

The background of the cover is a photograph of two horses in a grassy field. In the foreground, a light-colored horse with a white blaze on its face and a white mane is looking directly at the camera. Behind it, a darker brown horse is partially visible, looking slightly to the left. The background is a soft-focus landscape with rolling hills under a hazy sky.

CURRENT

QUARTERLY PUBLICATION OF THE FREE PRESBYTERIAN CHURCH OF NORTH AMERICA

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**HORSES
& CHARIOTS**

**GENESIS
GOD'S BOOK OF
BEGINNINGS**

**LORD, TEACH US TO
PRAY**

YOUTH CAMP

**PRESBYTERIANISM'S
REVIVAL**

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THE RADICAL RISE OF SECULARISM WHAT CAN THE RIGHTEOUS DO?

by Rev. Ian Goligher

Whether you live in Canada, the USA, or any western nation, your national newspapers continually promote the reality of a radical rise of secularism. This is man's experiment to live without God. We must, therefore, address the serious concerns which the Lord's church is called to endure in an increasingly secular society. While this is not new, it is unprecedented in its world-wide scope among general populations. The radicals have allies in many quarters.

When David was a fugitive in exile from the Lord's house, driven from hide-out to hide-out, and a hunted man, he asked, "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3) The answer to that in our time when our societies are being radically secularized will send us either to prayer or into despair. Here are a few things that the righteous in our generation should do.

First, we can rejoice that the righteous continue to remain on the earth. While we watch men sink into the deepest depravity, we must say, "There go I, but for the grace of God." Out of the multitudes who are bent on the cursed ways of sin, what a marvel that we are the righteous, the blessed of God. This conclusion is not based on our self-righteousness, but on the gospel of God's free grace, whereby we are given the righteousness of Christ to our account and given spiritual power to walk uprightly in this evil world. The righteous must also seek to show forth the true grace of God out of a Christ-centred life. Due to the ascendancy of secularism, the godly man or woman is going to feel increasing pressure and hostility from the ungodly. God may allow the pressures of living in a godless society to squeeze us into a fuller confession of our faith in Christ. We will be as rose petals ground to powder in the mortar and pestle. The aroma of our faith in Christ will be brought forth in our lives.

It will testify of the sweetness of our new life in Christ. While the advancement of sin around us will grieve us, the inner grief we feel will serve to prove that we are the righteous.

The righteous must remember that our faith is based on immovable foundations that cannot be destroyed. We must rejoice and always remember that our God is immovable. He that sitteth in the heavens in His power and glory shall laugh at the puny antics of rebellious men. Remember, too, that the Word of God is immovable. We have a Bible that is inspired and divinely preserved: the true foundation for all our beliefs. It is the everlasting vault of truth. Cyber techs speak of storing information in the cloud, where it is ever accessible and secure. That really means that it is stored in some remote location on a server that hums day and night. Let us remember that God has magnified His Word in the heavens above His own name (Psalm 138:2). It is stored in the untouchable bank of heaven where it cannot fail. Yet, it is freely available to every reader of the Bible, and will always continue to be the true foundation of our faith.

The righteous should ever remember that the timeless gospel doctrine of justification by faith alone is unshakeable. We are saved by faith alone in Christ alone, by His sacrifice alone. Nothing can rob sinners of that liberating doctrine that sets them free from all condemnation. The apostle Paul asked, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Romans 8:33). The death of Christ took place but once, but its saving power will endure for all eternity. Through His sacrifice, Christ laid a rock-solid foundation for the gospel. When God declares a sinner to be just in His sight, it is a one-time

pronouncement, and this soul-liberating gospel is to be preached to all men in all ages.

Furthermore, the righteous need to remember that we are called out of the world to serve the Lord as a separated people. The doctrine of separation unto the gospel is increasingly important as the world turns more hostile to Christ and to Christians.

In the first century, a Christian hardly needed to be told not to love the world, for Christians at that time knew the world as intolerant and persecuting. They had witnessed the blood-shedding of their own loved ones for Christ's sake, so they rallied together as the Lord's church to nurture one another in the Lord, and this is the case for Christians in many places in the world today. It is we, who have enjoyed liberty and freedom, who fool ourselves that the world is friendly to Christianity. It is we, who are in danger of letting down our guard and of letting go of our fellowship with the saints of God. While worldly sinners dive deeper into immorality living lives of debauchery, the people of God must take refuge among the saints.

Think of first-century Christians who lived in the catacombs under the city of Rome. Because they were threatened day and night, they lived in glad communion with one-another in the confines of a web of underground sand mines. They were glad to join with God's people in that underground "sanctuary" to worship and witness for the Lord, whom they loved. There is safety for the child of God in the assembly of the saints. To be alone in this world is a decision too many professing believers make, but it is the wrong one! Therefore, be counted among the righteous who are living in sweet fellowship with the Lord.

I am not of them that say, "The Lord is finished with His church", meaning that He is no longer interested in maintaining a gospel witness in the world. I believe that the world is still the arena of redemption, where God is actively calling sinners to salvation. God is still using His people as salt and light in the earth, so, as radical secularism rises, let us get into the arena. ■



400TH ANNIVERSARY OF THE SYNOD OF DORT

Due to the false teaching of Jacobus Arminius (1560–1609), who was a semipelagian denying the doctrine of original sin and man's total inability, the reformed churches in the united Netherlands were greatly troubled by his followers, who heavily criticized the teachings of the Protestant Reformers, including John Calvin.

These troublers of the church became known as *Remonstrants* as they protested against the already settled truths of the gospel within the Reformed church. These

radicalized converts of Arminius struck at the very heart of the gospel. They robbed God of His glory in the sovereign free grace offered in the gospel by attributing to man free will and the ability to believe and repent before regeneration.

Their errors became so divisive in the reformed churches and such a threat to the political unity of the Netherlands that a Synod was called to settle the controversy. This became known as the Synod of Dort, English for Dordrecht. It took the form of an international synod

with voting representatives from eight foreign reformed churches in attendance. Its first meeting was held on November 13, 1618 and its final meeting, its 154th formal session, was held on May 29, 1619. In the end, through its published creed, the Canons of Dort, the synod firmly denounced the errors of the Remonstrants and declared the truths of the gospel of God's sovereignty in man's salvation. While the five points in the table below were not the whole scope of the controversy, they summarize the main issues.

REJECTED by the Synod of Dort

This was the system of thought contained in the "Remonstrance" (though the "five points" were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption, but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural.

1. Free Will or Human Ability

Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.

2. Conditional Election

God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

3. Universal Redemption or General Atonement

Christ's redeeming work made it possible for everyone to be saved, but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

4. The Holy Spirit Can be Effectually Resisted

The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

5. Falling from Grace

Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ—that once a sinner is regenerated, he can never be lost.

REAFFIRMED by the Synod of Dort

This system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into "five points" (in answer to the five points submitted by the Arminians) and has ever since been known as the "five points of Calvinism."

1. Total Inability or Total Depravity

Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not—indeed he cannot—choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ—it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation—it is God's gift to the sinner, not the sinner's gift to God.

2. Unconditional Election

God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

3. Limited Atonement or Particular Redemption

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation.

4. Irresistible Grace or The Efficacious Call of the Spirit

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

5. Perseverance of the Saints

All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

A photograph of a chariot pulled by four white horses, with a driver in ancient Egyptian attire. The chariot is white with a large orange and black winged emblem on the side. The horses are galloping across a sandy field, kicking up dust. The title "HORSES & CHARIOTS" is overlaid in large white letters on the left side of the image.

HORSES & CHARIOTS

After horse ancestors left Noah's Ark, those that gave rise to the modern *Equus caballus* appear to have headed to Asia. There they were domesticated and used for meat, milk, and transportation. The Hyksos are credited with bringing the horse to Egypt. We can read between the lines of Scripture to speculate a date for that introduction. When Pharaoh gave Abraham gifts of Egyptian animals (Genesis 12) approximately 1920 B.C., the horse is not mentioned; however, as an Egyptian ruler Joseph rode in a horse-drawn chariot (Genesis 41) approximately 1715 B.C. In modern terms, Joseph had government-provided-and-escorted limousine service.

In Scripture, horses are frequently associated with war. The strength, speed, and aggressiveness of charging horses was terrifying (Habakkuk 1:8, Jeremiah 8:16). In Bible times the horse-drawn chariot was the ultimate war machine. Generally there were two charioteers, one guided the charging horse while the other wielded the weapons. Victory was based on which army could field more or better chariots. Wooden chariots were easier to destroy;

iron chariots were heavier and slower but following an accident they could be righted and serve again.

Horse-drawn chariots made Egypt the superpower of the day. Not only did Egyptians win battles, they were also arms dealers. Selling horses and chariots filled Pharaoh's coffers. But chariots and horses were no match for God. When Pharaoh sent his army to bring the Israelites back into captivity, the dry land on which His people had crossed the Red Sea became the watery grave of Egyptian soldiers, chariots, and horses.

Horses and Chariots in Cana

Although there is no Scriptural statement regarding the Israelites bringing horses into the Promised Land, there are statements regarding Israel using horses and chariots in their army. In Deuteronomy 17, God states that an Israelite king is not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." Isaiah 31:1 explains why: "Woe to them that go down to Egypt for help; and stay on horses,

and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!"

If Israelites obeyed and trusted Jehovah, He would be on their side. While they had "mighty men" (competent warriors) and were to fight battles, God would be the reason for their victory. Ancient Jews won battles by marching around a city and blowing trumpets and by acts of God, like at Merom (Joshua 11:4-11) and Taanah (Judges 4:15, 5:4-22) where God again used water to defeat chariots and horses.

When Joshua defeated the Canaanite coalition with its "very many" horses and chariots, he burned the chariots and disabled the horses (Judges 11: 1-9) rather than add them to Israel's army. When David defeated Hadadezer (2 Samuel 8:4) he disabled all but one hundred of the horses. Jeremiah, Micah, Haggai, and Ezekiel prophesied Jewish victories against horse-and-chariot equipped armies. When they trusted the Lord, Israelite forces defeated and chased larger, better-equipped armies from the battlefield.

As news of these unusual victories reached surrounding nations they realized “there is a God in Israel.” If it could be said, “Of course they win, look at all the horses and chariots they have,” God would not have that testimony among the heathen and Israel would begin to trust their military strength rather than Jehovah. The ban on horses and chariots was for good reasons.

While horses and chariots were not to be part of Israel’s army, God uses imagery of this weapon to illustrate power and strength. He speaks of horses and chariots of fire

When Absalom rebelled against David his father, he assembled a huge entourage and rode through Jerusalem in a horse-drawn chariot. While flashy and exciting to some, it was “borderline apostate,” which probably raised a warning flag for the more conservative.

Absalom’s half-brother, Solomon, went beyond borderline. As King, he paid “top shekel” for massive numbers of Egyptian horses and chariots. He stabled and bred horses near the Temple in Jerusalem. He never used them in war, but did parade

Lord.”

The Ruler who had created all things and was about to effect the salvation of His wayward children, was not making a flashy horse-and-chariot display as He entered the earthly capital of His Kingdom. Rather than the pompous arrogance of Roman rulers, his demeanor was “meek and lowly.” He was riding a donkey not just to fulfill prophecy, but because it is the appropriate mount for the King of the Jews in Jerusalem. This was not the time to conquer Rome’s chariots and horses. This was the time



protecting His people (2 Kings 6:17). The effectiveness of the prophet’s word is likened to that of chariots and horses (2 Kings 2:11). In a dramatic exit, Elijah is carried away in a fiery chariot. Horses of different colors play in prophecies in both the Old and New Testaments.

Unclean Horses

Since horses have a single hoof on each leg and lack rumens (i.e., they do not “chew the cud”) the Jewish dietary laws label them unclean. While ancient cultures ate horsemeat (and it is consumed in some countries today), Israelites abstained. Horses could not be used in Temple sacrifices. But like the unclean donkey and camel, horses could be beasts of burden.

Scripture records Saul and David riding donkeys, but not horses. Horses were “of Egypt” and God’s ban on their military use appears to have caused Israelites to prefer the clean oxen as their primary beast of burden.

them about the city and the kingdom. Toward the end of his life, Solomon recognized that “All is vanity,” which aptly describes his relationship with chariots and horses.

New Testament Horses

During the Roman occupation of Palestine, chariots and horses flooded Jerusalem in impressive displays of Roman pomp and military strength. Their horses and chariots were considered an abomination, a symbol of the domination the Jews were enduring. But Zechariah had prophesied that when “thy King cometh unto thee. . . he will be riding upon an ass” and He will rid Jerusalem of chariots and horses (Zechariah 9:10-11). Knowing what the Jews were expecting, it is understandable that they would spread palm branches and their cloaks before the donkey as they shouted, “Hosanna: Blessed is the King of Israel that cometh in the name of the

for victory in a bigger battle. Jesus was entering Jerusalem to conquer sin and death—and that could only be done by the obedient Son of God.

The only other time Scripture speaks of Christ riding is in Revelation 19. Here the horse again speaks of battle. No longer called the King of the Jews, Christ is recognized as “KING OF KINGS AND LORD OF LORDS.” He leads a white-robed army riding white horses to “smite and rule the nations.” Christ wields a sword to “judge and make war” and He rides a great white horse. ■



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A YOUTH CAMP REMINDER

I understand that not all who read this article attended the Youth Camp in July. If you're reading these truths for the first time, that's good. May the Lord bless them to your heart. Repetition is the way for God's people to learn His truth. I pray that this will be a helpful reminder and perhaps stir you up to keep on doing what you had intended to do. (Parents: I'm sure you asked your children what they learned at camp! Well, you can read and see if you were told what you ought to have been told!)

Our theme for the camp Bible studies was: "Be faithful, as God is faithful." When God saves a sinner, He begins the transformative process of conforming them to the image of His Son (Romans 8:29). The saved soul is a new creature in Christ and that work of creation is to restore the image of God. Therefore, when we examine the attributes of God, we are studying characteristics that should increasingly be seen in the life of the child of God.

God's faithfulness comes under the theological category of His truth. God is faithful, He is true in all that He does and says. In other words, God is reliable. He can be trusted in every word that He utters ("Thy word is truth" John 17:17) and He can be trusted to do everything that He promises to do. God is the faithful God that *keeps* covenant and mercy (Deuteronomy 7:9). Or as Paul describes it: "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24). God's reliability is gloriously displayed in the gospel as Christ comes into the world according to the promise of God and forgives our sins according to His just faithfulness. "If we

confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

In light of God's attribute of faithfulness, we should examine ourselves as to whether or not we are reliable in being what God would have us to be. By God's grace, believers should be increasingly reliable in the various areas of their responsibilities. Are we dependable in our walk with God? Are we faithful in the Word and in prayer and in the pursuit of holiness? "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us..." (Ephesians 5:1-2).

Young person, as a child of God, you have obligations as a son or daughter in the home. Are you dependable in honoring your father and mother? I'm sure you all remember the exhortation of Rev. Thomassian that God expects us to obey our superiors cheerfully, immediately, and completely. We are also given stewardship towards our neighbors. As we promise to serve God, we are promising, in dependence upon Him, to love our neighbor as ourselves. It's always sobering to ask ourselves: have I been reliable in praying for the souls of my neighbors and in pointing them to Christ?

Let me drive home one area that young people often don't consider: faithfulness in the life of the church. When we are saved, we are united to Christ and become members of His body, the church. The church has a local *manifestation* and God is looking for "good and faithful servants" in the realm of church life. It is a privilege

to be saved and to be brought into the company of the redeemed. We don't need to wait until we're 18 or 21 to be involved in faithful service of the Lord.

Young people, I urge you to be faithfully active in the worship of God, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16.) Be faithfully active in the prayer meetings, praying for one another. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5.)

Also, be involved in witnessing for Christ: "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). Be faithful in encouraging others, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another..." (Hebrews 10:25).

Camp has come and gone for another year. Every year, camp passes away, but the Word of God abides forever. Often young people and the staff leave camp with a renewed determination to serve God. We can only do this in God's strength, so having made our vows, let us be faithful and reliable in our words and in our ways. ■



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For about one thousand years, the vestiges of the system of church government that the apostles of Christ established languished beneath the oppression that the papal religion cultivated in the world. The power of the Roman Catholic clergy, the bishops especially, increasingly drew its authority from the papacy. The reign of Pope Innocent III early in the 13th century represented the zenith of that authority. Not even the most powerful secular rulers in Europe dared to oppose his will.

One hundred years later, however, the situation reflected a dramatic reversal. The French king exerted so much influence that for just over seventy years, beginning early in the 14th century, the papacy relocated to Avignon and all the popes during that period were French. Even subsequent Roman Catholic historians designated that period as the Babylonian Captivity of the Church. That development was the signal that papal influence was waning, one of the factors that prepared the way for the coming of the Protestant Reformation.

The revival of Presbyterianism in the government of the church required the complete break with Roman Catholic theology and ecclesiology that the Reformation provided. Martin Luther and his German colleagues initiated that rupture by reasserting the Apostolic doctrine of

justification by faith alone. The separation ensued because the papacy refused all calls for reform and branded Luther and his followers as heretical innovators of false doctrine. The establishment of separate German churches under the general umbrella of Luther's teaching left in place a largely episcopal form of government. In Geneva, Switzerland, however, the foundation that French reformer John Calvin established became the basis for the reemergence of Presbyterian government in Protestant churches, particularly in Scotland.

One result of the persecution that Queen Mary, daughter of Henry VIII, launched in England, beginning after her coronation in 1553, was the emigration of some Protestant leaders to the continent of Europe. More than three hundred English Protestants lost their lives during Mary's five-year reign, but others found refuge either in Germany or in Switzerland. Among those who spent time in Geneva under the instruction and influence of Calvin was John Knox of Scotland, who assumed the pastorate of a group of English-speaking refugees.

Besides Knox, other students of Calvin transmitted his ideas in theology to other parts of Europe. But Knox took those ideas back with him to Scotland where he used them to establish the Church of Scotland

along distinctly Presbyterian lines. The effort to institute such a church generated a massive conflict between Knox and his supporters and those who were loyal to the young Mary Stuart, Queen of the Scots. Mary wished to ensure that the Roman Catholic religion would continue to be the only faith of her realm.

While Knox had no desire to subvert the Queen's authority in the civil sphere, he operated on the basis of Presbyterianism's cardinal principle—there was to be no authority in the church except for that of Jesus Christ. Mary, Queen of Scots, despised that principle and insisted that she alone must determine what her subjects were to believe. There occurred a series of interviews between the young Queen and the much older Reformer, with Mary sometimes dissolving in tears of frustration as Knox took his stand firmly on the truth of Holy Scripture. Eventually, Mary fell victim to the politics of England where Queen Elizabeth I sought to consolidate her power. After Elizabeth ordered Mary's arrest and removal from Scotland to minimize Mary as a threat to the English throne, Knox's work proceeded with even greater effect.

The organization of the Church of Scotland was the most thoroughly Presbyterian of any church body since the days of the apostles. The members of each congregation

Presbyterianism's Revival

elected from among them the men who would be elders, following the New Testament model. The elders functioned as the church session, watching over the spiritual welfare of the members in their charge. The minister of each congregation was one of the elders, and the elders from various regional congregations formed a presbytery. Ultimately, several presbyteries formed a synod, and the synods established the church's highest court, the General Assembly.

The controversy over the relationship between the civil power and the church continued into the reign of the infant King

Scottish Presbyterians continued to resist such interference.

For political reasons, King James resolved to colonize Ireland, especially its nine northern counties known as the Province of Ulster, by settling Scottish people there, most of whom were Presbyterians. Eventually, they formed the Presbyterian Church of Ireland. At the same time, in the period after 1620 (Melville died in 1622), other Presbyterians became part of the colonization of the New World. Their use of Presbyterian principles not only influenced the formation of the Presbyterian Church in the United States but also the republican

to govern the church is fundamental to Presbyterianism. In conjunction with that truth, Presbyterians from the Reformation period onward asserted the interdependency of the various congregations, presbyteries, and synods. Knox and Melville observed that neither of those ideas were innovations. The apostles of Christ, they insisted, directed the government of the churches in their time by the same pattern.

The revival of Presbyterianism in the Reformation period opened the way for the establishment of congregations of faithful believers in the truth of the gospel. In addition, it prepared the way



James VI of Scotland who later became King James I of the United Kingdom of England, Scotland, Wales, and Ireland. Nevertheless, the principles of Presbyterianism that Knox used to organize the Church of Scotland took firm hold and resisted subsequent efforts to overthrow them. John Knox retired from Edinburgh to St. Andrews in 1571, returning the following year to preach a farewell sermon at St. Giles Cathedral, with his death ensuing just a few days later. Knox left behind him a faithful successor, Andrew Melville, who continued to guide the Church of Scotland by the principles of Presbyterianism that Knox established as the foundation of the church. The struggle between church and state continued throughout Melville's career with King James I, who reigned in London from 1603 to 1625, asserting the theory of the Divine Right of Kings as the basis on which to control the state and the church. The

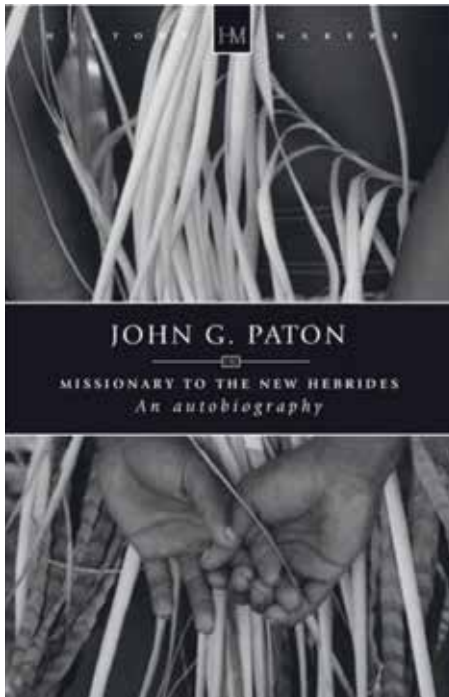
form of government that the founders of the United States established through the U.S. Constitution that took effect in 1788. In the same year, the Presbyterian Church in the United States adopted its own Confession of Faith, following nearly exactly the Westminster Confession of Faith (1647). The Westminster standards codified the principles of Presbyterianism, in both theology and church polity, that governed every truly Presbyterian church. The principles of representative government also bore fruit in parliamentary systems that developed in other parts of the Western world during the Modern period.

The principle that the members of the congregation must have the ability to elect their own representatives

for the inauguration and expansion of a wave of Protestant missionary endeavor that paralleled the Age of Exploration. Ultimately, Presbyterian missionaries and evangelists took the gospel message to various parts of the world, leading to the deliverance of many souls from the bondage of false religion. As the Reformation propelled Presbyterianism into the Modern period of Church History, the reality of the ongoing battle for the truth underscored the prospect that departures from the truth would continue to confront the advance of the gospel. ■



Rev. David G. Mook is the minister of Phoenix Free Presbyterian Church in Peoria, Arizona. He serves as clerk of the presbytery of the FPCNA, chairman of the Constitutional Documents Committee, and is an adjunct professor in the field of practical theology at Geneva Reformed Seminary.



THE AUTOBIOGRAPHY OF THE PIONEER MISSIONARY TO THE NEW HEBRIDES (VANUATU)

by John G. Paton

The work of the Lord goes forward according to God's eternally predestined plan, yet it must be remembered that God's eternal purposes include obedience and accountable responsibility of His believing people. This responsibility involves the vastly important matter of prayer. Prayer does indeed move the Hand that moves the world. When Almighty God called John G. Paton into the Christian ministry, the Lord was answering prayer — years of his parents' and other believers' prayers.

At age 64, Dr. Paton felt compelled to write his autobiography: "What I write here is for the glory of God. For more than 20 years I have been urged to record my story as a Missionary of the Cross. My heart (long) has shrunk from the task, as savouring too much of self. Lately the conviction has been borne home to me that, if there be much in my experience which the church of God ought to know, it would be pride on my part, and not humility, to let it die with me."

This 500-page account of one of the greatest Christian missionaries shares astounding answers to prayer, which reveal the power and providence of God's mighty work. This is the only way that the preservation of Paton's life can be explained. For instance, on numerous occasions strong cannibals surrounded him, determined to kill and eat him. Paton's book is full of God's mighty enabling; however, in this short review, only three or four interesting incidents may be pointed out.

John Paton's childhood home was poor, but happy. His godly parents reared eleven children in a small Scottish cottage that knew the gracious presence of Almighty God. Paton's father was a man of prayer and a diligent laborer in providing for his family. When John left home for Glasgow to prepare for his life's work, his father walked with him for the first six miles. The scene is very touching as his father walked most of the way in silent prayer, but occasionally gave words of loving counsel to his beloved son. The point of separation was heart-rending. Going the rest of the way alone, John asked God for grace to never grieve nor dishonor such a godly father and mother.

During some years of his training, Paton labored in the slums of Glasgow. As he ministered the Word, he saw the desperate need to teach total abstinence from alcohol. That ministry trained the young to fear

fall through this so-called 'moderation' and become drunkards. Therefore, it has all my life appeared to me beyond dispute, in reference to intoxicants of every kind, that the only rational temperance is total abstinence from them as beverages."

John G. Paton and his wife went out as missionaries to one of the most savage and dangerous islands of the New Hebrides in the South Pacific. Of course, fevers, malaria, and various diseases were rampant in such a primitive environment. Not long after going to the island, John's heart was broken as he had to bury his wife and infant son who had succumbed to malaria. Paton continued to labor among the natives and to pray for a breakthrough on the island. If only a way could be found to show them that Christ was superior to their demon idols. The Lord led Paton to dig a well to supply fresh water for the people of the village. The natives thought that Paton was insane because rain came from the sky and could not come up from the ground. After many hot, weary days of digging, Paton finally reached fresh water, which sprang up from the well bottom. The missionary said that the well did more to break heathenism on that island than much preaching could have done. The natives then brought their idols and cast them down at the missionary's feet.

Once again God answered prayer. Through the gospel, the New Hebrides and some of



the very name of intoxicating drink. He concludes, "From observation at an early age, I became convinced that mere temperance societies were a failure, and that total abstinence, by the grace of God, was the only sure preventative as well as remedy. What was temperance in one man was drunkenness in another; and all the drunkards came, not from those who practised total abstinence, but from those who practised or tried to practise temperance....I had known ministers and others, once strong temperance advocates,

the surrounding islands were transformed. God has lost none of His mighty power. He is able to answer prayer for His people today to subdue the heathen at home as well as those in foreign lands. ■



Rev. Myron Mooney
is minister of Trinity Free
Presbyterian Church in
Decatur, Alabama

GENESIS

GOD'S BOOK OF BEGINNINGS STUDY NOTES

SUMMARY OF THE CHAPTER 3:

In this chapter, Satan is introduced as the prime mover of a diabolical temptation wherein Adam disobeyed God. Adam's fall from holiness led to a broken covenant and man's doom to sorrow, toil, and death.

The consequences of sin were immediate and universal in the world. The sorrows that befell Adam and Eve and their offspring due to the curse applied to the soil, plant life, and animal life. What had been created "very good" became thoroughly corrupted. The corruption of sin so affected Adam and Eve's hearts that their former inclination to worship God was turned to a fugitive spirit causing them to run from God.

As a consequence of their guilt and their inner depravity, Adam and Eve were driven out of their pristine home and kept from returning by Cherubim and a flaming sword at Eden's gate.

Key verse:

"Now the serpent was more subtil than any beast of the field which the LORD God had made." Genesis 3:1.

Satan was subtil. While Eve was alone, he attacked her mind by questioning God's word. Then through Eve, he tempted Adam to disobey God. This is his common modus operandi.

Observations: Lessons from this chapter

1. In Genesis chapter three, God gives us a history of how His perfectly-ordered world went so terribly wrong. This is vital information to grasp the message of the Bible as it reveals the need for the gospel of redemption to restore man back to fellowship with God.

"The problem of the existence of evil in a world created by a holy, loving God is one that has exercised the minds and hearts of philosophers and theologians through the ages. If God is omnipotent and holy, why does He permit such things? How, indeed, could evil ever have appeared at all?" (Henry M. Morris, *The Genesis Record* Pg. 105 Evangelical Press (Reprinted 1977)).

Paul the apostle declared that the world in which we live is radically different from the world which God first created (Romans 5:12; 8:20-22). This is a fallen world which is under the curse as the consequence of man's disobedience.

2. Satan is one of God's creatures who fell from God's favor early in the history of the world. Though a created being, Satan was moved by pride to be like God, or to even become as God (Isaiah 14:12-15). The desire to be like God was an effective means for Satan to tempt Eve, and has been the point of rebellion that has marked the works of Satan, his minions, and those under his wicked influence throughout history. His design was to bring the whole human race into rebellion to God. He chose to employ the body of the serpent, which was intelligent and attractive, certainly to Eve.

The Bible clearly teaches that, as a result of Satan's activities, there is continual spiritual warfare between God and Satan (Revelation 12:9, Ezekiel 28:15-17, Luke 10:18). In his attempt to be the god of this world, Satan is at war with God. This is the real world in which we live. Being subject to Satan's assault in this life, we need a mighty Savior to deliver us from Satan's bondage and from his powers of temptation – Satan's cruel weapon to damn our souls.

3. When Satan tempted Eve, he attacked both the Word of God and the goodness of God.

By questioning Eve about God's intentions in forbidding them to eat of one tree, Satan changed Eve's perspective of God. Compare God's goodness in permitting them to "freely eat" of every tree (ch. 2:21, with Eve's reply in ch. 3:2 where she said, "We may eat of the fruit of the trees of the garden." Eve dropped the word "freely". Satan further suggested that God was keeping them from the enjoyment of something good (ch. 3:5).

Adam's disobedience (reference is made to Adam's disobedience for the covenant was made with Adam before Eve was created) had far reaching consequences as it plunged all mankind into a fallen world.

- It brought a sense of shame (v. 7).
- It brought estrangement to God (v. 8-13).
- It brought God's curse upon the serpent with enmity between the serpent and the woman (vs. 14-15).
- It brought sorrow in childbirth for the woman (v. 16).
- It brought the woman under the rule of her husband (v. 16). Her falling for Satan's deception had consequences.
- It brought God's curse upon the ground with all the attending struggles for survival (vs. 17-19).
- It brought banishment from the presence of God (vs. 21-24).

Application: How does this apply to me?

Every child of Adam is subject to the consequences of the curse due to Adam's sin. Everything on the above list applies to our own state before God in this world. Our life of shame, sweat, toil, labour for survival among danger and death is the result of Adam's fall.

Just as the earth is radically fallen from its first pristine form at creation through the curse, so man's nature is totally depraved. We lost the knowledge of God and we lost

the desire to know God and to fellowship with Him. We have become fugitives seeking to hide from God's presence in a spirit of rebellion. This is the reason why we desperately need a Savior. Sin's guilt must be removed, which Christ undertook in his sacrificial death. The curse upon all creation must be reversed, which shall take place in the renovation of this world at Christ's return. The wages of sin must be paid out to unrepentant sinners, while the gift of eternal life will be bestowed on all who believe in Christ (Romans 6:23).

Things to do in light of this study:

1. Look up and consider these Bible references that reveal man's lost condition due to sin (Romans 3:10-23, Ephesians 2:1-6, Isaiah 1).
2. Recognize that this world is under God's judgment. It will not continue in rebellion to God indefinitely. Satan will finally be cast out. Sin will be judged. This earth will be burned with fire before a new reign of righteousness in the eternal state.
3. Rejoice in Christ as the Savior whom God has sent to save His people. Through His redeeming work at Calvary we are saved. Christ came to reverse the curse and save His people. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3:13).
4. Put no trust in this world while in its wicked, fallen state, but do trust in Christ, the sure and certain hope of every sinner who will repent of sin and trust in Him. Do plead the cross-work of Christ to be saved from every consequence of sin. ▣



Radio's Reach in Liberia

The missionaries have been quite surprised at the number of regular visitors coming to the church as a result of the radio station. Some visitors only visit to see what the church is like after hearing the radio station. Others have stayed and continue to support the work. People have been calling the station's "comment line" and also texting to say how much help the preaching has been to them. Some have professed to having been saved through the messages. The church has had to consider additional seating because they've continued to see an increase in numbers.

Joanne Greer recently got into a taxi, and, without her saying anything, the driver switched the radio to the Free Presbyterian station (92.5 FM). When Joanne asked the driver how he knew about the station, he said that he sees the banner outside the bookstore as he runs his taxi route. He named a few of the programs that he has listened to and said that he especially likes to hear the world news. Joanne discovered that he was a Roman Catholic trusting in his baptism to get him to heaven. He listened as she witnessed to him, and then he turned up in church the next Sunday!

Another listener came into the bookstore a few weeks ago when Joanne was working there. He is the pastor of a small independent church in the suburbs of Monrovia. He says he listens to the FP station constantly and encourages his congregation to do so also. The things he likes about 92.5 are that it is "very consistent, and conservative ... and does not deviate from the Bible." He said he was interested in learning more hymns to teach his people, so he and one of his elders attended the once per month hymn singing of the mission church.

Recently a USA supporter gave a large gift to allow the mission to purchase a second more



powerful transmitter. The first transmitter is now acting as a backup unit. The supporter also gave funds to enable the station to go 24/7, which they've been doing since September 2018. They also purchased sound processing equipment and a console that will allow for call-in programs. With the new transmitter, the station reaches the city of Buchanan—a distance of 45 miles—the next largest city from Monrovia, the capital.

Mr. DiCanio continues to do most of the teaching and preaching while Moses Dahn, who is in more of an assistant role these days, continues to preach occasionally, and teaches the adult Sunday school weekly. He is going through the WCF with the help of books by Robert Shaw, A. A. Hodge, and G. I. Williamson. Pastor Dahn also spends all day Wednesday going systematically throughout several different communities with business cards containing the radio station logo. Pastor Dahn reported that 30% of those he speaks with already listen to the station.

With the new political administration coming to power, the missionaries were surprised to get a cease and desist notice for using 92.5FM. They were relieved, however, when they discovered it was a mix-up. The missionaries were unaware that they had received the official license for the use of 92.5 MHz. They thought they were still on test status. The Liberia Telecommunications Authority recently billed the mission for 2017, 2018, and 2019 and granted a license for that frequency after paying it. Thankfully the funds were there. They had just received a note to say that someone from Ulster had given funds for the station.

An U.K. mission team visited in late July and helped with both VBS and the yearly Liberian Independence Day celebration. Two from the team came early, one of

whom is a first-year student in the Whitefield College in Northern Ireland, and another a teacher at Newtownabbey Christian school also in Northern Ireland.

At Mr. DiCanio's suggestion, the mission board decided to find a temporary solution to the need for a second vehicle. They have purchased a Honda XR150L motorcycle. Although it can be a challenge during the rainy season, it is convenient because Mr. DiCanio no longer needs to face the challenge of road traffic since it is legal to pass by stopped traffic at a junction.

There is an element among the Liberian population that has become increasingly dissatisfied with the Liberian president and his administration. The exchange rate has been steadily rising—nearly one Liberian dollar per day against the United States dollar, and as a result the price of basic commodities has risen sharply. Numerous groups protested on June 7. Because of a fear of violence, and a return to civil war, senior members of the United Nations and the African Union came to town attempting to bring the parties together for talks. Our station completely avoids Liberian politics; however, in the providence of the Lord we happened to recently air a two-part series done by the Rev. John Wagner from our church in Columbia, South Carolina, where he deals with the subject of honoring the king from 1 Peter 2. ■



Rev. David DiCanio
is serving in Liberia, under
the FPC Mission Board.

LORD, TEACH US TO PRAY



The first "prayer" that I learned in the Roman Catholic Church was the "Hail Mary" which my priest taught me was the right way to pray. I remember repeating it before going to bed, until I discovered, by God's grace, that not only was this prayer wrong, but it was also a blasphemous, vain repetition. I was grossly ignorant how to pray because I did not know the true and living God. I was religious, so I repeated prayers, but I was like the Jews in Romans 10:2 who had "a zeal of God, but not according to knowledge." Everything changed, however, when Christ saved me by His grace and I prayed for the first time to my Heavenly Father.

The Bible tells us in Luke 11 about one of Jesus' disciples who, by his own question, didn't seem to know how to pray properly because he asked, "Lord, teach us to pray, as John also taught his disciples." Here was a man who expressed a deep concern not just for himself but for all of the disciples; he realized that they did not truly know how to pray. Why did they not know how to pray? It goes back to how they were taught. The disciples may have picked up some wrong methods from listening to the Pharisees and Scribes. The Lord helped to clear up any misconceptions when He taught His disciples in the Sermon on the Mount: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men..." The disciples seemed to learn prayer from "religious" men who themselves did not know how to pray; therefore, there was some confusion which gave rise to their defective understanding of prayer.

John the Baptist taught his disciples to pray much differently than the Pharisees and Scribes prayed in the temple or synagogue. Like Christ, John saw the hypocrisy of the Jewish leaders in prayer. Although both John and the Pharisees prayed, John's example showed his disciples that prayer was not just a repetition of words but sincere petitions and requests brought to Jehovah. In Luke 5:33 we read, "And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" The word "make" means to originate a petition or need. John seems to emphasize the need of personal pleas in prayer as echoed by James in his epistle, "The effectual fervent prayer of a righteous man availeth much" (James 5:16). John the Baptist's practice of prayer was in sharp contrast to the Jewish religious hierarchy who prayed, reciting the rote prayers and praises handed down by their forefathers.

Above all, it was not the Pharisee's vain example, but the powerful praying of the Lord Jesus Christ which had the most profound impact on the disciples. The mark that distinguished Christ from the Jewish religious establishment was His conscious and constant awareness of God. Christ always prayed to His Father (Luke 10:21), but the Pharisee prayed with himself (Luke 18:11). Christ always prayed to glorify His Father (John 12:28), but the Pharisee prayed to be seen of men. The time had come for the disciples to learn the right way to pray, so they turned to the Lord for guidance and instruction. This was the turning point in their understanding of true prayer.

The first thing Christ taught His disciples about prayer was to whom they should approach. Christ instructed them to approach God as their Heavenly Father. The Apostle Paul expresses the same thought in Romans 8, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Knowing that God was their Father, the disciples were now learning to pray in a way which they had never known before.

Praying the "Hail Mary", which asks for the intercession of the Virgin Mary, is a non-Biblical concept and no longer a temptation for me because Christ has taught me to pray the true way to "Our Father" (Matthew 6). We need to learn to pray the right way, just as John taught his disciples. Jesus, as the great Master of prayer, did not teach His disciples to pray empty recitations as the Pharisees did, but instead He taught them to petition their loving Heavenly Father in His Name. ■



Rev. Ron Barns
is associate minister of
Indianapolis, FPC.



Presbytery tribute to Dr. Gail Gingery, charter member and elder of Faith FPC.

Promoted to Glory, July 1, 2019.

The members of the Presbytery of the Free Presbyterian Church of North America honor the memory of Dr. Gail Gingery, a pioneer member and ruling elder in Faith Free Presbyterian Church. Many of Dr. Gingery's colleagues from Bob Jones University and even more of his former students have paid tribute to his faithful service to Christ in the ministry to which the Lord called him and for which he devoted his life's energy and resources. In all of those tributes, we join in thanking the Lord for our brother's stellar and stalwart labor by which he sought to advance the kingdom of Christ and through which he has left an enduring legacy that will continue to affect many lives for decades to come.

Our tribute to Dr. Gingery recognizes his unique and faithful contributions to the development of the Free Presbyterian

denomination in North America. As one of a small group of courageous believers in Christ, he took his stand for a separated gospel witness that became Faith Presbyterian Church in the early 1970s. Later in that decade, when the fledgling congregation affiliated with the Free Presbyterian Church of Ulster, Dr. Gingery and his wife became charter members. Together, they devoted themselves to the cause of establishing the congregation. By the time that Dr. and Mrs. Alan Cairns and their son, Frank, arrived in Greenville early in 1980, Dr. Gingery was one of the leaders in the church of which Dr. Cairns became the minister.

As the choir director, song leader, and member of the church session, Dr. Gingery took diligent care of all his responsibilities, watching especially over younger men whom the Lord called to prepare for the Free

Presbyterian ministry. He did all he could to encourage them to be faithful to the Lord and to His work. In his later years, physical infirmity restricted his ability more and more, but he rejoiced to be present for the formal inauguration of the Free Presbyterian Church of North America on May 17, 2005 at Toronto Free Presbyterian Church. At that time, he added his signature to those of his colleagues who subscribed the denomination's Statement of Purpose.

Using the array of gifts with which God blessed him, Dr. Gingery left an example of gracious kindness to the people in his charge and steadfast loyalty to the Savior who redeemed him with His precious blood, and in whose service he spent his long life in this world. We shall miss his company, but rejoice that His faith has become sight in the presence of Christ. ■



Youth Camp 2019

As the camp directors reviewed the literature in preparation for another camp, it was time to review its purpose. Mr. Brad Carper has been involved with the camp from its foundation and he recalled that it was formed to enable young people from our churches to meet and enjoy time together in recreation while spending time in the Word of God. It continues to be our aim that the young people form good friendships. Christian friendship is one of God's good gifts for the benefit of His children as they walk together with the Lord. We recognize that good friendship is founded upon a common love for the Lord and His Word, so we pray that those who know the Lord will grow in their faith and that those who are unsaved will have their hearts opened to receive Christ as their Savior and Lord.

The aims also govern the activities of the camp. Rock Mountain Bible Camp provides an excellent facility with good accommodation, plenty of good food, and space for all the activities in the picturesque

surroundings of the Susquehanna County of Pennsylvania. There are scheduled competitions and activities which pit camper against camper in good-hearted games. The annual Bible Quiz is expertly run by Rev. Derrick Bowman and the Indianapolis team of three young men were the victors this year. Many of the young people enjoy spending time on the lake with kayaks and canoes, and an outdoor pool allows campers to cool down. Laser-tag and a zipline are also available. The young people enjoy the company of one another and their tears on the final Saturday are a testament of the special friendships made.

It would not be accurate, however, to see "fun" as the main aim of the camp. The camp is unashamedly a time to be under the Word of God. We are thankful for cabin counsellors who know the Lord and faithfully point the campers to Christ. The ministers, who are able to attend, share the preaching load on the Lord's Day and

each evening through the week. This year the theme was "Be faithful as God is faithful." (See related article in this magazine). In the mornings, the boys and girls have separate devotional times. Mrs. Barbara Mooney spoke to the young ladies giving them wise words of counsel from the Scriptures. Rev. Pollock addressed the young men urging them to "play the man" by taking the most courageous act of loving Christ above all.

A total of 53 campers attended camp this year. Please keep them in prayer. Our denomination needs young people to be faithful to Christ in the context of their churches. We need the Lord to raise young men to serve as ministers, missionaries, elders, deacons, husbands, and fathers. We need godly young ladies to serve in churches, to be godly wives and mothers, to love their neighbors in showing Christ and His love while being prayer warriors for the King! It is our prayer that camp would be used in God's hands to see these prayers come to pass. ▀



Jonah

A Disobedient Servant Restored

Do you sometimes disobey your parents even when they've asked you to obey more than once? When you disobey your parents, you are disobeying God. In the Old Testament, we read about a man named Jonah who also disobeyed God. God asked Jonah *twice* to obey Him, but Jonah refused to listen to God's command the first time.

Jonah lived in a place called Galilee in Israel. One day, God told Jonah to go and preach in the city of Nineveh, 500 miles away. The Ninevites were wicked people who wanted to destroy Israel. God asked Jonah to plead with them to repent of their sin, but Jonah thought they deserved God's judgment, not His mercy. He didn't want to obey God, so he fled in the completely opposite direction! He went to Joppa, the nearest seaport, and boarded a ship to Tarshish, 2500 miles from his hometown. How far Jonah was running from God!

God was displeased with Jonah for disobeying Him, and sent a huge gust of wind out to sea. Everyone on Jonah's ship cried out in fear that the ship would sink, but Jonah was fast asleep in the bottom of the ship! The captain woke him, begging Jonah to pray to God for deliverance. Jonah

knew the Lord was punishing him for his disobedience. Jonah confessed to the crew that he had disobeyed the Lord God of heaven and that the only way to calm the sea was to throw him overboard! Can you imagine what these sailors thought of such an idea? In desperation, they threw Jonah into the deep Mediterranean Sea. Immediately, God calmed the sea and the sailors gave Him praise for delivering them.

But what happened to Jonah? Jonah 1:17 tells us that God "prepared a great fish to swallow up Jonah." Think how terrified Jonah must have been! First, he was thrown into the ocean; then, he was swallowed by a huge fish! Jonah's disobedience against God had brought him very low, and he knew what he must do: after three days and three nights in the belly of that fish, he cried out to God, repenting of his disobedience and asking forgiveness. Even though Jonah had greatly disobeyed, God had mercy on Him.

At the Lord's command, the fish spat Jonah onto the shore, and once again, God told Jonah to preach in Nineveh. This time, instead of running in the other direction, Jonah obeyed God and begged

the wicked Ninevites to turn from their sin. Rather than rejecting Jonah's message or killing him, the Ninevites did repent and turned to God for salvation. See where Jonah's obedience led? The Ninevites were spared judgment because Jonah obeyed the Lord.

Just as there are consequences when you disobey your parents, disobeying God also has consequences. Sin brings misery, and disobedience brings sorrow. The Ninevites deserved to be destroyed for rebelling against God, but God had mercy on them when they repented.

Have you turned from your sin and asked Jesus Christ for forgiveness? God graciously forgives us when we repent of our disobedience against Him. ☛



Rachel Huffman
and her husband Chanse,
attend Lehigh Valley FPC,
PA

A WORD WORTH KNOWING

REPENTANCE

Repentance is to leave the sins we loved before and show that we in earnest grieve by doing them no more.



Summer 2019



Andrew Pike
FPC Malvern (Malvern, PA)



Cameron Pike
FPC Malvern (Malvern, PA)

Kids' Crossword Puzzle

All answers are found in the book of Jonah (KJV)

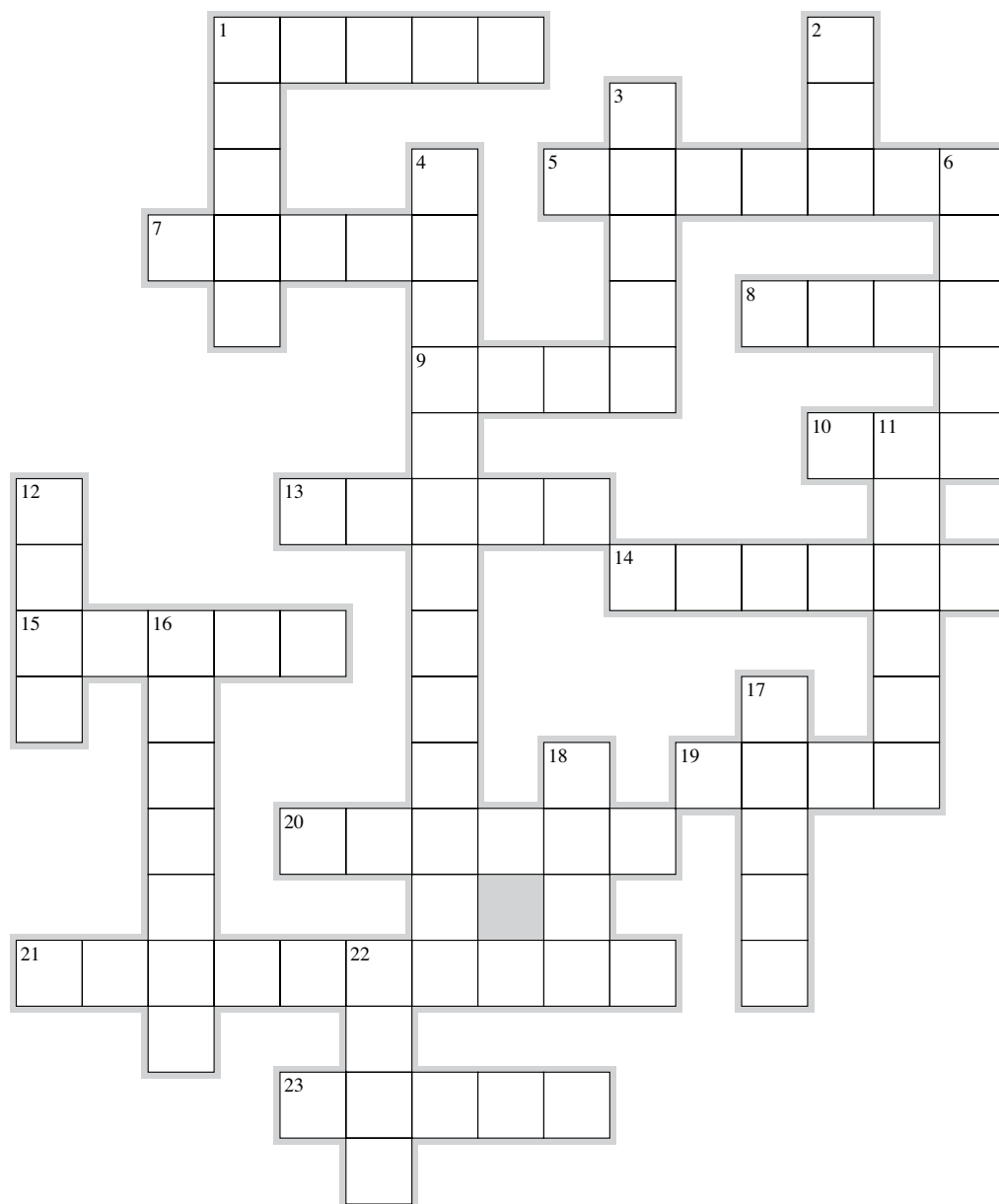
Across

3. The mariners offered this to God
7. What the king sat in
9. Jonah wanted to do this after God spared the city
12. Smote the gourd
13. Jonah was doing this when the storm was raging
15. Jonah found a ship here
16. "That great city"
19. Jonah made this for himself
20. How are the fish, the gourd, the worm, and the wind alike?
22. Jonah's response to God's sparing the city

17. Sent by God to shade Jonah
18. Wrapped around Jonah's head
21. What did the shipmaster want Jonah to do?

Down

1. Jonah's intended destination
2. What Jonah did in the fish's belly
4. The city was to be overthrown in how many days?
5. They cried to their gods
6. Items cast into the sea to lighten the ship
8. Clothing worn by those who were repentant
10. Storm
11. The lot fell on him
14. What the gourd did in a night



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 ljbrown2@gmail.com by Jan. 15, 2020. 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

JULY 13 - 20

Youth Camp at Rock Mountain Bible Camp, Susquehanna, PA

AUGUST 9 - 14

Mexico Mission Trip

OCTOBER 7 - 11

Fall Week of Prayer and Presbytery Meeting, Malvern, PA

When I survey the Wondrous Cross

Hymns have always been a large part of my life and my daily devotions. Whether it was singing in church services, Christian School assemblies, or listening to gospel music at home, hymns have been a tremendous blessing to me. My favorite is Isaac Watts' best-known hymn, "When I Survey the Wondrous Cross."

Isaac Watts was born in 1674 in Southampton, England, the son of a Congregationalist minister. He later followed his father's footsteps into the ministry, taking up the work in Mark Lane Chapel in London in 1702. Unfortunately, his health declined soon after, causing Watts to take early retirement. However, until his death in 1748, he still fulfilled some ministerial duties, but devoted most of his time to studying and writing. His hymns are regarded as his most enduring contribution to the Church.

Most hymn-lovers consider "When I Survey" to be Isaac Watt's best hymn. It was first published in his book, "Hymns and Spiritual Songs" in 1707. It was designated a communion hymn appearing under the heading, "Crucifixion to the World by the Cross of Christ." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is

crucified unto me, and I unto the world" (Galatians 6:14).

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His Blood.

See from His Head, His Hands, His Feet,
Sorrow and Love flow mingled down;
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Shortly after I got saved, this hymn made a great impact upon me. Even though I was young, the Lord really used these words to grip my heart, and they still do. The use of the personal pronouns, "I" and "my" in most of the verses, bring the Savior's agonies home to my heart personally. I learn what Christ did for me is "my" richest gain, and I am made more willing to suffer loss for Him.

The challenge within verse two forbids us to boast in ourselves. Christ has saved us; therefore, we ought to glory in Him and what He has done for us. Then we should have a right perspective of earthly things; they are "vain" and ought to be on the altar of sacrifice. Are we willing and ready to sacrifice everything for God?

The descriptive words of verse three call worshipers to adore the suffering Savior. Christ willingly entered into His suffering to redeem us from our sin. His pain and agony on the cross reveal His great love for our souls.

The words of verse four challenge us to love the Lord with our all. Have you given Him your all, or are you holding back? Because of the love that Christ had for us, we ought not to hold anything back from Him. "Love so amazing, so divine, Demands my Soul, my Life, my All." ■



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