



QUARTERLY | 2:21

Christ in Capernaum

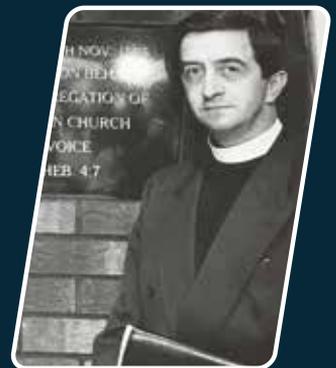
Retired Minister
Interview –
Maurice Baxter



Are You Following? –
Larry Saunders



LTBS
Canada –
Ian Goligher



LTBS 2020 Accounts

Income	£	Expenditure	£
Balance @ 01/01/20	319015.26	Purchases (CDs, etc)	170.13
Church Donations	48200.01	Broadcasts Africa, India, USA	16516.39
Church Deputations	11120.46	London	12999.96
Church Donations (Broadcasts)	4810.00	Irish Republic	15712.93
Nepal LTBS Radio Ministry	575.00	Nepal	29550.00
Bi-Monthly Covenant Donations	1246.00	Kenya Radio	5306.93
Gift Aid Donations	24959.70	Telephone & Broadband	1677.59
Other Gifts	29795.81	Stationery/Postage	2089.04
Quarterly Magazine Gifts	0.00	Travel Expenses	346.00
Sales—Calendars	3441.67	Equipment & Maintenance	198.71
Monthly CDs	832.30	Insurance (Radio Studio)	264.13
A New Beginning	45.00	Debtor Adjustment	0.00
Books/Literature	0.00	Paypal	55.17
TV.	40.00	LTBS Quarterly Magazine	2462.00
LTBS Studio Project	120.00	Xero Accounts Package	348.00
Inland Revenue—Gift Aid	7344.32	Calendar	1740.00
Interest	4094.12	Rev. Curran—Wages & Expenses	33403.60
Bequests & In Lieu of Flowers	1825.00	—Tax & NIC	843.22
Bequests & In Lieu of Flowers Re: Dr A. Cairns	170.00	Bank Charges	190.21
LTBS Retail Unit Sales	31511.26	T.V. Studio Project Expenses	35005.45
Legacy	2712.93	Gratuities	2810.95
Paye A/c	403.26	LTBS Retail Unit	21022.19
Postage	17.46		
Debtors Adjustment	462.80		
		Balance @ 31/12/19	310,030.16
	492,742.76		492,742.76

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

LTBS 2020 Church Contributions

Portadown	£9,780.23	Donaghadee	£700.00
Coleraine	£8,307.00*	Ardarragh	£681.00
Randalstown	£7,137.50	Larne	£640.00
Tandragee	£5,450.00	Garvagh	£518.25
Mourne	£5,441.90	Ballynahinch	£500.00
Armagh	£5,211.00*	Dunmurry	£490.00
Ballymoney	£4,587.51	Markethill	£431.00
Dromore	£4,386.00	Tyndale Memorial	£400.00
Comber	£4,176.70	Mullaglass	£350.00
Omagh	£4,089.80*	Mount Merrion	£345.00
Ballymena	£4,002.55	Carrickfergus	£280.00
Lurgan	£3,365.00	Cloughmills	£270.00
Moneyslane	£3,634.88	Sixmilecross	£260.00
Dungannon	£3,570.00	Castlederg	£250.00
Hillsborough	£3,218.00	Liverpool	£250.00
Portglenone	£2,600.00	Kesh	£240.00
Tullyvallen	£2,480.00*	Corragarry	£207.16
Magherafelt	£2,140.00	Gardenstown	£200.00
Clogher Valley	£1,950.00*	Carryduff	£200.00
Newtownards	£1,780.00	Convoy	£171.40
Rasharkin	£1,610.00	Ballyclare	£91.00
Martyrs Memorial	£1,525.00	Lisburn	£60.00
Banbridge	£1,320.00	Limavady	£60.00
Portavogie	£1,275.00	Ballygowan	£30.00
Enniskillen	£1,205.00	John Knox	£23.50
Sandown Road	£1,140.00		
Antrim	£1,000.00		
Newtownabbey	£940.00		
Bangor	£910.00		
Crossgar	£900.00	England	£370.00
Annalong	£872.00	Scotland	£5,100.00
Cookstown	£870.00	Australia	£70.00

*Includes sponsorship of weekly broadcasts

EDITORIAL



Dear Reader,

Greetings in the Saviour's precious name. In this edition we look at some aspects of the Lord Jesus Christ's life ministry in Capernaum. In studying the Scriptures we find that the Lord called men to faith and repentance from the very commencement of His ministry. The gospel has not changed. We still need to herald forth the great message that sinners need to exercise "repentance toward God, and faith toward our Lord Jesus Christ". (Acts 20:21)

This has been the work of the Free Presbyterian Church for the past seventy years, and we give thanks to God for His hand upon all the ministries of our church, including LTBS ministry through radio, television, magazine and internet. Please join us in prayer as we seek to continue the work of broadcasting the message of the gospel around the world.

For all that has been done, and for all that the Lord is going to do, we say – To God be the glory!

Ryan McKee

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Christ in Capernaum

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

LET THE BIBLE SPEAK CANADA

Rev. Ian Goligher has retired from his pastoral ministry. He and his wife, Beulah, who served as the church organist, plan to live in Barrie, Ontario. But retirement from local pastoral work will not mean ceasing from gospel ministry. He plans to devote more time to radio ministry on a number of stations across Canada.

Since the church's inception in Cloverdale in 1984, radio ministry has played a vital part to advertise the life and witness of the church and to minister to many who would never attend in person because of distance, ill health, or other reasons.

For the last twenty-five years Rev. Goligher has taken on an increasing scope of radio ministry with a local one-hour Sunday morning church service format and daily half-hour programs. This has also been replicated on eight other stations reaching the Canadian prairies, Greater Toronto, and the Maritimes as far as Prince Edward Island, on the east coast of Canada. The church in Cloverdale has been blessed with the resources to support these programs, and radio listeners have contributed substantially to the cost of air time.



This ministry has a definite place in Canada and has become vital to the witness of the Free Presbyterian Church to reach the millions of diverse peoples who presently call Canada home.

There is a strong heritage of radio preaching in Canada. Even with the innovation of television and social media, many people in Canada still depend on radio for gospel ministry. Sunday morning is a prime time, as well as daily drive-times in metro areas.

Radio ministry goes into places with the gospel as no other means can. Canada's towns and hamlets dotted across the great Canadian prairies and the northern regions, where First Nations peoples tend to live, are spread over millions of square miles. Pray for future opportunities to air programs on stations that focus on indigenous peoples. Radio, therefore, enables the church to fulfil the Lord's great commission to go forth with the gospel.

Radio gives listeners a sample of Free Presbyterian ministry. Due to the notorious apostasy of the Presbyterian Church of Canada, the name Free Presbyterian is more often meaningless or misunderstood in a newspaper advert. It is so much better to have the message of the gospel preached by radio than to have only the name advertised.

With God's blessing, radio may also serve to open doors for local church ministry in the future. This has already happened in the commencement of several FPC churches in Canada. When a few people who are interested in a separated witness of the gospel are concentrated in one area, God can use radio ministry to bring believers together.

In these times of religious confusion, pray that with steadfast Bible-based preaching by radio, God will honour His truth in these ways.

Leslie Curran

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

Missionary Focus – Christina Logan

I began working as a full-time children's evangelist in March 2019 after hearing the call of the Lord to the work, not through a specific verse, but by many verses and messages from God's Word along with a real love and concern



for the souls of the boys and girls here in Northern Ireland. I began working in schools and churches, taking assemblies, after-school Bible clubs, children's meetings, and holiday Bible clubs. It was especially encouraging to be able to go into schools and speak to many children about the Saviour and what He has done for them.

March 2020, however, saw the cancellation of all those meetings that would have normally taken place in schools and churches, due to the Covid-19 pandemic.

This was quite a difficult time as I felt I was not able to fully carry out the work I was called to. However, the Lord had a plan, and from those restrictions, FPC Kids was created and has been running since March 2020. It was set up as an online ministry for boys and girls, with myself, Joyce Walsh, and Robert McConnell taking the meetings. Background work is also done by Alastair Hamilton, Kathryn Kane (who records and edits the videos), and Glenn Hamilton, who runs the social media pages. In the past year there have been many videos produced, including "Bible Corners" and "Wee Words", and four special holiday Bible clubs. I am very thankful that these videos have been used by the Lord to speak to children about spiritual matters, and that children have been saved, including a little girl spoken to by the very first video that was released. Truly we can say to the Lord that "thou art



great, and doest wondrous things" (Psalm 86:10). I would ask you to pray that the Lord would continue to use these videos to speak to children, that He would guide as to the future of FPC Kids, and that I, along with Robert and Joyce, will soon be able to get back to our full-time work in schools and churches.

Truly we can say to the Lord that "thou art great, and doest wondrous things".





Are You Following?

The average person will admit to being a follower of some sort. That is seen clearly in the social media orbit, where there are bragging rights for those who can boast the greatest number of followers. Twitter users give first place to former U.S. president Barack Obama, with a following of 130 million, and second place to pop star Justin Bieber, with 114 million. Every celebrity encourages followers, but what can be gained by following them?

Long before tweets, posts, and likes, history recounts stories of people who followed the wrong person on the wrong path for the wrong reason with tragic consequences. A classic example is the 981 people who followed cult leader Jim Jones, who set up a commune in Jonestown, Guyana, and led his followers to their death by encouraging them to drink cyanide-laced Kool-Aid. How many similar world leaders, cult leaders, celebrities, and religious

leaders have led their followers to an unfortunate outcome?

By answering the Lord's call to follow Him, even though it meant leaving their livelihood, these brothers would be elevated to a high and holy calling as fishers of men with the joy of winning souls for Christ.

How vastly different was the outcome for the two brothers Peter and Andrew when Jesus saw them casting their net into the sea and said to them, "Follow me". By answering the Lord's call to follow Him, even though it meant leaving their livelihood, these brothers would be elevated to a

high and holy calling as fishers of men with the joy of winning souls for Christ. They followed Christ in salvation and service, and they would soon discover that following the Lord was the only blessed way. What about you?

Most reading this article will say, "I am following Jesus as my Saviour." Praise God, you have followed Him in salvation, but have you ever considered following Christ in service? There is no higher calling than to serve the Lord with our lives. It may require leaving your job and the comforts of home and family. It may mean sacrificing income and some material things. But whatever is given up for God, He has promised to repay with eternal rewards. God is no man's debtor. We cannot outgive the Lord. The things we are prone to call "sacrifices", when given up for the sake of Christ and His kingdom, are not worthy to be compared with the glory we shall receive.

David Livingstone, the famous missionary explorer, followed Christ by taking the gospel to Africa. Many considered his life one of sacrifice for Christ. On one of his trips back to England in 1857 he spoke to students at Cambridge University about sacrifice and following Christ:

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be revealed in and for us. I never made a sacrifice.

The apostle Paul said, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1). His burden was that all people would be transformed by the grace of God, whether Jew or Gentile, and give themselves as followers of Christ. He counted all things but loss that he would win Christ. "For to me to live is Christ" (Philippians 1:21) was his life's motto. C. T. Studd, another great missionary, followed Christ sacrificially and said, "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

The longer we are given the privilege to follow in our Saviour's steps, the more we learn of His love and grace.

The longer we are given the privilege to follow in our Saviour's steps, the more we learn of His love and grace. Following Christ will never lead us astray and never be a disappointment. Too many Christians are missing the joy of serving Jesus by wasting valuable time with trivial social media following. The older I get, the more I realize that life really is short! We need to let go of the virtual

and focus on reality. Souls are dying without Christ. Being fishers of those souls is still the most important task that we can do while the Lord gives us time here and now. When Jesus called Peter and Andrew to follow Him, there was no hesitation: "And they straightway left their nets, and followed him" (Matthew 4:20). May that urgency be our response to the call of our blessed Lord, and may we be willing to go anywhere and do anything for the extension of His kingdom.

Follow, follow, I would follow Jesus;

Anywhere, everywhere, I would follow on!

Follow, follow, I would follow Jesus;

Everywhere He leads me I would follow on!

—William Cushing



Larry Saunders
is minister of Toronto Free
Presbyterian Church, Ontario,
Canada..

Great Faith



There are only two occasions in Scripture when Christ is said to have marvelled. He did not express any marvel regarding the magnificence of the temple, though His disciples, it seems, did. He was not amazed by the might of the Roman empire or army. He did not wonder at the morality or righteousness of the scribes.

What Christ did marvel at was a lack of faith on the one hand and a large faith on the other. In Mark 6:6 we read that, regarding His own countrymen, kin, and house, “[H]e marvelled because of their unbelief”, and we are told in verse 5 that, consequently, He did not do many mighty works there.

But here in Matthew 8:10, regarding the centurion at Capernaum, Christ marvelled and declared, “I have not found so great faith, no, not in Israel.” Wherever the Lord found faith He was quick to identify it and commend it, for such a faith magnifies Him and moved Him, on this occasion, to do a mighty work.

Now if we are to have such faith, and it is well within the grasp of every Christian, we should notice first the origin of faith. In Luke 7:3 we read that the centurion “heard of Jesus,” and that reminds us immediately of Romans 10:17, where we read that “faith cometh by hearing, and hearing by the word of God.” To have a large or strong faith in God we must spend much time with God in His Word and let Him speak faith into our souls.

Wherever the Lord found faith He was quick to identify it and commend it ...

This centurion had confidence in the bare Word of God. Notice he doesn’t say, “Lord, come and touch my servant,” but, “[S]peak the word only, and my servant shall be healed.” When the Word gets into us and gets ahold of us, then we will have faith to make essentially the

same statement: “Lord, just speak the word, and that seeming impossibility shall be done.”

This Gentile man didn’t have many of the spiritual advantages the Jews had, but he had heard the Word of God with power, and that was all he needed, and he knew that was all he needed. Dear Christian, get daily into the Word of God, and your faith will flourish to the point where you will know that if God speaks concerning your situation, that’s the difficulty decisively dealt with.

We should observe further the object of true faith. It lays hold upon Christ. Matthew 8:5 informs us that “when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,” and in Luke 7:4 the Jewish elders whom he had sent on his behalf “besought [the Lord] instantly”. There is considerable urgency, for the servant is nearing death. But the point that we should note here is that Christ is besought, as it were, taken hold of. The centurion believed despite the

extremity of the situation that Christ could heal him, though at some distance from him, with a simple word.

How encouraging that Christ is a willing captive to our faith. He loves to be laid hold of. The Lord’s instant response was, “I will come and heal him” (Matthew 8:7). The great faith chapter of the Bible, Hebrews 11, declares in verse 6, “[H]e that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Child of God, seek Him with all your heart, and you will surely find Him.

The centurion believed despite the extremity of the situation that Christ could heal him, though at some distance from him, with a simple word.

Now this brings us to the indispensable operation of faith, for “faith without works is dead”, of no value or effect. It seems that love for his servant put feet to this centurion’s faith. The Bible speaks of “faith which worketh by love” (Galatians 5:6). The point is that

whatever his motive, faith was energized, or exercised. He could have reasoned, “What if the Jewish elders don’t get my message right? What if they can’t reach the Lord in time? Perhaps He is too busy attending to Jewish concerns. I can’t follow through on this.” But he took a step of faith! Simple yet profound.

When I was approached about writing this article, a number of things went quickly through my mind. “No” was the first. “No, I can’t do it, the timing is all wrong. I’ve suffered a stroke and can’t easily write. Further, I’ve just suffered a fall, a fall that required, among other things, stitches in my writing hand – stroke, now stitches.” But just as quickly came the thought, “Well, isn’t this just the time and the way in which the Lord works for His glory? Take a step of faith.”

So much, you know, depends on our faith, as it did with that of the centurion. The servant owed his life to his master’s faith. We know the theory, but we must put our faith to the test. Someone known to you, perhaps known only to you, stands in great need at this moment. You have no time to wait. Lay hold at once of Christ’s power by faith and don’t let go until the need is met. You exercise your faith, and God will exercise His power. He is waiting. Don’t miss the opportunity.

And then lastly we see the outcome of his faith. His prayer of faith was answered. “And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour” (Matthew 8:13). God always commends the faithful and rewards their faith.

In keeping with this scriptural narrative could I ask, “Does God marvel at our large faith or at our lack of faith?” May we never doubt or disparage God’s ability. Faith in God really works for His glory.

We know the theory, but we must put our faith to the test.



Kevin McLeod
has recently retired from the pastorate, having served the Lord in in Rasharkin Free Presbyterian Church, Northern Ireland.

Christ Preaches Repentance



According to Matthew 4, after John was cast into prison, Jesus departed from Nazareth, came to Capernaum, and began to preach and say, “Repent: for the kingdom of heaven is at hand.” Matthew says that this was a direct fulfillment of Isaiah’s prophesy – “The people which sat in darkness saw great light”.

Almost 750 years of spiritual darkness overtook that region, and Christ’s presence among them was the greatest of blessings.

Capernaum and the regions around it suffered greatly under the invasion of Tiglathpileser (2 Kings 15:29) during the Assyrian captivity of the Northern Kingdom in 722 BC. Almost 750 years of spiritual darkness

overtook that region, and Christ’s presence among them was the greatest of blessings. The city of Capernaum was particularly favoured. It was the place where Christ frequently stayed and performed many of His earthly miracles. The prophet’s words were truly stated: “[T]o them which sat in the region and shadow of death light is sprung up” (Matthew 4:16).

However, when Christ gave the command, “Repent: for the kingdom of heaven is at hand”, those in Capernaum did not heed it. Perhaps they had misinterpreted Christ’s presence among them as a sign of their superiority over other peoples – particularly those of Sodom and Gomorrah, whose exceeding wickedness brought down fire from heaven. Christ’s judgment was absolute: “And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day” (Matthew 11:23).

Those of Capernaum must have been shocked to hear Christ say that they would give greater account at the final judgment than the sinners of Sodom and Gomorrah.

By comparing the people of Capernaum with the contemptible sinners of Sodom and Gomorrah, Christ shows the gravity of persistent rebellion in the face of extraordinary privilege. Those of Capernaum must have been shocked to hear Christ say that they would give greater account at the final judgment than the sinners of Sodom and Gomorrah. But that was and is a very real truth. A people of privilege who refuse to repent will be worse off than the unrepentant pagan at the day of judgment.

In Romans 2:4–6, Paul the apostle warned the privileged Jews to beware of this very thing: “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; [w]ho will render to every man according to his deeds”.

Christ’s command to repent applies to all peoples and all nations, as Paul even said to the Athenians, “God ... commandeth all men everywhere to repent” (Acts 17:30).

Christ, in the synoptic Gospels, uses the words repent, repentance, and repented seventeen times. The apostle John quotes Christ using the terms nine times in the book of Revelation. And the entire Bible uses the terms over one hundred times. This tells us that repentance is fundamental to the gospel, and to true saving faith.

Repentance means turning from sin unto God by putting faith in Jesus Christ. If a person turns from sin without putting faith in Christ, he is guilty of the sin of legalism – attempting to earn salvation by keeping the moral law of God. This is where a sinner seeks to clean himself up in an effort to make himself acceptable to God.

However, if the sinner goes the opposite direction and puts faith in Christ without repentance from sin, he is guilty of antinomianism or “easy believism.” In other words, he is seeking Christ, not because of a conviction of his sin, but for some carnal reason.

Paul warned of false repentance in 2 Corinthians 7:10: “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

The root meaning of *repent* is change. It can be a change for better or for worse. Judas Iscariot had the latter. Matthew 27:3 says, “Judas ... repented himself”. He had the horror of a guilty conscience, but it displayed itself in a mere regret that he had betrayed innocent blood. This did not lead him to Christ. As the great Princeton theologian Charles Hodge said of Judas, “A sense of sin, self-loathing, self-condemnation, sorrow and confession ... was nothing more than the operation of impenitent remorse which often drives men to despair ... There is a gleam of hope and a glow of love pervading the exercises of the true penitent.”

Those in Capernaum should have repented and seen that the kingdom of God was at hand. They should have seen Christ the light of the world, for with Him is “the fountain of life: in [His] light shall we see light” (Psalm 36:9). This

means that when we see Him, we see ourselves rightly.

Rejection of the Saviour evidences the depravity of man’s heart and shows how much man is shut up to the grace of regeneration. This should be a warning to all to seek the Lord while He may be found.

Those among us who have had the privilege of hearing the gospel and have not heeded the command to repent from sin and put faith in Christ are warned that judgment will be worse for them than for the vilest sinner who never heard.

Rejection of the Saviour evidences the depravity of man’s heart and shows how much man is shut up to the grace of regeneration.



Dave DiCanio
is a missionary in Liberia.

Bringing Your Friends to the Saviour



In a busy house as the Lord was in the middle of preaching, shockingly, a hole began to develop in the roof, and soon a man was being lowered to the Saviour's feet.

The man was paralysed, and he found himself there largely because of the activity of four friends who wanted him to know the power of Christ.

Ultimately, that man's life, his eternity, was turned around by Christ alone, but in a very practical way it was also turned around by four friends who did all in their power to bring him to the Lord.

The Motivation of These Men

These men were motivated, firstly, by a tremendous love for their friend. They saw his need, and, with a genuine heart of love for him, they were ready

The challenge is, do I love the people around me enough to do whatever it takes so that they might be helped?

to do all in their power that he might be helped.

The challenge is, do I love the people around me enough to do whatever it takes so that they might be helped?

Those who are unsaved are in much worse condition than a paralysed man. Do we love them enough to do whatever it takes so that they might be saved?

These men were also motivated by their faith in Christ. They recognised that they could not meet their friend's true need, and yet they had absolute confidence in Christ. Christ could do what they could not do. He had power to heal, and authority to forgive.

We need to recognise the life-changing power of our Saviour. As we labour to bring people to Christ, He is no anti-climax. He has power to do what we cannot: to deal with the hardest of hearts and save the guiltiest of sinners.

The Requirements for These Men

Bringing their loved one to Christ required **awareness**.

News had reached them that

Christ was in the area, and they were aware enough to see that this was an opportunity to act.

How we need to pray that the Lord would give us not only opportunities to reach our loved ones for Him, but also awareness to grasp those opportunities.

Bringing their loved one to Christ required **exertion**.

These friends did not stand back, merely hoping that the Lord would pass by. Instead, they went out of their way, exerting themselves in the hard work of carrying that friend right to the place where the Lord was.

So we, too, must be ready to exert ourselves for men's good. We ought to exert ourselves in prayer, but also, as the Lord gives opportunities, in any practical way possible whereby we can point men to Christ.

We ought to remember that the gospel, at its core, is not complicated. We can speak of Christ simply and rely on the Holy Spirit to use our simple words. Any believer should be ready to exert themselves

in prayer, but also in other practical efforts.

Bringing their loved one to Christ required **determination**.

What a disappointment it must have been when these friends arrived, only to find the house crowded with no obvious way in.

We need to grasp the truth that Jesus Christ saves in such a way that we are encouraged, and determined, to press on despite setbacks.

But these men did not give up. Such was their determination to get their friend to Christ that they pressed on despite the hurdle. If they could not get through the door, they would go through the roof. The important thing was to get their friend to Christ.

Do we give up when facing setbacks, or do we lose opportunities to witness for Christ because we are waiting for all the pieces to fall into place perfectly?

We need to grasp the truth that Jesus Christ saves in such a way that we are encouraged, and determined, to press on despite setbacks.

Bringing their loved ones to Christ required **courage**.

These men took bold action when they climbed onto the roof.

As the crowd watched them work, some would think them mad, some would rebuke, some would condemn; but with little regard for the foolish opinions of men, they pressed on. The consuming thought was the mighty power of Christ to help their friend. Their faith in Christ overcame the fear of man.

How we need to fix our eyes on Christ, and to increasingly form the conviction that He saves. If we grasp the radical difference He can make in the lives of loved ones, will it really matter what men think of us? We need spiritual courage, with our thoughts upon the power of Christ, not the opinions of men.

These men rallied together with a love for their friend and a desire to see him helped. Due to their solid faith and their conviction that Jesus Christ could heal him and save him, they took their opportunity, exerted themselves in the cause, and with determination and courage, all flowing from their faith, they were ultimately able to rejoice. As we read in verse 5, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

The Lord responded to the faith of that paralysed man, but also to their faith. The Lord

May the Lord give us a love for men, and a faith in the Redeemer, that drives us to prayer and labour, and that may lead us to rejoice over loved ones marvellously saved.

saved that man, and raised the man to his feet, also in response to the faith of these friends. May the Lord give us a love for men, and a faith in the Redeemer, that drives us to prayer and labour, and that may lead us to rejoice over loved ones marvellously saved.



Kyle Graham
is minister of Port Lincoln Free Presbyterian Church and Lock Free Presbyterian Church, South Australia.



Revelation on the Sabbath

Have you ever been ravenously hungry? God has designed the human body to grow hungry as a part of growth and self-preservation. Just think how hungry the multitude must have been after walking around the Sea of Galilee listening to Christ's teaching for several hours (John 6).

Miraculous Bread

The compassionate Christ provided miraculous bread for those thousands of hungry people so that they were filled (v. 12). None of that crowd went away hungry. The men were so impressed with Christ that they said, "This is of a truth that prophet that should come into the world" (v. 14). Christ knew that they would take Him by force to make

The desperate requirement for the never-dying soul is the Lord Jesus Christ.

Him a king. But He escaped from them into a mountain.

The next time they saw Christ on the other side of the sea, He told them that they only sought Him because of the miraculous bread that filled their stomachs (v. 26). They were so consumed with material bread that they exalted Moses' miraculous manna above Christ's bread. The Jews implied that Moses' miracle was greater than Christ's because Moses fed millions of people for forty years and Christ had only fed a few thousand people. "What sign showest thou then, that we may see, and believe thee? [W]hat dost thou work?" (v. 30). Christ simply replied that His Father in heaven gave them the manna rather than Moses.

Mediatorial Bread

There was a great revelation on that Sabbath day as Christ declared Himself "the bread of life" (vv. 35–51). He said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (v. 35). The Mediator

Himself is truly satisfying bread for famished souls. Christ proclaimed Himself to be man's indispensable food. The most pressing need for humanity is not satisfying bodily appetites. The desperate requirement for the never-dying soul is the Lord Jesus Christ (v. 27). He alone satisfied the righteous demands of the holy divine law in His life and atoning death; therefore, He alone can satisfy the believing soul with peace and everlasting life.

Christ urged His hearers to eat the bread of life (vv. 47–51), saying, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

Misunderstood Bread

The response of the Jews made it clear that He was to them the misunderstood bread (vv. 52–59). "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" (v. 52). Obviously,

those poor benighted Jews were only able to think in physical terms because they were spiritually dead. They were just like those the Saviour asked in John 8:43–44, "Why do ye not understand my speech? [E]ven because ye cannot hear my word. Ye are of your father the devil..."

Repeatedly, Christ likened eating the bread of life to coming to and believing on Him.

Repeatedly, Christ likened eating the bread of life to coming to and believing on Him. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, [t]hat ye also have seen me, and believe not" (vv. 35–36, 37, 44, 47). Instead of coming and believing on Him, the Jews strove and made excuses for not believing. They asked, "Is not this Jesus, the son of Joseph, whose father and mother we know? [H]ow is it then that he saith, I came down from heaven?" (v. 42).

In this discourse Christ gave the chief reasons why these

Jews did not come and believe on Him. "All that the Father giveth me shall come to me..." (v. 37). "No man can come to me, except the Father which hath sent me draw him..." (v. 44). None of those Jews present that day demonstrated that they had been given to Christ by the Father or savingly drawn by the Father.

Although none of them understood what He was saying, Christ finished His discourse even more plainly, saying in verse 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Those poor, spiritually blind Jews were not the only people unable to grasp the meaning of Christ's words. Roman Catholics who see "transubstantiation" in this verse are also mistaken.

As Dr Ian Paisley used to say, "The key to understanding any difficult Scripture text is hanging nearby." In this case, the key is in verse 57. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Christ likened eating His flesh and drinking His blood to living by means of Himself, just as He lives by means of the Father. Christ had said earlier that God the Father is "a Spirit" (John 4:23–24) and later that "a spirit hath not flesh and bones" (Luke 24:39). Therefore, Christ lives by means of the Father –

Living by Christ and feeding on Christ are experienced by faith.

spiritually, since the Father is pure spirit. Living by eating and drinking Christ is not being physically nourished; rather it is being spiritually nourished by Him.

Living by Christ and feeding on Christ are experienced by faith. Do you have an appetite for Christ? Do you feed on Christ by faith? If not, begin right now by asking the Father to draw you to Christ.



Myron Mooney
is minister of Trinity Free
Presbyterian Church,
Alabama, USA.

Seventy Years of Blessing in the Free Presbyterian Church



Seventy years is both a short time and a long time. It is a short period when viewed in the light of eternity. It is long, within the context of time. It is short in God's eyes, with whom even a thousand years is as one day. It is long in regard to the earthly existence of man, the days of whose years are, according to Moses, "threescore years and ten". While some live beyond seventy, multitudes never reach it. So, to man, in a general sense, seventy years indicates a lifetime.

Thinking, then, in those terms, the Free Presbyterian Church has been in existence for a lifetime – seventy years.

The church was born because of a desire to honour the Lord.

The church was born because of a desire to honour the Lord. The Lord

Jesus said, "Go ye into all the world, and preach the gospel to every creature." That is what a young Ian Paisley desired to do. That is what the Lord had called him to do. That desire and calling was evident every time he signed his autograph. His signature was accompanied by a reference to Ephesians 6:19. Those words, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel," really summed up the character and essence of Dr Paisley and those who would become the founding fathers of our church. They may not all have been preachers themselves, but they were determined that, whatever the price, the gospel should be proclaimed.

The closing of the doors of Lissara Presbyterian Church Hall, Crossgar, to the preaching of that gospel, in early 1951, was really the catalyst for the birth of the Free Presbyterian denomination. A gospel mission had been arranged.

Dr Paisley was engaged to preach. The Down Presbytery stepped in to overturn the permission to grant the hall. The organisers decided that the mission must proceed. Use of another hall was secured. The gospel was sounded forth. Over ninety souls professed faith in Christ.

The question then arose, "What now?" Special seasons of prayer were arranged. The Lord began to work in the hearts of those who attended. Dr Paisley would later recall that "after a lot of consultation and prayer", they felt that "the time had come for a new Presbyterian denomination to be born in Northern Ireland". This new denomination, he asserted, would be set for the defence of the faith and "would be militant in its evangelism". The Lord would be honoured in the preaching of the gospel.

The life of a church, as is the case in any life, is made up of many different days. The newly formed congregation in Crossgar was quickly

followed by others. 2 Timothy 2:9 declares that "the word of God is not bound." The fledgling Free Presbyterian Church proved that to be the case. Faithful gospel preaching produced startling spiritual results. Many hundreds were converted to Christ.

The imprisonment of Dr Paisley, Rev. Ivan Foster, and Rev. John Wylie in Crumlin Road Prison in 1966 failed to halt the momentum.

The imprisonment of Dr Paisley, Rev. Ivan Foster, and Rev. John Wylie in Crumlin Road Prison in 1966 failed to halt the momentum. Indeed, that imprisonment had the opposite effect, and many people were attracted to the cause of the gospel. A jailed preacher of long ago said, "Though they bind me with an iron chain, they cannot bind the gospel. While I am here shut up in prison, the Word of God preached by a thousand tongues, is giving life and liberty to myriads of my brethren of the human race." Our church can bear witness to the truth of those sentiments.

Down the years, many battles

have been fought. The World Council of Churches was an early opponent. The deceit of false religion was regularly exposed. Many were called out from other denominations who had once been faithful to the gospel.

The Lord's work never changes, but just as life progresses, the Lord's work must always go forward. So the mission board of our church, established in 1974, has been instrumental under God in our expansion to many other parts of the world. Let the Bible Speak, founded as a result of the vision of Dr Alan Cairns, has been an invaluable addition to the spread of the gospel. The *Revivalist Magazine*, *Truth for Youth*, and more recently *The Vision* and *LTBS Magazine* have also provided considerable spiritual instruction. The Theological Hall and Whitefield College of the Bible have produced many outstanding ministers, missionaries, and Christian workers.

What the Lord has done in the past seventy years ought to fill every Free Presbyterian with unbounding joy. We ought to take our joy from the words of Job 8:7: "Though thy beginning was small, yet thy latter end should greatly increase."

Seventy years in a human life is often marked by a slowing down, an easing back, or retirement, but that cannot be the case as far as our denomination is concerned.

The same battles must be fought today, the same issues confronted, the same gospel preached.

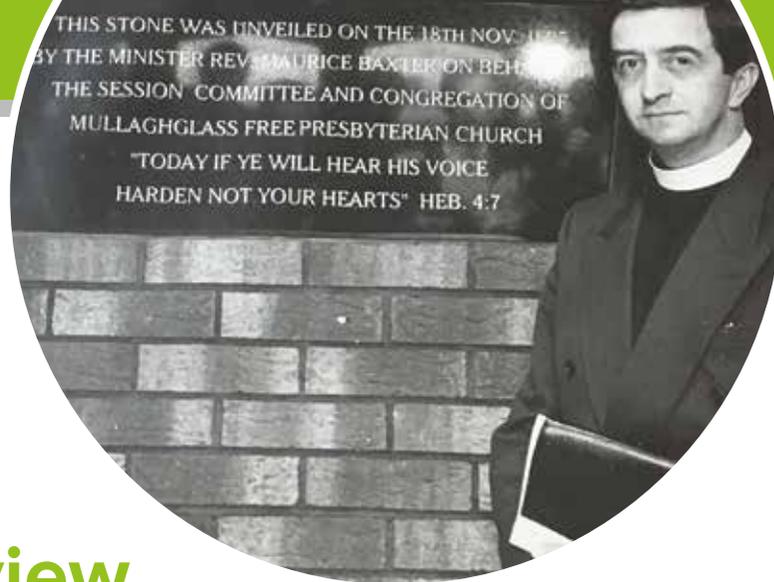
We honour the memory of those who have left us a "goodly heritage."

We honour the memory of those who have left us a "goodly heritage." May we be filled with the same zeal, motivated by the same courage, endowed with the same power, and continue to faithfully preach the same gospel as our founding fathers.

Even though our denomination has reached the grand age of seventy, there can be no "retirement". The work, by God's grace, must and will continue to progress in the years ahead.



John Armstrong
is minister of Dungannon Free Presbyterian Church, Northern Ireland, and Moderator of the Free Presbyterian Church of Ulster.



Retired Minister Interview

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

I have been retired now for almost three years, and, looking back, I can say, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage” (Psalm 16:6). I was brought up by Christian parents in Hillsborough, Co. Down, and learned to work hard doing various jobs – paperboy, butcher’s delivery boy, and stable boy. Sundays we attended church and a mission hall, with a prayer meeting through the week. It was after a service in the mission hall that I knelt at my bedside with my mother and asked the Lord Jesus Christ to save me. The preacher was the late Mr David McQuilkin. After leaving primary school I went to school in Banbridge, but I failed to take my stand for the Lord as a Christian. I began work as an apprentice electrician and enjoyed various sports, but as I was

not walking with the Lord, my life was very empty and I felt that surely there must be more to life. One Friday night I attended a dance in Dromara and came home feeling very lonely. Then on Sunday I attended an after-church youth rally, and one of the girls told me that I was breaking my father’s and mother’s hearts by the way I was living. That night I again knelt by my bedside and surrendered afresh to the Lord.

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

I knew that I needed to attend a good church, and I knew I needed a prayer meeting. My work involved Sunday breakdowns and some late-night calls, but I decided Hillsborough Free Presbyterian Church must get a visit. Everyone knew it as a preaching and praying church. I had a problem, as my old dancing friends had gone, and some Christians

were slow to befriend me. I felt that maybe they might like to slay the prodigal son instead of the calf! The Lord blessed greatly through the preaching of the Rev. Stanley Barnes. It was a time of reviving and God’s gracious stirring in the district.

“How were you called to the ministry?”

“I will bless the LORD, who hath given me counsel” (Psalm 16:7). I was invited to Bottier Mission Hall youth meeting, and there I heard Mr Joe Wright, a missionary in Brazil. God spoke very clearly to me, and I began to argue with God. I loved my athletics more than I loved the Lord. I had an accident at work, and there in hospital I said, “Where He may lead me I will go.” “I have set the LORD always before me” (Psalm 16:8). I went then to the Faith Mission Bible College. An elder in our church asked me if I would consider the Free Presbyterian ministry, but I told him I hadn’t thought of

it! On returning home two years later, the elder asked me the same question, and I said I would try the exams, and when I passed these I applied and was accepted to train for the ministry with the words, “We promise you nothing!”

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

“In thy presence is fulness of joy” (Psalm 16:11). I believe my greatest encouragements were when God’s presence came very near. In my first church, Corragarry, I was placed as a student minister and had been praying for God to visit with His presence. One day I was driving into Monaghan and the Lord came so near I actually looked to the passenger seat of the car. I also remember stopping to eat my lunch whilst working up the hill in the turf bog. I was reading my Bible, and again God’s presence came so near. I had the privilege of taking Bibles into China and knew the Lord was very near to lead and guide. I had encouragements when the Holy Spirit saved sinners and blessed God’s people. In Corragarry, over a period of some months, thirty-five were saved. Then in Mullaglass we experienced a memorable night with the young people during a visit to Edinburgh;

God visited, and many were saved and many blessed.

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

When we first moved into the manse in Corragarry we were welcomed by a number of furry, four-legged families. We had a dispute over tenancy, but we obtained re-enforcements in the form of a ginger cat, and matters were speedily resolved! I remember visiting Daisy Hill hospital where Billy told me that the atheist put him to sleep! Also in Mullaglass, when we were in the old church and we were crammed in like sardines, after the opening hymn all sat down and a complete row on the left disappeared – the legs of the bench went through the floor! Thankfully no one was hurt. Weddings also are times when the unexpected happens. I have married those who have had real difficulties with “lawful” and “awful”, so after the second attempt at awful wedded wife, we simply had to proceed.

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

You must have assurance in your heart and soul of God’s salvation.

You must have a longing for God’s presence while

studying, preaching, praying, and visiting, and in your daily walk. This is not always a conscious feeling, but a desire.

You are not just working for God but working with God. Your service is in obedience to the Holy Spirit’s guidance. It is a step-by-step, day-by-day experience.

Stop complaining and get on with the work! The Lord had one disciple He could have complained about; remember the other eleven.

There is great joy in helping sinners find the Saviour and seeing lives and families transformed.

It is a blessing to bring comfort and encouragement with a visit to a home or hospital.

We have the expectation of the “Well done, good and faithful servant” from the Lord; we need no more.



Maurice Baxter
has retired from the pastorate, having served the Lord in Mulvin Free Presbyterian Church, Northern Ireland.

Overview of the Book of **2 Samuel**

1 and 2 Samuel were originally one book with no separation. Therefore, as you would expect, 2 Samuel is a continuation of the narrative of 1 Samuel. We see this continuity very evidently in that the last chapter of 1 Samuel records the death of Saul, and the first chapter of 2 Samuel records news of the death of Saul reaching David.

2 Samuel is a very important record of a pivotal point in the history of Israel. The nation is in a period of transition from the time of the judges to a time of leadership under the kings. Further still, 2 Samuel describes the nation coming under the leadership of a godly king, David, a man after God's own heart (1 Samuel 13:14).

It records many significant events that took place in the reign of David and the history of the nation of Israel. There are three aspects of the life and reign of David that are revealed to us in 2 Samuel and that have a relevance to all who read this book today.

David's Service

As is so often the case, God set aside a specific person for a specific purpose. On this occasion the person was David; the purpose was to be king of Israel. We can read

the account of God revealing to Samuel that David was to be the future king in 1 Samuel 16. Verse 13 says, "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward." God had set David aside, and anointed and equipped him for His service.

In the opening chapters of 2 Samuel we read of this being fulfilled. David is crowned king over Judah, and Ish-bosheth, one of Saul's sons, is crowned king over Israel. This is followed by a civil war resulting in the murder of Ish-bosheth and the eventual crowning of David as the king of Israel.

David was thrust into this service that God had appointed him to. It was a service that would bring both trouble and triumph.

David had trouble in his family. Absalom killed Amnon and then fled Jerusalem (chapter 13). He then led a rebellion against his father, King David, and turned many against him. As a result David had to flee Jerusalem (chapter 15).

In chapter 20 we read of how the men of Israel threatened to split from Judah, and David had to defend his

throne against yet another rebellion.

However, there were also many triumphs for David in his service as king. He led Israel to victory over many of the enemy nations around them. God established a special covenant with David, promising to establish the throne of his kingdom forever. Of course that points us to Christ, in whom we see the fulfilment of this great promise: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: [a]nd he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32–33).

Dear believer, God has given us all a service for Him. We might not be called to be kings and rulers, but we are all called to be

ambassadors of Christ, the King of kings. This service will have to be rendered during periods of trouble, but it will also bring triumph. Let us fulfil our service to God and be witnesses of Him in this sinful and wicked generation, and may it be said of us that we are men and women after God's own heart.

David's Sin

2 Samuel chapter 11 brings both a stark warning and also a message of hope. David falls into sin. He lusts after Bathsheba and eventually acts further upon this lust, committing adultery. Sin will always bring us further than we ever thought we were prepared to go. This was certainly the case with David, who had Bathsheba's husband, Uriah, killed.

What a warning this is. David, a man after God's own heart, a man called into God's service, a man used by God, and yet what a fall into sin.

Dear believer, it doesn't matter what service God has called us to, it doesn't matter how

experienced a Christian we might be, we are warned by the life of David that remnants of the old sinful flesh still remain, and there is a danger that we can fall into sin.

2 Samuel 12:14 is a very solemn verse, and it reveals the consequence of the sin of God's people: "Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme ..." Our sin will give occasion to the enemies of the Lord to blaspheme His name and attack His cause all the more vigourously. Let us therefore guard our testimony with the help of the Spirit of God.

Alongside this stark warning, there is a message of hope. Psalm 51 records the remorse and repentance of David over his sin. Nathan reveals to David in 2 Samuel 12:13, "The LORD also hath put away thy sin; thou shalt not die." Dear believer, if you have fallen into sin, repent today, for God is faithful and just to forgive your sins and to cleanse you from all unrighteousness.

Dear unsaved reader, there is hope in these words for you. If you repent of your sin, if you accept Christ as your own and personal Saviour, then you will not die the sinner's death and enter into a lost eternity, but shall inherit eternal life in Christ.

David's Saviour

Chapter 22 records David's song of praise. He sings of

God as his Rock, his Fortress, his Deliverer, his Refuge, and his Saviour.

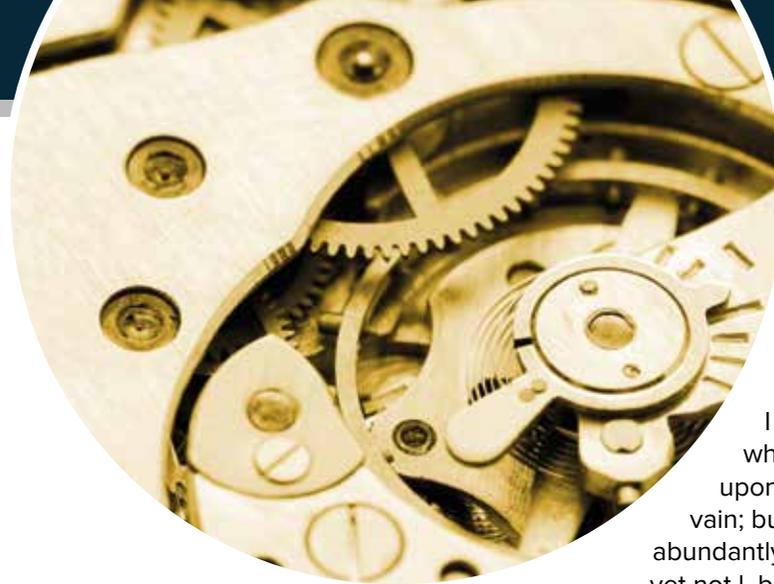
David praises the Lord for deliverance, for judgment, for mercy, and for strength. Dear believer, what the Lord was to David, He is to us. As the Lord was with David through trials and troubles, so too He will be with us. As the Lord was with David in mercy when he fell, so too with us He shows mercy when we repent of our sin. As the Lord brought David victory in so many battles, so too the Lord will bring us victory, until one day we will experience the greatest victory of all, as the dead in Christ shall rise and go to be with the Saviour for all eternity.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10).



Nathan McVeigh
is minister in Dunmurry
Free Presbyterian
Church, Northern Ireland.





Never Too Small

Throughout history, it has pleased God to use little-known and unknown men, women, and children to bring glory to His name. Their names mean nothing to the world, but they are precious to the Lord, like the seven little women of Romans 16. They are little because there are few details about them, but they made a worthy contribution, for the Lord has included their names for our learning. May this snapshot of two of these dear women inspire you!

Salute Tryphena and Tryphosa, who labour in the Lord (Romans 16:12).

Tryphena and Tryphosa were among “all that be in Rome, beloved of God, called to be saints” (Romans 1:7). Commentators believe they were sisters (maybe twins) because of the similarity, meaning, and position of their names. At the very least, they were sisters in the Lord. Tryphena means dainty, and Tryphosa means luxurious. Some believe their names seem to suggest they were from a noble Roman family, which would have meant

access to a comfortable lifestyle, but we have no real proof.

In contrast to comfort, the apostle Paul mentions that Tryphena and Tryphosa laboured in the Lord. So much is wrapped up in that word! The Greek word here means to toil with extreme effort – the same toiling that the disciples did in Luke 5:5 when they launched out into the deep and fished all night. *Kopiao* is a sacrificial, body-taxing work that involves physical and mental strain to the breaking point. There was definitely no glamour in this kind of work, and, as weaker vessels, these women would have felt the strain. But (like Moses) they chose rather “to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”. What dedication!

The apostle Paul appreciated the intensity of the service of these women, for it was how he himself operated. What their heavy-duty work was, no one knows, but it certainly was the opposite to the pampering available

to Roman women. Tryphena and her sister sacrificed their municipal privilege on the altar of service for Christ. They were not superwomen or feminists who pushed themselves beyond their limits to prove they could do anything men could do! (Otherwise Paul could not have rejoiced in them.) Far from it. What they did, however, is less important than how they did it.

All of God’s littles get their power the same way, and that is where our focus should lie. The key to their strength is in the last three words of the verse: “in the Lord.” These women abounded in their work for God because they did it in the strength of the Lord. That was their secret. Never underestimate the strength God can give you to do His work. The Lord can use you no matter how young or old, or how lacking in health, mobility, or education you may be. Remember the words of the hymn: “Little is much when God is in it ... If you go in Jesus' name.”

That’s how the apostle Paul was empowered: “[B]y the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (1 Corinthians 15:10). Notice his personal disclaimer: “Yet not I.” What an amazing motto for life!

As little women, Tryphena and Tryphosa were small cogs in a big wheel, but without small cogs doing their part, the wheel doesn’t function properly. Without a small rudder, great ships can’t be steered. Without small spark plugs, cars won’t start. In the great scheme of things, the work of these women may have seemed small and very ordinary – as ordinary as cooking meals or sewing ripped togas or helping fellow believers hide in the underground tombs outside the city, better known as catacombs. Persecution was never far from Christians in Rome, and it was about to get a lot worse with Nero coming into power.

So, this was hostile, pagan Rome around AD 56. What about us in AD 2021, in the midst of a hostile, God-defying world, reeling with pandemic? Is there not a work for us littles to do? God has specific tasks for

each of His people. Ask Him to show you what He has for you, and be prepared that He may want you to do something more menial or commonplace than you think you are worthy of. Let’s let God be the judge and be willing to do whatever He wants. Don’t look at the service your friends are doing, but focus on the unique job God has for you. That’s where blessing and satisfaction are found, being in the centre of God’s will for your own life. “They who live in the Lord will labour in the Lord, and they who labour in the Lord will rest in the Lord” (Alexander Maclaren).

I would not give the world my heart, and then profess Thy love;

I would not feel my strength depart, and then Thy service prove.

Lord, I would not with swift-winged zeal on this world’s errands go,

And labour up the heav’nly hill with weary feet and slow.

O not for Thee my weak desires, my poorer, baser part!

O not for Thee my fading fires, the ashes of my heart!

O choose me in my golden time, in my dear joys have part!

For Thee the glory of my prime, the fulness of my heart!

—Thomas Gill

You and I may be small and insignificant, but God loves us.

Matthew Henry calls Tryphena and Tryphosa “two useful women”. You and I may be small and insignificant, but God loves us. Is that not motivation for us to be useful for Him while we have life and opportunity? You may feel you have no talents, or maybe your time is completely taken up caring for a sick loved one. God knows. In your restriction or suffering, you may be an important blessing to others even by the way you react to your pain and hardship. When you bless others, you are a blessing to the Lord. D. L. Moody said, “You may easily be too big for God to use, but never too little.” That encourages me. I hope it encourages you!



Jill Saunders
is the wife of Dr Larry Saunders, minister of Toronto Free Presbyterian Church, Toronto, Canada, and the Principal of Whitefield Christian Academy.

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

Imani Radio 88.8 FM... Wed. 7.30pm, Thurs. 10.00pm

MMUST FM 103.9 FM... Sun. 7.15pm, Wed. 7.45pm

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Fredericton, NB 104.5 FM... Sunday 8.30am

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