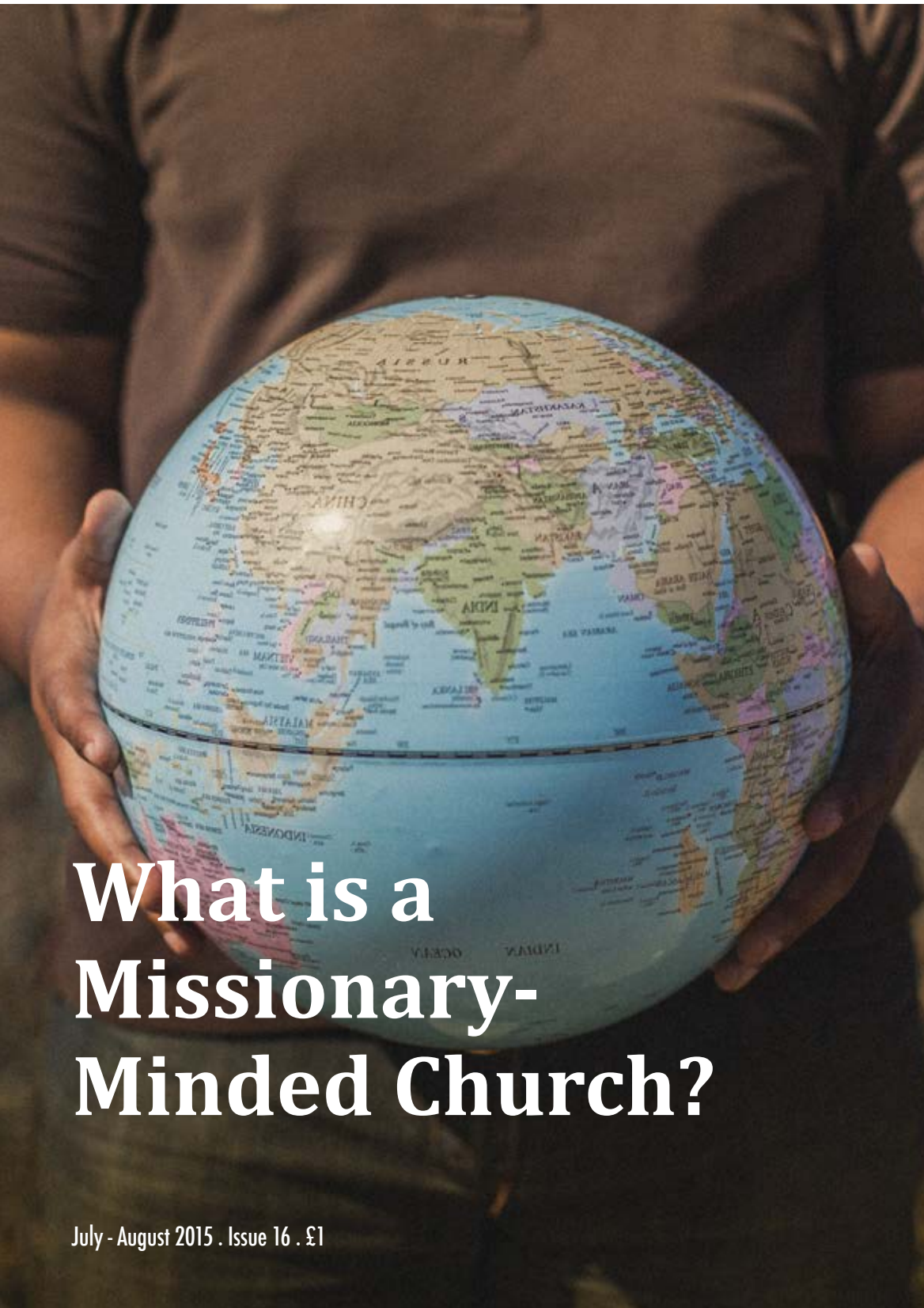


FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER



What is a Missionary- Minded Church?

July - August 2015 . Issue 16 . £1



Abortion: Another Look



From the Principal's Desk



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What is a
Missionary-Minded Church?

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Editorial

This time the pollsters got it right. By a clear majority, voters in the Republic of Ireland decided to amend their constitution to facilitate 'same-sex marriage'. Some commentators judged this result to be further indication of the diminishing influence of the Roman Catholic Church. Free Presbyterians will shed no tears over the demise of an institution that has so corrupted the Gospel – but this development is about more than ignoring the counsel of 'Mother Church'. It is symbolic of an altogether more serious phenomenon, of a malaise rooted in the rejection of Biblical principles. How distressing to listen to one advocate of the change, a Belfast-based cleric: "When the people make a decision, the people are right"! That is the spirit of Judges 21:25 – "every man did that which is right in his own eyes" – it is a recipe for moral anarchy, and it bodes ill for N Ireland, with the clamour for 'equality' already gathering pace.

Meanwhile, Belfast County Court found against Ashers Baking company. The verdict went thus not because of wrongdoing on the part of the McArthur family, nor for lack of spirited support or skilled defence, but because of laws so skewed as to be unfair to those of Christian conscience. It has come to something when feature-writers, themselves supportive of the 'same-sex' agenda, pronounce this determination "bullying", confirmation of "a warped totalitarian fairy tale". Hard to disagree!

Whatever the call of public opinion or the restriction of man-made laws, we must, with the great Reformer, maintain consciences 'captive to the Word of God'. Like Luther, we can do no other, the Lord helping us.

✉ Timothy Nelson
editor@fpvision.org

GOD'S GREAT LOVE

“GOD IS LOVE”

1 JOHN 4:8

Love is not just something that God has, it is what God is. It is His very nature. So then, the Father is love, the Son is love and the Holy Spirit is love. We know that God is also light (1 John 1:5). Light speaks of everything that is the opposite of moral evil and sin. We may think of light as a synonym for holiness and purity. This means God's love is a pure and holy love. He is never love at the expense of light, and never light at the expense of love. How then can God be love and not find His love in conflict with His light? As the God of burning holiness, He must punish sin, and yet as the God who is love, His disposition to love leads to receiving sinners. How can He in love forgive sinners and still be just?

The supreme manifestation of the Father's love was in the sending of his Son. When He gave his Son He gave His all. No other gift was equal with or superior to Him. No greater, fuller, richer love could be exhibited. The Father loved those who were the

objects of His wrath so much, that He gave Infinite Love to bear that wrath as their Substitute. The Son's love was such as to endure that wrath, so that the beloved for whom He died would never experience it. The fullest expression of His love was when *'he offered up himself'* (Hebrews 7:27). He had nothing worthy of His love to offer, but Himself. Indeed His love would be satisfied with nothing else and nothing less. The love that sustained the agonies of Calvary could have no origin but in Him who is Love.

If we know His saving love let us enjoy it and treasure it. Very soon His glory will fill our vision when He presents us spotless before His Father and then His love will have realised its end in our perfection in Heaven for evermore.

The Spirit's love is no less than the Father's and the Son's. The Father loved in sending, the Son loved in

dying, and the Spirit equally exhibits His love in applying to our hearts the purchased salvation. It is His work to awaken our souls to the danger we are in as sinners and strive with us when we resist His wooing. Did we embrace salvation in Christ, when the Spirit first showed us its necessity? Surely we procrastinated, yet He persisted and now our present faith and hope is a living monument to His patient, conquering love. How thankful we are that He did not leave us. He now indwells us to give help and comfort and enables us to walk in the comfort of the Holy Spirit. Is such work not because of His love?

God loves us because He is love and we love Him because He first loved us. We worship the triune God who is love.

If we know His saving love let us enjoy it and treasure it.

∴ 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.



ABORTION:

— ANOTHER LOOK —

Parents will recall the joy of heart when given the news of an impending addition to the family. As Christians, we testify that: *“children are an heritage of the LORD: and the fruit of the womb is his reward.”* (Psalm 127:3). For some, that joy is shattered by the detection of a serious foetal abnormality on ultrasound scan. Hopes, plans, future expectations are dashed. As the wise man observes *“Hope deferred maketh the heart sick”* (Proverbs 13:12), but the depth of that sickness only a few can fully appreciate. The tragedy of such a situation has been

in the forefront of recent discussions regarding abortion on the grounds of fatal foetal abnormality. The option of abortion is presented as the option of compassion. A change to Northern Ireland’s abortion law, allowing termination in the case of fatal foetal abnormality, has been recommended by the Justice Department, and the process leading to a vote in the Stormont Assembly has begun. However we respond to these developments we must never do so in a cold and abstract fashion. That doesn’t do justice to the impact of the earth-shattering news a

couple might receive. We believe that the unborn carries the right to life as an image-bearer of God: therefore we must tenderly treat suffering parents as those who have been bereaved of a loved one. Thus the implications of such a change in law are profound.

PRESUPPOSITIONS

The proposed changes in law are predicated upon old claims of the pro-choice movement: “The woman’s right over her body”. As Christians we understand that we don’t have the

ultimate right over our bodies. We have no right to do as we please with our bodies, but must only do those things which please the Lord. What is more, the unborn child within the woman's body is not truly part of her body. The unborn child is a genetically distinct entity, with his or her own DNA profile. Thus, however painful experiences like this may be, we as a society must seek to uphold the rights of the unborn.

Furthermore, there is a false distinction between a foetus and a child. Now, we acknowledge a developmental, functional distinction, but the unborn child does not change genetically upon birth. In similar fashion, an adult is different developmentally from a child, but the child is no less a human being. Thus we would assert that humanity does not begin upon birth. That principle makes sense. The child in the womb attached by the umbilical cord is the same child delivered. The process of delivery is, in essence a change in location – not a change of substance. The Christian stands upon the principle of Psalm 139:15-16. The humanity of the unborn, known of God, is asserted. The Hebrew word translated by the phrase: *'my substance, yet being unperfected'* denotes an unformed mass and is a reference to God's involvement with the undeveloped embryo, let alone His involvement in the later stages of foetal development.

These principles must underpin our assessment of abortion law – even in the most difficult cases.

PROBLEMS

There are a number of problems with the implementation of changes to the law. There is much ambiguity in the language that is presently used. One recommendation states that abortion should be allowed when there is 'substantial risk that if the child were to be born at full term it would be unlikely to survive birth or unlikely to be capable of maintaining vital functions

after birth.' The terms recognise the ambiguity. Assessing with precision the degree of disability in the womb is very difficult. The outcome and survival times are unpredictable, even in the clearest of cases. What is more, the recommendation does not seem to exclude congenital conditions (such as heart defects) which impair vital functions, but which can be treated ex-utero.

As profoundly serious as this is, there is a deeper issue: society's perception of humanity and disability. Anencephaly is the condition that has been in discussion in recent months (when the parts of the brain responsible for cognition do not develop). Of those babies not aborted, approximately 45% survive birth but almost all die in the first hours or days after birth. A diagnosis of anencephaly is devastating to all concerned in the family circle. However we must strongly state that

a baby with anencephaly is not an 'anencephalic', but is a *profoundly disabled human being with a terminal illness*. Our definition of humanity must not be governed or diminished by disability, intellectual impairment, or the time left to live. If such a baby is viewed as 'less than human', the implications are horrendous. Effects similar to those caused by anencephaly are seen due to trauma, tumours or strokes. Are those so affected less than human? Those with life limiting terminal illnesses must be treated with compassion and dignity in the context of palliative care. An unborn with anencephaly should be treated as anyone else with profound disability whatever their age. They and their family should be afforded dignified compassion. It is the mark of a calloused society that severe disability becomes a legalised reason to perpetrate violent killing. Our community must see the value of humanity, even in the context of severe disability; or else we perceive true humanity as the absence of imperfections.

**IN OUR FOCUS
ON THE UNBORN
WE MUST
NOT NEGLECT
THE ISSUE OF
POTENTIAL
HARM TO THE
MOTHER.**

In our focus on the unborn we must not neglect the issue of potential harm to the mother. No one would suggest that abortion is an easy option. That is particularly the case with abortion in the case of fatal foetal abnormality. The baby is usually 'wanted' and the abortion is usually performed 'late', i.e. after 20 weeks gestation. In such circumstances strong bonds of attachment are formed and to follow devastating news with an abortion may compound, not alleviate, the physical and psychological trauma. Good palliative care can allow the parents the opportunity to hold, see and say 'good-bye' to their little one, hence experiencing the pain which may help in the resolution of grief.

PASTORAL CARE

How are we to respond when the ultrasonographer becomes silent, her face turning pale as she utters the words: "I'm sorry. All doesn't appear to be well here"? We would do well to follow the early example of Job's friends. *"So they sat down with him upon the ground seven days and seven nights and none spake a word unto him: for they saw that his grief was very great."* (Job 2:13) Silent support, with our physical presence, is a vital way of showing Christian compassion. And yet in all this do we not hear creation groaning for the redemption of the body? (Romans 8:22-23) As the impact of the fall is felt in our lives we long for the glory that is to come. As believers we hold the eternal hope of fellowshiping with God in renewed, glorified humanity. The blood of the cross is the victory over sickness and death, and the sufferings of His humanity give us hope in the midst of our sufferings. He is the Great High Priest touched with the feeling of our infirmities, while we wait in prospect of the time when *"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."* (Revelation 21:4)

∴ **Dr Stephen Pollock**, Associate Editor, worked in medicine for some years before training for the Christian ministry. He now serves the Ballymagerney congregation.

NEW ELDER FOR TULLYVALLEN



Mr William Warnock has been ordained and installed as an elder in the Tullyvallen congregation. William is pictured with Tullyvallen interim-moderator Rev J Porter, former minister Rev R McLernon, Moderator Rev J Greer and other participants at the well attended service in south Armagh, and also with his wife Pamela.

WHITEFIELD COLLEGE TRAINING ACADEMY

The Whitefield Christian Workers Training Academy will be hosted by Ballymena Free Presbyterian Church, with two eight-week terms, commencing Monday 19th October 2015 and Monday 11th January 2016. Lectures will cover subjects such as the attributes of God, the Holy Spirit, the tabernacle, how to study the Scriptures, Jerusalem and the temple in the time of Christ, Biblical counselling, Roman Catholicism, Christ as preacher and Irish church history. The course is

open to all and a diploma is presented to students who complete it.

The closing date for applications is Friday 2nd October. Write to: The Secretary, Whitefield College of the Bible, 117 Banbridge Road, Gilford, Craigavon, BT63 6DL. (Telephone 028 40662232 or e-mail wcoffice@btconnect.com) The fee, £96.00, must be paid on or before the inaugural evening.

Meanwhile, the Graduation Service

for 2014-2015 took place in Omagh Free Presbyterian Church on 23rd March. Academy director Rev Gregory McCammon conducted the service, with contributions from Drs K Elliott & J Douglas and Revs T Martin & G Ferguson, College Principal. 27 students successfully completed the course. Moderator Rev J Greer brought a challenging message from Matthew 9:33, "It was never so seen in Israel". Dr L Wilson concluded in prayer and supper was provided by the ladies of the local congregation

SUNDAY SCHOOL SUCCESS

Christopher Orr (Newtownabbey) has received a certificate for answering all 107 questions in the Shorter Catechism. He is pictured with Rev B McClung, Rev R Cranston and Mr R Semple.



PRESBYTERY STATEMENT: ASHERS COURT CASE

Though the ruling in the Belfast County Court against the Ashers Baking Company is hugely disappointing, it is hardly surprising. Over the course of many years the Parliaments and courtrooms of our nation have increasingly legislated for sin and against righteousness. However even allowing for this ruinous trend does not help us to understand how a judge in Belfast can reach a verdict that rules in favour of the promotion of an activity – same-sex marriage – that, by four successive votes in our legislative Assembly, remains illegal in Northern Ireland.

In legal terms, this is a significant judgement because it militates against freedom of conscience and freedom of speech and effectively opens the door to other opportunists to bring an endless stream of expensive “discrimination” cases against a wide variety of businesses, both Christian and non-Christian.

This ruling has also established what we long suspected: a bogus “equality” is being foisted upon us which dictates that a Christian may exercise his right of conscience to hold to Biblical principles when he is at home, but not when he is in the workplace, whereas a homosexual may exercise his right to promote an immoral cause both at home and in the workplace. In the latter arena, this ruling affirms that ‘gay rights’ do not equal, but trump, those of Christians. That this outcome is not what the majority of persons in our country wished for was evidenced by a huge groundswell of support that manifested itself across Northern Ireland when the Equality Commission decided to ‘persecute’ this small family-run business. Successive polls gauged support for Ashers as running between 70% and 90%.

In Scriptural terms, the ruling against Ashers confirms the reliability and relevance of the Bible, God’s revelation to man. An

outstanding commentary on current world events is provided by the Old Testament prophecy of Habakkuk. Among many salient phrases, the 4th verse of the opening chapter of this book summarises what we have witnessed today: “Therefore the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgement proceedeth.”

A study of this short book of Habakkuk reveals the reasons behind events in our world today, details God’s coming judgement upon sin, and assures us that, no matter what else happens, He remains in control and will certainly build His Church. Those who read Habakkuk will not fail to be impressed by God’s prescription for His people: genuine repentance produces revival blessings. No matter what any secular court determines, the Bible remains unshaken in its verdict that same-sex marriage is sin (Genesis 2:24, Malachi 2:15, Mark 10:7-9, Romans 1:18-32, 1 Corinthians 6:9-10). The primary allegiance of the Christian is always to a higher authority and Judge; as the apostles of the first century avowed, so we maintain today: “We ought to obey God rather than men” (Acts 5:29).

As a fellowship of churches, we express our continued support for Ashers in this contrived controversy, and we urgently call on our government to withdraw support from the promotion of this wickedness and to direct our nation back to biblical values before the greater clouds of condemnation that are gathering over our nation burst upon us.

∴ **Rev J Greer** (*Moderator*)
Rev I Brown (*Clerk*)
Rev T Murray (*Deputy Moderator*)



PASTOR GROZA'S CHOIR

The choir from Romania will sing in Lurgan & Magherafelt (2nd August), Coleraine (3rd), Ballymena (4th), Martyrs' (5th), Ballymoney (6th), Omagh (7th), Enniskillen (8th), Tandragee & Hillsborough (9th), Portavogie (10th), and Ballygowan (11th).

New Contact Details

Rev J Morrow
 2 Crevenagh Park, Omagh,
 Co Tyrone, BT79 0ET
 T. 028 8224 4519

MOURNE INDEPENDENT CHRISTIAN SCHOOL

TEACHER REQUIRED (with immediate effect)

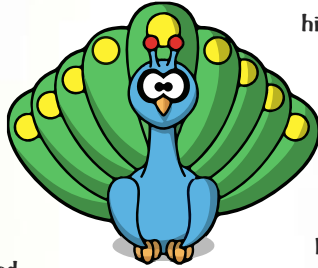
Apply to: Administrator, Rev A Patterson,
 5 Carrigenagh Rd, Kilkeel, BT34 4NE **or** apatterson78@hotmail.co.uk

CHILDREN'S CORNER



Boys and girls, I'm sure you've heard the expression, "As proud as a peacock."

To begin with, the name 'peacock' actually only applies to the male birds; the females are called 'peahens', and collectively they are called 'peafowl'. They are very beautiful creatures, but the male birds are much more striking, especially when they spread out their brightly coloured fan of tail feathers.



his voice. Rather than sweet birdsong or upbeat chirping, all you will ever hear is a harsh, hard, squawking noise.

Knowing what a peacock looks and sounds like, makes the expression 'proud as a peacock' a very apt one, especially when it is used to describe people who go around showing off in a very loud mouthed manner. Such behaviour is not very pleasing to God. The Bible says that 'God resisteth the proud'. In Mark 7, the Saviour spoke of certain things in the heart of men that will defile their lives. Uppermost among these things is undoubtedly the awful sin of pride.

There are only two types of peacocks in the world, the Java Green and the Blue Indian, originally from far eastern lands, but today found all over the world. King Solomon introduced them to the royal palace in Jerusalem, no doubt to add to the beauty of his majestic gardens.

When a 'peacock' spreads out his feathers, he seems to do so with great pride, as he lifts and sweeps his tail back and forth. The only thing that spoils such an unusual display of beauty and colour is the sound of

God wants us to humbly turn away from all such sin and seek him for forgiveness. Although God, 'resisteth the proud' the little verse in 1 Peter 5 goes on to say that He also 'giveth grace unto the humble'. Will you come to Him, humbly confessing your sins, and looking to Christ for salvation? Then He will surely receive you!

Compiled by
Robert McConnell

'...for God resisteth the proud, and giveth grace to the humble.'
1 Peter 5:5

Quiz: "Watch the birdie!"

Look up the references to find the names of various birds Then put your answers in the grid provided. Take the first letter of each of your answers and spell out a terrible sin

1									
2									
I									
3									
4									

- This bird was hunted in the mountains. (1 Samuel 26:20)
- These birds were fed by God. (Luke 12:24)
- This bird found no rest for the soul of her foot. (Genesis 8:9)
- This bird had long wings, was full of feathers and had lots of colour. (Ezekiel 17:3)

Answer:

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PRIZES!

Are you 12 or under? Send your answer, name, address and church to:

Rev. Stephen Pollock

Email: answer@fpvission.org

15 Fernagreevagh Road, Loughgall, Armagh, BT61 8PN

£5 WINNERS LAST TIME:

- | | |
|-----------------------------|----------------------------------|
| » Bethany Imrie (Mourne) | » Leah Graham (Lisburn Ind Meth) |
| » Andrew McFarland (Omagh) | » Esther Wilson (Clogher Valley) |
| » Ellie Cunningham (Mourne) | » Adam Bowman (Markethill) |
| » Joshua Larnar (Comber) | » Harry McQueen (Cookstown) |



EVEN IF YOU DIDN'T WIN THIS TIME, PLEASE KEEP TRYING - MAYBE NEXT TIME!



POINTLESS

What if there is no point in it all? As Christians in the 21st century, we are those who “have not seen, and yet have believed.” (John 20:29) What if we believe a lie? As Christians we follow Christ. Such requires that a man “deny himself, and take up his cross daily” (Luke 9:23). What if such a life of faith has no point and brings no benefit?

The question is not unfounded. Paul asserts that “if Christ be not raised, your faith is vain; ye are yet in your sins.” (1 Corinthians 15:17) Hence we can infer that if the resurrection is true, we have great confidence that our faith is not in vain. The attacks on the resurrection of Jesus Christ have been consistent throughout the ages. Such is the importance of the event that the devil has done all in his power to sow seeds of doubts. From claims that He only swooned, to claims that the disciples stole the body, attempts have been made to undermine the faith of the Christian.

We must bear in mind that the gospels are historical documents that can be subject to examination. When we examine the facts presented we must see the only reasonable conclusion is that Jesus physically rose from the grave. All agree that Jesus of Nazareth was placed on a Roman cross. People didn’t survive such an ordeal. The centurion’s testimony and the blood and water prove His death. We must also state that the tomb was empty. The enemies of the Lord couldn’t produce the body to silence the movement in its early days. They stooped to the claim of the stolen body (Matthew 28:13). Yet the disciples believed that He rose again. They were fearful and cowardly, but every sermon in Acts proclaims the resurrection. The Apostles gave their lives for the gospel, and while people do die for lies they do not die for something they know is a lie. The Bible reports multiple sources

claiming to be eyewitness accounts of the risen Christ (1 Corinthians 15:5-8) – different people, in different places, at different times – not the stuff of hallucinations and delusions! What’s more, the sworn enemy of the gospel, Saul of Tarsus, was converted on the belief that he saw the risen Lord.

Most skeptics would agree with the above claims. Yet they do not see the obvious conclusion. A desire to believe a lie must not condemn the truth. The only reasonable conclusion is that Jesus died, rose and now lives. Therefore believe the gospel, be free from your sins, faith is not in vain!

FROM THE OLD TO THE YOUNG

“The resurrection of Christ is thus the indispensable evidence of His completed work, of His accomplished redemption. It is only because He rose from the dead that we know that the ransom He offered was sufficient, the sacrifice was accepted, and that we are His purchased possession. In one word, the resurrection of Christ is fundamental to the Christian hope and the Christian confidence.”

- Benjamin B. Warfield,
The Saviour of the World. Banner of Truth Pg. 210





FOUNDATIONS

THINGS YOUNG PEOPLE NEED TO KNOW

HOW TO GROW AS A CHRISTIAN

This time Rev. Garth Wilson (Sandown Road) addresses the foundational matter of knowing: *How to Grow as a Christian.*

The moment of our conversion to Christ is only the beginning. When we are born again of the Holy Spirit, we commence a new life and a new walk. Just as with the new born child, there's a need for growth in that new life, a progression and a going forward. In fact it would seem strange and alarming if there was no growth! If you planted a shrub in your garden, you would want to see signs of the shrub growing and progressing, and if it didn't grow, then you would wonder if there was any life in it at all.

So, for the child of God, that new life which we have received through a saving, living faith in Christ must develop and grow. This is the clear teaching of Scripture. In 2 Peter 3v18 we read, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ", in Ephesians 4v15, "may grow up in him in all things". Therefore we see that growing in grace is something every Christian must strive after.

THE EXPLANATION

Before we go any further, it is worthwhile to explain a little about the expression 'growth in grace'. We must remember that growing in grace does not make our salvation any more secure or our justification any more complete. We are not any more pardoned or any more forgiven as we grow in grace, because at the moment of our conversion we are "complete in Him" (Colossians 2:10). Growth in grace adds nothing to our security in Christ, because that is dependent solely on the finished work of the cross.

Rather, growing in grace has to do with our faith being strengthened – our love for the Lord, His word and His work increasing – and, as a consequence, our awareness of our own sin deepening. Oswald Chambers said, "Measure your growth in grace by your sensitivity to sin". This then brings us to the work of sanctification in the life of the believer where, as the Shorter Catechism puts it, "we...are enabled more and more to die unto sin and live unto righteousness". Growing in grace therefore is becoming more sanctified, more holy, more like Christ. It is mortifying the flesh and magnifying the Saviour, and the more we do that, the more we will grow in grace.

THE EXPERIENCE

The growth in grace that is commanded in Scripture is something which is to be experienced by all of God's people. It must not be seen as just the experience of some; something to be admired in others, but not to be experienced by ourselves. Every one of God's children must grow in grace. It should be and can be the experience of all. How then can we grow in grace?

First of all, there are **private** means. There must be that time set aside each day for the private, systematic reading and studying of God's word. Take your Bible in your hand every day; read it, study it, hear God speak to you through it. Be challenged, be convicted, be comforted by it, and as a result you will grow in grace and in knowledge and thereby make progress in your Christian life. Also in private prayer, get alone with God and pour out your heart before Him. Lean more and more upon Him, and as you lean more on Him, you will learn more about Him, thus growing in grace. Our private times with God are so vital in sustaining and maintaining our growth in grace and if we neglect our private devotional times with God each day, then our growth will be stunted. J. C. Ryle said, "Private religion must receive our first attention, if we wish our souls to grow."

Secondly there are **public** means for our growth in grace. Tied in with this is the church – attendance at the **church**

services, particularly on the Lord's Day, morning and evening, is vital to growth in grace. While some may not be able to attend church because of age or sickness, yet for all others, maintaining regular church attendance, in order to fellowship with God's people and to be fed from the preaching of God's word, is of paramount importance. Attendance at the mid-week prayer meeting, the power-house of the church, is another public means through which we can grow in grace. Do not forsake this means of grace. Do not be found wanting or become weary in your attendance but rather like the Psalmist say, "I was glad when they said unto me, Let us go into the house of the LORD." (Psalm 122:1)

Another public means of growth connected with the church is **communion** – attendance at the Lord's Table. It is there we have the opportunity to reflect upon and remember what Christ accomplished and attained for His people at the Cross. As you spend time remembering Him, you learn more about Him and learn to love Him more. Through this means you grow in grace.

One final thought concerns the **company** kept. While he may have associations in the world, yet the Christian should never become over friendly with the world. The friendship and the companionship of other Christians is what we should seek because "Iron sharpeneth iron" (Proverbs 27:17). The Puritan Thomas Brooks said, "Let them be thy choicest companions, that have made Christ their chiefest companion".

We have the encouragement that, when we apply ourselves to the use of these means, the Holy Spirit works grace within us. Growth in grace, like all our responsibilities, can only be achieved by the Spirit applying the means to our hearts.

THE EVIDENCE

We note some evident signs of those who are growing in grace. First, there will be a greater **usefulness** in the work of God. Those who grow in grace will see the work that needs to be done, and will, with joy and eagerness, get involved in the work of God.

Also there will be a greater degree of **holiness**. Again we emphasise that our growth in grace will always be accompanied by a greater hatred for sin.

Finally, there will be more **Christ-likeness** – in our manner of living, in our speech, our conduct, our all. The Christian, who is growing in grace, will grow to be more like Christ.

May it be our desire, every day, to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

THE
GROWTH IN
GRACE THAT IS
COMMANDED IN
SCRIPTURE IS SOMETHING
WHICH IS TO BE
EXPERIENCED BY ALL
OF GOD'S PEOPLE.

YOUTH COUNCIL EVENTS

SUMMER OPEN AIRS

KESH

Monday 13th July

Preacher: Rev R Robinson

Time: 2.00pm at Kesh FPC

PORTRUSH

Saturday 18th July

Preacher: Rev. D Park

Testimony: Mr S Snodgrass

Time:

- March of Witness,

Ramore Head Car Park, 6.15pm,

- Open Air, Amphitheatre, 7.00pm,

KILKEEL

Saturday 29th August

Black Saturday Parade

Lower Square, Kilkeel

Time: 2.00pm,

Preacher: Rev P Kyle

AUTUMN RALLY

Fri 11th September, Lurgan FPC, 8.00pm

Preacher: Rev. D. Brown (Youth Council President)



2015 RUGBY WORLD CUP OUTREACH

UPDATE

Two teams will be travelling to the mainland for evangelistic outreach at the Rugby World Cup in the autumn. One team will be labouring in Cardiff (18th - 24th September) and the other in London (2nd - 8th October). We plan to assist the local Free Presbyterian congregations with outreach and take part in their services. All 6 spaces are filled for London; however if you are looking to get involved and are available for the Cardiff outreach, we may be able to accommodate you. We encourage you to get involved! For those who hold the ropes in prayer, please pray that the Lord will build up the young people involved in these outreaches and use his own Word to impact the souls we contact.

RUGBY WORLD CUP
GOSPEL OUTREACH 2015
"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." (Isaiah 6:8)

CARDIFF 18TH-24TH SEPTEMBER
LONDON 2ND-8TH OCTOBER

Price: £175.00 (includes transport, accommodation, & breakfast/dinner).
The Mainland Commission are sponsoring each person £100.00 which brings the cost down to the price shown.

For more information and to download an application form please visit www.fpcmission.org. Spaces are limited, so sign up A.S.A.P. Volunteers must be aged 18+
Team leader: Jonathan Smith (FPC Youth Worker) 07533035923

A WORD TO WOMEN

“A LITTLE LEAVEN LEAVENTH THE WHOLE LUMP”

(GALATIANS 5:9)


Last time we considered salt in the Scriptures. In this issue we will look at leaven. Leaven is a raising agent that most of us will have in our kitchens. Some use yeast to make bread, while others use baking powder to get cakes and buns to rise. Leaven works by causing fermentation, which releases air bubbles and therefore raises or expands the mixture in which it is found. In the Bible, leaven is not viewed favourably.

In Leviticus, the Lord expressly forbade the presence of leaven in any offering. Leaven is deemed corrupting. The sacrifices were a picture of the suffering and redeeming work of the Lord Jesus. Everything about Christ was perfect and even after His death His body, as prophesied, “knew no corruption” (Psalm 16:10). After the Passover, seven days of unleavened bread were to be kept. All leaven was to be cleansed from the homes of the children of Israel on pain of excommunication.

The Lord Jesus warned His disciples to “Beware of the leaven of the Pharisees, which is hypocrisy.” (Luke 12:1) We would do well to pay attention, and guard against hypocrisy in our own lives. The Pharisees had all the trappings of religion – they dressed well, spent much time in religious practice, and taught obedience to God’s laws. Yet they failed to recognize who Jesus was and were willing to break many of God’s laws in their pursuit of Christ to death. Perhaps the greatest factor in their hatred of Christ was jealousy. It was the leaven that corrupted. The Lord Jesus showed up their religion as mere empty ritual, just as the real thing exposes the fake. We can dress well, mix with God’s people, say pious things, but know nothing of the transforming power of God in our lives. We may even fool many people but

the Lord knows our hearts and unless we repent, we will one day be exposed as a sham. The man who appeared without a wedding garment at the marriage of the King’s son in Matthew 22:1-14 fooled the servants, but was recognised as an imposter by the King, and cast into prison.

In 1 Corinthians 5:8 we learn of, “the leaven of malice and wickedness”. The church at Corinth had allowed wicked and sinful practices to corrupt its testimony. We battle with sin and temptation every day. In an age when good is called evil and evil good, we are in danger of having low views of sin. Sin is like leaven in our hearts, corrupting our thoughts, words and deeds. In Mark 7:23 Christ taught, “All these evil things come from within, and defile the man.” The children of Israel were to purge their larders of leaven, and we need to have our hearts cleansed in the blood of Christ on a daily basis so that we might live for Him.



THE
SILENT WORK OF
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AT CONVERSION IS
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THE LIVES OF THOSE
CONVERTED.

The only positive reference to leaven in the Scriptures is in a parable told by the Lord Jesus. He compared the kingdom of heaven to leaven, hidden by a woman in meal, until the whole was leavened (Matthew 13:33). Here the silent work of grace in the heart at conversion is made manifest in the lives of those converted. Such lives will show forth the fruit of the Spirit within.

“Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

∴ **Olive Maxwell** lived and worked for over twenty years in the city of Cork. She and husband Colin continue to serve with the Mission Board focusing primarily on the Republic of Ireland.



CONGREGATION CALL: SIXMILECROSS

I don't think I've ever been to Sixmilecross' or 'I'm not sure where that is' – the standard response to those who enquire about where I am ministering now. Well, Sixmilecross is a quiet village of a few hundred inhabitants in West Tyrone. Apparently it gets its name from the fact that it lies about six Irish miles (longer by some 27% than its English equivalent) from Omagh, Pomeroy, Ballygawley and Fintona – and perhaps because, at one time, an ancient Celtic cross stood in a field on the eastern edge of the village.

Sixmilecross has a rich ecclesiastical history. Presbyterianism came to the district in the eighteenth century, though, of course, the Free Presbyterian congregation is a much more recent arrival, celebrating its 40th anniversary this year. The church grew out of a successful Gospel Mission conducted during autumn 1974 in the old Sixmilecross Evangelistic Hall, and in January 1975 the congregation was constituted. Initially, meetings were held in the same hall, but by 1982 a new purpose-built facility had been opened on a spacious site at Cooley Road. The old hall was subsequently dismantled and relocated to the site of the Whitefield College, and the new well-appointed building continues to serve the present congregation.

The congregation is overseen by a team of elders, elected in 2007, and I complete ten years as minister this summer. My task is plain: to present men with the claims of Christ – to

announce the good news of salvation through faith in Him. This is the heart of a truly Biblical ministry. But it is not all. Believers need to be nurtured in the faith, and this means preaching that focuses upon the consecutive exposition of God's Word, with the aim of applying the age-old Scriptural principles to the practicalities of living as a Christian in the twenty-first century.

While our regular congregation is not large – certainly small in comparison with those gathered by many churches in the towns and cities of our province – we are constantly looking for ways to expand our audience. CD recordings are used to bring the ministry to 'shut-ins' and others unable to attend, and are often distributed freely around Sixmilecross and many neighbouring villages and settlements. The Sunday messages are available to download from the Sermon Audio internet site, finding listeners locally and nationally but also throughout North America and dozens of other countries across the world. And in partnership with other Free Presbyterian congregations we contribute to the 15-minute Sunday morning broadcast on Q101.2 FM.

A TALE OF TWO MODERATORS

The history of the witness in Sixmilecross is intertwined with the stories of two Moderators. The current building was officially opened by Dr Paisley, whose roots lay firmly in the area. Mr Paisley's father, James, was born at nearby Kilcam,



Elder & Youth Leader Paul Cairns, with young people involved in recent outreach projects

and his grandfather hailed from Brackey, another local town-land. While not Tyrone-born, Dr Paisley frequently visited the district as a boy. It was while labouring in 'Frank's land', a field at Gortfin, near the village, that he received the call that was to change the focus of his life from farming to preaching. And it was in the aforementioned Evangelistic Hall that he preached his first, and probably shortest, sermon – it lasted a mere four minutes!

Rev John Greer began his ministry as a student supplying the fledgling Sixmilecross congregation in 1975. Mr Greer oversaw the early days of the work and the erection of the new building, before moving, in 1983, to Philadelphia, USA, to pioneer a new witness. Mr Greer returned to pastor his home congregation in 2000, and became Moderator in 2012. That same year he conducted a special Bible Week in Sixmilecross to mark the anniversary of the building, having presided at its opening exactly thirty years before.

'SUFFER THE CHILDREN...'

The Sixmilecross congregation has an active ministry to children throughout the area. Sunday School is held prior to the morning service, when children, mostly with a connection to the church, are instructed by a band of teachers dedicated to this ministry. The annual Children's Day, scheduled in June, inevitably gathers some of the largest congregations of the church year.

A Friday night 'Children's Club' attracts some of the same children, but many in regular attendance come from outside the congregation. Transport can be an issue in the scattered rural community, and a bus is laid on each week. A team of willing 'helpers' maintains this vital ministry, and many involved are young people who have themselves graduated from one or other of the children's activities. Outings are held periodically, and the Club usually 'winds up' around Easter time with a very well-supported Parents' Night, a programme involving the children, and the much appreciated supper!

REACHING OUT

Like most of our congregations, Sixmilecross young people have their own Friday Fellowship – but this is only a small part of their determination to be involved, a determination that has prompted them to contribute to projects far from the church.

SIXMILECROSS HAS A RICH ECCLESIASTICAL HISTORY... THE CHURCH GREW OUT OF A SUCCESSFUL GOSPEL MISSION CONDUCTED DURING AUTUMN 1974 IN THE OLD SIXMILECROSS EVANGELISTIC HALL

Church elder and Sixmilecross youth leader Paul Cairns served for many years on the Youth Council Committee, holding the position of Missionary Secretary. Heather Johnston is current representative for 'the West'. And it is extremely rare for any YC outreach not to have one or two representatives from Sixmilecross! In fact, some are now 'veterans', having served on multiple endeavours over the years. One of my regular and most pleasurable duties is to write references for young people seeking a place on the latest project. It is thrilling to see such enthusiasm and sacrifice – and we always look forward to the end of summer when they return to report on their experiences. These reports are now an integral part of our Sunday services every September, and are eagerly

anticipated by many in the congregation. It really is a joy to have so many committed to serve from what is essentially a relatively small group.

And this is not all. Other members of the Sixmilecross youth group regularly help in long-established children's summer camps often held on the province's North Coast. Some have been part of the denomination's 'Consider Christ' campaign. Another young man travelled to Donegal for three years to help the Convoy congregation with its annual open-air children's outreach. Still another has made numerous visits to Portugal to work with an organization based there, and others have found themselves in Kenya and Romania - and all from a small village in rural Tyrone!

∴ Rev Timothy Nelson



FROM THE PRINCIPAL'S DESK

I want to begin by saying a very big 'Thank You' to all those who pray for our college and who support it financially and in other ways. Please be assured of our appreciation – we do not take such assistance for granted, and we believe that the Lord will reward you for your faithfulness.

At the end of another year of study we can look back with gratitude to God for all the mercies we have received at His hand. Four students have now come to the end of their courses, two having completed the longer ministerial course, and two the shorter college course. Last year all four ministerial students at the end of their studies received calls to the pastoral ministry. One is now in Calgary, Canada, one in Gardenstown, Scotland, and two are ministering in Northern Ireland. It is highly gratifying to see men in whom time and effort has been invested in the college entering the service of God.

This summer some of our students have interesting challenges ahead

of them, with one going to Uganda, one to Canada, and one to Australia. In addition, we will have another student spending much of the summer preaching in the Isle of Man, while two others will spend a month in England, in Lewes and Tavistock. On top of that there will be outreach work in connection with a Gospel mission in Magherafelt, and outreach in an area not far from the college. Students who do not get the opportunity to go across to the Mainland or overseas will be kept busy on the 'home front' as there is a constant demand for their help in taking services during ministers' holidays.

Come September we anticipate a slight increase in our student numbers – though it is never wise to count chickens before they are hatched! We look forward to welcoming a young man from Australia, subject to the authorities granting him the requisite

student visa to enable him to join us in the college.

PLEASE CONTINUE TO PRAY FOR US IN THIS WORK. THE IMPORTANCE OF HAVING A TRULY SOUND, SPIRITUAL COLLEGE CANNOT BE OVERSTATED.

Our students continue to be well received as they conduct deputation meetings round the congregations. One minister whom I have frequently quoted wrote: 'Just a note to say how much we enjoyed the students today. They all did very well and the preaching was great. You ought to be proud of them. The congregation was really blessed through their witness.'

Please continue to pray for us in this work. The importance of having a truly sound, spiritual college cannot be overstated, and I believe it is vital to the future wellbeing of our entire denomination.

∴ Rev Gordon Ferguson



THANK-YOU MR RAIKES!

I suspect that at your Sunday School last Lord's Day, nobody thanked the Lord for Robert Raikes. I would further venture to say that the name of Robert Raikes is virtually unknown! Yet he was the man responsible for the organisation of Sunday Schools in 1780 and what he devised then has been passed down to the present day. Others had planned such schools before him, but the impetus Raikes exerted successfully drove the movement forward.

Raikes (1735-1811) was a publisher and owner of the "Gloucester Journal". Through its columns he was able to launch various campaigns. His first crusade was on behalf of prisoners in Gloucester's two prisons. The courts then dealt harshly with minor crime; for example, the theft of a loaf to feed a starving family was in the same category as murder!

He succeeded with some improvements in prison conditions but he was frustrated that generation after generation was in a downward spiral of sin and depravity. He believed that 'vice was preventable' so why not start with

the children? So, in 1780, he began the 'Sunday School Movement.' His first recruits were a crowd of unruly street children, whose families had no conception of spiritual matters. They were taught how to behave, to read choruses and to learn verses of Scripture. When they showed evidence of improvement, Raikes took them to church services. Strange to say, efforts were made to ban the teaching of children; some maintained it was subversive to society! Raikes followed his Master, "who went about doing good".

In his lifetime, Raikes saw 250,000 children enrolled in Sunday Schools; by 1831 a quarter of the child population was receiving Bible-based teaching. The simple format for teaching children the things of God quickly spread, and soon, where there were faithful preachers of the Gospel, there were also Sunday Schools. In the Victorian era men like Cadbury, Spurgeon, Heinz and Rockefeller associated themselves

with efforts to evangelize children.

Raikes's endeavours were marked with commemorative events in 1830, 1880 and 1930 but I have been unable to trace any comparative event for the 200th anniversary. Many congregations

lament how few children now regularly attend Sunday school. Is it the case that we have come to a time such as Raikes found in 1780 – a godless generation, with social conditions that dictate whether the child attends, and Sunday desecrated by State funded sports activities? Are we now seeing the insidious result of an educational system that is often void of Scriptural based teaching? Do we ignore the advice of Martin Luther? "I would advise no-one to send their child where the Holy Scriptures are not supreme". Yes, we are in a different age – but God is still the same and the Gospel is still the power of God unto salvation. May the vision of Raikes be seen again in our day! Thank-you, Mr Raikes!



∴ **David Browne** is an elder in the Bangor congregation and long-time champion of Sunday School ministry.



PRESBYTERY GOVERNMENT & MORALS COMMITTEE

The Lord Jesus Christ challenges believers to be “the light of the world” and “the salt of the earth”. These metaphors reveal God’s role for the Christian in a world cursed with sin. We are not to ignore all that is happening around us. We are to shine and brighten an otherwise dark world. C. H. Spurgeon put it like this: “The believer is appointed to be a lighthouse to others, a cheering lamp, a guiding star.” Salt, on the other hand, if applied to an open cut, causes it to sting but aids in the healing process. So, as we identify sin, raising the heckles of some, our desire is not merely to sting, but to bring healing through God’s Word.

In this role is cast the Presbytery Government and Morals Committee (GMC). It consists of Ministers and Elders: Revs G Abraham (Treasurer), G Dane, B McClung, D McLaughlin (Secretary), R Robinson (Convener), D Smith, D Stewart and P Thompson, with Messrs C Gibson, S Morrison, M Preston, F Rainey, S Stevenson, and B Stewart.

Over the years, the committee has issued many statements, some of which are published in the press, although others are ignored. Many Free Presbyterian publications in relation to drugs, alcohol, marriage, and Lord’s Day observance also originate with the GMC. The ongoing “Consider Christ” outreach started with the committee under the leadership of the Rev I Brown and continued under the direction of the late Rev R Ormerod.

Some of the Committee’s work involves examining and responding to various consultation processes initiated by government. Those addressed recently include:

- The development of a sexual orientation strategy.
- The proposals by the Justice Minister to change the criminal law with regard to abortion.
- Opposition to Marie Stopes Clinic.
- The proposed introduction of a conscience clause.
- The IFA decision to permit Euro 2016 Sunday football.
- Legislation to allow the NW 200 on a Sunday.
- The continued pressure to redefine marriage.
- The challenge by the Equality Commission against Ashers Baking Company.

On each occasion we have contacted the relevant bodies, encouraging them to uphold God’s law. Articles have also been published in the local press, emphasising our views on these matters. We thank all who signed the petition and supported the protest against the IFA, which permitted the first World Cup qualifier to take place on Sunday.

Many of these issues highlight the moral decline from Scriptural principles and the increased use of legislation to force Christians to go against the Biblical teaching. Our greatest responsibility is to continue to preach the Gospel and oppose this sinful trend. Prayer is our most powerful weapon, and we encourage seasons of prayer for our land and the Church of Christ. Much of our work involves opposition, but we’re also mindful that we are to encourage and commend those who take a stand for Biblical principles.

May we keep our eyes, not on man and the storms of this present age, but on the Lamb who sits upon the throne of eternity!.

∴ Rev Raymond Robinson

CONSIDER CHRIST CAMPAIGN: UPDATE



In his book “Gathered Gold”, John Blanchard says this about our responsibility to evangelise: “The gospel is not to be preserved like the Crown Jewels, located in our ecclesiastical strong room. It is to be spread locally and to the ends of the earth.” This is what we endeavour to do in the Consider Christ outreach throughout the length and breadth of Ireland. We give God the praise and the glory for all that has been accomplished in His name, and for how He has met our need.

In the second half of last year, three consecutive outreaches focused on Galway, meaning that the city and its suburbs had been targeted with gospel literature, and with a population of 76,000 this was no mean achievement. Though on each occasion the follow-up meeting was attended by just 8-10 people, yet those meetings in Galway saw the greatest amount of literature being taken from the book table. In all, some 131 Bibles and 227 New Testaments were distributed, together with many

CD’s, booklets and tracts. We praise God for such interest!

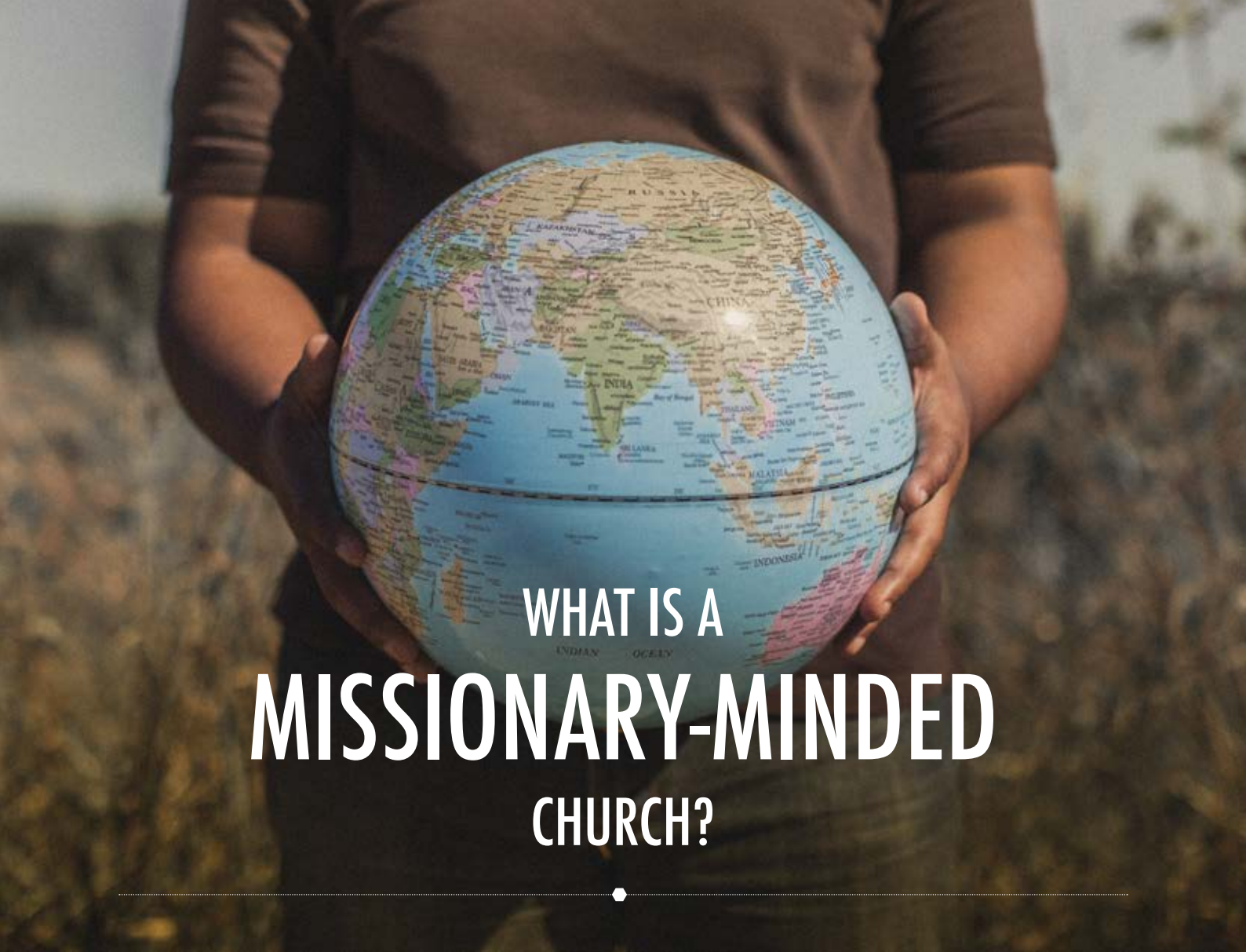
January saw us visit County Meath, when the little villages and hamlets south of the county were evangelised. In March and May we undertook the long trip to Waterford city, and with the help of 80-90 people each time, the city of Waterford with a population of 54,000, was covered with Consider Christ tracts and invitations to a Gospel meeting in Dooley’s Hotel. Over the two meetings 12 locals came in, including one man that the folks on the Lurgan bus witnessed to when they got lost! God’s providence had a purpose in it all, and what a joy it was to see him come to the meeting. He is from a Roman Catholic background, and wanted to know more about the Gospel. Before he left he requested that we would pray for him and his mother that they would come to know Christ as their Saviour. You pray to that end too.

The organisers of the Consider Christ outreach continue to be amazed by the numbers of faithful folk who come

from across our denomination and beyond to spread the message of saving grace. Galway and Waterford meant departing from a pick up point at 7am, meaning that some were leaving home at 6am to be there on time, and in turn they were not home until well after 10pm. We salute their dedication and commitment! We are also indebted to the various churches who continue to give mini-buses freely to transport people across Ireland in God’s service.

The next date for outreach is Saturday 15th August. Again it’s to County Meath to evangelise the smaller centres of population. Francis Ridley Havergal wrote in her hymn, “Who is on the Lord’s side? Who will serve the King? Who will be His helpers other lives to bring?” What’s your response to these three questions? Why not sign up and join with us? We’ll be extremely glad to see you in August. William Freeland said, “The Word of God is not just for domestic consumption, it is also for export”. Let’s not keep God’s Word to ourselves, but willingly carry it to darkened Irish hearts.

∴ Rev Jonathan Creane

A person's hands are shown holding a globe of the Earth. The globe is centered on the Indian Ocean, showing parts of Africa, Asia, and Australia. The person is wearing a dark t-shirt. The background is a blurred outdoor setting.

WHAT IS A MISSIONARY-MINDED CHURCH?

A COMMON EXPRESSION USED AMONG EVANGELICAL CHRISTIANS IS “MISSIONARY-MINDED”. BUT WHAT DOES IT MEAN? WHO OR WHAT IS A CHRISTIAN, OR A CONGREGATION, THAT IS DEEMED “MISSIONARY MINDED”?

Proverbs 23:7 reminds us “For as he thinketh in his heart, so is he:” How we think controls what we are! As a man thinks or as a church thinks, so they will be! I would wish it to be said that the Free Presbyterian Church, and the individual Christians within it, are missionary-minded – but what, in practice, does that mean?

To help us define what a “missionary-minded church” is, I want to consider the church at Antioch in Acts 13:1-3. The centre of the church in Syria was located in that city, the third largest in the Roman Empire. And if we can learn from that congregation, it will be to the good of the church at home and abroad.

A MISSIONARY MINDED CHURCH IS A SCRIPTURE-TEACHING CHURCH, v 1

What an impressive list is given here of those who taught the Word at Antioch, a wonderful example of ethnic diversity and spiritual unity!

Barnabas was a Levite, and of Cyprus, who sold his land and brought the money to the apostles. He had been first sent to Antioch by the mother church at Jerusalem when it heard that many had believed and turned to the Lord. (Acts 11:21-23)

The leadership of the church in Antioch had a missionary mind which filtered down into the membership! Simeon that was called Niger (black) worked alongside Lucius of Cyrene, who was probably of the synagogue of the Cyrenians, and one of the men who went abroad upon the persecution initiated at the death of Stephen (Acts 8). There was Manaen, thought to have been the boyhood companion of Herod, and Saul, who was about to be launched out on the greatest missionary trips in the history of the Christian Church.

One cannot fail to be impressed that this was a church of prophets and teachers, a Scripture-teaching church. The

great missionary churches are those who keep with the Scriptures of truth. Churches that do not stick with the Scriptures at home will not keep with them on the field!

Paul and Barnabas recognised that they were answerable to the church at Antioch, for as Acts 14:26-28 shows, they reported back to the fellowship at the end of their first missionary journey.

A MISSIONARY MINDED CHURCH IS A SERVING CHURCH, V 1-2

Believers who do not serve the Lord in their own local church are not very suitable candidates for the mission field. And yet there are those who talk enthusiastically about the mission field, but who know nothing about serving the Lord in their own congregation: this ought not to be! Believer, get involved! Whoever and wherever you are, there is a ministry you can fulfil in helping to sow the seed of truth and thus advance the kingdom of God.

A MISSIONARY MINDED CHURCH IS A SPIRIT-SPEAKING CHURCH, V 2

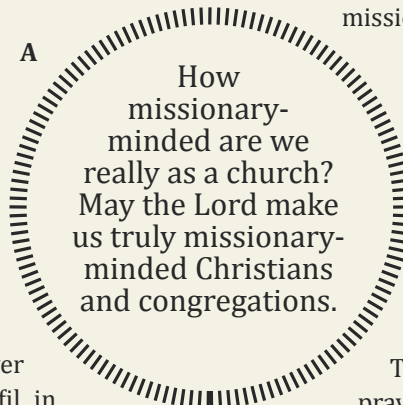
It is a blessing to be in church where God the Holy Spirit speaks through the Word – and this is how he speaks, through the faithful proclamation of the Scriptures He has inspired. Do you know the inquiry of the hymn writer?

*"I am listening Lord to Thee
What hast thou to say to me?"*

A MISSIONARY MINDED CHURCH IS A SENDING CHURCH, V 2-3

These men, Saul and Barnabas, were sent by the sovereign Spirit who had called them to the work of missions. We ought ever to give prominence to what the Spirit of God has to say to us as a local church. When the Holy Spirit calls us to give of our best young men and women for the mission field – how shall we, parents and church members, answer?

But notice that they were also sent by the local church at Antioch, cf v 3b. It was the church which sent forth these men. Today there are those who want to by-pass the church, but New Testament practice lends no support to that mindset – the regulating principle was that the church, led and guided by the Holy Spirit, sent forth the first missionaries.



May the Holy Spirit move again in our churches! May He separate young men and women to the work of the Gospel! And may we be ready to acquiesce to the perfect will of God!

A MISSIONARY MINDED CHURCH IS A SUPPLICATING CHURCH, V 3

These believers were on praying ground. They prayed before the missionaries left, and they prayed after they were gone. Carey's old analogy is as telling as ever – before he left for India he asked those at home to "hold on to the ropes". How we need believers to hold on to the ropes for those who are serving God at home and abroad! Do you pray regularly and intelligently for those who have gone to the uttermost parts of the earth?

A MISSIONARY MINDED CHURCH IS A SUPPORTING CHURCH, V 3

When the Church sent Paul and Barnabas away, I do not believe it sent them empty-handed. Provision would have been made for their journey and support for their labours.

We do not just say to our missionaries on the field – we are praying for you. No! We say also, we will support you financially. And not only will we support you financially, but we will also support your ministry. (Cf Acts 11:26-30)

How missionary-minded are we really as a church? How do we square up to the Biblical model of Acts 13:1-3? May the Lord make us truly missionary-minded Christians and congregations!

∴ This article is adapted from a message preached by Mission Board Chairman Rev Ian Harris, himself a former missionary, serving for some years in Kenya.

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DATES FOR THE DIARY

JULY

- 20th-24th BUSHMILLS,
CHILDREN'S MISSION**
Time: Monday – Friday, 6.45pm
Speaker: Marie McFarland
- 27th-31st RASHARKIN COMMUNITY CENTRE,
CHILDREN'S MISSION**
Time: Monday – Friday, 7.00pm
Speaker: Christina Logan
- 27th-31st PORTADOWN,
HOLIDAY BIBLE CLUB**
Time: Monday – Friday
9.30am - 12.30pm
Speaker: Mr Robert McConnell

AUGUST

- 1st-9th ENNISKILLEN,
FUNDAMENTALIST CONVENTION**
Time: Sunday, 12.00 noon & 8.00pm
Weeknights, 8.00pm
Speaker: Dr A Cairns
Dr J Douglas
Rev J Morrow
- 3rd-7th PORTADOWN:
REACH SPORTS FUNWEEK
& KICKSTART**
Time: Monday – Friday
Juniors, 9:30am – 12:30pm
Seniors, 1:30pm – 4:30pm
Details: Call - Margaret (07990 501 568)
Call - John (07902 446 461)

SEPTEMBER

- 13th-27th JOHN KNOX MEMORIAL,
GOSPEL MISSION**
Time: Sundays, 7.00pm
Monday – Friday, 8.00pm
Speakers: Revs F Geenfield & A Smylie
- 14th MAGHERAFELT, WHITEFIELD COLLEGE
GRADUATION & COMMENCEMENT**
Time: Monday, 8.00pm
- 21st DUNGANNON,
LADIES PRAISE SERVICE**
Time: Monday, 8.00pm
Speaker: Thelma McLeod
Special Singing & Testimony

OCTOBER

- 11th-25th BUSHMILLS,
GOSPEL MISSION**
Time: Sundays, 6.30pm
Monday – Friday, 8.00pm
Speaker: Rev R McLernon

NOVEMBER

- 1st-15th TANNAGHMORE ORANGE HALL,
GOSPEL MISSION**
Time: Sundays, 3.30pm
Monday – Friday, 8.00pm
Speaker: Rev J Morrow
Outreach of Markethill FPC
- 7th-13th BALLYMENA,
ANNUAL BIBLE CONFERENCE**
Time: Saturday, 7.30pm
Sunday, 11.30am and 6.30pm
Monday – Friday, 8.00pm
Speaker: Rev J Wagner