



QUARTERLY PUBLICATION OF THE FREE PRESBYTERIAN CHURCH OF NORTH AMERICA

# CURRENT

VOL. 7/No. 4 FALL 2018

ANIMAL

**RIGHTS &  
WRONGS**

**ANTIDOTE TO  
APATHY**

ST. BARTHOLOMEW'S DAY

**POVERTY  
EXPOSED**

**4TH INTERNATIONAL  
CONGRESS**

SERVING THE LORD AS A  
**MUSICIAN**



## From the Editor

### 3 A Preacher's Antidote to Apathy

## Features

### 4 St. Bartholomew's Day

### 6 Fourth International Congress

### 10 Animal Rights & Wrongs

### 12 Promoting the Seminary: Calling the Denomination to Prayer for its Future

### 13 Serving the Lord as a Musician

### 14 Poverty Exposed

### 16 Book Review: *Samuel Rutherford*

### 17 Church News

## Kids' Corner

### 18 A Wicked Son is Welcomed Home

## Subscriptions

*Current* is published quarterly by the Free Presbyterian Church of North America ([www.fpccurrent.com](http://www.fpccurrent.com)). The annual subscription price is \$15.00 (US). To subscribe, please go to [www.fpcna.org/subscriptions](http://www.fpcna.org/subscriptions). You may also subscribe by writing to Rev. Derrick Bowman, 5865 Woodsway Drive, Pfafftown, NC 27040. Checks should be made payable to *Current*.

General Editor, Rev. Ian Goligher. Assistant Editor, Rev. Andy Foster. Copy Editor, Jill Saunders. Graphic Design, Moorehead Creative Designs. Printer, GotPrint.com.

The editor may be reached at [cloverdalefpc@telus.net](mailto:cloverdalefpc@telus.net), phone: 604-897-2040, or Cloverdale FPC, 18790 58 Ave., Surrey, BC V3S 1M6.

The Free Presbyterian Church of North America is a conservative, Protestant, and Reformed denomination with churches in Canada, Mexico, and the United States. We maintain a biblical position of separation from false ecumenism while seeking to stand with all who stand for Christ and the historic Protestant faith. While we are unashamedly Reformed in our theology, our Calvinism is never a hindrance to our preaching the free offer of the gospel since we always seek to keep our Calvinism Christ-centered and evangelistic. Our great desire is to preach "the unsearchable riches of Christ" (Ephesians 3:8) in our churches and throughout the world.

For a complete listing of our congregations, contact information, and instructions on how to listen online to sermons from our ministers, please go to [www.fpcna.org](http://www.fpcna.org).



## YOU CAN READ *CURRENT* ONLINE

You can read each issue of *Current* online or look for specific articles by title and author at [www.fpccurrent.com](http://www.fpccurrent.com)





## A PREACHER'S ANTIDOTE TO APATHY

by Rev. Ian Goligher

The life of the preacher is not getting any easier. It takes the faith of a giant to keep on preaching in season and out of season. Right now, it appears we are out of season as our culture dives further into sin. God's call to proclaim the good news of the gospel is clear, but who has an ear to hear? The discipline required to preach to God's people three or more times per week is demanding at the best of times, but when you must fight apathy within your own soul, and the souls of others, you need much more than flesh and blood to keep you going.

Apathy comes in many dimensions: like the sight of an empty parking lot or empty pews. It can sink the heart of the keenest preacher. In bygone days people believed, "It's the preacher's job to fill the pulpit and the people's job to fill the pews." Today, that adage has turned on its head. Apathy is robbing the zeal of the preacher and the worshiper. Oh, for the days when churches were filled and "It was noised that he [the Lord] was in the house." Trying to minister in a who cares culture, today's preacher and all who would hear him, must truly care for souls, for truth, and for the honor of the Lord's great name.

To fight apathy, we need to remember that there is much more before us than behind us. Libraries of church history books rehearse the enthusiasm of revival times, but we need to remember that God's work of redemption is over only when the last ransomed soul is safely home in the Father's presence. We need to remember also that there is no apathy in heaven: not among the saints, the angels, nor in the Lord Himself, who reigns over the Church from the Father's throne. Recently, I have been greatly stirred with the sights and sounds of heaven revealed in the book

of Revelation where the angel flies forth to minister:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6-7).

On the eternal day, excitement over gospel victories will fill heaven. There will be no apathy among the nations then, for judgment will have come. The appearing of the Lord in power and glory at the sound of the last trumpet will simultaneously usher saints into glory and summon rebellious sinners into judgment and on to perdition. The present sleep of death that has fallen upon churches and Christian nations is the devil's ploy. He is content when men are content to live without God.

The antidote to lethargy is always keeping heaven's activities in view. There is no night in heaven, but saints are continually singing, "Worthy is the Lamb." Pray that the Spirit of God would baptize your preacher to personally taste the sweetness of heaven in his own soul, so that he delights to preach the everlasting gospel far and wide.

If apathy has befallen you, shake it off. Pray for a renewal of the Holy Spirit's power to fill your soul. Use the means of grace – prayer, preaching, and praise – which God has ordained to edify and revive His people. Then we will put apathy to flight in each of our churches, and then we will put feet to our prayers to reach a lost world. ■

### C.H. Spurgeon's Arguments for Soul Winning

"Do you want arguments for soul winning? Look up to heaven and ask yourself how sinners can ever reach those harps of gold and learn that everlasting song, unless they have someone to tell them of Jesus, who is "mighty to save." But the best argument of all is to be found in the wounds of Jesus. You want to honor him, you desire to put many crowns upon his head, and this you can best do by winning souls for him. These are the spoils that he covets, these are the trophies for which he fights, these are the jewels that shall be his best adornment."

"Lost! Lost! Lost! Better a whole world on fire than a soul lost! Better every star quenched and the skies a wreck than a single soul to be lost!"

"I would sooner bring one sinner to Jesus Christ than unravel all the mysteries of the divine Word, for salvation is the one thing we are to live for."





# ST. BARTHOLOMEW'S DAY PERSECUTION OF THE HUGUENOTS

The St. Bartholomew's Day Massacre of August 24, 1572 is one of the darkest blots on the history of France, staining the name of one of the world's foremost nations.

At that time, according to Rev. James A. Wylie in his *History of Protestantism*, the Protestant population of France was estimated to be between one half and one quarter of the total population. Wylie's view is that the lower total is probably the more accurate one. *Reformation.org* claims that the population of France in 1572 amounted to twenty million people and if that total is accurate, it means there must have been at least five million Protestants, known as Huguenots, a name of somewhat obscure origin.

The massacre in France is reminiscent of the massacre of Irish Protestants that took place in the seventeenth century, known as *The 1641 Rebellion*. Both massacres were carefully planned and both were aimed at wiping out Protestantism in the different lands. Strangely, the numbers estimated to have been killed in the two campaigns of slaughter are strikingly similar, albeit in both instances widely different estimates have been given for the numbers that lost their lives. One estimate for the St. Bartholomew's massacre is as low as 10,000 with the highest being 100,000. Wylie reckons about 70,000 lost their lives.

Both massacres were characterized by savage cruelty and treachery practiced against many of the victims. Behind both lay the Church of Rome – indeed

in the case of the French, the massacre was plotted by Pope Pius V, who had a fanatical hatred of Protestantism.

In order to understand the enormity of what began on August 24, 1572 (for that was merely the first day of a campaign that lasted two months) we need to trace the rise of the evangelical (Protestant) faith in France.

A professor at the Sorbonne, a college of the University of Paris, Jacques Lefèvre, has been credited with being the father of French Protestantism. Lefèvre was a devout Romanist before God opened his eyes to the glorious truth of Justification by Faith. Let us hear again from the venerable Wylie:

“The man who was the first to emerge from the darkness that covered his native land is entitled to a prominent share of our attention. Lefèvre was in all points a remarkable man. Endowed with an inquisitive and capacious intellect, hardly was there a field of study open to those ages which he had not entered, and in which he had not made great proficiency. Lefèvre, thinking to crown the saints with a fairer and more lasting garland than the perishable flowers he had offered to their images, formed the idea of collecting and re-writing their lives: He had already made some progress in his task when the thought struck him that he might find in the Bible materials or hints that would be useful to him in his work. To the Bible – the original languages of which he had

studied – he accordingly turned. The virtues of the real saints dimmed in his eyes the glories of the legendary ones. Having opened the Bible, Lefèvre was in no haste to shut it. He saw that not only were the saints of the Bible unlike the saints of the Roman Calendar, but that the Church of the Bible was unlike the Roman Church. From the images of Paul and Peter, the doctor of Étapes now turned to the Epistles of Paul and Peter, from the voice of the Church to the voice of God. The plan of a free justification stood revealed to him. It came like a sudden revelation – like the breaking of the day. In 1512 he published a commentary, of which a copy is extant in the Bibliothèque Royale of Paris, on the Epistles of Paul. In that work he says, ‘It is God who gives us, by faith, that righteousness which by grace alone justifies to eternal life.’” “It is important to mark that these occurrences took place in 1512. Not yet, nor till five years later, was the name of Luther heard of in France.”

One of Lefèvre's first converts was William Farel who later was instrumental in persuading John Calvin to join him in Geneva. This significant step for the Reformation cannot be overestimated. Lefèvre was also responsible for translating the Bible into French, completing the translation of the New Testament on October 12, 1524. The gospel made rapid progress in France, and among those professing conversion was William Bricconnet, Bishop of Meaux, a town about 35 miles to the east of Paris. Bricconnet became a fervent preacher of the gospel; he removed the Franciscans from the pulpits of his diocese, visited all his parishes and instituted a theological seminary for the training of able ministers of the New

Testament. The sister of King Francis I, Margaret of Angoulême, Queen of Navarre, was converted and later in the history of those times we meet with her daughter and successor Queen of Navarre, Jeanne d'Albret. Jeanne d'Albret has been described as "one of the most illustrious women in all history." She was a woman of fine intellect and wholly committed to the Protestant cause; her son became king of France, bearing the title of Henry IV.

As the gospel spread across France, the Roman Catholic church became greatly alarmed and soon the cry went up that the Bishop of Meaux had become a Protestant and had gathered around him a company of heretics. Sadly, when faced with the prospect of prison, or even death at the stake, the bishop turned back, prayed once more to Mary and the saints, and silenced the Protestant preachers in his diocese. It is very doubtful whether he was ever truly converted.

The first martyrs consisted of a humble Christian named Denis; a young disciple Pavane of Lefèvre; one known as the "Hermit of Livry"; and a wool-comber named Leclerc.

One other person needs to be introduced – Gaspar de Coligny, soldier and admiral. Admiral de Coligny was born in 1517. Wylie says of him: "He served with great distinction in the wars of Flanders and Italy, was knighted on the field of battle, and returning home in 1547 he married a daughter of the illustrious house of Laval—a woman of magnanimous soul and enlightened piety, worthy of being the wife of such a man, and by whose prompt and wise counsel he was guided at more than one critical moment of his life. At an early age, Coligny was taken prisoner by the Spaniards, and to beguile the solitary hours of his confinement, he asked for a Bible and some religious books. His request was complied with, and from that incident dates his attachment to the Reformed doctrines. But he was slow to declare himself. With Coligny, Protestantism was no affair of politics or of party, which he might cast aside if on trial he found it did not suit. Having put his hand to the plough, he must not withdraw it, even though, leaving castle and lands and titles, he should go forth an outcast and a beggar. For these same doctrines

men were being every day burned at the stake. Before making profession of them, Coligny paused, that by reading, and converse with the Reformed pastors, he might arrive at a full resolution of all his doubts. But the step was all the more decisive when at last it was taken. As men receive the tidings of some great victory or of some national blessing, so did the Protestants of France receive the news that Coligny had cast in his lot with the Reformation. They saw in Coligny's adherence an additional proof of its truth, and a new pledge of its final triumph."

The greatest persecutor of the Huguenots was Catherine de Medici. She was the niece of Pope Clement VII and when just a girl of fourteen or fifteen she was married to the Duke of Orleans, the second son of Francis I, the French king. When the king died, followed by his successor, her husband ascended the throne as Henry II. He, too, was destined to die young, as was his oldest son, Henry III. The next monarch was Charles IX, Catherine's second son who was just nine years old when he became king. He was a weak man whom Wylie tells us would, in better times, have become a patron of the arts. His mother was almost completely in control of his life and she was an evil, scheming woman and, like Pius V, had an utter detestation of the gospel. She sent her son to be trained by the Duke of Retz. The character of the duke has been drawn in the following lines: "Cunning, corrupt, a liar, a great dissembler, swearing and denying God like a sergeant." Dr Wylie adds this assessment of the situation: "Under such a teacher, it is not difficult to conceive what the pupil would become; by no chance could he contract the slightest acquaintance with virtue or honour. What a spectacle we are contemplating! At the head of a great nation is a woman without moral principle, without human pity, without shame: a very tigress, and she is rearing her son as the tigress rears her cubs. Unhappy France, what a dark future begins to project its shadow across thee!"

The position of the Huguenots became much worse as a result of a massacre in 1562 at Vassy, a town about ten miles from Paris. The Duke of Guise and his army fell upon the people of God at a

time when they were engaged in worship. There followed three Huguenot wars and various efforts at securing a lasting peace, without any real success. Finally the great plan was struck upon by which the Huguenots would be eliminated – the St. Bartholomew's Day Massacre. The scheme involved the arrangement of a marriage between Henry (later Henry IV), the son of Jeanne d'Albret, and the sister of Charles IX. The aim was to draw the leading Protestants into Paris and within days have them all killed before embarking on a nationwide slaughter. The Huguenots fell into the trap and Admiral Coligny was barbarously slain along with thousands of others in Paris and in the rest of France – the most reliable estimate thought to be 70,000 as stated.

The massacre did not prove decisive in driving the Huguenots from the land and when Jeanne d'Albret's son became king he enacted the *Edict of Nantes* which gave a considerable degree of freedom to Protestants, although far from being perfect. Sadly, Henry, who had been brought up in the Protestant faith, converted to Rome in order to secure his throne. When the *Edict of Nantes* was revoked by Louis XIV in 1685, many Huguenots left France – some say 400,000 – and settled in Britain, Ireland, Protestant European nations, and America.

As a footnote: Charles IX lived only 21 months after the St. Bartholomew's Day Massacre and is said to have died an agonizing death and to have been tormented on his deathbed by the memory of what he had done to his subjects. Pius V died before the massacre, but the Vatican issued a number of medals celebrating the slaughter.

[We offer our sympathy to Rev. Ferguson on the passing of his beloved wife, Anne, on August 11, 2018. All who knew Anne will testify of her gracious and godly character. May the Lord comfort her family and friends who mourn her loss. As a firm believer in Christ, Anne is now in the presence of her Lord.] ■



**Rev. Gordon Ferguson** is retired from his pastoral ministry in London England, and is the former principal of the Whitefield College of the Bible. He currently lives in Moira, Northern Ireland.





# FOURTH INTERNATIONAL CONGRESS





# MINISTRY AND MEMORIES OF THE FOURTH INTERNATIONAL CONGRESS OF FREE PRESBYTERIANS

**Rev. Stephen Hamilton, minister of Walnutport FPC, PA** preached on “Christ our Prophet”: “Christ is the great Prophet who instructs by His Word and Spirit. Before His ascension the Lord taught directly by word of mouth, but afterwards by the ministry of appointed witnesses and writers. The New Testament, written after His ascension, is no less Christ’s teaching than what was delivered verbally in the days of His flesh.”



**Rev. Peter McIntyre, minister of Clogher Valley FPC, Co. Tyrone, N. Ireland** preached on “Christ our Priest”: “When studying the Day of Atonement, we need to observe Christ as our Priest in the purity of His person, the blood of His propitiation, the peace of His pardon and the glory of His presentation. This is the ground of our assurance and perseverance. “Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession” (Hebrews 4:12).

**Dr. Mark Allison, President of Geneva Reformed Seminary, Greenville, SC** preached on “Christ our King”: “Christ is the Ruler of the kings of the earth. The early church believed that the One who ascended on high went to a throne and that Ruler was higher, greater, and more powerful than the kings on the earth. When we think of the countries that are represented here, that is saying something. He is above every president, every prime minister, every governor. He is above them all. He is ruling and reigning this very night.”



**Rev. David Mook, minister of Phoenix, FPC, AZ** preached on “Christ our Advocate”: “There are those in the world who argue that our good works cooperate with those of our Advocate and help Him in His pleadings for us. What effrontery! How dare those who were born in total depravity impute to themselves the ability to do anything to aid in their redemption.”

**Rev. Thomas Murray, minister of Comber FPC, N. Ireland and outgoing moderator of the Ulster Presbytery,** preached on “Christ our Friend”: “The Lord said [to His disciples] that he would no longer call them servants, but friends. The particular word for friend was often used to describe the Emperor’s inner circle. While we were once the foes of Christ, we are now the friends of Christ through the cross, and more than that, He is our Friend. And by virtue of that relationship, we can enter into His presence at any given time.”





“It was so nice to see so many of God’s people in one place worshipping, singing, hearing God’s Word, and fellowshiping in our church. It was truly the greatest week of meetings we’ve ever attended. It was very alarming how fast it came and went after all the preparation! Soon all praying, preaching, and witnessing will be done and eternity will begin. May God teach us how fast time is fleeting away.”

**Jim and Kim Brouse, Malvern FPC**

“The sweet daily fellowship, new and renewed friendships, and hospitality of the Malvern congregation all left a lasting impression on us, but these were overshadowed by the hunger to hear God’s Word. Each night, the Lord powerfully used His servants to challenge and encourage us with great spiritual feasts.”

**Kelvin and Kelly Morrow, Phoenix FPC**



“We were delighted to be able to attend the FPC Congress in Malvern this summer. It was a joy to be able to meet and fellowship with our brothers and sisters in Christ on this side of the Atlantic. The welcome and hospitality were second to none and many expressed a great blessing sitting under the Word of God as we considered Christ in all His wonderful fullness. We wish the North American churches God’s richest blessing as they continue to hold forth the Word of Life.”

**Rev. Roger Higginson, minister of Coleraine FPC, N. Ireland and chairman of the Ulster Liaison Committee**

“We were glad to have gone to the Congress as we enjoyed the preaching, fellowship, food, and daily outings; however, one lasting memory was the singing of God’s praises. A church full, all singing loudly with such enthusiasm was a foretaste of ‘that glorious day.’”

**Daniel and Cathy Vautour, Toronto FPC**



“Each night of the Congress, there was a short missionary report, updating both North American and Ulster outreaches. This proved to be an encouragement to us all, as it lifted our eyes upwards to the mission fields across the globe. Reports were brought on Liberia, the Czech Republic, and Uganda. Our thoughts were also turned to Kenya, as Kathy Walker was recognized for her work there and presented with retirement gifts from both the North American and Ulster Mission Boards.”

**Alastair and Jenni Hamilton, Ballymena FPC, N. Ireland**



"The highlight of the Congress was the preaching, presenting Christ as our Prophet, Priest, King, Advocate, and Friend. Fellowshiping with friends, old and new, was special. The missionary reports reminded us of the world-wide work of the FPC and our duty to pray more. A great week!"

**Ken and Judy Walters, Orlando FPC**



"Our lasting memory will be the fellowship with believers, many of whom we hadn't met before. We enjoyed the preaching of God's Word. The singing also was heartfelt and rousing as well as the choir pieces. We met some wonderful people - keep in touch!"

**Nigel and Caroline Campbell, Lisburn FPC**

"We would love to host another Congress! Though preparation and planning took time as we provided for the physical needs of the guests, as a congregation we were blessed beyond measure. The fellowship was sweet and precious, the messages were challenging, and the singing of hymns to the Lord was powerful."

**Wayne and Natasha Kearns, Malvern FPC**



"Looking back, I can thank the Lord for His goodness. Beforehand, I confess I was a little anxious, but the Lord was pleased to bless. Almost everything went as planned. The tours were marked by joyful Christian fellowship. There was plenty of good food, and I rejoiced to see believers serve others. Above all, God gave His servants unction in the preaching of Christ, and I, along with all who heard, received much blessing."

**Dr. Stephen Pollock, minister of the host church, Malvern FPC**



# ANIMAL RIGHTS & WRONGS

## PART 1: THE BIBLICAL POSITION



Before recorded music, before watching your favorite sports team, before television or videos, what did people do for entertainment? One answer: animal baiting. If you lived in virtually any European city around the time the King James Version of the Bible was being translated, bear baiting was a big thing.

A bear chained or confined in a pen was tortured to rile him. Then dogs were released. They would try to seize the bear's nose, or get their teeth into its neck. The bear would defend itself. In 1517 a spectator wrote that it was "very pleasant to see. . . the nimbleness and wit of the dog to take his advantage."

On special occasions a public baiting might be held, but generally an admission was charged. To add to the excitement, you could place bets on whether the dog or the bear would maim or kill the other first. For an additional fee, beverages and snacks were available. After the entertainment, the maimed animals died or were killed to end their misery.

It was not only bears. Bulls, badgers, dogs, apes, monkeys, and other animals have often been used in similar spectacles. Such events are not limited to the distant past and foreign countries. Today, if you know where to go, you can probably find a cockfight, dogfight, or a similar "event" in many parts of North America on most summer weekends. These fights are illegal, but that has not stopped people from setting up situations where they can watch animals try to kill each other.

### PART OF THE CULTURE

Queen Elizabeth I attended a bear baiting. We have no record of what she thought of the event. Puritans of the period condemned the spectacles as cruel. Today, many would agree that amusements in which animals are forced to fight and suffer pain are cruel. Those who enjoy such are considered sadistic, and those who engage in the event are barbaric. But others consider attending such spectacles an acceptable part of their culture and heritage.

Today bullfights are held in Mexico, Spain, and a few other countries. A bull specially bred for his strength and aggressiveness is placed in a ring with trained, colorfully-dressed people whose main aim is to entertain spectators. The bull is injured with spears and taunted to keep him charging the matador, who lithely keeps away from the bull's horns. After a period of time, the matador kills the bull by ramming a sword into its heart, generally to the excited cheers of the crowd.

Christians must remember that an activity is not acceptable or unacceptable, right or wrong based on whether my grandfather or your great-grandfather did it or not. Nor is something right or wrong based on financial gain or a society approving or disapproving of it.

In our "multicultural society" it is considered politically correct to accept whatever other cultures do or don't do. That inclusiveness is fine for some things like one's hat style, shirt color, preferred spices, or daily routine, which are generally inconsequential. But when a culture practices adultery or worships a false god, it is not justification for a Christian to either do those things or even approve of them. In a free society people may have the right to do them, or to practice sodomy

or drunkenness as part of their culture, but since these things are condemned in Scripture, Christians cannot accept them even if everyone else does. We must base our decisions of right and wrong, acceptable and unacceptable on Scripture. The Bible has little to say regarding spices, hairstyles, and outfit colors. It does, however, address drunkenness, immorality, and worship.

What does the Bible say about animals? Do they have "certain unalienable rights"? Or are they here for us to do whatever we want with them, and thus bear baiting, cockfights and bullfights are a legitimate extrapolation of this position?

### ANIMALS AND HUMANS IN THE BEGINNING

On day five of Creation, God made birds and fish. On the following day, He created the land animals, Adam, and Eve. In God's perfect creation animals did not suffer and there was no animal death. Animals and humans were vegetarians. In the Garden of Eden, God gave man dominion over animals, and had Adam name them. Adam was to tend the garden, and some Bible scholars feel that Adam was given dominion over the animals so they could be used to help him in this task (Genesis 1, 2).

Our present relationship with animals, however, is more based on the Bible's next reference to them. Following the first sin, God sacrificed animals to clothe Adam and Eve before He expelled them from the Garden. Animal blood was first shed as God made clothes for humans (Genesis 3). Bible scholars point to this as the first reference to a blood atonement for sin.



## ANIMAL SACRIFICES

Many Old Testament references to animals deal with sacrifices. Great detail is given regarding the kinds of animals that were to be sacrificed, and how they were to be slain.

The blood on Israel's altars shed  
Could not for sin atone;  
The bullocks, goats and sheep that bled  
Were but a type alone:  
For God Himself must pay the price  
Redeeming love to give;  
His Son, the Lamb of sacrifice  
Must die, that we might live.

Because of Christ's death on the cross, animals are no longer called upon for ceremonial sacrifices (Hebrews 10:1-13).

## ANIMALS FEAR MAN

Later in Genesis, we are told that before God destroyed the sinful earth with a flood, He had Noah build an ark to save his family and representative animals. More significant regarding our present relationship with the animal kingdom is what God did next. As they leave the Ark, God tells Noah that He is going to make the animals fear and dread humans (Genesis 9:2).

Generally, animals avoid man. When domesticated or by frequent association with humans, animals can learn to overcome their natural fear. When animals attack humans, it is because the animal senses a threat to itself, its young, its mate, or its territory. Instinct tells it to defend itself or attack the aggressor. Rare and unusual are the circumstances in which an animal even seems to do other than stay out of man's way.

## ANIMALS CAN BE FOOD

As God puts fear of humans into the animals, He also gives them to man as food. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Genesis 9:3). Eating meat is repeatedly illustrated in Scripture. Much of the meat of the Jewish sacrifices was eaten by the priests. In the Passover feast a lamb was eaten by every Jewish household. To describe the wealth and size of Solomon's household, I Kings 4 tells us that thirty oxen were slain daily to supply meat for the king's table. As Christ and His disciples kept the Passover, it is understood that they would have been eating meat. Christ cooked fish

for His disciples, and when Israel was in the wilderness, God miraculously supplied animal flesh to feed His people.

As part of the ceremonial law, God limited the kinds of animals the Israelites could eat (Leviticus 11). But the New Testament teaches that Christians are not under Jewish dietary restrictions. In Peter's dream (Acts 10) God emphasizes that all animals are acceptable for food. Today our preferences (what tastes good) and our scientific knowledge (this meat has too much fat in it) determine what meats we choose to eat.

The only spiritual reason for a Christian not to eat some meats is to prevent spiritual offence of a Christian brother (1 Corinthians 8:4-13). Vegetarianism is not a Biblical teaching. If one chooses to be a vegetarian because he thinks it healthy, ecologically wise, or appealing—fine. But if a Christian is a vegetarian because he feels the Bible teaches such, he is in error (1 Corinthians 8; 1 Timothy 4:3).

## ANIMAL SKINS CAN BE USED

Animal skins were used in Bible times. Parts of the Tabernacle were constructed of skins, as were the tents the patriarchs and other Jews used for temporary dwellings. John the Baptist wore animal skins. Leather was used for bags and pouches for transporting liquids. In Joppa, Paul stayed with Simon, a man who tanned leather so that it could be used for such things.

Jews wore leather sandals. It has been pointed out that, if killing animals for their skins was wrong, Scripture would need to point out that Christ's sandals were made of something else so that we would know that He did not condone the use of leather. Scriptural silence is not the best foundation for a position, but since the use of animal skins is often described and never condemned in Scripture, it is safe to assume the use of hides and leather is acceptable.

## ANIMAL DOMESTICATION

The Bible speaks favorably of animal domestication. Abel was a keeper of sheep. David shepherded his father's flock. In a tender illustration, Christ compares Himself to a good shepherd. Some biblical animal domestication was to supply animal products (wool, milk, eggs,

meat) but it also supplied labor. Patriarchs and their household traveled by camels. Abraham rode a donkey as he took Isaac to sacrifice him. Balaam was taught a spiritual lesson by the donkey he was riding. Saul and David rode donkeys. As an Egyptian ruler, Joseph rode in a horse-drawn chariot. Oxen pulled plows and carts and were considered good for doing so (Psalm 144:13-24). Animals must be trained to do these things. Scripture speaks of this training and does not condemn it (Proverbs 26:3; Psalm 32:9).

## MAN'S RESPONSIBILITY

Finally, the Bible clearly teaches that man assumes responsibility for the animals he domesticates. We are instructed not to muzzle the ox that treads the corn. The animal should be allowed to eat of the crop it helps plant and harvest—you don't work the animal and not properly care for it (Deuteronomy 25:4). If diverse animals are yoked together for work they are going to hurt themselves, so we are not to do it (Deuteronomy 22:10). In Old Testament times, domesticated animals were expected to have the Sabbath day for rest, but their need of food and water was to be met on that day, even though their masters were not to work on that day (Exodus 20:10; Luke 13:14-16). If a neighbor's animal falls into a ditch (gets into some difficulty), we are not to pass by ignoring it—we are to take it upon ourselves to help the animal out (Deuteronomy 22:4; Luke 14:5). Proverbs 12:10 sums it up: "The righteous man regardeth the life of his beast." In other words, God places our taking good care of domesticated animals on a high level.

This brief survey of Biblical teachings regarding animals is foundational to answering many of our modern questions: What about pets? Do we have responsibility for wild animals? What about animals suffering for medical research. Those will be addressed in Part 2 – *A Modern Biblical View*. ■



**William Pinkston** teaches science at Bob Jones Academy in Greenville, South Carolina. He is a member of Faith FPC.





### PROMOTING THE SEMINARY: CALLING THE DENOMINATION TO PRAYER FOR ITS FUTURE

Geneva Reformed Seminary (GRS) greatly appreciates the prayers of God's people. At the end of the year, there were three graduates: Jae Bae, a Korean student, completed the Master of Divinity degree in December. The Korean government requires two years of military service, and Jae had to return to Korea immediately following the completion of his degree in order to fulfill that requirement. Currently, he is using his training while laboring as an assistant chaplain in the military there. Another graduate, Andrew Cheptau, finished the Master of Religious Education while still in Kenya. He is a pastor in Kenya who has worked alongside Margaret Russell for several years. It was a joy for him to be able to come to Greenville, SC, for his graduation, and his testimony was a blessing to all those who met him. Andrew was also able to travel up to Malvern FPC for their fortieth anniversary. In addition, Peter Banfe graduated with the Master of Divinity degree. Peter is currently under the care of Presbytery. He has already completed two months of his practical training under Faith Free Presbyterian Church, and he and his family are in the process of moving to Orlando, FL, where he will complete his internship under the direction of the minister and elders of Malvern FPC. Please continue to pray for these graduates as they minister the gospel in their different countries.

In addition to those mentioned above, we have five missionaries presently under care of Presbytery that are working on a Certificate of Religious Studies to help them in their various ministries. Milos Solc, from our Toronto FPC, has been laboring in the Czech Republic for several years. While trying to start a church in a largely atheistic country, he has also been working on this

certificate and is nearing the completion of his studies. In Mexico, Marcus Reyes and Lalo Peña, who are in the Vera Cruz area, joined our denomination through the ministry of Rev. Jason Boyle. They have both recently begun their coursework as well. Richard Craig is currently ministering the Word in Little London, Jamaica. Mr. Craig came into the FPC work as a young person in Jamaica and has grown in God's grace. He is responsible for preaching the Word each Lord's day and is pastoring the congregation there. Mr. Craig plans to commence his studies in GRS this fall. These four students are all taking their courses online. Our fifth student, Ramon Sosa, is in the Dominican Republic. His situation is different because he is not fluent in English and must take his courses in Spanish. GRS has just recently begun translating classes into Spanish, and Rev. Jason Boyle is supervising this new endeavor. Thus far, two courses in Systematic Theology have been made available in Spanish, and Mr. Sosa has already completed one of these courses, Theology Proper. Please pray for strength and wisdom for each of these men as they fulfill the obligations of providing for their families, pastoring a church, and taking seminary courses.

We currently have one student, Logan Elder, returning to study on-site at the seminary location in the fall. Logan is from South Carolina and is a member of Faith Free Presbyterian Church. He began classes last January and is looking forward to continuing his education. As you pray for Logan, please remember the need for more students for the seminary.

Our denomination needs men who are called by God to preach the Word and pastor our congregations. In order for us



to go forward in the planting of churches and maintaining our present works, there needs to be the moving by God's Spirit to raise up men for the ministry. Christ admonished His disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matthew 9:37-38). This command to pray flows from the compassion of Christ for those who are perishing (v. 36), and we need the Lord to raise up men who are driven by such compassion.

"Any man who is called of God to devote Himself to preaching the gospel will have felt something, ought to have felt much, of this pitying love for his perishing fellow men, and will have prayed much for their rescue; and those engaged in that work should be careful to maintain, as long as they live, this same pity and prayer. And not only preachers, but all Christians, should feel as Jesus felt, and should regularly and habitually pray this prayer" (John A. Broadus).

As we face the future, we need God to give each one of us the pity of Christ for the souls around us that are perishing, and we need Him to burden us to pray for laborers and also do all that we can to share the gospel ourselves with souls that are lost in sin. ❧



**Dr. Mark Allison**  
President, Geneva Reformed  
Seminary, Greenville, S.C.

# SERVING THE LORD AS A MUSICIAN

## THE TESTIMONY OF JOAN PINKSTON

The older I get the more I realize the great blessing of a Christian home. Some of my earliest memories are about music in our Chicago church. At four years old, a friend and I sang duets in church. I recall joyous congregational singing of the great old hymns. I sang these songs everywhere I went and through them I learned much about our heavenly Father and our Savior.

When I was seven years old in a small country church in Merton, Wisconsin the Lord opened my eyes to the gospel through my pastor who explained to me that I had sinned against a righteous God and that only Jesus could save me from eternal punishment. I knelt with my pastor and my dad as I accepted Christ as my Savior. It is difficult to express the regenerating transformation of a child who has seen little of the world, but I can testify that even for the very young the change is real. It is beautifully expressed in Wade Robinson's hymn:

*Heaven above is softer blue,  
Earth around is sweeter green!  
Something lives in every hue  
Christless eyes have never seen:  
Birds with gladder songs o'erflow,  
Flowers with deeper beauties shine,  
Since I know, as now I know,  
I am His, and He is mine.*

Although young, I found myself increasingly desirous of sharing the gospel and reading God's Word. For many years my parents enrolled me in Bible Memory Association. For a book or a trip to camp, I was expected to memorize about seven verses per week for about ten weeks. A child's mind and heart are very receptive, and my parents sought to fill both with things worth knowing and remembering. Over sixty years later I still praise God for that program. I cannot count

how often the Holy Spirit has brought those verses to mind just when I needed them.

I started playing the piano under my mother's tutelage when I was five. When I was about seven we moved to a larger city and I had access to a piano teacher, whose expertise enabled me to progress rapidly. I was enrolled in the Milwaukee College-Conservatory of Music at age twelve, studying under Alvine Sineps, a concert pianist who had fled Latvia during WWII.

In my early teenage years, I prayed that the Lord would use me to bring glory and praise to His name however He saw fit. He graciously directed my path so that I would be trained and mentored by knowledgeable, talented, godly people. Dwight Gustafson, Frank Garlock, Gail and Alice Gingery have done much to mold me as a Christian musician, both by their teaching and by their lives.

One of God's greatest gifts to my husband and me has been exposure to Spirit-breathed, fervent preaching. I recall messages we heard at Bob Jones University that caused our hearts to rejoice, to grieve, to be elevated, to be contrite. At BJU we heard eminent preachers such as Ian Paisley, Bob Jones Jr., Bob Jones III, Charles Woodbridge, Ken Connolly, and others who led us to search our souls and were instrumental in helping us to grow in grace. We were also privileged to sit under the godly preaching of Rev. Alan Cairns, our pastor at Faith FPC for almost thirty years. He did not take his calling lightly to be the mouthpiece of God. He taught us the unfathomable gospel and led us to greater Christlikeness and conformity to the Scriptures.

Most musicians grow by hours of practice enabling artistic performances. For composers, however, an artistic performance is more involved. If no one uses the piece or if the performers are limited in skill, the

composers' work never reaches its potential and musical growth is limited. At BJU there was a constant need for composers' works and fine musicians would perform them. This gave me a unique opportunity to hone skills I had learned and talents God had given. Although often demanding and stressful, the Lord always gave help and strength. He also greatly blessed.

Much of my ministry has been training musicians. I am extremely thankful that the Lord has extended my ministry by using the musical gifts of my students to serve Him across the world: some in small ministries, some on the largest stages of the musical world.

Some time ago, a friend pointed out that every Sunday I was helping people to praise the Lord all around the world. I was taken aback. Yes, I have written hundreds of hymn tunes, sacred arrangements, and choral anthems. Many have been translated into several languages. A number of hymnals used by churches around the world contain my hymns. The Lord has done all of this, and He alone receives glory.

As a teen I prayed that God would use me to bring glory and praise to His name. I never dreamed that He would so abundantly answer my request. It is a boundless joy to be a Christian, and as a Christian musician—indeed “my cup runneth over.”

*“Only fear the Lord and serve Him in truth with all your heart;  
for consider how great things He hath done for you” (I Samuel 12:24). ❧*



**Joan Pinkston**, and her husband Bill, live in Taylors, S.C., and attend Faith FPC in Greenville, where Joan has served as pianist for nearly forty years.



# POVERTY EXPOSED

## PART 2

“The righteous considereth the cause of the poor: but the wicked regardeth not to know it”  
Proverbs 29:7

Some years ago, former Russian President, Mikhail Gorbachev, asked US President, Ronald Reagan, as they looked down upon all the fancy houses while flying from Andrews Airforce Base in Maryland to the White House in Washington, D.C., “Are these houses the homes of your leaders?” Gorbachev asked. Reagan replied, “No, these are the homes of our citizens.” Gorbachev was flabbergasted! “Your citizens live like this?”

Gorbachev’s assumption was very telling. He assumed the houses were owned by government officials. Ironically, that tends to be true in developing countries. The leaders have the upscale houses and the people do not. Why is that?

At first, one might rashly suggest that leaders have stolen all the money. No doubt corruption is rife in many, if not all, developing countries. But I’m reminded that many politicians in developing countries are actually democratically elected by the people. Could it be that the problem is with the people or the way they think?

I remember a young Kenyan high school student who raised his hand during a lecture addressing world powers, and challenged somewhat defensively his British teacher with a question, “If communism is so bad, why is China so wealthy?” I was video-taping the class at the time and had no right to interrupt and answer, so I didn’t. But I remember thinking, “He thinks communism built modern-day China?

Where would he get an idea like that?” I wanted to explain to him that China, under communism, never resulted in prosperity, but rather the brutal death of millions.

This student’s question began in me an intense interest in a biblical approach to economic theory and opened the door for numerous conversations with other students. I discovered they had many unscriptural views, especially about the right to private property. Our conversations would often go something like this: “Do you think it is moral for the government to fix the price of maize?” (the staple food in Kenya). Students always responded: “Yes, because if you don’t fix the price, the poor will not be able to afford it because the farmer will exploit them.” I would always respond with a question: “Why is it then that whenever the government fixes the price it creates a shortage, and then there is not enough for everyone?” They knew my facts to be true, but they never had an answer.

I later spoke with a Kenyan high school economics teacher who believed similar ideas as the students. I asked, “Do you not think it is a violation of the eighth commandment, ‘Thou shalt not steal’, to tell a private farmer, who grows his own maize, pays his own employees, and invests his own savings into his crops which he plants on his own property, the price he can charge for it?” He replied, “Well he should not overcharge for it.” I then asked, “Who defines an ‘over-charge’, the customer who votes with his shillings or a government

official who would need to install a computer in his brain to keep up with the ever-changing costs involved in growing maize?” He didn’t seem interested in continuing the conversation, but I persisted respectfully! “Did you ever consider that you don’t have a right to that farmer’s maize? That he is not your slave! That he is not required by law to even grow maize? Do you know why he grows maize? He has done so to make a profit to provide for his family, perhaps help a charity with his personal funds, and give to the work of God at his local church. Did you ever consider that?” I discovered that these were questions many Kenyans had never considered.

My colleague Joanne saw the same mindset while teaching Religious Education to Kenyan high school students. She discovered that nearly all students equate wealth with greed and believe that an individual’s excess wealth should be taken and distributed to create equality among all people. In the students’ minds, to do otherwise was sinful, selfish, and stealing from the poor. To be sure, God commands us to be charitable, and even to help the poor, but the poor have no right to use their poverty as an excuse to lay claim to another person’s private property. Joanne wisely stood up to them and said that the eighth commandment would make no sense if a person was required to give over his “excess” wealth to another.

Joanne later showed me the government curriculum from which all schools were

required to teach, and I was shocked to read what seemed to be elements of Marxism: “Having wealth therefore requires responsibility to share it with others . . . Sharing means giving oneself and their time to the community as well as other resources. Therefore, there are those who are expected to give according to their means and those who do not have receive according to their needs.”

Clearly these ideas come from the economic theories of Karl Marx, who in 1875 popularized the slogan: “From each according to his ability, to each according to his needs.” Although I didn’t know it, I was faced with these socialistic ideas on my first day in Kenya when a gentleman from the church came to my gate and handed me a Harambe card and asked for money. “I’m going to raise money to buy land, and I’m calling the community together to help.” I later looked up the word “Harambe” and saw that it was a Swahili word that means “all pull together.” Of course, to be fair, we can certainly be charitable to one another; the Bible commands that when one has a need, we should help. But Harambe, I discovered, was one of the three pillars of socialism upon which Jomo Kenyatta founded Kenya after the Mau Mau rebellion—a class struggle along Marxist lines. Harambe quickly developed into a supposed right to other people’s stuff.

Both Joanne and I, who now labor in Liberia, West Africa, have noticed the same mindset here. Most Liberians not only expect their family, friends, and community to give them excess wealth, they believe they have a right to it. Employed family members suggest using the “excess” wealth to start businesses, but the idea finds little interest.

One of our Liberian workers, whom we have employed for three years, has finally decided to move from his home because several young men in his extended family regularly join him for dinner. He can no longer afford to feed them and nicely explained that to them. They angrily accused him of greed and now despise him.

Christian economist Barry Asmus, in his book, *The Poverty of Nations*, quotes David Maranz in *African Friends and Money Matters*, who says that this mindset pervades all

of sub-Saharan Africa, and it is one of the main factors contributing to the downfall of the continent.

“It is a general rule that people expect that money and commodities will be used or spent as soon as they are available. If the possessor does not have immediate need to spend or use a resource, relatives and friends certainly do. To have resources and not use them is hoarding, which is considered to be unsocial. The unwritten rules governing the loaning and sharing of money and goods, and the extreme social pressure on individuals to conform to these rules or face sanctions, serve as leveling mechanisms to keep people from getting ahead of others . . . and basically act as a brake on economic development” (pp. 301-302).

The efforts to keep others from getting ahead is the heart of egalitarianism (the idea that everyone should be equal). This ideology is responsible not only for most of the poverty, but also for many of the wars that pervade much of the African continent.

While it is correct to be hospitable and share with those who have legitimate needs, it is not correct to encourage this unbiblical worldview. Marxist ideology is theft and covetousness masked as benevolence. Scripture removes the mask, but because of the subtlety of the deception, Christians need to humbly seek the Lord for discernment and courage to stand for truth. From the account of Naboth’s vineyard, to the admonitions of Paul to the Thessalonians about the need to work, we learn that God’s people have a responsibility to teach believers a biblical worldview. It is the righteous who are commanded to consider the cause of the poor; the wicked wish to know nothing about it. ■



**Rev. David DiCanio** serves the Lord in Monrovia, Liberia, under the Mission Board of the FPCNA.

## CHRISTIANITY & WORK

**“For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;**

**Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:**

**Not because we have not power, but to make ourselves an ensample unto you to follow us.**

**For even when we were with you, this we commanded you, that if any would not work, neither should he eat.**

**For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.**

**Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.**

**But ye, brethren, be not weary in well doing.**

**And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.**

**Yet count *him* not as an enemy, but admonish *him* as a brother.”**

**The Apostle Paul, 2 Thessalonians 3:7 – 15**

“Christianity is the gospel of work. Its clarion-call thrills along the nerves of human life and summons the world to labour. It gives to work meaning, purpose, dignity, and exalts drudgery into a blessedness. While full of sympathy for the feeble and maimed, it has no pity for the indolent. Its Founder and first apostles were giants in labour, and their example animates the world to-day with a spirit of noblest activity. It is not the drone, but the worker, who blesses the world. “Be no longer a chaos,” writes Carlyle, “but a world, or even a worldkin. Produce! produce! were it but the pitifullest, infinitesimal fraction of a product, produce it, in God’s name! ’Tis the utmost thou hast in thee; out with it, then. Up, up! whatever thy hand findeth to do, do it with thy might.” ■

Selected from *The Preacher’s Homiletical*



# SAMUEL RUTHERFORD

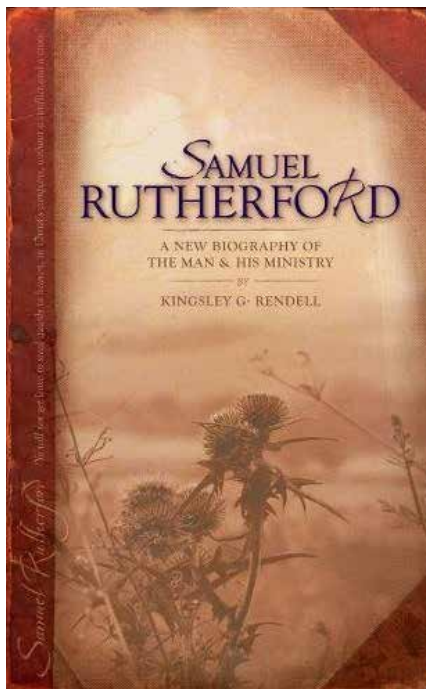
## A NEW BIOGRAPHY OF THE MAN & HIS MINISTRY

by Kingsley G. Rendell

A new millennium calls for new biographies of the great, influential servants of God. Rev. Samuel Rutherford was indeed such a mighty servant of the Lord. He is to be remembered not only for the hymn “Immanuel’s Land” (which Anne Ross Cousin composed after being inspired by Rutherford’s last words), but also because God used him greatly to help establish Presbyterianism in Scotland, to guide the Westminster Assembly regarding church government, and to heavily influence the framers of the Declaration of Independence and the United States Constitution.

Dr. Kingsley Rendell in *Samuel Rutherford: A New Biography of the Man & His Ministry* has provided a well-researched biography with over forty pages of indexed bibliography and documentation. Rendell is fair in recognizing Rutherford as a man of his times without forcing twenty-first century prejudices upon him. God blessed His Church with a Rutherford and also a Rendell to explain him. Rendell had a similar background of teaching theology and preaching in Scotland. Although Dr. Rendell did not live to see his book published, David McKay of Belfast, Northern Ireland, did the final editorial work that prepared it for the press.

The history begins with Rutherford’s farming ancestors in the southwest of Scotland. Some facts about his boyhood are recorded, but the author moves quickly to Rutherford’s professional life. Rutherford’s well-remembered pastoral ministry spanned the twelve years that he spent preaching and visiting in the little parish of Anwoth in Galloway. While he was in exile from his beloved flock, he wrote many of those sweet, evangelical letters compiled by Andrew Bonar in his *Letters of Samuel Rutherford*.



The remainder of the book chiefly deals with the many conflicts arising from Rutherford’s and his colleagues’ efforts to see Reformed religion solidly established in Scotland for the generations to come. At that time, many of the saints were monarchists, who believed that the king must be a major force in the governing control of the church—a “nursing father” (Isaiah 49:23). Other godly people with Samuel Rutherford saw the danger of one man having too much power in and over the church, like the pope in Rome. In 1643, Rutherford was chosen as one of the eight commissioners from the Church of Scotland to attend the Westminster Assembly. It was Rutherford’s insight and leadership that caused the form of government in the Westminster Standards to be Presbyterian. While he was in London, Rutherford perceived the great dangers that surrounded Westminster. Those dangers were the existence of two extreme views in church government. First, the majority of English Puritans had become used to ministering under episcopal church government (i.e. rule by a hierarchy of bishops), and many of them were willing to continue under that arrangement. Rutherford completely abominated episcopacy for several reasons: 1) It put one mere man at the head of the hierarchy. Christ alone is King and Head of His Church; 2) Episcopacy was forced upon the Scottish church by a compromising nobility and by persecuting bishops; 3) He viewed clerical robes as “the attire of mass priests” or the “garments of Baal’s

priests”; 4) He regarded their kneeling for communion as idolatry.

The second extreme view, to which Rutherford referred, was independent church government, which was excessively democratic: 1) Rutherford could not tolerate a congregation ordaining ministers and elders alone without a presbytery (I Timothy 4:14); 2) Rutherford viewed their idea of gospel liberty as “every man doing that which is right in his own eyes”; 3) Rutherford considered those who made conscience their guide as people averse to being controlled by the clear and essential authority of Scripture; 4) In 1649, he wrote *Against the Pretended Liberty of Conscience*, saying, “Conscience is far too subjective a guide. Even when it is activated by the Holy Spirit, it is still too delicate a mechanism. Liberty of conscience is an extremely dangerous weapon that is used both against friend and against foe.”

Rutherford was a very sweet and spiritually passionate preacher. The common people and some of the nobility received his ministry gladly. Many were the souls brought out of darkness and death by his preaching of Christ. Yet his most well-known work is *Lex Rex (The Law and the Prince)*, in which he shows the Law of God (Lex) is King (Rex), rather than the King (Rex) being the Law (Lex). The lovers of liberty in America can be thankful for God’s hand on Samuel Rutherford. The founders of the United States, such as Jefferson, Franklin, Madison, and Hamilton were men well-versed in Rutherford’s *Lex Rex* of 1644. Therefore, they boldly stood up to George III by framing the Declaration of Independence as well as the United States Constitution with the Bill of Rights.

Today, we can thank God for the legacy left by Rev. Samuel Rutherford, the Covenanters, and other saints who suffered persecution so that the generations to come might enjoy the fruits of righteousness in the freedom to worship the living God in accordance with His Word. ☒



**Rev. Myron Mooney**  
is minister of Trinity FPC,  
Decatur, Alabama.



## Reformation Weekend

Toronto FPC is holding a Reformation Weekend and holding the Annual Dedication of Whitefield Christian Schools from October 18 – 21, 2018. Lord willing, the guest preacher will be Dr. John McKnight, Senior Minister of Reformation Bible Church, Darlington, Maryland.



## Greenville FPC Calls new minister

Rev. Armen Thomassian has received a call from Greenville congregation to become their minister. The call was ratified by Presbytery at its May meeting and has been accepted by Rev. Thomassian. Pray for the details of his visa to live and work in the U.S.A. and for his move along with his family to take up his new charge. Pray also that the Lord will call a man to take up the ministry in Calgary FPC.

## Port Hope Free Presbyterian Church

### 25th Anniversary Services

**Sunday October 21 – Friday 26**

Guest Preacher: Rev. William McCrea  
Minister of Magherafelt FPC, Northern Ireland.

“O give thanks unto the Lord; for he is good: because his mercy endureth forever.”  
Psalm 118:1.

## Presbytery Meeting and Week of Prayer Oct 1 – 5

### Host Church:

Barrie FPC, Ontario

### Who Attends:

Ministers and elders of the Free Presbyterian Church of North America, missionaries and men under care of presbytery.

### Preaching & Prayer:

Mornings are devoted to Preaching and Prayer.

### Presbytery Meeting:

From Tuesday – Thursday, afternoons and some evenings are dedicated to reports of churches, missions, finances, seminary and various needs that arise.

### How to Pray:

Pray for God's direction and encouragement to His servants through the daily preaching of His Word. Pray for great grace to enable each man to labor in prayer for the burdens of gospel work throughout the denomination. Pray for ministers, elders and missionaries who have the care of their respective churches or missions, as well as students who are preparing for the ministry.

## Youth Camp 2018

The Free Presbyterian Youth Camp, better known to campers as “FPYC”, celebrated its 25th anniversary this year. It would take the whole magazine to recount all the ways we have seen the Lord's hand in the last 25 years. Camp work is not always easy, but every year has been a blessing. Many camp sermons are still vivid in our memories to this day, even after ten or twenty years. The many testimonies of young people who have come to Christ or gained assurance of their salvation at camp make the long hours of planning and preparation that go into the week well worth the effort.

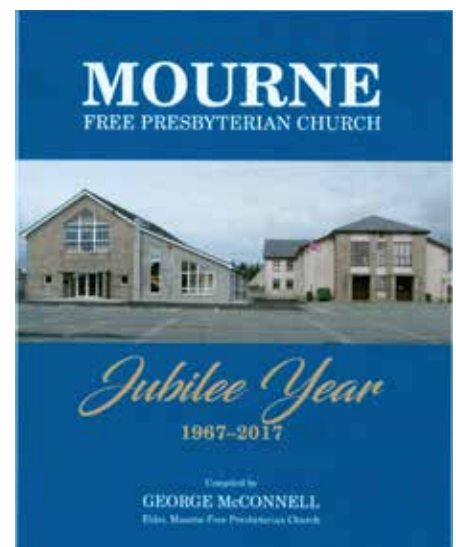
This silver anniversary year, we had 62 campers, 34 staff helpers, and seven Free Presbyterian ministers. Each year we focus

on a particular Bible book, and this year's study was Ephesians. Beginning with Sunday school on our first morning, we looked at chapter one and worked our way through the book throughout the week. Each night there was a message on the chapter for that day, as well as workbook reinforcement, and memory work for each camper for their morning quiet time. By the end of the week, we had spent the last six days immersed in the book.

Camp is also full of activities. There were team competitions each morning with a break for lunch, followed by more competitive events in the afternoon. The highlight is always the Bible quiz and our quiz master, Rev. Derrick Bowman, has done an outstanding job challenging our youth's general Bible knowledge.

At camp, it seems we blink and the week is past, but the memories will last a lifetime. Some of our youth reported when they arrived home this year, “It was the best week of my life!”

**Brad Carper** is an elder at Faith FPC in Greenville, SC.



## This 50-Year

### History of Mourne FPC

Kilkeel, Northern Ireland is available online at <http://www.mournefpc.co.uk>





## A WICKED SON IS WELCOMED HOME



Have you ever heard a *parable*? Jesus told several parables. They are stories that teach us spiritual lessons. In Luke 15, Jesus tells a parable about an unwise young man who wasn't content with his life. We don't know his name, but we know he had a loving father and a good home. In Bible times, when a father died, his possessions were divided among his children. This was called an *inheritance*. Even though this father was still alive, his son was so greedy that he wanted his inheritance early. His kind father gave it to him, and soon after, the ungrateful son left home, and traveled to a faraway place in search of sinful pleasures. While he was away, the boy wasted his father's inheritance on wicked entertainment, making new, sinful friends and spending money on his own selfish desires.

As this rebellious son was doing as he pleased, he spent all his father's money and a terrible famine came to the country. His friends left him, and he became very hungry. To make enough money to eat, he found work feeding pigs – not a very nice job! No one cared about him, no one offered him

food, and he ended up having to eat the same food the pigs were eating. Can you imagine? He began to miss home and how sorry he was for leaving! He remembered that even his father's servants had more to eat and were treated better than he was in a dirty pigsty. At his lowest point, the young man decided to return home, ask his father's forgiveness for sinning, and beg to become one of his servants. He knew he didn't deserve to return home as a loved son.

After a long journey, the boy was almost home. He was still at a distance from his father's house, when suddenly, he saw his father running towards him! Do you think he was worried about how his father might receive him after all he had done? There was no reason to worry; his father grabbed him and hugged him as tightly as he could! The young son humbly begged his father's forgiveness, and instead of punishing his son or turning him away, the father told his servants to bring the best robe and shoes for his beloved son, to put a ring on his hand, and to make a feast in celebration of his son's return:

*"For this my son was dead, and is alive again; he was lost, and is found."* What a beautiful ending to a sad story!

You may think, "I would never be so foolish like this young man!" But, are you sometimes more interested in entertainment or friends than in reading your Bible, praying, or going to church? Jesus is teaching us that when we wander away from God, He is ready to forgive us when we repent. If you do not know Jesus as your Savior, the lesson for you is that you must turn from your sin and come to Jesus for forgiveness. He is a loving Father who will forgive and take away all your sin! Please trust Him as your Savior right now, wherever you are. ☒



**Rachel Hamilton** is a member of Faith FPC, Greenville SC

## A WORD WORTH KNOWING

### Prodigal

To live in a manner that is reckless or wasteful.



## Summer 2018



**Suzanne Corneliua**  
Harbour Light of the  
Windwards Church,  
Cariacou, Grenada

# Kids' Crossword Puzzle

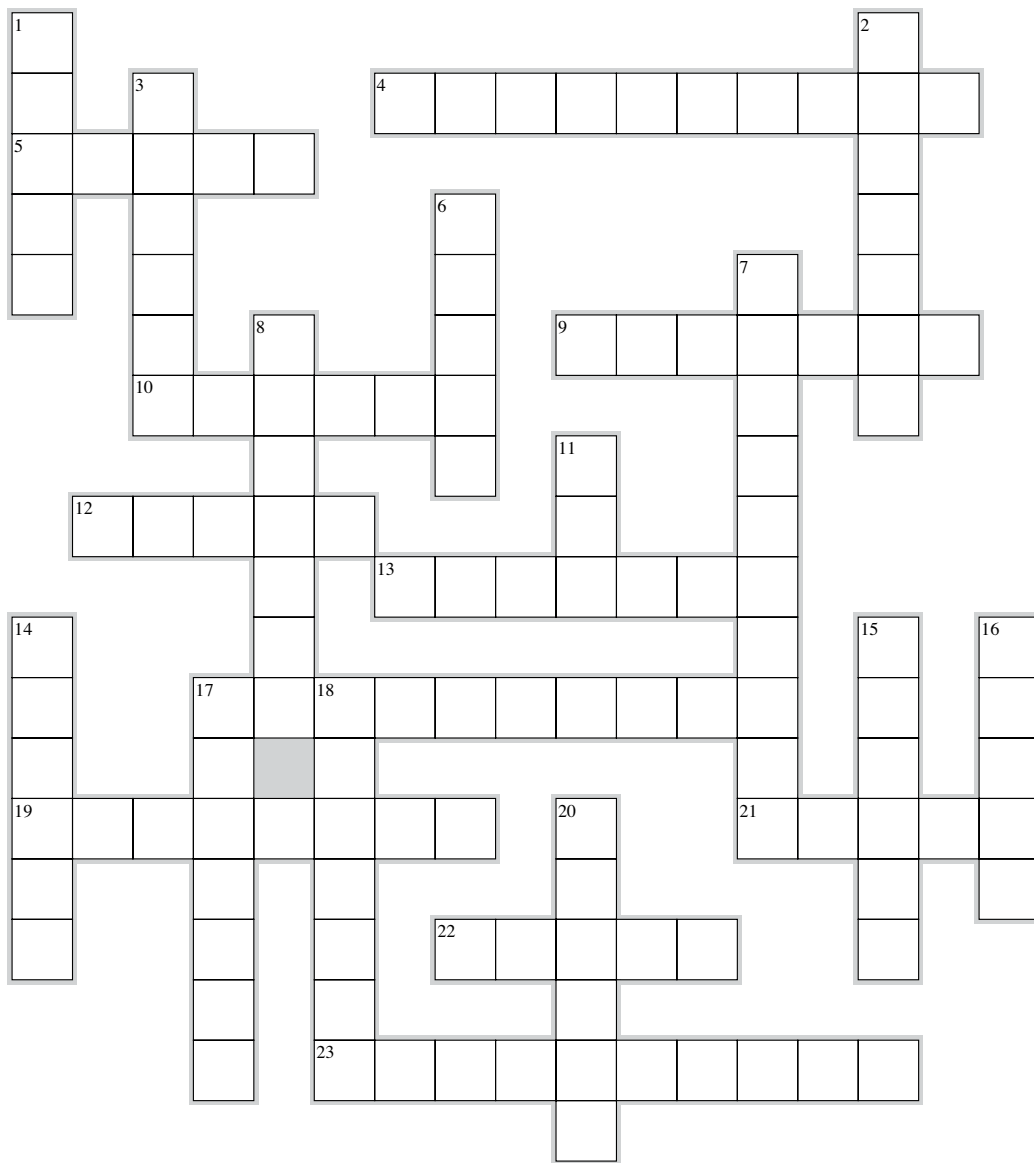
All answers are found in Luke 15 (KJV)

## Across

4. Pity, kindness
5. Lost animal
9. Inhabitant
10. Place of joy
12. She sweeps
13. Son who left home
17. Turning from sin
19. Spent, used up
21. Pigs
22. Happy, joyful
23. Those who live nearby

## Down

1. Pigs' food
2. Trip
3. To die
6. Not lost
7. Desolate place
8. Story
11. Number of coins
14. Source of light
15. Scarcity of food
16. Employed
17. Reckless
18. Part of an inheritance
20. Deserving



**PLEASE NOTE:** Please send your completed puzzle to Current Kids' Corner, C/o Judy Brown, 651 Ponden Dr., Greer, SC 29650, or by email to [ljsbrown2@gmail.com](mailto:ljsbrown2@gmail.com) by Nov. 31, 2018. Include your name, address, age, and the name of the church you attend. Five winners will be drawn from all correct submissions received. The contest is open to young people ages 5–12. Winners will receive a \$10 cash prize.





# CALENDAR

## OF EVENTS

**OCT. 1 - 5**

Fall Week of Prayer and Presbytery Meetings in Barrie, Ontario

**OCT. 18 - 21**

Reformation Weekend in Toronto FPC & Annual Dedication Services for Whitefield Christian Schools

**OCT. 21 - 26**

25<sup>th</sup> Anniversary Services Port Hope FPC

## Edith's Song

The more I desire Christ, the more precious the great hymns of the Church are to me. Their background stories are greatly enriching my life. I think what inspires me is that the Lord is pleased to use weak, frail, sometimes disabled servants to compose some of the most meaningful pieces. Probably the story that has touched me the most is the one surrounding "We Rest on Thee." Judging by the caliber of its theology and defense of the Faith, I thought its composer must be a mighty man of valor, a giant defender of Truth. How surprised I was to discover it was written by a young crippled girl named Edith Cherry.

Edith was born in Plymouth, England in 1872 and she suffered her first stroke when she was just a toddler, which resulted in infantile paralysis. As a child of six, Edith learned what deep sorrow felt like when her precious little sister and only companion died. Edith believed in God, but after she suffered a second stroke at twelve years old, she dedicated the rest of her short life to Christ. She began writing poetry to honor her Savior, for she longed to find a way to describe His love to others. Physical disability did not deter Edith's mission. The cobblestone streets often echoed with her sweet singing and the clickety-clack of her tiny crutches which she fondly named her "ponies."

To the people in her town, Edith was just the winsome little crippled girl, small in stature and influence, but the Lord had planned to use this weak child to write one of the greatest hymns of Christian warfare ever written. Edith's brief life lasted only twenty-five years, but not her influence. Almost fifty years after her death, Jim Elliot and four fellow missionaries stood on the tarmac of the Shandia mission station in Ecuador ready to begin "Operation Auca" which would bring the gospel to the violent Huaorani tribe known as the Aucas. They prayed with their families before boarding their small plane and dedicated their mission to the Lord with the words of a hymn. It was Edith's song.

*We rest on Thee, Our Shield and  
our Defender!*

*We go not forth alone against the  
foe;*

*Strong in Thy strength, safe in Thy  
keeping tender,*

*We rest on Thee, and in Thy Name  
we go.*

and the Lord saved many of them – even some of the warriors that had taken the lives of the five missionaries. Out of these deaths came life and glory to God because the Lord knew what He would do.

Little did young Edith Cherry know, as she suffered her third and final stroke, how much the Lord would use her poetry to inspire Christians all over the world. For me, in times of deepest personal sadness and trial, I find myself repeating the words of the third verse and I think of little Edith hobbling around for Christ on her "ponies" and I am rebuked. And I am strengthened to go on.

*We go in faith, Our own great  
weakness feeling,*

*And needing more each day Thy  
grace to know:*

*Yet from our hearts a song of triumph  
pealing:*

*"We rest on Thee, and in Thy Name  
we go." ❏*

A few days later, on January 8, 1956 Jim, Ed, Roger, Pete, and Nate were killed by the Huaorani they were trying to reach. The world labelled the tragedy a failure, but the Lord chose to use it to stir up many to offer their lives for mission work. The work with the Huaorani continued



**Mrs. Jill Saunders** is the wife of Rev. Larry Saunders, minister of Toronto FPC.