

# Free Presbyterian VISION

THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

## A Plea for Family Worship

Christians and  
Climate Change:  
Part II

The Mirror  
of Holy  
Scripture



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## Editorial

Recently I finished reading Thomas Phillips' account of the 1859 Welsh revival. In his preliminary observations he notes, "But while the principles of evil and selfishness in a variety of forms are more active now than at any former period in the world's history, it is very gratifying to see that God has at the same time put it into the heart of His own people to be more zealous and active in their efforts to extend His kingdom."

In the midst of noticeable ungodliness, God had started to stir His own people and that spiritual reviving led to an extensive work of grace throughout the principality of Wales. Thousands were awakened and multitudes converted to Christ. Any historical account of revival thrills the soul. It is a reminder of Christ's power to bless and build His church. Prayer for revival should be a feature of our public and private prayer times. The wickedness of the times does not rob Christ of His power to save souls, nor does it remove His presence from His church. We are commissioned to "go... and teach all nations" (Matthew 28:19) with His encouragement, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20). As a young Christian, I often heard believers thank God that He was still in the soul-saving business. He still is and will be until the end of the world. It is our responsibility to preach and pray and look to God to honour His own promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). As one preacher has noted, "What is there in this world of any real importance, or even of any real interest, compared with the progress of Christ's kingdom?" Believer, let us pray earnestly and fervently for a revival that will bring glory to our triune God and good to the souls of men and women, boys and girls. ■

✉ **Editor**  
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“Perhaps one of the most effective approaches the devil takes to keep fathers from engaging in family worship is to face them with their failure at family worship.”

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In 2007 the executives of a well-known and long-established banking group in the UK were searching for an eye-catching slogan for their new advertising campaign. They came up with the phrase, 'For the Journey', implying stability on their part and support for their clients throughout the journey of life.

It is a good thing to have strong financial support for the journey of life. It is even better to have the omnipotent Lord on that journey. Psalm 91 may be viewed as a 'journey' Psalm. According to Charles Spurgeon it may well have been penned by Moses during the wilderness wanderings – the journey from Egypt to Canaan.

As believers, you and I are fellow travellers through the wilderness of life. What a comfort to know that we do not journey alone. The verse refers to "the shadow of the Almighty". The shadow speaks of the Lord's presence. If you see a shadow, you know that another person is nearby. Sometimes the appearance of that shadow can startle but this is a shadow that brings comfort to the soul.

We speak of living in someone's shadow to denote inferiority. That is certainly the case as far as the believer is concerned. David said in Psalm 40:17, "But I am poor and needy, yet the Lord thinketh upon me." In thinking upon us He draws near. He comes as the 'Almighty'. The word in the original and translated 'Almighty' is 'Shaddai', which speaks of God in His all sufficiency. So, the One who is with us in the journey of life is all sufficient to meet our need. We will never come to Him in our want and leave empty handed.

Our shadow moves as we move. If we walk quickly, it will do likewise. If we stop, it will stop. The Lord is not only present on part of life's journey but every step of the way. Recall how the Saviour drew near to the two on the road to Emmaus and 'went with them'. What a blessed companion He is.

Psalm 91:1 maintains that the child of God shall 'abide' under this shadow. That is his home or his resting place. He dwells constantly there. Other verses in the Psalm speak of times of danger and trouble - "snare" and the "noisome pestilence" (v. 3), the "terror" and "arrow" (v. 5) and "destruction" (v. 6). However, the child of God dwells safely. He is covered by the Lord's care as the bird places a protective wing over its young.

The verse commences by speaking of the person who "dwelleth in the secret place of the most High." The words "secret place" could be translated as "hiding place". The phrase is generally understood to mean tabernacle. Christ is the 'tabernacle' of the believer – the meeting place with God. It is in Him that we are reconciled to God and are therefore assured of all the benefits that flow from His finished work. Thank God, all of these blessings are 'for the journey'. ■

✉ Rev J Armstrong,  
Dungannon Free Presbyterian Church.



# CHRISTIANS AND CLIMATE CHANGE



## Part II: Climate Change Causes and a Christian's Response

The light-transmitting roof of a greenhouse stops the dissipation of the sun's warmth. This is the greenhouse effect. About sixty years ago, I heard speculation of a global greenhouse effect in the antediluvian world caused by a stratospheric layer of water. Scripture hints at a water canopy as it speaks of the "water above the firmament" during creation (Genesis 1:6-8) and it falling during the Flood (Genesis 7:11, 8:2).

Supposedly, this canopy resulted in a uniformly warm antediluvian earth (no ice caps or storms thus permitting unusual plants and animals) and a vastly different water cycle (no rain but a mist rising from the ground to water the earth, Genesis 2:5-6). Since this canopy could filter mutation-causing solar radiation, it was also used to explain long antediluvian human lifespans. Flood related climate change is reinforced in II Peter 3:3-7, which was discussed in the previous article.

Acceptance of the canopy theory has been a roller-coaster ride. Some discount it, based on their calculations

of the quantity of water needed for adequate greenhouse effects or the water needed for a universal Flood. Some object because it does not fit with their view of the sequence of past events. Others accept it because it appears to align with Scripture. Seeming to fit with Scripture does not make something true; it merely suggests it may be partially accurate (all qualifiers intentional).

### PAST AND PRESENT CLIMATE CHANGES

Climatologists dealing with the past 2000+ years have used indirect historic and physical data (from tree rings to pollen collections, from harvest records to location of human habitations) to suggest warm and cool trends. Supposedly a Roman Warm Period, a Medieval Warm Period, and a Little Ice Age (1300-1600 AD) have occurred. Changes, like ice cap melting during the warm periods, appear to have reversed as temperatures changed. Controversy regarding the cause(s) for these changes abounds. Volcanic or solar activity has been suggested. What seems certain is that humans were not a major factor.

But, for the past 200 years, we have had thermometers. There are readings that indicate average global temperatures have risen. The present warming is no higher than that of the Roman or Medieval Warm Periods. But what if it continues? The cause(s) of the modern increase must be determined. What is different about the last 200 years? The climatologists' answer: major human use of the environment. Everything from massive deforestation to paving parking lots, from extensive burning of fossil fuels to making plastic has taken place in the last 200 years. How does this make global temperatures rise? Enter greenhouse gasses.

Various naturally occurring gasses (carbon dioxide, methane, water vapor, etc.) in the atmosphere are known to trap heat and thus contribute to the global climate. It appears that after the Flood these gasses caused a limited greenhouse effect that made the earth livable. According to climate change theory, however, human activities (predominately the burning of fossil fuels) has increased the quantity of these greenhouse gasses, trapping more heat in the atmosphere. This was originally termed *global warming*. But it is an overall trend, not constant in all areas at all times. The term *climate change* played better with the public.

### A GREENHOUSE GAS CASE STUDY

Ozone, a form of oxygen (O<sub>3</sub>), is a greenhouse gas. Burning and decomposition release ozone, but ozone in the air we breathe soon degenerates. However, between eight and thirty miles above the earth's surface, the concentration of ozone is higher and more stable. This ozone layer helps keep the earth warm and blocks harmful sun radiation. Supposedly, without the ozone layer, sunburns would be significantly quicker and worse, all plant life would perish, and earth temperatures would plummet.

In the 1990s, scientists determined that the ozone layer was shrinking and that certain chemical refrigerants (used in air conditioners and refrigerators) and propellants (the aerosols in hair sprays and fire extinguishers) were the

culprits. The public was warned, and an international agreement (Montreal Protocol) called for reduced use of these gasses. Scientist devised alternative, low environmental impact refrigerants and propellants and other measures to reduce release of the culprit gasses. They were more expensive, but not spending the money was unthinkable.

Supposedly it worked. Many scientists claim the ozone layer is recovering. Today, one does not hear warnings of an impending ice age because of ozone layer depletion.

What happened with ozone can be divided into four steps:

1. *Identify a physical problem and its cause(s).*
2. *Propose a solution.*
3. *Educate and motivate the public.*
4. *Execute the solution.*

Today these steps are being applied to climate change.

Having observed a warming climate, scientists found the cause: production of greenhouse gasses. The solution: produce less of them. Education about the effects of greenhouse gas-induced climate change (from melting ice caps and rising ocean levels to dying forests and crop failures) has been in classrooms and the media for years. Cleaner, sustainable energy sources developed by scientists will be more expensive, but will prevent the dire effects of climate change.

### **BUT IS IT TRUE?**

Human-induced climate change has skeptics. This and the previous article have identified some of their reasons. While there is scientific data directly supporting greenhouse gas climate change, the mountain of evidence is not quite as extensive nor as solid as those mandating change claim. Media needs excitement to entice listeners, who pay for media. Those seeking change need dire consequences to motivate people and governments. Thus findings with extreme projections make the headlines or the classroom, and others are ignored.

The history of science has many examples of limited observations supporting widely accepted but false conclusions. Some sick people who were bled recovered, but today we know that bleeding probably hindered their healing and contributed to the demise of others. Evolutionary theory is another example. Inconsistencies in data supporting human induced climate change cause some to predict it will be the next addition to the discarded theories list.

When skeptics voice concerns, they are often ignored by the media, or their position is classified as “fake news” and censored. The scientific community polices members who go against currently accepted theory by ignoring, demoting, or defunding them. It rewards those who can tie even the most inconsequential piece of data to the approved theory by the opposite. If it is to be motivated into action, the public needs a unified horrific message. That bias plays a part in what we hear.

Some are skeptical because two untrustworthy groups, the media and the scientific community, are supporting it. Not the best reason for skepticism. One suspects these people have other reasons for their skepticism. Perhaps their pocketbooks?

### **SHOULD CHRISTIANS ACCEPT CLIMATE CHANGE**

Back to the original question: do I believe in climate change? Yes. II Peter 3:3-7 claims it has happened and it will happen. But do I believe that greenhouse gasses are causing climate change that will significantly affect the earth? On that, I can legitimately say the jury is still out.

Some Christians will say that I am ignoring Scripture. What about Genesis 8:22? “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Does that mean that icecaps and glaciers will not melt or that oceans will not rise? This passage does not claim that the fields we cultivate will always produce the same crops. Nor can Scriptures promising

that God will supply our needs be used to deny climate change. None of them indicate that God’s method of supplying our needs is based on a climatic status quo. A major climate change could happen, and Scripture still be true.

Some of my Christian brethren take a strong stand against climate change and argue that God’s promises and II Peter are Scriptural backing. To them I present my arguments against their assumptions. Some agree. With some, we end up agreeing to disagree. It is not a doctrinal position. We can still fellowship in Christ.

Many non-believers are passionate about the climate changing effects of greenhouse gasses. If I express doubts about the science, concerns about bias, etc. we may reach a stalemate, but many are offended. They assume I must be willfully contributing to the planet’s destruction. If, however, I stretch Scripture to support my position, I have created a bigger problem. The person is now offended by a position I claim is based on God’s Word. Scripture says that some will be offended by the Gospel (they don’t like being called sinners), but should I let a questionable Bible interpretation offend these people?

There are many things I believe and do because Scripture teaches that I am to believe and do them. It is part of my testimony. Those beliefs and activities may be offensive to some. Those offenses legitimately open doors for witness.

Personally, I choose to reasonably cut back on my use of fossil fuels (which is good for reasons other than greenhouse gas emission) not to save the planet, but as a testimony. If asked about climate change or my use of fossil fuels, I start talking about an antediluvian canopy, that a limited amount of fossil fuels were probably made during the Flood, and then head for the Gospel. If the unsaved find *that* offensive, it’s okay. ■

✓ **William Pinkston** *taught science at Bob Jones Academy for 50 years and is a charter member of Faith Free Presbyterian Church in Greenville, SC.*

# A PLEA FOR Family WORSHIP

**W**hile the coronavirus pandemic has hindered God's people gathering for public worship, it has not been able to do that with family worship. It could well be that family worship in many Christian homes has become more precious just because the Lord's people have not been able to assemble for corporate worship in God's house. That is a good thing. If there has been a revitalization of family worship due to the pandemic, it will bode well for the Church when it returns to the house of God.

While the fact that family worship greatly benefits public worship is a strong reason why every Christian home should be practising it. Perhaps the greatest argument for family worship is found in Ephesians 6:4. There Paul instructed fathers to bring up their children, "in the nurture and admonition of the Lord", more literally, "in the discipline and instruction of the Lord." The 18th century divine, John Gill summed up what this means quite succinctly when he wrote that it means "instructing them in the knowledge

of divine things, setting them good examples, taking care to prevent their falling into bad company, praying with them and for them, bringing them into the house of God, under the means of grace, to attend public worship.” It’s that part about instructing children in the knowledge of divine things and praying with them that stresses the biblical approach to family worship and the topic that takes our attention just now. Below are suggestions to help Christian parents to establish and maintain family worship in their home.

Firstly, let no excuse, however plausible, keep you from family worship. Satan clearly understands the importance of family worship and therefore seeks to destroy it. He has a wide variety of suggestions that he uses to this end. For example, some Christian parents do not have family worship because they fear that it will be dull and boring for the children. However, if the time is kept age appropriate, a suitable passage of Scripture is read and explained with feeling and understanding and prayer is fervent and earnest, family worship will not be dull and boring.

One of the most plausible excuses given by the devil is, “You don’t have time.” The reality is that we have time for the things we really want to do. Taking twenty to thirty minutes each day, to sit down with your children, read God’s Word and pray should not be impossible. It might mean some changes in your schedule but it will be worth it.

Satan may also try to keep fathers from maintaining a family altar with the thought, “You are not very good at praying publicly”. Remember, the ability to pray is a gift of the Holy Spirit, purchased by the blood atonement of Christ and given to every one of His people. So, ask the Lord: “Teach me to pray.” When you pray, remember that God loves to listen to the prayers of His people.

Perhaps one of the most effective approaches the devil takes to keep fathers from engaging in family worship is to face them with their failure at family worship. There have been husbands/fathers who have been awakened to their need of having family worship but they have never started it in their own home or have gone without it for so long that they have a secret fear they will be mocked by the rest of the family. However, instead of ridicule there will usually be an increase of respect. Furthermore, the feeling of strangeness will soon wear off and gathering the family around the Word of God will become a daily habit.

In the second place, set aside a definite time every day for family worship. Do not leave it up to “when we get a chance.” Whatever measures you must take, a time must be fixed in your home when all the family can come together and sit down with God’s Word.

Third, read the Bible. There is a need to emphasize the absolute necessity of reading the Bible during family worship, especially in this day when there is no end to the supply of Christian books for children of all ages. True worship is rooted in the Scriptures. It is from the Word of

God that our children learn who God is, what man is, how God is to be approached and worshipped, etc. It is here that they best learn who Jesus Christ is, what He has done for sinners and what He will do for them. “Faith cometh by hearing, and hearing by the word of God” (Romans 10:17). While there are many good children’s Bible books, do not let them replace the reading of Scripture at the family altar.

Make sure your reading is widespread. Do not limit yourself to just New Testament books or Old Testament books. During the younger years, it is obvious that the historical books and the gospels will be more interesting to the child. But as they grow older, do not ignore the epistles, the prophecies, or poetical books: “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and instruction in righteousness” (1 Timothy 3:16).

It is also very helpful to ask questions about what you have read. Seek to lead your children to think about what you have read. While you should always ask them questions about the general content of the passage, seek—as their minds and hearts will allow—to go beyond that. Look for the spiritual application to their own lives and ask them questions that will make them search their own hearts. It is one thing to teach them that Noah built an ark and that only eight were saved from the flood. It is another thing altogether to teach them from this God’s utter hatred for sin—that those who reject His Word must perish and that the only place of safety from God’s wrath is in Christ, the ark.

Another vital part of family worship is united prayer. By prayer, I mean calling upon God from an earnest heart in the name of Jesus Christ. It isn’t prayer when you merely repeat a heartless form of words and engage in “vain repetition”. It is prayer, when you ask, from God, blessings which you are really anxious to obtain and when you ask them for the sake of Christ. Be earnest in prayer. Better to not pray than to leave your family with a distaste for prayer by dull, cold, formal prayers. Be honest in prayer. Deal truly with the God of Truth. Go to the Lord Jesus yourself and then seek to bring your children with you into the presence of God. Then have your children pray. Children must learn to pray at home first. The family altar is the perfect place to teach them to pray. Although they may not, at present, be saved—though they may only have a very limited vocabulary—still you must teach them to pray. If a life of prayer is never cultivated in the child when he is young, it is very unlikely—apart from God’s grace—that his thoughts will turn to prayer as he gets older.

These are just some basic suggestions about establishing and maintaining family worship. Some of you, perhaps many of you, have been engaged in family worship for many years and all of this is old news. But for those homes where family worship is not a part of the family’s life, now would be a good time to start, would it not? You have the promise of God’s help. Is there anything too hard for the LORD?

✍ **Rev J Wagner, (retired)**  
*Covenant Free Presbyterian Church, South Carolina.*



# Samuel Zwemer

## The Apostle of Islam



**S**amuel Zwemer was from a Dutch background, but he was born in Vriesland, Michigan and brought up in the USA at the end of the nineteenth century. His father was a minister in the Dutch Reformed Church; and, as a young man, Samuel felt the call of God to missionary service. When he told his mother how God was leading him, she revealed that when he was born, she had named him after Samuel the prophet and had dedicated him to the Lord's service, placing him in the cradle with the prayer that he might grow up to be a missionary. The Lord answered that simple prayer of faith in a remarkable way.

### DEDICATION OF HIS LIFE TO MISSIONARY WORK

During Samuel's senior year at Hope College, Robert Wilder came to hold some meetings on behalf of the Student Volunteer Movement. Wilder's purpose was to bring the challenge to the young people of the great need of labourers

for the mission field. As he spoke that day, Wilder had a map of India on the platform beside him, with a metronome placed in front of it. The metronome was set so that every time it clicked, it marked the death of a person in India who had never heard the Gospel! Samuel Zwemer was so affected that day with the thought of souls being lost that he made this solemn pledge, 'God helping me, I purpose to be a foreign missionary'. Will you also surrender your life today to be a missionary? (Romans 12:1, 2)

### THE APOSTLE OF ISLAM

Samuel Zwemer became known as 'the Apostle of Islam' because of the great work he did to reach the Islamic people with the Gospel. He and two other men had a great burden to reach Arabia, the homeland of Islam for Christ. One of these men was a fellow student called James Cantine, and the other was a College Professor named John Lansing, who had lived for a number of years in Egypt.



## THE ARABIAN MISSION

A lot of time was spent by Zwemer and Cantine in approaching different Missionary Societies, asking them to send them out as missionaries to the Muslims. But not one Missionary Society would take them on; every one of them refused their application. The general response that they received was, 'It was foolish for them to want to go to such a fanatical people!' The result was that they decided to found their own Missionary Society called 'The Arabian Mission'. The motto text that was taken for the new Missionary Society was Abraham's prayer for Ishmael, the father of the Arab people, "...O that Ishmael might live before Thee!" (Genesis 17:18). The reality is, the Arabian Mission needs to be reborn today, because this is a vast unoccupied mission field.

## A MAN OF PRAYER

As he neared the end of his college years, Samuel was deeply desirous to know the Lord's direction for his life. So, every day between 12.00 noon and 1.00pm he devoted an hour to prayer, as he asked God to guide him to His field of service. In these prayer times, he also pleaded with God to bless missionary work among the Islamic people. In doing so, Samuel Zwemer sets us a great example. It is a sad fact that we seldom, if ever, hear requests in our prayer meetings for Muslims to be converted. Let me urge you to pray for Muslims to turn to Christ. Also, cry to God to open the door into Muslim countries and to send forth many missionaries to the Muslim nations.

## MISSIONARY LABOURS

Zwemer's primary field of service for several years was the Island of Bahrain. However, he did labour in other Muslim lands such as Iraq. Between 1912 and 1929, Samuel lived in Cairo, Egypt, to work with the Nile Press, to make it "a production point for literature among Muslims". It was during this time in 1913 that William Borden came to Cairo to study Islam and Arabic. He was planning to be a missionary to the Uyghur Muslims in Northwest China. He spent much of his time in Cairo on the streets zealously distributing Gospel literature. Tragically, he contracted cerebral meningitis and died a few weeks later at just twenty-five years of age. A heart-broken Samuel Zwemer was one of those who participated at Borden's simple funeral service. In 1929, Samuel accepted an invitation from Princeton Theological Seminary to be the Professor of the Chair of History of Religion and Christian Missions. He occupied this significant position for approximately eight years, using it to recruit and equip young people for Missionary work.

## THREEFOLD APPROACH

In all his missionary labours, Samuel engaged in a three-fold ministry. First and foremost, he dedicated himself to evangelism as he personally sought to win the souls of

Muslims for Christ. In addition, he spent a lot of time writing to educate Christians in the beliefs of Islam, in order to help them evangelise Muslims. On average, Samuel wrote a book a year for over fifty years. In addition, he founded and edited for nearly forty years a quarterly magazine called 'The Muslim World'. The final aspect of his ministry was that of recruitment. He spent a lot of time challenging others to go and labour for Christ, especially among the Islamic people.

## PERSECUTED UNTO DEATH

In the early years of his missionary work, Samuel had a co-labourer called Kamil who was a converted Muslim. Kamil was a mighty evangelist and spoke boldly among the Muslims for Christ, and he also gave Zwemer great help in his learning of the Arabic language. But, one day, Kamil died suddenly in very mysterious circumstances. His body was immediately taken away by his family and the Muslim authorities. Kamil was buried as a Muslim, and the location of his grave was never made known. Samuel feared that Kamil had been poisoned with the full consent and support of his family. To them it was a great shame that he lived as a Christian, and they would rather that he died than continue to proclaim the Christian faith. That story is an example of the great dangers faced by those who seek to take the Gospel to the Muslim people. It highlights the fact that Samuel Zwemer, like Paul and Barnabas, was 'a man that hazarded his life for the name of our Lord Jesus Christ' (Acts 15:26).

## CHRISTIAN'S DON'T LOVE THE MUSLIM'S

The first book that Samuel Zwemer penned was a biography of Raymond Lull, the first great missionary to the Islamic people, or the Saracens as they were known then. Lull laboured in the thirteenth century, and his statue still stands in Palma in Majorca. Raymond Lull said, 'The Christian world did not love Muslims in the thirteenth century'. But, if we are honest, the same is still true in the twenty-first century. There is very little, if any, love among Christians for the souls of Muslims! That is one of the reasons why there is so little missionary activity among them.

## THE DAY OF PENTECOST

On the day of Pentecost, there were fifteen different languages mentioned in which people heard the Apostles preach the Gospel in the power of the Holy Ghost. The last group on the list is 'the Arabians' (Acts 2:11). Carefully ponder this question, do you love the Arabians or the Muslims enough to go and preach the Gospel among them in the in the power of the Holy Ghost? ■

✍ **Rev D McMillan,**  
*Armagh Free Presbyterian Church.*

*“ There is very little, if any, love among Christians for the souls of Muslims! That is one of the reasons why there is so little missionary activity among them. ”*

COMPILED BY  
ROBERT MCCONNELL



"God is light, and in him is no darkness at all..." 1 John 1:5

## Donaghadee Light House

Two hundred years ago, before Belfast harbour was fully developed and with mainland Scotland only 20 miles away, Donaghadee was the main port for the whole eastern side of the Province. All that business however has now diminished and all that remains from those bygone days is the harbour and the lighthouse.

In this article, I want you to consider some spiritual lessons in relation to the lighthouse at Donaghadee. The most obvious of these, for the Christian, is the need to shine brightly for the Lord in a world full of danger, darkness and sin. Just as the Lord Jesus is the Light of the world and His Word is to be a light unto our path, we too, are to let our light shine before men for no doubt many will perish in their sin unless we warn them of the danger that they are in.

Donaghadee lighthouse was built in 1836, and has, for 64 years, stood firm against all manner of storms and raging seas, warning sailors of all the dangers down along that part of the coast. However, on the 12<sup>th</sup> May 1900, this strong lighthouse was almost destroyed from within. Due to the careless handling of the paraffin used to illuminate old lighthouses, a fire broke out

inside the lighthouse damaging both the magnifying glass and the lantern. For months the lighthouse was rendered ineffective and a temporary light had to be used until everything was put right again. Like this lighthouse, we as Christians are to be strong in the face of opposition... strong in the Lord, not just outwardly but inwardly too. Just as that fire took hold in Donaghadee lighthouse all those years ago, you need to be careful in case some old sinful behaviour takes hold of your life. Always watch for anything that might tarnish your testimony and cause your light of service to be diminished.

Some years after that fire, Donaghadee lighthouse was converted to electricity, the first in Ireland to do so and what a change that made. Its illumination increased some twentyfold causing it to be of even greater use than ever before. Perhaps, thus far in life, you haven't been shining very brightly for the Lord. I would urge you therefore to put away anything that you have allowed into your life and seek God's face for an infilling of the power of the Holy Spirit to make you what you ought to be - a true beacon of light for God and a warning signal to all that know not the danger they are in. ■



Using the words of 1<sup>st</sup> John 1v5, complete the word search below. There will be one word left over. That word will be the answer to the quiz.

G	O	D	J
H	1 <sup>st</sup>	A	O
I	S	R	H
M	1	K	N
I	A	N	D
N	T	E	A
O	V	S	L
5	I	S	L

- » GOD                    » JOHN
- » DARKNESS       » HIM
- » ALL                    » 5
- » 1<sup>st</sup>                    » IS
- » 1                      » NO
- » IS                     » LIGHT
- » AND                 » IN
- » V                      » AT



### PRIZES!

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- » Lydia Burke (Markethill)
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- » Ben McQueen (Cookstown)
- » Alice Kennedy (Sandown)
- » Sarah Higginson (Coleraine)
- » Philip Woods (John Knox)
- » Rebekah Watterson (Lurgan)

ANSWER:

# My Favourite

# Hymn

Hymns  
of Faith

Reading down the few verses we have in our hymnbook, the words remind us of the reality of life. The truth is that the sands of time are indeed sinking, as in a great egg-timer! Life at best is very brief and very uncertain. We have had constant reminders of this especially over recent weeks as we have learned of tragedy after tragedy!

We are living in days, not only of much uncertainty but of unrest; days when there is no fear of God before men's eyes. Yet, as this hymn reminds us, God has placed us in this scene of time and we have to acknowledge that, "With mercy and with judgment my web of time He wove". We cannot help but be amazed that, "aye the dews of sorrow were lustered with His love". One day, when we get home to glory, we will look back and "...bless the hand that guided" and we will, "bless the heart that planned, when throned where glory dwelleth in Immanuel's land".

It is true that "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (1 Corinthians 2:9) but then,

*The bride eyes not her garment,  
But her dear Bridegroom's face.  
I will not gaze at glory  
But on my King of Grace.  
Not at the crown He giveth  
But on His pierced hand*

It is then that we will come to understand the truth,  
*The Lamb is ALL the glory in  
Immanuel's land.*

Man's chief end is to glorify God and I believe the hymn-writer has set about doing just that" ■

✉ **Rev R McLernon,**  
*Bushmills Free Presbyterian Church.*

It was wise Solomon who said, "My Beloved is mine, and I am His: He feeds among the lilies until the day break and the shadows flee away.....". (Song of Solomon 2:16, 17). That theme is the setting for the well-known hymn, "The sands of time are sinking", one of my favourite hymns.

While the lyrics, as we know them, are accredited to Anne Ross Cousins, her writings are based on the letters of the Rev Samuel Rutherford. He ministered at Anwoth, by the Solway Firth, during the sixteenth century in what were very difficult times. He witnessed the reigns of three most despotic Stewart kings, James VI, Charles I and Charles II; the signing of the National Covenant of 1638; the English Civil War; the deliberations of the Westminster Assembly and the beheading of the king.

However, by God's grace, Rutherford persevered. He laboured in the gospel ministry even though he saw very little fruit for his labours. While it is true that only six verses of the hymn appear in our church hymn book, there are a total of nineteen verses. The tenth verse actually makes mention of the little village of

Anwoth and echoes the fact that he had seen few conversions.

*Fair Anwoth by the Solway, to me thou still art dear;  
E'en from the verge of Heaven I drop for thee a tear.  
Oh! if one soul from Anwoth meet me at God's right hand,  
My Heaven will be two Heavens in Immanuel's land!*

These words give us some indication of the burden God's servant had for the souls he had so faithfully ministered to over the years. As for his preaching, it is evident from the lyrics that his first love was Christ! He echoed Solomon's words when he said:

*O I am my Beloved's and my Beloved's mine,  
He brings a poor vile sinner into His house of wine.  
I stand upon His merit, I know no safer stand,  
Not e'en where glory dwelleth in Immanuel's land!*

This verse brings home to our hearts something of the awesome debt we owe to Christ for His love toward that which is unlovable!

# THE IMPORTANCE OF DOING

# God's Will

**T**he Bible teaches that God has a will. But what is the will of God? We are taught that God is working all things, “after the counsel of His own will” (Ephesians 1:11). This speaks of God’s sovereign governance of all that comes to pass, and all comes to pass because He has purposed it. This is His decretive will, which is formed in eternity and executed in time. God’s will is eternal, immutable and universal and it includes all things. He is in absolute control, doing “according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?” (Daniel 4:35). His sovereign purpose to redeem a people unto Himself, to the praise of the glory of His grace cannot be prevented by any, whether they be men or devils.

Another aspect revealed in the Bible, is what we call His “will of command” or as theologians term it, the preceptive will of God. This is what God commands us to do. His decretive will, men do, whether they believe in it or not but we can fail to

do His will of command and have the ability to disobey. For example, Christ said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:21).

There are things contained in God’s preceptive will that apply to His people in general. For example, it is

God’s will that in everything we are to give thanks (1 Thessalonians 5:18). There are other commands that are plain and straight forward, which every believer ought to obey, such as attendance to the means of grace, the ordinances of the Lord’s Table and Baptism and the keeping of the Ten Commandments. A believer does not need to question God about these things.





While there are those things which are general in nature and apply to all Christians, God has a purpose and a plan for each individual believer, often referred to as, “God’s will for my life.” Scripture clearly presents a God who leads and directs His people. While it is important to know God’s will, knowing and doing God’s will are not synonymous. Believers can fail to do what God commands and refuse to follow the way He leads. In considering God’s will we should remember, the pattern given, the protection offered and the resultant peace within.

#### **PATTERN**

The Son of God delighted to do His Father’s will, “I delight to do thy will, O my God” (Psalm 40:8). The Lord Jesus Christ in His office as Mediator submitted Himself to the Father. He said in John 6:38, “For I came down from heaven, not to do mine own will, but the will of Him that sent me.” He came voluntarily, willingly and obediently even though He knew that doing the Father’s will would involve great personal suffering.

The Father’s will was the all consuming purpose of Christ’s life. He was not distracted from it, setting His face resolutely as a flint towards Jerusalem. He told His disciples at the well of Sychar in John 4:34, “My meat is to do the will of Him that sent me, and to finish His work.” Just as food is pleasant, delightful and refreshing to the body so doing the will of God was delightful and refreshing to the soul of the Saviour. He took as much pleasure in it, as a hungry person does in eating and drinking.

The believer is one who has, by faith, received Jesus Christ as Saviour and Lord. Their own will has been renewed by the power of God from serving self and sin, to one which desires to obey God. As such they are more and more conformed to the image of God’s Son and follow His pattern of living. Doing the will of God is an evidence that God has renewed our will, that we are His and that we are becoming more like our Saviour.

#### **PROTECTION**

Corrie Ten Boon said, “There are no ‘if’s’ in God’s world and no places that are safer than other places. The centre of His will is our only safety - let us pray that we may always know it!” This was spoken by a woman who, along with her sister, spent some time in a Nazi concentration camp. The sentiment expressed by the Christian cliché “the safest place to

be is in the centre of God’s will” is often misunderstood. This safety does not mean that we will avoid suffering or persecution nor that we will have absolute protection from hardships and trials of various kinds.

It does mean however, that living in the centre of God’s revealed will is the safest place to be for the spiritual well-being of our soul. It protects the soul from carelessness, coldness and fruitlessness. The Apostle Paul was a man who was sensitive to the leading of the Holy Spirit and was obedient to the will of God, yet he faced many dangers, afflictions and tribulation. However, his soul abounded with spiritual fruitfulness and usefulness. He prospered in soul though the enemy raged around him. Paul finished his course and he endured unto the end as a good soldier of Christ. George Whitefield said of Christians, “We are immortal until our work is done” and Paul proved that to be the case.

#### **PEACE**

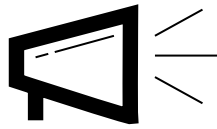
The child of God is to have “a conscience void of offence toward God, and toward men” (Acts 24:16). Paul would have nothing niggling his conscience. He would not leave undone those things that the Lord commanded him to do. He was conscious God chastens His erring child. Have you sought the Lord about a certain matter in your life? Through His Word, God has graciously revealed His will unto you but as yet you have not obeyed His command and it is troubling you. Dear reader, the hymn writer encourages us to, “Trust and obey, for there’s no other way to be happy in Jesus, but to trust and obey.”

The prophet Agabus revealed God’s will to Paul; how he would be taken by the Jews and delivered unto the Gentiles at Jerusalem. Paul knowing the will of God to be good, acceptable and perfect said in calm repose, “The will of the Lord be done” (Acts 21:14). In contrast, Jonah did the opposite of what God commanded but he found no peace until he submitted to the will of God. We are to seek God’s will, know God’s will and most importantly, do God’s will.

“Thou sweet, beloved will of God,  
My anchor ground, my fortress hill,  
My spirit’s silent, fair abode,  
In Thee I hide me and am still.” ■

✉ **Rev A Stewart**, *Associate Minister, Ballymena Free Presbyterian Church.*

“  
**LIVING IN  
THE CENTRE  
OF GOD’S  
REVEALED  
WILL IS THE  
SAFEST  
PLACE TO  
BE FOR THE  
SPIRITUAL  
WELL-BEING  
OF OUR  
SOUL.**”



**YOUTH COUNCIL  
ANNOUNCEMENTS**

“ TO EXTEND CHRIST’S KINGDOM  
AND DEVELOP CHRISTIAN CHARACTER  
AMONGST THE YOUTH. ”

**AUTUMN EVENINGS  
OF PRAYER**

All services at 8.00pm

**MID DOWN**  
16 Oct, Banbridge FPC  
*Rev D Smith*

**SOUTH DOWN + MID ULSTER**  
9 Oct, Mullaglass FPC  
*Mr S Anderson*

**NORTH WEST**  
23 Oct, Coleraine FPC  
*Rev R Higginson*

**SOUTH WEST**  
6 Nov, Tullyvallen FPC  
*Rev G Middleton*

**GREATER BELFAST  
& NORTH DOWN**  
Gospel Meeting  
30 Oct, Martyrs Memorial. FPC  
*Dr I Brown*

**NORTH  
& SOUTH ANTRIM**  
30 Oct, Rasharkin FPC

**WEST**  
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A Word to Women

# Corrie ten Boom

1892 – 1983

What did you thank the Lord for today? Fleas? Corrie and her sister Betsie were allocated a shared bunk in an overcrowded, filthy, flea-ridden barracks in Ravensbruck concentration camp. Questioning how they would live in such a place they remembered their morning reading of 1 Thessalonians 5:18, “In everything give thanks...” It was easy to give thanks for being kept together, they could understand that being crowded meant more souls to be reached, but fleas? Corrie duly gave thanks despite some misgivings. Later she would learn that their guards kept clear of their barracks because of the fleas and so they had freedoms not present in other barracks.

Cornelia (Corrie) was the fourth surviving child of Casper and Cor ten Boom. Her father, a gifted watchmaker, had little business acumen so the family always struggled to make ends meet. They lived in a tall, narrow house (the Beje) in Haarlem, with the watchmaker’s shop on the ground floor. Twice daily Casper gathered all the household (including three aunts and frequent visitors) for devotions. All the family were active in God’s work. Corrie taught Sunday School and organised youth work.

When Corrie became friendly with a young man, her brother warned her that the young man she loved was expected to ‘marry well’. One day Corrie answered the door and there stood the man she loved with his fiancée. Somehow Corrie welcomed them and the family rallied around until the visit ended. Casper spoke wisely with his heartbroken daughter telling her to ask God to open another route for her love to travel. She prayed that she would see as God saw and love as He did. This wise advice would help her in much darker situations. Romance would never come her way again.

In May 1940 Germany attacked and occupied neutral Holland. Soon anti-Semitic policies were being pursued. Jews



had to wear a yellow star and persecution increased with arrests and imprisonment of whole families. The Beje became a safe house and Corrie became involved in the underground movement helping those in danger to escape. A tiny secret room was created. The ten Booms knew the dangers of the work in which they engaged but refused to turn a blind eye to the suffering of God’s ancient people.

In February 1944 the Beje was raided. Corrie was ill with flu when the alarm sounded. Six people rushed to the safety of the secret room and the sliding door closed before Corrie was accosted by a man in a blue suit demanding where she was hiding the Jews. Thirty-five people were arrested, some from a prayer meeting and others who came to warn the family. Corrie’s father could have walked free if he gave his word to cause no more trouble. He refused saying he would always open his door to any in need. He died ten days later after taking ill in prison. Corrie and Betsie eventually ended up in the dreaded Ravensbruck Camp. The six people hiding in the Beje escaped.

Prison brought pain, hunger and humiliation. It also brought opportunity to present the gospel in word and in deed. Betsie had chronic health issues yet her quiet testimony and kindness won many for Christ. She died in Ravensbruck but Corrie carried her vision of helping those scarred by war (including the persecutors) when she was released at the end of 1944. She worked tirelessly across the world until a series of strokes left her unable to speak. Patiently she endured until the Lord called to her reward on her ninety-first birthday. ■

✍ **Olive Maxwell**

*lived and worked as a missionary in Cork for over twenty years. She is married to Colin who serves with the Mission Board, mostly in the Republic of Ireland.*

# THE MIRROR OF HOLY SCRIPTURE



## Symbols of Scripture Part 2

*“For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”*

**James 1:23-25**

**W**e are all familiar with mirrors. Our homes are full of them. A mirror is very much an everyday object. Fragments of mirrors are commonly found in the most ancient of archaeological sites. The earliest mirrors were fashioned from black volcanic glass obsidian, and then from various metals and alloys. Silver mirrors, which gave a nearly perfect reflection, were widely used in the first century. At the same time, glass mirrors appeared. The invention of the silver-glass mirror, in Germany in 1835, resulted in their large-scale manufacture and distribution.

### **A SEARCHING REFLECTION**

The primary function of a mirror is to see ourselves as we really are; hence the old-fashioned name, looking glass, is used. This is exactly what James refers to in James 1:23-25. The Word of God dominates the context. There are three significant designations of the Scriptures: “the word of truth” (v. 18) “the engrafted word” (v. 21); and “the perfect law of liberty” (v. 25). Those whom James addresses had experienced regeneration through the Word (v. 18). They sat reverently under the preaching of the Word. They were hearers. But they were not to be hearers only!

There must be a profitable and productive reception of the Word, a doing of those works that are to be expected of those begotten of the truth



and which carry an intrinsic blessing (v.25). We are not to be forgetful hearers - like the “man beholding his natural face in a glass...” who “goeth his way, and straightway forgetteth what manner of man he was” (v. 23, 24).

This is a casual, cursory, and careless glance of the eye. No thought or time is given to the reflection. How many, who when the service is over, seldom think of anything else but going home. How quickly the Word is dismissed from their thoughts. Any impression made is soon forgotten.

James sets before us the proper use of the mirror of Scripture. “But whoso looketh into the perfect law of liberty” (v. 26) The word “looketh” is a picturesque verb. It is used of John stooping down and looking into the tomb of Jesus (John 20:5). Oh! with what sacred affection, serious intent and scrutinizing attention he gazed into that tomb! He was determined to miss nothing and understand everything. Hence, we read that “he saw and believed” (John 20:8). This is how we are to look into the mirror of the Word. Remember, the mirror is for daily use.

What a mirror the Word of God is! It is the Word of truth. It does not flatter us. It is the discerner of the thoughts and intents of our hearts. We see ourselves as we really are. We become acquainted with the plague of our own hearts. We painfully discover the spiritual deficiencies of our soul. We are made aware of the spots and blots that disfigure our spiritual countenance. We recognize to what an extent we fall short of the glory of God and the things that need our spiritual attention.

### A SPIRITUAL RESTORATION

It has often been said the Word not only shows us up, but it also cleans us up. This is wonderfully illustrated for us in the laver that stood in the outer court of the Tabernacle (Exodus 38). When the people of Israel came out of Egypt in haste, the women were careful to carry their mirrors with them. Later, they surrendered them to make the laver. “And he

made the laver of brass, and the foot of it with brass, of the looking-glasses of the woman assembling, which assembled at the door of the tabernacle of the congregation” (Exodus 38:8). Commenting on this, Charles Spurgeon said, “In the desert, their devotion overcame their vanity.” Those mirrors became their freewill offerings.

The laver was situated between the altar of atonement and the entrance to the Holy place. It was for those for whom atonement had been made. The priests were to “wash their hands and their feet thereat” (Exodus 30:19). Could they see themselves in it? This cleansing from defilement was essential to tread the sacred precincts and engage in holy service. It was a needful washing that was to be done constantly.

There was blood on the altar and water in the laver. The picture is accurate. How is the church, purchased by Christ’s blood, sanctified and cleansed? “...with the washing of water by the Word” (Ephesians 5:26). The Saviour prayed, “Sanctify them through Thy truth; thy Word is truth” (John 17:17). Such is the sanctifying influence and power of Divine truth.

As we see ourselves in the mirror of the Scriptures, we are to judge ourselves unsparingly and pray “... cleanse (us) from all filthiness of the flesh and spirit, perfecting holiness in the sight of God” (2 Corinthians 7:1).

### A SANCTIFYING REVELATION

Paul employs a figure of speech in the closing verse of 2 Corinthians 3, “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18). The Puritan Richard Sibbes noted, “This text hath many themes of glory. All is glorious in it.” We are reminded of the

unique person of the Saviour and the ultimate purpose of salvation, namely, conformity to Him (Romans 8:29,17).

The text is clear: the fulfilling of this purpose is gradual, “from glory to glory”. It is also guaranteed, “we all... are changed”. This verse does not speak of the experience of some spiritual aristocracy; rather, it is the experience of every Christian. Where in all the New Testament would you find a more majestic description of the Christian life?

What a change is spoken of here! Our English word “metamorphosis” is a transliteration of the Greek verb. It is used of our Saviour’s transfiguration.

It is a change from within, an internal transformation resulting in the glory of the Saviour being reflected in the character and life of the Christian.

The transformation is brought about through the ministry of “the Spirit of wisdom and knowledge in the knowledge of Him” (Ephesians 1:17) and by

our beholding, daily and devotionally, prayerfully and believingly, His glory in the mirror of the Scriptures. John Murray writes, “The glory of Christ is portrayed and exhibited to us on the pages of Holy Scripture. The Holy Spirit illumines our minds and quickens our hearts to behold the glory...The responses in us are adoration, love, obedience, and communion. His glory fills our minds, captivates our hearts, constrains our wills.”

It should be our predominant desire every time we turn to the written Word to see something afresh of the beauty, all-sufficiency and glory of Christ. “Let us labour every day more and more to study Christ, that by so beholding Christ we may be transformed into His likeness” (R. Sibbes). ■

✉ **Rev M Patrick, (retired)**  
Perth Free Presbyterian Church, Australia.

“

*What a mirror the Word of God is! It is the Word of truth.*

*It does not flatter us.*

*It is the discerner of the thoughts and intents of our hearts.*

”

# The Preservation of Scripture



**T**he Bible teaches us everything we need to know about God and ourselves. It shows us our sin and the mercy and grace of God found in the person and work of our Lord Jesus Christ. Without the Bible, we are lost. Faith that the Bible is the Word of God is fundamental to the Christian life.

If you were to walk into a Christian bookstore and gaze upon the plethora of Bibles on the shelves, you might ask the question ‘Which Bible is the Word of God?’ Some argue that all the different Bible versions say the same thing, but they are just worded differently. If that is the case, why is Matthew 18:11

and Acts 8:37 missing from the main text of most modern versions? And where is the conclusion of the Lord’s Prayer in Matthew 6? These are but a few examples of the thousands of differences which exist between Bible versions.

It is commonly assumed that all Bible versions printed today are translated from the same original manuscripts. However, this is not the case. Focusing on the New Testament Greek manuscripts, there are two different groups of manuscripts from which Bibles are translated.

## CRITICAL TEXT

While the Critical Text claims to be the finest composition of all available

manuscripts, the reality is very different. It gives undue pre-eminence to two unreliable manuscripts which were only discovered in the nineteenth century. These two manuscripts disagree with each other over 3,000 times in the Gospels alone. They have 5,337 variations from the Received Text. Most modern versions of the Bible spring forth from this set of manuscripts.

## WHAT GOD PROMISES CONCERNING SCRIPTURE

There are many academic arguments which rage back and forth between proponents of the Received Text and the Critical Text. However, we should pause and ask the question: ‘What saith Scripture?’



These verses clearly indicate that God’s precious Word is to be preserved in all ages in the visible Church of Jesus Christ. It is to be taught to children and passed from generation to generation. God did not intend for Holy Scripture to be preserved in manuscripts hidden in the Vatican Library and a monastery on Mount Sinai, as was the case with the two key manuscripts of the Critical Text. Such teaching is a false interpretation of these verses. The Westminster Confession of Faith confesses the providential preservation of Holy Scripture. In chapter 1.8 it reads that original manuscripts ‘being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic’. The Westminster Divines were not affirming the original manuscripts would be preserved, for none of those have survived. They advocated the scriptural teaching that the

Word of God would be preserved in faithful copies within the visible church.

The Westminster Divines were not under the impression that there were manuscripts of Holy Scripture waiting to be discovered. They believed

God had preserved His Word in the Received Text, as promised by Scripture. Any Presbyterian who advocates the Critical Text over the Received Text is rejecting this affirmation from the very first chapter of their confession of faith

### SATAN’S ATTACK ON THE DOCTRINE OF PRESERVATION

From the Garden of Eden, Satan has sought to attack the Word of God. Our Lord Jesus Himself even experienced the attempts of Satan

to undermine the Word of God. We are no different today. Satan wants us to doubt, question, and disobey the Word of God. What better way to do this than with a legion of different Bible versions!

### AN UNFINISHED AND EVER-CHANGING BIBLE

Those of us who adhere to the Received Text are comforted to know we have the full and finished Word of God. We can trust and believe it, knowing it is God’s authoritative Word.

The adherents of the Critical Text Bibles are not able to say they have a finished Bible. They are unable to fully place their faith and trust in the words they read—as these words are only provisional and temporary. Their Bible is always progressing and subject to change. The discovery of a fragment may lead to further verses being edited or omitted from their Bibles. The various scholars who have worked on the Critical Text for the past 150 years have already omitted—among others—the last twelve verses of Mark’s Gospel. What is to stop more verses being omitted from their Bibles in the future?

### A RELIABLE AND ACCURATE TRANSLATION

Many modern evangelicals detest the Authorised Version. They argue for its consignment to the dustbin of history. However, the Authorised Version is the only version widely available today which is translated from the Received Text. Furthermore, it is the most accurately translated version as the translators only sought to translate from the original Biblical languages texts and not add their own interpretations. The language may be unfamiliar to a new reader, but it is not incomprehensible. It reads like the Word of God should read—beautiful, majestic, and heavenly. ■

✍ **Rev C Dennison,**  
*Trinitarian Bible Society.*

“ GOD’S PRECIOUS WORD IS TO BE PRESERVED IN ALL AGES IN THE VISIBLE CHURCH OF JESUS CHRIST. IT IS TO BE TAUGHT TO CHILDREN AND PASSED FROM GENERATION TO GENERATION. ”

‘For the LORD is good; his mercy is everlasting; and his truth endureth to all generations’ (Psalm 100.5).

‘The grass withereth, the flower fadeth: but the word of our God shall stand for ever’ (Isaiah 40.8). ‘Heaven and earth shall pass away, but my words shall not pass away’ (Matthew 24.35). ‘As for me, this is my covenant with them, saith the LORD; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever’ (Isaiah 59.21).

# East African Literature Project

A very important ongoing project that the Mission Board is currently engaged in, is the translating and publishing of gospel literature into three of the widely spoken East African languages. These are Swahili, the main language in Kenya, Ekegusii the language spoken in the Kisii area in south west Kenya and Luganda the main language spoken in the area around Emmanuel Christian School in Uganda.

During the summer of 2019, with the assistance of Miss Margaret Russell, the five children's tracts produced by the Mission Board were translated into Swahili. Five thousand copies of each of these tracts were then printed and shipped to Kenya with the help of Every Home Crusade. The tracts, along with other literature, arrived in Kitale for distribution towards the end of last year. In order to meet the demand, a further run of the Swahili tracts will be needed in the not too distant future.

A Pastor from Kisii, is working on translating the tract, "Seven steps to knowing God" into Ekegusii. God willing, this tract will be placed in the front of John's Gospel in the Ekegusii language, and 25,000 copies will be printed and shipped for us later this year by Every Home Crusade.

Permission to print the Ekegusii translation of John's Gospel was kindly granted by the Bible Society of Kenya. In return, they will receive 5,000 copies, free of charge, of the new edition of the Ekegusii Gospel of John.

Another publication which is currently being prepared for printing and shipping by Every Home Crusade, in both Swahili and English, is Mrs Ann Foster's book of studies on Mark's Gospel, "Behold my Servant." These will be given out to the Lord's people in

Kenya to encourage Bible study and as resources for pastors and teachers.

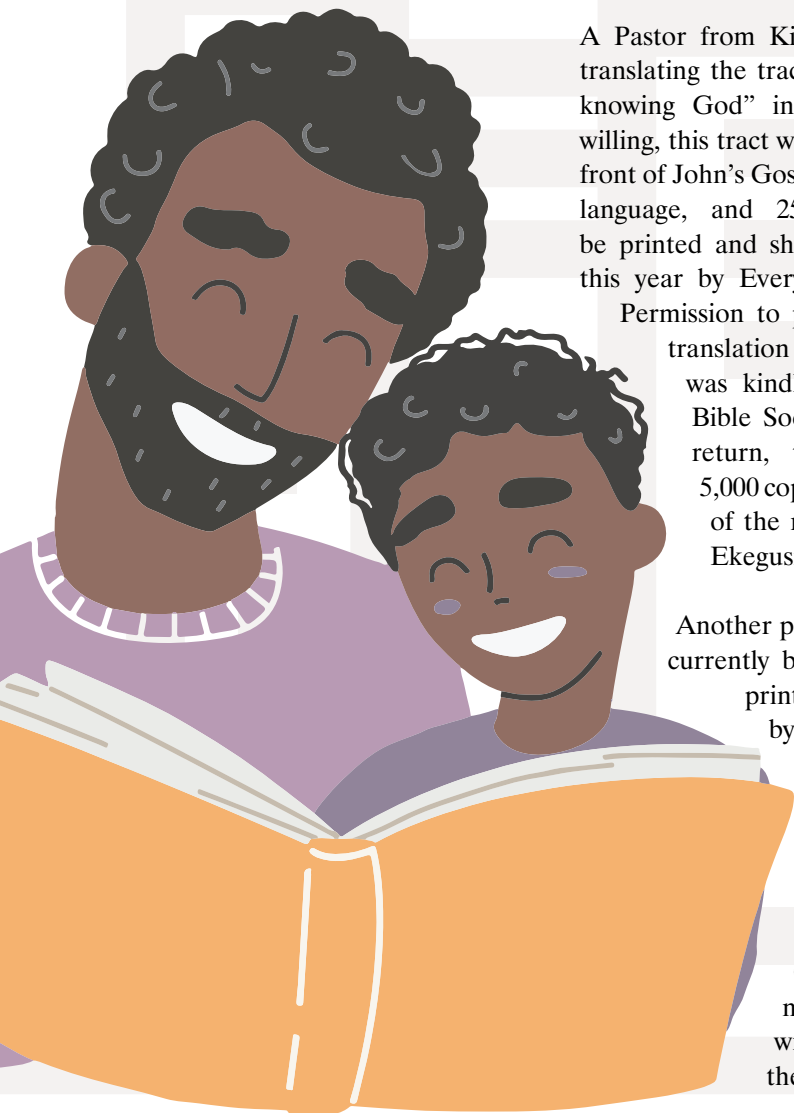
During the lockdown in Uganda, some of the teachers at Emmanuel Christian School have been working on translating the Mission Board's children's tracts into the Luganda language. They are also engaged in the translation of Dr Alan Cairns' booklet, "A New Beginning," and a new tract for adults. There is a great need for suitable gospel literature in the Luganda language to aid our Missionaries at the Emmanuel Church and School in their outreach to the people in the local area and the wider community. Later in the year we are also planning to ship 5,000 copies of the Gospel of John in the Luganda language, which are also printed by Every Home Crusade, to Uganda.

The Mission Board is thankful to Every Home Crusade for all their assistance in both printing and shipping literature to our mission stations. They willingly and generously help us in all our Missionary endeavours on an ongoing basis.

In addition to these tracts and booklets, copies of the Scriptures are also regularly purchased in all of these languages to aid the spread of the Gospel and the building up of the Lord's people in both of these countries with great spiritual needs.

We appeal to the Lord's people and all our Churches for their prayerful and practical support of this vital literature project. ■

✍ Rev D McMillan



# Contacts in Pakistan

**P**akistan, officially the Islamic Republic of Pakistan, is the world's fifth most populous country with a population exceeding 212 million. It has a 650-mile coastline along the Arabian Sea and Gulf of Oman in the south and is bordered by India to the east, Afghanistan to the west, Iran to the southwest and China to the northeast.

Pakistan gained independence in 1947 as a homeland for Indian Muslims and is the only country to have been created in the name of Islam. In 1947 as many as 10 million Muslim refugees fled their homes in India and sought refuge in Pakistan. Virtually an equal number of Hindus and Sikhs were uprooted from what became known as Pakistan and fled to India.

At this time the situation for Christians became more complicated as Pakistan officially became a Muslim state. All Christians suffer from institutionalised discrimination, illustrated by the fact that occupations seen as low, dirty and derogatory are reserved for Christians by the authorities. Most Christians are poor, and some are victims of bonded labour.



This is borne out in the recent contacts I have had with Christians in Pakistan. One dear missionary told me of Christians labouring in the meanest conditions and of girls, young teenagers, being kidnapped and taken away and abused. Christian homes are attacked and the authorities seem unwilling to do anything to stop this abuse and persecution.

A sister in Christ, Friha, contacted me in December 2019, seeking prayerful support for Christians in her town and for help to purchase Bibles for fellow believers. Funds were sent and Bibles bought and distributed. Further help was given to purchase sewing machines.

Friha conducts women's meetings where ladies gather to hear the

Word of God and are taught the art of dressing-making. She is a Sunday School teacher instructing 25 children in the truths of the Gospel. I have had the opportunity of speaking to these children, via the internet, on a number of occasions.

We have been in correspondence with another sister, Deep, since April 2020. She was born into a Hindu family, studied at a Muslim school and heard the Gospel in a house meeting when aged 12. Young Deep was given a Bible which she started to read and got converted. When her little son was seriously ill as a baby, she promised God that if he survived, she would give her life to serve the Lord.

Deep's burden is to reach Hindu tribal people mainly in remote desert areas. She regularly travels hundreds of miles to share the message of Christ to a people who are very poor and often in danger. I have had the privilege of preaching to these tribal people around 10 times since 7th June and on 12th July two men and a lady professed faith in Christ. We have helped practically with the purchase of Bibles, hand water pumps and food distribution. ■



## MISSIONARY VISION

The Mission Board chairman, Rev Ian Harris, has also had interesting contacts in Pakistan. He has had the opportunity to address one hundred young people and a consignment of Bibles was provided to enable them to study the Scriptures together.

We do not know where the Lord will lead us with these contacts but we seek for divine wisdom and guidance. Both contacts have indicated their agreement with our Articles of Faith and seem to possess a heart for the gospel. The Mission Board has given permission to further investigate these opportunities and, as the Lord directs, develop and strengthen relationships. The newly formed Asia Subcommittee in the Mission Board will seek to take the matter forward.



Meanwhile we are willing to help in small ways with the purchase of Bibles and with humanitarian relief where appropriate. You can help by your intercessions! Pray that the Lord will grant us wisdom, discernment and knowledge of His will. Pray that He will open or close doors in Pakistan according to His sovereign purpose. Any gifts for Pakistan can be sent to the Mission Board office.

We may not be able to send missionaries

to Pakistan due to the obvious dangers but we can support, mentor, instruct and help practically others in the body of Christ who are seeking to spread the Gospel among the Muslims and Hindus of their own country. “The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isaiah 52:10)” ■

✍ **Rev D Park,**  
*Mission Board Secretary.*

# 20 Years in Africa

Miss Noreen McAfee went to Kenya in August 2000, to become the Principal of the BCFC Christian Academy. Together with Miss Margaret Russell (School Manager), they saw the academy grow from 27 pupils to 700. After 17 years of sterling service, Noreen moved to Uganda to oversee the new school at Emmanuel, Nsaalu, where she has been for the past three years.

The Mission Board wish to congratulate her on 20 years faithful Christian service in Africa. We salute her highly in the Lord for her work's sake, and acknowledge how God has enabled her, by His grace, to continue to this day. Undoubtedly, many will meet her in Glory at the right hand of the Father, when she will be able to say, under God, “Behold, I and the children which God hath given me.” ■



# 34 Years of Faithful Service

In September, 1986, Lyle and Heather Boyd began missionary work in Spain. Their first months were spent in the city of Madrid in language school. They were not long in Spain when Lyle was called to assist the pastor in Beas de Segura, in the Province of Jaen. Two weeks later the pastor moved to another church in Palma Mallorca.

Although Lyle was still grappling with a new language, he faithfully ministered to the congregation. The congregation eventually moved to the town of Cortijos Nuevos where a new building was constructed



for worship. Rev and Mrs Boyd have seen a work done for the glory of God, sinners brought to Christ and the church edified.

in Cortijos Nuevos. Please pray that the Lord will undertake in every detail and give grace to help in this time of need.



After 34 years of faithful service in Spain, the Lord's servants are returning home due to unforeseen family illness. This has been a very difficult decision, and it will not be easy for the Boyds to say farewell to congregation

Providentially, God has prepared a young Spanish student from our Bible College to take over the pastorate of the congregation. God willing, Mr Alejandro Bernabeu, together with his wife Vanesa and their children, from Hebron Free Presbyterian Church, will be travelling to Cortijos Nuevos in October. He will serve under the auspices of the Mission Board. Please remember God's servants in prayer. ■

## Book Appeal

### CHRISTIAN BOOKS AND BIBLES ARE REQUIRED FOR THE BOOKSHOPS IN KENYA

All books and Bibles (new and used) can be given to Missionary Council Representatives



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STAY UP TO DATE AT



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# Dates For The Diary

## SEPTEMBER

18<sup>th</sup>

LISBURN

INSTALLATION SERVICE:

REV R HIGGINSON

*Time:* 8.00pm

*Venue:* Martyrs Memorial  
Free Presbyterian Church, Belfast.

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## OCTOBER

26<sup>th</sup> - 30<sup>th</sup>

PORTGLENONE, 40<sup>TH</sup> ANNIVERSARY  
CHURCH BUILDING MISSION

*Speakers:* Revs D Linden, G McCammon, G Ferguson,  
D Stewart and R Higginson

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## NOVEMBER

8<sup>th</sup>

OMAGH,

REMEMBRANCE DAY SERVICE

*Time:* 7.30pm,

*Speaker:* Rev C Mercer