



QUARTERLY | 4:19

# Lead Me, Lord



**Christ the  
Greatest Pastor**  
Colin Mercer



**Knowing the  
Will of God**  
Gordon  
Ferguson



**The  
Importance  
of the Lord's  
Table**  
Derrick  
Bowman





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# Editorial

**W**elcome to the December edition of Let The Bible Speak Magazine.

In 1979 the work of the Whitefield College of the Bible commenced in Belfast, Northern Ireland. Its goal was to see men gained for the gospel ministry and for men and women to be equipped for the mission field. Hundreds of young men and women have come through the doors of the Whitefield and have had the great privilege of sitting under men of God and gleaning from them. In this edition we have asked some of

the lecturers at the Whitefield College to provide some of the articles in this magazine as our way of commemorating this milestone in the college's history. May many more young people hear the call of God and give themselves to the study of His Word, training in the Bible college for service where the Lord would have them. Pray for the principal, the oversight of the college, and the staff, lecturers, and students that they will know the Lord's blessing as the work continues.

Matthew 9:37-38

*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*



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

## Lead Me, Lord

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# Radio, TV & Internet



**T**he work of LTBS continues on radio, television, and the internet.

## Radio

LTBS radio broadcasting commenced in 1973, the year that LTBS was founded, using only one station in the Isle of Man. This work has grown, and we are now broadcasting on radio stations throughout the world. The most up-to-date list is shown on the back of this magazine. Thousands of people have the opportunity to hear the Word of God faithfully preached on a weekly, and sometimes daily, basis. Feedback from the radio programmes reveals that there is often a word in season for the listener, with many appreciating the content of the programmes in this format. Pray that the work will continue to be used of the Lord, with souls being saved through the gospel, and believers encouraged in their walk with the Lord. Pray also that the Lord would open new doors for radio broadcasts in Northern Ireland and Great Britain.

## Television

LTBS television programmes continue to be recorded, edited, and aired continuously throughout the year on Revelation TV. We have been encouraged by viewer feedback in recent days. We are thankful that we were able to purchase our own equipment and that we have a team of dedicated volunteers who serve alongside the LTBS committee as they seek to produce these programmes. Recordings for 2020 will be held in January, April, September, and November DV. We are indebted to churches that come along to the recordings to form the congregation and especially to those who make up numbers for the recordings. This is a very important part of the work. If you would like to be added to a list of people to contact to help make up congregational numbers at recordings, please send us your details through our website: [ltbs.tv](http://ltbs.tv). We always need more willing

volunteers. Pray that we will hear of much fruit from the television broadcasts.

***We have been encouraged by viewer feedback in recent days.***

## Internet

Our website gives an online point of contact. As well as keeping you up to date with LTBS news, you can access the LTBS magazine, archived radio and television programmes, and information about our shop in Banbridge. There is also a section entitled "Biblical Answers to Life's Big Questions". This is a great resource for sharing biblical truth, challenging people to think about the fundamental doctrines of Scripture. We encourage you to check out the website and recommend it to others by word of mouth and social media.



# MISSIONARY FOCUS

Philip & Cherith Gardiner – Perth Free Presbyterian Church

**P**erth is the capital city of Western Australia, the fourth-largest capital city in Australia. The city provides a service centre for the mining industry throughout the state.

The Free Presbyterian ministry in Perth commenced in May 1984. Initially the services were held in an old Methodist church owned by the Orange Institution. Rev. Fred Buick, who had been labouring in Port Lincoln in South Australia, received the call to pastor the newly established congregation.

After their conversion, Rev. Gary Goodes and his wife began to attend the work in Perth. Following completion of studies in the Whitefield College of the Bible, Rev.

Goodes was ordained and installed as the new minister of the congregation in Perth. At this time the congregation were meeting in a school in the northern suburbs. Following Mr Goodes' relocation to Northern Ireland to minister, a number of men helped in the work until Rev. Michael Patrick received the call to minister.

In the later part of Mr Patrick's ministry a church building and manse was purchased in the suburb of Padbury, which has provided a more permanent home for the congregation. In 2014 Philip Gardiner and his family moved to minister in Perth.

The congregation has experienced many ups and downs over the years, but it



currently has approximately forty in attendance at the Lord's Day morning meeting, with smaller numbers in the evening. The congregation is made up of people from various backgrounds, reflective of the multicultural nature of Perth.

One encouraging aspect of the work in recent years has been the growing ministry to children and teenagers. However, on account of the prevalent atheistic outlook, one of the great challenges is being able to reach families who have no Christian background.

In 2014 a weekly street-preaching ministry was commenced in the city centre, but sadly the local authorities have been placing great restrictions upon this ministry. Please pray that the Lord would give increasing openings for evangelism. Various applications have been made to radio stations to host a LTBS program, but as yet no such doors have opened.



# The Importance of Bible College



“The pastor doesn’t believe in Bible college”, my friend announced of a particular evangelical church and of the young man who ministered there. “He thinks there’s no need for it. Only the call of God is really necessary.” I find it difficult to see how such a position can be justified. Perhaps my reaction is predictable, but the blunt rejoinder that there were no Bible colleges in the New Testament church is hardly decisive. True, there were not such fully developed institutions in the first century – there were no church buildings either! – but the principle that undergirds contemporary colleges was clearly present.

Consider how Christ prepared the apostles for the challenges of their future ministry. He called these men to Himself. They were to spend three years in close company with Him. “And he ordained twelve, that they should be with him, and that he might send them forth to preach” (Mark 3:14). They were not thrust forth

without preparation. No, they were to be “with him”, and there is surely more than physical proximity involved. J. Stuart Holden suggests that the words imply “spiritual sympathy, the acquisition of His outlook, aims and impulses, for which the fact of living and journeying together gave opportunity. **These men must become learners before they can teach.** They must become convinced themselves before they can be convincing. They must know the reality of the Truth with which they are to be entrusted, of which they are to be the voices.” (emphasis mine) Christ would

***The determination to prepare others for service is apparent throughout the writings of Paul, not least in the pastoral epistles.***

have His disciples learn of Him (Matthew 11:29); indeed, this process of learning is of the very essence of discipleship. And even after His departure, the Holy Spirit, the other Comforter, like Christ and sent in His name, would continue the work of instruction (John 14:21, 23, 25–26; 16:13–14).

The apostle Paul was “born out of due time” (1 Corinthians 15:8) and did not have the privilege of being with Christ during His public ministry. However, this does not mean that he launched out without preparation. The evidence of Galatians 1:11–24 is to the contrary, pointing to the fact that Paul was personally and particularly prepared of the Lord for the immense challenges that were to come in his life and ministry.

The possession of special gifts is avowed by some as reason to be excused formal training. By all accounts, Paul was especially gifted on many levels, but he had need of further instruction.

In addition, take the case of one “eloquent” and “mighty in the scriptures”, one who “taught diligently the things of the Lord” – even he, Apollos, had need of further help from those more experienced and more conversant with gospel truth (Acts 18:24–26).

The determination to prepare others for service is apparent throughout the writings of Paul, not least in the pastoral epistles. Perhaps it is especially pronounced in his addresses to Timothy, his “son in the faith”, for whom he had a touching affection. Paul was concerned that his young colleague would have the knowledge necessary to do his work well (1 Timothy 3:14–15), that he would embrace what he had heard and emulate what he had seen (2 Timothy 3:10, 14), and that, in turn, he would become a teacher of those who would follow him (2 Timothy 2:2).

It is logical to observe that the faithful, Bible-based, Christ-centred college is, at its best, a formalisation of these programmes of teaching evident in the New Testament. We do not have Christ or His apostles with us today. We do have those with a desire to be taught, to be prepared to fulfil a ministry to which they feel called – and we have those of experience

and ability who are willing to pass on what they have been taught. Bible college brings the two together, with the aspiration, ideally, that those who leave after the stipulated period of instruction will do so with the tools to “rightly divid[e] the word of truth” (2 Timothy 2:15).

The year 2019 marks the fortieth anniversary of the Whitefield College of the Bible. Much has happened since 1979, but the College remains true to the vision of this motto text. We continue to adhere to the conviction that to be a teacher, you must first be a student, and you must study well, if you are to be “approved unto God” and “not to be ashamed”.

The Free Presbyterian Church has reason to be thankful to God for the endeavours of its Bible college. Hundreds of young men and women have passed through its doors. Indeed, the vast majority of ministers, missionaries, and other workers currently serving are graduates. Two years ago I became the third Principal, and the first graduate to hold this position. I strive to continue the work of those who have gone before and to maintain the Christ-centred ethos of this institution. Have we “arrived”? No! Are there things we could do better? Of course – we constantly seek to improve and to be even

better for the Lord. For all of this, we need your prayers. So I urge you to pray for me and for our lecturers, staff, students, and committees, that together we might press on, and that the Whitefield College might be preserved to enjoy God’s favour for many years to come.

***We continue to adhere to the conviction that to be a teacher, you must first be a student, and you must study well, if you are to be “approved unto God” and “not to be ashamed”.***



**Timothy Nelson**  
is minister of Ballynahinch Free Presbyterian Church, Northern Ireland and principal of Whitefield College of the Bible.

# The Life of George Whitefield



Christianity in the eighteenth century was shrouded in cloud and darkness. Bishop Joseph Butler, whose famous Analogy was written at this time (and referred to as “the chief buttress of Christian argument against unbelief”), prefaced his book by saying, “It has come to be taken for granted that Christianity is no longer a subject of inquiry; but that it is now at length discovered to be fictitious ... a principal subject for mirth and ridicule.”

However, a gracious God raised up lights in the darkness. One of the most prominent of these was George Whitefield. Bishop J. C. Ryle reflected, “Who were the men that revived religion in England a hundred years ago? ... The first and foremost whom I will name is the well-known George Whitefield ... Of all the spiritual heroes of a hundred years ago none saw so soon as Whitefield what the times demanded, and none were so forward in the great work of spiritual aggression.”

It is evident that George Whitefield was –

## MARKED BY THE HAND OF PROVIDENCE

Whitefield was born in

Gloucester on 16 December 1714 to Thomas and Elizabeth Whitefield, the youngest in a family of seven children. The family suffered a huge blow when the father died when George was only two years old, leaving his mother with the daunting task of rearing the children and maintaining the family business, the Bell Inn at Gloucester.

## Whitefield’s assessment of his own spiritual life was brutally honest.

If his early life had been impoverished, his heart was certainly impious. Whitefield’s assessment of his own spiritual life was brutally honest. Looking back on the days when he attended St. Mary de Crypt Grammar School in Gloucester, he lamented how he had been “addicted to lying, filthy talking and foolish jesting”; that he had been a “Sabbath-breaker, a theatre-goer, a card player and a romance reader.”

Generous donors permitted

him to enrol at Pembroke College, Oxford University, where he paid his own expenses by acting as a servant to the wealthier students. Whitefield’s time at Oxford witnessed the great turning point in his life. After engaging in five years of rigorous penances as a member of the “Holy Club”, his spiritual eyes were finally opened, partly through the advice of experienced believers and partly through reading spiritual books, principally Henry Scougal’s *The Life Of God In The Soul Of Man*. From this volume Whitefield realised “that [he] must be born again or be damned.” At age twenty-one he testified, “With what joy – joy unspeakable and full of glory – was I filled when the weight of sin left me and an abiding sense of the pardoning love of God broke in upon my disconsolate soul!” Completion of his degree at Oxford saw Whitefield ordained a deacon in the Church of England. He preached his first sermon in his hometown when he was twenty-two. “As I proceeded I perceived the fire kindled, till at last, though so young and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of

gospel authority. Some few mocked, but most seemed for the present struck; and I have since heard that a complaint was made to the bishop that I drove fifteen mad the first sermon!” George Whitefield was now on track to become a powerful evangelist – and he owed it to God’s providential intervention in his life.

## PROPELLED BY A SENSE OF PURPOSE

Mr Whitefield commenced his regular ministerial life by taking up a two-month-long post at Tower Chapel, London. His popularity was almost instant; no matter where he preached, churches were crowded. Tears, heightened emotions, agitated bodily movement – and above all an intensely personal experience of the new birth – were the hallmarks of his preaching, which meant that his congregations were “electrified” and “taken by surprise and carried by storm.” The celebrated British actor David Garrick exclaimed, “I would give a hundred guineas if I could say ‘Oh’ like Mr. Whitefield!”

After a further two months in Dummer, Hampshire, and a three-month visit to Georgia, Mr Whitefield returned to England only to discover that the pulpits of the Church of England were closing to him on account of his emphasis on the atonement of Christ and the work of the Holy Spirit. Whitefield resolved that if he would not be permitted to preach the gospel from the pulpit, he would not sit tamely by his fireside like a cat on a

rainy day but would pursue after sinners among the highways and hedges. It has been said of him that he was “the very first Englishman who seems to have thoroughly understood what Dr. Chalmers aptly called the aggressive system. He was the first to see that Christ’s ministers must do the work of fishermen. They must not wait for souls to come to them, but must go after souls, and ‘compel them to come in.’” His first foray into open-air preaching was among the colliers at Kingswood, Bristol, in February 1739. Hundreds fell under conviction of sin. In addition to his huge volume of preaching in England, Whitefield made fourteen visits to Scotland, seven to America, and two to Ireland. In the thirty-four years of his ministry it has been estimated that he preached publicly eighteen thousand times.

Mr Whitefield died suddenly at Newbury Port, Massachusetts, on Lord’s Day, 29 September 1770. He was only fifty-six. Though he had been married (his wife predeceased him), he left no children. “Sudden death,” he had often said, “is sudden glory. Whether right or not, I cannot help wishing that I may go off in the same manner.” His desire was granted: due to a spasmodic fit of asthma he died “in harness” – not quite in the pulpit, but having just left it.

## HONOURED WITH AN ABUNDANCE OF PRODUCE

Credible witnesses on both sides of the Atlantic have

described Whitefield as the means God used to convert thousands of men and women. John Newton (author of “Amazing Grace”) said of Whitefield, “It seemed as if he never preached in vain. Perhaps there is hardly a place in all the extensive compass of his labours where some may not yet be found who thankfully acknowledge him as their spiritual father.” John Wesley disagreed with Whitefield on several key points of theology, but when Wesley preached Whitefield’s funeral sermon, he asked, “Have we read or heard of any person who called so many thousands, so many myriads of sinners, to repentance? Above all, have we read or heard of any one who has been the blessed instrument of bringing so many sinners from darkness to light, and from the power of Satan unto God?”

Whitefield tied himself to this obligation: “God forbid that I should travel with anybody a quarter of an hour without speaking of Christ to them.”



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is minister of  
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# Euthanasia

“I will give no deadly medicine to any one if asked, nor suggest any such counsel.” So reads the Hippocratic Oath, coined by Hippocrates, a Greek physician often referred to as the father of modern medicine. Since then there has been a concerted attempt to reduce the value of human life, until now it is of little more worth than animal life, if that. The end result is euthanasia and attempts to legalise it throughout the world. Today in Holland, Belgium, and some US states euthanasia is legal.

In 1920 the book *Permitting the Destruction of Life Not Worthy of Life* was published. In this book, authors Alfred Hoche, MD, a professor of psychiatry at the University of Freiburg, and Karl Binding, a professor of law from the University of Leipzig, argued in favour of euthanasia. This book was key in supporting the so-called mercy killings of those deemed inferior in Nazi Germany. In October of 1939, amid the turmoil of the outbreak of war, Hitler ordered widespread “mercy killing” of the sick and

disabled. The Nazi euthanasia program quickly expanded to include older disabled children and adults. This concept of “life not worthy of life” was soon extended far beyond the bounds of disease and disability until whole ethnic groups, like the Jews, were deemed not worthy to live.

## **The rise of atheism and the theory of evolution fuel the debate.**

There has been, rightly, an outcry against the resulting holocaust, but, sadly, the philosophy that men may decide who is “worthy of life”, and who should die and when, is becoming more and more prevalent in society today. The rise of atheism and the theory of evolution fuel the debate. If you believe there is no God, no judgment, no heaven or hell, and that you die like an animal, then ending your life sooner rather than later to enter oblivion

does appear to contain certain logic. But, sadly, good logic based on a false premise, because God does exist! You cannot believe God or His works out of existence. Psalm 14:1 says, “The fool hath said in his heart, There is no God.”

It is alarming that in modern so-called Christianity there are many who seem to have no difficulty with euthanasia. They affirm their belief in God, and in the Bible, but they believe what suits them and ignore or explain away what they don’t like. Our standard for all ethics and morality must always be the Scriptures and the Scriptures alone. The sixth commandment is very clear: “Thou shalt not kill”, as is the Lord’s commentary on this command in Matthew chapter 19: “Thou shalt do no murder”. Therefore in the sixth commandment unlawful killing is forbidden.

There are, however, circumstances where the Scripture teaches that the taking of human life is lawful.

Self-defence: Exodus 22:2–3 says, “If a thief be found

breaking up, and be smitten that he die, there shall no blood be shed for him.”

Capital punishment: No matter what personal views might be, God’s Word is clear in Genesis 9:6: “Whoso sheddeth man’s blood, by man shall his blood be shed”.

Just war: This can be viewed as national self-defence.

God forbids all other taking of life, and all who transgress this law are guilty before God. What is in view in the sixth commandment is the wilful, premeditated taking of a life, and this is happening daily in our land under many cloaks of justification and respectability, not least euthanasia.

## **The term euthanasia is yet another euphemism for murder.**

The term euthanasia is yet another euphemism for murder. It is used to describe so-called mercy killings, where an individual usually suffering from terminal illness has his life terminated by artificial means – a lethal injection or an overdose of morphine. Euthanasia is carried out in the name of mercy and compassion, but we must not lose sight of the fact that to wilfully end a life other than for the exceptions of Scripture (self-defence, capital punishment, and just

war) is murder and breaks the sixth commandment.

The devil’s great delusion in the area of euthanasia is that most who request it are unsaved and unprepared to meet their Maker. The advancement of the day of their death, rather than releasing them from pain and suffering – their intention, simply opens for them the door of eternal pain and suffering in hell, and closes the door on any opportunity for them to repent and get right with God.

Euthanasia is not legal in the UK, but there is an increasing call to make it so. Euthanasia has been legal in Holland since 2000. The consequences have not been good. It reportedly occurs without patients’ consent, creating fear of going into hospital – some even carry anti-euthanasia passports.

There is a very clear instance of euthanasia in 2 Samuel chapter 1. In this chapter we read of an Amalekite who came to David with Saul’s crown and bracelet, alleging he had come across Saul during the battle on Mount Gilboa. He said that Saul had fallen on his sword rather than be captured by the Philistines. Saul was mortally wounded, but still alive. He was in pain and requested the Amalekite to kill him. The Amalekite told David that he fulfilled Saul’s request and killed him. Later that day David executed the Amalekite for the murder of Saul.

## **The devil’s great delusion in the area of euthanasia is that most who request it are unsaved and unprepared to meet their Maker.**

This is a prime example of euthanasia, or mercy killing. Saul was terminally ill. He was in great pain. He requested someone to help him die. The request was granted, but that man was found guilty of murder and executed.

Life is precious, a gift of God, but something that only He has the right to touch.



**Lindsay Wilson**  
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Northern Ireland.



# Knowing the Will of God

**A**t some time or other all truly sincere Christians will be exercised as to whether they should be engaged in what is called “full-time service”. That all are not called to this kind of work must be apparent; otherwise we would have nothing in the church except pastors, missionaries, and full-time workers – with no one to minister to, except one another.

## Our First Duty Is to Know We Are Right with God

In 2 Corinthians 13:5 we read, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be

**We need to make sure that we have truly repented of our sins and received the Lord Jesus Christ as our Saviour.**

reprobates?” Those words were written to members of the church in Corinth, and they are equally applicable to us today. We need to make sure that we have truly repented of our sins and received the Lord Jesus Christ as our Saviour. This is by far the most important thing: a man may become a minister, or a woman a missionary, without ever knowing Christ as Lord and Saviour – witness Judas Iscariot.

## The Next Step Is Complete Surrender to the Saviour

In Romans 12:1–2 we have these commands: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Notice two things here:

(a) When someone is fully surrendered to the Lord, he or

she will have proof as to what exactly God requires them to do with their life – there will be no uncertainty about it, though there may be much anxiety and heart-searching before that point is reached. They will also discover that God’s will for them is “good”, “acceptable” (well-pleasing: they will enjoy doing it), and “perfect” (it is perfectly suited to their character and abilities).

(b) This sacrifice is to be “holy”. In order to make a holy sacrifice of ourselves, we need the help of the Holy Spirit. Ephesians 5:18 commands believers to “[b]e filled with the Spirit”. This command is a present imperative in the Greek and means we must be continually filled with the Spirit of God. That will require daily surrender to Him:

*High heaven, that heard  
the solemn vow,  
That vow renewed shall  
daily hear,  
Till in life's latest hour I bow  
And bless in death a bond  
so dear.*

## Be Open to Whatever God Wants You to Do with Your Life

When we are surrendered to the will of God, we may trust Him to show us the role He wants us to fulfil in His service. There are some things that will help point us in the right direction:

## When we are surrendered to the will of God, we may trust Him to show us the role He wants us to fulfil in His service.

(a) It is God’s normal way to call people who are already fully engaged in seeking to do His will. The biography of Mary Slessor, who served the Lord so valiantly as a missionary in the Calabar region of Nigeria, tells of her tremendous work, prior to being called, in a very hard part of Dundee. Likewise, we read of Hudson Taylor’s self-denial and testing of God’s ability to provide for his needs in England, before going to China and later founding the China Inland Mission.

(b) When exercised about whether to enter full-time service, pray earnestly (but not exclusively) about the matter, and read the Bible as normal, not looking each time for a word about a call.

When you go to church, go to be fed, challenged, and encouraged from the Word, not to hear something regarding a call. That may come through the message, but it should not be what you are looking for from it. The danger here is one of becoming obsessed with looking for God’s call and missing the whole point of being in the house of God, and therefore not worshipping Him in spirit and in truth. The famous Welsh preacher, Dr Martyn Lloyd-Jones, was concerned about people doing that very thing and felt that auto-suggestion would lead Christians thinking about the call of God to read it into the messages they heard and portions of Scripture they were studying.

(c) I highly recommend Spurgeon’s *Lectures To My Students*, especially the second chapter on “The Call to the Ministry”. The book is easy to read, very practical, and sparkling with Spurgeon’s great sense of humour. The chapter on the call to the ministry deals with only one aspect of full-time service, but it will prove just as profitable for those who feel called to other forms of Christian service. Spurgeon sets out guidelines for prospective ministers to enable them to discern whether they are called to such work. The prospective missionary would benefit from these guidelines, suitably adapted to his or her situation. I will quote just a few words: “If any student in this

room could be content to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth let him go his way; he is not the man in whom dwells the Spirit of God in its fulness, for a man so filled with God would utterly weary of any pursuit but that for which his inmost soul pants.”

(d) Finally, I would refer you to Colossians 3:15: “And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” The word “rule” in this verse means “be an umpire”, and we know that the umpire’s decision is final. If you don’t have the peace of God about a matter, especially about a call to service, then don’t go forward until, with everything else in place, you experience that peace.



**Gordon Ferguson**  
has retired from the pastorate having ministered in South Grove FPC, London. He is also a former principal of Whitefield College of the Bible.

# Christ the Greatest Pastor



Peter's words to his fellow elders were full of wise and important counsel. When he urged them to "[f]eed the flock of God" (1 Peter 5:2), he was reminding them that they were under-shepherds and it was their responsibility, as pastors, to be faithful to the Lord in their service among His people. The term "feed" is a pastoral one which means to shepherd or to take care of. It comprehensively includes every aspect of ministry to and among the Lord's people. The pastor-people relationship is a very special one. There are bonds of love and ties of affection and mutual regard that run deep. The under-shepherd is a servant. He is to minister willingly and never for personal gain. He is to be humble and helpful, being ever mindful that the people to whom he ministers belong to God. He is not to lord over God's flock but to labour for their spiritual and eternal good. He is to be Christ-like in his approach and attitude. And he is to remain faithful even in the dark times of

trouble and trial. The under-shepherd must care for the flock of God and rejoice as they rejoice and weep as they weep. This is a solemn work and one which demands the grace and power of God.

**He is not to lord over God's flock but to labour for their spiritual and eternal good.**

However, Peter did not merely speak of human pastors, he spoke of Christ as the Chief Shepherd – the Chief Pastor of His people. The title in 1 Peter 5:4 is a glorious reminder of the tenderness and faithfulness of our Saviour. He is the Shepherd whose love for the sheep exceeds all human love. As our good Shepherd, He loved us and gave Himself for us. Christ's sacrificial love proves His

grace and mercy. And having died for His sheep and redeemed them by His blood, there is no possibility that He will fail to look after us.

There are many false shepherds in the world. They are described as robbers, strangers, and hirelings in John 10, men who neither care for nor regard the Lord's people. They are self-centred and lack the essential qualifications of servants of God. Such men are bereft of love for the Lord and therefore bereft of love for His flock. They are not true pastors. However, Christ is. He knows His people personally and perfectly. He understands our cares and burdens. He leads in the best ways and provides in the fullest manner. He is never negligent, never prayerless, never indifferent, and never dismissive of His people. Our Chief Shepherd guards His people and brings them rest in the midst of the storms of life. He is ever mindful of His promises and

**Our Chief Shepherd guards His people and brings them rest in the midst of the storms of life.**

ensures that we are never forsaken. Christ is everything a shepherd should be – and is so perfectly. The sheep are in good hands – being in the hands of the Saviour. The Chief Shepherd knows what is best for His flock and has the ability to bring all things to pass for their good.

In Peter's discourse on this theme, he emphasised the truth that Christ cares for His people. This care is not sporadic or selfish. Rather, it is a care that can be traced back to eternity; it is evident at His incarnation, it is traceable throughout His life, and it is shown in its deepest and most glorious state at Calvary. If we are ever tempted to doubt the care Christ has for His people, we should hasten, in our thoughts, to the gory hill of Golgotha, for it was there that our Shepherd laid down His life for the sheep. He sacrificed Himself for us. He suffered, bled, and died in our place. The Shepherd offered Himself for the flock. It was an act of amazing love. Never before in the history of the world has there been

such a sacrifice. And it will never be repeated. Satan would have us doubt the care Christ has for His people. He would lead us to think that we have been forsaken and forgotten, but nothing could be further from the truth. Even in the stormiest times of life, Jesus cares. The best of human pastors will fail. Their ministry is imperfect because they are imperfect.

**The best of human pastors will fail. Their ministry is imperfect because they are imperfect. But Christ the Shepherd is the perfect Pastor, perfect for all His people at all times.**

But Christ the Shepherd is the perfect Pastor, perfect for all His people at all times. Therefore let us listen to His voice, follow in His footsteps, trust in His mercy, rejoice in His goodness, lean upon Him in our trials, and look for His appearing – for, as Peter says, "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter

5:4). In the meantime, let us cast all our care upon Him, in the knowledge that He cares for us.

*Jesus is our Shepherd:  
Well we know His voice;  
How its gentlest whisper  
Makes our hearts rejoice!  
Even when He chideth,  
Tender is His tone;  
None but He shall guide us;  
We are His alone.*

*Jesus is our Shepherd:  
For the sheep He bled;  
Ev'ry lamb is sprinkled  
With the blood He shed;  
Then on each He setteth  
His own sacred sign:  
"They that have My Spirit,  
These," saith He, "are Mine."*

*Jesus is our Shepherd:  
Guarded by His arm,  
Though the wolves may threaten,  
None can do us harm;  
When we tread death's valley,  
Dark with fearful gloom,  
We will fear no evil,  
Victors o'er the tomb.*



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# How to Read the Bible



**W**e must read the Scriptures. You know how necessary it is that we should be fed upon the truth of Holy Scripture. I am afraid that this is a magazine reading age, a newspaper reading age, a periodical reading age, but not so much a Bible reading age as it ought to be. In the old Puritanic times men used to have a scant supply of other literature, but they found a library enough in the one Book, the Bible. And how they did read the Bible! How little of Scripture there is in modern sermons compared with the sermons of those masters of theology, the Puritanic divines! Almost every sentence of theirs seems to cast side lights upon a text of Scripture; not only the one they are preaching about, but many others as well are set in a new light as the discourse proceeds. I would to God that we ministers kept more closely to the grand old Book. We should be instructive preachers if we did so, even if we were ignorant of “modern thought”, and were not “abreast of the times”. I warrant you we should be leagues ahead of

our times if we kept closely to the Word of God.

***Sermons and books are well enough, but truth is sweetest where it breaks from the smitten Rock, for at its first gush it has lost none of its heavenliness and vitality.***

As for you, my brothers and sisters, who have not to preach, the best food for you is the Word of God itself. Sermons and books are well enough, but truth is sweetest where it breaks from the smitten Rock, for at its first gush it has lost none of its heavenliness and vitality. You shall find that reading the Word of God for yourselves, reading it rather than notes upon it, is the surest way of growing in grace. Drink of the unadulterated milk of the Word of God, and not of the skimmed milk, or the milk and water of man’s word.

But, now, beloved, our point is that much apparent Bible reading is not Bible reading at all. The verses pass under the eye, and the sentences glide over the mind, but there is no true reading. An old preacher used to say, the Word has mighty free course among many nowadays, for it goes in at one of their ears and out at the other; so it seems to be with some readers – they can read a very great deal, because they do not read anything. The eye glances but the mind never rests. The soul does not light upon the truth and stay there. It flits over the landscape as a bird might do, but it builds no nest there, and finds no rest for the sole of its foot. Such reading is not reading.

Certainly, the benefit of reading must come to the soul by the way of the understanding. When the high priest went into the holy place he always lit the golden candlestick before he kindled the incense upon the brazen altar, as if to show that the mind must have illumination before the

affections can properly rise towards their divine object. There must be knowledge of God before there can be love to God: there must be a knowledge of divine things, as they are revealed, before there can be an enjoyment of them. We must try to make out, as far as our finite mind can grasp it, what God means by this and what he means by that; otherwise we may kiss the book and have no love to its contents, we may reverence the letter and yet really have no devotion towards the Lord who speaks to us in these words. Beloved, you will never get comfort to your soul out of what you do not understand, nor find guidance for your life out of what you do not comprehend; nor can any practical bearing upon your character come out of that which is not understood by you.

We are not always fit, it seems to me, to read the Bible. At times it were well for us to stop before we open the volume. “Put off thy shoe from thy foot, for the place whereon thou standest is holy ground.” You have just come in from careful thought and anxiety about your worldly business, and you cannot immediately take that book and enter into its heavenly mysteries. As you

ask a blessing over your meat before you fall to, so it would be a good rule for you to ask a blessing on the Word before you partake of its heavenly food. Pray the Lord to strengthen your eyes before you dare to look into the eternal light of Scripture. As the priests washed their feet at the laver before they went to their holy work, so it were well to wash the soul’s eyes with which you look upon God’s Word. Say to your soul, “Come, soul, wake up: thou art not now about to read the newspaper; thou art not now perusing the pages of a human poet to be dazzled by his flashing poetry; thou art coming very near to God, who sits in the Word like a crowned

***We must try to make out, as far as our finite mind can grasp it, what God means by this and what he means by that; otherwise we may kiss the book and have no love to its contents, we may reverence the letter and yet really have no devotion towards the Lord who speaks to us in these words.***

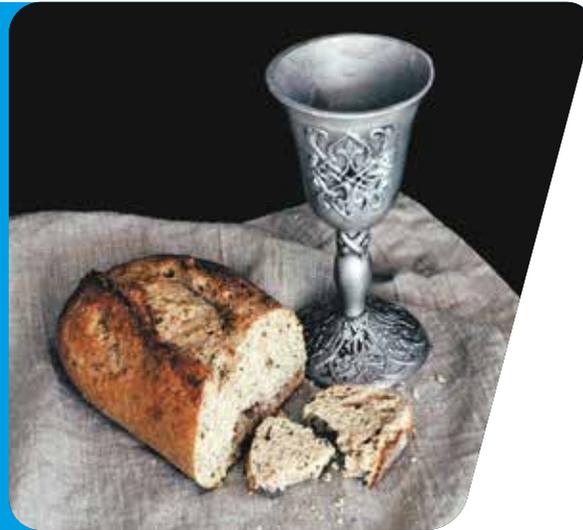
***Scripture reading is our spiritual meal time.***

monarch in his halls. Wake up, my glory; wake up, all that is within me. Though just now I may not be praising and glorifying God, I am about to consider that which should lead me so to do, and therefore it is an act of devotion. So be on the stir, my soul: be on the stir, and bow not sleepily before the awful throne of the Eternal.”

Scripture reading is our spiritual meal time. Sound the gong and call in every faculty to the Lord’s own table to feast upon the precious meat which is now to be partaken of; or, rather, ring the church-bell as for worship, for the studying of the Holy Scripture ought to be as solemn a deed as when we lift the psalm upon the Sabbath day in the courts of the Lord’s house.

*How to Read the Bible -  
An extract from a sermon preached  
by C. H. Spurgeon at the Metropolitan  
Tabernacle, London.*

# The Importance of the Lord's Table



*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

**(1 Corinthians 11:26)**

There are few things that I enjoy more than sharing food with friends and family around the dinner table. It is a time to remember the events of the past and to contemplate what the future holds. When Christ met with His disciples the evening before His crucifixion, He celebrated the Passover meal with them. At the end of that meal, Christ gave His disciples an object lesson to teach them what He was about to do. He took a piece of bread and while breaking it explained to His disciples that His body was going to be broken for them. He took a cup and explained that the drink in that cup represented His blood that would be shed for the forgiveness of their sins. During the meal, Christ told His disciples to continue observing that object lesson in remembrance of Him (1 Corinthians 11:24–25). It is

important for believers today to continue observing the Lord's Table. The Scriptures teach that the Lord's Table is a command, a comfort, and a commemoration.

***The Lord's Table is important to believers because it is a command.***

The Lord's Table is important to believers because it is a command. Christ said, "If ye love me, keep my commandments" (John 14:15). Christ's words "[T]his do in remembrance of me" (Luke 22:19) command us to make observing the Lord's Table a regular practice in our lives. Christ has commanded us to remember Him in this way because the dullness of our sinful hearts makes us naturally prone to forget Him. In one sense, this serves as a mild rebuke to us, but at the same time this command is

evidence of the grace of God. Christ has commanded us to do something that is for our benefit and spiritual welfare. This command to remember the work of Christ for us on the cross aids us in fulfilling our chief end, which is to glorify God and to enjoy Him forever.

Secondly, there is great comfort for believers in observing the Lord's Table. We are sinners, but Christ has given Himself for us. We are the ones who deserve to be broken because of our sins, and it is our blood that deserves to be shed. God's wrath should have fallen on us instead of Christ. He is the perfect, spotless Lamb of God who did nothing worthy of death (Luke 23:22). However, because of God's great mercy, "[God] made [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). It is a great comfort to remember that because of what Christ has done for us "[t]here is therefore now no

condemnation to them which are in Christ Jesus" (Romans 8:1). If you find yourself discouraged and burdened, there is no better place for you to come to find comfort than to the Lord's Table. This ordinance of the church is a means of grace. It is one of God's sovereignly prescribed ways that He has ordained to communicate His grace to the hearts of His people. If you seek spiritual comfort, you can find it at the Lord's Table.

Finally, the Lord's Table is important because it is a time of commemoration. When the children of Israel crossed over the Jordan into the promised land, the Lord commanded for twelve stones to be taken from the riverbed and placed on the bank of the river (Joshua 4:1–3). The purpose was for those twelve stones to serve as a memorial of the Lord's work and provision for them. God knew that the time would come when a child walking with his father would see those stones and would ask, "What mean ye by these stones?" (Joshua 4:6). The Lord's Table serves

***We are sinners, but Christ has given Himself for us. We are the ones who deserve to be broken because of our sins, and it is our blood that deserves to be shed.***

as a modern-day "stone" that parents can use to explain the gospel to their children. The Bible forbids the unconverted and those younger ones who do not have the spiritual maturity to "examine [themselves]" (1 Corinthians 11:28) from partaking of the bread and cup. In the church service, these young ones sit and watch their parents do something that illustrates the finished work of Jesus Christ. The Lord's Table becomes a time for parents to teach their children what these things mean. Parents do their children a spiritual disservice if they keep their children from watching the Lord's Table being observed in the congregation. Take the time to explain the meaning of the broken body and shed blood of Christ. When your children ask questions about the Lord's Table, do not shrug them off, but take the opportunity to teach them that you are commemorating the greatest event in human history, that the eternal Son of God became man, lived in perfect obedience to the law of God, and then gave His life as a sacrifice for sinners. Explain to your children that Christ took the full penalty of God's wrath against their sin and shed His blood for their forgiveness. The Lord's Table is a commemoration of the whole message of the gospel.

Christ instituted the Lord's Table for the benefit of His people. He has commanded it for our comfort and as a means of commemorating what He has done for us. The next time you come to the Lord's Table, rejoice in

the finished work of Christ your Savior and use it as the means of grace that God intends it to be.

***When your children ask questions about the Lord's Table, do not shrug them off, but take the opportunity to teach them that you are commemorating the greatest event in human history, that the eternal Son of God became man, lived in perfect obedience to the law of God, and then gave His life as a sacrifice for sinners.***



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# Overview of the Book of Deuteronomy

**T**he word Pentateuch derives from the ancient practice of scribes writing on scrolls. Pentateuch means “five scrolls”. Deuteronomy is the fifth and final book of the section of the Old Testament Scriptures known by the Jews as the Pentateuch. Genesis, Exodus, Leviticus, and Numbers are the others.

Although the Pentateuch originally consisted of five scrolls, it is important to remember that they each complemented one another by presenting a different aspect of the Christian life. Genesis portrays man’s ruin by sin. Exodus pictures his redemption by blood. Leviticus depicts man’s reconciliation to God. Numbers represents man’s resignation to the Lord’s will. Deuteronomy demonstrates the laws and rules that should regulate the Christian’s walk with God.

Deuteronomy, as is the case with the other books of the Pentateuch, was written by Moses. He spoke the words that the Lord gave him (see 1:1 and 1:3), and he wrote them down (31:9, 24).

At the conclusion of the book of Numbers (36:13) we are informed that the children of

Israel were residing “in the plains of Moab by Jordan near Jericho.” Deuteronomy 1:1 places them at the same location on the eastern side of the river Jordan. The places named – “the Red”, or *Zuph* (margin), Paran, Tophel, Laban, Hazeroth, and Dizahab – were in that same district. The location indicates that the Israelites were at the point of entering

**Although the Pentateuch originally consisted of five scrolls, it is important to remember that they each complemented one another by presenting a different aspect of the Christian life.**

into the land of promise after forty years of travelling in the wilderness. All those whom Moses addressed had either been born as slaves in Egypt or born during the years of wandering. Therefore, they had no knowledge of how to live for the Lord as freemen

in their own land. They required instruction. Moses is charged with providing that instruction.

Deuteronomy was, in effect, Moses’ final written word to the children of Israel. Chapter 34 gives the account of his death and his obituary. So he, under the inspiration and superintendence of the Holy Ghost, writes of his own decease. He is here giving his final address to his beloved people. Indeed, the writing of Deuteronomy is Moses’ final act in his service for the Lord. Chapter 1 verse 3 records that he began speaking and recording these words “in the fortieth year, in the eleventh month, on the first day of the month”. Joshua 4:19 notes that the Israelites crossed over the river Jordan “on the tenth day of the first month,” in what would be the forty-first year after they had left the land of Egypt. There are about seventy days between the two dates. A glance at Deuteronomy 34:8 reveals that the Israelites mourned over Moses’ death for thirty days. Consequently, Moses must have died about forty days after he began to write this book. So Deuteronomy was written in the last six weeks of Moses’ life – his

final word to his people, his final work for the Lord.

In that final word and work, Moses presents a threefold picture of how to live the Christian life.

In chapters 1–11 he primarily speaks of the *land*. In 5:16 Israel is reminded that it is a land that has been given them by the Lord. In 11:8 it is described as a land that the Jews were to possess. In 8:7–10 it’s described as a good land – a land of plenty. 1 Timothy 6:17 speaks of “the living God, who giveth us richly all things to enjoy”. The Lord provides for His

**Deuteronomy was, in effect, Moses’ final written word to the children of Israel.**

people both temporally and spiritually.

Chapters 12–30 highlight the *law*, described in 12:1 as the “statutes and judgments” of the Lord. The new inhabitants of the land must walk according to the law of the Lord. In 13:18 they were told to “hearken to the voice of the LORD...to keep all his commandments”. Hearing the Word and keeping the Word go hand in hand. James 1:22 gives the New Testament equivalent: “be ye doers of the word, and not hearers only”. That’s the way to blessing.

The third division of the book takes in chapters 31–34.

The subject here is the *Lord*, and it is introduced by the words of 31:3: “as the LORD hath said.” The people are reminded that they are in a covenant relationship with the Lord – He is “the LORD thy God” (31:3). He is the One who will go before them (31:3) and with them (31:6). Chapter 33 verse 26 states, “There is none like unto the God of Jeshurun”. Jeshurun is a poetical name for Israel. He is Israel’s God, and there is none like Him.

Given its rich teaching and instruction, it is no coincidence, then, that of all the Old Testament books, Deuteronomy is one of the most frequently quoted in the New Testament. Christ Himself quoted from Deuteronomy during His temptation in the wilderness (Matthew 4:1–11).

Speaking to the Israelites in 5:1, Moses exhorted them regarding the words of this book, that they should “learn them, and keep, and do them.” May we follow that wise counsel also.



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# Except I Am Moved with Compassion



In 1865 General William Booth founded the Salvation Army in London's East End and became its first general. He was born and raised by unsaved parents in relative poverty, and just after he came to know Christ at fourteen, William wrote these wonderful words in his diary: "God shall have all of William Booth." From then on, he devoted his life and ministry to the compassionate pursuit of the lost for Christ in the worst of conditions – in tents on unused burial grounds, in haylofts, in rooms behind a pigeon shop – anywhere to fulfill his personal goal: "Go for souls. Go straight for souls, and go for the worst!" Following in William's footsteps was his sixth successor, General Albert Olborn, whose hymn on the need for compassion really spoke to me. In the refrain, he asks this haunting question: "Except I am moved with compassion, / How dwelleth Thy Spirit in me?"

## What really is compassion?

The New Testament Greek word for *compassion* is a strange tongue-twister (*splagchnizomai*) with an equally strange meaning

– literally, to be moved to the bowels. At one time, the bowels and intestinal organs represented the centre of deep emotion. True compassion is not a surface response; it begins in the innermost being, in the very core, so that the whole body feels the weight of it. This unusual word and its noun counterpart (*splagchna*) appear twenty times in the New Testament with reference to the compassion of Christ. For example, we see it when Jesus met the needy leper humbly asking to be healed. Mark tells us that Christ was "moved with compassion" (Mark 1:41). We see the word again when Jesus met the blind, the hungry, the sick, the suffering, the dying, the grieving, the backslider, and the multitudes. Jesus showed compassion to all sorts of people – not just the ones who chose to follow Him. Among the massive crowds who gathered to hear Him would have been deep-dyed sinners and rebels of every sort. The Lord loved their souls deeply to the point of weeping (Luke 19:41). Is that how we react to sinners? I am rebuked.

It's easy to have compassion for those we love dearly, and we should. But we can get so cozy and "insular" with our own life, our own church, our own family, and our own circle of friends that lost souls around us become irrelevant. We can create our own safe little "island" with little or no contact with the rest of the world. But if we would have Christ-like compassion, we must extend ourselves beyond our comfort zone and not only reach out, but go out to the lost with the gospel – even if that means sharing Christ's love with the most wicked, fearful, hardened sinners as He did. He loves them, and so should we!

Our interaction with lost souls can be skewed by the side-effects of living in a sin-glutted world. We can be so disgusted by the level of human depravity around us that we want to shut ourselves away from ungodly people, and believe God expects this of us by misapplying His Word. But we forget that we, too, were once ungodly wretches (even in our youth) until God's mercy

reached down and saved us. We can also swing to the opposite extreme and fancy ourselves full of compassion towards the ungodly by lessening our reaction to their sin, becoming tolerant of it, and applying human psychology to the reason why people sin, instead of heeding the plain teaching of the Word of God. The Lord wants us to love the souls of sinners, but never excuse, partake of, or downplay their sin. We must be moved with deep compassion for their lost condition and long to see them rescued! I am more rebuked.

Missionary Amy Carmichael once said, "If I have not compassion on my fellow servant even as my Lord had pity on me, then I know nothing of Calvary love." Are we picking and choosing where to bestow our compassion? Does it extend to the soul of the homeless alcoholic? To the lost sodomite? Or do we secretly hope they get what they deserve? Calvary love did for us what we did not deserve. Should that not motivate our compassion to reach them? Did we deserve to be saved one jot more than the drug addict or the notorious criminal? We want to say no, but our actions speak louder than our words. I am very rebuked.

The apostle Paul knew the weakness of the flesh and so encouraged the Christians in Colossae to cultivate the compassion of the soul this

way: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; [f]orbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:12). "Bowels" here is the same word *splagchna*. "Put on" would suggest a conscious effort. Since we have received so much mercy from the Lord, we should be motivated to pray earnestly to have His same compassion.

C. H. Spurgeon once said, "I believe that much of the secret of soul-winning lies in having bowels of compassion, in having spirits that can be touched with the feeling of human infirmities." We cannot begin to exercise the compassion of Christ unless His Holy Spirit deeply moves us first. Love and appreciation for Christ will fuel our compassion, and the fruit will be mercy and a heart that feels deeply for the souls of the lost. "If you would win the world, melt it, do not hammer it" (Alexander Maclaren).

As I was meditating on a definition of compassion to prepare this article, the Lord allowed me to experience something that illustrated this virtue beautifully and brought me to tears. You may know that we have a young blind man working at the school, helping us with janitorial duties. Reuben has a serious disability, but in all

the years I have known him, he has never complained, but accepts the will of God for his life. He extends himself to encourage as many as he meets. Yesterday presented some routine challenges for me, and quietly Reuben asked if he could speak to me. He, who has much greater challenges on a daily basis than I do, said, "Mrs. Saunders, would it be okay if I could pray for you?" So, as he began, he broke down in tears and wept aloud that God would give me strength and help me with my workload. It was short, it was simple, but Reuben's prayer was a powerful lesson of what true compassion looks like. It reminded me of the wonderful blessing it is to our brothers and sisters in Christ, too. May the Lord inspire us and move us with His compassion by the power of His indwelling Spirit, so that we may serve the saved and the lost, following in the footsteps of our blessed Lord and Master, Jesus Christ. To Him be all the glory!



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

Schedule effective as of **December 2019**.

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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

## Canada

Fredericton, NB 104.5 FM... Sunday 8.30am

Calgary, AB CHRB 1140 AM... Sunday 10am. & 10pm  
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Vancouver, BC KARI 550 AM... Sunday 9.30am  
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Portage La Prairie, MB CFRY 920 AM... Sunday 8.00am

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

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