

Free Presbyterian VISION

THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

Christians and Climate Change

The Orphans
of India

Finding
Christ in
a Crisis

JULY
2020
#46
£1.00



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“At times of crisis, we do not just need to read the Bible and skip over the words, we need to hear from our Shepherd and have His promises come with personal application to our hearts.”

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Design and Print by Pepper Collective. T: 07729 526366

Subscriptions

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Editorial

Several years ago, I visited the ruins of Samuel Rutherford's church in Anwoth, Scotland. Although he has been described as “the greatest preacher in Scotland in his day”, his church building was small and far from the densely populated towns and cities of that time. However, Rutherford maintained a faithful ministry in that area for nine years. His preaching was intensely Christ-centred, devotional, practical and full of truth to warm the heart. It is claimed that, “a bond had been forged between the soul of Samuel Rutherford and his Anwoth flock that remained intact to the end of his days.” Rutherford had a passion for lost souls and that is expressed in the lines of the hymn:

O, if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land.

Rutherford was thrilled to hear of souls coming to the Saviour. Every Christian should be the same. The first half of 2020 will be remembered in history for Covid-19, the loss of many lives and restrictions that accompanied it. However, some will remember those months as the time when they were saved by God's grace. Restrictions to our church services have opened up opportunities for extended online ministries and God has blessed these graciously to the salvation of souls. These are challenging times but, also, times for gospel work. While we pray for a return to corporate worship, we are to redeem the time because the days are evil. Evangelism is not restricted to Sunday evening gospel services and God is not limited to working in church buildings. Rutherford longed for the salvation of souls in the small district of Anwoth. He preached and prayed to that end. Let us follow his godly example and tell the good news of the gospel of Christ far and wide and then we, too, will rejoice if one soul from our towns and cities meets us at God's right hand. ■

Editor

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“UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY.”

When I first came to Annalong, I was struck greatly by some of the Biblical phrases the older saints used regularly in our prayer meetings. The late Mr Wesley Chambers, one of our founding elders, used to often end his prayers with the phrase, “Until the day break, and the shadows flee away.” There was always a note of expectation in his praying that made us pause and ponder the meaning of those words. The phrase was a direct quotation from The Song of Solomon 2:17.

It is no wonder this particular book is called ‘The Song of Songs’ as it depicts the spiritual love between the Lord Jesus Christ (as represented by the Bridegroom) and His Church (as represented by the Bride). The Bride of The Song of Solomon, just like the Church, lived with the expectation that her Beloved, one day, would return for her. She sighed and yearned for that day. It would be the dawn of eternal morning when all of the darkness and shadows of life would be chased away. The darkness speaks of this present evil world in which we live.

Job described graphically the people of the earth as those who grope in the dark without light. Across the world, multitudes live and die in spiritual darkness, “without a hope to cheer the tomb”. Without the light of the Gospel, which gives us the knowledge of the glory of God in the face of Jesus Christ, there would be no hope, in this dark world of sin, that a better day is dawning. As Christians, we are thankful for the dawn of that day of grace in our souls.

The night teaches us something of the personal experiences of God’s people on the pilgrimage to Heaven. Oftentimes, across their pathway, the shadows fall, and they must go

through times of darkness. None of us will get to Glory without experiencing those dark, mysterious providences in our lives. True faith must and will be tested. When the day breaks, we will find those experiences are unto God’s praise and honour.

Ultimately, of course, it is at the Second Coming of Christ that all the darkness will be dispelled eternally and the shadows flee away. That Great Day of the Lord is described in Malachi 4:2 as a dawn that mankind has never witnessed before, when the Sun of righteousness will arise with healing in His wings. In Heaven there is no darkness because there is no night there. Neither will the saints need light, for the Lord God giveth them light (Revelation 22:5).

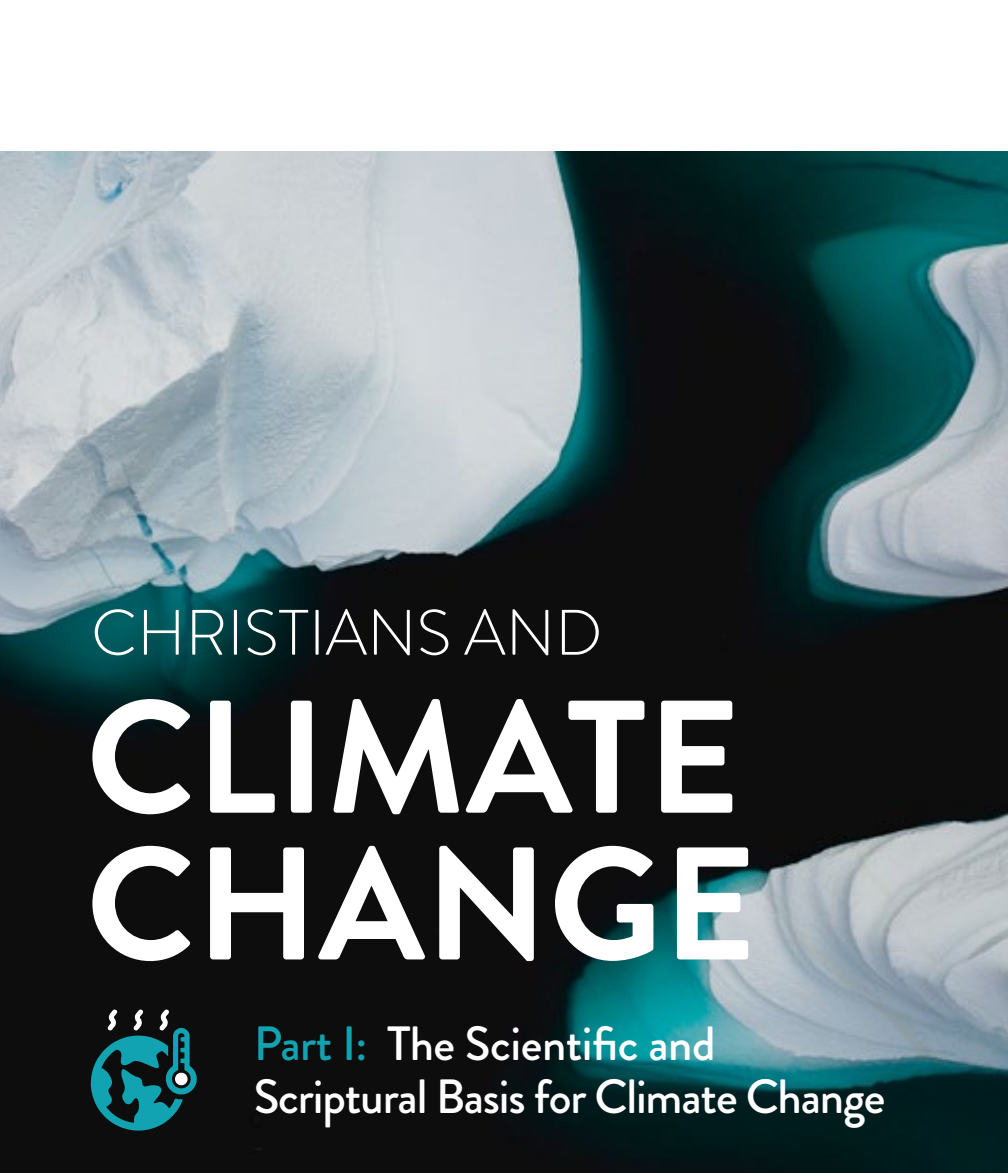
What a prospect awaits the Church of the Lord Jesus Christ. Here we dwell in this dark world of sin, shining for Christ, ever seeking to bring others to Him. At his Second Advent, He will right all the wrongs. The world will be judged, and the saints will be rewarded. There will be no more darkness or division from Him. We will be forever with the Lord.

May the Lord give to us all that expectancy of heart, not only in our prayer meetings, but every day of our pilgrim lives.

*Some golden daybreak Jesus will come;
Some golden daybreak, battles all won,
He’ll shout the victory, break through the blue,
Some golden daybreak, for me, for you. ■*

✍ **Rev I Harris,**
Annalong Free Presbyterian Church.

*“Here we
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CHRISTIANS AND CLIMATE CHANGE



Part I: The Scientific and Scriptural Basis for Climate Change

When asked, “Do you believe in climate change?” my response has been: “Of course. It’s Scriptural. Genesis 2 states: ‘For the LORD God had not caused it to rain upon the earth. . . But there went up a mist from the earth, and watered the whole face of the ground.’ Today the earth’s rotation cools moisture-laden air which results in precipitation. From mist rising to rain falling is definitely climate change.”

That is, generally, not the answer they wanted.

Climatology is surmising climates of the distant past or predicting climates of the distant future. Meteorology is observing recent past and current conditions to predict short-range weather. While considerably different they use similar means, and thus their scientific validity has similar limitations. In other words, understanding one makes evaluation

of the other easier. We will start with the most familiar: meteorology.

*Red sky at night, shepherds’ delight.
Red sky at morning,
shepherds take warning.*

This is an ancient adage, presumably based on repeated observations. Today, we know that the sky appears red as sunlight passes through air with a high concentration of dust particles. Often an evening red sky is caused by a high pressure front of dust-filled air in the west. When that front arrives, it generally brings good weather. A red sunrise means the high pressure has passed. Usually, it is followed by low-pressure that often brings some form of precipitation.

Christ referred to this phenomenon as He chided the Pharisees for seeking a sign. They could read the “face of the sky” but could not read the “signs of the times” (Matthew 16:1-3). Christ

did not say the adage was a reliable means of weather forecasting, nor does He claim that it is wrong to forecast weather (as some Bible commentators have suggested). He used a well-known phenomenon to deal with the Pharisees’ unwillingness to recognise His identity by prophecies He was fulfilling.

Today, meteorologists use more than sky colour to forecast weather. Temperature, wind speed, barometric pressure, humidity, topography and other factors combine to cause weather at a given place. These factors change. Temperatures warm during the day and cool at night; the earth rotates; the moon waxes and wanes. Thus, weather is a global phenomenon. Conditions a thousand miles away can eventually affect your weather. But as those conditions move toward you, factors change them. Some factors (like a mountain range) are stable; others (like the temperature of a water mass) are variable. An accurate forecast requires data on all of these.

Today, there are multiplied thousands of instruments around the globe measuring weather-related factors and sending data to computers constantly. The computers use algorithms to compare similar past conditions and the weather they caused to the present data and, then, predict the weather.

Even with all these scientific observations supporting it, the forecast of rain a week from now will probably change daily until it is tomorrow’s forecast. Even then there is a degree of uncertainty regarding the need for an umbrella. Why? Not all the factors involved in tomorrow’s weather are known and not everything expected to happen does. In other words, meteorology is not an exact science.

CLIMATOLOGY AS A SCIENCE

Reliable thermometers were developed in the 1600s; a standardised temperature scale (Celsius) was devised in the 1700s. Regular recording of surface air temperatures was 100 years later, but it was only done at certain locations and times. That barometric pressure in combination with wind

speed and direction can be useful in forecasting weather was observed in the 1800s. About this time balloons began to be used to obtain atmospheric data. There were no automated instruments; people in the balloon's basket observed and recorded the data. Automated instrumentation permitting frequent data collection over continents and oceans from surface and atmospheric heights was not possible until about 50 years ago.

When seeking to determine conditions in the distant past or future, climatologists only have abundant scientific observations of recent situations on which to base their conclusions. So how do they support them? One means is *extrapolation of present trends*. If 50 years of data show a trend, they can extend that trend line into the past or future. Since the original trend was based on observations, the inspiring words, "scientists predict", can be applied to them. Climatic conclusions based on extended trend lines lack validity because they are based on too little data and have too many unknown variables.

Climatologists also use what could be termed *indirect historic data*. Assume that people have lived along a river for the past 2000 years. During that time, some records of years the river did and did not freeze over, exist. This information can be plotted to reflect cold and warm winters. Note that this involves data from a single location. By itself this means little regarding global climate changes.

Another source could be termed *indirect physical data*. For example, some assume that certain large geologic features are the result of glacier movement. Since glaciers move slowly there must have been long climate periods (ice ages) for the glaciers to do their work. The only observable data are the geologic feature and the current rate of glacier movement. The validity of conclusions based on this data is questionable because the geologic feature could have been formed in other ways and glacier movement may not be a constant.

But if present trends, indirect historic and physical data all point the same direction, does not that lend validity to climatologists' conclusions? It could; but it does not. Not all present trends point the same direction nor do they reflect the same rate of change. Historic and physical data is limited and can often be explained by other factors. Some of this data points in different directions. Other data reflects different rates. The data does not line up. In other words, climatology is a far less exact science than meteorology.

Why have these limitations and inconsistencies been ignored? Catastrophic climate change is currently the politically correct position. Thus, finding something that supports the catastrophic position (however minor or scientifically weak it may be) is considered valuable and is rewarded by recognition and funding. Pointing out something that does not support the currently favoured position is frequently ignored and/or punished. After a while people begin to accept and then believe what they hear—true or not. Acceptance of evolution is a classic example.

SCPTICS AND SCOFFERS

Because of the limitations to the scientific validity of catastrophic climate change, and in spite of its political correctness, there are sceptics. Some Christians wish to join the sceptics and then look for Scriptural backing for their position. Some point to God's promises to fulfil physical needs and assume that the only way this is possible is if climate does not change significantly. Is God's ability to fulfil a promise dependent on His doing so the way we think it can or should be done? Because we do not see any other way something can be accomplished, does not limit God. The Bible contains examples of unexpected and often inexplicable means He uses to accomplish His will. One can question the reasoning of these Christians.

Scripture, however, addresses future climatology indirectly. Peter speaks to Christians about non-Christians. Interestingly, Christians recognise climate change and the others choose not to. In 2 Peter 3:3-7 scoffers question Christ's return: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." Peter points out that these scoffers are choosing to ignore that the antediluvian climate was different and that the present heavens and earth are being preserved by God for the fire of the "day of judgment".

The primary purposes of this passage are to remind Christians of Christ's return and to warn of the argument scoffers will use against our faith. Some Christians read a climatological meaning into the passage. They assume the earth will continue as it currently is (otherwise the scoffers' argument would not be legitimate) until Christ returns. Thus, (1) if the earth could be affected by cataclysmic climate change, Christ must return soon so it will

not be changed; or (2) Christ's coming is far enough away that cataclysmic climate change could happen - but no matter, because God will preserve the earth basically as it is until the day of judgment. Either position appears to make concern about cataclysmic climate change null and void.

Pointing to the insufficiency of scientific backing and these Biblical positions, many Christians are quite content to shake their heads at catastrophic climate change brouhaha. Claiming to trust God they go about their business blithely, ignoring climate change mania. Is that the appropriate Christian response? That is the topic of the next article. ■

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



The Training of Children

The training of children is a great responsibility, falling upon parents, teachers and Sunday School teachers. Presently, the task is particularly difficult with so many temptations to turn children from the right way, as set out in the Word of God. Young minds are exposed easily and, therefore, influenced easily with all kinds of false ideas and perversity. As parents grapple with the trials and, sometimes, heartaches of training their children in the ways of God, they may feel like repeating the words of Christ in Luke 23:29: “Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.” Proverbs 6:22 is a verse for such a time as this. It is full of instruction and encouragement.

HUMANLY SPEAKING THE TASK IS BEYOND US

In 2 Corinthians 2:16, Paul asked, “Who is sufficient for these things?” The context shows that he was speaking of the weight of responsibility he felt, as a servant of God, entrusted

with a message of eternal consequence. The same is true of the training of children and, when we think of what the human heart is like, coupled with the temptations set before the young, we might fall into despair easily. Jeremiah 17:9 is often quoted with its powerful statement about the desperate wickedness of the human heart. Robert Young, well-known for his concordance, had this to say: "God spares all eyes but His own that awful sight - the vision of a human heart." However, we must also bear in mind that the Lord said to Sarah, "Is any thing too hard for the LORD?" (Genesis 18:14). He is "able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). While we need help, we should rejoice that such support will be given willingly by the One Who is omnipotent, omniscient and omnipresent. Encouraged by looking to the Lord for help, we need to consider how best to train the rising generation that they might, in their turn, love and serve the Saviour.

THE WORK OF TRAINING CHILDREN MUST BEGIN IN OUR OWN LIVES

As the task of training children is too great and we need the Lord's help, we must begin by surrendering ourselves to the Lord. It is the Holy Spirit who enlightens sinners and it is He Whom we need to fill our hearts day by day. The command to be filled with the Spirit in Ephesians 5 is in the present imperative and indicates repeated action. Combined with asking God to fill us with His Spirit comes the willingness to submit completely to Him. Peter and John told the Jewish leaders that God gives the Holy Spirit to those that obey him (Acts 5:32). We cannot expect God's help in any area of our lives if we are determined to carry on in a wilful, insubordinate way. The souls of our children are too precious for us to think we can do as we please and then almost demand God to be at our beck and call.

THE TASK ITSELF

Commenting on Proverbs 22:6, Adam Clarke said, "Initiate the child at the opening of his path... Show him the duties, the dangers, and the blessings of the path; give him directions how to perform the duties, how to escape the dangers, and how to secure the blessings, which all lie before him. Fix these on his mind by daily inculcation, till their impression is become indelible; then lead him to practice by slow and almost imperceptible degrees, till each indelible impression becomes a strongly radicated habit. Beg incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men." This involves the following practical steps: dedicate your children to the Lord and pray for them every day. If you see any alarming signs, pray more earnestly. We read of Christ praying more earnestly in the Garden of Gethsemane. We must not give up on our own flesh and blood.

Set a good example to your children

Ungodly Abimelech told his followers, when storming the tower of Shechem, "*What ye have seen me do, make haste, and do as I have done*" (Judges 9:48). Unless we can say such words to our children in a different context, we are not living rightly before God.

Conduct family worship

Read the Word of God with your children: explain it; question them on what they have heard. Make use of commentaries - both you and your children will benefit greatly from the experience. Make sure you pray with your children. Godly Job, so well-spoken of by the Lord, spent time in worship with each of his children. Read good biographies and then enthuse your children with the lives of God's choicest servants. Get shorter biographies for them to read.

“We cannot expect God’s help in any area of our lives if we are determined to carry on in a wilful, insubordinate way. The souls of our children are too precious for us to think we can do as we please and then almost demand God to be at our beck and call.”

Do not forget the importance of church history. S. M. Houghton's *Sketches from Church History* is an excellent book for both parents and children. *The Shorter Catechism* is also vital. It has been said that Scottish children in days gone by were reared on *The Shorter Catechism* and porridge. An excellent doctrinal book is B. A. Ramsbottom's *Bible Doctrines Explained For Children*. This book will also prove valuable for parents. Always bear in mind the necessity of proportionate discipline when a child does wrong. It ought to be administered in love but must not be neglected. Failure in this regard is most unloving towards the child.

THE REWARDS OF FAITHFULNESS ARE VERY GREAT

Proverbs 22:6 concludes with the words, "When he is old, he will not depart from it." It will be a great joy to see your children walking with God, even though it may take longer than you had hoped. They will be eternally grateful to you for your loving instruction. They will, in turn, be a witness to others. You will have the joy of knowing you have done God's will and, at the last, you will hear the 'Well done' of God.

Augustine of Hippo in North Africa was a very ungodly young man whose mother, Monica, had a great burden for his soul. She was assured by Ambrose, the famous bishop of Milan, to which Augustine moved, that a child of so many prayers would not be lost and so it proved. Augustine became one of the foremost preachers and theologians of the early church. Subsequently, he had a tremendous influence on John Calvin. This is encouragement for all parents to take the great work of training their children in the right ways of the Lord most seriously. ■

✍ **Rev G Ferguson, (retired)**
London Free Presbyterian Church.

UNRESTRICTED

A black and white line drawing of a hand holding an open book. The hand is positioned over the book, with fingers slightly curled. The book is open, showing its pages. The word 'UNRESTRICTED' is written in large, bold, white capital letters on a yellow rectangular background that is placed over the top part of the book and hand.

When the ministers of the Free Presbyterian Church met in Templepatrick for the 2020 week of prayer, none envisaged the circumstances that would prevail a few months later. By mid-March our church buildings were closed for public worship services due to the global Covid-19 pandemic. It was believed widely that the closure would be short lived and soon corporate services would resume. However, that expectation was not realised and, at the time of writing this article, the lockdown has stretched on for many weeks. Politicians at Westminster and Stormont wrestle with a plan to ease the restrictions and opinions across the nation are divided as to the best way forward.

It has been an unprecedented time in the history of the nation and in the history of the Free Presbyterian Church. Our calling is to preach Christ in all His fullness and to exalt Him as the only Saviour of sinners. Public prayer meetings are a vital part of our weekly schedule and Sunday School, children's meetings, youth meetings and other ministry opportunities feature prominently in our witness. The regular format of these meetings has changed. For many congregations there has been a quick shift to online services. Live broadcasts or uploaded messages on social media and other audio and video platforms have replaced the normal meetings. While these are not ideal – and we lose the benefits of joining together for worship – they have provided a wonderful opportunity to preach Christ to a greater audience. Online services have attracted new listeners and some, who have never attended a gospel preaching church, have tuned in for all or part of various meetings. Graciously, God has moved in hearts and it has been thrilling to hear of children and adults coming to faith in Jesus Christ.

The lockdown has restricted our movements, but the Word of God is not bound. Many Christians have been built up in their faith as they have listened to God's Word at home and many unsaved friends have been challenged faithfully about salvation. Pastoral work has taken on a new dimension also. Phone calls and text messages have replaced home visits, but

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these, too, have been blessed by God to the encouragement of His people. Sadly, some families have suffered bereavements during this time and funeral arrangements have been very different. It is a comfort for the grieving Christian to remember that Christ has promised never to leave or forsake His people. While human arms cannot be wrapped around a sad, heartbroken loved one, the everlasting arms of God are ever underneath His people. He strengthens and upholds at all times. This is also true of the elderly and vulnerable who are isolated and miss the companionship of others. Christ is the Friend who never fails.

Widespread uncertainty continues in the nation. The outcome of the virus has exposed man's frailty and how quickly things can change. Human leaders are not really in control and none of us know what a new day will bring. The Christian's hope in such uncertain times is in God, who is our refuge and strength. We are to redeem the time because the days are evil. It is time to pray and preach with holy and heavenly zeal; time to repent and plead for revival blessing; time to reach out to the lost, at home and abroad, and carry the message of Christ to them; time to rejoice in the mercies of God; and, time to reset our affections on things above and not on things on the earth. God is sovereign and in His perfect plan, He continues to build His church and order all things for the praise and glory of His eternal name. God is on His throne; we can and must worship Him as Lord of all. ■

A letter from LONDON

1991 saw the primitive beginnings of the Free Presbyterian Church in London. At first, a small number of believers held a monthly meeting to listen to sermons by Dr John Douglas. Although the beginnings were small, the work began to take root. In April 1992, the work was recognised officially as a Free Presbyterian extension work. Subsequently, Rev Wesley Irwin, a licentiate minister, spent three years ministering faithfully to the little congregation. Following Mr Irwin's move to Scotland, God burdened Rev Gordon Ferguson to take up the work in London. His family and he moved from Kilkeel, Northern Ireland, in 1997 and began an effective period of Christian service. During his time, the church moved from its original premises in Brandon Hall to where it meets now in Markhouse Road, Walthamstow. The Lord was pleased to bless the earnest and hard work of Rev. Ferguson. In 2009, Rev Patrick Baker was invited to join the work as an assistant. In 2011, the church was constituted officially and, following this, Rev Baker was called by the congregation and ordained as their minister. His family and he continue there to this day.

City life, compared to town or village life, is inevitably different; throw London into the mix and this difference is emphasised all the more. People tend to move in, out and around London at a frantic pace. Blink and you will miss something undoubtedly. This same flavour spills into church life, also. Upon Rev Baker's arrival in Walthamstow, apart from getting lost and not being able to find the church, he received many pieces of wise counsel from his predecessor, one of which was not to be discouraged at the coming and going of many. Rev Baker soon realised why he was told this. The Church, over the years, has quite literally seen hundreds come in through the doors. In many respects, this has been

most encouraging; many have come from all walks of life and have sat under the Word of God. The church benefits from many visitors - Christian or not - coming in, even if only for short time. The burden of prayer is for such to stay, to grow and become part of this church family in the heart of East London.

As with the rest of the city, Walthamstow has a large and rapidly increasing population. Across from the church, a new development is under way which will mean hundreds more will be moving into an already crowded and diverse community. Mindful of this, our congregation seeks to minister and evangelise the best it can. A bus stop, situated on a busy, main road, is immediately outside the church. As a result, new signage for the church has been provided and, along with banners on the outside wall, the prayer is that people will read the posters and scriptural texts.

During the spring and summer months, open airs are held outside the main shopping mall. To date, there have been no complaints and, often, people will stand listening and receive gospel literature willingly. Throughout the year, 'Let The Bible Speak' radio programmes are broadcast five days a week at 1am. Despite this seemingly unsuitable time, Rev Baker often receives positive feedback through post or by phone from those who express appreciation for the ministry.

The church family itself is diverse in age and background: it reflects the community in which it exists. There are approximately 60-70 in regular

attendance at the Lord's day services. The church also hosts a midweek children's ministry, a monthly Bible study and weekly prayer meetings. Each autumn, an annual Bible teaching weekend is held. The aim is to teach and edify the saints, while reaching out into the local community. Over the years, a number of our own ministers have preached at this, including Dr Alan Cairns, Rev Ian Brown, Dr Stephen Pollock and Rev Ian Harris. The most recent speaker was Pastor Roland Burrows, a retired Pastor in England. Following his ministry, a new tract, entitled, 'The Book That Changes Lives', was produced, with many thousands distributed in the local area.

With much done, there is always the feeling of so much yet to be done. Pray for the future of this work and its consolidation. As with all our churches, coming out of Covid-19 lockdown will present a challenge. May the Lord stir the hearts of many and draw a people in to hear the gospel of saving grace at such a time as this. God still has "...much people in this city" (Acts 18:10). ■

✉ **Rev P Baker**, South Grove Free Presbyterian Church, London.

Matthew 1v21

Names

great emphasis on the meaning of names because they, very often, reveal something of the nature of the person called by that particular name. However, over and above that, God has placed an even greater importance upon His own name and that of His only begotten Son, the Lord Jesus Christ.

Boys and girls, if ever you are to get to heaven some day and escape the punishment that awaits you because of your sins, you must come to the Lord Jesus in repentance and seek him for forgiveness. The Bible says in Acts 4v12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." I trust that you have called upon the name of the Lord Jesus and that he is your Saviour today. ■

Location:
Meadows, Townsend, Hill or Woods were names given to people because of where they lived.

Description:
Little, Young, Stout or Strong were all names derived from what a person looked like.

Connection: Some people were named simply after their father, with names like Davidson (son of David), Jackson or Peterson. Many surnames also begin with O', Fitz, Mac or Mc; these are old Gaelic or French terms that mean "son of" or "grandson of".

Now, whenever you turn to the Bible,
you will discover that God has placed



THERE ARE MANY NAMES IN THE BIBLE. USING THE BIBLE REFERENCES PROVIDED, FIND THE ANSWERS TO THE QUESTIONS BELOW. REARRANGE ALL THE LETTERS IN THE COLOURED BOXES TO SPELL ANOTHER IMPORTANT NAME.

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My Favourite

Hymn

Hymns
of Faith



I confess, I had great difficulty in choosing my favourite hymn. My favourite changes regularly, depending on what has gripped my heart at that time. So, I have selected what is my current favourite: 'Revive Thy work, O Lord'. Albert Midlane wrote this hymn in 1858.

Albert Midlane was born on 23rd January 1825, on the Isle of Wight. A Sunday School teacher noticed his natural gift for poetry and encouraged him to write hymns. He never collected any money for his writings and, as a result, became bankrupt. However, when news of financial woes became public, many, who appreciated his music, provided for him.

The reason this hymn has been on my mind is because of our pressing need of revival. It is estimated, in Canada, over 9000 churches will close in the next decade. Undoubtedly, some of these churches would be better closed

down. However, there will be faithful works that will also face closure. Sadly, this is reality across western civilisation. Midlane's hymn speaks of the need for revival and is a prayer that God would revive His people.

The first verse starts with a call to God for the salvation of souls. The writer desires that God would speak with a voice and bring life into the spiritually dead heart of the sinner. God causes the sinner to hear His word through His divine power, described here as His "mighty arm." This reveals an essential truth: when God revives His people, there is an immediate interest in the salvation of others.

The second verse expresses a desire for God to deal with His people. The desire is for Christians to be revived out of their spiritual sleep. A metaphor is used of smouldering embers. In order for these embers to burst into flames they need someone to blow upon them. If we want to be awakened out of our slumber, we need God to breathe upon us and stoke the flames of passion in our hearts.

The third verse reveals to us what revival produces when it comes. When God revives His people, it brings a thirsting and hungering for the preaching of Christ - the "Bread of Life". Revival removes the mutterings of: "I hope the preacher is not too long today" or "he has gone over his time." When revival comes, God's people will be as the hart which pants after the water brooks (Psalm 42:1). We will only be satisfied when Christ is preached to our souls.

In considering the final verse, I want us to pause for a moment and pray. Pray, firstly, that God would come in revival so that His Name would be exalted in the Church and State, again. We must also pray that our love for God would be inflamed. I encourage you to take these two points on your heart at this moment and pray.

In closing, I am glad to be in a denomination that believes in revival, that believes God can come suddenly and swiftly with revival power. May God grant in our day, what Dr Paisley prayed for so often at the Easter Convention meetings, "A Heaven-sent, sky-blue revival!" ■

✍ **Rev A Simpson,**
Prince George Free Presbyterian Church, Canada.

FINDING CHRIST IN A CRISIS

“ONE OF
THE GREATEST
TEMPTATIONS WE
FACE IS TRYING TO
UNDERSTAND WHY A
CRISIS HAPPENS.”



On 30th November 2017, Forbes (an American business magazine) ran an article entitled, ‘Why The World Is Getting Better And Why Hardly Anyone Knows It’. The article argues: while the majority of people believe the world is getting worse; on many levels, including poverty, literacy, health, freedom, and education, the world is a much better place than it was just a couple of centuries ago. However, notwithstanding such apparent advancements, this world is still under a curse – a curse that is inescapable in this life, regardless how good things appear to be.

When the children of Israel were delivered from the crisis of their bondage in Egypt and crossed the Red Sea, they were overjoyed. But the echoes of their song had hardly gone silent when we read of another crisis and their resulting complaint, “What shall we drink?” (Exodus 15:24). They discovered quickly that the wilderness was a hostile place. They had escaped the curse as it manifested itself through the wicked oppression of Pharaoh, but they had not escaped the curse as it manifested itself through creation.

This is the story of man’s existence. The marks of the curse are everywhere, and, occasionally, it brings us into the throes of a crisis. Though it has been a long time since our communities have felt threatened by a virus, yet it is just one of the ways we experience the curse and the crises it brings. So, what are we to do?

REST IN THE GOD OF PROVIDENCE

One of the greatest temptations we face is trying to understand why a crisis happens. When Jesus left the temple and saw a man blind from birth, His disciples wanted to know why. They asked, “Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him” (John 9:2-3). The disciples were captivated by the cause. Our Lord Jesus, however, overlooks the cause and goes straight to the purpose. The man was blind in order to fulfil a divine purpose.

This approach is crucial when facing times of crisis. We must see what we are going through as fulfilling a divine purpose. Try to fight any tendency to want to discover the cause. As you wonder why our nations are going through the current pandemic, and why they have responded with unprecedented measures, do not start looking for a cause; instead, realise that God is fulfilling a purpose and manifesting His works. Such a perspective liberates the Christian to pursue what matters. There is a difference in attempting to study God’s providence and studying the God of providence.

READ WHAT GOD HAS PROMISED

I cannot help but wonder what it was like when we did not have 24/7 access to news and other information. I am not against all of it, but most of it militates against the time and opportunity we have to hear from God. When Mary Magdalene discovered that the body of our Lord was missing, it compounded her sorrow and distress immeasurably. Ordinarily, when someone sees an angel, it takes precedence over everything else that is happening, but, for Mary, seeing two angels was of little significance. For her, the discovery of the empty tomb became a crisis that nothing could remedy except hearing from the Lord (John 20:15-16). When Jesus spoke to her initially, it had little significance to Mary. But when He spoke to her personally, she responded immediately; all her worries were over, and her soul was lifted.

This is a wonderful illustration of what the Lord does for all His people: “...the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out” (John 10:3). At times of crisis, we do not just need to read the Bible and skip over the words, we need to hear from our Shepherd and have His promises come with personal application to our hearts. Get acquainted with His Word, and, in times of crisis, it will come to your heart as a burning fire, as it did for Jeremiah (Jeremiah 20:9). We need the Word to sanctify us, so we respond to this crisis in a manner that glorifies God (John 17:17).

RETREAT TO GOD IN PRAYER

Perhaps one of the most humbling deficiencies of our lives is how we can continue to neglect God amidst a crisis. In times of confusion, uncertainty, and fear, it is easy to think that every Christian will seek the Lord more frequently. Unfortunately, that is not the case. Through the folly of unbelief, we, like the children of Israel in the wilderness, can be afflicted repeatedly and yet continue to manifest a spirit of practical atheism. Has there ever been a time when more Christians could follow the example of the psalmist, “Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice” (Psalm 55:17)? Yet, how few do. Daniel, who lived through a perpetual crisis of displacement, gave himself to prayer three times a day (Daniel 6:10). The extra time and solitude ought to be a providential call to greater prayer.

YOUTH FOCUS

REMEMBER THOSE SUFFERING POVERTY

We also must put legs to our prayers. This current crisis has touched multitudes and there are many expressions of empathy for those that are suffering in our own communities. This is appropriate, but our hearts must extend further. As we learn from different missionaries, this time of crisis is affecting the world in ways far greater than what most of us are experiencing. The news of poverty, in places without the material resources we have, certainly gives some perspective. I cannot help but think that economic lockdown is a luxury option for the affluent.

Scripture teaches us that we are to “Remember them...which suffer adversity” (Hebrews 13:3). We cannot travel to needy lands, but we must remember our brothers and sisters that are suffering right now (Galatians 6:10). We must pray for them, but, where we can, we should follow the pattern of the church in Antioch which “determined to send relief unto the brethren which dwelt in Judaea” (Acts 11:29).

“ I DO NOT KNOW
WHAT GOD IS
DOING IN THIS
PRESENT CRISIS,
BUT I TRUST HIM TO
BRING GLORY TO
HIS OWN NAME. ”



God is using this time of crisis in ways we will never understand. If you are distressed by it all, I trust you will grasp what the Lord taught Charles Spurgeon when he confessed, “I have learned to kiss the wave that throws me against the Rock of Ages.” I do not know what God is doing in this present crisis, but I trust Him to bring glory to His own name.

Did you know that the very first global economic crisis of the modern world was in 1857? Did you know that was the year revival commenced in America, and, ultimately, spread to the British Isles and resulted in the 1859 revival in Ulster? I pray that God would do it again, and that, through this crisis, our Saviour would respond to our penitent cries for revival, extending His kingdom and enabling us to say with Paul that this crisis has “fallen out rather unto the furtherance of the gospel” (Philippians 1:12). ■

✉ **Rev A Thomassian,**
Faith Free Presbyterian Church, Greenville, SC.



YOUTH COUNCIL ANNOUNCEMENTS

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

AUTUMN EVENINGS OF PRAYER

All services at 8.00pm

MID DOWN

16 Oct, Banbridge FPC

Rev D Smith

SOUTH DOWN + MID ULSTER

9 Oct, Mullaglass FPC

Mr S Anderson

NORTH WEST

23 Oct, Coleraine FPC

Rev R Higginson

SOUTH WEST

6 Nov, Tullyvallen FPC

Rev G Middleton

GREATER BELFAST & NORTH DOWN

Gospel Meeting

30 Oct, Martyrs Mem. FPC

Dr I Brown

NORTH & SOUTH ANTRIM

30 Oct, Rasharkin FPC

WEST

9 Oct, Castlederg FPC

Dr L Wilson

LEADERSHIP TRAINING SEMINAR

November



FPCYOUTH.ORG



A Word to Women

Helen Roseveare

1925 – 2016

The nursing and medical professions have been applauded recently as they fight to preserve life. This is not a new thing. Dr Helen Roseveare served in Africa for twenty years without counting the cost but seeing only the privilege of serving Christ.



Helen was born into an Anglo-Catholic family and espoused a religion of ritual and works readily. Helen excelled in her studies while attending a boarding school in Wales. She witnessed the horrors of the Second World War while travelling home through the London Blitz. Life seemed meaningless as she viewed the poverty, destruction and death, but still she hungered to know God. In 1944 she began medical studies at Cambridge University. Feeling utterly alone she was befriended by a Christian, fellow student. Discovering that her friend and other Christian girls met for prayer daily, Helen asked to join them. For a time Helen attended Anglo-Catholic services, evangelical meetings and Communist gatherings! Noting her friends' knowledge of the Bible drove Helen to search the Scriptures for herself. Attending a Christian youth weekend, she attempted to defend her understanding of the Lord's Table, but left the room frustrated and in a temper. Crying out to the Lord for understanding, her eyes were drawn to a text on the wall, "Be still, and know that I am God" (Psalm 46:10). In an instance, she saw that all her works and strivings were pointless and she believed simply and her soul was flooded with peace and unutterable joy. Helen returned to her friends, her face alight with the joy of sins forgiven.

Like any Christian, she had ups and downs, but she grew in grace steadily. As a newly qualified doctor, she completed a short course of missionary training, attended language school, did deputation and, in 1953, set sail for the Congo. Helen was the only doctor in a vast area dealing with all types of illness, but with limited resources. Regular morning devotions and work with the local pastors

were also part of Helen's life. Those who romanticise missionary work fail to see the blood, sweat and tears that can be the missionary's daily portion. The work load was great and sometimes Helen reached the point of physical, mental and spiritual exhaustion. However, she knew the Lord's help and blessing. A hospital, a leprosy care facility, a children's home and rural health clinics were established. Nurses, midwives and paramedics were trained.

In 1960, the Congo gained its independence from Belgium. The missionaries were still welcome, although tensions were apparent. Everything changed, almost without warning, in 1964, with the Simba rebellion. The Simba rebels were cruel men and brought terror wherever they went. Unable to leave her station, Helen, along with the local Christians, suffered frequent intimidation, theft and abuse, before being taken prisoner. In the midst of her suffering, she experienced the truth of 1 Peter 2:20: "...when ye do well, and suffer *for* it... patiently, this is acceptable with God." Believing herself to be in the centre of God's will, she was conscious of Christ living in her and continued to witness both in word and deed, gaining acceptance because of her personal sufferings. After untold horrors, she and her fellow prisoners were liberated on the last day of 1964.

When relative stability was re-established in the Congo, Helen returned to help restore and improve medical facilities. She served for seven further years before returning to England to care for her mother. Helen continued to speak at meetings in many countries and authored an autobiography and other spiritually-challenging books. ■

✍ **Olive Maxwell**

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



Gideon Ousley



If Ireland is to live up to her reputation of being the “*Land of Saints and Scholars*”, then we may expect some of her children to become evangelists. Monastic cells may have been useful in their day in producing beautifully decorated copies of Scripture, but Ireland needed more than that. TC Hammond, an Irish evangelist preaching in England, told his hearers: “Tonight for aught you and I know, men are groaning in their last agonies upon the hills of that land.” Ireland needed fearless preachers.

She found one such evangelist in Gideon Ousley. Born in Galway in 1762 to Deist parents, Ousley’s father had hoped his son would enter the Anglican ministry. His son, however, became most wayward, losing his eye to a gunshot in a pub brawl. Apparently, this gave him a rather frightful look for the rest of his life, although it could well be that many of

the non-genteel population in Ireland sported their own war wounds.

When 29-years-old, he came to Christ under the influence of some English soldiers, stationed locally, who hired an inn for Methodist meetings. Following their example, their new convert also desired to reach the lost. He came to prominence in his own area when he challenged publicly the local curate who had been rubbishing the evangelical doctrines of the Fall of Man, etc. Ousley informed him boldly that such was the teaching of the Bible and the Anglican Liturgy.

Under the oversight of the Irish Methodist church, he became a travelling evangelist riding all over the country and preaching repentance towards God and faith in Christ at fairs and wherever people gathered. He preached in his native province of Connaught – “To Hell and

Connaught”, as Cromwell, over 100 years earlier, distained it – and in a few towns in Leinster and even up into Ulster. “Ah, Fintona! Fintona!” he was heard to exclaim as he pleaded in the Tyrone village for the people to prepare to meet their God. He preached the great evangelical texts and themes and did not hesitate to preach in the barbaric Irish prisons when able to do so. His preaching style fell in with the common Methodist style of interrogation, where he employed direct questions to awaken the attention of often hostile listeners.

His preaching was fearless. Irish fairs were not for the fainthearted and he faced much opposition including stonings, but he kept on regardless of the personal cost. His trusty companion in labour was Sligo man, John Graham, who became known as the ‘Apostle of Kerry’. The two worked well together, being kindred spirits.

“His preaching style fell in with the common Methodist style of interrogation, where he employed direct questions to awaken the attention of often hostile listeners... Under God, coupled with a genuine warmth and friendliness, he possessed and used both wit and logic in personal evangelism.”

What is noticeable in Ousley's ministry was his use of almost novel, yet effective methods of evangelism. It was not every day a preacher on a white horse would turn up in people's lives and much less preach while still mounted. This latter tactic might well have been a health and safety mechanism for when it was best to withdraw quickly. Another use of the sanctified imagination was to go to regular services in the local Roman Catholic church. When the priest intoned the various parts of the Prayer Book in Latin to his illiterate hearers, Ousley would translate the non-heretical parts into language which the parishioners could actually understand. He would then add enthusiastically, "Listen to that" before exhorting the people further. He would go to Irish wakes where, even amidst the notorious drinking and even the spirit of riotousness, people were expected to pray for the dead. There he would offer up what we might call horizontal prayers i.e. not so much for the ears of the Almighty (and certainly not for the dead) but for the gospel-starved ears of the mourners. A reminder of the reality of death and the eternity that follows hard on its heels soon solemnized the death house. On another occasion, a Roman Catholic priest looked out his window to see why arrangements for a wedding were running late. He was surprised to see the bride and groom kneeling in prayer at the side of the road, alongside the Protestant evangelist.

On other occasions, people who were coming out of Mass heard him proclaim that the Blessed Virgin had the best religion in the world. Having gained their attention, although not necessarily their sympathy, he went on to expound John 2:5, where Mary pointed people to the word of her son. In Ballina, his open-air efforts lasted three hours – largely because the people gave him their undivided attention. Then, bathed in perspiration, he rode five miles up the road to another village and began preaching again.

Ousley would preach in the native Irish tongue usually. It has been pointed out how the Irish language, which is often more expressive than the English, is most suited for gospel preaching. For example, we - English speakers - bid people "welcome" to our homes and maybe even add the word "very" to the original greeting. However, the standard greeting in Irish at that time was "Céad míle fáilte romhat - an hundred thousand welcomes before you or await you." You can picture how a preacher with great effect could utilize that if relating the story of the Prodigal Son. The father ran to his tearful son, threw his big arms of love and mercy round him and bade him, "Cead míle fáilte etc." Again, the English-speaking mother might refer to her child as "my dear child" but what is that to 'a cushla mo chree' or 'the vein, the pulse, the beating voice of my heart' – perhaps best used if speaking on the manner of love which the Father has bestowed

upon us that we should call the sons of God (1 John 3:1)? The people who could not understand Latin, but who hated English – the failed 1798 United Irishmen uprising did little for Anglo-Irish relations – could appreciate the language of their own fireside.

Under God, coupled with a genuine warmth and friendliness, he possessed and used both wit and logic in personal evangelism. A pilgrim visiting a so-called holy mountain responded to the simple question, "Why are you here?" with the equally simple reply: "I want to find God." Now that a conversation was at least started, his sanctified wit and logic took over: "What part of the mountain did you expect to find Him on?" The pilgrim confessed that he had never thought of this. He assured the poor man that "God is everywhere" – he had as much opportunity to find God at home in his cabin as to travel 80 miles and start climbing. The man returned home, at least well instructed in the gospel, and vowed that he would not go on another pilgrimage.

Gideon Ousley died in 1839, leaving behind many solid converts to Christ. His efforts were perhaps the inspiration of several English Baptist evangelists visiting Irish shores in the 1850s. However, they did not stay long. C H Spurgeon was certainly not impressed and noted, "I think that one of the greatest disgraces that ever was cast upon the church in these days was that last mission to Ireland. Men went over to Ireland, but like men who have valour's better part, brave bold men, they came back again...Why do they not go there again? Why, they say the Irish 'hooted' them." Whatever we might think of the efforts made and Spurgeon's contempt, it throws some light on the worth of the ministry which God enabled Gideon Ousley to exercise to His glory. ■

✒ **Mr C Maxwell,**
Free Presbyterian Missionary to the border counties.

A Tribute to

Rev Wesley Graham

*On Tuesday 19th May 2020, our dear brother and colleague,
Rev Wesley Graham, passed into the presence of his Lord and Saviour.
As a Board, we record our thankfulness to God for Wesley and his gospel labours.
It is the Lord's doing and marvellous in our eyes (Psalm 118:23).*

In 2010, after seven years of faithful service in the Free Presbyterian Church in Bristol, Wesley started his full-time work in Nepal. While in Kathmandu for medical training, Wesley's son, Timothy, had come into contact with Paul Thapa of 'The Nepal Mission to the Unreached'. Timothy encouraged his father to visit and witness the work for himself and, in March 2006, Wesley went out to teach at the Pastors' and Leaders' Conference. He returned to Nepal, with George McConnell, in November of the same year. In the years that followed, Wesley helped to co-ordinate various conferences for the Church leaders, reaching over 300 pastors in 2019. He was also instrumental in securing 'Let The Bible Speak' radio broadcasts in the Nepalese language. As the work increased, Wesley saw the need for a Bible college in which to train men for the ministry of the gospel. A college was built in 2009 and opened in 2010. As the work developed, Wesley prepared the way for the constitution of the first Presbytery of the Free Presbyterian Church of Nepal. In November 2013, twenty-two men, who had trained in the Bible college, were ordained for the Christian ministry.

Wesley and his wife, Carol, have been involved greatly in the Precious

Children's Home. The home was formed in 2003 by Paul and Mandira Thapa. In 2006, there were 11 children living in the Thapa's home and, that year, Wesley and George McConnell began raising funds to build new premises which could accommodate 60 children. Wesley had the great joy of opening this home officially in 2018. Over the years, he has been a true father figure to the children in the home. In 2015, Nepal was hit by a huge earthquake. Wesley and Carol were displaced from their home for fear of aftershocks. During this time, they stayed in tents with the local believers, who cared and provided for them lovingly.

Tribute must be paid by the Mission Board to Rev Paul Thapa and the believers in the Nepal Free Presbyterian Church. Their love and help to Wesley and Carol made the whole venture possible. The personal relationship between Wesley and Paul was a Jonathan and David friendship. Their mutual respect for each other and shared ministerial vision is an object lesson for future missionaries. Rev Thapa in his very personal tribute said of Wesley: *"We found that Rev Graham lived his life as he taught and preached. 'Preaching and living go together,' he used to say. He lived a life of example, and he fought a very good*

fight of the faith. Now God has taken him to be with Him forevermore."

Though Wesley stepped down from his full-time role in Nepal in December 2016, he continued his work in an advisory role. He was deputation secretary for the Precious Children's Home and had a full round of deputation meetings booked for this year.

Like others, I had opportunities to visit the Grahams in Nepal and saw Wesley's Christ-like love and compassion at work. Carol was always by his side and could not have been a better support and encouragement to her husband. At home and abroad, they were wonderful ambassadors for the missionary cause of Christ.

Carol has lost a beloved husband; their children, a loving father; and, their grandchildren, a devoted grandfather. We, who knew and loved him in the Lord, have lost a faithful friend and confidant. The Church in Nepal has lost a founding, spiritual father, yet our lives and those of countless others are all the richer for having known brother Wesley Graham. ■

✍ **Rev I Harris,**
Chairman, Mission Board.

From the Principal's Desk



“What about the College? Somewhere in every conversation the question will be asked. The answer, essentially, will not be very different to those provided to enquiries about other departments of church work. The Whitefield College, like almost every other institution, has been profoundly impacted by the Covid-19 pandemic.

Lockdown brought classes to an end on March 19th. We are thankful that the College year was so far advanced at this point. Consequently, we lost relatively few teaching weeks, and some additional material was sent to Students to complete various courses.

As I write, end of year examinations should be in full flow, running normally from mid-May to mid-June. Core subjects are now being examined by assignment, and Students have been working to complete these for the designated deadlines.

All of this is most unusual. It is not how we would have wished to finish the year. Certainly, it is a disappointing conclusion for those who close their time with us at the end of the two-year or four-year course. However, the circumstances are exceptional – and exceptional measures must be employed as we seek to keep on track.

A total of seven Students, examination results permitting, are due to leave this summer. Five men – Alejandro Bernabeu (Spain), Matthew Eccles (Portavogie), Raymond Morrow (Aughnacloy), Andrew Murray (Comber) and David Wilson (Clogher Valley) – have been with us for four years. Two young ladies – Cherith Brown (Ballymena) and Shannon Ross (Randalstown) – have taken the two-year course. I commend them all for the commitment they have shown. Please remember them at this critical juncture: Pray that God will make His will clear, and that doors of opportunity for future service will open in His time.

At the other end of the spectrum, we look tentatively towards the 2020-21 College year. How things will unfold – what restrictions will be in force and what compromises will have to be made – we cannot say. It is the longing of all here to see things move ahead, and we share a determination to work to that end. We are thankful to have new applicants, and we trust that

everything will fall into place for them as they look to begin studying with us.

I pay tribute to Lecturers and Staff for how they have adapted to these much-changed circumstances. I express my own appreciation to all of our current Students for their dedication, resilience and understanding. The work of the College has continued throughout these past months – albeit not as we know it – and for that we can be thankful. Personally, I am grateful to the College Administrator, Mrs Bell, and the Committee Convenors, Rev Smylie and Mr McIlroy, whose interest, zeal and support have not wavered throughout.

I thank every supporter of the College. Your continued remembrance, both prayerful and practical, is vital, and we do not take it for granted. Please pray that the Lord will overrule, and that we might respond with wisdom and grace to whatever the future brings. ■

✉ **Rev T Nelson,**
Principal, Whitefield College of the Bible.

FPC KIDS



“
NONE OF
US ENVISAGED,
HOWEVER, JUST HOW
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FAITHFULNESS WOULD
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The early months of 2020 were pretty much business as usual for the children's workers under the Mission Board, as we conducted various school assemblies, SU classes and children's meetings province-wide. Plans for the Holiday Bible Clubs and summer camps were also beginning to take shape.

However, with the outbreak of the coronavirus, we felt the full impact of the lockdown with the closure of all schools and church buildings. Everything we were involved in and were preparing for came to an abrupt halt.

On Friday 20th March, a Skype conference was headed up by Mr Alistair Hamilton with input from Kathryn Kane (our technical whizz), Christina Logan, Joyce Walsh and me, to see what could be done online by way of streaming children's meetings.

Joined by Mr Glenn Hamilton soon afterwards, a Facebook page and a YouTube channel were set up,

along with logos, theme tunes and all kinds of technical know-how. Friday 27th March 2020 saw the launch of our online children's meetings called 'Bible Corner'

None of us envisaged, however, just how wide the Lord of all faithfulness would then open a new door of opportunity, as many thousands tuned in.

Full-length recordings go out every Friday at 7pm and Sundays at 10am. A short, five-minute slot was added on Wednesdays at noon called the 'Wee Word' aimed at presenting the Gospel in the form of an object lesson.

Although we are all looking forward to the day when we can all get back to our normal meetings, please pray the Lord will bless the endeavours of the 'FPC Kids'. Perhaps only eternity will reveal the impact these meetings will have had in the lives of those boys and girls we would never get to reach otherwise. ■

✍ **Mr R McConnell,**
Mission Board Child Evangelist.

Margaret Russell

Returns Home

On Thursday 14th May 2020, Miss Margaret Russell returned home from Kenya, after thirty-seven years of faithful missionary service. Miss Russell had many arrangements to make and challenges to overcome in her final few weeks, due to the restrictions in place because of the coronavirus pandemic.

The Mission Board, being conscious of all the demands on Miss Russell, felt that it was important to pray that the Lord would open up the way for her to be able to travel home and that He would be pleased to keep her in health and strength as she journeyed. Therefore, the Board held a special online time of prayer with her, via Zoom, on the afternoon of the Lord's Day 10th May.

The Lord was faithful, and prayer was answered in a very definite way and every need was met. As a result, Miss Russell flew home on 14th May, as arranged, on a flight organised by the British High Commission for British

citizens leaving Kenya at this time of crisis. The Lord led and opened up the way at every stage of the journey, and Miss Russell arrived safely at her home in Tandragee, late that evening. Then, in keeping with the current requirements for those travelling into the UK, she commenced two weeks of self-isolation immediately.

As the Rev and Mrs Malcolm Patterson are also currently at home in Northern Ireland on furlough, and not able to return to the Mission Field at this time because of the coronavirus, the Mission Board has no missionaries on the ground in Kenya. Consequently, Miss Russell will be continuing, for the interim period, to manage, remotely, the administration of our missionary work in Kenya from Northern Ireland. This is an essential step to enable the

ministry there to continue smoothly at this challenging time.

So, although Miss Russell has returned home, she will not be retiring as a missionary just yet, and her involvement in the work in Kenya will be continuing a little while longer. This arrangement will remain in place until we are able to have missionaries on the ground in Kenya and the administration work there can be handed over to them.

We will keep readers updated regularly on how this situation progresses. Please continue to pray for Miss Russell and support her in this additional phase of her missionary labours in Kenya. ■

✍ Rev D McMillan



“ALTHOUGH MISS RUSSELL HAS RETURNED HOME, SHE WILL NOT BE RETIRING AS A MISSIONARY JUST YET.”

Book Appeal

CHRISTIAN BOOKS AND BIBLES ARE REQUIRED FOR THE BOOKSHOPS IN KENYA

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



Emergency Aid Fund Report



We are pleased to report that the first allocation of aid support has now been distributed across the areas which we highlighted initially, when the emergency aid fund appeal was launched. We have received heartfelt messages of thanks from those in need, telling how the aid has helped them through this time of crisis. It is very touching to see friends and families, associated with our outreach works, across the world, receive the aid provided for them.

We have been able to provide direct aid to around 7500 people in Spain,

Liberia, Uganda, Kenya, India and Nepal. Many of these dear people are living hand to mouth – depending on the wages from that day to feed them the following day. With most areas still in some form of lockdown, their daily wages have stopped and there are no savings to fall back on.

Thanks to your generosity, we have exceeded our target and raised enough funds to be able to provide a second wave of support, which now looks necessary as the lockdowns continue and a return to work – for many – looks distant.

We thank you sincerely for your support of this appeal, even though many here, at home, face difficulties and uncertainty in these days. Nevertheless, the desire to help others in need has been amazing and very touching.

As a Mission Board, we pray that these families will continue to be sustained and that you will be blessed as you have supported this work in such a generous way. We pray that the Lord will keep us all safe, and that His work will reach new heights as people – all across the world – consider the times in which we live and seek Him for salvation. ■

Donate Online



We are humbled and encouraged by the ongoing faithful and generous provision of our supporters of FPC Mission works at home and abroad. This has surely been evident over the past few months when - in the midst of a global crisis, and at a time when many may have concerns for their own livelihoods - they have supported the Emergency Aid Fund to a level that we did not think was possible. We thank all of you for your generous and selfless support to help those who are in great need.

The lockdown, however, highlighted the need to provide additional means for our supporters to donate gifts, when our ability to collect through our churches or Missionary Council is limited and when people are not able to send cheques.

Although we do offer the option for people to transfer funds directly by

e-banking, there are those who do not have access to this means, so we have introduced the option to make a donation on our website by credit card, debit card or PayPal. You will find a 'Donate' button on the 'Give' tab of our website – www.fpcmission.org. It is a very straightforward process to make a donation and specify which cause you would like to support by adding some information in the 'Write a note' section.

The Mission Board has decided to cover all transaction fees from our general funds, so you can be assured that 100% of your donation will go to support the cause you indicate in your donation.

On behalf of those who depend on your support, either through the Emergency Aid Fund or through regular giving to our mission works, we say a sincere thank you. ■

The Orphans of India

During lockdown it has been my privilege to put out daily videocasts. These messages were designed to be an encouragement to God's people and a challenge in the gospel to those who do not know Christ. After several weeks of sharing the Word, Eric Graham, interim Chairman of the Missionary Council, suggested that the talks should be published in a book. Although I have no experience in publishing, it was decided to go forward with this venture. The Missionary Council agreed to support the publication. In the course of our discussion, Mr Graham asked me: "What would you like the proceeds to go to?" Just at that time I had heard of 70 orphan children in India who needed support to feed them. Our young Indian friend, Deepanker, had shared this burden with me, and I felt the Lord directing us in this way.

Deepanker related it costs £6.20 to feed one orphan for one month. When that is multiplied up by 70 orphans over 12 months, the total amount is £5208 for a year. I shared this story one Lord's Day in my videocast, and, immediately, without making any appeal, money began to come in to feed these orphans. We received gifts from children, pensioners and others who felt constrained to give.

Within a week around £10 000 had come in. Furthermore, in that same week, the Lisburn Church decided very kindly to fund the entire production of 1500 hard back copies. This means the proceeds of every copy sold will go directly to fund these orphans in India. We do not know what God has in store for this project, but we are fully persuaded in our hearts that it is of the Lord, and He has a sovereign plan and purpose which will be revealed in due course.

Thanks are due to Eric Graham, the Missionary Council, the Lisburn Church and all who have contributed to this project for their support and vision. I believe God has great things in store for the land of India. We pray earnestly these children will be fed and nourished - not just physically, but spiritually - and that many will be won for Christ and become great servants for Christ.

I am reminded of the words of the great pioneer missionary to China, Hudson Taylor: "Depend on it. God's work done in God's way will never lack God's supply. He is too wise a God to frustrate His purposes for lack of funds, and He can just as easily supply them ahead of time as afterwards, and He much prefers doing so." ■

✍ **Rev D Park,**
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Dates For The Diary

AUGUST

1st - 9th

CANCELLED

BETHEL, ENNISKILLEN

LOUGH ERNE FUNDAMENTALIST CONVENTION

Time: Lord's Day 12noon & 8:00pm,

Mon - Fri 8:00pm

Speakers: Dr J Douglas, Revs G Dane and I Goligher

SEPTEMBER

6th - 20th

BUSHMILLS, GOSPEL MISSION

(PORTBALLINTRAE COMMUNITY CENTRE)

Time: Lord's Day 3.30pm,

Fri & Mon 8:00pm

Speaker: Rev R Higginson

OCTOBER

26th - 30th

PORTGLENONE, 40TH ANNIVERSARY

CHURCH BUILDING MISSION

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

NOVEMBER

8th

OMAGH,

REMEMBRANCE DAY SERVICE

Time: 7.30pm,

Speaker: Rev C Mercer