

# Free Church **Witness**



SEPTEMBER 2015 ISSUE



## **What's Really Wrong in the Church?**

*Rev Trevor Kirkland*



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# Gluttony

**D**runkness is a sin which we all recognise as such. The Scriptures speak plainly: 'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God' (1 Cor.6:9-10). Unless the drunkard repents and is washed in the blood of Christ he will be banned from heaven. But what about the glutton?

There are more obese people in Britain today than there ever were. Every so often we hear health warnings about the dangers of overeating. People spend lots of money and hours in the gym trying to regain their shape after over-indulging. In most of the world the way to celebrate some special occasion is by sharing a sumptuous meal and generally over-eating. We enjoy eating though afterwards we may not feel so well. Half the world is starving and sadly a large proportion of the rest are over-eating. Great efforts are made by food-processing companies to entice people to eat more. That is the way they make their money. Sugar,

fat, salt and flavourings are blended to entice. There are restaurant chains specialising in what is called 'junk food' and many people find such food irresistible. The reality is that some people are addicted to drink and others to food.

## Roman Catholicism

In Roman Catholic theology sins are divided into mortal and venial. A mortal sin is one which would prevent someone from entering heaven unless one confessed it before death. Venial sins are considered to be little ones, unintentional ones, for example, gossiping about someone. It is thought that these will not break one's fellowship with God. But for the Bible-believing Christian every sin is mortal and deserves hell. There is no such thing as a little sin against an infinitely great God. It is interesting however that Roman Catholics do not place gluttony among these venial sins. They regard it as one of the seven deadly sins which are usually given as wrath, greed (for money), sloth, pride, lust, envy and gluttony. Aquinas, the Medieval theologian, went so far as to

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prepare a list of five ways in which an individual can be guilty of committing gluttony. He uses Latin terms:

Praepropere – eating too soon

Laute – eating too expensively

Nimis – eating too much

Ardenter – eating too eagerly

Studiose – eating too daintily

### **What does the Scripture say?**

The first sin of our first parents in the Garden of Eden was eating more than they should. They ate the forbidden fruit. However this was not done out of gluttony, though the fruit looked good to eat, but rather was eaten out of a desire to be wise like God. Satan had deceived Eve. Once the forbidden fruit was eaten, however, gluttony and all other sins became natural and tempting.

### **Esau**

The first clear case of gluttony in the Scriptures is in the life of that 'profane' person, 'Esau, who for one morsel of meat sold his birthright' (Heb.12:16). He speaks in extreme language typical of the glutton: 'And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?' (Gen.25:29-32). One day without food will kill no-one. He was motivated by profane lust. Food was more important to him than his soul and he despised the covenant blessing of his father.

### **Israel in the Wilderness**

The Israelites were fed on the best possible food in the desert – manna. It was specially prepared by God for them and it contained all the nutrients required and in perfect blend. The Israelites eating it were kept in perfect health (Ps.105:37) and Moses was as fit at one hundred and twenty as he was as a young man. How much would people today pay for manna if it was available in a health-food shop? But we are told that the 'mixt multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes' (Numb.11:4-6). They wanted meat and God provided them with quails. They gorged themselves, and so angered the Lord and brought a plague upon themselves: 'And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they

buried the people that lusted' (vv33-34). Gluttony was severely punished.

### **Rebellious son**

There is a fascinating case in the law of a rebellious son who was to be stoned for being a glutton: 'If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear'. (Deut.21:18-21). What a warning against gluttony!

### **Solomon's advice**

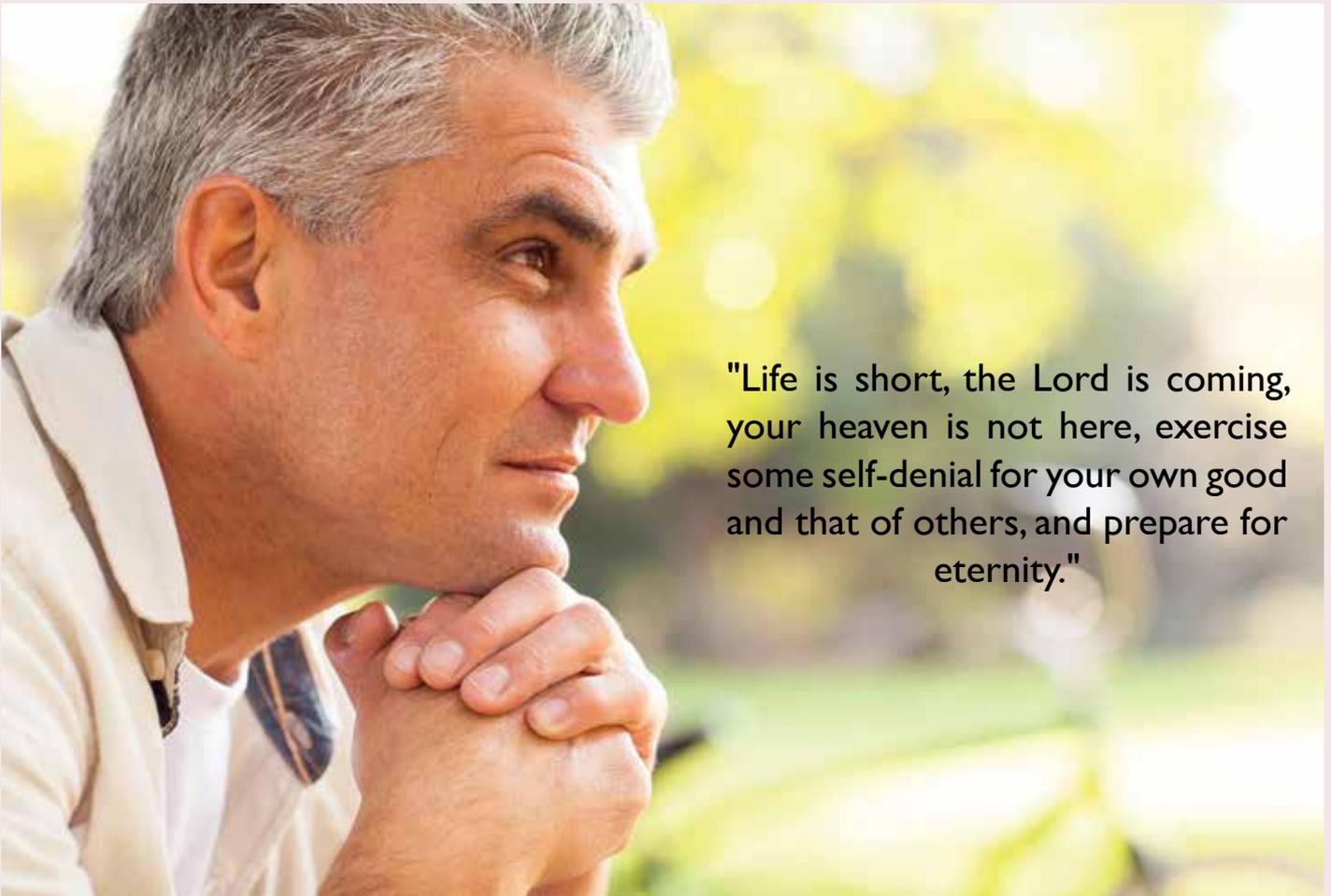
As we would expect, Solomon gives wise advice on this subject in his Proverbs: 'Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags' (Prov.23:19-21).

### **Our Saviour**

Interestingly our Lord Jesus was condemned for being a glutton: 'The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners' (Mt.11:19). Why was this? The Pharisees did not like His religion because He did not observe their traditions and fasts. He was critical of their works salvation and showed up their hypocrisy. John the Baptist, in contrast, was very abstemious, yet they criticised him and said that he had a devil (Mt.11:18). Of course Jesus never ate more than He needed. We have one account of Him fasting. He spent forty days in the wilderness fasting in preparation for His work and prior to His being tempted by the devil. There is another occasion when His disciples wanted Him to eat but, while ministering to the crowd of Samaritans, He would not. 'My meat is to do the will of him that sent me, and to finish his work' (Jn.4:34). He enjoyed food but He also spoke of occasions when it was right to fast: 'But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days' (Mk.2:20).

### **Paul**

Paul describes certain people 'whose god is their belly, and whose glory is in their shame, who mind earthly things' (Phil.3:19). These were professing Christians who, forgetting that their body is the temple of the Holy Spirit, gave themselves over to gluttony and immorality. They were worldly and carnal. They were enemies of



"Life is short, the Lord is coming, your heaven is not here, exercise some self-denial for your own good and that of others, and prepare for eternity."

the cross of Christ and their end was to be destroyed. Could that be you?

In writing to Titus he quotes poets who said: 'The Cretians are always liars, evil beasts, slow bellies', or as it is in modern translations 'lazy gluttons' (Tit.1:12). Paul adds, 'This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith' (v.13).

There can be no doubting that gluttony is a sin. It wastes money, it uses up valuable resources which should be given to the hungry, and it is a breach of the sixth commandment because it is detrimental to our health. Being seriously overweight is a bad witness because it shows a person to be carnal, undisciplined and a slave to lust. We are told, 'Let your moderation be known

unto all men. The Lord is at hand' (Phil.4:5). Life is short, the Lord is coming, your heaven is not here, exercise some self-denial for your own good and that of others, and prepare for eternity. It is right to enjoy food, and occasionally to have a special meal, a banquet, but there is something wrong if we fare 'sumptuously every day' (Lk.16:19).

Remember Paul's words to Timothy: 'But godliness with contentment is great gain.... And having food and raiment let us be therewith content'. We are to trust 'in the living God, who giveth us richly all things to enjoy' (1Tim.6:6, 8, 17). Thank God for the good food He gives us abundantly, but remember we are to exercise moderation in all things.

## Obituary - Mr John Campbell (Elder, Back)

**W**ith the passing of John Campbell on 11th April 2015 many in Lewis felt that this was the passing of an era. Born the youngest of nine children in Lionel, Ness in 1920, his upbringing was

one of rich spiritual privilege. It was not long before it began to bear fruit, for John began following the Lord aged 26, and from that time onwards he maintained a consistent walk and conversation.

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His early years were spent driving lorries and buses in Lewis and Glasgow, and it was in Glasgow that he met and married a fellow islander, Nellie Beaton in 1953. Here they remained until 1955 when they returned to Nellie's home district of Back, where they raised their four children and remained for the rest of their earthly pilgrimage. She was a like-minded and exercised believer and together they enjoyed much fellowship in the Gospel until her passing in 2004.

Like many, John was not hasty in professing faith publicly, but eventually in 1957 he felt he must do so. Although he was on his way home after the Saturday evening prayer meeting, he was constrained to turn back to the church, only to be met at the door by his minister, Rev. Murdo MacAulay. He heartily welcomed him, indicating that he had been expecting his profession that day and had therefore felt deep disappointment at what he thought was a further delay. He was ordained a deacon in 1968 and an elder in 1982.

From the time of his conversion John enjoyed the fellowship of the saints and reading good Christian books. It was such, along with prayer and attentiveness to the means of grace that made him the spiritual giant that he became, a lesson for us all in a day of small things. Together with his two close friends and fellow elders, Iain MacLean, Bragar and Calum Matheson, Brue, they would tease out points of theology and biblical interpretation, much to the edification of those who had the privilege of being with them. These three, with their wives, were always together, going round Communion Seasons and their passing in more recent years was a blow to him. 'I'm still here', he would say latterly, with a mix of wonderment at God's goodness and disappointment that his pilgrimage was not yet over. His favourite book was *The Pilgrim's Progress* and each winter he would re-read it, relating it to his own life. Indeed, he seemed to know it from cover to cover, and was always quoting from it. During the 1960s a period of ill-health rendered a change of occupation necessary. He retrained as a watchmaker and set up his own business in Stornoway, which he continued until retirement in 1985. This strange providence proved a blessing, not only to himself but to many of the Lord's people. No doubt watches were repaired, but his shop soon became a drop-in centre for theological discussion and spiritual fellowship. One of his frequent visitors was Rev John MacSween and such was the bond of friendship that developed that in later years he helped in the production of a book of his sermons. Although a man who was heavenly-minded, he was also a very practical man. As well as building his own house, he served on the founding Committee of Bethesda Hospice. A man of principle and concerned for the welfare of the Gospel and the salvation of souls, he was grieved at the



troubles that beset the Free Church in the 1990s and it was no surprise that he supported those contending for integrity and righteousness in the courts of the Church. From 2000 onwards he was associated with the Stornoway Congregation of the FCC. Here he faithfully took part in the affairs of the Congregation and it was only in the last months of his life that he was no longer able to be present at the means of grace. In September 2014 his health was such that he moved into the Dun Eisdan care-home in Stornoway, but his heart was always among the Lord's people and he would frequently be enquiring where the Communion Seasons were that Sabbath. He would at times take worship in Dun Eisdan when no-one was present to do it. Of him it could truly be said that 'in old age, when others fade, they fruit still forth shall bring'. His passing has left a void in the life of many of the saints in Lewis and especially in the lives of his own children, George, Mary, Nan, Donald and their families. Rejoicing in the hope of the Gospel we commend them to the Father of mercies and God of all comfort. If we learn from such a life devoted to the Lord, then it can be truly said 'the memory of the just is blessed'.

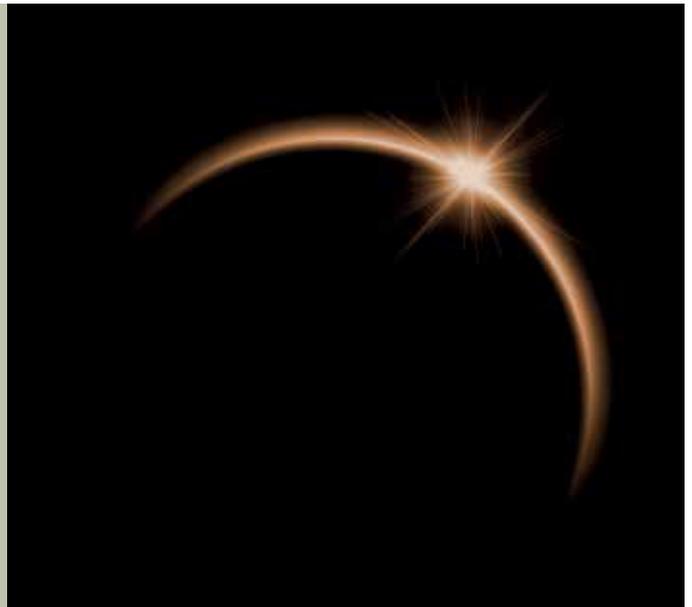
*Rev Graeme Craig*

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## Eclipse of the Son

*Rev Maurice Roberts*



**A**n eclipse, such as we have had recently in the UK, means loss of light and increased darkness. It is understandable that people get excited by an eclipse and go to considerable lengths to witness this rare phenomenon.

The problem however is that there are such things, alas, as moral and spiritual eclipses. At such times it is the Son of God and the heavenly light which He can shine upon us which becomes darkened and obscured.

An eclipse occurs when a dark object gets in the way of the sun's rays. In the same way do spiritual eclipses occur too. Christ speaks of Himself in this way: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (John 8:12).

To follow Christ by faith in Him is to be walking through life towards the heavenly city. Along the way the traveller enjoys God's forgiveness, love and guidance. Even in cloudy times of sorrow and loss the Christian believer has inward comfort. He knows that the blood of Christ cleanses him and that the holy Scriptures are the infallible rule to guide his steps.

But, sadly, our beloved Britain is at present struggling in a moral eclipse. Our society has lost the way. Bibles are not read. Churches are not attended. Prayer is

rarely offered up. God's Moral Law is not valued. Death, judgement and eternity are not being prepared for by more than a handful of people in our day. The darkness of our modern age is moving towards total eclipse.

Oh, if only our beloved nation would wake up to recognise the seriousness of our problem! If men do not read God's Word they have no light in them. If men do not believe in Christ they are children of darkness. If God is not given His place in the laws of the land, the eclipse can only get darker and more gloomy.

The health of nations is not so much a matter of economics as of spirituality. Christ is the Lord of nations. Our own dear land has had its many blessings because Christ was honoured by multitudes in times of old. Days of Reformation, of Puritan piety, of the Evangelical Awakening, of Victorian church-going were days when our forefathers sought the light of Christ. They were not all perfect in their sincerity. But very many were. They believed that Christ is the Light we most need for our personal lives and for the life of our nation.

May God send down His Spirit upon poor sin-darkened Britain! Oh that His hand may move aside the darkness of our day! Our deepest wish is to see again Christ, the Son of God, shining light upon us.

**"There are such things, alas, as moral and spiritual eclipses. At such times it is the Son of God and the heavenly light which He can shine upon us which becomes darkened and obscured."**



## Don't Expect A Flood Of Homosexual 'Marriages'

**Rev David Murray**

*following the decision of the US Supreme Court  
to declare that same-sex 'marriage' is a legal right across the United States.*

**Above:** The White House illuminated by the colours of the LGBT rainbow flag in celebration of the decision.

**A**lthough homosexual 'marriage' is now legal in all 50 states, don't expect to see long lines of homosexuals applying for marriage licences (especially after the initial publicity-seeking flurry is over). After ten years of same-sex marriage in the Netherlands, the Institute for Marriage and Public Policy commissioned research into the question: What has the demand for same-sex marriage turned out to be among same-sex couples? The answer: 'Gay marriage is relatively rare'. The central statistics are:

Just 20 percent of Dutch homosexual couples are married, compared with 80 percent of heterosexual couples. Dutch survey data suggests that 2.8% of Dutch men and 1.4% of Dutch women are gay or lesbian. About 8% of gay and lesbian people have chosen to marry. Why so little take-up of same-sex marriage?

Vera Bergkamp, head of a Dutch homosexual rights organization, says there are three main reasons for the lack of nuptial enthusiasm among homosexual couples:

Less pressure from family and friends, fewer gay couples marrying to have children than their straight counterparts, and a more individualist, less family-orientated mindset among many homosexuals.

Why then has so much time, money, and effort been invested in a homosexual marriage drive that will only result in a small percent of a tiny percent actually being married?

Gay marriage is not primarily about gay marriage; it is mainly about silencing gay consciences. But there's a second reason. Gay 'marriage' is also about silencing Christians.

### **Silencing Christians**

If I hated God and despised Christians, I'd be an ardent supporter of same-sex marriage. What better way to express enmity against God and His people? That's a major reason why so many homosexuals who will never marry, and why so many heterosexuals who have

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no interest in same-sex marriage, wanted it legalized and mandated by the Supreme Court. They wanted a weapon to shove in the face of God and to wield against His faithful people. And the Supreme Court effectively handed our heads to them on a platter. Just watch as this instrument of 'equal love' is now wielded against all dissenters. You're about to see some very unequal hate. Yes, there will be high-profile cases where pastors and other prominent Christians will be convicted, bankrupted, and imprisoned for so-called hate crimes. Businesses will continue to be targeted and closed down for any explicit or implicit disapproval of same-sex weddings.

But much of the persecution will go largely unnoticed, behind closed doors, in the everyday lives of ordinary Christians: jobs will not be offered, promotions will not be awarded, contracts will be lost, team positions will be forfeited, downsizing will carefully 'select' its victims, our children will suffer lost opportunities, our churches will be penalised. All for holding the 'wrong view' of marriage; which was the right view in all human civilization until the last few years.

### **Loving Darkness, Hating Light**

We are about to see as we have never seen before in the West in our lifetime: 'Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light' (John 3:19-20).

Remember what happened to the two angels when they came into Sodom (Genesis 19). A whole city of homosexuals lined up to attack them. And even when God blinded them, they still searched and scabbled at the door to get to their intended victims. As they weren't exactly lacking in opportunities for homosexual sex, what motivated their irrational desire to attack these two particular men? They saw holiness as they had never seen it before, they saw brighter light than ever before, and they were nearer to God than ever before. And the holiness had to be quashed; the light had to be extinguished; the god-like-ness had to be erased.

That, I believe, is what gay marriage is about for many (note, I did not say all) homosexuals, and for many heterosexuals too. Yes, it's about silencing conscience;

but it's also about silencing Christians. And ultimately it's about silencing God.

(I know there are many 'moderate' homosexuals out there who just want to live a quiet life, who don't want anything to do with persecuting Christians, and who are embarrassed about what bad winners many gay leaders are being. But I'm giving up hope that such moderates will ever have the courage to speak up against their own radicals and fundamentalists.)

So, don't expect a flood of same-sex marriages. But do expect a flood of 'hate-crime' laws and 'non-discrimination statutes', and 'conditional government contracts'. And then a flood of Christian victims. Unless there's a flood of fire and brimstone first.

### **Flood of Love**

In the meantime, we have an opportunity to love our haters as never before.

No, we will never agree with your same-sex marriage or do anything that in any way expresses approval of same-sex weddings. But if you do marry (and if you don't), we will love you in every other way possible; we will love you in ways that will surprise and astonish you.

We'll bless you when you curse us.

We'll pray for you when you abuse us.

We'll be kind to you when you are cruel to us.

We'll not retaliate when you ruin us.

We'll defend your right to speak and disagree with us even when you want to silence us.

We'll be a Good Samaritan to you when you are a road-crosser and other-sider to us.

We'll employ you for non-faith-related jobs if you are the best candidate, even though you want to bankrupt our businesses.

We'll help you when you're poor even though you want to impoverish us.

We'll not insult you when you call us bigots.

We'll be the best neighbours you've ever had.

We'll love you as much as we love ourselves – and that's a lot.

And we just have two simple requests of you. Accept that, because of the Bible's teaching, we will never agree with gay marriage. And please don't ask us to do anything for your weddings.

That's it. Is that really too much to ask?

**"We will never agree with your same-sex marriage or do anything that in any way expresses approval of same-sex weddings. But if you do marry (and if you don't), we will love you in every other way possible; we will love you in ways that will surprise and astonish you."**



# News



**Left to Right:** Rev Harry Woods, Rev James Clark, Murdo Maciver, Rev M Roberts, Rev J Keddie, Rev G Beers, J Haram, Rev J Morrison.

## Seminary Graduation

*Rev John Keddie*

A good crowd of around 80 people gathered for the closing and graduation service of the Free Church Seminary for the 2014-15 Session which took place on Friday 19th June at Westhill Church. The Principal, Rev John Keddie, conducted the service. The keynote address was given by the Lecturer in Practical Theology, Rev Harry Woods (Beaulieu). Mr Woods gave a stirring and challenging address on the subject 'Pray ye the Lord of the harvest'. This was an exposition of Matthew 9:35-38. He spoke feelingly of the fewness of labourers in a

plentiful harvest (v37); the remedy through prayer for this want (v38); and the motive in the labouring, exemplified in the compassion of the Lord (v36). The address is available on CD from Westhill Church, Inverness, or may be accessed online on the website of the Inverness congregation.

The Principal gave a brief account of the Seminary year. Although for the third year there were no new students for the Church there were some foreign students taking parts of the courses by distance learning. He made reference to the fact that the Seminary lecturers had produced the first of a projected annual Journal, this

year edited by Maurice Roberts and comprising contributions from the five current lecturers together with Mr Roberts and the past Principal, the Rev William Macleod. The Journal is available in printed format or eBook ([www.lulu.com](http://www.lulu.com)) or directly from the Principal ([johnkeddie@freechurchseminary.org](mailto:johnkeddie@freechurchseminary.org)). (When ordered from the Principal the cost will be £5 including postage.)

This Session saw two students graduating. Both Murdo MacIver and James Haram completed their courses with distinction. Mr MacIver gained the Margaret Macleod Memorial Prize.

The lecturers consider it a great privilege to serve Christ and His Church through the work of the Seminary. It is their prayer that the graduates will be blessed and guided of the Lord in future service and ministry for Him. There will be no new students for the 2015-16 Session. The last intake of our students was in 2011. It will be another four years at least before the next graduations, Lord willing (2019). This makes very relevant the challenge for our Church of Matthew 9:38: 'Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest'.

## Kenya Mission

*Rev William Macleod*

There are many opportunities for ministry in a world which is becoming smaller every day. Missionaries used to have to commit for a minimum of four years on

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# Desk

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**Above:** Rev W Macleod with Kenyan students.

the field. Now with relatively cheap airfares it is possible to go for a week and make a contribution which those on the ground feel has been of great benefit to them.

On Friday evening 10th March I left for Nairobi, Kenya, arriving on the Saturday evening. I went to teach a block course at the Bridgeworld College which was built and is run by Korean Presbyterians. The Lord's Day after arriving I preached to a packed congregation in the local Anglican Church. Around fifty people who couldn't get in sat on chairs outside listening to the service on loudspeaker. Next door a huge new church is being built which will seat thousands. I was surprised at the profuseness of appreciation expressed for a simple gospel sermon on 'Ask and ye shall receive, etc'.

From Monday to Friday (9am to 4pm) I taught 'Redemption, Accomplished and Applied' and presented each student with a copy of John Murray's classic book on the subject. Class discussions ranged widely from limited atonement, to the prosperity

gospel, to church discipline, to the baptism of the Spirit, etc. On the final day the students sang to me and dressed me in an African shirt and hat, with much hand-clapping and cheers.

Tired but thankful for the privilege of teaching the students I returned home on the Saturday in time to preach on the Sabbath morning. I had with me 35 exam papers which required to be deciphered and marked.

## **Egypt Persecution**

*E Kendal*

The Copts, who are Egypt's indigenous Christians, routinely suffer violence at the hands of Muslims who know they can persecute Christians with impunity. A rumour or accusation about even the most minor breach of Islamic

protocols is enough to trigger a collective punishment wherein Copts' houses are looted and burnt, cattle killed and crops destroyed. To secure 'peace', the Christians will have to 'reconcile' with their Muslim neighbours by dropping all charges, issuing an apology and agreeing to whatever the Muslim community demands. This impunity is fuelling the escalating anti-Christian violence. Please pray for Egypt's Christians. Pray specifically for Muslim background believer Bishoy Armia (formerly Mohamed Hegazy) who is being mistreated in a high security Egyptian prison for his faith. May the Lord intervene in Egypt.

## **Uzbekistan Persecution**

*E Kendal*

Uzbekistan has enacted a Prevention Law aimed at preventing all practice of religion without state permission. The law empowers state bodies, committees and district councils to enforce religion laws and requires them to report those they suspect might be guilty of religious crimes, such as 'teaching' religion or storing religious materials without permission. Persecution against Protestants has escalated as police raids, administrative detentions and massive fines are issued to believers for simply sharing their faith or possessing Christian materials. Police brutality and torture are endemic. On 8 May Murot Turdiyev (a Protestant) was beaten and then strangled by police until he lost

consciousness. Another Protestant, Guljahon Kuzebayeva, is so afraid that she has been in hiding since police raided her home 12 months ago. Please pray for Uzbekistan and its Christians.

## Ethiopia Persecution

*E Kendal*

On 25 April seven Christians were arrested in Assela, 100 miles south of the capital, Addis Ababa, and charged with holding an illegal meeting. However, the church is registered, having fulfilled all the legal requirements. Assela is in the restive Oromia region, which is 47.5 per cent Muslim and 48 per cent Christian (30.5 per cent Orthodox, 17.7 per cent Protestant), with most Christians living in urban areas and most Muslims living in rural areas. The global trend in Islam towards Wahhabi (Saudi Arabian) Islamic fundamentalism has seen Ethiopia's Muslims grow increasingly assertive over recent decades, posing problems for the government. The Meseret-Kiristos Church gathered in Assela on 25 April to baptise 40 new believers. Of the seven Christians arrested, three were church leaders and four were newly baptised Muslim Background Believers (converts). Ethiopia has religious freedom, so when the authorities want to intimidate a church, they need to find another pretext – hence the false charge of an illegal gathering. World Watch Monitor reports that the believers were incarcerated in appalling, over-crowded, insanitary conditions until 11 May, when church leaders got together and paid for the men to be released on bail. Soon after being released, one of the believers named Aman Kuni was seized by gunmen who ordered him to kill pastors Girma Hippo and Endezina. The gunmen promised Kuni that if he did as instructed, they would reward him with a new life overseas, but if he had not obeyed within three months they would kill his three children.

Pray for Ethiopia and for her Church.

## Rev William Young B.A, Th.B, Th.M, Th.D, B.Litt, M.Litt

*Rev J J Murray*

The Rev Dr William Young died on 7 June 2015 in his 97th year. I came to know him on his occasional visits to the UK. He was a close friend of the Rev Professor John Murray. In 1957 he caused quite a stir at the recently formed Puritan Conference in London with a paper on 'The Puritan Principle of Worship'. It raised many questions at the time and was spoken of years later. See



*Rev Dr William Young*

*Servants of the Word (1957) p 58.*

William Young grew up in Brooklyn, New York, and as a college student at Columbia University became involved in J. Gresham Machen's League of Evangelical Students. Acquaintance with Professor John Murray during his college years persuaded him of the regulative principle of worship. He subsequently studied for the ministry at Westminster Theological Seminary, graduating in 1941. He was ordained in the Orthodox Presbyterian Church in 1942, and in 1944-1946 was the stated supply at Bloor East Presbyterian Church in Toronto. Later he joined with Prof Murray in signing a Minority Report advocating exclusive Psalmody at the 1947 General Assembly of the O.P.C.

Dr Young was a teaching colleague of Dr Gordon H. Clark at Butler College, and in 1960 became Professor of Philosophy at the University of Rhode Island. He soon began serving as pulpit supply for a Presbyterian Fellowship which was meeting at Seekonk, Massachusetts. In 1976 Dr Young joined the Presbyterian Reformed Church and the group was organised as a congregation in 1978, meeting in East Greenwich, Rhode Island.

## Visit to China

*Rev. John Macleod, rtd*

I left Stornoway on 25th May and made my way to China. On my flight to Chengdu I made friends with a young man and a young lady, Veleta. He spoke broken English but Veleta was a teacher of English Literature in Chengdu and spoke very good English. They took care of me at Chengdu Airport, taking me to Baggage Reclaim, Immigration and the Departure lounge and showed me the boarding place with Sichuan Airways – the one point



*Above: Rev John MacLeod in China*

in my journey I had been particularly concerned about. The Lord is good! I was met at Kunming Airport and taken to the hotel where I was to spend the next ten days.

I got to know my class quite well, mainly with the help of two or three who spoke English and who were willing to serve as translators. I made a point of having lunch with them every day and developed a strong liking for Chinese food also – although I failed to master the chopsticks! My one big regret was that I left off having a prayer meeting, through a translator, till my very last day with them. Up till then they had always begun morning and afternoon classes with prayer in their own language, but on that last day we set an hour aside for prayer. It was a rich experience, and prayers offered will long live in my memory. I was asked to speak on the Lord's Day in a church near the university in Kunming. Although the worship pattern was different from what I am used to, there was no doubt that the Lord was present and I enjoyed some liberty in speaking on James 1:16-18 with the help of a translator. I was also asked to take part in a graduation ceremony for three of our men on my last evening in Kunming; another very enjoyable evening.

The course was very intensive, but I can't see how it can be otherwise. I taught the book of Romans and the first three chapters of the Westminster Confession of Faith. I did not find it easy to adapt to teaching through an interpreter. This is no reflection on the excellent translator. The fault was mine, and, although things worked out well on some days there were other days when I felt that my 'co-ordination' was lacking. Fortunately, most of the men had a good working knowledge of the subjects already, and I trust that the Lord will bless my efforts to build on that platform. The first few days I got by on adrenalin, but after three or four days tiredness did begin to take effect. However I felt it was a worthwhile exercise.

## Same-sex 'marriage' declared legal in US

*Christian Concern*

In a tragic ruling, the US Supreme Court has declared that same-sex 'marriage' is a legal right across the United States. The Court was split 5-4. In his dissenting opinion, Chief Justice Roberts labelled the Court's decision 'an act of will, not legal judgment' going on to ask, 'Just who do we think we are?' Pro-family campaigners have highlighted the threat to both family and freedom and vowed to continue the fight.

It is sad to see even America capitulating to the LGBT lobby. Unless the Lord will have mercy upon us and revive His cause we fear His divine judgment.



*Above: Chinese student receives certificate*

## Pastor charged over Islam sermon

*Christian Concern*

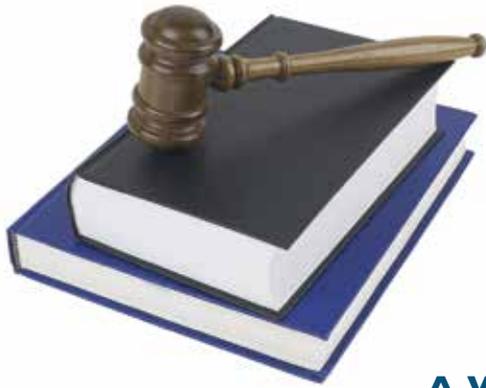
A Belfast pastor faces prosecution for comments that he made about Islam whilst preaching in church last year. During his sermon, Pastor James McConnell said that Islam was 'heathen' and 'satanic'. The church service was streamed over the internet and charges are now to be brought under the Communications Act 2003. Mr McConnell has already explained that he had no intention of insulting the Muslim community but was denouncing Islamic doctrine and ideology.

It is sad to see the freedom of the pulpit to preach against false religion being attacked. We are beginning to see the tyranny of the 'politically correct'.

## Sex education must teach homosexual relationships

*Christian Institute*

Sex education classes, including those in church schools, must teach that homosexual relationships are equal to heterosexual ones, according to one of the contenders for the Labour leadership.



# Books

## A Wind in the House of Islam

How God is drawing Muslims around the world to faith in Jesus Christ

David Garrison

Wigtake Resources,  
pbk, 303pp, £10.00

This is an amazing book. Rather it tells of a God who is doing amazing things. To me it was a real eye-opener. I knew of the proud resistance of Muslims across the world to the Gospel. I thought of ones and twos here and there being won for Christ but knew nothing of the revivals of which this book speaks and they are taking place today in increasing numbers. We see the violence of Islam, we hear of the fundamentalists that seek to radicalise Muslims and we are shocked at the savage barbarity of ISIS and the Taliban, but this book shows us the Spirit of God as the 'wind bloweth where it listeth' regenerating even the most hardened of fanatics.

David Garrison, the author, is a professor at Chicago University. He has been studying Islam and God's work among Muslims since he was an Arabic student in Egypt twenty years ago. The book is the result of a massive research project. He has asked a thousand Muslim-background followers of Christ from movements in the nine major Islamic regions of the world to tell him their story and what God did to bring them to faith in Christ.

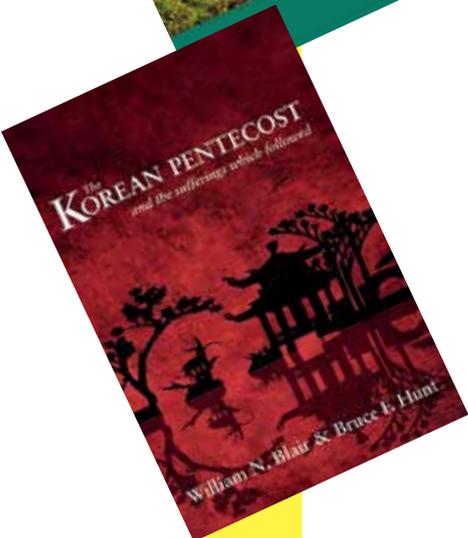
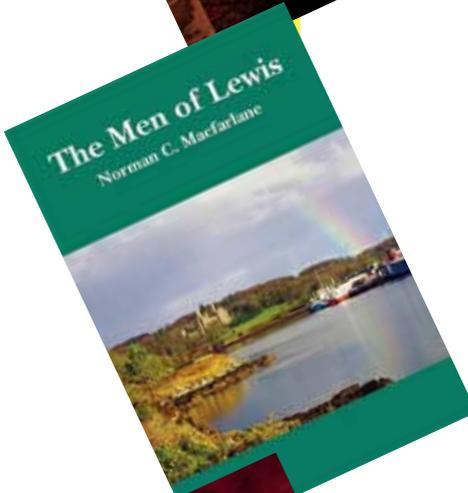
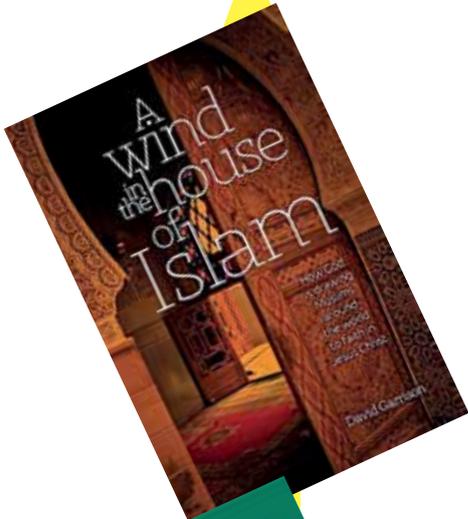
He defines a 'movement' as at least 100 churches started or 1000 baptisms in a two-decade period.

There are no such voluntary movements from the time of Mohammed in the seventh century till the nineteenth century. There were two in the nineteenth century and eleven in the

twentieth century. In the first twelve years of the twenty-first century there have been sixty-nine and they are in every part of the Muslim world. Surely God is doing great things! Many know beatings, torture and death, but 'they loved not their lives unto the death'. Islam will yet bow the knee to King Jesus, 'the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before him: all nations shall serve him' (Ps.72:10-11).

The book contains many wonderful stories. We are told of a godly Norwegian missionary who worked for 37 years in the Bangladesh area and saw no converts. Then the troubled son of an imam came to him. He patiently explained the gospel, the young man was converted and became the means of converting thousands of others. An American missionary working among Arabs had tried everything with little success, then God led him to Nazr and a 62-year old retired man who had realised through a radio programme that Islam was a lie. Within a year the old man had organised hundreds of Muslims who like himself were questioning Islam and open to discovering Jesus. 2845 converts were baptised in the space of a year. There is the story of Ahmed, the Taliban leader who after a long struggle, came down from the hills, asked for baptism and saw his men profess faith also.

Aisha, a Muslim-background follower of Christ from the sandy deserts of North Africa was asked why so many Muslims are coming to Christ today. She replied: 'I believe that the prayers of people all over the world have been rising to heaven for many years. In the heavens these prayers have accumulated



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like great clouds during the monsoon season. And now they are raining down upon my people the miracles and blessings of salvation that God has stored up for them'. You won't agree with every expression of Christianity in the book but there is no doubting that God is doing a great work.

*Rev William Macleod*

### **The Men of Lewis**

*Norman C. Macfarlane*

pbk, 271pp, £5 (+ £1.50 p&p),

Published by William Murray,

Lonemore, Dornoch IV25 3RW

Recent years have seen a few classic volumes of Highland church history reprinted, and it is good to see this record of better days on the Isle of Lewis brought back into circulation. Originally published in 1924, the volume is valuable for its subject matter, as a record of the first couple of generations of evangelical Christians on Lewis, from the 1820s to the late nineteenth century. It offers encouragement in our day, by reminding us what the Lord achieved by His reviving power in such a short period of time.

This said, the book has issues. Macfarlane professes his own unfitness to record the lives of these Men, and we have to agree. He was unsuited to do so by denominational affiliation, having chosen to align himself with the United Free Church in 1900 in opposition to the best of Lewis Christianity; and even more so on account of his support for the theological declension of the nineteenth century Free Church that found expression in the 1892 Declaratory Act, here lauded without discrimination (p.80). As John J Murray acknowledges in the Foreword, those erroneous views cause him to deprecate some of the most praiseworthy aspects of Lewis Christianity.

Furthermore, he adopts a hideous style of writing, a sort of ornate rotundity, mixing sentimentality with scraps of literary pretension. This author was not seasick, rather 'Neptune transfixed me on the prongs of his trident' (p.97). Such tiresome waffle is littered on every page of the volume. It is all the more inappropriate given the nature of Lewis Christians: to a man gritty, bluntly honest, plain-spoken. Macfarlane trills off the first three Evangelical converts: 'Their heads, the Island has garlanded with immortelles' (p.27). A rather better picture of most of the people of Lewis is given by one Murdo Macdonald, responding to the jocular question whether Westsiders would go to the same Heaven as 'the enlightened people of Stornoway', with the crushing rejoinder: 'I think they will go to the same Hell'.

But if the reader would cheerfully take Knox's walking stick to the stained glass windows of Macfarlane's prose, the priceless value of this record cannot be denied. Without this book, much of the information

here would have been irretrievably lost. Here we are brought to encounter Men who lived close to God, who experienced communion with Him, who knew His Word (often by memorisation, for many were illiterate), and who loved His truth. There are solemn accounts here of supernatural insights into matters of life and death given to prayerful believers, and if some Highland Christians were perhaps too ready to see a spiritual hand in everything, as 'Morachie Ban' who thought the Devil had tipped over his creel of peats as he prayed (p.206), we must beware in our day of seeing the spiritual in nothing. There is practical encouragement here, in Men who wrestled with severe doubts of God, of His Word, and of their own state. We see the comfort brought through fellowship, through the question meetings, through the service of faithful Gaelic schoolmasters, who so often read and expounded the Word for those far distant from godly ministry. We see the joy as at last, especially after the Disruption, neglected parishes came to know evangelical preaching for themselves, and how often this proved a message of life from the dead. Despite Macfarlane's attempts to downplay it, we see the courage of the Men who took a stand in church controversy against the educated and the articulate, in favour of Scriptural truth over human innovation in doctrine and practice. It is a shame that Macfarlane takes his title very literally, and neglects the godly women of Lewis; their record is written in Heaven.

Highland church history is imperfectly recorded, but we are glad for what we have, and The Men of Lewis, though defective, is a precious volume for its subject matter. The number of Men recorded is impressive; the geographical spread is thorough. Here are familiar place-names: Swordale, Bayble, North Dell; but associated with nobler Christians than today we could muster. We commend The Men of Lewis to a present generation, especially those with links to the Island, that they will value the best of its history, and above all come to know for themselves the living religion here commemorated.

*Rev Alasdair J Macleod*

### **The Korean Pentecost**

*and the sufferings which followed*

*William Blair and Bruce Hunt*

Banner of Truth Trust, pbk, 195pp, £6.25

This is a new edition of a book printed by the Banner in 1977. The first part, by William Blair, tells of how the gospel came to Korea and of the 'Korean Pentecost', that mighty outpouring of God's Spirit in revival which took place in 1907. It is fascinating to read of how the Spirit of prayer was bestowed on the church and then a deep sense of conviction of sin came down. People in the meetings wept as they confessed their faults one to another. Multitudes of professing Christians were saved. Sadly there are many superficial Christians in

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churches who have never been born again. Some were spiritually moved for a time yet fell back but others, the vast majority, stood firm. A great harvest of souls was gathered in.

The second part of the book was written by Bruce Hunt

and goes on to recount how the Christians were tested by severe persecution under the Japanese and later the Communists. Their faithful testimony is challenging. This is a heart-warming book and wellworthy of being read.

*Rev William Macleod*

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## What's Really Wrong in the Church?

*Rev E Trevor Kirkland*

**T**here are many excellent works published that eloquently describe the problems of the Church. David Wells has done an excellent service in this whole area. But many have neither the time nor the inclination to read tome after tome and even less time to follow through on the footnotes. Which is where Scripture is so valuable, being firstly, the voice of the Holy Spirit and therefore infallible. Secondly, it is accessible to all and without footnotes, endnotes or any other paraphernalia. Thirdly, it doesn't require a degree in English in order to follow and understand it.

Nehemiah 13 may be history, but it is given to teach us enduring principles and truths that are vital to the Church. What we see are five issues that continually plague the Church through time.

### **1. Worldliness in Life (13:1-3)**

God's people are to be a separated people, a peculiar people, holy unto the Lord, distinct from the world around them. Yet, the Church is frequently plagued by its associations and alliances contrary to the express testimony of Scripture. The Ammonites and Moabites were enemies of Israel who promoted those (v.2 Balaam) who spoke openly against the Church, yet here they were embraced and taken into the bosom of the Church. How like the Church of today which too often does the same. Do we not see this with the embracing of evolution, pragmatism, same-sex marriage, women's ordination, holy days, etc., all promoted by religious commentators and professors who, while hating the Church, want the Church to embrace all that is contrary to the written Word of God.

The answer in Nehemiah 13 is the answer for us; separation in accordance with holy writ.

### **2. Compromise in Ministry (13:4-9)**

The ministry is to pursue the interests of God kingdom and the welfare of God's people. But what happens when personal interests trump spiritual duties? This is the case with Eliashib who was related to Tobiah – that implacable and inveterate foe of Zion who didn't merely oppose the work of God but slandered it and

threatened the people of God. Now, during the absence of Nehemiah (v.6) he is installed in the very temple with his own rooms and possessions and worse, he is maintained by the very tithes that are for the ministry! Here too we see a parallel. Those who are enemies are courted. Often by means of relations and patronage they are cunningly instated into the work of God being given bureaucratic positions within the institutions of the Church and paid for by the tithes of the Lord's people. All done while those who are in charge are lawfully engaged elsewhere (v.6). Have we not seen sceptical professors appointed to teach in seminaries for the training of ministers who continue to infect students with their scepticism and sinful doubting of the veracity of Scripture? Appointed because they had links, however tenuous or otherwise, under the foolish boast that they had something to contribute to the overall life of the Church. And besides, how clever the move was to recruit such a person.

The answer in Nehemiah 13 was to excommunicate the unfaithful.

### **3. Neglect of Tithing (13:10-14)**

The Biblical rule in both the Old and New Testaments is that they who preach the gospel should live off the gospel (1Cor.9:4-14). What happens when this is neglected? As we see in Nehemiah the ministry collapses. Just as everyone needs food, clothing and shoes, so too do ministers, their wives and children. The result is the house of God is forsaken, for employment where provision will be made. The consequence is a diminishing of the Church. Who will volunteer for a ministry where they starve unless they have private means?

We are commanded by Christ to pray that the Lord of the harvest will send forth labourers, but it is we who have the duty of looking after them.

The answer in Nehemiah is to correct the fault and to teach what God requires.

### **4. Commercialising the Sabbath (13:15-22)**

God has set apart one day for Himself. Alas, as too often

happens, commercial considerations encroach upon the Lord's Day even to the extent of making it nothing more than an ordinary week-day. The Jews and Tyrians were undifferentiated in their worldly pursuit of financial gain. A free people keep God's day. It is an enslaved people who do not. Remember the slaves in Egypt were denied a Sabbath. Here they are enslaving themselves to the god of mammon.

Sadly, we have the very same problem facing the Church. Those who profess to be God's people, openly and unashamedly engage in commercial activity whether by work or shopping. Tragically, New Covenant Theology actively promotes destruction of the fourth commandment. As the General Assembly of the Presbyterian Church (USA) in 1853 declared – a Church without the Sabbath is apostate.

The answer in Nehemiah was protestation (contend v.17, to sue), preach (v.18 Nehemiah reminds them of the same folly in history), prevention (v.19) and protection (v.22). The persistence of Sabbath-breakers notwithstanding, Nehemiah pursued his course until he was successful.

## **5. Disobedience in Relationships (13:23:31)**

Relationships have always been difficult. Sin makes them complicated. Failure in one generation has tragic consequences in the next. Over three generations are evidently considered here. The first generation believed the truth but didn't strive to see that their sons followed it. The result was mixed marriages, sons marrying outside the faith, in this case women of Ashdod, Moab

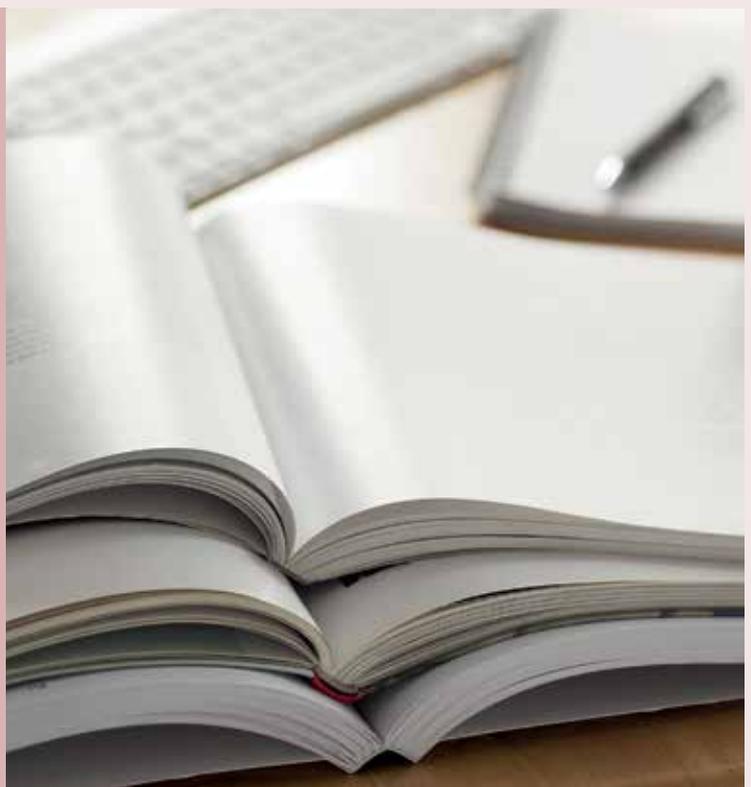
and Ammon. The children who were born grew up in abject ignorance symbolised by their failure to speak the language of God's people. How sad! The language of Canaan was foreign to them.

And how often do we see that in the Church. Christian parents who fail to instil into their children any love to God. First commandment loyalty is missing. They assume that allowing them to stay at home on the Lord's Day is merely a phase. Thus the children grow into teenagers who despise Church as being 'boring' because their carnal hearts have not been restrained by indulgent parents who believe that after they have lived in the world they will return to the Church. Few do. The rebellious teens become rebellious adults and marry according to their rebellious taste to the sorrow of those foolish and indulgent parents. Then grandchildren arrive who are no different from their pagan neighbours. Ignorant of Scripture and the truths of Christianity and indifferent to the infinite excellency of Christ they speak the language of their culture – a strange, idolatrous, craving, sensuous language.

The answer in Nehemiah was excommunication of those who, whatever their status, have wilfully flouted the law of God.

Nehemiah 13 is an enduring, inerrant and infallible commentary on the state of the Church. What was true then is still true. The problems that plagued the Church in Nehemiah's days are our problems and the cure is the same. We say with the Psalmist – 'That in thee may thy people joy, wilt thou not us revive? Show us thy mercy, Lord, to us do thy salvation give' (85:6-7).

**"Have we not seen sceptical professors appointed to teach in seminaries for the training of ministers who continue to infect students with their scepticism and sinful doubting of the veracity of Scripture?"**



## Congregational Remittances - July 2015

	CENTRAL BUILDING FUND YTD 2015				ORDINARY REMITTANCES			
		2015 July	2015 To July	2014 To July				
<b>Presbytery of Inverness</b>								
Aberdeen	205	1,300	12,049	12,127				
Duthil-Dores	17,696	1,676	16,906	14,700				
Inverness		1,500	15,642	16,070				
Kilmorack & Strathglass		1,400	12,261	13,085				
Poolewe & Aultbea	219	454	6,599	7,343				
<b>Total Inverness</b>	<b>18,120</b>	<b>6,330</b>	<b>63,456</b>	<b>63,325</b>				
<b>Northern Presbytery</b>								
Assynt & Scourie	357	0	965	3,045				
Brora	390	0	10,055	11,457				
Kiltearn	805	600	5,408	4,715				
Tarbat		1,000	6,978	8,191				
<b>Total Northern</b>	<b>1,552</b>	<b>1,600</b>	<b>23,405</b>	<b>27,408</b>				
<b>Southern Presbytery</b>								
Arran	315	893	5,848	5,632				
Ayr		1,800	8,080	5,360				
Dumfries		0	100	0				
Edinburgh	11,898	2,200	17,803	16,388				
Glasgow - Partick	5,966	1,500	13,300	16,450				
Glasgow - Shettleston	53	1,800	16,594	16,567				
Glasgow - Knightswood	151	1,500	15,207	17,412				
Rothsay		0	2,000	0				
<b>Total Southern</b>	<b>18,383</b>	<b>9,693</b>	<b>78,932</b>	<b>77,809</b>				
<b>Outer Hebrides Presbytery</b>								
Cross					1,728	12,591	15,509	
Harris - Leverburgh	241				1,200	11,009	10,544	
Harris - Scalpay					4,000	16,845	15,775	
Knock & Point					1,200	11,205	8,614	
North Uist		2,485			1,000	7,916	6,585	
Stornoway		3,254			4,814	49,770	66,166	
<b>Total Outer Hebrides</b>	<b>5,980</b>	<b>13,942</b>	<b>109,337</b>	<b>123,193</b>				
<b>Presbytery of Skye &amp; Lochcarron</b>								
Bracadale & Duirinish					1,100	7,200	10,364	
Kilmuir & Stenscholl					1,350	8,250	10,027	
Lochalsh	330				900	8,470	10,759	
Strath	45				1,500	4,838	4,250	
Portree					1,200	8,400	8,400	
Snizort					1,300	15,464	13,335	
<b>Total Skye/Lochcarron</b>	<b>375</b>	<b>7,350</b>	<b>52,622</b>	<b>57,135</b>				
Smiths Falls					0	0	2,000	
<b>Total Congregations</b>	<b>44,410</b>	<b>38,915</b>	<b>327,751</b>	<b>350,870</b>				
Other Donations	346	1,193	16,534	19,558				
Legacy		0	0	111				
<b>TOTAL</b>	<b>44,756</b>	<b>40,108</b>	<b>342,511</b>	<b>370,538</b>				
Including Gift Aid		1,057				58,511	60,236	

## Zambia Update

### Dear friends,

Too many months have passed since our last family newsletter, which was sent way back in September of 2014. Time has been flying by, and a new year is halfway gone; we are mindful of the Lord's promises and provision. Truly He has been faithful to us and we write to share these instances of His faithfulness with you.

### WHAT'S BEEN HAPPENING?

On 10 October 2014, Covenant College celebrated its 12th Graduation ceremony, as the Class of 2014 finished their studies. Eight men graduated with either a Certificate or Diploma. The Graduation marks the last day of the academic year. After Graduation, Covenant College always has a long recess for about three months, to give our students (most of whom are subsistence farmers) the opportunity to care for their fields and crops during the rainy season and apply the principles they are learning through Farming God's Way training here at the College.

### WHERE HAVE WE BEEN?

During the College's recess from October to January, we were blessed to be able to spend time 'networking' on behalf of Covenant College, by bringing updates to churches and individuals who are already supporting

the work here, and by sharing about Covenant College Zambia Trust with those who are interested in learning more. Our networking travel this past year took us first through Scotland in late October for five busy days full of meetings and appointments.



We then continued on to the USA where we spent November through mid-January, traveling well over 5,500 miles in a wide loop visiting churches as far south as Georgia, as far west as Missouri, and as far north as Michigan and New Jersey. We thank the Lord for everyone who was interested in hearing about the work that is going on here at Covenant College, for those who opened their homes and churches to us, and for those who assured us of their prayers or who sought out ways to give tangible support. By God's grace, we made some wonderful contacts and pray that much fruit will come from the networking which has been done. On a personal level it was really special for our family to be in the USA for a couple of months and give our kids the opportunity to spend time with both

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sets of grandparents, their great grandmother, all their many aunts and uncles, and cousins too. Some of our relatives had not seen Ketzia since she was five weeks old, and most had never met Titus. The last time we had been in the States was January 2012. It was especially meaningful that we could be present at the November 1st wedding of Katie's brother Ezra, when Elijah and Ketzia starred as ring-bearer and flower-girl. When we returned to Zambia in mid January, we were joined by Katie's brother John and sister Grace who came to visit for one month. It was so much fun to have them in our home and to show them a bit of Zambia.

## **WHAT ARE WE DOING NOW?**

The 2015 academic year started on 10 February. The College has six new and eleven returning students this year, bringing the total student body to seventeen. But the biggest change is the new Principal whom the Board of Trustees hired. The Rev George Kalengo and his wife Bridget, from Malawi, moved to Covenant College on 8 February and started work immediately. Covenant College has been without a full-time Principal since October 2011, so it is a great blessing to have the position filled.

David continues in his role as Vice-Principal, while also fulfilling many of the College's administrative duties until a full-time Administrator can be hired to fill this vital need. His lecturing hours have decreased for the time being as his administrative workload has increased. His main responsibilities at present are the process of 'hand-over' to the new Principal and the responsibility to bring the College into compliance with Zambia's new laws for higher education institutions.

## **FAMILY NEWS**

Elijah, who will turn five years old on the 1st of July, and Ketzia, who is three years old, are busy learning about planting vegetables in our garden, identifying birds, reading stories about other countries around the world so we can find them on the map and starting preschool activities with Mama. Titus is one year and eight months and seems unstoppable. He wants to shake hands with everyone and he loves all animals. We are so blessed to share with you that the Lord is adding to our number: we expect the arrival of the littlest Lachman at the end of November, God willing. Due to the generosity of friends and family, we plan to travel to Scotland and reside once again on the Isle of Lewis (where Titus was born in 2013) for the birth of this little one. We greatly value your prayers for a continued safe and healthy pregnancy as we are vividly aware of how precious this is in the Zambian 'bush'. In times of joy and sorrow, we are particularly mindful of our distance from family members – David's sister Anna welcomed her third child on 11 April, and David's other sister Sarah lost her beloved husband Tim Broberg who passed into the Lord's nearer presence on 29 May. 'The Lord gave, and

the Lord hath taken away; blessed be the name of the Lord'.

## **WILL YOU PRAY FOR ZAMBIA?**

On 28 October 2014, Zambia's president Mr Michael Sata died after a long period of illness. President Sata had only served part of his presidential term so a by-election was scheduled for 20 January 2015. On the 25th of January Mr Edgar Lungu, the former Minister of Defence, was inaugurated as Zambia's new president to fill the remainder of Mr Sata's term of office. The next election will be held sometime in 2016. Please pray for the Lord to continue to keep Zambia stable and peaceful in the midst of these transitions of power, and also pray that the government of Zambia, which acknowledges itself to be a Christian nation, would seek to truly apply Christian ethics to their policy-making and legislature. May God be glorified, and let Zambia be an example to the nations.

## **WILL YOU PRAY FOR US?**

After lengthy consultation with our Missions Committee, our family has prayerfully made the decision that we will be leaving the Zambian mission field at the end of May 2016, Lord willing. By that time we will have served here at Covenant College for five and a half years. This news was publicly announced at the General Assembly in mid-May. We covet your prayers for our family as we wait on the Lord to show us what He would have us to do next. Many things can happen in the coming year. Please also pray for the Board of Trustees overseeing Covenant College as they appoint more full-time team members to carry on the ministry here.

## **THANKSGIVING**

Praise the Lord with us for answered prayer: for the new Principal who has joined the team here, for the worldwide opportunities to spread word of what God is doing here at Covenant College, for the new students who have been sent to us this year and for a sufficient harvest here at Abwino Farm which will provide food for our students in the coming year.

## **PRAYER REQUESTS**

Please pray for the ongoing search to hire someone to fill the vital role of full-time College Administrator; pray for the Lord to continue to bring in the necessary funds to cover the operating costs of the College, Farm and Christian Education Ministry; pray for the ongoing process of handover and transition in these coming months, that all would be done smoothly, graciously and to the glory of God.

*In Christ's Love,*

*David, Katie, Elijah, Ketzia and Titus Lachman*

'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth' (Psalm 121:1-2).

“And I saw heaven opened, and behold a white horse;  
and he that sat upon him was called Faithful and True,  
and in righteousness he doth judge and make war...  
And he hath on his vesture and on his thigh a name written,  
King Of Kings, And Lord Of Lords.”

**Revelation 19:11, 16**