.00
Omagh	£2857.61*	Mulvin	£300.00
Clogher Valley	£2850.00*	Ardarragh	£290.00
Rasharkin	£2765.00	Convoy	£280.00
Dungannon	£2675.50*	Lisburn	£250.00
Portlengone	£2600.00*	Liverpool	£250.00
Portadown	£2432.42*	Mount Merrion	£230.00
Cloughmills	£2286.50	Carrickfergus	£220.00
Bangor	£2124.00	Donaghadee	£200.00
Crossgar	£2050.00	Gilford	£200.00
Dromore	£2019.00	Bushmills	£200.00
Tullyvallen	£1950.00*	Portavogie	£150.00
Mourne	£1698.03*	Merthyr Tydfil	£150.00
Moneyslane	£1547.03	Carryduff	£145.00
Sandown Road	£1540.00	John Knox	£142.00
Londonderry	£1535.00	Rutherglen	£100.00
Enniskillen	£1416.00*	Dunmurry	£100.00
Comber	£1349.30		
Cookstown	£1300.00		
Newtownabbey	£1052.00		
Antrim	£1000.00		
Magherafelt	£900.00		
Banbridge	£842.00		

\*Includes sponsorship of weekly broadcasts.

Thank you to the anonymous giver who sent £1900.00



**But my God shall supply all your need according to his riches in glory by Christ Jesus.**

Philippians 4:19



**WEB REPORT**

Since its inception, LTBS has been primarily concerned with spreading the gospel. The previous LTBS website was no different; it was used principally to facilitate listeners by allowing them to download, use, and listen to the radio broadcasts.

However, in 2017 the LTBS Committee decided the website should be extended, resulting in a new website being released in January 2018. This extension had to showcase the different aspects of the work, keeping the faithful supporters up to date while also trying to engage a new generation in this vitally important work. Various sections were added, including Ministries, Media, and Latest News, in order to give the new website a twofold purpose.

**Informational**

To keep everyone informed on the progress of our ongoing projects, the website now has pages for Radio, Magazine, TV, and Latest News.

In those pages you will find the latest information in text, video, and audio on the work of the radio broadcasts. You can download the quarterly magazines or you can watch the latest TV recordings and monitor the progress of the TV ministry.

**Evangelistic**

Along with being informational, the website also had to be evangelistic. So all the programmes that are on our SermonAudio and YouTube accounts are now in the audio and video pages. These, along with an online Bible and a daily devotional in both text and audio format, mean the website can continue to “Let the Bible Speak” online.

**Along with being informational, the website also had to be evangelistic.**

Visit us, follow us, sign up to the newsletter or daily devotional emails, and keep up to date.



**Mark Megaw**  
 is a member of the LTBS Committee and an elder in Ardarragh Free Presbyterian Church.

# I am Justified

Last year was the five hundredth anniversary of Luther's nailing of his Ninety-Five Theses to the church door at Wittenberg, and in that year there was much said and written about the doctrine of justification, because as Luther himself said, "Justification is the article where the church stand or falls." There was much written to define what justification is, and we heard and read how justification is really a legal act of God's free grace whereby the sinner is declared righteous in the sight of a holy God. We will not go over that ground again. What I want you to see now are the benefits or blessings of justification. I want you to see what it means to you if you can say, "I am justified." And you need to be able to say that! This is not just something academic or theoretical. On this matter rests your soul's eternal destiny. And we can do no better than to turn to what Paul says in Romans 5, because here he sets out what it means that "I am justified."

## We Have Peace with God

First of all, if I am justified, I will have peace with God. Romans 5:1 says, "Therefore being justified by faith,

**The peace "of God" is that inner tranquillity which God gives to the Christian, even when things are hard. But peace "with God" is that peace which marks the end of our hostility toward God and of His hostility toward us.**

we have peace with God through our Lord Jesus Christ." Peace "with God" is very different from the peace "of God" in Philippians 4:7. The peace "of God" is that inner tranquillity which God gives to the Christian, even when things are hard. But

peace "with God" is that peace which marks the end of our hostility toward God and of His hostility toward us. And there is a natural hostility because of sin. The people of this world are at war with God. The Bible says that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Sin has brought separation between God and the sinner, but justification brings reconciliation. The greatest reconciliation we can have is reconciliation with God.

## We Have a Privilege of Access

Secondly, we have the privilege of access to the grace of God. In Romans 5:2 Paul says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Here the reference is to that ability Christ gives to the justified to come intimately close to Him and His grace. For most Jews and Gentiles, access directly to God was unheard

of; only the high priest could enter the holy of holies once a year and access God directly. Now, through Christ, all those that have been justified have unlimited access to standing in grace. The word "access" can also mean introduction. Christ is the "introducer" of man to salvation. So this is only the start of the blessing. A whole new world commences as a man is justified by faith, and as time passes, more and more of God's plans and promises are unveiled before the wondering eyes of the believer.

## We Have a Prospect of Glory

Thirdly there is the prospect of glory. Verse 2 says, "And rejoice in hope of the glory of God." Justification by faith is also the basis for our confidence in a glorious end for us. It gives us access to a wonderful grace, but there is also the wonder of how it will end. It will end in future glory! The word "rejoice" there is a word that can also mean boast, exult, or be jubilant. This rejoicing is what those who are justified can experience because they have the hope of the glory of God. And the hope is not an uncertain thing. Hope in the Bible is a settled hope. The justified will be restored to moral perfection and the glory that Adam lost.

## We Have a Promise for Trouble

Fourthly, we have a promise for trouble. Paul says in

verses 3–4, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope." Because the justified are now reconciled to God and have a hope of glory, tribulation and trial are no longer meaningless and unending. We know that God has a purpose and that all things work together for good to them that love God. Justification gives the believer the certain hope of entrance to glory, but it also gives confident hope in the present.

## We Have the Pleasure of Love

Then justification produces the pleasure of love, because God loves the justified. In verses 6 to 8 Paul deals with that love that put our Saviour on the cross, and he concludes by saying, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." If God had not set His love on us, where would we be? And this is love that will last through all eternity.

## We Have Preservation from Wrath

One more thing: justification produces preservation from wrath. Verse 9 says, "Much more then, being now justified by his blood, we shall be saved from wrath through him." This is a magnificent benefit considering the

hopelessness that was presented in 1:18–3:20. God's wrath was upon every person, but then Christ died for man. Christ Himself saves the justified from wrath. And that is why you need to be able to say, "I am justified." Because if you can't, the wrath of God abides on you!

**God's wrath was upon every person, but then Christ died for man. Christ Himself saves the justified from wrath.**



**Gordon Dane**  
is minister of Crossgar Free Presbyterian Church, Northern Ireland, and will be taking up the role of Moderator of Presbytery in September.

# I am Free



**T**he apostle Paul, writing to God's people in Ephesus, offered praise to God for the spiritual blessings of salvation with these words: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). Paul went on to list the blessings of salvation, and one of the blessings he highlighted brings us to consider the blessing of spiritual freedom. We have redemption through His blood. Christ by the shedding of His blood paid the price to redeem His people from spiritual bondage. In Christ we obtain freedom from sin, Satan, and self, and we have freedom to worship and serve God. When we ponder the teaching of God's Word upon the blessing of spiritual freedom, we need to understand the following things.

## The need for spiritual freedom

The Word of God reveals that as sinners by nature, we are in spiritual bondage to sin,

Satan, and self. Paul writing to Timothy in 2 Timothy 2:26 described the unconverted as being in the snare of the devil, taken captive by him at his will. In 2 Corinthians 4:4 we learn that "the god of this world," a reference to Satan, has blinded the minds of them which believe not.

## Christ by the shedding of His blood paid the price to redeem His people from spiritual bondage.

The Lord Jesus in John 8 spoke of the need of spiritual freedom to the unbelieving Jews, who protested that they were never in political bondage and did not recognise that they were also in spiritual bondage, being of their father the devil and doing his lusts.

## The source of spiritual freedom

The Lord Jesus in John 8:36 said, "If the Son therefore

shall make you free, ye shall be free indeed." True spiritual freedom is found in Christ and His finished work. Christ lived the perfect life to provide for us a perfect righteousness, and at the cross He offered Himself as the Sacrifice for our sins, shedding His blood and enduring the wrath of God. He died and rose again. He has redeemed His people from the curse of the law, being made a curse for us (Galatians 3:13). When a sinner is brought to repent of sin and by faith receive Christ as Saviour, that sinner is delivered from the bondage of sin and brought into the glorious liberty of the children of God. Christ came to proclaim liberty to the captives and the opening of the prison to them that are bound.

## The blessings of spiritual freedom

We must understand that salvation brings spiritual freedom from sin that we might worship and serve God acceptably. In Romans 6:18 we read, "Being then made free from sin, ye became the

servants of righteousness." The spiritual freedom of the saved sinner means that I have freedom to worship God. The unsaved sinner has no access to God, no acceptance before God, and no fellowship with God, even though he may go through the outward form of worship. The child of God is accepted in the beloved and can come boldly to the throne of grace and has freedom to draw near to God, having boldness to enter into the holiest by the blood of Jesus. In prayer and praise and the reading, preaching, and hearing of God's Word in public and private, the believer can worship in spirit and in truth. The contrast is seen in Luke 18:9–14, when the Pharisee and the publican went into the temple to pray. The Pharisee prayed with himself, still in bondage to sin, Satan, and self, in bondage to self-righteousness. But the publican prayed, "God be merciful to me a sinner," and went away justified, with freedom to worship God.

Spiritual freedom also means I am free to serve God. The unsaved sinner serves self, sin, and Satan, but the child of God is free to serve God. In all we do we can serve the Lord. When Moses was sent by God to Pharaoh to bring Israel out of Egypt, the message he was to deliver to Pharaoh in God's name was, "Let my people go, that they may serve me." Saved

sinner are freed from the bondage of sin so they are free to serve God. When Saul of Tarsus was converted on the Damascus road, he was made free to serve God as

## ***The child of God is accepted in the beloved and can come boldly to the throne of grace and has freedom to draw near to God, having boldness to enter into the holiest by the blood of Jesus.***

a preacher and missionary. The man of Gadara was freed from the bondage of sin and was free to sit at Jesus' feet and then to go and tell his friends how great things Jesus had done for him. We serve God by serving others. In Colossians 3:22–24 Paul addressed Christian slaves. He reminded them that in obeying their earthly masters they were to do all things as unto the Lord and not unto men. The Lord would reward them as they served the Lord Christ. For every believer, whether at home, in the neighbourhood, in the workplace, or in the local church, we are free to serve God. We are responsible

and accountable for the exercising of our spiritual freedom to worship and serve God. We are free from sin's bondage and condemnation that we might be free to worship and serve God (Romans 6:13, 22). Someday we shall worship and serve God in glory (Revelation 7:9–10, 15). Have you experienced spiritual freedom, or are you still in bondage?



**John Woods**  
is minister of John Knox  
Free Presbyterian Church,  
Northern Ireland.

# I am Redeemed



**R**edemption is simply a biblical term that means deliverance by the payment of a ransom. As fallen creatures of Adam's race, by nature we are in bondage to sin, Satan, and the law; yet through the grace of Christ we are redeemed from all iniquity. By redemption there is freedom from bondage, there is the forgiveness of sins, and we are no longer under condemnation. Ephesians 1:7 says, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

## **The Only Source and Spring of Redemption: "In whom we have redemption"**

In order to have redemption there must be a Redeemer, and our Shorter Catechism sums it up in the answer to Question 21: "Who is the Redeemer of God's elect?" Answer: "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and

continueth to be, God and man in two distinct natures, and one person, forever." Thus the only source and spring of redemption is the Lord Jesus Christ. It was He and He alone of the blessed Trinity that was called to be the Redeemer of His people from all eternity. He and He alone was sent in the fulness of time to procure redemption for them. It was a

**Christ has paid eternal redemption for His people. God's elect are delivered out of the slavery and the guilt of sin and are brought into a state of salvation by the means and merit of the ransom paid by Christ on our behalf.**

position He had every right to take on, being their kinsman, and as He is God as well as man, He was entirely fit to redeem them.

## **The Only Price of Redemption: "Through his blood"**

The only price of the redemption of the soul is the precious blood of Jesus Christ, because His life is the ransom price – that is, Christ Himself – and neither is the redemption of the soul possible upon any other ground. It is solely by the blood sacrifice of Jesus Christ, the atonement made for sin, that Christ made on Calvary's cross. Therefore, the redemption of sinners flows from the atonement made by Jesus Christ. His precious blood is the only price of redemption because there has only ever been one man qualified to make an atonement, and that one man is the God-man. It is by or through the blood of Jesus Christ alone that atonement is made for the soul, because the blood of Christ is the blood of the impeccable,

incorruptible, incarnate God-man. Therefore, by virtue of the blood of Christ, as the people of God, we ought to stand in awe at being the very recipients/beneficiaries of something that cost the very life of Jesus Christ.

Christ has paid eternal redemption for His people. God's elect are delivered out of the slavery and the guilt of sin and are brought into a state of salvation by the means and merit of the ransom paid by Christ on our behalf. Their deliverance has been paid for in full and is now the possession of all true believers, as revealed in 1 Peter 1:18–19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

## **The Result of Redemption: "the forgiveness of sins"**

It would be wrong to say that the only result of redemption is "the forgiveness of sins," because we also obtain the hope of heaven, the aid and assistance of the Holy Spirit, grace to guide us and to support us in every trial, peace in death, and many more benefits and blessings that are given to us as a result of redemption. Nonetheless, "the forgiveness of sins" is of such importance that

Paul the apostle mentions it in Ephesians 1:7 and Colossians 1:14 rather than any other benefit. Jamieson Fausset Brown stated: *"This remission, being the explanation of redemption includes not only deliverance from sin's penalty, but from its pollution and enslaving power, and the reconciliation of an offended God, and a satisfaction unto a just God."*

## **The Only Basis and Ground of Redemption: "according to the riches of his grace"**

The only basis and ground upon which any sinner experiences redemption from sin is by God's grace. This is unmerited favour towards the undeserving,

**The only basis and ground upon which any sinner experiences redemption from sin is by God's grace.**

and it is freely given. God saves men through faith in Jesus Christ, and when a sinner is joined to Christ, the saving merit and power of Christ's blood are applied to his or her soul. Such are the great riches given at Christ's expense. 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."

Therefore, reader, I ask you this question: are you redeemed? Are you washed in the blood of Christ? I put this question to you, because it is only when you have sought Christ and are joined to Him by faith that you can say of yourself, "I am redeemed, redeemed by the precious blood of Christ!" Christ died, and God accepted the blood of Christ; therefore He cannot reject the sinner who pleads that blood, because the Father said, "This is my beloved Son, in whom I am well pleased." Hence, the redeemed of God can say, "This is my beloved Saviour, in whom I am well pleased."

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:7)



**Brian Lorimer**  
is minister of Cloughmills  
Free Presbyterian Church,  
Northern Ireland.



# I am Adopted

**A** central truth of God's purpose in salvation is the grace of adoption. Paul tells us God has "predestinated us unto the adoption of children by Jesus Christ to himself" (Ephesians 1:5). This high privilege of adoption, marked out for us in eternity, could only be effected through Jesus Christ. When He came in the flesh and purchased our redemption it was "that we might receive the adoption of sons" (Galatians 4:5). While the full enjoyment of all its privileges will be the consummate glory of heaven (Revelation 21:5-7), there are blessings to be experienced on our journey heavenward.

What then is adoption? The word means "to place as a son." It is an act of transfer into the family of God. We were strangers and foreigners in an alien family and now have acceptance in His family in the relation and privileges of sons. It is coming into a relationship with God as our heavenly Father through His saving

grace and power. Knowing God as our Father can only be on the basis of Christ's finished work and is affirmed by the indwelling of the Holy Spirit in our hearts.

An adopted child who is loved, but does not understand in terms of a court of law that he has been given the family name and so belongs to that family, must have at least one overriding fear: is this love for me ever going to be removed? Will there come a day when I will be placed outside this family? Those in God's family have a legal

**Knowing God as our Father can only be on the basis of Christ's finished work and is affirmed by the indwelling of the Holy Spirit in our hearts.**

right of sonship, since the legal privilege of adoption comes with receiving Jesus Christ. "As many as received him, to them gave he power [the right or authority] to become the sons of God, even to them that believe on his name" (John 1:12). There is a sonship conferred upon us when we believe on Christ and know union and communion with Him. Only through Him have we the right of sonship in the family of God. God brings many sons to glory through giving up His own Son to the cross that we might receive the adoption of sons. The deed of adoption is sealed with the blood He shed and can no more be changed than God can change. He will never disown us as His own redeemed ones. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

God never adopts children into His family without making them heirs. Heirship follows from sonship. "And

if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:17). We are heirs of an inheritance incorruptible and undefiled that fadeth not away. As heirs of God, the promise is "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7). As adopted sons and daughters of God, we are heirs primarily and essentially of His, but in what way do we possess this heirship? We are heirs together with Christ. The moment we believe on Jesus Christ, all that is in Him is deeded to us by virtue of our union with Him. As Mediator He is "appointed heir of all things" (Hebrews 1:2), and He will not come to His inheritance as Messiah and Redeemer without all of His co-heirs. A co-heir with God's eternal and well-

**The God who had a controversy with us as sinners that would have put us in hell has opened His heart and His home and made us co-heirs with His Son.**

beloved Son! The God who had a controversy with us as sinners that would have put us in hell has opened His heart and His home and

made us co-heirs with His Son. This guarantees that our inheritance is indisputable and unchangeable. He cannot disinherit us as His heirs. We will share and enjoy it all with Christ.

We must ask the Lord to help us now to appreciate such a privilege as this, for we are lost in wonder at the glory of it. That is why He sends the Spirit of adoption into our hearts, enabling us to say that God is our Father and helping us to realise the blessing of His fatherly love. As adopted children, we have Christ not only as a co-heir but also as our elder Brother. As such we have a share in the kingdom of God with Him. Here is another glorious privilege: membership in the one family of which He is the elder Brother. It is after the resurrection that the Lord speaks of this relationship by which He identifies His own. In speaking to Mary He said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). In the great accounting day He will own all in God's family and do so as their elder Brother: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). In that day He will own us as the members of His family. We are not brethren because we have

been elevated to Godhood; rather, it is because of His condescension to manhood. The Lord Jesus owns us as brothers and sisters in all the intimacy of filial love. Live now in the consciousness of your adoption as children of God.

**We are heirs together with Christ. The moment we believe on Jesus Christ, all that is in Him is deeded to us by virtue of our union with Him.**



**Leslie Curran**  
is programme director of LTBS in Northern Ireland and convener of the LTBS Committee.



## Retired Minister Interview

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

I was born into a good home with caring parents. Although they were not Christians, I was sent to Sunday school and children’s meetings, where the Word of God was well sown in my heart. The world and its pleasures had a big influence in my life, and it wasn’t until I was in my late teens, when in employment, I met some Christian men who had good testimonies. On one occasion when I was working with a young man who had become a Christian, two other workmates began to argue about God’s salvation. I could not be bothered even listening to their discussion but went a short distance from them and worked away. One of the young men quoted Genesis 6:3: “My spirit shall not always strive with man.” Another voice then spoke to me: “If you die as you are you will be in hell!” I trembled, and when

the young man finished his conversation, I asked him to repeat the verse, which he did. I was troubled for days from that moment. My friends invited me out that Saturday night, but I refused to go and went for a walk into the country. Sitting on a grass bank of a field on a beautiful September night, I,

### *The world and its pleasures had a big influence in my life ...*

as it were, suddenly awoke and asked the question, “Where did these hills that surround me come from? How does the sun rise and set everyday? Who made this world and controls it?” The only reasonable answer was God! That night in my bedroom I asked the Lord to save me. It was a short prayer, but effectual, for my life was transformed from that night on.

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

I was brought up in an Irish Presbyterian church, but the church I belonged to had a modernist minister. I knew if I stayed in that church I would be back in the world. A friend of mine took me to a Baptist church, where I had the privilege of sitting under the ministry of a good man and a great preacher, Pastor H. H. Orr. When Mr Orr left the church, I saw things starting to change in the Baptist denomination, plus my mind had changed in favour of the Presbyterian form of government. I then joined the Martyrs Memorial Church and was very happy there.

### “How were you called to the ministry?”

There are certain things I think are essential in the life of a believer before God calls that person to do His work in a full-time ministry. He must have a

testimony in his church, home, and community (Acts 16:1–2). The person going to serve the Lord must be active for the Lord. Before the Lord called me, I was busy doing tract work and door-to-door work along with some other brethren. We did thousands of homes in Belfast, but I started in my own area first. I was also giving my testimony and trying to preach. God spoke to me from His Word and from other Christian books and gave me the desire to serve Him.

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

When the work started in Cookstown there was not much to encourage the people. The wooden building in which the work started had been used by other churches, and now it was in Cookstown, and it was showing signs of wear and tear. But we are reminded with regard to the building of the spiritual house, Psalm 127:1, “Except the LORD build the house, they labour in vain that build it.” There were people in Cookstown who believed in prayer and who loved the Word of God and the cause for which we stood – to worship God in spirit and in truth and to stand aside from the apostasy of our day. God worked in that wooden building and in the permanent structure later on. As the gospel was preached, souls were led to Christ, homes were changed,

and society felt the benefit. Furthermore, God provided financially for our every need. We were able to erect and open a new building on the Sandholes Road in 1988, after moving from the old site on the Fountain Road. The site for the new building was a gift, and this was a great encouragement.

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

One amusing incident comes to mind. I remember going to visit an elderly lady in hospital who was related to a member of our congregation. During my conversation with her, she boldly exclaimed, “I had four ministers visit me today, Mr Stewart, and all, but not one of them has done me any good.” Thankfully, the lady came out of hospital and lived for some years.

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

The work in Cookstown commenced in January 1973 with one service on the Sabbath afternoon. I was placed as a student in Cookstown on the last Sunday of November 1973. In the morning service my subject was “Jesus Only,” and in the evening, “Only Jesus.” This was the theme of my preaching before I went to Cookstown and in the thirty-three and half years I was there, and it is still my theme – Jesus Christ and Him crucified. The greatest

## *The greatest of preachers are those who can speak well of Christ and His redemption and who are not ashamed of the gospel of Christ.*

of preachers are those who can speak well of Christ and His redemption and who are not ashamed of the gospel of Christ. Furthermore, such men will have no fellowship with those who would defame the gospel or deny the Christ of the Bible. Paul said in Philippians 1:17 that he was set (or appointed) for the defence of the gospel. So is everyone who is called of God. Remember, one day we all must give an account of our lives and ministry. May we give a good account and hear the “Well done” of God.



**Roy Stewart**  
is retired from the pastorate, having ministered in Cookstown Free Presbyterian Church, Northern Ireland.

# Advice on Helping You Let the Bible Speak – To Children

## PART 3



### Bringing Children Unto the Lord

Scripture Reading: Mark 10:13–16

In this passage we read an account of children meeting the Saviour. Scripture very clearly teaches the importance of children, the fact that they can be saved, and the responsibility of God's people to teach biblical truth to children. Note the following lessons that we can glean from our Scripture reading:

#### 1 – The Privilege of the Children's Worker

*"They brought young children to him" (v. 13)*

We are engaged in the great work of bringing young children to the Saviour. In

**We are engaged in the great work of bringing young children to the Saviour.**

what way could our time more profitably be spent? In each children's meeting, Sabbath school class, Bible club, or mission, we endeavour to bring children to the only Saviour of sinners, the Lord Jesus Christ. We can do this in two major ways:

a) We can present our Saviour and His work continually to the boys and girls who sit under our ministry. Each time we have a gathering of children, we have the privilege and the duty to tell them about their great need of a Saviour and the great Saviour who can meet their need.

b) We also bring the children to the Lord as we remember them in prayer. This is a part of the work that all can be engaged in. Perhaps you are not physically involved in a children's ministry. You can still bring children to the Lord in prayer, praying for them as they hear the Word and for the workers who are engaged in it.

#### 2 – The Prayer of the Children's Worker

*"that he should touch them" (v. 13)*

The desire of the people who brought their children to the Lord Jesus that day was that He would touch them. Surely that is still the desire and prayer of the children's worker today. As we pray, we need to be mindful that only the Lord can save; He alone can create interest and desire within the heart regarding spiritual matters; He alone can do a work of grace in the life of a child.

We are to be faithful in presenting the truth to the children, but we must bathe our efforts in prayer and look to the Lord for the increase.

#### 3 – The Problem Facing the Children's Worker

*"and his disciples rebuked those that brought them" (v. 13)*

Those that brought the children to the Saviour that day did so willingly and gladly. Yet when they tried to do what they desired,

they faced a problem that we are all too familiar with – discouragement.

We can face several types of discouragement in children's work:

#### - Discouragement from people

The disciples ought to have been the ones who were encouraging the people in their endeavours to bring their children to the Lord. Rather than helping this effort, they sought to oppose it. Sometimes we can be discouraged when it seems that children's work is regarded as a ministry of "lesser" importance than that of adult ministry. Perhaps a person will comment upon a child's profession of faith, "Sure, they're only a child!" C. H. Spurgeon was a great advocate for preaching for a child's conversion and training them to grow spiritually in the Lord. In one of his booklets he writes,

*This work is so profitable. Train up a child, and he may have fifty years of holy service before him! We are glad to welcome those who come into the vineyard at the eleventh hour, but they have hardly taken their pruning-hook and their spade before the sun goes down, and their short day's work is ended! The time spent in training the late convert is greater than the space reserved for his actual service. But take a child-convert and teach him well, and as early piety often becomes eminent piety, and*

***It is thrilling to know that the Lord saves boys and girls.***

*that eminent piety may have a stretch of years before it in which God may be glorified and others may be blessed, such work is profitable in a high degree.*

#### - Discouragement from the children

Not all children want to hear the gospel! Not all children want to sit attentively when someone is speaking at the front. Poor behaviour and disruption can be discouraging to the workers. Yet remember that even in such circumstances the Lord is able to move and win souls. I remember speaking at a particularly rowdy meeting one evening. At the end I felt as if nothing profitable had been done that night. The children were so distracted and unsettled, and I was rather upset. As I started to pack up my things at the end of the meeting, one of the workers came to me and said that a young boy wanted to speak to me about becoming a Christian. It is always worth the effort to share the gospel – even in difficult meetings!

#### - Discouragement from the enemy

At times in our ministry among the children, the enemy of souls will try to cause the worker to lose

heart and focus. "Too busy," he will cry. "No fruit for so long – it's not worth it." When such thoughts enter our minds, we must go straight to the One who has called us to such an important service and ask for a renewing of zeal and power in the work to keep on labouring faithfully for Him.

#### 4 – The Product of Children's Work

*"And he took them up in his arms, put his hands upon them, and blessed them." (v. 16)*

This is the wonderful end of children's work: that hearts of children will call upon the Lord to save them and that they will be taken up in His arms, they will know His hands upon their life, and that He will bless them. It is thrilling to know that the Lord saves boys and girls. We labour for this very reason:

*"That they might set their hope in God, and not forget the works of God, but keep his commandments" (Psalm 78:7).*

Keeping seeking to bring children unto the Lord.



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Church and editor of LTBS.

# Bible Words – Election

## Motto Text:

“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.” (Romans 11:36)

B. B. Warfield said of this text, “*This can only be said, in truth by a Calvinist.*” This is the epitome of what Calvinism is. Calvinism begins with God, continues with God, and ends with Him.

It was Martin Luther who said, “*Doctrine is heaven.*” True doctrine is a vital thing for us as we live our daily lives. Now, one of the great truths revealed in Scripture is the doctrine of election. What we know of it is clearly defined in the Bible. Calvin said, “*Scripture is the very voice of God.*”

The Word of God teaches that man is dead in his sins, and that being so, the remedy must come from outside of himself; a dead man cannot raise himself. If men are not “made alive,” it must be because God has not raised them.

This great truth of election must be approached with an open mind, an open heart, and above all else, an open Bible.

## The Definition of the Doctrine

What do we mean by

election? (See Ephesians 1:11)

God decides in His sovereign purpose all things that occur. “*From eternity God has foreordained ALL things which come to pass.*” (Boettner; see also the Westminster Confession of Faith, chapter 3, sections 3 and 7.)

The verb *elect* as used in Scripture has the sense of selecting or picking out (see John 15:16). This election is unconditional as opposed

***This great truth of election must be approached with an open mind, an open heart, and above all else, an open Bible.***

to conditional. Conditional election is one based on something in the person being elected, e. g., political election. God’s election, however, is entirely different, not based on anything in men.

All the major Protestant confessions taught it. For example, the Baptist Confession of 1689 states,

*Those of mankind who are predestined unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto.*

(See also the Westminster Confession of Faith chapters 8 and 10, plus the Thirty-Nine Articles of the Church of England.) Nothing in man causes God to choose; it is purely His sovereign choice (Ephesians 1:4; Romans 8:29; 1 Peter 1:2; 2 Peter 1:3; 2 Timothy 1:9).

Some may argue that this is not fair. If God owed men forgiveness of sin, then to save only some would be unjust, but God owes us nothing. He would have been just if He had saved no one (Matthew 20:15–16; Romans 9:18–23).

## The Demonstration of the Doctrine

The whole of Scripture is a story of unconditional election. God chose Abraham and his family, Israel the nation (Isaiah 41:8; Deuteronomy 7:7–8). God brought Abraham from Ur

and left others in darkness. That is election clearly demonstrated.

Why choose Jacob over Esau? Choosing the younger over the elder was contrary to Israel’s family law (Romans 9:11–13). Amos 3:2 declares, “You only have I known of all the families of the earth.”

In Acts 18:10 the Lord says to Paul, “I have much people in this city.” Not all, but a particular number. Note also Luke 4:25–27 and John 5:1–9. Why heal just the one? It is the sovereignty of God, election, divine choice.

## The Dynamic of the Doctrine

What a great comfort and assurance for the gospel preacher and faithful missionary to know that God has a people whom He will save, chosen in Christ from all eternity. This great doctrine spurs on the preacher. Our work is to proclaim Christ; God’s work is to save sinners.

God’s means is preaching the gospel (2 Thessalonians 2:13–14). There it is, means and all. Beloved, this great doctrine should inspire us all to work for the salvation of the lost. What a privilege to labour for Him! He is all in all.

**He is our everything,  
He is our ALL.**

There was once a nineteenth-century conductor named Apterall Tussling who conducted Beethoven’s Ninth Symphony in a wonderfully pleasing manner, and the

crowd gave him a standing ovation. He came out and bowed and went back behind the curtain and came back and bowed, and the crowd would not stop applauding, and finally he came out again once more. He suddenly turned to the orchestra and leaned forward and in a hoarse voice he said, “*Gentlemen, gentlemen, you are nothing and I am nothing, but Beethoven is everything.*” Of course he was wrong. But as you and I walk across this stage of life and receive the cheers and the applause of man, can we turn one to another and say, “You are nothing, I am nothing, but Jesus Christ is everything.”

Before we conclude this article, we must clearly state that although the Free Presbyterian Church holds strongly to the great Bible doctrine of election, indeed the whole of the Reformed faith, comprehended in what is termed Calvinism, we also believe and preach the wonderful free offer of the gospel. We must ever invite sinners to take “*of the offer of grace He doth proffer.*”

Jesus said Himself, “Come unto me,” and He told us to “compel them to come in.”

This is something we must always strive to do. Romans 10:13



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# Day by Day



**N**ow and again my daily routine takes me to a local pet store to buy supplies for a beloved rabbit in our lives. In the “small pet” aisle I am just a few feet from the hamster cages, where, out of the corner of my eye, I usually see one of those little “guys” running full-speed on a treadmill. (Did you know that a hamster can run about six miles on a wheel in one night?) While their crazy pace makes me smile, it also makes me think, “That’s what my life looks like!” Twenty-first-century life can be extremely busy, and sometimes its demands can bring us dangerously close to the edge. But it’s not the workload that will sink us, but trying to do it on our own steam. In other words, starting right into our day without acknowledging God, and trusting in ourselves to make it all happen. “*I can do this*” is what we’re really saying, but the Lord warns us clearly, “Without me ye can do nothing” (John 15:5).

Nothing! That’s a strong word. The Lord wants His people to ask for His strength in everything we do (especially in the things we think we can handle). If we fail to grasp this important truth and continue to get up and go on our own,

we’re going to be like the hamster on the treadmill. A lot of action, a lot of stress, but no progress. Mr. Spurgeon said it in four simple words: “*We need our God.*” As Christians, we believe this wholeheartedly in theory, but what about in practice? Isn’t it sad to think that we can live sometimes like we don’t need the Lord at all? When we understand our need, often through trial, we will learn how important it is to live each day depending on the Lord’s strength.

**Isn’t it sad to think that we can live sometimes like we don’t need the Lord at all?**

That’s what happened to Annie Hawks, who wrote “I Need Thee Every Hour.” Annie lived in New York in the late 1800s, and as a wife and mother of three children, she described how the Lord spoke to her one day while she was doing her housework: “*I was busy with my regular household tasks. Suddenly, I became so filled with the sense of nearness to*

*the Master that, wondering how one could live without Him, either in joy or pain, these words, ‘I need Thee every hour,’ were ushered into my mind, the thought at once taking possession of me.*”

In 1872, Annie wrote her well-known hymn which has been a comfort and inspiration to many Christians for over a century now. She wrote it at a time of great joy in her life, but it wasn’t until later in her life, at the death of her husband, that Annie really began to appreciate how important “one-hour-at-a-time” dependence on the Lord was. She said, “I did not understand at first why this hymn had touched the great throbbing heart of humanity. It was not until long after, when the shadow fell over my way, the shadow of a great loss, that I understood something of the comforting power in the words which I had been permitted to give out to others in my hour of sweet serenity and peace.”

**I need Thee every hour, in joy or pain;  
Come quickly and abide,  
or life is vain.**

With the Word of God and Annie’s hymn in our minds, we need to consider two things: we have no strength to succeed without Christ, but we can have strength to do “all things” with Christ. To illustrate our total need of Him, the Lord Jesus describes the relationship of branches to their vine. Branches can’t sustain themselves; they need food and water brought to them from the central trunk. “As the branch **cannot** bear fruit **of itself**, . . . no more can ye, except ye abide in me” (John 15:4). Can you see the hidden message in the boldfaced words in this verse? “Not of self.” Paul rejoiced in the outcome of this total dependence: “I can do all things through Christ which strengtheneth me” (Philippians 4:13). That last verb in the original denotes a present and continued act, as if Paul had said, “Through Christ, who is strengthening me, and does continually strengthen me; it is by His constant and renewed strength I am enabled to act in everything; I wholly depend upon Him for all my spiritual power.” There is so much daily strength available to us in Christ! That’s why David said that it was good that he had been afflicted, because “then” he learned this truth. We will not experience God’s wonderful power working in us, until finally we let go of our independence.

In the Sermon on the Mount, the Lord also teaches us to live each day as it comes: “Take therefore no thought for

the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” The original word for “evil” is *kakia* (evil things). Each day brings its *kakia*, its own set of challenges. How can we face these things on our own steam? Fanny Crosby said, “*I dare not take one step without Thine aid.*”

Swedish hymn writer Carolina Sandell-Berg captures the strength that comes from living day by day, hour by hour, even moment by moment with the Lord in her beautiful hymn, written in her twenties after witnessing the tragic drowning death of her beloved father.

**Day by day, and with each passing moment,  
Strength I find to meet my trials here;  
Trusting in my Father’s wise bestowment,  
I’ve no cause for worry or for fear.  
He whose heart is kind beyond all measure  
Gives unto each day what He deems best –  
Lovingly, its part of pain and pleasure,  
Mingling toil with peace and rest.**

When we start living out our moments with the Lord close at heart, we will make another glorious discovery: the more dependent we are on the Lord, the more we will witness firsthand the precision and perfection of His providence in the small details of our lives. That will kindle a flame in our hearts that will thrill us

like nothing else. We will see things clearly, not like when we’re empowering our own treadmill, where everything around us is a blur. How sad to go through life and miss the blessings of daily provision!

Proverbs 3:5 is probably one of the best-known verses in the Bible that tells us to acknowledge the Lord in everything. That’s a choice we need to make. It will not just happen without deliberate intention, and it will be worth the effort because it will greatly enrich our lives. So, when you wake up in the morning, and before you face a new day with its heavy load of burdens and business, don’t let your feet touch the ground until you commit your way unto the Lord. Be encouraged, for God promises that there is nothing you can’t do this day through the strength that Christ will give you. Nothing! Not one thing.



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

Schedule effective as of **JULY 2018**.

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

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

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Vancouver, BC KARI 550 AM... Sunday 9:30am  
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Prince George, BC 93.1 CFIS FM... Sunday 8:00am

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

Portage La Prairie, MB CFYR 920 AM... Sunday 8:00am

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

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

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Grenada, West Indies

Harbour Light 94.5 FM & Internet...

Monday - Friday 3.30am (AST)

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

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## England

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Access Manawatu 999 AM... Sunday 11.00am

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Donegal, Radio North Country 846 AM

Monday - Friday 9.30am Sunday 8.15pm

Monaghan, Radio Star Country 981 AM

Monday 10.00am & 3.00pm. Wednesday 3.00pm

## Northern Ireland

Ballymena, Seven FM... Sunday 9.00am

Coleraine, Q97.2 FM... Sunday 9.00am

Cookstown, Six FM 106/107 FM... Sunday 9.00am

Newry, Five FM 100.5 FM... Sunday 9.00am

Omagh, Q101.2 FM... Sunday 9.00am

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