



QUARTERLY | 1:18



TIME

It Is the **Lord**
Jill Saunders



Advice on
Helping You Let
The Bible Speak –
To Children
Ryan McKee



TIME –
There Is a
Season
John
Armstrong



P5



P10



P12



TAKE TIME TO BE HOLY

Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone.
By looking to Jesus, like Him thou shalt be;
Thy friends, in thy conduct, His likeness shall see.

Take time to be holy, let Him be thy Guide;
And run not before Him, whatever betide.
In joy or in sorrow, still follow thy Lord,
And, looking to Jesus, still trust in His Word.

Take time to be holy, be calm in thy soul,
Each thought and each temper beneath His control.
Thus led by His Spirit and filled with His love,
Thou soon shalt be fitted for service above.

William Dunn Longstaff (1822-1894)

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Time

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Let the Bible Speak is the radio ministry of the
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TV PROJECT

Work continues in preparation for more TV recordings. The photograph shows the lighting rig securely in place in the Sunday school complex of our Lurgan church. We say “thank you” to everyone who has spent many hours in making and mounting brackets and also in priming and painting trusses. By the time you read this article, all cabling, lights, and sockets will be in place and the electricity supply connected.



After listening to feedback from the six programmes already broadcast, we have been busy sourcing HD cameras for all future recordings. Renting has proved problematic and works out an expensive option (just one camera costs £300 for one day). Our preference is to purchase cameras, and, while initially costly, over the longer term it will be less expensive.

We are able to obtain pews for seating arrangements from our Banbridge congregation and at no cost to LTBS. Their generosity and encouragement are deeply appreciated.

Very soon our “church” recording venue will be ready for you to come and give support as we record the programmes. Shortly, details of times and arrangements will be announced. Pray for the Lord’s blessing to rest on this endeavour for His glory.

NEW WEBSITE

In addition to our new logo, we have now a brand-new website. It is an impressive design marked out in our logo colours and easy to read, navigate, and understand. This gives the site a high degree of usability and provides a clear and compelling platform for LTBS to promote a world-wide gospel ministry.

Our previous site was designed initially for uploading programs for access and download by radio stations and so had limited expandability. We are indebted to Mr Philip Irwin for his labour of love over many years in this regard. The new site still provides this vital facility and in addition will give current news on LTBS with the option of subscribing to our newsletter, supply a daily devotional in a choice of formats, and provide access by computer, tablet, and mobile to all our radio and television programs and quarterly magazine.

We value the expertise of Mr Mark Megaw and thank him for all his help in this project.

Why not give it a visit?

www.ltbs.tv

Our email address is info@ltbs.tv.

Leslie Curran

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



Kingston, Tasmania – Ralph Hall

An Australia-wide census in 2016 has revealed that Tasmanians are the least religious people in the country, with growing numbers of young people identifying as having no faith at all. One-third of Australia’s population are now identifying as having no religion, while a whopping forty-seven percent of Tasmanians have no religious affiliation at all.

One-third of Australia’s population are now identifying as having no religion, while a whopping forty-seven percent of Tasmanians have no religious affiliation at all.

These figures merely confirm what has been our experience when we have engaged in various forms of outreach and evangelism. It is not that we often face much outright hostility, but rather apathy is the prevailing response. It is no surprise then that many Tasmanians

are to the forefront of God-denying causes such as euthanasia and abortion, as well as vocal proponents of so-called same-sex marriage. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” (Romans 1:28)

Nevertheless, Kingston finds itself in what is referred to as the Bible belt of Tasmania, though that belt is in danger of slipping. There are numerous churches in the area and many who profess to be Christians, though it is our opinion that many of these people are in a spiritually malnourished state. The churches have not always served the people well, serving up fables instead of sound doctrine (2 Timothy 4:3–4).

We are praying that the Lord’s people will hear His voice and follow Him out of these compromised churches, into the green pastures and beside the still waters, to places where God’s Word is faithfully preached.

Our numbers at Kingston FPC, while not large, continue to slowly grow as hungry souls seek out the Bread of Life. We press on in the work fully confident



The Hall family

that the Lord has yet “much people in this city” (Acts 18:10).

Please pray that God would revive His church, and that many precious souls would be converted, the Lord adding to the church “daily such as should be saved” (Acts 2:47).



Ralph Hall
is the minister of Kingston Free Presbyterian Church, Tasmania, Australia.

TIME – There Is a Season



“To every thing there is a season, and a time to every purpose under the heaven.”
Ecclesiastes 3:1

Queen Elizabeth II ascended the throne sixty-five years ago in 1952. For all of those years she has reigned as Queen “regnant,” that is, a queen in her own right, as opposed to a queen “consort,” who is merely the wife of a reigning king. As Queen regnant she possesses numerous powers. She is Head of State of sixteen countries, including the United Kingdom, Canada, and Australia. She is defined as the “Fountain of Justice.” Consequently, someone who seriously breaks the law of the land is incarcerated in one of Her Majesty’s prisons. She is known also as the “Fountain of Honour,” the one who bestows the Queen’s honours. While many of these positions and titles might be honorary, yet she is the Sovereign, and as sovereign she rules. That’s what a sovereign is – one who rules.

The words of Ecclesiastes 3:1 speak of sovereignty, for they refer to everything being under the good and glorious control of the almighty, providential, and eternal Creator. Nothing happens by chance or fortune. Though on occasions it may appear to be so, God is behind all that comes to pass.

The Lord’s providential rule is marked by wisdom. Not every human ruler executes

Nothing happens by chance or fortune. Though on occasions it may appear to be so, God is behind all that comes to pass.

his office with wisdom. Rehoboam, taking his advice from the young men in relation to his treatment of Jeroboam, ripped his kingdom in two and lost

the support of ten of the twelve tribes because of his foolishness. But we don’t find the Lord making such errors of judgment. His dealings are superintended by His wisdom. Job maintained in chapter 9 verse 4 that the Lord is “wise in heart.” What a statement, given all that Job had been through.

The Lord rules over all in wisdom. His hand is upon believers when they do good, for “we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10). It is true also to maintain that the wicked actions of men are performed with the superintendence of His mysterious will. Peter speaking to the Jews on the day of Pentecost stated in relation to the Lord Jesus in Acts 2:23, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” The

providence of the Lord ought also to be seen in the so-called “accidental” events of life, for He orders our circumstances and affairs. As someone has said, “What is chance to man is the appointment of God.” In wisdom He administers the great matters of life and death. We enter the stage of this life at His cue; we leave at the moment of His choice, because “our times are in His hand.”

All that happens to us is likewise under His providential care, for the Lord is governor of all His creation. Psalm 103:19 declares, “His kingdom [or His sovereign power] ruleth over all.” The Lord controls the natural kingdom. The winds and the waves obey His voice, as the disciples discovered in Luke 8:25. It was the Lord who brought the flood upon the earth in Noah’s day. The plagues of hail and darkness came upon Egypt at His command. He gives or withholds the rain and drought, the snow and ice, the heat and cold – sending forth, as Psalm 147:15 affirms, “his commandment upon earth.” The Lord’s control is viewed also in the animal creation. In Genesis 2:19, it was He who brought forth the animals before Adam to be named. The locusts and flies came to afflict the Egyptians at His bidding. The ravens provided Elijah with bread and flesh, morning and evening. Being a scavenger,

the ravens would naturally have eaten both the bread and the flesh, but the Lord had otherwise commanded them, and they had to obey. The angels of heaven do

The Lord’s sovereign and providential power is in view in salvation also.

His pleasure; the demons of hell obey His voice. Mark 1:27 declares, “With authority commandeth he even the unclean spirits, and they do obey him.” He controls the human creation. Proverbs 21:1 reveals that “the king’s heart is in the hand of the Lord: ... he turneth it whithersoever he will.” Among men, the king has control, but there’s One who controls the king, and by implication He controls every man of the human race.

There’s not a sparrow or a worm But is found in His decrees; He raises monarchs to their throne, And sinks them as He please.

The Lord’s sovereign and providential power is in view in salvation also. Left to himself, man would never have formulated the plan of redemption. But the Lord had a plan. That plan involved

the birth, life, death, burial, resurrection, ascension, and intercession of His Beloved Son. Through His person and work, the sinner’s debt, owed to the Lord because of his transgression of the law of God, has been cleared. For the child of God, the account has been settled. Everyone for whom Christ died will be saved. “All that the Father giveth me shall come to me” (John 6:37). The sovereign purpose of the Lord for the redemption of His people will be fulfilled.

The Lord rules in His great providential care, and will rule for all eternity. He is the King “regnant” in the most absolute sense of the word.



John Armstrong
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Free Presbyterian Church,
Northern Ireland.

TIME – Redeeming the Time



While the anti-Christian agenda is all around us, no one can deny that the days are growing evil. With institutions of education imposing an immoral agenda on the youth of our nations all the way from university to elementary levels, this rising generation will, all the more, seek to do what is right in their own eyes. Christians, therefore, will face tough times in which to live and witness for the Lord.

It is with such times in mind that the apostle Paul exhorted Christians that they should redeem the time (Ephesians 5:16). By this, he meant that we are to improve our opportunities to live according to holiness. Christians are to be alert to live godly in Christ Jesus. In this brief article, we will ponder a few ways we may profitably redeem the time.

To redeem the time, we must prove what is acceptable to God.

The picture or parable suggested by the text is of one standing in the marketplace looking for an opportunity to make a profit.

No matter how busy we may be, we are not redeeming the time unless we are in the very centre of God's will.

The wise trader uses all his gifts and talents to take advantage of the market. In like manner, the Christian should search out those things that are profitable to holiness. To do this, the apostle wrote that we need to be “proving what is acceptable unto the Lord” (Ephesians 5:10).

No matter how busy we may be, we are not redeeming the time unless we are in the very centre of God's will.

To spend a day, or even an hour, out of God's will is to live as a prodigal, wasting our resources and ruining our testimony. It will lead to grief, as it did to Christian in Bunyan's *The Pilgrim's Progress*, when he had to return to the arbor to find the scroll which he had left behind at the place where he had fallen asleep. Afterward he lamented his carelessness, for he had to travel three times over the same ground. We will also lament those times when we allow the flesh to lead us out of God's will. To be in the centre of God's will, therefore, is exceedingly important to the believer.

Commenting on the practice of “redeeming the time,” one writer stated,

What is this commodity which we are asked to purchase? The text says it is “time.” But the term used signifies more than the mere duration of anything or the

measure of motion; it may be taken for opportunity, or the favourable moment for doing anything, which, if lost, can never be recovered. This is well brought out by the preacher in Ecclesiastes, “A wise man's heart discerneth both time and judgment” – that is, he knows both what he ought to do and the fittest season in which to do it (Ecclesiastes 8:5).

To redeem the time, we must live in the Spirit.

The Lord taught, “It is the spirit that quickeneth; the flesh profiteth nothing” (John 6:63), and the apostle Paul's famous antidote to fleshly living is to be “filled with the Spirit” (Ephesians 5:18). We will not make use of our opportunities if we allow the flesh to control us. We need to be constantly abiding in prayerful communion with the Lord to know His indwelling Spirit stirring us and empowering us to discern and to do His will.

We recognize our tendency to slacken our zeal for God's glory, but it is the Spirit's work to revive us, making us effective in His worship and service. Times of public worship and fellowship with God's people are also our opportunities that need to be bought up. Such opportunities are the Christian's market-days. We must not let them pass, or

we impoverish our souls and weaken our ability to live for God in these evil days.

To redeem the time, we must live a life of thanksgiving to God.

With good purpose, after the apostle called God's people to be filled with the Spirit, he showed what it means to live out the Spirit-filled life. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5:19–20).

As man's chief end is to glorify God and enjoy Him forever, we must be a thankful people, showing forth the praises of the Lord, and doing so in every situation of life. This was the hallmark of New Testament Christians. When Paul and Silas sang praises to the Lord in the prison cell, they were redeeming the time. This is part of “giving thanks always for all things.” Even when God sends us seeming reversals and personal trials, we must buy up our opportunities to show our submission to God's will and our trust in His all-wise providence.

The marvel is that when we do show forth His praises, He ministers grace to us. The

duty becomes our liberty. The Lord pours into our hearts new strength to live more and more for Him. For the Christian, life is filled with

Opportunities are the Christian's market-days. We must not let them pass, or we impoverish our souls and weaken our ability to live for God in these evil days.

opportunities to live godly in fellowship with Christ. We must use them or lose them. Those who rise up to profit from them will redeem the time and be kept in God's will, even when the days are evil.



Ian Goligher
is minister of Cloverdale Free
Presbyterian Church, British
Columbia, Canada.

TIME – Now Is the Accepted Time



Someone rightly said, “Your future is created by what you do today.” God’s Word places great emphasis upon today. In 2 Corinthians 6:2 we read, “Behold, now is the accepted time; behold, now is the day of salvation.”

It goes without saying that the best time to be saved is God’s time, for it is the only time to be saved, and God’s time is now. Now is an important time, because it is the only time we have. At this moment we don’t have a tomorrow. James 4:14 says, “Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” Sadly, many do not see the importance of, or indeed the urgency in, the matter of salvation today. Paul says, “Behold, now is the day of salvation,” and that is so because of the substitutionary death of Christ on our behalf.

He states in 2 Corinthians 5:20–21, “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” There would be no day

There is a tremendous urgency in the day of salvation, because it will not always be present and the door of mercy will not always be open.

of salvation if Christ had not appeared to put away sin by the sacrifice of Himself, but He did, for we read in Hebrews 9:26, “But now once in the end of the world

hath he appeared to put away sin by the sacrifice of himself.”

On Calvary’s cross the Lord Jesus Christ took our place: He drank the bitter cup of God’s wrath, satisfied the demands of divine justice, paid the full debt of our sins, and died for us. Therefore because of His all-sufficient redeeming work, this is the day of salvation, and we can be reconciled to God. All that needed to be done to secure our salvation has been done, and now, as Paul exhorts, “Be ye reconciled to God.”

There is a tremendous urgency in the day of salvation, because it will not always be present and the door of mercy will not always be open. Paul speaks of the day of salvation, but days have an end. As sure as a day dawns, that day will end, and so too with the day of grace; it also will end. Hence there is an urgency in the

matter of accepting Christ in this present day of salvation.

The Bible reminds us of how quickly the days of our own life will end. Job 14:1, 2 reads, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” Job also says in chapter 7 verse 6, “My days are swifter than a weaver’s shuttle, and are spent without hope.”

We read in 2 Samuel 14:14, “For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.” Paul says in 1 Corinthians 7:29, “The time is short.” Isaac Watts penned the words, “Time, like an ever rolling stream, bears all its sons away.” Because time on this earth is short and we must soon die, the opportunities to hear the gospel and accept Christ as Saviour don’t last forever. The Bible speaks of “three score years and ten,” yet many do not live to such an age, for often candles are blown out shortly after they are lit! Hence the importance of “remember[ing] now thy creator.” Because the day of salvation will have an end, the day of your life also will end, closing the door of

The problem with many people is that they procrastinate. Procrastination is the thief of time.

opportunity; therefore now is the accepted time. Now is the right time to be saved.

The problem with many people is that they procrastinate. Procrastination is the thief of time. Countless numbers of people put off the matter of their soul’s salvation to some hoped-for later date, when they ought to be dealing with that matter today. It is not that people mean or resolve to be lost, but they hope to be saved tomorrow. It is not that they plan to reject Christ forever, but they reject Christ today, and sadly they might as well reject Him forever as continue to perpetually reject Him now.

In light of the truth that you must soon pass away and be forgotten and that the day of grace also will pass, bringing to an end your opportunity to be saved, now is your time to think about your latter end and prepare to meet your God, for “now is the day of salvation.” God’s door of mercy is now open, and the

Lord Jesus Christ will not reject a coming sinner, for it is written, “Him that cometh to me I will in no wise cast out” (John 6:37). Hebrews 3:15 says, “To day if ye will hear his voice, harden not your hearts.”

You need to yield to the Lord Jesus Christ and trust Him as your personal Saviour, and you need to do that today. Today is all you have.



John Morrow
is retired from the pastorate having ministered in Omagh Free Presbyterian Church, Northern Ireland.

TIME – Take Time to Be Holy



On 6 April 1483 Italian Renaissance painter Raphael was born in Urbino, Italy. Alongside Leonardo da Vinci and Michelangelo, he was known as one of the great masters of High Renaissance art. He is best known for his large figure compositions in Rome. In 1517 he received a commission to paint a canvas of the transfiguration of Christ. However, three years later in 1520, aged just thirty-seven, he passed away, leaving the painting only half completed. At his funeral procession, this half-finished canvas was carried as a symbol of the brevity of time.

Time is indeed a precious commodity. We live in a world that is travelling at an ever-increasing pace and placing more demands upon our time. As the Author of time, it is understandable then why God places so many reminders and injunctions in Scripture for us to use time wisely. In Ecclesiastes 3:15 the preacher reminds us that God judges our use

of time: “God requireth that which is past.” The word “requireth” has the idea of taking an account. Albert Barnes makes the comment on this verse that the word “past” could be understood literally as “put to flight.” Here Solomon is reminding us that God takes an account of that which has already been put to flight. What a solemn thought, that God takes an account of how we have already spent our time.

Psalms 90:12 reads, “So teach us to number our days, that we may apply our hearts unto wisdom.” The psalmist here impresses upon his readers the need to recognize the transient nature and brevity of life, and the priceless nature of time, and to lead holy and wise lives accordingly. Ready obedience to this command of redeeming the time or numbering our days wisely and living for eternity and not time does not come easily to the believer. With so many opportunities to waste and misspend our time, we need to make a conscious effort

to number our days and apply our hearts to wisdom. This doesn’t come naturally, on account of our constant and daily war with the world, the flesh, and the devil (Ephesians 2:2–3). There needs to be a constant effort to prepare for this battle.

How to prepare for this battle and use our time to count

Time is indeed a precious commodity. We live in a world that is travelling at an ever-increasing pace and placing more demands upon our time.

for eternity is summarised in the words of the hymn “Take Time to Be Holy.” The hymn was originally written as a poem, not by a pastor or hymn writer, but actually by an English

businessman named William Longstaff. Attending the Keswick convention in the early 1880s, Longstaff heard Griffith John, a missionary to China, preach. During the message he repeatedly cited 1 Peter 1:16: “Be ye holy; for I am holy.” Meditating upon the need to use his time wisely and apply his heart unto wisdom, Longstaff penned the words of what is now known as the hymn “Take Time to Be Holy.” He was a sincere Christian, a successful businessman, a church treasurer in Bethesda Free Chapel in Sunderland, and a father of seven children. With such a busy schedule he undoubtedly would have met with many demands upon his time.

Being practically engaged in the world of business, Longstaff had a practical mind. In saying, “Take time to be holy,” he understood that holiness, like every virtue, requires time and attention in order to develop it. Although his time was at a premium, if he was ever going to reflect and radiate the holiness of God, then it required him to take time and exert effort.

In this hymn, each stanza begins with the invitation to “take time to be holy.” There are then practical suggestions given as to how one becomes holy. The first stanza begins with the invocation to “speak oft with thy Lord.” His words are echoed in the sentiments

of Bible expositor R. A. Torrey: “If you want to be like Jesus, spend much time in His presence.” Longstaff understood that if he was to be like Christ, then he had to spend time communing with Christ and often speaking with Him.

In the second stanza, there is the heart cry to be alone with Christ, while “the world rushes on.” Through this time spent in His presence, he could say, “like Him” we shall be, and, as a result, others will witness this likeness. In stanza three, Christ then becomes the Guide that we follow and trust. The final stanza suggests that when we “take time to be holy,” our souls become calm. This sense of calm leads to a realization that Christ is in control of every detail of the life of the believer. This manifests itself in “fountains of love,” which in turn fit us “for service above.”

Someone once said, “Time is free, but it’s priceless. You can’t own it, but you can use it. You can’t keep it, but you can spend it. Once you’ve lost it, you can never get it back.” Once we have spent our time, we can never retrieve it. May the desire of Psalm 90:12 be our ever-growing cry in this world: “So teach us to number our days, that we may apply our hearts unto wisdom.” This, of course, is achieved by treading the same path as Longstaff and taking time to

be holy amidst the busyness of life.

With so many opportunities to waste and misspend our time, we need to make a conscious effort to number our days and apply our hearts to wisdom.



Julian Patterson
is minister of Londonderry Free Presbyterian Church, Northern Ireland.

TIME – Time for a Break



“Time, like an ever-rolling stream, bears all its sons away.”

So wrote the Reverend Isaac Watts in a verse of his metrical version of Psalm 90, “O God, Our Help in Ages Past.” The “ever-rolling stream” representing time gives a sense of its continuous and onward movement. To many people, time is like a bullet train or a subway car that is hastening them along at breakneck speed. Can’t anyone get off to take a break or rest? This question seems to be provoked by certain conditions: (1) the weariness of the years, (2) the pressures of modern life, and (3) the weekly cycle.

First of all, in every season of life, a weariness of the years weighs people down. The busyness of the laborer, the demands on the workaholic, the mother whose baby keeps her up in the night, and older saints whose lives increasingly narrow are all affected by the weariness of years. Surely the weary young as well as older saints breathe a sigh of relief upon singing those words of Watts.

As the weary years of life in this fallen world pass behind them, they look forward with rejoicing that one day the angelic proclamation of Revelation 10:6 shall be realized, “that there should be time no longer.” Being held in bondage under the elements of time and space has begotten a longing

The stress or burden of having so much to do in a very short period of time was ever upon the Savior’s mind.

within them to experience the eternal true rest. “There remaineth therefore a rest to the people of God” (Hebrews 4:9). Although the saints of God will not be idle or listless in glory, nothing of the weariness that comes by simply living on this cursed planet shall mar that heavenly home. No lack of energy, no tiresome work or degeneration of body shall

be present there. Weary saints can testify, “O God, our help in ages past, / Our hope for years to come, / Be Thou our guide while life shall last, / And our eternal home.”

Secondly, the bullet train of modern-day, high-tech, stress-filled living wears people out. Many activities scheduled during the days and evenings seem greatly accelerated in this twenty-first century. Families are hardly ever together for meals, and when they are, the latest devices are more attractive than interesting conversation. People are busier than ever, caught up in their own schedules and unable to serve others. Some people are simply a heart attack or stroke waiting to happen, while others are exhausted and burned out. The gadgets, machines, and work-saving devices hardly provide more time for quiet time and rest; rather, man’s time, energy, and money are spent in purchasing and maintaining the latest and the best. Scripture teaches that redeeming the time is

essential, and redeeming rest time is essential for good mental, spiritual, and physical health.

Third, in the weekly cycle of days,

God has provided for man’s need for rest. At the very headwaters of the stream of time, at the end of the creation week, God demonstrated the importance of regular rest. His example in Genesis 2:2 shows He ceased from His creative work, demonstrating that man must also rest after six days of labor. But not for a moment was His rest either idleness or inactivity. He was continually and actively “upholding all things by the word of his power” (Hebrews 1:3). Had He ceased for even a moment to engage His preserving providence, all of the vast and intricate fabric of His creation would have collapsed. By His continuing work of providence on His day of rest, He was revealing to His people that His day each week is not to be wasted by idleness or slothfulness, but is to be spent in the activity of sacred worship and in the physical rest that enables the full day of worship. In addition to God’s example, was His blessing of the day of rest and making it a holy or sacred day. Genesis 2:3 states, “God blessed the

seventh day, and sanctified it.” Christ further clarified the matter in Mark 2:27, saying, “The sabbath was made for man.” He was saying that God’s purpose in creating the weekly Sabbath was for the good of man. Therefore, modern man should take full advantage to really rest on the Lord’s Day.

Because of man’s fall into sin after the creation week, he became wicked like the troubled sea when it cannot rest. Therefore, neither in this world nor in the next would lost sinners ever know true rest. Only by coming to Christ could lost and weary sinners come to enjoy rest. Christ Jesus had to come to us, or we could never come to Him. So the second person of the Holy Trinity willingly subjected Himself to all of the sinless conditions that make the human heart sigh for rest. John 4:6 tells us that “being wearied with his journey, [He] sat thus on the well.” What an understatement! He had in the last few days walked over 130 miles to be at the Passover in Jerusalem, and as He sat on the well that day, another forty-mile journey was awaiting Him. The stress or burden of having so much to do in a very short period of time was ever upon the Savior’s mind. As a very young boy, Jesus declared that He had to be about His Father’s business. During His short three-year ministry, He often mentioned the “hour” of His suffering.

His terrible sufferings in His “hour” of blood-shedding for sinners have purchased perfect rest for believers. He said in John 9:4, “I must work the works of him that sent me, ... the night cometh, when no man can work.”

The blessed Saviour knew when it was time to rest. How sweet were His words to His disciples in Mark 6:31: “Come ye yourselves apart into a desert place, and rest a while.” How tenderly the God-man spoke to His weary servants, that they would come and rest with Him. And such is His gentle call today: “Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28). Come to Him for rest from the weariness of sin’s guilt and condemnation. Come to Him, believer, for rest from your weariness every day, and come to Him in worship on the Lord’s Day. For time is rolling on and will soon be gone for all the sons of men.



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Retired Minister Interview

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

I well remember, as boy of twelve, the day my mother told me it was possible to be sure of going to heaven after life on earth. This struck me as strange, but a seed was planted. My mother had just become a Christian, and she shared her newfound

In 1955 the Lord brought me under serious conviction of sin, first through the Jack Shuler Crusade in the King's Hall, then in the Ravenhill church.

faith with me, but I was not really interested, preferring

the work on the farm and motor bikes, which would become an obsession with me. A little Sunday school opened near us, and there I learned more of what my mother told me. We attended Ravenhill Evangelical Church, and I heard the faithful preaching of the gospel of Christ by Dr. Paisley. The people there thought I was a Christian, after an overly zealous Christian led me into the inquiry room. But I knew in my heart I was not right with God. In 1955 the Lord brought me under serious conviction of sin, first through the Jack Shuler Crusade in the King's Hall, then in the Ravenhill church. Finally, as a twenty-year-old, I quit fighting God and surrendered my life to Christ. That moment was a life-changer for me.

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

Our family started to attend

Ravenhill Evangelical Church in 1948. My stepfather heard about the young preacher, who in those days was a red-faced youth with a clerical collar. So we went to hear him. The church was full with a general buzz of happy conversation. But when Mr. Paisley started to preach, everyone was astounded at the eloquent oratory and powerful delivery he had. The preacher smiled a lot and seemed to believe what he was preaching, which seemed so different from what we were used to. Especially, we were amazed at his powerful prayers. Our family never went back to our old church.

How were you called to the ministry?

As an aircraft design engineer, I worked for ten years at Short and Harland in Belfast, and then in 1963 moved to De Havilland in Toronto. After four years

we made a further move to Boeing in Seattle, where we attended the Bible Presbyterian Church. While we were there our minister, the Reverend David Brown, was murdered in our home by a church attender. Witnessing that trauma led to a lot of heart searching. The Lord showed me Philippians 1:12, letting me know that "the things which happened unto me have fallen out rather unto the furtherance of the gospel." The Lord confirmed my call to the ministry from Genesis 32:9, and then to Canada in 1976 from Deuteronomy 1:21.

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

Apart from the blessings of seeing souls saved, believers edified, and the church growing, I think the greatest encouragements have been the times when, in response to a peculiar need, the Lord has given just the right verse of Scripture to help. Like in 1977, when we desperately needed a church building in Toronto, a deal to buy a small church fell through, mostly due to opposition to the Free church. We were devastated, but the Lord clearly led us to 2 Chronicles 25:9: "The Lord is able to give thee much more than this." What we have today is a fulfilment of that promise. If we have a word from the Lord, then we rest on a solid foundation. This has happened to us on several occasions.

Can you share any humorous moments from that time?

Christianity is a joyful experience, and while we are about the serious matters of salvation and eternity, there are also times of levity and laughter. Like the time, in a very solemn meeting, when I told the people that a situation was so sad "it would bring tears to their ears." Or the time when describing a mother's tender care for "the fruit of her womb." Unfortunately, it came out as the "Fruit of the Loom," which is a well-known maker of underwear! It is true in the pulpit that there is "many a slip from the brain to the lip."

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

Firstly, be absolutely certain of your call to the ministry. There will be good days, and also bad ones. If, in the latter, you begin to question your call, it will be disaster. You need to be able to ride out the storms, confident that this is where the Lord wants you. If you are in the wrong, however, that is a different matter. Secondly, make sure you bring your session with you in any decisions that are made. Your elders are also called of God, and if you find they object to even a cherished plan of yours, back off; otherwise you force unnecessary division in the church. Remember, it is where the people are united that God commands the blessing (Psalm 133:3).

There will be good days, and also bad ones. If, in the latter, you begin to question your call, it will be disaster. You need to be able to ride out the storms, confident that this is where the Lord wants you.



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Advice on Helping You Let the Bible Speak – To Children



Children from a Biblical Perspective

Several years ago I read an article about winning children to Christ, and the following two sentences particularly struck me.

Cain, the first child ever born, in a world with no public houses, no street gangs, no evil literature, no bad companions, turned out to be a murderer. Christians are made, not by growth and good environment, but by a definite transaction whereby God makes a lost sinner into a Christian, a Child of God, when that sinner trusts in Christ as his atoning substitute and Saviour.

These thoughts reminded me of the biblical truth that children are born with a sinful nature. It is clearly evidenced in our homes. Children do not have to be taught how to be sinful or rebellious in behaviour,

attitude, or language – it comes naturally! The environment they grow up in may either permit or seek to prohibit the outward signs of their sinful nature, but it does not change the state of the heart. We need to pray that the Lord will open the hearts of the children to whom we have the privilege of ministering. He alone can open the heart; He alone can cause the blinded eyes to see.

Never overlook the value of a young life! It is of the utmost importance that the church today do everything it can to reach boys and girls of our society with the gospel. This is a very high calling, this is a wonderful privilege, and there is a great responsibility upon us to take seriously the matter of the salvation of the children in our community.

The Bible is our motivation to reach children. It is a biblical practice to share the truths of God's Word with the generation that follows.

When the Lord works in the heart, Scripture teaches that it is within the capacity of a child to:

1) Come to Jesus (Mark 10:13–16)

Notice how differently the disciples thought from their Master at this stage. They felt that the Lord's time was too valuable to be taken up with children. Isn't it wonderful that although the children seem unimportant to the disciples, they were important to the Saviour! The word "suffer" means to compel or encourage them to come. What a task – to compel children to come to Christ. We know that if they come to Him, they will not be cast out.

2) Understand Scripture (2 Timothy 3:15)

Timothy was grounded in the Scriptures, and through the teaching of it he came to faith in the Lord Jesus Christ. This young man went on to grow spiritually in the Word and engaged in full-time service

for his Master. C. H. Spurgeon said, "Childlike confidence in the Word of God is the biggest form of common sense." That's why it is important to teach Bible lessons from the Word. We don't want to impress children by our thoughts, but to give them the truth that can set them free. Spurgeon also said, "Take thou this Book, and distill it into one word, and I will tell thee what it is – it is JESUS." That's what we want to present to children – Jesus as Saviour and Lord.

3) Believe (Matthew 18:6)

At a time when the disciples were debating who would be considered the greatest in the kingdom of God, the Lord Jesus instructs them lovingly and with holy patience. He places before them a child – someone of seeming insignificance – and teaches that by looking at the little one they can learn about true greatness. What characteristics of children would pertain to greatness in one's walk with God? Being humble in position (they are simply children in a world of adults), trusting in nature, eager to learn, cheerful in disposition, quick to forgive and forget, and ever hopeful.

Of this passage, Matthew Henry writes, "Their believing in Christ, though they be little ones, unites them to Him, and interests Him in their cause, so that, as they partake of the benefit of His

sufferings, He also partakes in the wrong of theirs. Even the little ones that believe have the same privileges with the great ones, for they have all obtained like precious faith."

4) Receive Training (Ephesians 6:4)

"Nurture" means education, training, instruction, and chastisement. "Admonition" has the thought of putting in mind of or calling attention to. Many of the children in our community do not come from Christian homes; thus we desire them to come to Sunday school and children's meetings in order that they might receive such biblical instruction. Each meeting, class, or Bible club is an opportunity for the children to receive training in the things of God.

This verse is also a reminder that there ought to be growth in children. When a child is saved, it is not the conclusion of the matter. Rather, that child needs faithful teaching and training. The young Christian, the babe in Christ, also needs encouragement and guidance. Remember in your ministry to children to minister to the saved as well as the unsaved.

5) Glorify God (Matthew 21:15–16)

It was a common thing in New Testament times for children to engage in public praise of celebrated rabbis. In this passage the chief priests and scribes were not

necessarily displeased that the children were making a scene. They were annoyed because of the One to whom the praise was being directed.

All honour in salvation, in a church, and during times of blessing, must go to the Lord Jesus Christ. Here we have men filled with pride, and as result they sought to rob the Saviour of what was rightfully His. The children saw what the men could not – that the Lord was worthy of their praise and adoration. It ought to be our prayer that the children will see the beauty of the Saviour and then praise Him for who He is, not just with their lips, but with their lives.

Children have been saved!
Children can be saved!
What are you doing to reach the children?



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Bible Words – Fellowship

“God saw that it was good.”

Those words are the great theme of Genesis 1. Every part of creation was perfect. Yet in Genesis 2 we read the words, “It is not good that the man should be alone.” Without the formation of a companion for Adam, creation was incomplete. From that scene we learn the lesson that God has created man to enjoy companionship and friendship. Yet man’s ability to live out that purpose has been marred by sin. When sin entered, we find Adam blaming his wife for his rebellion. Cain murdered his own brother. The coming of sin into the world brought division between individuals, and more significantly it brought division between man and God.

In Revelation 21, as we are given a glimpse of the future eternal state for the redeemed, we read that the saved will walk in the light of the glory of God. While Adam’s sin meant he lost out on fellowship with God and his fellow man, the saints, in their glorified state, walk with God and each other in perfect fellowship. The fellowship that has been broken by sin is restored by grace.

It is no surprise then that one of the great themes of the Bible is fellowship. The story of God’s redemption is bound up with this purpose of restoring a portion of mankind to fellowship with God, and bringing them into close fellowship with one another.

That fellowship is not merely something to be enjoyed in the future, but since redemption is accomplished and applied in time, those who are partakers of that redemption are to enjoy fellowship now on earth.

Acts 2 marked a great epoch in the history of God’s redemptive dealings with man. One of the great streams that flowed from Pentecost was fellowship among the believers: “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42).

The word “fellowship” that is used in the New Testament (*koinonia*) signifies much more than merely having conversation with someone. The word bears out the idea of sharing, having communion, or having things in common.

The example of those believers in Acts 2 ought to be one that we replicate today. Our fellowship is grounded on the salvation that we have in common.

Paul gave thanks to God for the fellowship he had “in the gospel” with the believers in Philippi. Though many miles existed between Paul and the believers at Philippi, he could speak of this fellowship that was grounded upon the work of Christ. John spoke of our fellowship being with “the Father, and with his Son Jesus Christ” (1 John 1:3–4).

This was what happened at Pentecost; about three thousand souls were brought into fellowship with God through the gospel.

Being united vertically with God, they could then know horizontal fellowship with those who had this “common salvation” (Jude v 3). Paul’s fellowship with the saints at Philippi was not based on cultural affiliations, but grounded on the work of Christ.

Because our fellowship is grounded in the work of Christ, true fellowship cannot be with the works of darkness, but between the righteous. (See Ephesians 5:11; 2 Corinthians 6:14.)

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The story of God’s redemption is bound up with this purpose of restoring a portion of mankind to fellowship with God, and bringing them into close fellowship with one another.

Christian fellowship, our fellowship will not be shaken by events that would seek to undo it. Paul spoke of his fellowship with the Philippians being “from the first day until now” (Philippians 1:5). It was grounded in Christ’s work and sustained by God’s grace.

The fellowship of those early believers involved more than merely attending meetings together. It was associated with prayers for one another. We also read of them that they had “all things common” (Acts 2:44; 4:32). The Greek word for common is closely related to the Greek word for fellowship.

Our duty to fellowship then involves more than attending services or fellowship gatherings, though those are vital. We are to communicate to others (Hebrews 13:16). That word

“communicate” is the same word translated “fellowship.” The communication in view involves good works and showing consideration to others. In 2 Corinthians 9:13 the word is translated “distribution.” Often in Western countries Christians have come to the conclusion that since we have welfare systems, there is no need for us to involve ourselves in this sharing. While it is true our assistance may not always be financial, the duty to minister to one another remains binding upon God’s people. That sharing might be giving your time. It might be sharing words of comfort that the Lord has used to encourage you. But ultimately it points to our common union with Christ.

May we, as God’s people, give ourselves to fellowship afresh in our day.



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It Is the Lord



There's nothing like hardship to test our faith. And there's nothing like faith to ease the hardness of the test, because it keeps on trusting God even when it can't see the way ahead. Someone once said, "Faith is a bridge between where I am and where God is taking me." Sometimes, in the Lord's good plan for us, He takes us a rougher road than we had anticipated.

The disciples found themselves on a rough "road" one night as they obeyed the will of God. Jesus had asked them to sail to the other side of Galilee where He would meet them, after He dispersed the thousands who had eaten from the little lad's lunch. For the disciples, the two days leading up to this voyage took them from an extreme low as they buried the body of John the Baptist, to an extreme high as they witnessed the miraculous feeding of fifteen thousand or more people. The sight of those baskets of leftovers must have inspired the disciples' faith at that moment to move mountains.

But Matthew 14 tells us that in the fourth watch (the pre-dawn

hours), the disciples' faith began to be tested sorely as the wind whipped up and the sea became turbulent. It wasn't the sea that tried their faith this time. It was the sight of a ghostly figure approaching them on the surface of the black water. Unable to process what it was, they cried out in terror, "It is a spirit!"

The Lord had promised His disciples that He would come, but He came to them in a different way from what they had expected. Think about that. When we pray, "Thy will be done," we aren't always prepared for the way the Lord will work out His sovereign will in our lives. When life is "normal" and going according to our plan, we can easily recognize the good hand of the Lord upon us, but when something goes wrong or not as we think it should, we see an evil "spirit" coming at us instead of the Lord. In this mysterious event on the water, the disciples allowed their imagination to run wild because they couldn't explain what was happening. And sometimes, when we are faced with an unusual turn of events, we do the same.

In stark contrast, consider for a moment Eli's reaction to the heartbreaking news that God was going to judge his household. Instead of fighting against it, blaming others for it, or wallowing in self-pity about it, Eli submitted himself to it and uttered these immortal words: "It is the LORD: let him do what seemeth him good" (1 Samuel 3:18). Eli didn't second-guess his situation by searching for answers. By faith he looked up to God. Oh, for grace and wisdom to be able to react this way in trial or disappointment!

Friend, are you on a rough road right now? If so, how do you interpret what's happening to you? Do you see a "spirit" on the water? Or are you looking beyond what you see and allowing faith to conclude, "It is the LORD: let him do what seemeth him good"? The evil one cannot order your steps. It is the sovereign Lord who orders the course of your life, even though it may seem to oppose your plans for how to bring about peace and happiness. Pleasing or painful, one thing is sure, the Lord is in complete control, and He is working out all things for your good (Romans 8:28). Oswald Chambers said, "Faith never

knows where it is being led, but it loves and knows the One who is leading." Faith believes no matter what lies ahead of me, God is already there. How blessed if faith can rise above circumstances and see God's hand at work.

Did you notice that the name of the Lord is capitalized in Eli's statement? That tells us that the Hebrew word is Jehovah, the great I AM, the eternal, self-existent God. Jesus used I AM to describe Himself many times in the New Testament, identifying that He is the almighty God. Keep that in mind as we return to the disciples on the sea, for there is something very special here.

When Jesus saw their fear, He said, "Be of good cheer; it is I; be not afraid" (v. 27). For those frightened disciples, it was very reassuring to hear the calming voice of their Lord! But there is something far more precious in these words that you can't see in English. The original Greek reads, "Be courageous; **I AM**; be not afraid." This is one of the "hidden" I AM's of the New Testament. Hearing Jesus say I AM added tremendous weight to the disciples' comfort, and it strengthened Peter's faith so much that he was able to step out onto the water and walk on it. This wonderful truth is written to strengthen us in our time of need, too.

The hymn writer said, "God knows the way, He holds the key, / He guides us with unerring hand." Do you believe that, even though your situation might seem dire

and hopeless? Recently I've been surrounded by godly brothers and sisters whose path has taken a dark and difficult turn. One dear lady in

Pleasing or painful, one thing is sure, the Lord is in complete control, and He is working out all things for your good.

the church suffered a fractured neck. Another is having chemotherapy. Others have suffered deep disappointment and loss for a variety of reasons. A young couple just gave birth to a dear little son with some unexpected physical deformities. Another son of dear family friends is facing deep brain thrombosis early in the new year. Story after story of difficulty and trial. Yes, things may appear very disheartening for you. But never lose sight of Jesus! The dark clouds that surround you are thick with mercy. What appears to be the Lord's frowning Providence – look closer – is actually His lovely face!

Dear friend, in every challenge that we face, whether great or small, faith needs to look beyond it, to the great I AM at work, perfecting that which concerneth us. When the disciples saw a spirit coming towards them on the water, they were one hundred percent wrong. It is very easy to throw up our hands in despair. The Lord had to gently

chide Peter as he looked around him instead of to Him and he started to sink. Jesus called him a unique word meaning literally "little faith." May you and I not be "little faiths" misinterpreting our dark times, but may we be full of faith to recognize Christ's love in every detail of our lives. What joy and hope that will bring to our weak hearts! As C. H. Spurgeon said, "God is too good to be unkind." May that encourage us to stand fast in our faith, despite what is going on around us, and be able to say with confident submission, "It is the LORD: let him do what seemeth him good."

*God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.
Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.*

William Cowper



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Schedule effective as of **JANUARY 2018**.

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Radio Africa *2 15190 kHz... Wednesday 8.00 p.m.
Radio East Africa 15190 kHz... Saturday 2.30 p.m.
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Liberia ELBG 99.9FM... Mon, Tues, Wed, Fri 9.30 p.m.
Imani Radio 88.8 FM... Wed. 7:30pm, Thurs. 10:00pm
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