

FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

The Head Covering

Why do we expect women to cover their heads in public worship?



New Minister for Mullaghglass



Summer Snippets



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Editorial

What a time it has been for sports' fans! The regular summer programme was supplemented by the Commonwealth Games, hosted by Glasgow, and, of course, we must not forget Brazil – the colour, carnival and controversy that was the FIFA World Cup of 2014. Whether these global extravaganzas made or marred your summer, one thing is sure: they could hardly be escaped!

My mind goes back a little further, to the French Open Tennis Championships in early June. I know little about the game, but I was struck by a comment made in appreciation of the ladies' champion, Maria Sharapova. 'She leaves it all on the court' was the verdict of the expert summariser. Clearly, he meant to say that not only was Miss Sharapova immensely gifted, she was totally committed – she did not hold back, she gave her best throughout – and sometimes that makes all the difference.

As we leave the summer recess behind and prepare to set out on the journey of another church year, nothing is more important than giving our best. In ministry, in contributing to a wide variety of Christian work, in simply being members and supporters of local congregations, 'second-best' will neither honour nor please God! It is right that we engage wholeheartedly in secular responsibilities; it cannot be right that we are content with less in respect of Christian duties.

Christ's acknowledgement of the woman of Bethany is known to us all: "She hath done what she could" (Mark 14:8). It is difficult to think of any commendation more impressive. She gave everything she could give! Whatever the coming months bring, may we do what we can, and, in our own way, 'leave it all on the court'.

✠ Timothy Nelson
editor@fpvision.org



THE GALLERIES OF THE KING

“THE KING IS HELD IN THE GALLERIES.”

SONG OF SOLOMON 7:5

The children of God are of royal descent. Their second birth identifies them with a person of royal dignity; one who is the Christ of God and King of Zion. He grants them admittance to His court and sweet counsel attends His presence. As He is the King eternal, what an honour it is to be with Him and to behold Him in the galleries! The word ‘galleries’ is also translated ‘rafters’ (Song 1:17) and is suggestive of dwelling in fellowship with the King in his ‘banqueting house’ (Song 2:4). While the galleries of stately houses are often impressive to the eye, they are not to be compared with the galleries of gospel ordinances where the magnificence of the Lord’s majesty, power and glory are seen. In the galleries of preaching, prayer, scripture reading, meditation, the sacraments of baptism and the Lord’s Supper there is opportunity and provision to commune and fellowship with the royal Bridegroom.

It is good to be in these galleries of the King of Zion, but have you been in them with the King? Many seem content to walk in them alone, without hearing from or seeing the Lord Jesus. Meet Him and you will want to ‘hold’ Him and be as the spouse when she found her beloved: *“she held him and would not let him go”* (Song 3:4). This ‘holding’ of Christ supposes a fear of losing Him. It is true that *“his kindness shall never depart from thee, the covenant of his peace shall never be removed”* (Isaiah 54:10). Union with Christ is indissoluble and His promise, *“I will never leave thee, nor forsake thee”* (Hebrews 13:5), can never fail. However, His

comforting presence may be lost, for the child of light may at times walk in darkness (Isaiah 50:10). It is the loss of this presence that the soul fears and so there should be a concern to hold or ‘bind’ the King in the galleries.

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behold Him in the
galleries!

Never forget His inestimable worth and excellency. He is the chiefest, the standard bearer, among ten thousand and altogether lovely (Song 5: 10, 16). His very company inspires courage and gives strength. And at what cost to Him was this privilege purchased for us! He trod alone the wine-press of His Father’s wrath and shed His blood in order to visit us in the galleries of His gospel. Let then the grace of faith be continually exercised and the eye of faith be focused upon Him! Keep the fires of love to Him burning on the altar of your heart. Maintain a tender heart against sin, for *“the Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit”* (Psalm 34:18). Ever wait on Him and when you do not find Him in the public galleries, retire to the private ones of prayer and meditation. *“He is good unto them that wait for Him, to the soul that seeketh Him”* (Lamentations 3:25). As His people, we are highly honoured to walk with Him in His galleries and *“this honour have all his saints”* (Psalm 149:9).

✚ Rev Leslie Curran, Associate Editor, is the Director of Let the Bible Speak radio ministry in N Ireland, and a regular preacher on its worldwide network of broadcasts.



THE INTERVIEW: JOHN KNOX

THIS YEAR, 2014, MARKS THE 500TH ANNIVERSARY OF THE BIRTH OF ONE WHO HAS BEEN DESCRIBED AS 'SCOTLAND'S GREATEST SON': JOHN KNOX. THIS MONTH, SEPTEMBER, CITIZENS OF SCOTLAND GO TO THE POLLS TO DECIDE THE FUTURE OF 'THE LAND OF KNOX: IT IS A MARK OF HOW TIMES HAVE CHANGED, THAT WITH ALL THE DISCUSSION AND DEBATE OF RECENT TIMES, LITTLE OR NOTHING HAS BEEN SAID OF WHAT SCOTLAND OWES TO KNOX - AND WE IN ULSTER ALSO OWE MUCH TO THE REFORMER AND HIS LEGACY. WE CANNOT, OF COURSE, INTERVIEW ONE WHO HAS GONE TO HIS REWARD - BUT IF WE COULD, PERHAPS THIS IS HOW IT MIGHT GO.

TN: Timothy Nelson JK: John Knox

TN: Mr Knox, tell us a little of your background

JK: I was born in 1514 at Giffordgate in the town of Haddington in East Lothian. My father, William, was a farmer, a tenant of Hepburn, the Earl of Bothwell, under whose standard he fought and died not long after my birth. My brother, who was named for him, became a successful merchant, even owning a ship and trading extensively with our English neighbours.

TN: What about your schooling?

JK: In days where opportunities for education were limited, I was privileged to attend the Grammar School in Haddington. I was not long past my mid-teens when I went to study at St Andrews University.

TN: And what followed?

JK: I was, of course, still a member of the Roman Catholic Church, though events like the burning of Patrick Hamilton at St Andrews disturbed me. I was ordained to the priesthood in 1536, and worked for a few years as a Papal notary – a kind of lawyer – before leaving to become tutor to the sons of noblemen at Longniddry and Ormiston.

TN: How were you brought to knowledge of the Gospel?

JK: I was awakened, under God, through the ministry of various individuals, but my faith was nurtured by two men especially. Thomas Guillaume, native of my own area, himself delivered from the monastery, was a winsome preacher. And I was honoured to be in the company of saintly George Wishart, who was burned on March 1st 1546. Through his good offices my life was spared, for he sent me away when he knew martyrdom approached.

TN: Where did you go?

JK: I found myself taking refuge in the castle of St Andrews. There I was constrained to take up a preaching ministry, but when the castle fell to French forces I found myself a captive. For the next twenty-one months I was a galley slave, and for a time very ill, before being released in 1549. I spent some time in England, preaching widely in the North East, before being called to serve as one of the court chaplains to the young king, Edward VI. Sadly, he was not long spared, and the accession of Mary Tudor compelled my removal across the channel.

TN: You were to travel extensively in Europe?

JK: I was first in Dieppe, then with that godly scholar John Calvin in Geneva, before he urged me to take up a pastorate in Frankfurt. I returned to Geneva for some months, before travelling to Scotland, then back to Geneva. There, with my family, I settled down to pastor the English congregation for three years.

TN: What did you learn throughout these years of wandering?

JK: How much God taught me! I discovered the great value of prayer. I wrote much about this, because I learned how we must depend on God and constantly lay hold of Him. And I was introduced to many believers in many countries, so we must not think that we alone are His! God's people must cling

resolutely to the scriptures, whatever the cost, and especially to Christ, Who alone is the head of the Church. Above all, we must live for the glory of God – that is why I opposed Rome so resolutely, she who gave to idols what is His alone.

TN: What next?

JK: The death of the Queen in 1558 made it possible for me to return, passing through Dieppe with a time of great blessing, before arriving in my beloved Scotland on May 2nd 1559. With help from our English neighbours, the French were put to flight, and in 1560 the Scots Parliament ratified the Confession of Faith in which I was enabled to have some part.

TN: How did you occupy yourself during these years?

JK: I am glad to say that I was able to return to the work of preaching the Gospel. I served as the pastor of the congregation of St Giles' in Edinburgh. And there was much to do in the way of reforming our national church, establishing in the minds of our people the primacy of preaching, the priesthood of all believers, and the pre-eminence of the Scriptures in guiding all our worship and practice. It was my desire, too, to advance the work of education in the land, and a comprehensive national scheme was established. The Gospel would surely progress among a people able to read it for themselves! And I hope I sought to help the poor, of whom there were many, for that is our duty in the Church of Christ.

TN: And then there was Mary

JK: Mary, Queen of Scots, arrived to take the throne in August 1561 and there followed years of conflict with her. I preached, by God's help, against the Mass, and so was summoned to the palace. I fear I have been often accused of seeking to intimidate my sovereign, yet I sought only peace and reconciliation. I took no pleasure in her tears, but I had to be faithful to my God, and I could neither betray my conscience nor my country.

CONSCIENCE AND COUNTRY

Conscience and country were indeed at the heart of John Knox's life and work. Further turmoil in the land forced his removal to Kirkcaldy, then St Andrews, where, despite failing health, Knox continued to preach. A truce enabled him to return to Edinburgh, and to further ministry,

now in the Tollbooth. His final sermon was preached on the morning of Sunday 9th November 1572, and around 11.00pm on Monday 24th, he raised his hand, and with the words, 'Now it is come', he passed into the presence of the Lord. As his secretary, Richard Bannatyne, observed, 'in this

manner departed this man of God: the light of Scotland, the comfort of the Church within the same, the mirror of godliness, and pattern and example of all true ministers'. Scotland has not seen his like since – and she is the poorer for it.

Demonism

INVESTIGATING THE ISSUES:

Demonism is a subject which often arouses intense interest. The danger is that such interest can lead into an unhealthy, unbiblical infatuation with sensational stories of alleged demonic activity. That in turn can prompt gullibility and needless fears.

Scripture affirms the reality and activity of demons. But does that mean these demons possess people, believers included, on a large scale? Can a believer unknowingly open himself to being 'demonised'? Could his problem with prevailing sin or depression actually be the result of an unknown 'generational curse' passed down through his family? This is what 'deliverance teachers' tell their followers! Some even claim that those who signed the Ulster Covenant in 1912 brought a demonic curse upon our province, ultimately leading to the bloodshed of recent times! One popular writer – whose book is the textbook for many deliverance ministries – asserts that 85% of believers are demonised! And while repentance and confession of sin may bring forgiveness, they will not break this

demonic power. Christians must therefore, in addition, audibly address the demon – since he cannot read their minds – and in the name of Jesus expel that demon publicly.

The Word of God does not teach these things. Neither can they be found in the works of Reformers, Puritans or in the historic mainstream of Evangelical Protestantism. Such notions are based on misinterpretations of a few isolated texts of scripture, and on highly subjective experiences. All of this is dangerous. It undermines the sufficiency of Christ's atoning sacrifice and His work of salvation. It draws the focus of believers away from where it ought to be – upon Christ. It leads into bondage. Some now liberated from involvement in these things have testified to previous dependance on their 'deliverance minister' as the solution to their problems. There had been paranoia rather than peace and security. And these 'ministries'

engender pride. Proponents claim to have special knowledge, gifts and power in this area that ordinary Christians do not possess and that most churches fail to acknowledge. Some regale their followers with sensational accounts of experiences of demonic attacks upon themselves.

THE AUTHORITY OF THE SAVIOUR

In the Old Testament period, Satan was like 'a strong man armed', with vast areas of the world in his keeping. The devil's goods were in peace, so the nations stayed in spiritual darkness, and any demons which occupied people remained unmolested. Christ's coming was the finger of God casting out demons – an authenticating sign that He was the true Messiah and the Gospel age had begun (Luke 11:20-22). The forces of darkness attacked Him, but He routed them! Referring to Calvary, Christ stated, "Now shall the prince of this world be cast out" (John 12:31). By His atoning work, Christ cast out Satan, and His enemies were scattered (John 12:31; Psalm 68:1). There is a severe curtailment of Satan's power.

SCRIPTURE
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AND ACTIVITY OF
DEMONS.

As Mediator, *Christ received all power* (authority) *in heaven and in earth* (Matthew 28:18). That surely includes demons! Addressing his congregation, C H Spurgeon assured every believer present that though 10,000 demons were in the building trying to harm them, they need not fear: Christ possessed all power.

THE ACTIVITIES OF SATAN

We are commanded not to be ignorant of Satan's devices (2 Corinthians 2:11) and the New Testament clearly reveals what the Devil is doing in this gospel age. Demons spread their false doctrines through deluded teachers (1 Timothy 4:1). Satan has his servants, ministers of righteousness who preach good works but omit the necessity of Christ's atoning work (2 Corinthians 11:15). Demons are also busy attacking congregations by stirring up discord among church members (James 3:14, 15).

But the Epistles do not tell believers to be concerned about demon possession, levitation or other sensational activities. The craze to locate and cast out imaginary demons from Christians blinds believers to the real demonic agenda – hurting and polluting Christ's church by promoting false teaching and fostering division.

It is not without significance that some deliverance preachers commence independent ministries. A few even boast that they are not subject to men, but take their orders directly from God! Yet the Holy Spirit commands us to obey those

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who have the rule over us, Hebrews 13:17. Every believer is to be subject to Church authority. Those who disregard a clear, reiterated command of Scripture, claiming to have truth denied to Biblical churches, draw young believers after themselves, and so harm local congregations. The believer who is confused about scriptural teaching in regard to demons and the occult should take the Biblical approach and consult his Pastor and church leaders. Without considered and careful reflection, many are being led astray, and the church is suffering unnecessary loss.

THE ABSENCE OF SCRIPTURAL MANDATE

Christ cast out demons to authenticate His Messiahship. The apostles cast out demons signifying their apostleship, Mark 16:17. There are no apostles today. No one can replicate the signs of an apostle. The apostolic ability to cast out demons was never intended to be a continuing feature of Christian service. Hence, the last time we read of it happening was in Acts 16, by Paul. In the pastoral epistles, 1&2 Timothy and Titus, which give instruction on church order, there is no mention of binding demons, casting out demons or talking to demons. Neither is there any such command in ANY of the other epistles! It is altogether absent. Surely if demonic invasion of believers were

to prevail, would there not be clear indication of how to deal with it?

Scripture does show how to exercise a faithful, Biblical, deliverance ministry. There is teaching about spiritual warfare – a term deliverance teachers often use, wrongly interpreting Ephesians 6:10-18. True spiritual warfare is waged by prayer and gospel preaching, not by speaking directly to demons! Christians are to bring to light the truth of the gospel, confronting and exposing false teachings – doctrines of demons – Satan's tools to keep men from the truth (2 Corinthians 10:3-6).

The path to Christian maturity and victory over sin is found in a deeper awareness of the merit of Christ's atoning work and of the believer's union with his Saviour. It is by recognising the Scriptural command to serve in a local church under the authority of godly leaders. It is by endeavouring to preach 'Christ and Him crucified'. Thus we urge people to go to Christ and find deliverance in Him. Christ's work on the cross was sufficient to translate His redeemed people from the kingdom

of Satan into His own Kingdom. Any other deliverance is both unnecessary and potentially harmful. To teach otherwise implies that Christ's work is incomplete.

⋮ **Rev Ron Johnstone**, minister of Newtownards Free Presbyterian Church, served as Moderator of the denomination, 2008-12. He continues to lecture in the Whitefield College of the Bible.

NEW MINISTER FOR MULLAGHGLASS



Interim Moderator Rev Raymond McLernon welcomed a capacity congregation to Mullaghglass on Wednesday 18 June for the installation of Rev Paul Fitzsimons. Participants included Revs Beggs, Goodes, Brown, McMillan, D Creane and Goligher who brought greetings from the North American Presbytery. Preachers were Rev Ryan McKee and Moderator Rev John Greer.

Mr. Allan Copeland welcomed the Fitzsimons family, presentations were made to Mrs Fitzsimons and Rev & Mrs McLernon, and supper was served to all present.



REV McLERNON RETIRES

A special service was held on Friday 20th June to mark the retirement of Rev Raymond McLernon as minister in Tullyvallen. Mullaghglass congregation granted the use of their building to facilitate the large number wishing to attend. Rev James Porter presided, Dr John Douglas preached, and presentations were made by Revs Power, Smith and McMillan. Also participating were Moderator Rev J Greer and Rev D Linden.

Tributes were paid and presentations made on behalf of Tullyvallen by Mr William Nicholson and Mr Roy Reany, while Miss Alex Rainey presented flowers to Mrs McLernon. Miss Victoria Salt and the Tullyvallen Youth Fellowship sang, and the evening concluded with supper.

LIBERIA UPDATE

A serious outbreak of the ebola virus necessitated the temporary withdrawal of the missionaries in early August, just as the construction project in Duazon neared completion. Mission Board is extremely grateful for all the support as it has sought to erect housing on a plot without electricity or running water. It is especially thankful for the provision of an F. G. Wilson generator which supplies power at night, charges solar batteries for day time refrigeration, and pumps water from the well into all dwellings. Plans to finish and furnish house number two (where Joanne Greer will live) will continue as soon as funds are available.

Construction expense has proved higher than originally costed for three reasons:

(1) Initial estimates used low-grade materials, but higher-grade options were substituted;

(2) Joanne's annual apartment lease – highly priced because of the post-war environment – was not renewed. Instead an apartment would be built on the compound until her house was ready;

(3) the armed robbery required a wide range of unanticipated additional security measures.

The North America Mission Board has acknowledged its debt to the church in Ulster for very generous support – without which the work would not have reached its present stage. An additional £35,000 will be required to complete the building phase and finish and furnish the second house. The issue of solar panels and/or generators will also have to be addressed soon. Meanwhile, please pray that the Lord will overrule in these testing times.

TULLYVALLEN PUPIL SUCCESSFUL



Matthew Johnston of Tullyvallen successfully completed the entire Child's Catechism and was awarded a certificate to mark the occasion. He is pictured with teacher Mrs. Rhona McLernon, Mr Nigel Coulter, Sunday School Superintendent, and recently retired minister, Rev Raymond McLernon.

New Contact Details

Rev Garth Wilson
39 Millreagh
Avenue,
Dundonald,
Belfast,
BT16 1TZ
T: 028 9048 7423

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The Administrator, 5 Carrigenagh Rd, Kilkeel. BT34 4NE

FREE PRESBYTERIAN UNIVERSITY CHAPLAINS

Are you heading for University or College in September? Do you know someone who is? Various activities are organized for our students. Contact details for our chaplains are:

UU COLERAINE
Rev R Higginson
T: 028 7032 0266
M: 078 4003 3937

UU JORDANSTOWN
Rev J Woods
T: 028 9071 1626
M: 075 9522 0981

QUB / STRANMILLIS
Rev B McClung
T: 028 9083 5942
M: 077 1433 0390

CHILDREN'S CORNER



The Bell of Bonnal

Far away in the village of Bonnal in eastern France there is a church bell that sounds the hour for those labouring in the fields across the valley. At first this



The bell in this little French village also reminds me of the longsuffering and mercy of God towards the sinner. That mercy has afforded many a second chance. This is very

might not seem to be such a strange thing. Surely church bells can be heard ringing out the time of day just about anywhere! But the 'Bell of Bonnal' is different. You see, moments after the bell rings out the number of chimes, telling the hour of the day, it rings them out again for those who maybe didn't hear properly first time around.

The 'Bell of Bonnal' reminds me of the sending forth of the message of the Gospel. Across our land, churches faithful to God ring out that the hour has come... the hour of repentance... the hour of seeking God's forgiveness... the hour of salvation. Like the repeated tolls from the 'Bell of Bonnal', the Gospel message is a repeated message. Many have heard of their need of the Saviour, not just once, but twice, indeed time and time again, but as yet they have refused to come to Him for forgiveness.

evident in the lives of many well-known Bible characters – like Jacob, Moses, David and Jonah. Psalm 118:1 tells us to be thankful for the enduring mercy of God. However, if one should linger on in his sin and die refusing God's great offer of mercy then he will be lost forevermore. Don't let that be the case for you! Be wise, reach out, and accept Christ as your Saviour.

I love the sound of that old bell, the 'Bell of Bonnal'. It has a welcoming, peaceful air about it, and so too has the message of the Gospel. What sweetness there is in knowing that God loves us, and that He sent His own dear Son to die for us, so that we, believing in Him, might be cleansed, pardoned, and made right with Him! I trust that when you hear the ringing of the message of the Gospel there are joy bells ringing in your heart because Christ is your Saviour.

Compiled by Robert McConnell

"O Give thanks unto the Lord; for he is good: because his mercy endureth for ever."
Psalm 118v1

Quiz:

Take out all the French words from the sentence below. You will be left with a verse from Hosea 10, but which verse is it?

Bonjour sow to merci yourselves in très bien righteousness, reap au revoir in mercy; heures break beaucoup up your fallow ground: garçon for it is voiture time to seek école the Lord enfant femme till he fille come and porte rain righteousness pomme upon fleur you.

Answer:

Verse

PRIZES!

12 or under? To enter, send your answer, name, address, church attended to:

Rev. Stephen Pollock

Email: answer@fpvision.org
15 Fernagreevagh Road, Loughgall,
Armagh, BT61 8PN

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(Ballymena) | » Harry Salt
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| » Hannah Dougherty
(Londonderry) | » Jonathan McMullan
(Portlone) |
| » Charity Watson
(Mourne) | » Felicity Smyth
(Merthyr Tydfil) |



I have three simple words to encourage you as you face life: 'GOD IS ABLE!' He is the Almighty who is able to do great and wondrous acts.

God's power is demonstrated in various acts recorded in the Bible. His power is proven in the created world: "Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." (Jeremiah 32:17) His power is shown in His daily care of His creation. He upholds "all things by the word of his power" (Hebrews 1:3). His power is proven in the deliverance of the people from Egypt. He brought Israel out of Egypt "with a strong hand" (Jeremiah 32:21) and saved them at the Red Sea "that he might make his mighty power to be known." (Psalms 106:8).

It was the Almighty power of God which executed the miracles of Redemption. Mary was told: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that

holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35) It was the 'exceeding greatness of His power' which was "wrought in Christ, when he raised him from the dead." (Ephesians 1:20)

It is the same power which works in the sinner enabling him to believe the gospel. (Ephesians 1:19) Thus God is able to save the hardest of sinners: "With men it is impossible, but not with God: for with God all things are possible." (Mark 10:27) The cross of Christ is 'the power of God' unto salvation. (1 Corinthians 1:18, 22-25) What hope do we have of sinners being saved? Great hope when we remember the power of God!

How are we to live as Christians in a fallen world? Only by the power of God! "Finally, my brethren, be strong in the Lord, and in the power of his might" (Ephesians 6:10, Colossians 1:11). We only endure as we "are kept by the power of God." (1 Peter 1:5)

Remember that for every mountain you face, and for every valley you enter: 'God is able!'

FROM THE OLD TO THE YOUNG

"God is not only mighty, but almighty... He is a God that never met with a difficulty, much less with an impossibility... All things are hard to men, and many things too hard for men or angels, but nothing is too hard for God: 'I know that thou canst do all things,' (Job 42:2)"

- George Swinnock, Works Vol. 4

THE HEAD COVERING

Do you have a question about Christian belief or behaviour? Send your questions to: questions@fpvision.org

This month, Rev. Gordon Dane (Crossgar FPC) was asked:

WHY DO WE EXPECT WOMEN TO COVER THEIR HEADS IN PUBLIC WORSHIP?



This is a question that arises more frequently as other Christian denominations abandon the requirement. The short answer is: the Bible commands it. If we can show the truth of that assertion, we have an end of the matter as far as any true Christian is concerned because the Bible is our ultimate authority.

The Biblical basis for head covering is found in 1 Corinthians 11. Before we come to that, it may interest you to know that the overwhelming evidence is that ladies in the early church wore head covering. A number of the early Church Fathers mentioned women's head coverings. Early Christian art also shows women wearing head coverings. Christians often aspire to be like the early church. That aspiration must then include ladies covering their heads in worship.

The abandonment of head covering is really a fairly modern phenomenon. Ladies wore head covering during the meetings of the church right up until the twentieth



century. It was only during the last century that the practice of head covering gradually disappeared from many churches.

Among the Protestant reformers, Martin Luther encouraged wives to wear a veil in public worship. John Knox and John Calvin both called for women to wear head coverings in public worship. Other commentators who have advocated head covering during public worship include John Gill, Matthew Henry, C. H. Spurgeon, A. R. Fausset, A. T. Robertson, Harry

A. Ironside and Charles Ryrie. In fact, until the 20th century, no Reformed theologian taught against head covering for women in public worship! So this is something that was universally accepted from the time of Paul right up to modern times.

Today there are those who claim to have new insights that mean the practice of all those centuries was wrong. If that is so, they must prove beyond any doubt that the received practice and teaching of the great theologians, Reformers and Church Fathers of the past, stretching back to the times of the Apostles, is wrong. More particularly, they need to be sure that they are not advocating an abandonment of something that is required by Scripture. I would rather be sure than take that chance: wouldn't you?

But we can go further than a "better safe than sorry" basis by actually looking at the Scripture. 1 Corinthians 11: 4-5 says, *"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."* That is plain! I would have to do a lot of explaining to explain that away. And I have to say that I would not abandon the plain meaning of Scripture on a whim to fit in with modern fashion. But there are those who try to do that.

Some Christians interpret the passage as a cultural mandate that was only for the first-century Corinthian church. They say that in Corinth decent Greek women wore head covering. That distinguished them from women who served as temple harlots, who did not cover their heads, and had short hair. Objectors then argue that Paul was making a local command to Corinthian Christian women to appear decent by wearing a head covering. But that whole argument is not based on fact. There is no evidence that Paul was seeking to distinguish Christian women from temple harlots with short hair. There is indeed no

historical evidence showing that short hair was the distinguishing mark of a prostitute in Corinth during Roman times. The German scholar Albrecht Oepke concludes that when Paul asked the Greek women to cover their heads in worship, rather than imposing a Greek custom on local Christians, he was in fact imposing a biblical custom upon the Greeks that was contrary to their normal practice. So if someone tells you that Paul was just urging the Corinthian women to fit in with what was decent in that day, you ought to question the basis of that assertion.

Others say that the woman's hair is her covering. Indeed it says that in verse 15: *"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering"*. Yes the hair of a woman is a covering of her head, but it is obvious that Paul is arguing for another covering over the hair. To argue that the hair is all the covering a woman needs is a classic example of not taking the whole passage into account. If the hair is the covering that means that a man needs to shave all his hair off to be able to worship God, because the passage tells a man to worship uncovered! Then look at verse 6. If you say that long hair is the only covering a woman needs this verse becomes nonsensical. It would say, "If a woman did not have any hair on her head then her hair was to be cut off". How can you cut off hair that somebody hasn't got?

To argue that long hair for ladies is the covering would also be to assert the odd position that what is said to be the woman's glory is also a symbol of submission. This does not make sense. You have to go through too many exegetical hoops in order to say that the only covering needed for ladies is long hair. It is not the plain meaning of the text. As I say, if you are going to advocate the abandonment of centuries of Christian practice stretching back to the Apostles, you need to have a very good reason for doing so. The fact is there is no good reason! Therefore we have no option but to call on all women to obey the Scripture.

DELEGATES MEETING

Mon 15th September, Rasharkin FPC, 8.00pm

YOUTH COUNCIL EVENTS

AUTUMN EVENINGS OF PRAYER

GREATER BELFAST

24th October, 8.00pm: John Knox Memorial
Prayer meeting @7.30pm
Rev. John Woods

NORTH DOWN

17th October, 8.00pm: Newtownards
Rev. R. Johnstone

MID DOWN

17th October, 8.00pm: Banbridge
Rev. A. Allan

SOUTH DOWN

24th October, 8.00pm: Annalong
Rev. I. Harris

MID ULSTER

10th October, 8.00pm: Tandragee
Rev. S. Murray

SOUTH WEST

17th October, 8.00pm: Ballymagerney
Dr S. Pollock

THE WEST

24th October, 8.00pm: Castlederg
Dr L. Wilson

NORTH WEST

6th October, 8.00pm: Coleraine
Rev. R. Higginson

NORTH & SOUTH ANTRIM

10th October, 8.00pm: Ballymoney
Rev. D. Park

SEPTEMBER RALLY

Ballymena FPC,
Fri 19th September, 8.00pm
Preacher: Dr Alan Cairns (*Founder, Youth Council*)
Singers: Greer Brothers

FUN & FELLOWSHIP NIGHT

NORTH WEST AND N & S ANTRIM
Saturday 27th Sep 2014: 6.30pm
Meadowbank Sports Arena, Magherafelt
Cost: £5pp



Youth Choir at the International Congress

A WORD TO WOMEN

**“ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE.”
(EPHESIANS 1:4)**

We all love a wedding, don't we? And when it's in our own family, it's a very special time, during the lead up, and on the day itself. What about that dress? Will the reception meet expectations? How will the speeches go? What will the guests wear? Yes, weddings always cause quite a stir – especially with the ladies!

However, Christians know that marriage is much more than the hustle and bustle of wedding preparations. It is a solemn covenant before God (Malachi 2:14), the union of a man and a woman for life (Genesis 2:24), and it merits highest regard because God deems it “honourable” (Hebrews 13:4).

One not so well known Bible bride is Asenath, wife of Joseph. Genesis 41:45 tells us that she was the daughter of Potipherah, priest of On, brought up in paganism, knowing nothing of Joseph's God. Her husband-to-be had been elevated to a position of great power and majesty, so Asenath is brought from obscurity and from a dark past to share in the glory of her bridegroom. She had nothing to do with this development; she was chosen by Pharaoh and given to Joseph. In other words, there was nothing special about Asenath; she was the subject of a sovereign choice.

Asenath is, in this, a picture of the Church, the Bride of Christ. As Asenath was given to Joseph, so the church is the Father's gift to His Son (John 6:37). There is no explanation for why we, the redeemed, were chosen by Him; we are the objects of His grace and love (Ephesians 2:4-5). God chose us, as His bride, in eternity past (Ephesians 1:4). He called us effectually to Himself for salvation (John 6:44). And He has also elevated us to be 'new creatures' in Christ, possessing all the privileges of the sons of God (John 1:12).

Asenath's wedding day anticipates the marriage of the Lamb, when the Church will be presented to Christ. What fellowship and joy there is for friends and family at a wedding! But earthly marriages fade into insignificance compared to that day when Christ will

receive His Bride. The marriage of the Lamb is come and His wife has made herself ready (Revelation 19:7). Are you ready for that great wedding feast? Have you made preparation? Will you be found wearing the wedding garment?

Asenath and Joseph had two boys, Ephraim and Manasseh, who would lead two of the tribes of Israel. Asenath was plucked out of obscurity to play a part in God's purpose for the nation of Israel. And that is what the Lord has done for His elect people. He has saved us to serve Him and to proclaim His great salvation (Ephesians 2:10). Imagine using obscure, helpless, unknowns like us for His glory! What a mystery! What a privilege! What a responsibility!

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SALVATION.

Asenath's life was changed forever when she met Joseph. And it is so with us too: our past sins have been blotted out. Isaiah 55:7 tells us that the Lord will 'abundantly pardon' – literally 'multiply to pardon' – all those who forsake their sin and come to Him. He pardons all sorts of sins and all sorts of sinners. That is the sentiment of Samuel Davis' wonderful hymn based on the words of Micah 7:18:

*Pardon – from an offended God!
Pardon – for sins of deepest dye!
Pardon – bestowed through Jesus' blood!
Pardon – that brings the rebel nigh.
Who is a pardoning God like Thee
Or who has grace, so rich and free?*

Asenath's wedding day was memorable, not because she married the most important man in Egypt, but because her union with Joseph introduced her to a pardoning and forgiving God! That pardon and forgiveness may be yours too, if you come to Christ, repenting of sin, and receiving Him as Saviour and Lord.

∴ **Alison Armstrong** lives in Portavogie, N Ireland. She is the wife of the Free Presbyterian minister there, active in the life of the congregation, and works as a primary school teacher.

DISTINCTIVES

FEATURES OF FREE PRESBYTERIANISM

EVANGELICAL AND EVANGELISTIC

THERE WAS NO ONE THERE. THE LEPERS VENTURED INTO THE SYRIAN CAMP REALIZING THAT DEATH WAS LIKELY NO MATTER WHAT THEY DID. THEY WENT FROM TENT TO TENT, FOUND FOOD AND DRINK, SILVER, GOLD AND CLOTHING, BUT THERE WAS NO ONE THERE! THEY FEASTED AND THEY HID, BUT THE REALISATION DAWNED THAT GOOD NEWS SHOULD NOT BE HIDDEN. "WE DO NOT WELL: THIS DAY IS A DAY OF GOOD TIDINGS, AND WE HOLD OUR PEACE" (2 KINGS 7:9).

Good news is always worth sharing, so these men determined to 'go and tell.' While the news would have been a source of great joy to the people of Samaria, it pales in comparison to the greatest news of all: the forgiveness, peace and reconciliation with God through the life, death and resurrection of Jesus Christ! We have good news to tell.

When those of my generation read or hear of the foundational days of the Free Presbyterian Church, one thing stands out. I remember, as I contemplated joining the Church, being struck by what set the denomination apart: It had a burden to go and reach souls with the gospel of Christ. By the grace of God, our Church is both Reformed in principle and reaching in practice. It is not only evangelical, but is distinctly evangelistic. Thus, those early days were marked by efforts to enable people to hear the good news – open airs were held; missions were conducted in local halls; doors were knocked, and a radio ministry pioneered to get the gospel to the masses.

This phenomenon was not the novel idea of those seeking to market a new denomination. Rather it arose as the Spirit of God filled men and caused them to see the truth of the Scriptures.

Thus this distinctive must mark our church in these days as much as in the past. It is not enough to preach the gospel to the converted, as important as that is – we must endeavour to bring the gospel to the lost. Our task is that of the servant in Luke 14:23: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Hence, as we pray in our prayer meetings for God to bring the people in, we must determine to put feet to our prayers and go and reach those people for the Lord.

FOUNDATION

This distinctive has a sound theological foundation.

- God has given people to His Son before the world began. "I have much people in this city." (Acts 18:10)
- Those people will come to Christ. "All that the Father giveth me shall come to me." (John 6:37)
- They will come in repentant faith. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35)
- Faith is a gift of God in response to the hearing of the Word of God. "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17)
- Hearing comes in response to the voices of those who, with beautiful

feet, "preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15)

Our task, then, is to bring the gospel to the lost and play our role in the outworking of God's eternal plan of redemption. Being Reformed in doctrine should never hinder our evangelistic efforts, but rather enhance them!

APPLICATION

This distinctive will have a practical application. The command of the risen Lord to the early church has a profoundly practical challenge. Recorded for us in Mark's gospel, it reads: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15)

God has established His church for the purpose of fulfilling His will in saving people from every nation. The command is plural, and, addressed to the apostolic company, it sets the pattern for the church in this age. Those apostles are the foundation of the church (Ephesians 2:20) and the foundation of a house establishes the plan for the superstructure of the building. As they were told to go, so are we. We may do many good and valuable things in our congregations, but unless we are going into the world with the gospel we are not obeying the Lord's commission.

The gospel should be announced in all places. The command is clear: 'Go...into all the world.' The Apostles were to be witnesses of Christ "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) God's will is to use us as He seeks the lost, so let us be active in going into the world. We must go to Australia, to Kenya, to Mexico, to Liberia, and the rest. But are there places in town and country which we look on as 'no-go areas' for the gospel? We will always be tempted to wait for the lost to come to us but the command is to go to them. How we do this work will vary from place to place. We must be "wise as serpents, and harmless as doves." (Matthew 10:16) Clearly the Spirit-led church will separate and send people out to preach the Word in the world (Acts 13:1-5). But every child of God must be a witness for Christ. Like Andrew to Simon we can tell others: "We have found the [Christ]" (John 1:41). Like the scattered disciples we can go "everywhere preaching the word." (Acts 8:4)

The gospel should be announced to all peoples. We must offer Christ to all men without distinction. We must reach children as well as adults. We must reach both male and female. We must endeavour to go to people whatever their sin, whatever their ethnicity, whatever their religion. The gospel is for the republican paramilitary, the recalcitrant sodomite, the religious legalist: they all need Christ, and He is able to save! Too many think that 'our Christ' is not for 'them'. But He is for the world. He is come to save 'whosoever'. There must be no sectarianism in the preaching of Christ. The church in Corinth was made up of "fornicators... idolaters... adulterers... effeminate... abusers of themselves with mankind...thieves... covetous... drunkards...revilers... extortioners" (1 Corinthians 6:9-10). What a company! And all now saved by the precious blood of Christ, all now united in Christ!

As we go to sinners we should always remember that we have the best news to tell. The lost around us need to hear the truth of the gospel: Christ died; was buried and rose again; and is the way back to God from the dark paths of sin! They need to hear the message of Christ. To know the gospel is one thing. To go into the world is another thing. To know and go is the right thing.

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SPOTLIGHT ON THE SCHOOLS

A Presbytery Education Board Feature



BALLYMONEY

Ballymoney had its past Principal present at Sports Day and Prize Giving. Miss Noreen McAfee cheered on the pupils and presented prizes just a few days before returning to Kenya.



KILSKEERY

Rev Brian McClung, Education Board Convener, brought an encouraging message from 1 Corinthians 15 v 57-58 at the Annual Praise Service, before presenting gifts to Mrs June Scott, retiring after 25 years as school secretary. Head girl, Jemma Monteith, made a presentation on behalf of parents, pupils and staff.

We give thanks to the Lord for the four pupils who professed faith during this academic year, and for a new door of opportunity to serve the Lord amongst the elderly residents in an Enniskillen Nursing Home. Pray that the Lord would bless this service done in His Name.



MOURNE

Mourne High school pupils visited Crumlin Road Jail during their three-day trip.



PORTADOWN

Pupils are pictured with their prize winning entries in Lurgan Show 2014. Staff, parents, pupils and friends joined others from Newtownabbey to take part in the Lisburn 10K and Fun Run.



NEWTOWNABBEY

Newtownabbey Primary school children visited nearby Sentry Hill, the History House, which belonged to William Fee McKinney, born in Carnmoney on 28 October 1832. Raised on a 110 acre farm, William came from a typical Scottish Presbyterian family. Secretary of Carnmoney Presbyterian Church for over 60 years, he kept detailed minutes, including details of visiting ministers and sermons during the 1859 Revival.

A History Fair organized for Years 4-10 involved pupils working on a project based on a period of history, an historical figure, or an historical event. Upper Primary winner was David McClung who studied the Battle of Britain, with Phoebe Brown second. Andrew Cummings topped Lower Secondary for his presentation on the 36th Ulster Division, ahead of David Woods. They are pictured with judge, Miss Priestley (Bangor), and History teachers Miss Osborne (Primary) and Miss McClung (secondary).



Model of WWI Trench System made by Lower Secondary.

Anna Houston (left) and Amy Cameron, for the GCSE Home Economics Diet and Health practical, completed a menu based on Healthy Eating Tip: "Eat more fruit and vegetables".

EDUCATION BOARD UPDATE

The Board has recently responded to two consultations, one by OFMDFM and the other by the Education and Library Boards (ELB). Objection was raised to the content of the proposed educational section of the sexual orientation strategy, with the suggestions that all educational institutions should respect and welcome pupils who practice sodomy,

and that staff and management "should receive sexual orientation awareness training." Concern was also raised about the intrusive nature of new proposals to regulate Home Schooling, including the implication that ELB officials would decide whether parents can home school (even when it is their legal right to do so); approve curriculums; inspect homes and the

children's learning environment; and have the right to enter homes for mandatory annual inspections without needing or having legitimate reason.

We encourage God's people to pray that the Lord would abundantly meet the spiritual, financial and material needs of our seven schools in the incoming year.



FREE PRESBYTERIAN INTERNATIONAL CONGRESS

It's just like old times" – a comment heard often at the third Free Presbyterian International Congress held in Martyrs' Memorial church, Belfast, June 2014. This quadrennial event alternates between Northern Ireland and North America, home to two Presbyteries of the church. Visitors came from Australia, Canada, Czech Republic, Kenya, Spain, USA and mainland Britain.

The Congress theme was 'The Call to Battle, The Christian Armour: The Key to Successful Christian Living'. Martyrs' church was well-filled each night to hear thoroughly researched and powerfully presented ministry from Revs Morrow (Omagh), Goligher (Canada), Armstrong (Portavogie), McClelland (USA), and Ulster Moderator, Rev Greer (Ballymena). A 100-voice youth choir sang to a packed church on the final night.

Short DVD presentations focused on Free Church history and future; the Ulster and North American Mission Boards; and the "Consider Christ" campaign.

Away from the meetings, the North American visitors were treated royally. The congregations in Coleraine, Comber, Lisburn, Martyrs', Newtownabbey, Newtownards, Portavogie, Sandown, Ballymena and Tandragee excelled in providing hospitality as many of Ulster's beauty spots and historic landmarks were visited. Special thanks are due to Rev Thomas Murray who organized the itinerary, and Norman McIlroy (Comber) who did most of the driving. All in all, it was an excellent congress, leaving everyone eagerly anticipating the next one in North America, 2018.

∴ Dr Frank McClelland

MISSIONARY VISION



SUMMER SNIPPETS

Joy Gillespie

Joy invites prayer for increase in children's meetings at Siles. English classes will commence soon. Pray that this will bring opportunities to share the gospel with the children and their families.

Rev Lyle Boyd

Rev Boyd has been encouraged that an elderly couple, moved back from Madrid, has been attending. Pray for Angeles from Cortijos Nuevos who wishes to attend on Wednesdays, and for the baptism of Daniel (Boyd), Sebi, and his wife Celia. Hopefully visitors will attend.

Gillian Gillespie

Gillian seeks prayer for Nyaporo where the church is situated. Great darkness pervades and only the gospel can bring liberty to those sitting in the shadow of death. Pray for those invited that they will come and be brought to Christ.

Colin Maxwell

Colin Maxwell reports a busy time proclaiming the Word in open air preaching and tract distribution throughout Ireland, and visits planned for the Marian shrine, Knock, Co. Mayo.

Joanne Greer

Joanne discovered after Liberian Katie Dorliae went to be with the Lord, that she had a connection to the Free Church back to the 1950's. Her mother heard the gospel from the Carsons, missionaries from Martyrs', and brought her up with that same gospel. It's a small world!

Joyce Walsh

Joyce has been greatly blessed by the number of children attending after school meetings. Some children have trusted the Lord. Outdoor meetings held in June, July & August had excellent attendances; camp ministry is also a vital part of summer work.

Rev Angel Fernandez

Rev Fernandez reports that things move slowly in Barcience. He plans Bible studies with an unconverted woman from Torrijos who attends the services. Pray that God will open her heart. Studies will soon finish with Henry and Esmeralda – he will apply for membership in Alcorcon; she is not saved yet, so keep praying for her.

Margaret Russell

Margaret is grateful for gifts from Kilskeery, Ballynahinch and Comber. One family supplied funds for the water heater. Pray for those overseeing Sunday School ministry. Kenya itself needs prayer; unrest erupts from time to time, but not near our work.

Noreen McAfee

Noreen is glad to be back at BCFC Christian Academy. Form Four and Standard Eight students sat Mock Examinations in July, with final papers in October/November. The new photocopier, baking equipment and computer network are being put to good use. Pray that God would soon visit the school in salvation.



NEW DOOR OPENS IN UGANDA

The Emmanuel Christian School, Uganda, was started in 2004 with sixteen children by Rev Noel Kelly (who had a connection with Liverpool congregation many years back) and his wife Stella. The school is situated in Nsaalu in the Kalungu district, approximately eighty five miles from the capital Kampala.

In the last ten years the school has grown considerably. It now has 235 children, 12 teachers, and additional auxiliary staff. The children come mostly from Uganda, but also from Congo, Rwanda and Tanzania. Sixty board on the school Campus.

The property sits on a 2.6 acre site, fully enclosed by a security wall, and there is a full range of buildings –

classrooms, dormitories, staff living quarters and a church.

Early this year Rev Kelly asked our Mission Board to consider taking over the school. The Board sent a delegation to visit, comprising Mr George McConnell and Rev David McMillan from N Ireland and Miss Margaret Russell and Rev and Mrs Malcolm Patterson from Kenya. The party visited the School in early April and was very encouraged by everything seen and heard.

A favourable report brought back resulted in a Mission Board recommendation to Presbytery that our denomination take over the running of the Emmanuel School. In May Presbytery gave its unanimous support.

Rev Kelly's intention is to give the property to our denomination in its entirety but there are some legal matters to be sorted out before this can take place. Meanwhile the Mission Board will be applying to register our denomination in Uganda. A Fund has been commenced to help with the running of the School in the interim period.

Please join with us in praying that Rev Kelly will soon be able to sort out all legal matters relating to the transfer; that labourers will be raised up for this new field of service; and that the Lord will overrule in the application process to register our denomination in Uganda.

✚ Rev David McMillan

DEPUTATION



REV LYLE BOYD, *September*

Contact: Rev D Creane

GILLIAN GILLESPIE, *January onwards*

Contact: Rev D McMillan

JONATHAN SMITH, *current*

Contact: Rev D Park

MISSIONARY WEEKEND



The Missionary Council Weekend will be held in Magherabuoy House Portrush 14th – 16th November. The price will be £95 per person sharing (£20 single supplement). For further details and information, please contact Rev D Park.

BIBLE & BOOKS APPEAL



A super response to our appeal for the bookshops in Kenya enabled us to airfreight 124 boxes, weighing 1764 kilos, costing £2650.00. Thank you to all who helped with the freight cost. Special thanks to Trinitarian Bible Society, London, for their generous grant of Bibles.

MISSION BOARD DETAILS

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Secretary:

Rev David Park,
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Ballymoney, BT53 6ED
T. 028 2766 2039
E. hebronfpc@btconnect.com

Website

www.fpcmission.org



DATES FOR THE DIARY

SEPTEMBER

- 6th** **PORTRUSH AIR SHOW
YOUTH COUNCIL /
CONSIDER CHRIST OUTREACH**
Details: 0788 6265600
- 9th** **BALLYGOWAN,
WHITEFIELD COLLEGE
GRADUATION &
COMMENCEMENT SERVICE**
Time: Tuesday at 8.00pm
Speaker: Rev J Greer
- 13th** **BALLYMAGERNEY,
STONE LAYING SERVICE**
Time: Saturday, 3.30pm
Speaker: Rev J Greer
- 14th-28th** **BALLYMAGERNEY,
GOSPEL MISSION**
Time: Sundays at 3.30pm,
Monday – Friday 8.00pm
Speaker: Revs McKee & Pollock
- 14th-26th** **PARKGATE, GOSPEL MISSION
(ANTRIM & BALLYCLARE CHURCHES)**
Time: Sundays at 3.30pm,
Monday – Friday, 8.00pm
Speaker: Rev R Higginson
- 19th+21st** **BALLYGOWAN
MISSIONARY WEEKEND**
Time: Friday at 8.00pm,
Sunday at 11.30am & 7.00pm
Speakers: Rev Harris
Rev Park
Mr R Davidson
- 20th** **TANDRAGEE
MEN'S CONFERENCE**
Time: Saturday at 10.00am
Speakers: Rev S Pollock
Rev I Brown
Rev A Cairns

OCTOBER

- 6th-10th** **MONEYSLANE, BIBLE WEEK**
Time: Monday - Friday, 8.00pm
Speaker: Dr S Barnes
- 9th-13th** **SANDOWN, BELFAST
50TH ANNIVERSARY SERVICES**
Time: Thur, Fri, Mon at 8.00pm
Saturday at 8.00pm
Sunday at 11.30am & 7.00pm
Speakers: Revs McIlveen, Greer, Armstrong
Dr Chelli, Dr Jones
- 10th-12th** **CROSSGAR,
YOUTH GOSPEL WEEKEND**
Time: Friday & Saturday at 8.00pm
Sunday at 7:00pm
Speaker: Mr J Smith
- 12th-24th** **DONAGHADEE, GOSPEL MISSION**
Time: Sunday at 7:00pm
Monday - Friday at 8.00pm
Speaker: Rev G Dane
- 24th & 26th** **LARNE, REFORMATION WEEKEND**
Time: Friday at 8.00 pm
Sunday at 11:30am & 7:00pm
Speaker: Rev P McIntyre
- 26th-9th** **DROMORE, GOSPEL MISSION**
Time: Monday - Friday at 8.00pm
Sunday at 7:00pm
Speaker: Dr S Pollock

NOVEMBER

- 9th-14th** **BALLYMENA, BIBLE WEEK**
Time: Monday - Friday at 8.00pm,
Sunday at 11.30am & 6.30pm
Speaker: Rev J Wagner