

FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER



Thinking **Right**
in a **Wrong**
Thinking
World

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Congregation Call: Portglenone



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Editorial

Recently I was given the text of a feature article carried in *The Times* back in 1998. Entitled 'Britain gives up on the Reformation', it was penned by Conservative MP Michael Gove, who is, I understand, of Scots Presbyterian stock. Mr Gove included "the open Bible" and "the preaching of the Word" among "the foundation stones of those liberties that defined our nation at its birth and through its greatness." Identifying Protestantism as "the nation's glue", he observed that "now the glue is gone, we are all unstuck." It is a perceptive analysis, and one can only wish that it was shared by many others in the political class.

The old adage reminds us that 'the Bible, and the Bible only, is the religion of Protestants'. And the Reformation cry 'sola scriptura' affirms the authority, inerrancy and sufficiency

of God's Word. It remains the duty of Protestants to stand for, and sound forth, the timeless truths of the Word – even if, as Gove anticipates, we are accused of "tribalism" or "bigotry".

In this ever more godless age, Christian politicians may have little hope that their voices will be heard; but they must not consider that reason enough to keep silent. The quest for popular support must not trump principle. Today we have need of those who will heed God's command to the prophet: "*Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression*" (Isaiah 58:1) – whatever the cost. The trumpet must be heard, and it must not give an uncertain sound.

✠ Timothy Nelson,
editor@fpvision.org

THE GREATEST RECOVERY

Satan and sin are robbers against both God and man. Satan, in tempting God's image bearer to sin, set out to rob God of the glory of His wisdom, justice and power. It resulted in the will of the creature being exalted above the will and wisdom that God had revealed in His holy law. The language of the deed was plain. We will make our own will a law. This was in effect saying to God: *'Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?'* (Job 21:14,15). When God's power was defied and His justice denied, the clear inference was that the arm of His power is weak and what He says He will not do.

Sin robbed man of original righteousness, conformity to the image of his Creator, and eternal happiness. Spiritual life and liberty, light and sight, peace and contentment were gone. The Devil thought he had great spoil in taking man as a captive prisoner. In his utter poverty and misery, man was without God in the world.

Was ever robbery so great or the losses sustained so unparalleled? Yet, in great love and rich mercy God sent His only begotten Son into the world to recover all that was lost. He alone can say: *'I restored that which I took not away'* (Psalm 69:4).

How then has Christ made restitution of those things which He never took away from God or man?

**"I RESTORED
THAT WHICH I
TOOK NOT AWAY."**

PSALM 69:4.

Unless there was a restitution to both, there could be no peace between them! He who is God took our nature into a personal union and by this union the glory of that nature is restored to a place of honour greater than when it appeared in the first Adam before his fall. It is now on the throne of the Lamb, in union with our great God and Saviour. As His *'delights were with the sons of men'* (Proverbs 8:31), He had a bride in Adam's family to espouse to Himself for eternity. When He saw her in the devil's grasp He went to the rescue so that the glory of grace would be exalted in the salvation of lost souls. God's holy law was transgressed, but Christ maintained its dignity in restoring a perfect obedience to it, so bringing in an everlasting righteousness. He is the Lord our righteousness having been *'made sin for us who knew no sin, that we might be made the righteousness of God in him'* (2 Corinthians 5:21). *'Riches and honour are with [Him]; yea, durable riches and righteousness'* (Proverbs 9:18). It is to Christ's glory as Mediator that He spoiled those principalities and powers that had robbed God and man and so restored to God all that was His due and recovered for man all that he had lost.

Let your heart be filled with praise to your blessed Restorer in restoring to you that which He took not away.

∴ 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.



LUTHER'S HEIDELBERG SPRING

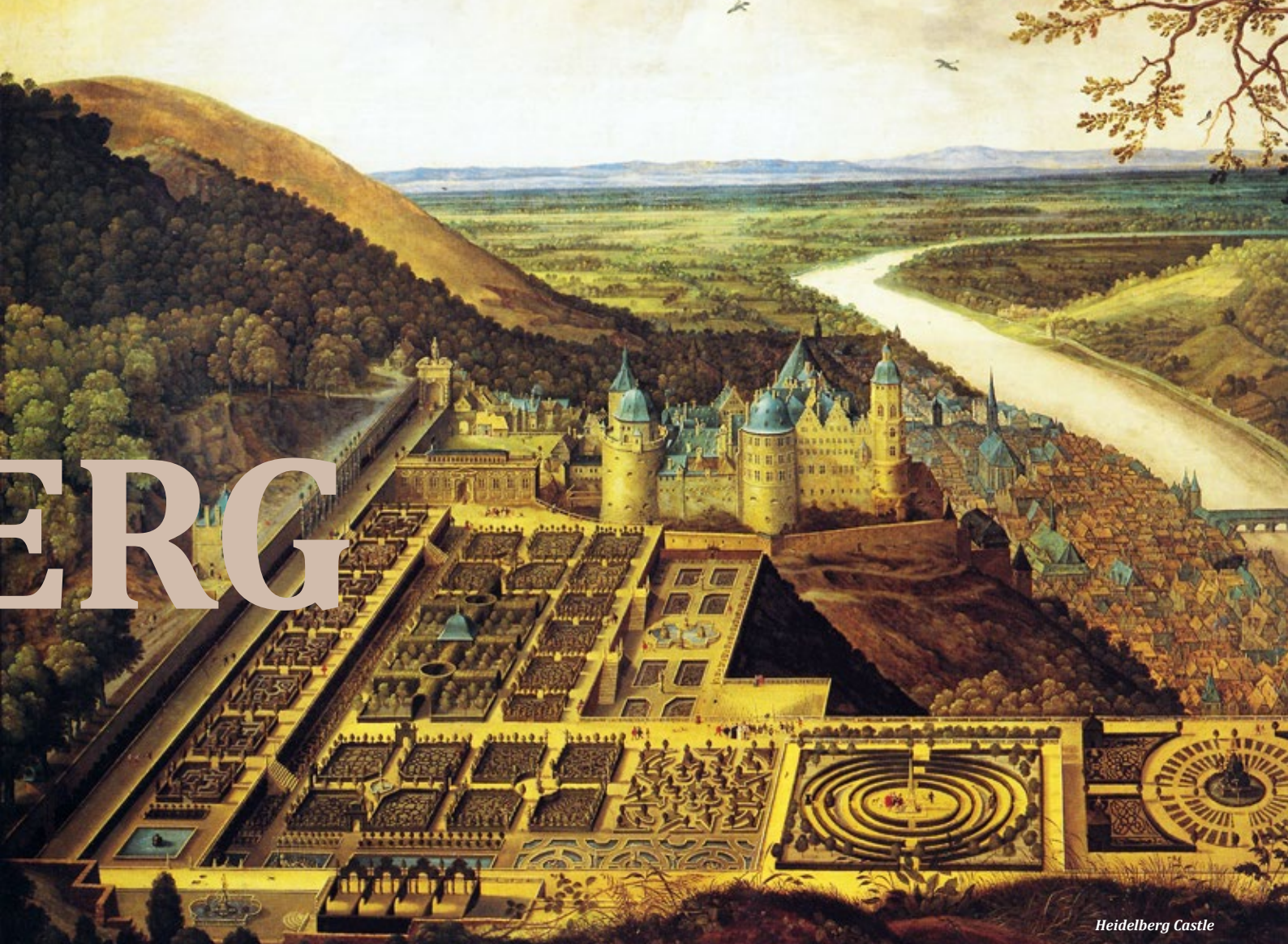


One day is the reason why this year is especially significant for scholars of the Reformation:

October 31st 1517. It was on that day, according to Philip Melanchthon, that Luther publicly protested against the peddling of indulgences by displaying his 95 theses at the door of the Castle Church, Wittenberg. That act set in motion a train of events that was to change the course of history. But it was only the beginning.

Six months later, Martin Luther found himself in Heidelberg for the triennial conference of the Augustinians. He had been invited to explain and defend his 'new theology'. Luther received a sympathetic hearing, though there was no broad agreement with his teaching.

The disputation – a debate or discussion based on a series of propositions – was among the most important in Luther's career. In twenty-eight brief but carefully argued theological theses, he challenged the mind-set of the age – that theology could be understood by the human mind and that salvation could be secured by human endeavour – and sought to bring his audience to the cross, the only place where God was to be found.



Heidelberg Castle

WORKS CANNOT SAVE

Luther began by announcing that “The law of God... cannot advance humans on their way to righteousness, but rather hinders them”. In other words, the law cannot save; if the key issue is ‘righteousness before God’, it only makes matters worse. Scripture proof is not lacking: Romans 3:20-21, 5:20, 7:9, 8:2-3. Far from curing, the law simply confirms the problem of sin. And it does this whether the individual is openly lawless, or striving to be lawful; the behaviour of the first is obviously exposed by the law, while the second is indicted for setting aside Divine grace and replacing it with human effort, Romans 10:3-4.

If the law of God, as an objective standard, cannot help, neither will the sinner be aided by ‘looking within’ for an alternative. The modern penchant for rejecting Scripture in favour of some sort of self-fulfilment, and the assurance it brings, would have found no favour with Luther: “If a person does not do good with help from without, he will do even less by his own strength.” But men do trust to appearance rather than reality, like the Scribes and Pharisees so roundly condemned by Christ, Matthew 23:27-28. The only hope is to let go of all such ‘dead works’, to humble ourselves, and to repent. Only by making the painful but proper judgement of spiritual bankruptcy will we avoid a judgement of an altogether different order, 1 Corinthians 11:31.

Luther asserted that man’s self-confidence is altogether incompatible with the fear of God. To trust in our own works is to fail to understand who and what God is. This failure does not belong only to the sixteenth century, nor to unregenerate men alone. Even today, believers may have such an opinion of their own works as to usurp the honour that belongs only to God! (1 Corinthians 1:31) Only in recognising that the best we have to bring is yet tarnished by sin will we begin to “*serve God acceptably, with reverence and godly fear.*” (Hebrews 12:28)

MAN’S BOUND WILL

Here is another key question: ‘Does man will, or want, the righteousness that avails before God?’ And, consequently, if our salvation is by grace alone, without works, do we play any part? If we do not, are we then ‘forced’? Where is ‘freedom of choice’?

Theologians then sought to have the human will play at least some part, arguing that if man does his best, he will not fail to receive the desired grace from God. Thus salvation becomes something of ‘a joint endeavour’. Reformed theologians reject this. For them, man’s will is in sinful bondage. As such, it must say ‘no’ to God. Salvation cannot originate from the will’s movement – the will must be acted upon from the outside, from above, from God Himself. This was the Saviour’s

message to Nicodemus, where the imperative of 'rebirth' was not, first of all, a command to the Jewish ruler, but a statement of what needed to happen to him by Divine agency, John 3:7-8.

For Luther, if we use the expression 'free will' at all, we should use it only in respect of mundane matters – in things 'below us', not 'above us'; not, therefore, in relation to God. We may well choose freely what to eat or what to wear, but no such freedom pertains to God. He is rejected by the will, because it cannot accept Him; it can only move in the direction of its essential nature, which is away from God and towards sin. And so, 'free will', in this context, is an illusion. Luther concluded that the fallen will "is not free except to do evil", just as Augustine had taught: "Free will without grace has the power to do nothing but sin".

This 'closing of the door' on man's natural will infuriates many, as it did in Luther's day. He appealed to the teaching of Christ in John 8:34, 36. The will can be changed, but it will not change itself. It is a slave to sin; if its disposition is to be changed, it must be accessed from without. So we are pointed to Christ and to the cross. Luther, like Paul, would glory only in the cross and its message of transformation, Galatians 6: 14-15. It does not matter what is our background, but whether or not we have been regenerated, and are therefore that "new creature" in Christ. Nothing we can do can change the sinful inclination of a bound will. To think that we can, and to live and act accordingly, is to emulate those of Israel so vividly indicted by God, Jeremiah 2:13.

What is the sinner to do? He must respond in humility to the truth, recognise that he is bound and ensnared by sin, and resort to Christ as his only hope. Luther described faith in Christ as "the humility which turns its back on its own reason and its own strength", and it is to such that God gives grace, 1 Peter 5:5.

AT THE CROSSROADS

All of this implies a conflict between two types of theologian and two ways of working; how they see things,



and how they speak subsequently. Those theologians with whom Luther contended professed to see the invisible God through the visible creation. In seeing evidence of His goodness, wisdom, justice and so on, they saw also human objectives – things that men might aspire after, and so set up a way to reach God. Even the cross became no more than a means of promoting reflection, discussion and speculation. Looking at these men, Luther saw fulfilment of Romans 1:21-22.

For Luther and his colleagues, there was another way. It is about looking at the cross, and seeing ourselves and our world in its light. There is no other way to see God, really. That is Luther's conclusion, and he makes much of 1 Corinthians 1:17-25 to validate his position. "The cross alone is our theology", he declared, and we can see how he might put it so. Faith in the crucified, but now risen, living Christ, is all we have! The battle that raged then rages still. There are yet those who elevate the deliberations of human reason above the doctrine of Divine revelation. And so we must still "preach Christ crucified" (1 Corinthians 1:23), for the Gospel has no meaning apart from the cross.

IT IS GOD WHO WORKS

"He is not righteous who works much, but he who, without work, believes much in Christ" – so said Luther in his twenty-fifth thesis at Heidelberg, and it is the message of the New Testament. But this is not all. Luther maintained that "grace and truth are infused without our works", yet "after they have been imparted, the works

follow". These good works are God's working in the life of the believer. The Christ who has accomplished all that needed to be done now dwells in the believer by faith, and He it is who now moves and motivates us to those works that are good in the sight of His Father. Luther presents Christ as the operator in the production of these works, the believer being operated upon, and his works now acceptable because of the grace of Christ. Even in those things believers now achieve, there is nothing to glory – all is of God, all is of grace.

Luther's critics were of the opinion that such teaching could never produce godly fruit. However, he showed that only the Gospel of grace would issue in true godliness, because only justification by faith alone frees the believer to live for the glory of God and for the service of others. Without the assurance born out of this truth, the individual can only struggle on in the bondage of doubt (will he ever be able to 'do' enough?) and even despair. But the soul who clings to the promises of God, and who knows joy and acceptance because of them, will live in glad obedience. Yes, he knows that his works are often flawed, and that he must ever relate to God in grace, but he sees the Gospel yielding fruit in his life and he knows that a 'servant of sin' has become a 'servant of righteousness' (Romans 6: 17-22). This is the product of God's forgiveness in Christ: To Him alone be the Glory!

¶ Rev Timothy Nelson, Editor, is minister of Ballynahinch Free Presbyterian Church. He lectures in Biblical Exegesis at the Whitefield College.



MARTIN LUTHER SPEAKS:

SINS

// We have within us many sins against our Lord God, and which justly displease him: such as anger, impatience, covetousness, greediness, incontinence, hatred, malice, etc. These are great sins, which everywhere in the world go on with power and get the upper hand. Yet these are nothing in comparison of condemning of God's word; yea, all these would remain uncommitted, if we did but love and reverence that. But alas! The whole world is drowned in this sin. No man cares a fillip for the Gospel, all snarl at and persecute it, holding it as no sin.

I behold with wonder in the church, that among the hearers, one looks this way, another that; and that among so great a multitude few come to hear the sermon. This sin is so common, that people will not confess it to be like other sins; everyone deems it a slight thing to hear a discourse without attention, and not diligently to mark, learn, and inwardly digest it.....Yet it is a sin so fearful, that for the committing it both land and people must be destroyed, as it went with Jerusalem, with Rome, Greece, and other kingdoms.

// We are all sinners by nature – conceived and born in sin; sin has poisoned us through and through; we have from Adam a will, which continually sets itself against God, unless by the Holy Ghost it be renewed and changed. Of this neither the philosophers nor the lawyers know anything; therefore they are justly excluded from the circuit of divinity, not grounding their doctrine upon God's word.

// Original sin, after regeneration, is like a wound that begins to heal; though it be a wound, yet it is in course of healing, though it still runs and is sore. So original sin remains in Christians until they die, yet itself is mortified and continually dying. Its head is crushed in pieces, so that it cannot condemn us.

// The forgiveness of sins is declared only in God's word, and there we must seek it; for it is grounded on God's promises. God forgives thee thy sins, not because thou feelest them and art sorry, for this sin itself produces, without deserving, but He forgives thy sins because He is merciful, and because He has promised to forgive for Christ's sake.

// God forgives sins merely out of grace for Christ's sake; but we must not abuse the grace of God. God has given signs and tokens enough, that our sins shall be forgiven; namely, the preaching of the Gospel, baptism, the Lord's Supper, and the Holy Ghost in our heart.

Selected by the Editor from 'Martin Luther's Table Talk'

NEW MINISTER FOR LONDONDERRY



After a vacancy of over three years the Londonderry congregation recently welcomed new minister Mr Julian Patterson.

A former member of the Comber church, Mr Patterson was ordained and installed at a service conducted by Interim Moderator Rev Jonathan Creane. Mr and Mrs Patterson are pictured with participants.

REV GOODES INSTALLED IN RANDALSTOWN

Thursday 1st December 2016 witnessed the installation of Rev Gary Goodes as minister of Randalstown. Interim Moderator Rev Trevor Baxter conducted the service, with contributions from Revs D Abernethy, T Laverty, P Fitzsimons, D McLaughlin, I Brown and Moderator Rev T Murray. Rev Goodes is pictured with attending ministers and church officers.



SUNDAY SCHOOL NEWS



Molly Peters and Lily McCormick (Mourne) have completed the Child's Catechism. Certificates were presented on the day that Mr RG Graham retired as Superintendent after 23 years service. (Photo courtesy of Mourne Observer).



Mrs Lynette Seaton has retired after many years dedicated service in Ballynahinch Sunday School. She is pictured with Rev Nelson and Clerk of Session Garth Craig.



Rev Porter and Mr Wilbur McMullan (Superintendent) are pictured congratulating Naomi Burke and Joshua Henning (Markethill) who received certificates for the Child's Catechism.

NEW CONTACT DETAILS

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2 Grange Avenue, Londonderry, BT47 5YN
Tel: 077 0855 0733

Rev W McDermott
21 Burn Brae Court, Banbridge, BT32 4GD
Tel: 028 4062 2311



FREE PRESBYTERIAN EASTER CONVENTION

Martyrs' Memorial Free Presbyterian Church

**14TH + 17TH
APRIL
2017**

Fri 14th, 8:00pm

Missionary Reports and Presentations

Reports:
University Chaplains
Reformation Anniversary
CD Launch

Singing:
Reformation Choirs

Preacher:
Rev J Hanna (Spain)
Supper will be served

Mon 17th, 3:30pm

Reports: Reformation 500 Committee
DVD Overview of Missionaries

Preacher: Rev T Murray (Moderator)
Singing: Reformation Choirs

Mon 17th, 7:00pm

Reports: Miss J Gillespie (Nepal)
Rev G Ferguson (Whitefield College)

Preacher: Rev W McCrea (Magherafelt)
Singing: Reformation Choirs

CHILDREN'S CLUB AVAILABLE DURING THE SERVICES ON MONDAY 17TH.



Jump Leads

Last year I wrote about flat batteries and jump leads. Do you remember me saying that Christians were just like a set of jump leads? Their job, by God's power, is to share the message of the Gospel with others who, like a flat battery, are dead in trespasses and sin.

Well, there are more lessons to learn from the jump leads! They are made of two special wire cables, with strong clips on either end. Due to their shape, sharp edges and ability to hold on tightly they are known as "crocodile clips". One of the wires is usually red and the other is usually black, the positive wire and the negative wire. Christian, your life must be like a set of jump leads. There are to be positives and negatives, things that attract you and things that repel you. Romans 12:9 says we are to, "Abhor (really dislike) that which is evil and cleave (hold onto) to that which is good."



It's always important to attach jump leads to a flat battery the right way round. If not, sparks will fly and damage will be caused. The Bible says in Isaiah 5:20, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!" What a mix up!

How then do you know if you are doing and saying what is right and pleasing to God? The answer is simple. By reading the Bible daily, prayerfully and carefully you will learn what is right and what is wrong. David asked the Lord for light and truth to lead him.

What about you? Is your life all bangs and sparks because you are living the wrong way round before God? Or, have you sought to refrain from every evil way and live in obedience to God's precious Word? I trust, that with God's help, you are living right.

Compiled by
Robert McConnell

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness..."

Isaiah 5:20

PRIZES!

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

Rev Garth Wilson

Email: answer@fpvission.org
39 Millreagh Ave., Dundonald,
Belfast, BT16 1TZ

£5 WINNERS LAST TIME:

- | | |
|----------------------------------|------------------------------------|
| » Sarah Higginson
(Coleraine) | » Samuel Heak
(Tandragee) |
| » Luke Lucas
(Garvagh) | » Sophie Young
(Magherafelt) |
| » Stuart Cooper
(Lurgan) | » Lydia Wilson
(Clogher Valley) |
| » Maisie Adair
(Portavogie) | » Timothy McCoy
(Comber) |

Quiz:

Here is a list of Bible names. By checking through the references given decide which of these people lived their lives for or against God.

Using the first letter from the names of those that lived against God, spell out a suitable word to describe such people.

Samuel		1 Samuel 2:26
David		1 Samuel 16:13
Ahaz		2 Kings 16:2
Demas		2 Timothy 4:10
Ruth		Ruth 1:16
Asa		1 Kings 15:1
Barjesus		Acts 13v6

Answer:



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

WITFIM?

PART 2

Last issue we asked the question: 'What's in it for me?'

Some may object that presenting the benefits of being a Christian panders to man's innate selfishness. However, the Lord acknowledges that we have a love for ourselves. We are to love our neighbour as ourselves. It is given to us of God to seek out that which is for our greatest good.

Tragically, sin has blinded us from knowing what that is and where to find it. No man seeks God. But, by grace, when we seek God, we find Christ, and when we take Christ we gain in every way that truly matters, finding all that is truly good for us.

In 1 Corinthians 1:30 we noted that Christ is made unto us: **wisdom** - the remedy for the ignorance that marks our sinful state; and **righteousness** - the guilty become righteous before God as by faith, they receive Christ's righteousness. But there is more.

» **1. Sanctification.** In Christ, the sinner is released from the power of sin and is set apart by God from sin for holy service (1 Corinthians 1:2; 6:11). This 'once and for all' act is essential if we are to be useful in the Lord's service. But beyond a 'setting apart', sanctification is the work of God whereby we are

renewed morally and progressively. In Christ, the power of sin is broken and we live less to sin and more to righteousness.

(2 Corinthians 5:17, Romans 6:1-6, 17-18) God grants us the power to live upright lives, which, though imperfect, please Him.

» **2. Redemption.** In Christ, the sinner is delivered from the presence of sin. The term redemption is often used to describe our freedom from sin through the payment of the price in full. The saved are the redeemed of God. But

here the meaning is more specific as the terms develop. Christ is all in all to the believer. They see Him as the wisdom of God. They trust in Him as their righteousness. They are sanctified in Him. But one day they will finally be redeemed or glorified in Christ. 'Redemption' is used that way in Romans 8:23

and Ephesians 1:14. Paul expresses the desire of all true believers for this deliverance (Romans 7:24). We hate that our hearts hanker after the world, that our mouths speak so unkindly, that our eyes covet, our minds believe lies, and so on. To know that our redemption is guaranteed in Christ is a glorious truth.

Reader, seek Christ for 'They lose nothing who gain Christ.'

WE HATE THAT
OUR HEARTS HANKER
AFTER THE WORLD, THAT
OUR MOUTHS SPEAK SO
UNKINDLY, THAT OUR EYES
COVET, OUR MINDS
BELIEVE LIES, AND
SO ON.

FROM THE OLD TO THE YOUNG

'Though the fullness of your blessedness shall be reserved till hereafter, yet God will give you no little things in hand. He will redeem you from your thralldom. He will pluck you from the paw of the lion... He shall deliver you from this present evil world. Prosperity shall not destroy you; adversity shall not separate Him and you.' - Joseph Alleine, 'A Sure Guide to Heaven'

Thinking **Right** in a **Wrong** Thinking World

Recently I read a strange story, a cross between a fable and science fiction. It told of a man who made magic glasses that would enable one to see other people and events as they really were. They were truth glasses. But it seemed that few people really wanted them. Some said they didn't work, and others that they made everybody look very ugly. The moral of the story is that some people were so prejudiced by their own twisted views that even truth glasses didn't open their eyes, while others so hated the sight of the truth that they blamed the glasses and condemned the maker.

Now that is just a story, but it set me thinking. You must have noticed that we are bombarded by an endless array of "facts" about the world and how it came to be what it is and about the great moral issues of life. Despite all the "facts", there is little agreement on what they really mean. Let me explain. The Bible tells us that God created the heavens and the earth, yet many learned men look at the observable facts and conclude that there is no Creator and no creation. Everything is the result of evolution. On



the moral issues, we meet the same kind of differences. The Bible speaks very clearly about such things as abortion, sexual immorality, homosexuality, drunkenness and pornography, defining them as sinful and inexcusable. However, the prevailing view in modern society is that these statements represent an unscientific view of life that we should discard.

Perhaps the most telling difference of outlook is how we view people. The Bible teaches that though God created man sinless and upright, he fell into sin by disobeying his Creator, choosing the devil's lie over God's truth. As a result, fallen man is depraved in nature; he is born a sinner; his heart is deceitful and desperately wicked; his mind is darkened and his will corrupted, so that he is "dead in trespasses and sins" and in urgent need of being saved from the wrath of God. Most people today treat

all this as a fairy tale. Indeed, the very idea of "sin" is foreign to their thinking. If it exists at all, it is no more than doing something that hurts other people. God doesn't come into the picture. Pornography is harmless as long as it doesn't hurt others. Sexual promiscuity and perversion are natural expressions of "love". Indeed, the notion that the sexes are fixed as male and female by the creative act of God is now widely rejected. Instead of two sexes, we may have three or four—and some who are biologically male or female may "choose" an opposite gender, or no particular gender at all.

Now how can there be such differences of opinion? We have been conditioned to accept that all we need to do is follow the facts, but here we learn a very important lesson: mere facts prove nothing. Beyond the facts lies the truth. The problem is that everybody comes to the facts with his inbuilt bias. Everyone's view of reality—including his moral and ethical decision making—is filtered through what is called his worldview. A worldview is simply the lens through which we interpret reality, what we put on as "truth glasses", if you will.

The worldview of the Hindu or the Muslim is different from that of the Communist, which is different again from that of the typical Westerner. But they have one thing in common: they reject the Bible, and especially the gospel of Christ it reveals, as the lens through which they should interpret facts and arrive at truth and reality. Their views are so distorted by their chosen "glasses", or they so hate the truth about themselves presented in Scripture, that they utterly reject it.

As Christians we have received Him who boldly proclaimed, “I am the light of the world” (John 8:12). He assures us that He is “the truth” (John 14:6) and that following Him we “shall not walk in darkness”. So here is our Christian worldview: truth on any subject is what God’s word says it is; right is what He declares to be right; people and things are what He says they are. Thus we must not judge truth and error, or right and wrong, according to popular culture, or even the views of men of science. We may profit a lot from their researches and discoveries, but we must never forget that our Lord said of unregenerate men that the light that is in them is darkness (Matthew 6:23). “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Ephesians 4:18) is not a good basis for arriving at truth, nor for making right decisions on moral issues. Yet that is what is happening all around us. Christians must recognise that the beliefs and actions of the unbelieving world are not simply differences of opinion. They are the inevitable product of minds darkened by Satan’s lie.

We are not immune from this way of thinking. Every element in popular culture—its educational system, its entertainment industry, its advertising campaigns, its means of mass communication—aims at instilling the world’s values in our minds. We are engaged in fierce spiritual warfare (Ephesians 6:10-20), for what controls our thinking will control our lives. Thus Paul’s epistles lay great emphasis on the mind, on how we are to think and then on how we are to behave. The Apostle tells us what to think (Philippians 2:5; 4:8). He also tells us how to think right. Here we can only summarize his teaching.

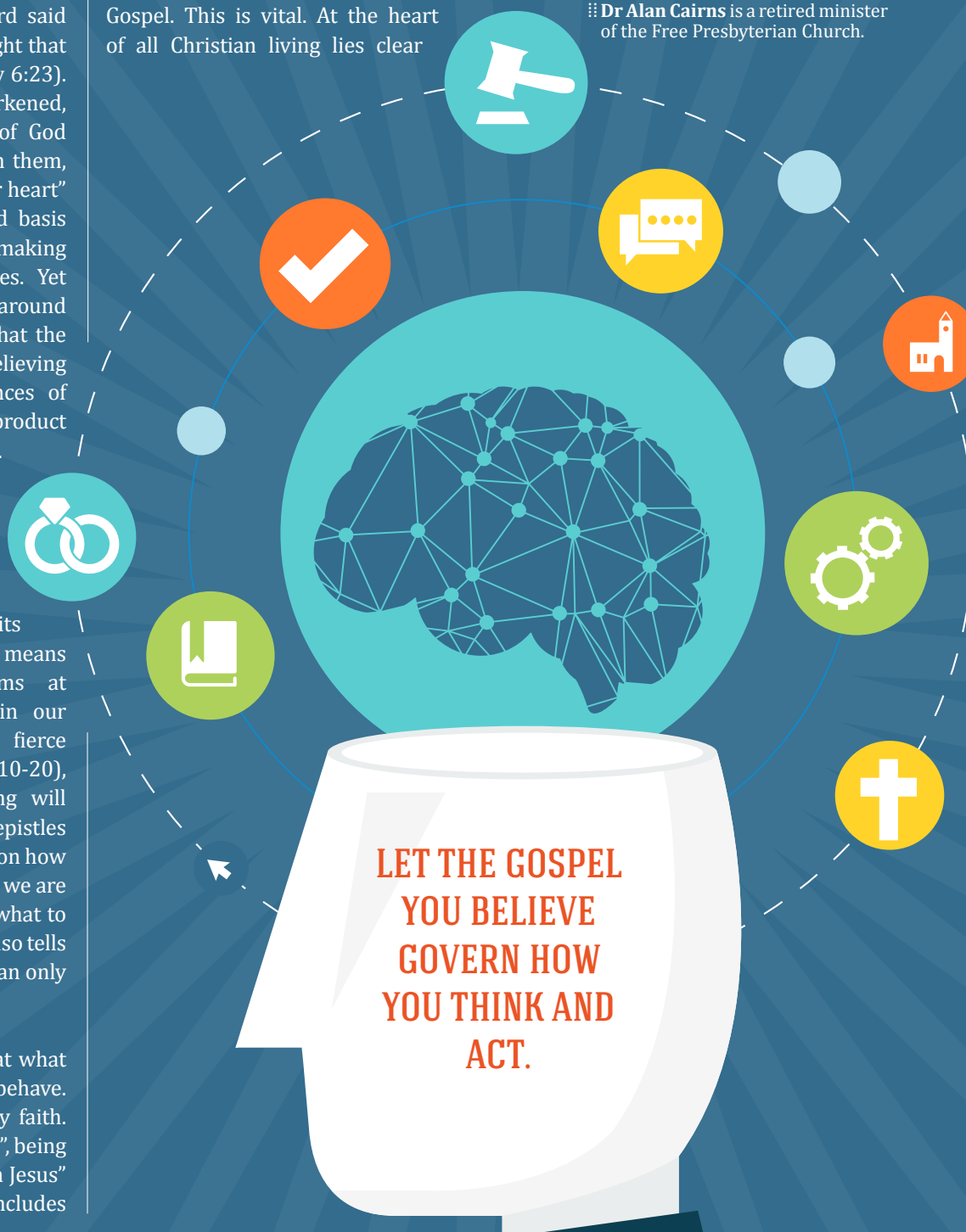
First, we should understand that what we believe must govern how we behave. This is what it means to live by faith. Therefore, we must “learn Christ”, being taught by Him, “as the truth is in Jesus” (Ephesians 4:20-21). That includes

what He says about creation, marriage, sin, morality, even things like our dress and associations. It deals particularly with our words—something that many seem to forget when they get on social media!

That brings us to the vital matter of how we are to make right decisions and behave as becomes Christians. Romans 6 deals with the subject of yielding our bodies as instruments of righteousness, but it doesn’t immediately rush to say, “Yield yourselves to God.” No, it starts by emphasizing our knowing the Gospel. This is vital. At the heart of all Christian living lies clear

Christian thinking, which must always be Gospel thinking. So when you are facing a decision about what is true or right, go back to the Gospel, our “truth glasses”. In the light of what you believe about Christ and what you are and have in Him, how should you decide? Put simply, ask yourself, “As I stand in the shadow of Calvary, what should I do?” Let your life be one grand reaction, not to popular culture, but to Christ and His cross and you will live victoriously in a sinful world! Let the Gospel you believe govern how you think and act.

∴ Dr Alan Cairns is a retired minister of the Free Presbyterian Church.



A MESSAGE FROM THE YOUTH COUNCIL PRESIDENT



WHY SHOULD WE COMMIT TO EVANGELISM?

- » **GOD'S COMMAND**
to go and make disciples
- » **GOD'S WILL**
that sinners would repent
- » **GOD'S HELL**
which is too deep, dark, long and
painful for us to allow humanity to
end up in without ever hearing the
Gospel!

Our annual Training Weekend will seek to educate young people on the fundamental aspects of evangelism. Throughout the year there will be local events offering involvement in tract distribution and personal witnessing. In August, outreaches will be arranged alongside the churches in Lewes, England and in the Isle of Man to assist in evangelising those areas. Do endeavour to be part of our evangelism program for 2017. Pray that God would bless these efforts for His glory and the good of our fellow men.

Rev David Brown

YOUTH COUNCIL EVENTS

TRAINING WEEKEND

Date: 31st March - 1st April
Venue: Faith Mission Centre, Portadown
Theme: 1. Theology of Evangelism
 (how to testify, defend the faith and more)
 2. Bibliology (the Bible as the word of God,
 inspiration, inerrancy, canonicity and more)
Speaker: Dr Alan Cairns **Cost:** £65
 Check fpcyouth.org for booking details.

CASTLEWELLAN CHRISTIAN RETREAT

Fri 28th April - Mon 1st May 2017
Age: 16-28
 Check fpcyouth.org for booking details

SUMMER OUTREACHES

- LEWES, ENGLAND
 - ISLE OF MAN
 Dates & Details tbc

SPRING RALLIES

FRIDAY 10TH MARCH, 8:00PM

Theme: Why was the Reformation Needed?
 Special Singing and Testimonies

BALLYMENA (North West / N. Antrim / S. Antrim)
Speaker: Rev J Greer

DUNGANNON (The West / South West / Mid Ulster)
Speaker: Rev J Armstrong

BANBRIDGE (South Down / Mid Down)
Speaker: Rev T Martin

MOUNT MERRION (Belfast / North Down)
Speaker: Rev P Hanna



Photo:
 Ethan Kenny
 received the
 Dromore
 Youth
 Achievement
 Award for
 2016. He is
 pictured with
 Rev I Kenny
 and Mr R
 Poots.

A WORD TO WOMEN

Eve is the mother of all living (Genesis 3:20) while Sarah is a mother of many nations (Genesis 17:16). Sarah waited many years to become a mother. She had only one child, but that child was part of the Messianic line.

Sarah was a very beautiful woman. Born an idolater in Ur of the Chaldees, she married her half-brother, Abraham. It was a long, loving and happy marriage. God directed Abraham to leave Ur, promising to make a great nation of him, to make his name great and to make him a blessing. Hebrews 11:8 records, *"By faith Abraham... obeyed; and went out, not knowing whither he went"* – a great step of faith and one to which Sarah evidently acquiesced. It was a change from a settled life in an advanced civilisation to a nomadic life in remote and hostile areas. Sarah proved a loyal and supportive wife. Sarah's loyalty to her husband was tested. Going down to Egypt to escape famine, Abraham asked her to pretend she was his sister. It was a moment of madness, putting Sarah at great risk when she was brought into Pharaoh's harem. Abraham had told a half truth, but it was a whole lie. The Christian should never resort to deception. When facing doubts and fears, we need to pray for our faith to be strengthened. The Lord preserved Sarah, but Abraham's testimony was tarnished.

Abraham was anxious because he remained childless, even though God had repeated the promise of an heir. The Lord had not specifically said that Sarah

would be the mother of Abraham's child, so she thought her maid could have a child for her. In some ways it was a selfless plan, but in reality it was faithless and foolish. It is folly to pre-empt God. Abraham took Hagar as a secondary wife and she immediately conceived. However instead of joy, Sarah experienced trouble and sorrow.

She was despised by Hagar and the son born would prove to be a thorn in the flesh of Abraham's descendants to this day. It is easy to step out of God's will. While the Lord is plenteous in mercy to the repentant, yet sinful and faithless actions will bring serious consequences.

Sarah was a woman of faith, but she didn't believe that she would bare a son to Abraham. When she was ninety and Abraham a hundred years old, God renewed His promise. The chosen seed would be a son of Sarah. Sarah laughed in unbelief – a physical impossibility. Sharply rebuked, she then tried to deny her unbelief. The Lord asked the question, *"Is anything too hard for the Lord?"* (Genesis 18:14) God cannot lie! (Titus 1:2) We often want God to answer our prayers immediately. However, like Sarah, we may have to wait. God's timing is perfect. Hold on to His promises.

Initial unbelief was transformed to glorious faith, *"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."* (Hebrews 11:11) Abraham and Sarah both failed at times, but He in whom they placed their faith never failed, and He will not fail us either. When Sarah died, Abraham mourned and wept. She had been a faithful help and companion. Let us endeavour to be true daughters of Sarah!

∴ **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.

WE OFTEN WANT GOD TO ANSWER OUR PRAYERS IMMEDIATELY. HOWEVER, LIKE SARAH, WE MAY HAVE TO WAIT. GOD'S TIMING IS PERFECT. HOLD ON TO HIS PROMISES.

CONGREGATION CALL: PORTGLENONE

'THOUGH THY BEGINNING WAS SMALL, YET THY LATTER END SHOULD GREATLY INCREASE' THESE WORDS, SPOKEN BY BILDAD THE SHUHITE TO JOB (JOB 8:7), MIGHT WELL DESCRIBE THE HISTORIES OF MANY OF OUR CONGREGATIONS IN THE FREE PRESBYTERIAN CHURCH FAMILY.

Certainly they are true of God's work in Portglenone, a town that straddles the counties of Londonderry and Antrim on the banks of the River Bann. With a population of just over 1200 people Portglenone has had a Free Presbyterian witness since 1971, with the present location of the church – on the Cullybackey Road to the north eastern edge of the town – being the exact locality where the work commenced all those years ago.

The witness of the Free Presbyterian Church in Portglenone was established as the result of a Gospel tent mission which was held in May 1971 where the present church is sited. Rev James Beggs and Rev Gordon Cooke, ministers of Ballymena and Rasharkin respectively, conducted the evangelistic campaign with many being brought to saving faith in Jesus Christ. After the mission had concluded a portable building was purchased by a number of people who desired to have a Free Presbyterian witness in the district, and this hall was erected in September of the same year. At first a Sunday afternoon meeting was held for the preaching of the Gospel. Due to the increased desire in the area for a separated witness, the decision was made in 1975 to commence both morning and evening services on the Lord's Day. From the beginning it was evident that the Lord's blessing was upon the fledgling work and witness of the congregation.

That same year, Mr Gordon Ferguson, then a student minister studying in the Theological Hall, was appointed by the General Presbytery to minister to the congregation. Mr Ferguson continued in that role for three years, until he moved to London for further studies.

1978 brought an important milestone in the history of Portglenone Free Presbyterian Church. In November of

that year the congregation called Rev David Linden to be its first ordained minister. Rev Linden faithfully served as the minister of the congregation for over 32 years until his retirement from the ministry in March 2011.

Prior to Rev Linden's arrival, a permanent building on the site of the portable hall had been contemplated and in the autumn of 1980 the congregation saw their hopes and plans come to fruition with the building and opening of the present place of worship. On the 12th October a march of witness was held through the town, followed by the official opening of the 180-seater church building, conducted by the Moderator Rev Ian Paisley.

The work continued to flourish under Rev Linden's ministry and in 2004 an extension programme was completed by the congregation. This added a fully equipped church hall and six Sunday School rooms to the existing facilities.

Over three years ago, on the 13th of December 2013, the church entered a new chapter in its history with the arrival of the present minister, Rev David Stewart, who had graduated from the Whitefield College of the Bible in the September of that same year. Today Rev Stewart ministers on a weekly basis to an 100-strong congregation, encouraged by the eagerness of those present to listen to the preached Word.

Alongside the important regular ministries of any Free Presbyterian witness – Sunday School, Youth Bible Class, Lord's Day services, mid-week Bible study and prayer meeting, children's meeting and youth fellowship – the congregation in Portglenone has taken to heart the words of Luke 14:23, *'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'* Consequently, on a bi-weekly basis, a group of approximately ten to fifteen

**FROM THE
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people hold an open-air Gospel service on the Main Street of the town where local people come in their cars to listen to God's Word being preached.

Over the summer months those working in the children's meeting conduct two five-day Bible clubs. In early July they go into the outlying towns and villages, as well as in Portglenone itself, to conduct open-air children's meetings in the housing developments. Those open-air Bible clubs are then followed up by a church Bible club in the month of August with between 50-70 children in attendance. In the winter, just before Christmas, the congregation delivers 1000 Bible calendars to the homes of the town and the outlying districts. The medium of Let the Bible Speak is employed to broadcast messages by Rev Stewart on Q97.2FM during the months of April and December. In all these evangelistic endeavours the congregation rests on the promise of Ecclesiastes 11:1, *'Cast thy bread upon the waters: for thou shalt find it after many days.'*

Like Joseph's fruitful bough that ran over the wall in Genesis 49:22, the impact of the congregation's witness for the Lord Jesus Christ has reached now into Uganda through two of its communicant members. Mr Stephen and Mrs Ruth Miller are currently serving the Lord in Emmanuel Christian School and its associated church as missionary candidates. They hope to

IT IS THE PRAYER OF THE MINISTER AND SESSION IN PORTGLENONE THAT GOD WILL GUIDE US IN WHAT HE WOULD HAVE US TO DO IN ORDER THAT HIS NAME ALONE IS GLORIFIED IN THE TOWN OF PORTGLENONE AND ITS SURROUNDING DISTRICT.

return in 2017 to Northern Ireland to conduct their deputation meetings and then return, God willing, to Uganda in 2018. This new venture, under the auspices of the denomination's Mission Board, has added fuel to the fires of missionary interest that already existed among the people of God in Portglenone.

The congregational motto text for 2017 is Paul's great question, *'Lord, what wilt thou have me to do?'* Believing that God has a part for all His children to play in the task of making Christ known, it is the prayer of the minister and session in Portglenone that God will guide us in what He would have us to do in order that His name alone is glorified in the town of Portglenone and its surrounding district.

∴ Rev David Stewart

THE DAVEY TRIAL:

NINETY YEARS ON

This month marks the ninetieth anniversary of an event to which many of our readers will have heard reference made, but of which they know relatively little – the trial of Rev Professor James Ernest Davey before the Belfast Presbytery of the Irish Presbyterian Church. The circumstances that occasioned such a rare phenomenon are of abiding interest, and they have lessons to teach us still.

In 1927 Professor J E Davey held the chair of Biblical Literature and Hellenistic Greek at Assembly's College, and he has been described as 'probably the most brilliant scholar ever to hold a chair in an Irish Presbyterian Theological College'. But there were those who held profound reservations in respect of Davey's orthodoxy. His Carey Lectures were subsequently published, in 1923, as *The Changing Vesture of the Faith*.

Davey argued for a loosening of the ties to the creeds and confessions of the past – 'a large creed may serve as a bulwark against error, but it can never be accepted whole-heartedly by any considerable section of the church which has adopted it...lengthy creeds only minister to hypocrisy and unreality' (pages 35-37). He went on to observe that 'our greatest need assuredly is that the Spirit who is both Truth and Love shall have free course in us' (ibid).

Davey's opponents saw in this aspiration the expression of a desire not just to move beyond the historic confessions but beyond Scripture itself – and they found evidence of it in the chapters that followed, a series of largely philosophical discourses which magnified human reason, marginalised Scripture, and moved away from the heart of the Reformed faith. This book, together with the earlier *Our Faith in God through Jesus Christ* and lecture notes taken by students, provided the basis for charges laid at Davey's trial.

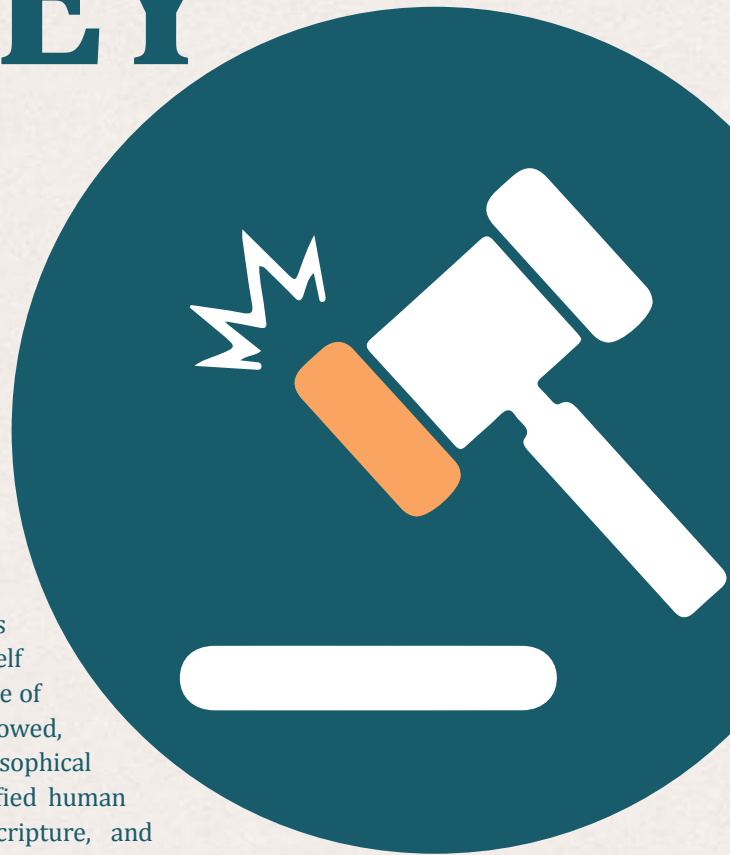
The trial was initiated on 7 December 1926 when Rev James Hunter indicted Professor Davey on five charges. Those charges ran to more than 3000 words. A summary by the General Assembly identified alleged defective views of the basis of God's pardon of sinners; the perfection of Christ's character; the inspiration, infallibility and authority of Scripture; the doctrine of sin; and the doctrine of the trinity – serious issues indeed! Hunter was joined in the indictment by Licentiate W J Grier and forty others, and the trial spanned fourteen sessions from mid-February to the end of March. Knowing the bent of the Presbytery, the accusers had little expectation of success, and verdicts on every charge went in favour of Professor Davey by margins of 85-92%. A subsequent appeal to the General

Assembly

was dismissed on charge 1 by 707 votes to 82, and on subsequent charges by a show of hands. Davey's opponents were in no doubt that the procedures of their church, the prejudice of key figures, and the conduct of the trial and appeal rendered the outcome inevitable. It was, to one, 'this ecclesiastical farce...a victory engineered by a certain sect who have used it ever since to advance their schemes of Church Reform' (Dr S Hanna). Professor Davey subsequently became Principal of Assembly's College and Moderator of the General Assembly.

And the lessons? Sound, Biblical confessions of faith are not guaranteed to preserve sound ministry and church polity. Watchfulness must be maintained. Courage is required in the faithful – wide support and popularity never promised. Foundational truths are not negotiable, and so, sometimes, separation really is the only option.

∴ Editor





THE BELIEVER'S BOOKS

'THE DOCTRINE OF JUSTIFICATION' BY JAMES BUCHANAN

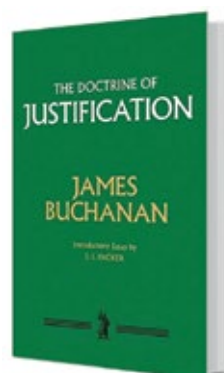
At the end of last year I was asked to read and review this book for another publication. There can be no doubting the importance of the subject – and its significance for 2017 – but just who was James Buchanan?

Born in Paisley in the West of Scotland in 1804, Buchanan studied at the University of Glasgow before going on to hold parish ministries in Leith and Edinburgh. At the Disruption of 1843, he aligned himself with the Free Church of Scotland. He was soon appointed to the Chair of Apologetics in New College, and later to that of Systematic Theology, a post he occupied for 21 years prior to retirement due to ill-health in 1868. He died in 1870. Towards the end of his academic career, Buchanan had been invited to give the Cunningham Lectures. These addresses became, in printed form, the book under consideration, first published in 1867, reprinted several times, and now appearing again, for the 500th anniversary of Luther's historic protest.

The key tenet of Luther's theology was 'justification by faith alone' and there is no better exposition of that vital doctrine than Buchanan's

magnum opus. The book has two main sections: History of the Doctrine of Justification, and Exposition of the Doctrine of Justification. The first part has chapters on the Old Testament, the Apostolic age, the Fathers, the Reformation, the reaction of Roman Catholicism, the doctrine in controversy, and in the Church of England – the last probably a little surprising in a work authored by a Presbyterian and a Scot, but it is a useful survey of how many in that body departed from Reformation truth.

The second part presents detailed analyses of justification in respect of its Scriptural meaning, the nature of its blessing, its relation to law and Divine justice and the mediatorial work of Christ, its ground, its relation to grace and works and its connection with faith, and its relation to the work of the Holy Spirit. And there are 100 pages of detailed end-notes for the reader who wishes to delve deeper! All in all it is a most comprehensive explanation of a doctrine that is at the very heart of the Gospel.



While this book is unquestionably detailed – extending to almost 500 pages – it covers the ground at a good pace, and it is written in a warm and lucid style. Even though it appeared first 150 years ago, the substance of its content is not dated – it remains a vital corrective to the errors of this age.

There is 'nothing new under the sun', and many 'modern' heresies are not so modern after all, merely old aberrations dressed in new clothes. So Buchanan's work must still have its place in the library of anyone seriously interested in studying this subject.

It is difficult to disagree with Dr J I Packer's assessment of Buchanan: "His analysis of justification in relation to the whole divine economy is so supremely good. It is doubtful whether a better exposition of it exists." Fifty years have not rendered this verdict obsolete, and this book deserves to be read widely, not least this year.

Editor

MOVING ON: AND MOVING IN

Since 2011, with the establishment of the Presbytery Publications Committee, and with the subsequent appearance of the first issue of *Free Presbyterian Vision* in January 2012, Dr Stephen Pollock has played a leading role. That must now change, the consequence of the Pollock family's relocation to North America. Stephen has the settled conviction that the Lord would have him respond to the call of the Malvern congregation, and he, his wife, and five children are due to leave for Pennsylvania later this month.

To say that I will miss him as an Associate Editor is something of an understatement. Stephen has not just been an occasional writer. From the outset, he has shouldered the regular responsibility of organizing our Youth Focus section, liaising with the Youth Council, connecting with our Children's Corner contributor, and even receiving entries from boys and girls throughout the province and beyond. All of these tasks he has performed with alacrity and no little ability – and on time! I know that everyone involved with the production of the magazine, and with the Publications Committee generally, appreciates Stephen's dedication, sound judgement and unfailing good sense. We thank him sincerely, and we assure him, Cherith, and the children, of our prayers as they embrace a challenging new ministry in USA.

The Publications Committee has asked Rev Garth Wilson to take on the role vacated by Stephen, and he has accepted the invitation. A third generation Free Presbyterian, Garth was raised in the Omagh congregation. He was converted



The Pollock Family



Rev Garth Wilson

in childhood, and having worked in the financial services industry, he knew the Lord's leading to prepare for the ministry. After studying in the Whitefield College of the Bible (2009-13), he was ordained and installed in Sandown Road, Belfast, where he continues to minister. He and his wife Rachel have been blessed with three children. Garth would appreciate

your prayers as he steps into this new avenue of service – as would we all. The magazine may not feature too highly on anyone's prayer list, but you can play an invaluable part in this ministry by remembering us as we continue to proclaim the Free Presbyterian vision.

⋮ Editor

THE REFORMATION AND MISSIONARY ZEAL

The Protestant Reformation in Europe was one of the greatest missionary movements since apostolic times. When Christians have been convinced enough of the truth of the Gospel, they have always sought to spread that truth, whatever the cost. It is humbling and challenging to read of those who have given their lives in order to tell out the good news! When we see Reformation again, we shall witness revival in missionary zeal and endeavour.

This year at our Easter Convention in Martyrs' Memorial Church we are delighted that Rev John Hanna will preach on Friday evening. 2017 marks an important anniversary in his ministry in Spain: He and his wife Noranna complete forty years of service for the Lord there. Very few today spend forty years in one job, never mind ministering the Word of God in an adopted land and making it their home. We look forward to welcoming Mr & Mrs Hanna, and those travelling from Spain for this special occasion. Mission Board

and the Missionary Council will host a Special Anniversary Dinner & Evening of Fellowship to mark these forty years in the Lodge Hotel, Coleraine, on Saturday 15th April. Booking forms can be obtained from our www.fpcmission.org website or the Mission Board Office.

WHEN CHRISTIANS HAVE BEEN CONVINCED ENOUGH OF THE TRUTH OF THE GOSPEL, THEY HAVE ALWAYS SOUGHT TO SPREAD THAT TRUTH, WHATEVER THE COST.

The Board is responsible not only for our workers overseas but also on the home front. The demoniac of Gadara who was cured by the Saviour wanted to leave his own country to follow Christ. He was instructed to go first and tell his friends. This issue focusses on our workers in N. Ireland. We have heavy responsibilities at home as well as abroad.

Thank you for supporting them prayerfully and financially. How we need more to be raised up of the Lord to tell of Christ! Workers' updates are posted regularly on our website. Please visit and be much in prayer for them all.

⋮ Rev I Harris

MINISTRY TO THE ADDICTED

Iwould like to express my sincere thanks for all your prayers and support. The ministry to the addicted is a very challenging work and therefore I value all your help and encouragement. Working with people who have chronic addictions, I have come to appreciate more fully the significance of Christ's words: *"For without me, ye can do nothing."* (John 15:5) Unless the Spirit of God works in a person's heart, there will be no change, no transformation and no deliverance from the power of sin.

I am really looking forward to the awareness meetings planned for the next few months in Ballymena, Omagh, Banbridge and Newtownabbey. Pray that the Lord will bless the outreach and door to door visitation prior to each meeting. We need the Lord to work graciously in hearts and lives. Thank you once again.

⋮ Chris Killen

GOING DOOR TO DOOR

Recently, a lot of time has been given over to door to door evangelism, sometimes in conjunction with the ongoing Consider Christ campaign in the greater Dublin area. Other times, before one of several gospel missions in rural Ireland, or (during January to March) part time for our Kilskeery congregation in County Tyrone. Door to door evangelism always proves challenging. The evangelist goes to the door not knowing what kind of reception he will receive. It can be cool or even hostile, but, thankfully, on other occasions a friendly conversation may ensue. Gospel literature, usually in the form of a Bible text calendar or a booklet is left with the householder and the work begins again at the next house. Such has been the case whether I am evangelising in Northern Ireland or in the Irish Republic.

In our next planned Gospel mission, we have decided to change the approach slightly on the invitations. Instead of merely advertising a week long "Gospel Mission," the flyer gives a list of the subjects being covered. These include topics like: "Is the Bible relevant?" and "What did the early Christians believe?" Hopefully, this will create interest and bring people in.

The number of vacant pulpits within our own denomination has provided some opportunity for preaching, whether on the Lord's Day or in prayer meetings and Youth Fellowships. This school year I have been teaching the Lower Secondary Scripture Class in Clogher Valley Independent Christian School. We are currently looking at defending our faith. It is vital that our young people know what they believe and why.

I hope to return to Dublin for street preaching in O'Connell Street in the Spring and Summer. Another favourite haunt is on the street outside Knock Shrine with the camper van and a booklet display. It is always good to bring the Gospel to priests and nuns as well as lay people. Some are regular callers, others are one-off contacts. Reaching the crowds in Galway for the Race Week through street evangelism is always challenging. As always, your prayers and support are greatly appreciated. The sower went out to sow. He was diligent in his work, but always with the confident thought that God alone can give the increase.

∴ Colin Maxwell



REACHING THE CHILDREN

The first quarter of 2017 has been one of promises claimed and prayers answered in my ministry in the schools and in various children's meetings. It gives me great joy to report the salvation of a few little ones in recent weeks. And the attendance has remained steady, despite a myriad of other things clamouring for the attention of children.

In the schools, the work goes from strength to strength with thousands of children being

presented with the Gospel. Many more firm bookings have been secured in additional schools, as well as maintaining those we have been with for the past five or six years.

Do please pray for the many missions, Holiday Bible Clubs and camps planned for the summer months. Finally, thank you for your prayers and financial support without which we couldn't continue. (3 John 4)

∴ Robert McConnell

FROM STRENGTH TO STRENGTH

The Lord continues to strengthen many contacts already made in secondary schools. In Lurgan Junior High I spoke twice at Scripture Union with 30-40 young people, and in the same school each Wednesday at various Personal Development classes (40 minutes each time). We cover a mixture of issues facing young people, giving a Biblical response. The Religious Education department invited me to set up a stand at the school's 'Open Night' for P6 & 7's. I was able to distribute flyers to parents and show what we do in the school. Pray for God to bless this witness.

I have been invited back to Regent House, Newtownards, to speak at two Scripture Union meetings this month, while Dungannon Integrated involves me in many R E classes and their lunchtime 'Pulse' club to help with some games and bring God's word. I spoke recently to two classes on addictions with help from Chris Killen. Other schools continue to invite me for Assemblies, and various activities.

Pray that openings for evangelism will continue to develop as the year goes on.

∴ Jonathan Smith

MARGARET RUSSELL FAREWELL



Margaret Russell has returned to Kenya. Our pictures, courtesy of Olive Russell, are from her farewell in Tandragee.

BLESSINGS IN THE SCHOOLS

Greetings to all in the Saviour's name! Thank you for your prayers and support. I have been encouraged in the work and recognize that every blessing is an answer to prayer. I continue to conduct Bible Clubs in primary schools. The help and support of teachers has been excellent. Some are held during school hours and others after school, sometimes two meetings each afternoon. Recently we had 66 children in attendance at one school, and it was wonderful to see one little boy trust the Lord.

Over the next few months various meetings are planned, and I have the opportunity to speak at some school assemblies. Again this summer will be busy with Camp ministry, Holiday Bible Clubs and Outdoor meetings. I believe only eternity will reveal all that has been accomplished in young lives.

✚ Joyce Walsh

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Website	www.fpcmission.org		



UNITED CHILDREN'S CAMP 2017

HUMPHREY'S AT RATHMORE, LARNE
31ST JULY – 4TH AUGUST 2017

- Ages 8-12, Cost £120 inclusive, Limited Places
- Various Activities & Visits
- Application Details, www.fpcmission.org
- Send to: Rev Harris, 23a Moneydarragh Road, Annalong, BT34 4TY



DATES FOR THE DIARY

MARCH

10th MARKETHILL, CHURCH RE-OPENING

Time: Friday, 8.00pm

Gospel Mission: 12th-17th

26th-31st BUSHMILLS, GOSPEL MISSION

Time: Sunday, 3.30pm

Mon-Fri, 8.00pm

Speaker: Rev D Stewart

26th-2nd MAGHERAFELT, BIBLE CONFERENCE

Time: Sundays, 7.00pm

Mon-Fri, 8.00pm

Speaker: Rev R Cranston

26th-9th MONEYSLANE, GOSPEL MISSION

Time: Sunday, 3.30pm

Mon-Fri, 8.00pm

Speaker: Rev J Morrow

APRIL

2nd-4th ENNISKILLEN, REFORMATION WEEKEND

Time: Sunday, 12.00 & 3.30pm

Mon-Tue, 8.00pm

Speakers: Revs J Gray, T Murray,
R Johnstone, T Nelson

2nd-9th BALLYGOWAN, GOSPEL MISSION

Time: Sunday, 7.00pm

Mon-Fri, 8.00pm

Speaker: Rev R Higginson

2nd-7th BANGOR, BIBLE WEEK

Time: Sunday, 7.00pm, Mon-Fri, 8.00pm

Speaker: Rev S Murray

15th RASHARKIN, EASTER MISSIONARY RALLY

Time: Saturday, 7.30pm

Speakers: Dr A Cairns, Miss J Gillespie

MAY

5th-7th GARDENSTOWN, SPRING CONFERENCE

Time: Fri & Sat, 7.00pm

Sunday, 11.30am & 6.00pm

Speaker: Rev M Watts

10th-12th + 14th RASHARKIN, REFORMATION RALLIES

Time: Wed-Fri, 8.00pm

Sunday, 12.00 & 7.30pm

Speakers: Revs T Murray, N Hughes,
D Linden, D Creane, G Wilson

12th MAGHERAFELT, LADIES CONFERENCE

Time: Friday, 8.00pm

Speaker: Gillian Gillespie

14th-26th GILFORD, GOSPEL MISSION

Time: Sunday, 3.30pm

Mon-Fri, 8.00pm

Speaker: Mr R McLean

21st-4th BALLYNAHINCH, TENT MISSION

Time: Sunday, 3.30pm

Mon-Fri, 8.00pm

Speakers: Revs S Murray, T Nelson

AUGUST

5th-13th ENNISKILLEN, ANNUAL CONVENTION

Time: Nightly, 8.00pm

Sunday, 12.00 & 8.00pm

Speakers: Revs J Dbuglas, C Mercer
T Murray

FREE PRESBYTERIAN INTERNATIONAL CONGRESS

PHILADELPHIA, USA

30th July - 3rd August 2018 DV

Further Details to Follow

