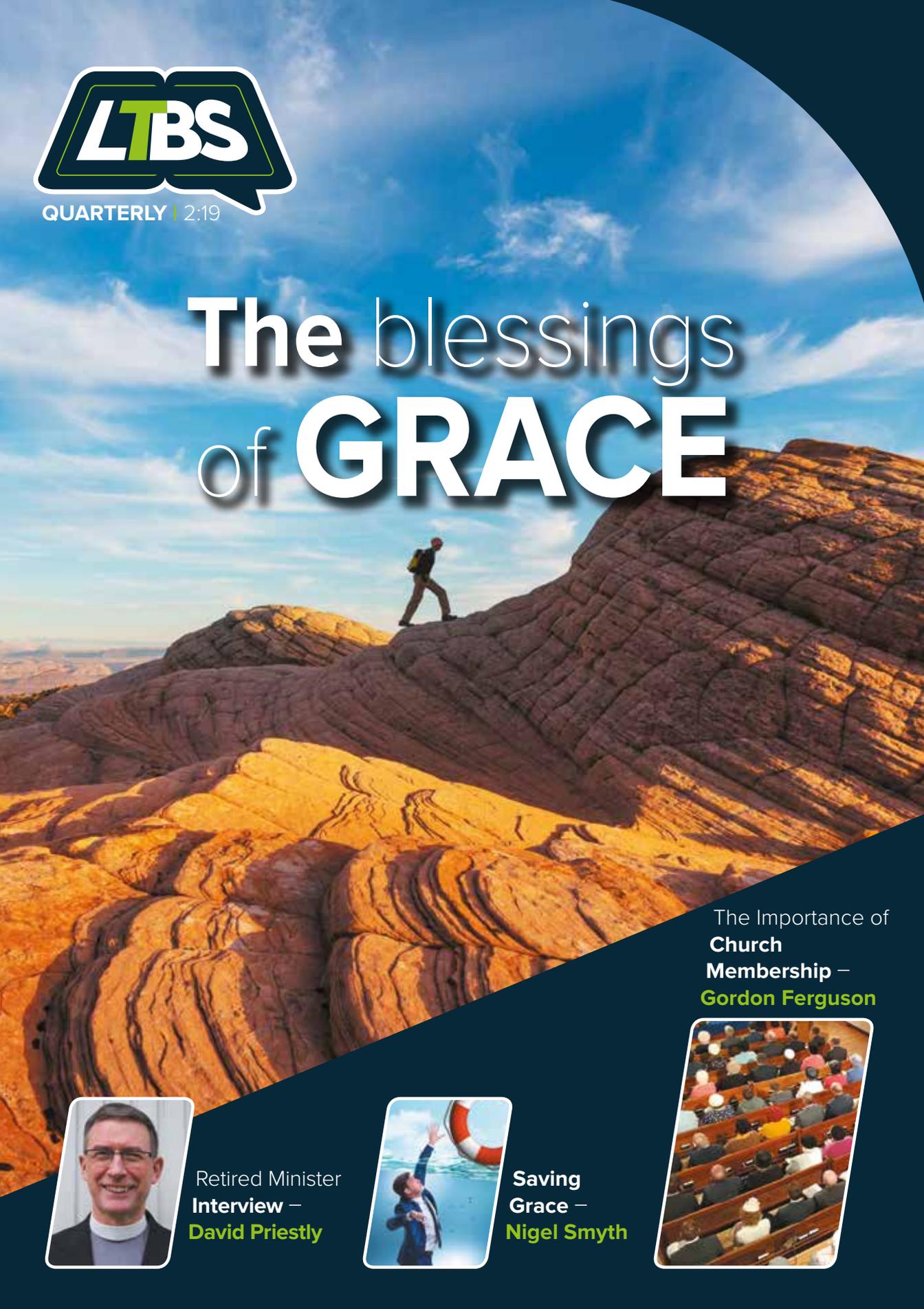




QUARTERLY | 2:19

The blessings of **GRACE**



The Importance of
**Church
Membership** –
Gordon Ferguson



Retired Minister
Interview –
David Priestly



**Saving
Grace** –
Nigel Smyth



P5



P8



P18



P22



Editorial

We have been encouraged by the positive feedback that we have received since the relaunch of LTBS Quarterly in April 2017. While the format changed, the desire for the magazine remained the same as it had been since its inception: that it would inform and update the readership of the work of LTBS so that they could continue to support it in prayer, and that it would also provide articles that would enlighten, encourage, and edify the reader. We pray that the Lord would be glorified through this quarterly publication.

LTBS Committee have recently decided on another change regarding the magazine – that of the publication dates. Previously the magazine was available in January, April, July, and October. Due to the difficulty of getting the magazines to our churches during the month of July, when there is no presbytery meeting, the committee has altered the schedule for publication. You will now be able to receive your LTBS magazine in March, June, September, and December. This explains the longer gap

between issue one (January) and issue two (June) in 2019. Thus LTBS will continue to be a quarterly magazine. We do appreciate the prayers and the feedback that we receive and trust that the magazine will continue to be used in the years that lie ahead, in the will of the Lord.



Ryan McKee
is minister in Magherafelt Free Presbyterian Church and editor of LTBS.

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: OasisDesign.co.uk
Printed by JC Print Ltd.
Email : info@jcprint.net

© 2019 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.

The Blessings of Grace

CONTENTS

- 02 **Editorial**
Ryan McKee
- 04 **Annual Accounts**
- 05 **Missionary Focus**
David Mook
- 06 **Saving Grace**
Nigel Smyth
- 08 **Sufficient Grace**
Ray Carscadden
- 10 **Standing Grace**
William McDermott
- 12 **Grace for Grace**
Larry Power
- 14 **LTBS Shop**
- 15 **LTBS Recordings**
- 16 **Retired Minister Interview**
David Priestly
- 18 **The Importance of Church Membership**
Gordon Ferguson
- 20 **Overview of the Book of Leviticus**
Gregory McCammon
- 22 **Ladies' Devotional – Martha, Martha**
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



LTBS 2018 Accounts

Income	£	Expenditure	£
Balance @ 01/01/18	487741.28	Purchases (CDs etc)	2539.50
Church Donations	47957.20	Broadcasts Africa, India, USA	13180.61
Church Deputations	17640.25	London	12999.96
Church Donations (Broadcasts)	4965.00	Irish Republic	13300.32
N. Ireland Broadcasts	11900.00	Nepal	33102.50
Nepal LTBS Radio Ministry	1780.00	N. Ireland Stations	18750
Bi-Monthly Covenant Donations	960.00	Liberia Radio	1609.46
Gift Aid Donations	23758.00	Kenya Radio	613.50
Other Gifts	17056.26	Telephone & Broadband	1797.68
Quarterly Magazine Gifts	1000.00	Stationery/Postage	2120.88
Sales—Calendars	2812.50	Solicitor's Fees	350.67
Monthly CDs	2554.33	Equipment & Maintenance	2858.15
A New Beginning	1962.50	Insurance (Radio Studio)	242.81
Books/Literature	2781.51	Debtor Adjustment	2210.62
Postage	2.95	Paypal	33.68
Inland Revenue—Gift Aid	20763.15	LTBS Quarterly Magazine	6770.00
LTBS Studio Project	485.00	Xero Accounts Package	264.00
Interest	5827.59	New Beginnings	1420.00
Bequests & In Lieu of Flowers	1500.00	Rev. Curran—Wages & Expenses	29394.80
LTBS Shop Sales	5842.93	—Tax & NIC	3143.20
		Bank Charges	186.61
		Accountancy Fees	480.00
		TV. Studio Project Expenses	42944.42
		Gratuities	2488.00
		LTBS Shop	6016.41
		Balance @ 31/12/18	460,472.67
	659,290.45		659,290.45

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

LTBS 2018 Church Contributions

Ballymena	£13,403.40*	Markethill	£647.18
Portadown	£8,313.54	Garvagh	£635.35
Randalstown	£7,650.25	Bangor	£624.00
Armagh	£6406.00	Newtownards	£510.00
Portlengone	£6,400.00*	Antrim	£500.00
Lurgan	£6332.50	Lisburn	£480.00
Cookstown	£6150.00	Larne	£475.00
Tandragee	£5872.70	Ardarragh	£431.00
Ballymoney	£4833.00*	Donaghadee	£420.00
Dromore	£3225.00	Newtownabbey	£360.00
Magherafelt	£3050.00	Mulvin	£300.00
Clogher Valley	£3050.00*	Portavogie	£300.00
Rasharkin	£2995.00	Sixmilecross	£260.00
Tyndale Memorial	£2550.00	Bushmills	£250.00
Dungannon	£2526.00	Corragarry	£250.00
Crossgar	£2410.00	Liverpool	£250.00
Omagh	£2388.10*	Carryduff	£245.00
Coleraine	£2335.00*	Gilford	£200.00
Tullyvallen	£2155.00*	Dunmurry	£170.00
Ballynahinch	£2100.05	Aughnacloy	£150.00
Moneyslane	£2004.96	Limavady	£112.00
Martyrs Memorial	£1685.00	Carrickfergus	£110.00
Comber	£1681.10	Cloughmills	£105.00
Banbridge	£1650.00*	Stranraer	£100.00
Mourne	£1517.87*	Merthyr Tydfil	£100.00
Enniskillen	£1435.00	Rutherglen	£100.00
Ballygowan	£1343.00	Mount Merrion	£90.00
Kesh	£1140.00	Ballymagerny	£90.00
Sandown Road	£1140.00	Aghalee	£55.00
Hillsborough	£1000.00	Convoy	£30.00
Annalong	£807.50		
Castlederg	£700.00*	Australia	£263.35
		USA	£36.85
		R.O.I.	£42.41

*Includes sponsorship of weekly broadcasts.

We would also like to thank the anonymous giver who sent £1800.00

Missionary Focus – PHOENIX FREE PRESBYTERIAN CHURCH

The first Lord's Day service in Phoenix FPC occurred on February 23, 1986, in a portable classroom building at a school campus on the north side of Phoenix. During the first year, the size of the congregation was very small, sometimes consisting of only the Mook family. Toward the end of the first year, other people began attending, and some of them became major supporters of the work. Some of those, though they have become elderly, continue to be steadfast in the work to the present time.

The Mooks went from

their home congregation, Faith FPC in Greenville, South Carolina. Under the leadership of Dr Alan Cairns, the minister of the church and chief instructor in the theological hall, Mr Mook received a license to preach and, convinced of the Lord's direction, moved to Phoenix to begin the establishment of a new congregation. A special commission of the Ulster presbytery, led by Dr Ian Paisley, traveled to Phoenix in January 1995 to conduct the service constituting the mission work as a member church in the presbytery and ordaining and installing Mr Mook as the church's minister. On February 10, 2019, the congregation marked the thirty-third anniversary of the church's founding.

The church held its first baptismal service in 1994 with Carolyn Ann, the daughter of

the Mooks, among the first to be baptised. As of 2018, nearly all of the young people who were born into the church have testified of their faith at baptismal services. Several of the young people have married, and some have moved away from the area to pursue their careers.

The fact that those who were born into the congregation have now become adults has left the church with only two children remaining. For the first time this year, the church has no young people who are eligible to attend the annual youth camp, except as members of the staff. We ask for the prayers of the Lord's people that the Lord will bring young families into the work to continue the church's witness to another generation, and that the Lord will provide for continuing leadership in the church in the years ahead.



David Mook
 is the minister of
 Phoenix Free
 Presbyterian Church,
 Arizona, USA.



Saving Grace



Grace is the theme of many popular hymns – “Amazing Grace,” “Grace! ’Tis a Charming Sound,” “Saved by Grace Alone,” etc. Yet often people sing and don’t fully appreciate that about which they sing. In Scripture grace is generally the favour or kindness of God. What makes it amazing is who God shows His favour to and what this kindness is.

Objects of Grace

In Ephesians 2:1–3 Paul shows what people are by nature. The picture painted is bleak. Here are sinners – dead, defiant, and doomed. Man has no spiritual life; he is “dead in trespasses and sins.” Therefore “there is none that seeketh after God” (Romans 3:11). According to Romans 8:6 fleshly-mindedness is a hallmark of being spiritually dead. The apostle goes on to show that the carnal mind is hostile towards God, is not subject to God’s law, and can do nothing to please God.

Man is also rebellious. In

Ephesians 2:2 Paul describes this rebelliousness as “disobedience.” Behaviour is telling. And the behaviour or “conversation” (v. 3) of the unconverted has nothing to do with God. It is consumed with me and my. My desires, my appetites, my will, my

God’s grace is seen in the whole plan of redemption.

mind. Men reject God because they love darkness rather than light (John 3:19). They love darkness because all they do is evil and they don’t want their sin to be found out. So they defy God.

Dead, defiant, but also doomed since they are described as “children of wrath” (v. 3). Shorter Catechism 84 asks, “What does every sin deserve?” “Every sin deserves God’s wrath and curse, both in this life, and that which is to come.” Those who are dead and defiant are not deserving

of God’s favour. What is more, they are not only undeserving, but ill-deserving or hell-deserving.

God’s grace is amazing in light of who it is shown towards.

Giver of Grace

Dramatically Paul declares, “But God!” A hopeless situation of inevitable doom is radically changed. The apostle adds, “not of yourselves ... not of works”, because it is God alone who saves by grace alone. There is nothing of self.

God’s grace is seen in the whole plan of redemption. Those who will benefit from the redeeming work of Christ were “chosen ... in him before the foundation of the world” (1:4). Election is of grace (Romans 11:5). Christ did not come into this world in response to mankind. Rather “the Father sent the Son to be the Saviour of the world” (1 John 4:14). 2 Corinthians 8:9 is a reminder of the amazing grace of the Lord Jesus

Christ: “though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Through the incarnation, life, sufferings, death, and resurrection of Jesus Christ, God demonstrates “the exceeding riches of his grace” (v. 7).

Some wrongly think that at this point men exercise some agency by exercising their own faith, by working their own repentance. But dead men cannot exercise anything. Faith and repentance are gifts of God’s grace. It is by the gracious work of the Holy Spirit that any sinner benefits from the redemption purchased by Christ. “The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.” (Shorter Catechism 30)

It would be wrong to think that saving grace only makes salvation possible. Paul tells the Ephesians not only what they were, but what they now are because of grace. “Ye are saved,” or have been saved. They have been “quickened,” or brought to life. Spiritual life, freedom from the tyranny of sin, liberty to serve God is theirs since they are no longer “under the law, but under grace” (Romans 6:14). He adds that they are seated “in heavenly places in Christ Jesus” (v. 6). This is their rightful standing before God.

God’s grace is amazing since God has done everything necessary for our salvation, from beginning to end, and all because of “his great love wherewith he loved us” (v. 4).

Purpose of Grace

God’s amazing kindness is all about Him. God has done what He has done “according to the good pleasure of his will,” and this He does “to the praise of the glory of his grace” (1:5, 6).

Faith and repentance are gifts of God’s grace. It is by the gracious work of the Holy Spirit that any sinner benefits from the redemption purchased by Christ.

Our response to God’s amazing grace ought to be one of deep thankfulness. The Greek word usually translated “grace” can also be translated “thanks.” The Westminster Confession of Faith states that the mystery of God’s saving grace “afford[s] matter of praise, reverence, and admiration of God” (3:8). It is right and proper that hymns be sung upon this theme. The

more we contemplate and understand the true nature of grace, the more heartfelt our praise will be. But grace demands more than singing. It requires living. Grace saves so that men will no longer live unto themselves but unto God (1 Peter 4:2).

Saving grace also teaches us to rely humbly upon the Lord. We have nothing except that which we have received from God (1 Corinthians 4:7). We have nothing about which to boast (v. 9). Grace teaches us humility. It also reminds us that we can do nothing apart from Christ (John 15:5).

Grace is amazing; it is “a charming sound, harmonious to the ear.” May we never lose the sense of how wonderful God’s kindness is.

The grace of our Lord Jesus Christ be with you.



Nigel Smyth
is minister of
Cephas Free Presbyterian
Church, Wales.

Sufficient Grace



In 2 Corinthians 12:9 the Lord proclaims to Paul, and indeed to every child of God, **“My grace is sufficient for thee”**. These words without doubt brought comfort to the suffering apostle Paul, and they have brought comfort to countless suffering saints throughout the centuries that have followed. Why have these words been such a comfort to so many? And why should they be a comfort to every child of God today?

To answer these questions we must understand what the Lord was actually saying to Paul. We could begin by defining the word *sufficient*. Put simply, the word *sufficient* means enough or adequate. And therefore taking the simple meaning of the word *sufficient* we are to realise that God’s grace is enough. However, words like *sufficient*, *adequate* and *enough* usually do not excite one’s mind. The child asks the parent, “Have I done enough work?” The employer reviewing his employee might tell him that his work is

adequate. In these contexts these words seem to speak of what we would call a bare minimum, or mediocrity. The bare minimum does not really excite anyone. But in terms of God’s grace, the fact that it is sufficient should thrill the soul of the child of God. The grace of God is not and never can be considered as mediocre. The grace of God is not mediocre grace; it is amazing grace. We must go beyond our on-the-surface understanding of the word sufficient. We can consider that the grace of God is *sufficient* in several senses.

God’s grace is sufficient grace in that it provides for all our needs.

The words of the Lord in 2 Corinthians 12:9 are given in reply to the prayers of Paul concerning his thorn in the flesh (vv. 7–8). It is quite probable this thorn was an infirmity concerning his eyes. We cannot be certain what exactly his thorn in the flesh was; all we can affirm is that he had some infirmity, some trial that he was finding hard

to bear, and thus asked the Lord to remove it.

But it was not the Lord’s will to do so. Yet the Lord does not leave Paul comfortless; instead He assures him of His sufficient grace. It is as if He says to Paul, “No, Paul, you must bear this affliction, but I will give you the grace to bear it.” As He spoke to Paul, He speaks to us. Whatever affliction you bear, rest assured that God can provide you with the grace to bear it. His grace is sufficient, His grace is enough, His grace meets the need. Paul wanted his thorn removed. The Lord’s answer was no, and so it can be with us. The Christian must always

But in terms of God’s grace, the fact that it is sufficient should thrill the soul of the child of God.

remember that God provides for our need, not for our greed.

The grace of God is also a sufficient grace because it is perpetual.

It not only meets our current needs but it will also meet our future needs. The future can be a cause of great concern, and the reason for that concern is that the future is unknown. But the unknown should not be a fear for the Christian. The Christian should have the comfort that no matter what difficulties and discouragements come his way, the grace of God is sufficient.

God’s grace is not just available sometimes, but it is a perpetual grace. As God has provided in the past, He will continue to provide. We must rest assured that as the needs do come, so does the grace. We can look at some people who are going through great trials in their lives, and as they do we see how their lives bear testimony of God’s sufficient grace. We think to ourselves we could never show such grace if we were in their position. And left to ourselves we couldn’t. But the truth is that if by the Lord’s will we find ourselves in similar circumstances, God will provide the grace to carry us through.

The grace of God is also sufficient in that it is a grace that prevails.

As Newton’s famous hymn affirms, “Grace hath brought me safe thus far, and grace will lead me home.” We are saved by grace alone. That grace we received at our conversion will prevail to the end. God’s saving grace cannot and will not ever be taken from us. It is sufficient for time and for eternity. With knowledge of such a grace, how content we ought to be! As Hebrews 13:5 says, **“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”**

Resting on God’s sufficient grace helps us have a right perspective on the difficult situations we can find ourselves in. Paul, the one with the thorn in the flesh, the one who was promised by the Lord that His grace was sufficient for him, had the right perspective on these sufferings, and he wanted other believers to have the same perspective. In writing to the church at Rome, he says in chapter 8 verse 18, **“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”**

The grace of God is sufficient; therefore we are assured of a glory to be revealed.

God’s grace is not just available sometimes, but it is a perpetual grace. As God has provided in the past, He will continue to provide.



Ray Carscadden
is minister of
Corragarry Free Presbyterian
Church, Republic of Ireland.

Standing Grace



“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”
(Romans 5:1–2)

In the lives of young women of the Victorian age, there were few experiences more exciting than presentation to Her Majesty, Queen Victoria. We are told that the extensive rules and etiquette surrounding this grand event were mind-boggling. While the young lady’s actual presentation lasted only a moment, the preparation lasted several weeks. Her dress and proper deportment were attended to with great care. The young debutante would practice kissing the queen’s hand and performing what was known as the full court curtsy. It was also required for each girl to be accompanied by her sponsor, an older woman of suitable rank and unimpeachable

respectability, preferably her mother.

In Romans 5:2 the apostle tells us that “we have access by faith into this grace wherein we stand”.

It is saying that one of the results of our justification by faith in Christ is that we have been “introduced” into the glorious presence of the most high and thrice holy God.

That word *access* might have been rendered as “introduction” and has roughly the same idea we have when someone is being “presented” at court. You had no access to Her Majesty the Queen until you had been presented. It is saying that one of the results of our justification by faith in Christ is that we

have been “introduced” into the glorious presence of the most high and thrice holy God. We also have a sponsor, or Mediator; it is our Saviour, it is the Lord Jesus Christ. He is both impeccable and unimpeachable. He is without spot or blemish. He is our Advocate with the Father; He is our great High Priest.

The text says “we have access by faith into this grace wherein we stand”. What is meant by this “grace wherein we stand”? It is one of the great blessings of justification by faith in Christ. One of the results of our justification is that we have peace with God through our Lord Jesus Christ; another is that we rejoice in hope of the glory of God. Then there is this access which we have, this standing which we have in God’s presence. We are among those who have been presented and accepted by God, accepted not on the basis of what we deserve or merit, but of grace. We have no merit, for we are sinners. It is acceptance on the basis of God’s free grace toward us in Christ.

Our position is one of confidence.

God in His grace has accepted us on the basis of all that Christ is and has done. The Lord Jesus Christ by His sacrifice has put away our sin forever. Christ has completely satisfied the law of God. He has obtained for us a perfect righteousness which is imputed to the child of God. The Lord Jesus has borne in His own body on the tree the entire wrath of God for all the sin of all the people of God. He proclaimed from the cross those glorious words, “It is finished.” On the third day the Lord Jesus triumphantly arose from the dead, showing that the price of our redemption was paid and accepted. We have therefore a legally perfect standing before God. As Hebrews 10:19 teaches us, we can enter the holiest by the blood of Christ with boldness, or with confidence.

Our is a position of privilege.

Only ladies from the highest levels of society could be presented at court, but the lowest sinners have been accepted with God. We have broken God’s law. We have rebelled against God. We deserve nothing but punishment and retribution. Yet God for Christ’s sake has pardoned us. He has done much more, for He has showered His favours upon us. Our present privileged standing with God ought to

thrill the heart and soul of every true child of God.

Our position is one of certainty.

Why does the apostle speak of our *standing*? Why the word standing and not some other word? It is because the word *stand* in our text means “stand fast”, or even “stand firm”. It is a very strong word. The apostle’s concern is to show the certainty of our position. We are firmly accepted before God on the ground of grace. Paul is anxious to say that we are secure. Our position is certain. Those presented to Her Majesty Queen Victoria found it a very brief affair. It was but a moment, and someone could be later excluded from royal circles. Our position, our acceptance, our standing is fixed and certain. Nothing can touch it. Nothing can change it. The One who has saved us will also keep us and “present [us] faultless before the presence of his glory with exceeding joy”.

We have broken God’s law. We have rebelled against God. We deserve nothing but punishment and retribution. Yet God for Christ’s sake has pardoned us. He has done much more, for He has showered His favours upon us. Our present privileged standing with God ought to thrill the heart and soul of every true child of God.



William McDermott
is retired from the pastorate, having ministered in Moneyslane Free Presbyterian Church, Northern Ireland.

Grace for Grace



The word *grace* is the most precious in the entire world to the child of God. This word leads us at once to the very source of our salvation and calling. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Timothy 1:9). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8). Grace is unmerited and undeserved favour. The sinner contributes nothing by way of payment; it is all of God’s mercy. The theme of grace is at the heart of our worship, as many of our hymns demonstrate: “ ’Twas grace that taught my heart to fear, and grace my fears relieved; / How precious did that grace appear the hour I first believed!” And again, “Grace first contrived the way to save rebellious man, / And all the steps that grace display which drew the wondrous plan.”

Our text informs us that there is a never-ending supply of grace. Bishop Ryle, commenting on this verse, says that there are “constant, fresh, abundant supplies of new grace, to take the place of old grace, ... continually filling up and supplying all our need.” It comes out of that full store that resides in Him for His people. F. B. Meyer likens grace for grace to “wave on wave.” Praise God, it is never cut off or shortened in supply for the people of God. In Charles Dickens’s story of *Oliver Twist* in the orphanage, when young Oliver had finished his scanty meal and walked to the front to ask the superintendent, “Please, sir, I want some more”, we know he met with a hostile answer and rebuff. Praise God, the believer will never be turned away empty-handed. There is wave on wave and an ever-abundant supply of grace.

1. This plenteous supply of grace is available to meet sudden trials. Not all the Christian life is a mountain-top experience. We expect

to meet with temptations, losses, and difficulties of all sorts. We may find ourselves under a cloud of anxiety or depression, so that we feel as if all the powers of darkness are set against us. The apostle Paul met with such a trial: “There was given to me a thorn in the flesh, the messenger of Satan to buffet me” (2 Corinthians 12:7). This trial came after a heavenly experience that few in history have been privileged to know. He was caught up into the third heaven (v. 2) and paradise (v. 4). We might say he had a trip to paradise and back again, but God allowed this messenger or angel from Satan to afflict or harass him. The apostle felt the severity of the attack because he besought the Lord thrice (v. 8). What a great response to his plea: “And he said unto me, My grace is sufficient for thee” (v. 9). God was saying to Paul, “There is a constant supply of divine grace for you. There is an abundance to meet your need, so you need not despair.” Dear Christian, whatever trial you

have to encounter at this time, God’s grace far exceeds the difficulty at hand. He is interested in your welfare and your need. “Let us press on then, never despair, / Live above feeling, victory’s there; / Jesus can keep us so near to Him, / That nevermore our faith shall grow dim.”

2. The words “grace for grace” assure us that the gospel will always triumph. The victory of the gospel is very evident in Romans 5:20: “But where sin abounded, grace did much more abound”. It may be that we are living in a day of small things. There may be much labour and few results, yet God assures us that the preaching of the gospel is not in vain. Lives will be changed; souls will be converted. John Calvin remarks on this verse, “When sin had held men plunged under its power, grace came to their relief. For Paul teaches us, that the more sin is known the grandeur and magnificence of grace is the more evident, ... even to overwhelm the overflowing deluge of iniquity.” Charles Hodge said, “Over all this evil the grace of the gospel has abounded”, that is, it has superabounded. It has far outstretched all the evil and sin in the world. The athlete may keep pace for a time with his comrade, and then suddenly he takes off and leaves him far behind. In other words, he abounds and superabounds over his rival. “Moreover the law entered,

that the offence might abound” (Romans 5:20). The law is holy and perfect, highlighting man’s sin, so that only saving grace can rescue him from the penalty of the law which he is not able to keep. As the triumph over the human race was through Adam’s offence, so the triumph of grace is through our Lord Jesus Christ. Again Hodge comments, “The benefits of redemption shall far outweigh the evils of the fall”. There will be a future reign of grace when the

Dear Christian, whatever trial you have to encounter at this time, God’s grace far exceeds the difficulty at hand.

Lord comes again, when the knowledge of the glory of the Lord is to cover the earth. Mr Spurgeon said, “Whatever lack we experience now in the salvation of souls will be more than compensated for in the future millennial reign of Christ.” What an encouragement for the minister, the evangelist, the outreach worker, and Sunday school teachers.

3. These words are full of comfort for the individual who thinks his spiritual state is hopeless.

Perhaps there is somebody

thinking, God has finished with me, He will not hear me, there is nothing but the prospect of hell for all eternity. There seems to be nothing but despair. Just recently I read the biography of David by William Taylor, where he states, “The greatest sin you can commit against God is to despair of His grace”. Hear the words of the apostle Paul. His own personal testimony is this: “And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus” (1 Timothy 1:14). If ever a man might have despaired it was Paul, the chief of sinners (v. 15). He obtained mercy (v. 16). Yes, there was abundant sin in his past life, but there was a superabundance of God’s grace. There was wave on wave. There was a surpassing measure of God’s mercy. This great salvation is to be found in Christ. What is left for the sinner but to trust and be saved?



Larry Power
is retired from the pastorate, having ministered in Corrygarry Free Presbyterian Church, Republic of Ireland.

LTBS Shop

The work of the shop in Banbridge continues. LTBS Committee along with the management of the shop wish to express thanks to all who have, and continue to, generously contribute to the need for stock. It is encouraging to see many locals supporting the outlet. As well as the selling aspect of the shop, it is a witness for the gospel in the centre of Banbridge. Indeed, many Bibles and pieces of literature have been taken, and conversations have been had with the customers about the things of God. Because of the success of the opening months, it has been decided that the shop will now be opened six days per week. We are also thankful to the volunteers who give of their time to assist in the shop each week. Monies brought in from this venture go directly to the ministry and work of LTBS as we seek to reach the lost with the gospel of the Lord Jesus Christ. You are very welcome to visit the shop in Banbridge.



Let The Bible Speak Charity Shop
 19 Rathfriland Street
 Banbridge
 BT32 3LA

All donations welcome.

Contact Sheree (Shop Manager) on **07713 201143** or email **shop@ltbs.tv**



LTBS Recordings

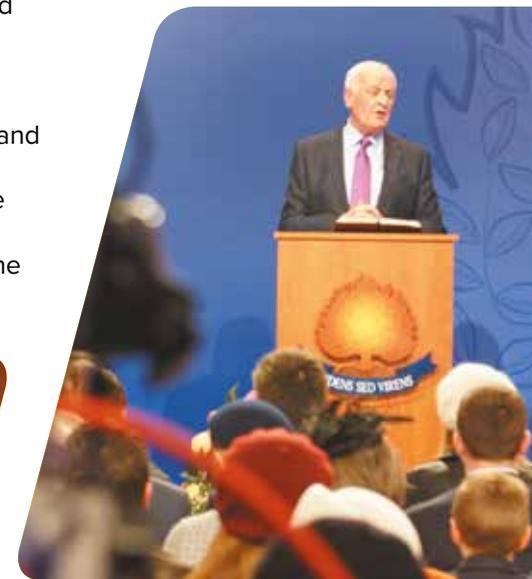
The television ministry of LTBS is continuing with our weekly broadcasts on Revelation TV. We have received encouraging feedback from these programmes and believe that the Lord will use them to reach souls with the gospel.

As of May 2019 the majority of the new studio equipment has been purchased and installed at our studio in Lurgan Free Presbyterian Church. Several volunteers have been trained in camerawork, audio, and video recording to assist in future programmes. This

equipment and our own trained team cuts down on the expenses that we had previously when we had to hire studio equipment and operatives. Now with our own setup and personnel, we have more flexibility in the date of the recordings.

We do appreciate the ministers that come to lead the programmes and to preach. But we also want to say thank you to the congregations that come and sit in on each programme. This is a vital aspect of the work, and we are thankful to each one who makes the

effort to be in Lurgan for such events. At times we need people to make up numbers in the on-screen congregation. If you would like to be contacted for such purpose, please forward your name and email address to info@ltbs.tv.





Retired Minister Interview

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

As a boy I had the great privilege of attending an afternoon Sunday school near my home in South Down. There I learned the Child’s Catechism and heard of my need of God’s salvation. Frequently in our community, gospel missions were held. Under the Word of God I learned that I had sinned and fallen short of the divine glory. God spoke to me many times, but like Felix I reasoned, “When I have a convenient season, I will call for thee” (Acts 24:25).

Having sought employment in Belfast, out of curiosity I went along to the newly opened Martyrs Memorial Church on Monday, 6 October 1969. As Dr Bob Jones Jr preached the gospel, it came with great power and conviction to my heart. Praise God, that night the Lord drew me to Himself. In a moment I was saved

eternally by His sovereign grace.

*Upon that cross of Jesus
Mine eye at times can see
The very dying form of One,
Who suffered there for me;
And from my stricken heart,
with tears,
Two wonders I confess,
The wonders of His glorious
love,
And my own worthlessness.*

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

As I was growing up in the province in the 1960s, Dr Paisley’s name was increasingly in the news, hitting the headlines. For a number of years he was invited to preach at the local Orange service. Massive crowds gathered to hear this fiery preacher of the Word of God. Those meetings made a deep impression on me. After my conversion at the Martyrs Church, I had a desire to hear more and more of the things of God, so I kept attending all the

services. I became fully persuaded of the scriptural separation position of the Free Presbyterian Church, and in due course I became a communicant member at the Martyrs.

I am ever thankful for the privilege of being a member of a denomination that is Bible-believing, Christ-centred, evangelistic, Reformed in its beliefs and convictions, and unashamedly Protestant.

“How were you called to the ministry?”

Shortly after I became a Christian, I realised I was saved to serve. I became involved in the door-to-door outreach and the Youth Fellowship, and when the Martyrs Memorial Male Witness was formed I joined up. Life was busy; the Male Witness travelled around the country conducting church meetings and gospel missions and engaging in open-air work. As time went by I had opportunities to lead

meetings, to pray publicly, and eventually to do some preaching. I had no idea at that time that my future life’s work was being shaped by my involvement in the Male Witness.

In my home congregation the challenge to leave all and serve the Lord was constantly to the fore. I reasoned, someone else will answer the call, not me. I am a bashful, ill-equipped country lad; how could I be of any use in full-time service? My daily employment as a joiner was fulfilling and satisfying, but the burden to take up the Lord’s work in the ministry did not go away; it intensified. The challenge of Isaiah 6:8 came in a powerful way to my heart: “I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?” I came to the place where I said, “Here am I; send me.” Having gained the necessary qualifications to enter the Theological Hall, with the fire of divine compulsion burning in my bones, I applied to the Presbytery and was accepted as a student in September 1979.

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

As Paul said in I Corinthians 2:3, so I must say of all the congregations I have been the minister of, “I was with you in weakness, and in fear, and in much trembling.” Throughout my years of full-time service I have met many

fine believers. The fragrance of their memory constantly abides with me. I praise God for their prayerfulness, faithfulness, and zealotry in the Lord’s work. They have been my helpers, so that I say with Philippians 1:3, 5, “I thank my God upon every remembrance of you, ... for your fellowship in the gospel from the first day until now”. Those precious souls that I had the privilege of pointing to Christ were a tremendous source of encouragement. Truly, “Of all that the world doth boast I have learned to count but loss, / And the sight that charms me most is a sinner at the cross.”

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

My mode of transport in the early years was my ever-faithful Morris Minor. It’s the only car I ever made money on. After fourteen years I sold it for four times the purchase price. Pastor Chaney from USA was due to preach in Dromore one Sunday morning, so we picked him up in Belfast. This giant American came out with a large suitcase in one hand and a briefcase in the other. Eventually we got the luggage into the back seat along with my wife and our first child. You can picture the scene with Pastor Chaney in the front passenger seat with his knees up round the windscreen! I had to say, “Pastor, is there any way you can move your leg till I get her into first gear?” Mr Chaney was mesmerised

by the journey – after all, he wasn’t accustomed to having a ride in a good car!

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

Be assured of your calling to the work. Spurgeon often said to young men inquiring about the ministry, “Don’t be a minister if you can help it, because if the man can help it, God never called him. But if he cannot help it, and he must preach or die, then he is the man.”

Martin Lloyd-Jones said, “The work of preaching is the highest and greatest and most glorious calling to which anyone can ever be called.” Determine from the outset to make much of Christ and to glory in the cross and in the precious blood of the Lamb shed for many for the remission of sins. And finally, work hand in glove with your office bearers, “endeavouring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:3).



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

The Importance of Church Membership



Today many professing Christians have a very casual attitude towards church membership. They tend to treat it as optional rather than being required by the Word of God. My aim is to show the crucial importance of church membership to every professing child of God.

The Old Testament church had a recognisable membership.

In Acts 7:38 Stephen speaks about the “church in the wilderness”. At that time the church and the nation were synonymous, and a register was kept of those who belonged to the nation. In Ezra 2:61–63 we read of some who claimed to belong to the priestly line but whose names were not found in the register; as a result, they were not allowed to exercise any priestly functions. We might find the lists of names at the beginning of 1 Chronicles somewhat taxing to read,

but they indicate the meticulousness of the Jews in keeping a record of those belonging to the nation. There would have been many other lists, but only those relevant to God’s purposes in salvation are recorded in His Word.

God keeps a record of all His blood-washed children.

In Luke 10 seventy disciples who had been commissioned to preach and work miracles reported back to Christ, full of enthusiasm for all they had witnessed, including the subjection of devils to them. Christ told them that it was

The church cannot function effectively without the officers set out in the New Testament; indeed it cannot function at all.

far more important that their names were written in heaven than that they should have power over unclean spirits. The same idea of having the names of God’s people in His register is found in Revelation 13:8. Indeed, in chapter 20 of Revelation, those whose names were not found in the “book of life” were cast into the lake of fire.

The New Testament churches had a recognisable membership.

In the New Testament we find Paul writing to churches in Ephesus, Rome, Corinth, etc. These were recognisable entities, with ministers, elders, and deacons. In Acts 2:47 we read that God added to the church daily “such as should be saved”, literally, “such as were being saved.” How can you add to the church if it has no membership to begin with? Who decides who is eligible to join the church? From among those saved

and added to the church the first deacons were chosen. According to Acts 6:3 they had to be chosen from among the church members.

That leads us to think of the necessity of having a church membership in order to appoint not just deacons but also elders and ministers. The church cannot function effectively without the officers set out in the New Testament; indeed it cannot function at all.

It is vital to have a solid basis for membership, and from Acts 2:41–42 we see that the early church had a unified creed, as they “continued stedfastly in the apostles’ doctrine” – i.e., the teaching imparted to the apostles by the Lord Jesus Christ Himself. Today all sound, Reformed churches have doctrinal standards to which their ministers and elders subscribe. In the case of our own denomination, these are the Westminster Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly. Without such confessional documents we cannot test the soundness of applicants for the ministry, nor decide whether they would be fit guides to, or pastors over, the people of God. Without standards we end up with the deplorable situation described in Judges 21:25, where “every man did that which was right in his own eyes”. The result of that behaviour was anarchy and a

civil war that cost many lives. The result today could prove even worse, not just lives lost, but souls ruined eternally.

The principle of having identifiable voters and candidates runs right through society.

People living in democratic countries are familiar with the practice of having their names placed on the nation’s electoral register to be able to vote in national or local elections. They regard it as a privilege and responsibility to exercise their democratic right to shape the future direction of their society. How then can Christians justify their failure to enlist in the service of a sound church and thereby play a part in the advancement of God’s kingdom? Surely such negligence, indeed defiance, of the Word of God must grieve the Holy Spirit. How can anyone behaving like that claim to be filled with the Spirit of God?

The church cannot exercise discipline over the wayward if it has no membership or authorised officers.

In 1 Corinthians 5:13 Paul tells the Corinthian church to put a person who had committed grievous sin from the church. What Paul was saying was that the man must not be allowed to partake at the Lord’s Table or be part of the active membership of the church. Until genuine repentance was shown,

his membership had to be suspended. This incident shows that the church must exercise discipline over its members – and that would not be possible without communicant membership. In the case of the man in question, the discipline had the effect of showing him the enormity of his sin and of leading him to thorough repentance and reformation of life.

Church membership is a great privilege, bringing us into fellowship with like-minded brothers and sisters who have our best interests at heart and who will love us and pray for us. It also brings us under the leadership of elders who will watch for our souls as those who must give account to God.

Church membership is also a great responsibility, as faithful churches are ambassadors for Christ and, in many instances, He is judged by the behaviour of the people of the church.



Gordon Ferguson

Gordon Ferguson is retired having ministered in South Grove Free Presbyterian Church, London. He is also a former principal of Whitefield College of the Bible.

Overview of the Book of **Leviticus**

Leviticus lies cradled as the third book in the midst of the five books of Moses. Towering centrally in the Torah, Leviticus brings to prominence the glorious presence of the holy triune God, dwelling among, seeking, and offering communion with His people.

The book of Exodus ends with the completion of God's dwelling place. After the erection of that tabernacle, the divine glory fills it, and God abides in the midst of His redeemed pilgrim people. Leviticus begins with God speaking out of that new dwelling place: "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation". The Hebrews name the book from the first Hebrew word, "and he called".

From the tent the Lord says, "I will walk among you, and will be your God, and ye shall be my people" (26:12). Constantly He calls Israel to be holy, even as He is holy (11:44–45; 19:2; 20:7, 26; 22:32). Peter had Leviticus in mind when he wrote to New Testament pilgrim saints, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye

holy; for I am holy" (1 Peter 1:15–16). God wants to meet His people; Leviticus is God's invitation to come and fellowship with Him and walk with Him in the light of His Word. Out of the tabernacle God reveals unto Israel how they can approach Him for fellowship and glorify Him with holy lives.

At the heart of any approach to God is the knowledge of His holiness and therefore the necessity of priestly work and propitiatory sacrifice and atoning blood. The sinner has also to learn about the uncleanness of sin in order to appreciate the grace of God in providing sacrifice. Key words are holy, sacrifice or offering, clean, unclean, and atonement.

Most of the text is directly from the mouth of God speaking out of the tabernacle. As the Scottish minister Rev. Andrew Bonar wrote in his excellent commentary on Leviticus,

There is no book, in the whole compass of that inspired Volume which the Holy Ghost has given us, that contains more of the very words of God than Leviticus. It is God that is the direct speaker on almost every page; His gracious words

are recorded in the form wherein they were uttered. This consideration cannot fail to send us to the study of it with singular interest and attention.

Most of the text is directly from the mouth of God speaking out of the tabernacle.

This speech of God, however, is briefly broken up by historical narrative or story; thus we have revelation interspersed with narrative. This gives the book a sevenfold structure:

- 1–7, revelation; laws of the offerings
- 8–10, narrative; the setting up of the priesthood
- 11–15, revelation; laws on uncleanness
- 16, narrative/revelation; the Day of Atonement
- 17–24:9, revelation; calls to and guidance on holiness
- 24:10–23, narrative; a blasphemer stoned to death
- 25–27, revelation; redemption, blessing, dedication, and devotion

In this sevenfold division it is seen that chapter 16 is in the centre. Among the seven sections it stands unique, because it combines revelation and narrative. It commences with God describing how the high priest is to come into the holy place "within the veil" (16:2), and it ends, "[H]e [the high priest] did as the LORD commanded Moses" (16:34). In that chapter the divine command is instantly obeyed, the revelation becomes history, and the great annual Day of Atonement takes place for the first time.

The Day of Atonement lies at the heart of Leviticus and thus at the heart of the Torah. Yom Kippur is the most wonderful and blessed day in the calendar of Israel. It is the day when the blood covers the mercy seat. There is no reconciliation to God or communion with Him apart from that. Without a day of atonement God could not walk with sinners.

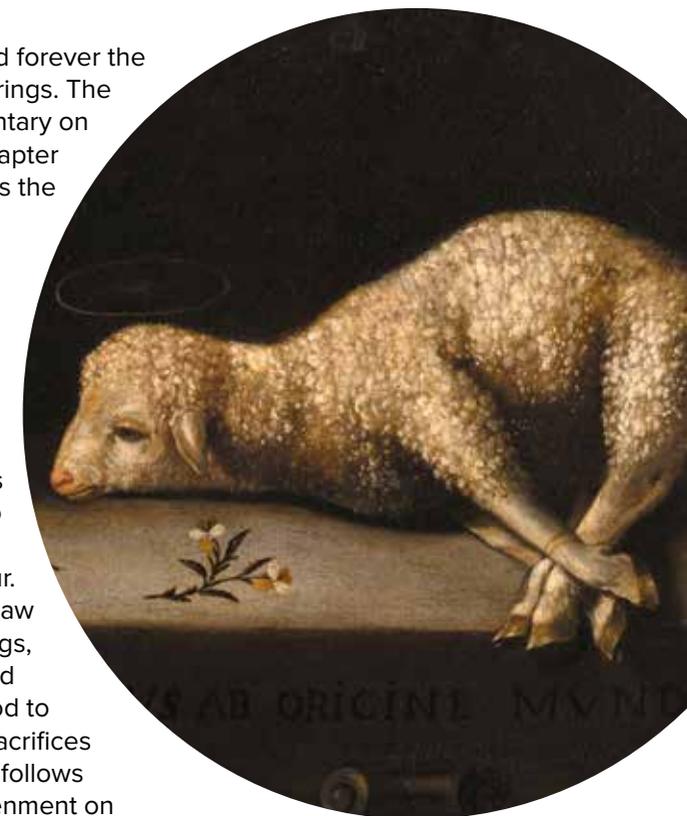
That the Day of Atonement had to be observed every year is proof that it was not effectual to truly reconcile sinners to God. It was a ritual observance that proclaimed the necessity of a priest who could give an all-sufficient offering. In the fullness of time that priest came, Jesus Christ, the eternal Son of God, who offered the once-for-all sacrifice that was effectual, complete, and final. By that sacrifice the Saviour

has displaced forever the Levitical offerings. The best commentary on this hinge chapter in the Torah is the epistle to the Hebrews.

In the sevenfold division, the first three sections can be viewed as leading up to the pinnacle of Yom Kippur. There is the law of the offerings, sacrifices, and the priesthood to offer those sacrifices (1–10). There follows then enlightenment on the uncleanness that God abhors, showing the need for priest and sacrifice (11–15). After Yom Kippur the emphasis is more on the life of holiness, walking circumspectly and maintaining the life of communion and devotion to God (17–27). The divine redemptive act calls saints to act redeemed.

The church cannot afford to neglect Leviticus. The divinely dictated text, the strategic central position in the Torah, the foreshadowings of Emmanuel tabernacling among us, and the rich portraits of Christ crucified draw us to drink from it.

"The Gospel of the grace

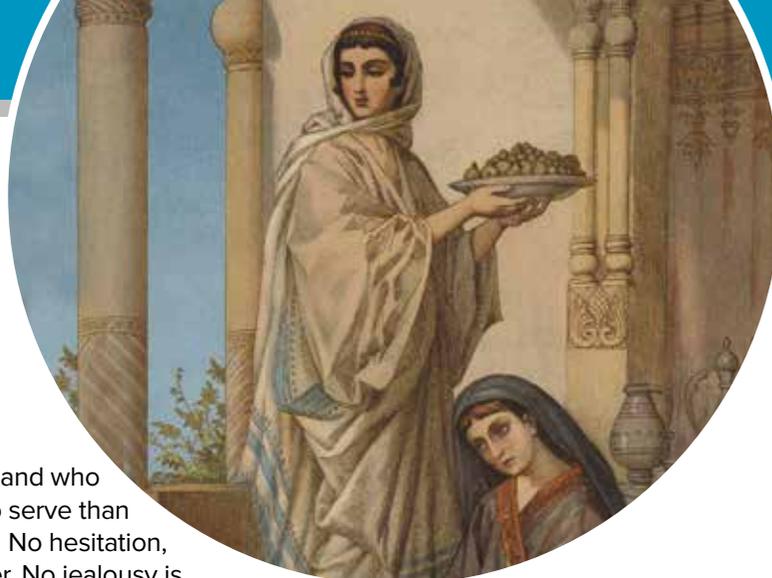


of God, with all that follows in its train, may be found in Leviticus. This is the glorious attraction of the book to every reader who feels himself a sinner." (Bonar).



Gregory McCammon
is minister in
Gifford Free Presbyterian
Church, Northern Ireland.

Martha, Martha



Tensions were running high in the streets of Jerusalem. The chief priests and Pharisees had just made public their evil intention to lay hands on Jesus with a special “commandment” to find his whereabouts. There were yet six days until the Passover, so Jesus was able to take refuge in Bethany at the home of Mary, Martha, and their brother Lazarus. It would be His final visit with these dear friends. Now, more than ever, their home provided the Lord with relief from the aggressors who sought His life. He was not alone, but the disciples accompanied Him, among whom was Judas (whose wicked betrayal was yet to be revealed). Likely their minds were too preoccupied with the news of danger, which included Lazarus. The chief priests also sought his life, because his recent resurrection caused so many Jews to believe on Jesus.

The day was dark and the timing critical; so was the need for food and respite for the men. The Bible tells us the family made “supper,” which in some cultures is just a snack, but the Greek word reveals a full-course meal. Therefore there was help needed in the

kitchen, and who better to serve than Martha? No hesitation, no fluster. No jealousy is recorded either, even when Mary sat once more at Jesus’ feet, this time anointing Him with precious ointment of spikenard, with its perfume filling the house. At the table was Lazarus, the disciples, and the Lord. We aren’t given many details, but we do know that Martha did what she could for the guests, for we read this positive memorial of her: “Martha served” (John 12:2). This time from her heart.

I confess I used to struggle with the story of Mary and Martha, before I understood the full picture. The flesh wanted to defend Martha as the one who seemed to be doing all the work and getting into trouble for it, while Mary seemed to be shirking her duties. Nothing could be further from the truth! Both sisters were doing admirable service for the Lord, but only one had the right attitude. Mary chose the “good part.” It was Martha’s wrong attitude, not her service, that was her problem. If you read their story carefully in Luke 10:38–42, you will not find the Lord rebuking Martha’s service, but rather her “cumbered,” “careful,” and “troubled” spirit. Mr

Spurgeon confirmed this for me:

Her fault was not that she served: the condition of a servant well becomes every Christian. “I serve,” should be the motto of all the princes of the royal family of heaven. Nor was it her fault that she had “much serving.” We cannot do too much. Let us do all that we possibly can; let head, and heart, and hands, be engaged in the Master’s service. It was no fault of hers that she was busy preparing a feast for the Master. Happy Martha, to have an opportunity of entertaining so blessed a guest; and happy, too, to have the spirit to throw her whole soul heartily into the engagement. Her fault was that she grew “cumbered with much serving,” so that she forgot him, and only remembered the service.

As she carried platters of food back and forth from the table, I wonder if there was a lump in Martha’s throat when she remembered that first time she served the Lord? I wonder if thoughts like these went racing through her

mind: “Instead of serving my Lord with joy and honour and privilege, I became bitter and resentful of the work! I even rebuked the Master! How could I have been so unwise, so self-centred – so sinful! I wanted to impress the guests and became so distracted by it. Even now I blush, when I remember my sin and the Lord’s gentle voice as He spoke my name, ‘Martha, Martha.’ So sweet, so calm, and so full of love for me. I didn’t deserve it! I was so blessed to serve the Lord, but I became jealous and angry with my sister! How could the Lord forgive me so freely? I shall always remember His words of tender rebuke which calmed the wicked storm in my heart. Lord, please help me to serve tonight humbly from my heart, with the right attitude.”

Did you ever feel “cumbered” in the church kitchen because you were the only one working and no one seemed to care that you were left to do more than your “fair” share? Rejoice! You are doing an honourable service for the Lord, as long as you do it from your heart and don’t allow self-pity or some petty annoyance to stir up a storm in your soul. (Regrettably, I’ve been there.) You will only rob yourself of the blessing of serving the Lord with gladness, as Martha did at first.

Never forget that wonderful encouragement in Hebrews 6:10: “For God is not unrighteous to forget your work and labour of love, which ye have showed

toward his name, in that ye have ministered to the saints, and do minister.” Did you know that those two “minister” words in this verse are the same Greek word as “serve” in Martha’s serving? The Lord sees everything we do, but more importantly, He sees our heart.

I believe if Martha did have a lump in her throat that night, it was because she fought back tears of appreciation when she realized that the Lord was giving her another opportunity – an almost identical situation – to serve once again and to prove herself. The Lord is so gracious to pick us up after we have fallen and allow us to try again. Martha obviously humbled herself, was sorry, and learned from her mistake. Some may think Martha missed the blessing the second time. But there is an important Martha event between these two serving incidents in the previous chapter that reveals the true heart of the woman. It was at Lazarus’ death, when Martha, not Mary, ran out to meet Jesus and uttered that deep confession: “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.” How Martha loved her Lord!

The devotion of both sisters required heart and humility. Whether we’re on our knees or on the job, true devotion to the Lord will affect everything we do. “We ought to be Martha and Mary in one: we should do much service, and have much communion at the same time. For this we

need great grace. It is easier to serve than to commune” (C. H. Spurgeon). We can’t properly serve the Lord without devotion, and we can’t properly devote without service. Whether we’re ironing shirts, packing boxes for missionaries, or sharing a word of testimony, may we do it with our eyes on the Lord. An old Scottish preacher once said to his son, “You can glorify God by peeling a spud.” It’s all about engaging the heart. Please, Lord, give me such a heart!

Martha’s name in Aramaic means “lady”. I think you will agree that this dear lady had a teachable spirit. Her actions speak for themselves: she did wrong; she was rebuked; she humbled herself; she tried again. None of us is perfect. We all make mistakes, but let us not be weary with trying over; rather, let’s take a page out of Martha’s book and resolve at the very next opportunity to give our heart’s best in service to the Master.



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 **June 2019**.

Africa

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

Canada

Fredericton, NB 104.5 FM... Sunday 8.30am

Calgary, AB CHRB 1140 AM... Sunday 10am. & 10pm
& Saturday 5.30pm

Vancouver, BC KARI 550 AM... Sunday 9.30am
Monday–Friday 5.00am & 5.00pm

Prince George, BC 93.1 CFIS FM... Sunday 8.00am

Fort St. John, BC Moose FM 101... Sunday 8.30am

Portage La Prairie, MB CFRY 920 AM... Sunday 8.00am

Swift Current, SK CKSW 570 AM... Sunday 9.30am

Nipawin, SK CIOT 104.1 FM... Monday–Friday 6.00pm

GTA ON, Joy Radio 92.5 AM... Sunday 9.30am

Caribbean

Grenada, West Indies

Harbour Light 94.5 FM & Internet...

Monday–Friday 3.30am (AST)

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

Monday–Friday 10.30am (AST)

England

London Premier 1305, 1332, 1413 MW

Sky Digital Channel 0123

Freeview 725

Monday–Friday 1.00am

Far East

Bible Voice 11945 kHz... Thursday 7.30am

New Zealand, Palmerston North

Access Manawatu 999 AM... Sunday 11.00am

Republic of Ireland

Castlebar, Co. Mayo, Community Radio 102.9 FM
Sunday 10.00am Tuesday 7.30pm

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

United States of America

Philadelphia, Pennsylvania

WFIL 560 AM...Sunday 1.00pm

Lima, Ohio

WCBV 105.9 FM...Monday–Friday 1.00pm

Greenville, South Carolina

94.5 FM...Sunday 9.00am

wmuu.com... Monday, Wednesday, Friday

6.30am & 7.45pm Sunday 10.00pm

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.