

FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER



ROME AND THE REFORMATION

May - June 2016 . Issue 21 . £1



History & Heritage



Congregation Call: Sandown Road



News: Ministerial Installations



Consider Christ Update: Greater Dublin

12 Youth: ROMAN CATHOLICISM



18 Spotlight on the Schools: GRADUATION SERVICE



04 History & Heritage: Selina: Countess of Huntingdon

06 Rome and the Reformation

08 News

11 Youth: It's Done...So Do!

16 Congregation Call: Sandown Road

18 Spotlight on the Schools

20 Consider Christ Update

21 Missionary Vision

Subscriptions

FP Vision is available from your local Free Presbyterian Church, or by contacting Colin McKee:
Tel: 028 91821304
Mob: 07764224363
subscribe@fpvision.org

Presbytery Publications Committee

Dr R Johnstone (Convenor)
Mr I Campbell
Rev D Creane
Rev L Curran (Associate Editor)
Mr C McKee (Business Manager)
Rev T Nelson (Editor)
Dr S Pollock (Associate Editor)
Rev M Lecky

www.freepresbyterian.org



Design and Print by
Pepper Collective
T: 07729 526366

Editorial

If 2016 is the year of anniversaries, it is also the year of elections.

Uncertainty reigns in the Republic of Ireland following the stalemate of its national ballot. Assembly elections have been held in N Ireland, with a UK-wide referendum on EU membership to follow. And, of course, a complex nomination process precedes decision on the US Presidency in November.

How, and by whom, we are governed is important. The Bible does not stipulate a particular model of government. It does not name persons or parties for which we should or should not vote. It does establish principles.

A good government will protect and provide for its citizens. It will encourage the law-abiding, deter lawlessness, and punish the evil-doer (Romans 13:1-7) – and it should be supported (Matthew 22:17-21, Titus 3:1, 1 Peter 2:13-17).

Christians are exhorted to intercede for those who bear this responsibility and to do so that they, the people of God, might “lead a quiet and peaceable life in all godliness and honesty” (1Timothy 2:1-2). They must seek to be blameless in their conduct towards God and men, to be good citizens, first of the kingdom of God, and then of the society to which they belong. But they must also pray earnestly for rulers who do not hinder the spread of the Gospel – and the commitment of its adherents to live God-honouring lives – either by permissive legislation or active persecution.

And so, whatever the poll, we hope that the candidates chosen and the decisions made will facilitate the establishment of good government, for “when the righteous are in authority the people rejoice, but when the wicked beareth rule, the people mourn” (Proverbs 29:2).

✉ Timothy Nelson, editor@fpvision.org

'OUR OWN GOD'

"I AM THE LORD THY GOD."

EXODUS 20:2

There is no true living and no safe dying without God. By nature, we are *'without God in the world'* (Ephesians 2:12), having forfeited all claim and title to Him. With no life to live for Him, and no light in which to know Him, how helpless and hopeless we were! Yet God, whom we lost in Adam's breach of the first covenant, comes again in a new covenant, a covenant of grace and declares in a promise full of grace and love: *'I am the Lord thy God'* (Exodus 20:2). He *'which is, and was, and which is to come'* (Revelation 1:8); *'gracious and merciful, abundant in goodness and truth'* (Exodus 34:6), speaks that we might *'fear this glorious and fearful name, THE LORD THY GOD'* (Deuteronomy 28:58). He becomes our God, not on the basis of works, but of free grace.

What more can He give to us than Himself? What will He not give, when He gives Himself! It is grace and only grace that gives us a true title to God, whose greatness and goodness are beyond measure. Limitless resources of wisdom, help and power are available for all in covenant union with God in Christ. Incalculable is the worth of our treasure when the unchanging, infinitely glorious God is ours!

He assures us that, as our God, we are His children: *'I will be their God and they shall be my people...[I] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty'* (2 Corinthians 6:16,18). As our Father, He has dignified us with a name and a place among the general

assembly and church of the first born. Our Father's eye is upon us for good, His ear is open to our cry, His hand is outstretched to hold and uphold. We have Him always, no matter who else forsakes us. *'This God is our God forever and ever'* (Psalm 48:14). He gifts Himself to us and then makes it our first duty of obedience to acknowledge Him only, as our own God.

**WHAT SHALL
WE RENDER
UNTO HIM WHO
HAS RENDERED
HIMSELF BACK
TO US IN THAT
EVERLASTING
COVENANT?**

His first commandment is: *'Thou shalt have no other gods before me'* (Exodus 20:3). Our real happiness lies in this – having Him and none other, as our God. *'Happy is that people whose God is the Lord'* (Psalm 144:15). No idol or lust must get the Lord's place in the heart. What shall we render unto Him who has rendered Himself back to us in that everlasting covenant, sealed by precious blood and witnessed by three that bear record in heaven? Let us love Him with the whole heart and love all who bear His image,

for this is the sum of the ten commandments (Matthew 22:37-40). With saving faith in the heart we say with the Psalmist: *'O my soul, thou hast said unto the LORD, thou art my Lord'* (Psalm 16:2). *'Thou art my God and I will praise thee'* (Psalm 118:28). Truly, *'He is [our] praise, and he is [our] God'* (Deuteronomy 10:21).

✠ 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.



SELINA

COUNTESS OF HUNTINGDON



Praise for the Countess of Huntingdon emanated from many sources. Even King George III expressed the wish that “there was a Lady Huntingdon in every diocese in my kingdom.” On another occasion he told Charles Wesley’s son, “It is my judgement, Mr Wesley, that your uncle and your father and George Whitefield and the Countess of Huntingdon have done more to promote true religion in this country than all the dignified clergy put together, who are so apt to despise their labours.”

Selina’s grandfather was Sir Robert Shirley, proclaimed First Earl of Ferrers and Viscount Tamworth by Queen Anne. The wealth of the family lay in great estates in England and Ireland. Sir Robert’s second son was Washington who married Mary Levinge in 1702. They moved to Ireland where Washington served as an army officer. There, a first daughter was born, but they returned to England for the birth of their second, Selina, in August 1707. Soon after her birth the family returned to Ireland, where Selina spent much of her youth. Selina was five when another sister was born, but a year later her life was torn apart when her mother and father separated. Her mother left with her younger sister. Very little is extant about Selina’s childhood, apart from a few anecdotes. From these emerge a picture of a serious-minded child who often contemplated the eternal world. One incident left a profound impression on her life; she witnessed the funeral of a child of her age, which she followed to the graveyard. Afterwards, she would pray earnestly that when she came to die God would deliver her from her fears and grant her a happy departure. Although unconverted, she had a concern for her soul.

At the age of twenty-one Selina married Theophilus Hastings, who would become the 9th Earl of Huntingdon. Theophilus had the honour of carrying the sword of state at George II’s coronation. God was weaving his plan. The Huntingdons were to be found often at court mixing with royalty and other aristocracy. This influence God would later use to the furtherance of the Gospel. Marriage to Theophilus brought many duties, organising servants and the oversight of her husband’s estates, her husband relying much on her diligence, despite her ill health. Within five years of marriage she had also the care of four children.

The Countess, with homes in various parts of the country, travelled extensively. She mixed in influential circles, but was gradually becoming disillusioned with life. She felt it to be empty and void of purpose. This disillusionment was compounded when her fifth child died in infancy and she received the news that her mother had completely disowned her. It was at this point that God began to move in her life. It was through the preaching of Benjamin Ingham that Selina’s sisters-in-law were converted. It would be through their faithful witness that Selina would be converted. While she was a regular churchgoer and very much a philanthropist, giving much to good causes, Selina had no peace of heart. She saw the joy and happiness emanating from the lives of those who embraced Christ, and it was on 26th July 1739 that Selina was saved, not from a life of degradation, but from her own self righteousness. She would now commence a life devoted to Christ and His cause. There was a marked change; she had an insatiable desire to read the Scriptures and to witness.



“MY
WORK IS DONE,
I HAVE NOTHING
TO DO BUT GO TO
MY HEAVENLY
FATHER.”

News of the conversion of the Countess of Huntingdon generated much gossip in court circles, especially since she was perceived to side with Methodism. Methodists were disdained by the Established Church because they preached the Gospel to all in the open air, and such practices were considered undignified. Selina’s conversion was considered a betrayal of her class and the Church of England in which she was raised. The setbacks she had encountered in a difficult childhood had prepared her to deal with life as a religious outcast.

She began to form close relationships with many of the field preachers and to provide much needed financial support for the spread of the Gospel. In the eighteenth century, materialism and human reason prevailed. God was rejected and His Word considered redundant. Commerce was a driving force, and drinking was the country’s favourite pastime. Alcohol abuse was prevalent, with many employers quite happy to pay their workers wages in gin. Selina understood that the only solution to these problems was the Gospel, and

she was determined to support those who would take the message to desperate souls.

The Countess continued to face personal tragedy. She lost several of her children, and then her beloved husband Theophilus when she was only thirty nine. Despite these personal setbacks, she remained devoted to the Lord. Only months after her husband’s death, she wrote, “I want my heart on fire always, not for self delight, but to spread the gospel from pole to pole.” She appointed a personal chaplain – George Whitefield – and she organised meetings in her home and invited many of the aristocracy to come and hear him preach. Many of the nobility were touched through the humbling message of the Gospel.

In 1747, Selina went to Wales, accompanied Harris, Rowland and others as they preached, and witnessed the response of their hearers under tremendous conviction of sin. Shortly after this a Bible college was started in Trevecca, near the home of Harris. It was the Countess’s desire to see men trained and equipped to take the Gospel


throughout the country. Churches were built and the college maintained solely from the purse of Lady Huntingdon. Her concern for souls remained undiminished regardless of their social status; she wanted lost sinners to hear of Jesus Christ. Preaching stations established throughout the country exceeded one hundred, and she organised weekly pulpits supply from the students of Trevecca. These works were commonly known as ‘Lady Huntingdon’s Connexion’.

Selina’s vision extended to the expenditure of the huge sum of £600 to send two missionaries to India some twenty years before the arrival of William Carey. And she provided the financial resources to continue the work in America commenced by George Whitefield, and bequeathed to her upon his death. This legacy spoke volumes of the esteem in which she was held.

Lady Huntingdon died at the advanced age of 83, her life’s work complete. The doctor attending heard her utter these words, “My work is done, I have nothing to do but go to my heavenly Father.” Her last wish was to be buried beside her husband, Theophilus, with no monument to be erected in her memory. However, throughout the country there were souls who were monuments, thankful to God for the life of Selina, Countess of Huntingdon, for through her devotion to God, they heard the Gospel and were converted.

In all avenues of work two ingredients are required, manpower and finance. In the eighteenth century, God called men to preach, and He used Lady Huntingdon to provide financial support. May He be pleased to provide such in our day with a vision for His glory! Lady Huntingdon received the praise of King George III, but, her sole desire was the praise of the King of Kings. She lived to hear these words, “Well done, thou good and faithful servant.” In our day, may we use what God has given to us to labour for Him!

∴ **Maurice McCaughey** is a licensed minister of the Free Presbyterian Church of Ulster. He pastors the congregation in the city of Bristol.



ROME AND THE REFORMATION

Father' Raniero Cantalamessa, Preacher to the Papal Household since 1980, participated at the inauguration of the Church of England's Tenth General Synod in Westminster Abbey in November 2015. The Catholic Herald reported that Cantalamessa praised the "theological and spiritual enrichment" of the Reformation. Fine words – but was this really the thrust of his message? Is Cantalamessa's address indicative of a new dawn in the Vatican? Is there to be, at last, acknowledgement of the errors that prompted Luther to make his monumental protest? We must set the headline in context, and allow the essence of Cantalamessa's speech to be heard. During his homily, delivered in the presence of the Anglican Primate and Her Majesty Queen Elizabeth II, he said this:

The Christian world is preparing to celebrate the fifth centenary of the Protestant Reformation. It is vital for the whole Church that this opportunity is not wasted by people remaining prisoners of the past, trying to establish each other's rights and wrongs. Rather, let us take a qualitative leap forward, like what happens when the sluice gates of a river or a canal enable ships to continue to navigate at a higher water level.

This does not mean ignoring the great theological and spiritual enrichment that came from the Reformation or desiring to go back to the time before it. It means instead allowing all of Christianity to benefit from its achievements, once they are freed from certain distortions due to the heated atmosphere of the time and of later controversies. (Emphasis mine)

Clearly Cantalamessa is not arguing for an embracing of Reformation truth, Bible truth! The fact is, the Reformation occurred because of the clash between right and wrong. Either Luther was right, or Rome was right, but not both. Either we believe that salvation is by grace alone, through faith alone, in Christ alone, and that this is the message of the Scriptures, or we do not. It is not about establishing "each other's rights and wrongs" or clinging to "certain distortions" – it is about affirming the message of the Gospel, and announcing that message, untainted and unembellished, to a lost world!

Cantalamessa continued...

Unity is not a simple matter. One has to start with the big Churches, those that are well structured, putting together that which unites them,

EITHER WE BELIEVE THAT SALVATION IS BY GRACE ALONE, THROUGH FAITH ALONE, IN CHRIST ALONE, AND THAT THIS IS THE MESSAGE OF THE SCRIPTURES, OR WE DO NOT.

which is vastly more important than what divides them; not imposing uniformity but aiming at what pope Francis calls “reconciled diversities”... The Anglican Church has a special role in all of this. It has often defined itself as a “via media” (Middle Way) between Roman Catholicism and Reformed Christianity. From being a “via media” in a static sense, it must now become more and more a via media in a dynamic sense, exercising an active function as a bridge between the Churches. The presence among you of a priest of the Catholic Church, in circumstances of such special significance, is a sign that something of the kind is already happening. (Emphasis mine)

This is the classic approach of the ecumenist, arguing that what divides is of little significance in comparison with what unites. But it is a fallacy, if the matter at issue is of the very essence of the Gospel – and there is nothing more important that the question of how lost sinners may be reconciled to a holy God! Incidentally, readers may be interested to learn that Cantalamessa, together with RC Primate of England and Wales Cardinal Vincent Nicholls, was one of the keynote speakers in last May’s Alpha Leadership Conference in London – but then we have long recognised the ecumenical agenda of Alpha and its misrepresentation of the Gospel!

In view of the presence of the monarch at the General Synod, Presbytery mandated its Clerk, Dr Ian Brown, to write to Her Majesty expressing its concerns. The text of the letter follows...

It was with immense sorrow and alarm that we learned of this recent visit when Raniero Cantalamessa sought to advise your Gracious Majesty on the matter of Justification by Faith. It is a matter of concern to learn of the manner in which he abused this opportunity to misrepresent and redefine Martin Luther’s position at the Reformation on the matter of Justification by Faith ALONE in Christ ALONE. In doing so, he was promoting the persistent error of Roman Catholicism before and since Reformation times and was articulating a false gospel as judged by the definition of Galatians chapter 1.

May Your Majesty be pleased to note that our Lord Jesus Christ stated the true position respecting salvation in St. John chapter 14 verse 6 when He said, “I am the Way, the Truth and the Life: no man cometh unto the Father but by Me,” that is, salvation is by Christ alone.

It is also evident from this speech given by Cantalamessa that his key objective was to promote Union with Rome. This is hardly surprising given the fact that Cantalamessa is subject to his master, Pope Francis, who as a Jesuit is sworn to oppose the Reformation. However, it is a prospect that should be anathema to Your Majesty and to the Church of England. It is regrettable that in pitching for this unbiblical unity he has found common cause with some who occupy the highest positions within the Church of England, although any such person, of whatever rank he may be, is an unreliable witness to the truth of God’s Word and treacherous to the position to which the Church of England and Your Majesty should be fully committed.

THERE IS NOTHING MORE IMPORTANT THAT THE QUESTION OF HOW LOST SINNERS MAY BE RECONCILED TO A HOLY GOD!

It is also a cause for sadness that on this occasion Your Majesty’s response included a favourable reference to current major advances in ecumenical unity. The catalogue of “progress ... in pursuit of Christian unity” which you outlined bears no reflection to the perfect unity that is expressly defined by our Lord Jesus Christ in St. John chapter 17 verses 20-23. The piecemeal efforts indulged in by the ecumenical movement in their current journey are as diverse from the unity that exists between the Father and the Son as darkness is from light (cf. 2 Corinthians chapter 6 verses 14-18).

We would respectfully remind Your Majesty of the position you professed at your coronation when you nobly took your stand with William III and, like him, stated regarding the Protestant Faith, “This we will maintain.” With prayerful concern we plead that God will have mercy upon you and give Your Majesty His grace to absent yourself from the path of false ecumenism which betrays the glorious Gospel of the blessed God and to give direction to our nation to follow our only Saviour to His Father’s house through faith alone in Christ alone.

It is to be hoped that Queen Elizabeth will have had opportunity to read this communication, and that, though late, she will be alerted to the dangers of unbiblical ecumenism, which has long been the tool of the Roman Catholic Church in its endeavours to bring ‘errant souls’ back to the fold of ‘Mother Church’. We can, and we must, pray to that end.

⋮ Rev Timothy Nelson.

NEW MINISTER FOR MOUNT MERRION



At a special service in Ballygowan on Friday 26th February, Mr Paul Hanna was ordained and installed as minister of Mount Merrion church in Belfast.

Interim Moderator Rev D Priestley led the service and participants included Revs M Lecky, I Brown, P Foster and T Martin. Present and former ministers of Mr Hanna's home

congregation in Ballynahinch, Revs T Nelson and T Baxter, also contributed, together with Moderator Rev T Murray and Mount Merrion Clerk of Session Mr J Dunn who oversaw presentations to Rev & Mrs Priestley and Rev & Mrs Hanna. Our pictures show Mr Hanna with his wife and children, with those who participated and members of Session and Committee.

BALLYMENA MAN INSTALLED IN LIVERPOOL

Mr Thomas Laverty, former assistant minister in Ballymena, has been ordained and installed in the Liverpool congregation, with a sizeable contingent in attendance from N Ireland.

Rev I Brown, Interim Moderator, conducted the service in which Revs D Stewart, J Greer, D Smith and Moderator Rev T Murray also participated. Clerk of Session Mr Albert Robinson welcomed Rev Laverty, and refreshments were served at the close. Rev Laverty is pictured with Liverpool elders Albert Robinson and Andrew Hetherington.



HILLSBOROUGH SUNDAY SCHOOL SUPPORTS ORPHANAGE



During 2015 Hillsborough Sunday School children and teachers raised £1000 for the orphanage in Nepal. In February this year Rev and Mrs Graham visited and were presented with the cheque. Hearing what the money is

being used for really motivated and blessed both adults and children and encouraged everyone to continue supporting this vital work.

MONEYSLANE SUNDAY SCHOOL SUCCESS



Pictured is Rebekah McMullan (Moneyslane) with Minister Rev W McDermott and Clerk of Session Mr W Sterritt. Rebekah received a certificate for reciting answers to the Children's Catechism.

MISSION BOARD RETIREMENT



Rev David Gordon has stepped down after serving for 30 years on the Presbytery Mission Board. He is pictured receiving a gift from Board Chairman, Rev I Harris.

New Contact Details

Rev Alan Smylie
42 Ballantine Lane, Lisburn, BT27 5FG
Tel. 028 9267 8850

CHILDREN'S CORNER



On the morning of 7th September 1838 Grace Darling looked out of her bedroom window located high up on the Longstone lighthouse on the North Sea coast. Her father was the lighthouse keeper. It was no ordinary day. Grace wondered if the previous night's storm had eased, but it hadn't. Suddenly she noticed something that made her heart race. A ship had run aground on nearby rocks! Grace and her father set out in a rowing boat to try and rescue those who were stranded. Battling against the swelling seas, they saved the lives of five people.

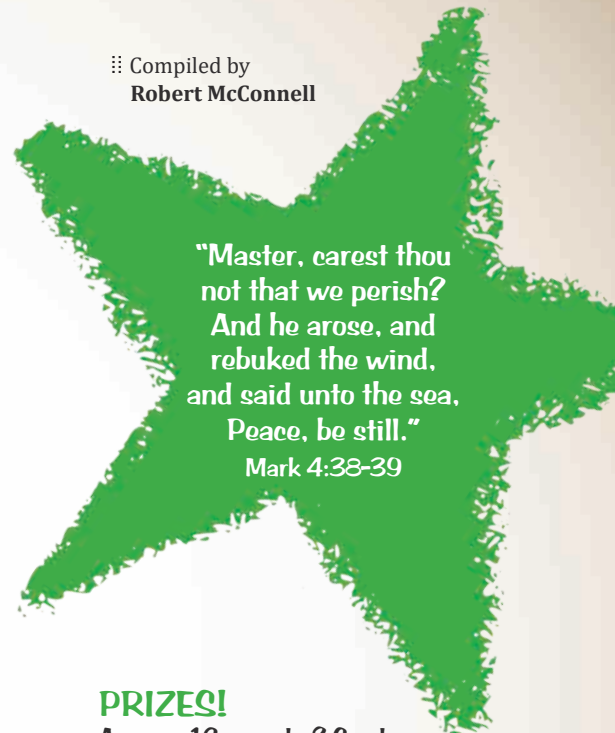
As the news of the rescue spread, Grace became a national hero. Such courage, especially from a young

lady in the Victorian era, was something very remarkable indeed. There were newspaper articles, pictures taken, excursions to the lighthouse, songs, plays, poems and even some offers of marriage made! A hundred years after the event a museum was opened in her honour.

Boys and girls, in my Bible I read of poor, needy, sinful souls out on life's raging seas, tempest tossed, lost and undone. They are sinking under the load of their sin and wickedness. Then I read of a wonderful Saviour, the Lord Jesus Christ, who left heaven to rescue those in danger of being lost forever. In love and mercy, He reaches out his nail-pierced hand to save many weak,

perishing souls from destruction. And yet, sadly, this world gives no thanks, no praise, and no adoration to Him. I wonder, is he your Saviour? Have you trusted in Him to save you from your sins? Have you thanked Him for doing so? I hope that you have and that you do.

Compiled by
Robert McConnell



"Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still."
Mark 4:38-39

Quiz:

Use the Bible references to fill in the grid below. Rearrange the letters in the blue highlighted squares to spell out a word.

One
Down

One Across

Two Across

One Down: Luke 5:6

This item was too full causing it to break.

Answer:

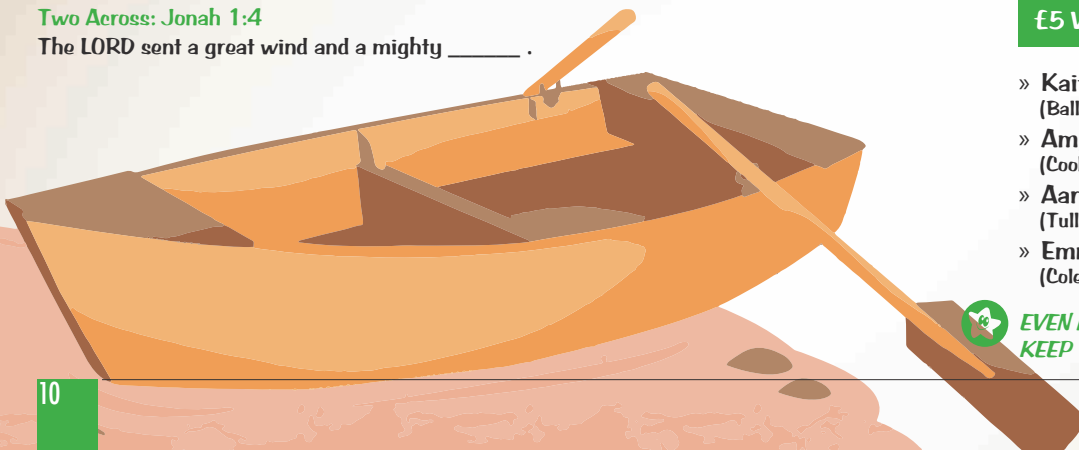
--	--	--

One Across: Matthew 4:18

Jesus saw Simon and Andrew beside this sea.

Two Across: Jonah 1:4

The LORD sent a great wind and a mighty _____.



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:

- » Kaitlyn Millen (Ballymena)
- » Amy Crooks (Cookstown)
- » Aaron Oliver (Tullyvallen)
- » Emma Stewart (Coleraine)
- » Lucas Rankin (Ballynahinch)
- » Zoe Burns (Ballymagerney)
- » Katie McConnell (Mourne)
- » Luke Robinson (Clogher Valley)



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

IT'S DONE ...SO DO!

The statement of Jonah from the belly of the whale: *"Salvation is of the Lord"* (Jonah 2:9) should never stop the sinner asking the question that comes from the belly of a prison: *"What must I do to be saved?"* (Acts 16:30)

THE SCRIPTURES KNOW NOTHING OF AN UNREPENTANT FAITH OR AN UNBELIEVING REPENTANCE.

God has, from all eternity, chosen to save a multitude of sinners that no man can number. Christ willingly gave Himself as a sacrifice for sin to secure that salvation. (See John 6:37-40) Thus salvation is provided in full; the sinner need provide nothing. Yet this does not mean that the sinner need do nothing! When the Saviour began His public ministry, He preached the responsibility of sinners: *'Repent ye, and believe the gospel'* (Mark 1:15)

Repentance and faith are gifts that God gives the sinner

Paul reminds the believers in Philippi that their faith was a gift from God, just like their sufferings (Philippians 1:29; see also Ephesians 2:8). So the Jerusalem church responded to Peter's report of his visit to Cornelius'

house with the words: *"Then hath God also to the Gentiles granted repentance unto life."* (Acts 11:18) We receive the salvation that God has provided by the grace that God works in us. Yet we must also recognise that:

Repentance and faith are duties that God requires of the sinner

Paul preached how God commands all men everywhere to repent (Acts 17:30). In response to the jailer's question Paul replied: *"Believe on the Lord Jesus Christ, and thou shalt be saved"* (Acts 16:31). At times the New Testament preachers emphasise faith, and at other times repentance. In future articles we will look at faith and repentance separately. This can help our understanding of how

we receive the salvation provided but it should not cause us to think of these truly existing the one without the other. Remember Christ preached: *"Repent ye, and believe the gospel"* (Mark 1:15). A faith that rests in Christ is a faith that runs from sin. A repentance that turns from sin is a repentance that trusts in Christ. The Scriptures know nothing of an unrepentant faith or an unbelieving repentance. The believer repents and the penitent believes. They are rightly looked on as two sides of the same coin. Paul summarised his ministry in Ephesus: *"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."* (Acts 20:21)

The united note of Scripture is that salvation is provided for us in full, while we are responsible to receive it freely. It's done, so what will you do?

FROM THE OLD TO THE YOUNG

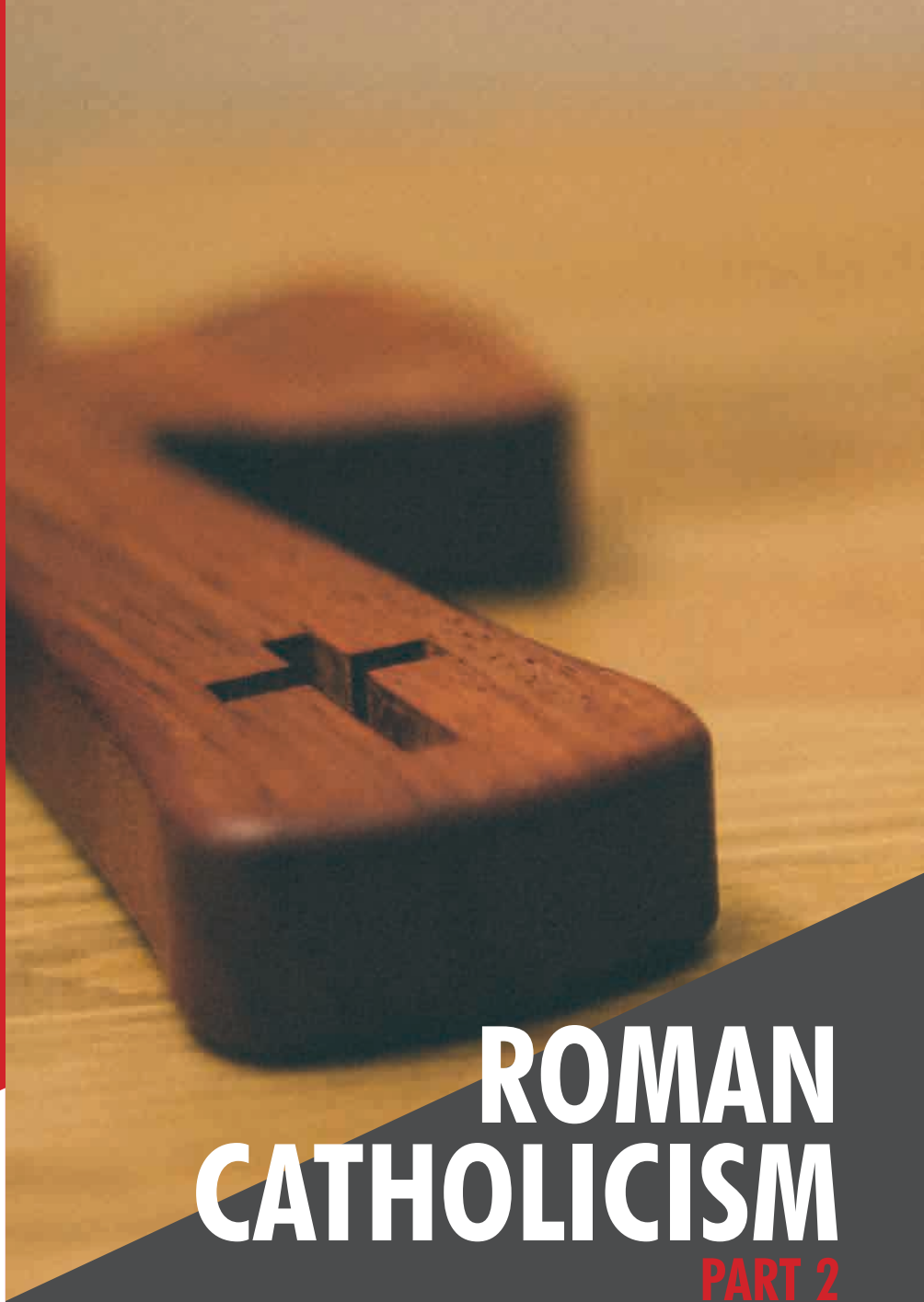
However abundant and suitable may be the provision which God has made for the salvation of men, there are many who fail of attaining eternal life. There are those whom Christ shall profit nothing... It is therefore, not less necessary that we should know what we must do in order to secure an interest in the redemption of Christ, than that we should understand what He has done for our salvation.

- Charles Hodge, The Way of Life, Pg13



All Christians will have a desire to share the gospel of Christ with people they meet. As we rub shoulders with others in this world we discover that they have their own faiths and world-views. As such it is helpful to understand what they might think or believe in order to witness for the Saviour. This year we will consider the faiths of some of those you might meet.

This month Colin Maxwell continues to give helpful advice as to how we can share our faith with Roman Catholic friends and acquaintances.



ROMAN CATHOLICISM

PART 2

DON'T LET THE CONVERSATION GET AWAY FROM THE BIBLE. THIS ALONE IS DESCRIBED AS BEING THE SWORD OF THE SPIRIT.

Last time, we looked at the opportunities afforded to Christian young people (indeed to us all) to positively witness for Christ to Roman Catholics. We considered various reasons why many of them are disillusioned with "religion" and suggested some ways in which we might evangelise them. Nothing is impossible with God.

Now we turn our attention to the devout Roman Catholic who, notwithstanding some disappointments, is determined to persevere with his religion. In many ways, he may be easier to witness to than the secular Roman Catholic

and may welcome a conversation. Some things to remember include:

THERE MAY BE THE COMMON GROUND OF AN ACQUAINTANCE WITH THE BIBLE

The devout Roman Catholic may have some knowledge of his Bible and use it to defend the errors of his church. This common ground can be used to advantage. However, we need to establish that the Bible can only be interpreted in a way that is entirely consistent with itself. This will invariably lead to the evangelical truth that we embrace. He may run to the declarations of Church Fathers or various Church

but his church officially anathematizes him if he should so claim. Admittedly this is an experience centred argument, but it may penetrate the defences of the yearning Roman Catholic. It is, after all, an experience based on the truths of God's word and therefore admissible.

HANDLE SPECIFIC DOCTRINAL DISPUTES VERY CAREFULLY

Sometimes, despite all efforts to the contrary, you do end up dealing with subjects such as the doctrine of the Mass or Mary's role in the redemption of the soul. You need to be aware

WE SHOULD SERVE GOD IN WITNESSING NOT ONLY TO ROMAN CATHOLICS, BUT TO ALL HE SENDS ACROSS OUR PATHS.

of what Rome teaches on these issues and how to refute her error. You need to avoid giving the impression that the Protestant (and by implication, the Bible) has no answer to these teachings.

This controversy has raged for hundreds of years and there are many helpful resources out there. Although written over 60 years ago, Lorraine Boettner's 'Roman Catholicism' is still the main reference book. This is because Rome has not fundamentally changed in her main doctrines for hundreds of years. Boettner's book may still be located in second hand bookshops and is available in its entirety online. There are other more recent resources. You do need, however, to be very discerning if you engage the services of the Internet. Some claims made about Rome, and arguments used to try and refute her, are not particularly helpful. Let us not fall into the trap of throwing whatever comes to hand at the Pope! This will prove only to be counterproductive.

LEAVE THE GROUND READY FOR ANOTHER OPPORTUNITY TO WITNESS TO THE ROMAN CATHOLIC

This may be you again, or God may use another Christian. The important thing is to leave the Roman Catholic with a favourable impression. It is important that we, as Evangelical Protestants are reasonable people to talk to. If you perceive that an argument is starting, then it might be better to walk away until things cool down. Also be careful as to the resources you may choose

to give. I remember once giving a devotee of the Virgin Mary a recording of a Protestant minister preaching on the errors of Rome. The tape was duly copied and passed on. The preaching style and content, while substantially correct, took no prisoners. My erstwhile friend was offended and I had to work hard over a two-year period to get the relationship back to where it was before I gave him the tape. I learned the hard way.

ENCOURAGE YOUR DEVOUT ROMAN CATHOLIC CONTACT TO ATTEND GOSPEL MEETINGS WITH YOU

You might also introduce them to those Roman Catholics who have converted to Jesus Christ. Like Ezekiel, these converts have sat where the Roman Catholic is now sitting. While the rest of us are merely looking in and working on what other people tell us, they know the background by experience. Be aware that such an invite may lead to a reciprocal invite to attend the Roman Catholic Mass with them. Here your principles of evangelism and separation clash. Although this two-way invite sounds reasonable, yet the reality is that it is not a level playing pitch at all. You have the spirit of truth and they possess the spirit of error. However, there is nothing to be lost by extending the invite, risk or otherwise.

The Christian has something in his witnessing that his Roman Catholic friends cannot produce. After the Christian has done his homework properly and sought to avoid some of the pitfalls already stated, he may totally and prayerfully rely upon the sovereign work of God. The sower does not sow God's word to see it return unto him void. Our labour is never in vain in the Lord. Even the stoutest heart may be subdued by the saving grace of God. Most of the Reformers were devout Roman Catholics and some were strong, persecuting priests. Yet God not only saved them as individuals, but used them to bring about the great revival in Europe and further afield. The same God still lives today and we should serve Him in witnessing not only to Roman Catholics, but to all He sends across our paths.

Councils. We neither want nor need to get bogged down in needless arguments over the Church Fathers! This can be avoided by pointing out that they cannot be right if they contradict the writings of the Scriptures. Don't let the conversation get away from the Bible. This alone is described as being the sword of the Spirit (Ephesians 6:17).

WE SHOULD CENTRE ON THE FUNDAMENTAL ISSUES AND NOT SIDE ISSUES

Debates surrounding Peter's marriage or Mary's children are side issues. Our opportunity to witness may be relatively short and we should make as much hay as we can while the sun shines. Keep to those great truths that are more likely to lead to conversion. For Luther, it was the doctrine of justification by faith alone, without the deeds of the law. In my witnessing, I always try to emphasise the freeness of God's salvation: it is without money and without price. Another doctrine I bring forth is the absolute sufficiency of Jesus Christ. Flowing from these glorious truths is the fact that the child of God can have assurance of salvation. This is something a consistent Roman Catholic can never claim. Not only does his works-based religion prevent this,

YOUTH COUNCIL

EVANGELISM TRAINING WEEKEND REPORT

What is the ultimate goal of evangelism? This was one of the many questions answered on the Training Weekend. The theme was 'The Theory of Evangelism' and we began with the basics - knowing the God we want to share with others. We then worked our way through topics such as 'The Characteristics of an Evangelist' and 'The Ultimate Goal of Evangelism' - which is always to bring glory to God. It was great to get away from our busy lives, spend time with other young people, and develop our knowledge together.

☰ Kathryn Hamilton



YOUTH COUNCIL EVENTS

DELEGATES MEETING

Mon 16th May, 8.00pm, Londonderry FPC

OUTREACH EVENT

THE GIRO D'ITALIA
25th June 2016, 11AM
Meet @ Odyssey SSE arena

SUMMER OUTREACHES

SOUTH DOWN
4th - 8th July 2016
Age: 16+, Cost: £130

MADRID, SPAIN
23rd - 30th July 2016
Age: 18+, Cost: £375

**GARDENSTOWN,
SCOTLAND**
6th - 13th August 2016
Age: 18+, Cost: £235

Please go to fpcyouth.org for further details and to download application forms.

A WORD TO WOMEN

“TAKE US THE FOXES, THE LITTLE FOXES, THAT SPOIL THE VINES.”
(SONG OF SOLOMON 2:15)

Vineyards are not a common sight in the British Isles. Last summer we visited the palm house in the Botanic Gardens in Belfast, and there we saw a beautiful vine laden with grapes. In warmer climes, such as Israel, vineyards flourish. The vine is a climbing plant, needing support to grow and careful attention to keep it healthy. Carefully nourished and cared for, it yields a harvest of luscious grapes. In the Bible we read of the vineyard being walled or hedged (Matthew 21:33, Isaiah 5:5), for protection.

In Proverbs 24:30,31 the vineyard of the slothful man, devoid of understanding, is depicted as overgrown with thorns and nettles and having the stone wall broken down. Neglect results in decay and a scanty harvest. And in the Song of Solomon the bride complains of the little foxes spoiling the vines. They do not just eat the fruit but they play together among the vines and destroy as much as they devour. Their sharp teeth damage the vine stems and reduce the yield. Their cute appearance belies the damage they can do.

As Christians we need to pay careful attention to little things. Sin is a little word but it is not a small matter. We would be aghast if someone asked us to steal or murder but if asked to turn a blind eye to ‘lesser’ wrongdoing, we are tempted to comply. Few criminals started their delinquent life by robbing a bank. Few drug addicts thought when taking their first legal high that they would be reduced to misery. We need a right view of sin. Like the little foxes, little sins are obnoxious in God’s sight, and will impair the work of the Spirit in our lives.

None of us is perfect. This should not be used as an excuse for sin. The old adage is, “Take care of the pennies and the pounds will take care of

themselves”. Likewise if we guard against little sins then we will protect ourselves against greater sins.


What sins might be viewed as little sins? Eve thought that the forbidden fruit looked good, would be good for food, and bring wisdom (Genesis 3:6). In reality it brought fear, shame, misery, suffering and ultimately death. Peter followed the Lord Jesus afar off. Such negligence led him to deny knowing the Lord Jesus, even using oaths and curses in his repeated denial.

Rome categorises sin as venial or mortal.

The Bible makes no such distinction, all sin is mortal, for unforgiven it will damn the soul in hell. Had there only been ‘little sins’, it still would have taken the blood of God’s perfect Son to cleanse them.

It is not good to be constantly introspective, but sometimes it is good to take a long hard look at our lives. The world we live in has no regard

for God’s laws and we are easily influenced by its attitude. Have we let our standards slip? Are we tolerating ‘little sins’? Take David’s warning, “If I regard iniquity in my heart, the Lord will not hear me.” (Psalm 66:18) Take encouragement from David’s prayer, “Create in me a clean heart, O God; and renew a right spirit within me.” (Psalm 51:10) Let go of petty grievances, selfishness, and attempts to remove motes from the eyes of others. Failure to recognise the beam in our own eye will allow the little foxes to flourish to our spiritual detriment. When we fall, remember, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9).



IF WE GUARD
AGAINST LITTLE SINS
THEN WE WILL PROTECT
OURSELVES AGAINST
GREATER SINS

∴ **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: SANDOWN ROAD BELFAST

For over 50 years there has been a Free Presbyterian witness in Ballyhackamore, East Belfast. A site on the corner of Hewitt Parade and Sandown Road was given by a godly lady, Mrs Campbell, for the erection of a meeting house. A permanent building was opened for the preaching of the Gospel at the end of 1964. It has undergone a number of extensions and refurbishments over the years, the last of which was completed in 2001.

Student ministers, including Revs James McClelland, Ivan Foster and William McCrea served in the early days of the new congregation. Then in 1968, Rev David McIlveen was placed in charge of the work. He was subsequently installed as the minister in October 1973, and, for 43 years, served the Lord faithfully at Sandown.

Under his ministry, the church grew, and the work of God was taken forward. Other congregations were formed as a result of his labours and God's blessing was upon his ministry in East Belfast. Rev McIlveen retired in 2011, and the vacancy ended when Rev Garth Wilson was ordained and installed in November 2013.

MINISTRY

Our weekly church activities are varied but all Christ-centred. Underpinning the entire weekly programme in Sandown is the place of prayer. Every other work in the congregation depends on the work done in the place of prayer.

The focus of our ministry is on the preaching of the Word of God. Through the Lord's Day services, the Thursday

night prayer meetings, a Monday night Bible study, and the other activities through the week, the Word of God is central.

There is a very strong emphasis on youth work. Each week, many children and young people from around the local area, with no church connection, attend the Sunday School, the Bible classes and the Tuesday night children's meeting. This vital ministry is essential in evangelising the district and bringing the Gospel into homes as yet unreached. There is also an outreach Sunday school in Holywood each Lord's Day afternoon, and most of the children who attend are from homes with no church background at all. A week of Bible Club meetings is held in Holywood each year and again this brings in many children from the surrounding areas.





We have been blessed as a congregation over the years, with a good group of young people who meet each Friday night for fellowship and instruction from God's word. It is encouraging to see their eagerness and also to see their desire to play their part in congregational life and to become involved in the various aspects of the work.

OUTREACH

If the people of the area will not come to the church, then the church goes to the people. Every week from April to September, a faithful group of outreach workers knock doors and seek to reach people for Christ on their own doorsteps. We are thankful for those who have been reached over the years through this means. Scripture commands us to "...Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14:23) Through Open Aairs, tract distribution, through a weekly outreach programme, through nursing home meetings and through the children's work, all of these are ways in which we seek to evangelise East Belfast, which is a vast mission field. There are thousands of homes to be reached and souls to be won but we believe "...The LORD is able to give thee much more than this." (2 Chronicles 25:9) We desire to know the power and Spirit of God that our labours may not be in vain. There needs to be action but there also needs to be unction.

HIGHLIGHT

One of the highlights of the church calendar is the Sandown Summer Camp. For almost 30 years, the church has organised a residential youth Summer Camp, first of all in Lawrencetown and now at the Folk Museum, Cultra. Many young lives have been impacted and transformed as a result of the Summer Camp: young children have been saved, young believers helped in their faith. A varied programme of activities is organised by a dedicated team of workers under the leadership of Paul & Cecilia Roberts. There are two devotional meetings held each day, taken every year by children's evangelist Miss Joyce Walsh. So while the camp is a time of fun for the young people, yet it also a time when they are taught the Word of God.

STUDENTS

Another one of the blessings for the Sandown congregation has been to see two of its young people go and train for the Lord's work. Philip Knowles, who came through the Summer Camp and Youth Fellowship, is currently in his third year of training at the Whitefield College of the Bible. Rachel Crawford is nearing the end of her two year period of training at New Tribes Mission. While we miss them both from our congregation, yet we are happy that they have been called to train for the work of the Master. It is our prayer as a congregation that the Lord would call others from among us into His service.

VISION

What of the future? We thank the Lord for the blessings of the past, even recent blessings, but we must not rest on them. So as a congregation we look forward to the future with anticipation and expectation for even greater blessings! Recently we considered what Caleb asked of Joshua in Joshua 14:12, "Now therefore give me this mountain..." From the Short Strand right up to Ballybean, the mountain of East Belfast is vast, but we desire the spirit of Caleb who pressed on in the work and sought to see land being taken for the Lord. May God give us such boldness and such vision for the work of God that we may not be content with what we have, but be seeking to press on and claim new ground for the Master!

☪ Rev Garth Wilson



BANGOR

Left: Year 1 pupils Faith and Ethan taking part in a role play, 'At the Doctor's'. Right: Year 2-7 pupils have been creating their own animations in ICT



NEWTOWNABBEY

Left: Rev Cranston, former minister, with the pupils and teachers. Right: Portadown - Newtownabbey School Science Fair winners, with judge Christina Irwin and teacher, Mrs J Brown.



PORTADOWN

The school has sponsored a puppy, called Fifi, which is being trained to be used as a guide dog for the blind. Pupils enjoyed a visit from Hazel Flanagan with her guide dog.



BALLYMONEY

Below: Pupils recently had a visit from the local paramedic team



MOURNE

Left: Year 1-4 pupils building an igloo for their 'Arctic theme'. Right: Former minister Rev Mercer called in to say 'Hello!'



KILSKEERY

Left: School leavers: Hannah Dane, Jemma Monteith, Amy Foster, Andrew Dobbin. Right: Key Stage 1 pupils made Roman helmets in History.



GRADUATION SERVICE

A Graduation Service was held in November for three Trainee & Probationary Teachers who have completed their studies as part of the Presbytery Education Board Teacher Training Scheme: Mrs Faith Hanna [nee Monteith]; Miss Catherine Osborne and Mrs Leanne Haffey [nee Frazer].

Faith has obtained a B A Open Degree, with Honours, from The Open University, Catherine Osborne a B A, with Honours, in Modern Language Studies with English & French from The Open University, and Leanne a B Ed, with Honours, in Music from Stranmillis University College and a Diploma from London College of Music in piano teaching.

Rev Thomas Murray, Moderator of Presbytery, presented the graduates with the Diploma of Christian Education and preached on the early life of Moses. The Presbytery Teacher Training Scheme commenced in March 1988. It requires prospective teachers to have a degree or to begin studying for an external degree, while undergoing teacher training in one of the schools under the supervision of the Principal. Trainee and Probationary teachers must also attend the Education Board Seminar every August for four years. Upon completion they receive the Diploma.

In the 1920s-30s a separation took place in USA from the apostate Presbyterian Church. One champion of this cause was famous scholar J. Gresham Machen, who also delivered a series of lectures subsequently published under the title: 'Education, Christianity and the State'. Gresham Machen pays tribute to Christian School Teachers, and, while the context is different, it is a fitting acknowledgement of the teachers in our Christian Schools today:



"I cannot bring this little address to a close without trying to pay some sort of tribute to you who have so wonderfully maintained the Christian schools. Some of you, no doubt, are serving as teachers on salaries necessarily small. What words can I possibly find to celebrate the heroism and unselfishness of such service? Others of you are maintaining the schools by your gifts, in the midst of many burdens and despite the present poverty and distress. When I think of such true Christian heroism as yours, I count everything that I ever tried to do in my life to be pitifully unworthy. I can only say that I stand reverently in your presence as in the presence of brethren to whom God has given richly of His grace. You deserve the gratitude of your country. In a time of spiritual and

political decadence, you have given us in America something that is truly healthy; you are to our country something like a precious salt that may check the ravages of decay. May that salt never lose its savour! May the distinctiveness of your Christian schools never be lost. But if you deserve the gratitude of every American patriot, how much more do you deserve the gratitude of Christian men and women! You have set an example for the whole Christian world; you have done a thing which elsewhere has been neglected, and the neglect of which is everywhere in the Church! Above all, may our God richly bless you, and of His grace give you a reward with which all the rewards of earth are not for one moment worthy to be compared."

TEACHER REQUIRED FOR NEWTOWNABBEY SCHOOL

PART TIME - VARIOUS SUBJECTS

Details: Rev McClung (028 9083 5942)



CONSIDER CHRIST UPDATE: GREATER DUBLIN

Over the past 4 years 'Consider Christ' has covered all the major towns in Ireland within reach in one day and a couple requiring an overnight stay.

Each effort has targeted a town or city with a population of 20-35000. For the larger cities, like Galway, it took three separate days to cover the ground. Until now we have avoided Dublin, with a population of some 1.1 million; but now we believe the time has come to focus on that vast and needy city.

Our initial plan is to concentrate on the Greater Dublin area first – the territory lying outside of the M50. In January and March, we began in the northern region and moved in an anticlockwise direction, knocking doors in Portmarnock, Malahide and Swords. From here, in the will of God we will proceed in the direction of Blanchardstown, Clondalkin, Dun Laoghaire and Bray.

A major advantage has been the ease of travel. With the present road system Dublin can be reached in around an hour from Newry. As a result our faithful band of labourers has not had to get up at such "unearthly hours", and has been able to spend more time on the doors. Their zeal and dedication, in spite of the rain, hail, snow and occasional sunshine (sometimes all four in one day!) has been a great encouragement to the organisers. Truly we are "labourers together with God." (I Corinthians 3:9) It has been wonderful to get to know so many from across the denomination who have a mind to work for the Lord. When the minibuses roll in to the meeting point it's like "the gathering of the clans"! While the primary objective is to reach the lost with the Gospel, the benefit of such fellowship with other believers should not be underestimated.

The response has been mixed. There have been many opportunities to present the Gospel to those who are genuinely interested; and yet, at the same time, sadly, there have been others who would not even accept the literature. It has been noticeable that the more affluent the area, the less interest there has been in spiritual things. These are like the people at Laodicea in Revelation 3:17 who said "I am rich, and increased with goods, and have need of nothing;" The Lord's answer showed their true condition when He described them as "wretched, and miserable, and poor, and blind, and naked." But they need the Lord and that is why we go.

PLEASE PRAY
WITH US FOR SUCH
A GRACIOUS OUT-
POURING OF THE HOLY
SPIRIT IN IRELAND.

We schedule Gospel Meetings in the area on the Monday evening following Outreach Day. Again the response varies; but we continue confident in the knowledge that it is the purpose of God "by the foolishness of preaching to save them that believe." (I Corinthians 1:21) Those who do attend are usually a mixture of saved and unsaved. Increasingly we encounter believers who are disillusioned with the sensationalism of extreme Pentecostalism, and who desire to be fed on the pure Word of God. There is a great need and appetite for such preaching in Ireland.

While we know organisation and outreach is important, essential to any work is a move of the Spirit of God upon the hearts of the unconverted. Please pray with us for such a gracious out-pouring of the Holy Spirit in Ireland; and if you can join the team on the Outreach Day we would be delighted to have you with us.

∴ Dr Lindsay Wilson

DO YOU PRAY FOR OUR MISSIONARIES?

Praying for our missionaries is not an option, but an obligation, and not just for a few 'missionary minded' members. Christ commanded prayer for labourers for the harvest field (Matthew 9:36). Surely He expected prayer to continue for them as they laboured!

Paul wrote from the foreign field and he urged congregations to pray for him and his fellow missionaries. In 2 Thessalonians 3:1, 2, he exhorted: "Pray for us, that we may be delivered from unreasonable and wicked men." Taking the Gospel into the strongholds of darkness, missionaries are prime targets. Satan will attack them. So pray for deliverance from ungodly men – and from untimely accidents, unnecessary sicknesses and every device of a relentless foe.

Paul's letters reveal his 'humanness'. He experienced loneliness, fatigue, trials, and even disagreements with fellow missionaries (Barnabas). Missionaries face temptation just like other Christians. However, their situation may intensify the temptation. Excessive fatigue exacerbated by loneliness and pressure of responsibilities may cause depression or discouragement.

Focusing on themes from Paul's letters, we should pray they will have a strong personal walk with God; spend time in His Word in the midst of busy ministry; be filled with the Spirit; exhibit spiritual fruit; keep themselves in His love and so experience His love through them for family, fellow workers and unsaved; be filled with a knowledge of His will; be given boldness; and be strengthened in the inner man.

Paul also asked prayer, "that God would open unto us a door of utterance, to speak the mystery of Christ" (Colossians 4:3). Present day missionaries face many doors that need to be opened. Visas and work permits are difficult to obtain. Fluency in language only comes by long hours of disciplined dedication and study. Nothing is easy!

And so, our missionaries, like Paul, would plead, 'Brethren pray for us' (2 Thessalonians 3:1).

∴ Dr Ron Johnstone

AND FOR THEIR FAMILIES AT HOME?

It began with the reading of a small publication about a missionary couple.

The mother of the lady missionary deeply resented her son-in-law for taking her daughter away from her, and she had never written to her daughter during all her years of service. It saddened me that a Christian would behave like this. Then my son-in-law came to break the news to me: God had led him to work in South Australia, taking my daughter and granddaughter away from me! I must admit that I had to swallow hard and ask God for grace for myself and for all the families concerned. A friend later wrote urging us to count it an honour to have raised children who were prepared to cross the seas to serve our Saviour. We do count it an honour, yet there is a cost, for those who go and for those they leave behind. So, yes, pray for our missionaries, but remember to pray also for those who have surrendered them to the service of the Lord.

∴ Rev William McDermott

AUSTRALIA BOUND

We are now on the threshold of moving to South Australia. As time has gone by, our feelings toward the work have only intensified. There is a healthy nervousness, prompting reliance upon the Lord, but there is also an increased excitement for the work. I would like to thank congregations for the opportunity to come on deputation and to share my burden for South Australia. I am truly thankful for the prayerful and financial support of the Lord's people and am conscious that we "are labourers together with God" in this work.

I say with Paul, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans 15:30) Some points for prayer include:

- Wisdom in adapting to the Australian culture
- The two elders: Lloyd Glover (Port Lincoln) & Trevor Spiers (Lock)
- Further growth in grace among the young people
- The bringing in of new families

☪ Kyle Graham



KENYAN BOOKSHOP UPDATE



Thou hast set my feet in a large room" (Psalm 31:8b). Truly this has been our experience with the literature ministry here in Kakamega. Only four months after we opened, we moved into a "large room" on ground level in the mall, just inside the side entryway. God has provided! The new shop accommodates more shelving and some storage room as well as an area for small meetings. We

thank the Lord for sending us cleaners, painters, movers and a new employee who has been a tremendous asset to the ministry.

It has been wonderful to see those the Lord is sending our way – other missionaries, pastors, people of other religions, university students. We have made "in shop reading" available to the university students and a number

come and take notes on what they are reading. We are looking forward to the arrival of more literature. Thanks to all who serve alongside us by generous donations of books and finance! There is a great opportunity for expansion of this ministry in the future. Pray with and for us for the Lord's direction and enabling.

☪ Kathy Walker

LETTER FROM LIBERIA

I have enjoyed the weeks spent in Liberia already, especially working among the children. On Wednesday afternoons a Bible Club is held in the Church at Paynesville where I am teaching on the Tabernacle. It is a real encouragement to see the children come in to hear the Word of God. I hope and pray that the children will come to see their need of a Saviour. Several new children have just started attending and it has been good to see them come out regularly as well.

Liberia is very different from what I imagined. The capital, Monrovia is not like the Africa you may think of, with mud huts and wild animals – unless you count the dogs and chickens! One thing essential to living and working here is patience – something which I am slowly learning! It is completely different from Northern Ireland, but both countries need Christ. So continue to pray for the land of Liberia, that God would move and bring many to Him.

✚ Christina Logan



FROM THE HOME FIELD

Praise to the Lord for leading us into 5 new schools this year. Please pray for help with Bible Clubs this summer and Youth Council outreach.

✚ Jonny Smith

Prayer for Bible Clubs over the summer months in Mullaglass, Ballymena, Ballygowan, Ardaragh, Belfast, Comber & Bangor.

✚ Robert McConnell

The drugs awareness meetings continue to be a source of encouragement and blessing. This year I've held meetings and conducted outreach in Portavogive and Kilcooley, Bangor. More are planned for Cullybackey, Shankill Road and Newtownards Road, Belfast in May and June. Some have professed faith in Christ. How good to see them grow in the knowledge of the Saviour! **Points for Prayer:** Drugs Awareness Meetings and associated outreach; safety and wisdom as we go into some "challenging areas"; on-going visitation to addicts.

✚ Chris Killen

I praise the Lord for the many opportunities in schools over the last few months, especially the three mornings in Darkley Primary School.

Please Pray for May 9-12 in Lisnadill Primary; May 16-19, Mullaglass; July 4-8, Youth Council Outreach; July 18-22, Dromore CWU Hall; July 25-29, Sandown Camp; Aug 1-5, Mourne & Mission Board Camp; Aug 15-19, Tullyvallen; Aug 15-19, Banbridge FPC.

✚ Joyce Walsh

30TH ANNIVERSARY DINNER

MARKING 30 YEARS OF SERVICE IN SPAIN FOR REV & MRS BOYD

SATURDAY 24th SEPT
TANDRAGEE.

See Website for details.

MISSION BOARD DETAILS

Office:

Mr George McConnell,
3 Carrigenagh Road,
Kilkeel, BT34 4NE, NI
T. 44 (0) 28 4176 5574
E. gmckilkeel@aol.com

Chairman:

Rev Ian Harris,
23a Moneydaragh Road,
Annalong, BT34 4TY
T. 028 4376 8040
E. ian.harris960@btinternet.com

Secretary:

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

Website

www.fpcmission.org



DATES FOR THE DIARY

MAY

8rd-13th

BALLYGOWAN, BIBLE WEEK

Time: Sunday, 7.00pm
Monday – Friday, 8.00pm
Speaker: Dr R Johnstone
Theme: The High Priest's Garments

8th-13th

MONEYSLANE, BIBLE WEEK

Time: Sunday, 7.00pm
Mon – Fri, 8.00pm
Speaker: Rev T Murray
Theme: The Life of Abraham

17th-27th

ISLANDMAGEE, GOSPEL MISSION

Time: Sundays, 9.00pm
Mon – Fri, 8.00pm
Speaker: Revs Brown & McCrea

20th

LURGAN, MISSIONARY RALLY

Time: Friday, 8.00pm
Mon – Fri, 8.00pm
Speaker: Revs Park & Ferguson

JULY

18th-22nd

BALLYGOWAN, SPORTS WEEK

Time: Mon – Fri, 9.00-12.00am
Speaker: J Smith

JULY

25th-29th

BALLYGOWAN, HOLIDAY BIBLE CLUB

Time: Mon – Fri, 11.00am
Speaker: R McConnell

30th-7th

ENNISKILLEN, LOUGH ERNE CONVENTION

Time: Sunday, 12.00 & 8.00pm
Mon – Sat, 8.00pm
Speakers: Drs J Douglas & R Johnstone,
Rev T Murray

AUGUST

8th-12th

BALLYNAHINCH, HOLIDAY BIBLE CLUB

Speaker: Rev P Hanna
Details to follow

SEPTEMBER

12th

TANDRAGEE, WHITEFIELD COLLEGE GRADUATION & COMMENCEMENT

Speakers: The Moderator & Others
Time: Monday, 8.00pm