

FREE PRESBYTERIAN VISION

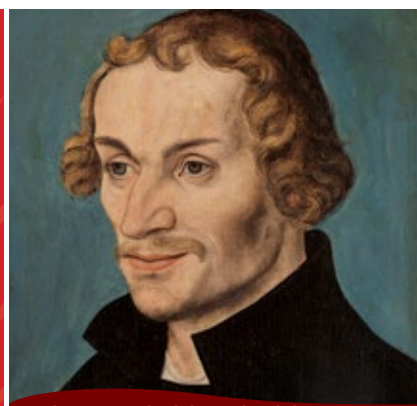


THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

HOW TO HAVE A MEANINGFUL QUIET TIME



September - October 2017 . Issue 29 . £1



Luther's Friend: Philip Melancthon



Watch Your Walk



Our University Chaplains



The Maxwells: Thirty Years' Ministry

19 MY YEAR AT 'MARTYRS'



23 SENDING FORTH SERVICE FOR JOY GILLESPIE



04 Luther's Friend: Philip Melanchthon

07 Martin Luther Speaks: The Papacy

08 News

12 How to Have a Meaningful Quiet Time

16 Spotlight on the Schools

18 A Helping Hand: Our University Chaplains

20 Same-Sex 'Marriage': The Downgrade Continues

21 Missionary Vision

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Design and Print by
Pepper Collective
T: 07729 526366

Editorial

Where no counsel is, the people fall (Proverbs 11:14) – I quoted these words in a recent message, a reminder that believers must express a Biblical perspective on the issues of the day. Without clear enunciation of what Scripture teaches, wrong decisions will be made, and society will suffer. But for Christian counsel to be effective, it must be heard, and it must be heeded. Solomon pronounces that the hearer of counsel is 'wise', but 'the way of a fool is right in his own eyes' (Proverbs 12:15). More and more, few are willing to listen, determined to follow selfish inclination or popular opinion

And it is worse than that. To voice the teachings of God's Word is to prove just how illiberal is this supposedly liberal society! Today, it seems, there is tolerance for all – except for those adhering to, and daring to announce, the truths that cut across man's sinful practices.

There is liberty to believe and behave as you choose, unless you identify with a conservative Christian worldview, the kind of worldview that recognises and respects absolutes, God-given absolutes, and seeks to live and legislate accordingly. With such anachronistic individuals – the word 'dinosaur' comes to mind – society becomes irreversibly intolerant.

So what is to be done? We must not leave the field, no matter how hard the battle or how hostile the foe. Paul warned that *'the time will come when they will not endure sound doctrine'*, but, nevertheless, we are to *'preach the word: be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine'*. And we are to do it, remembering that we walk always before Him who will judge all when He comes (2 Timothy 4:3, 2, 1).

∴ Timothy Nelson,
editor@fpvision.org



'THE WRATH OF MAN SHALL PRAISE THEE' PSALM 76:10

An ungodly world is filled with wrath against Christ and His church. *'The heathen rage and the people imagine a vain thing; the kings of the earth set themselves and the rulers take counsel together, against the Lord and against His anointed'* (Psalm 2:1, 2). Such wrath is invigorated by the power of Satan in and over them. The devil is full of rage against the church of Christ and vents it by using wicked men to persecute and oppress her.

Man's corrupt nature is fertile soil in which the devil's poisonous weeds of envy, revenge and pride easily take root. His malicious intent powerfully drives and directs the natural enmity of the human heart against God and His cause. The lusts of a sinful heart willingly do his bidding. Yet, the wrath of man is bounded by the power of God. The Psalmist declares: *'surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain'* (Psalm 76:10). It is certain then that no matter in what form it is displayed, it will turn to the praise and glory of God even though it was otherwise intended. He can turn the wrath of man to the praise of His own sovereign power by frustrating the designs of the wrath of clay. We read that *'He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong'* (Job 5:12, 13). Even the mouths of His enemies praise Him when they acknowledge that He is at work in opposing them. When

Pharaoh's horsemen pursued Israel into the midst of the Red Sea, the Lord took off their chariot wheels and the Egyptians were forced to praise the God of Israel when they said *'Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians'* (Exodus 14:25).

The wrath of man that would attempt to destroy the people of God is under the management and control of a wise providence. The Lord will advance His own interest even when man seeks to threaten and dishonour it. This is a day when the wicked walk on every side and the vilest progress to positions of power and authority. They employ their prominent positions to suppress the voice of truth and righteousness. Remember, *'Who art thou, that shouldest be afraid of a man that shall die, and the son of man that shall be as grass; and forgettest the Lord thy maker'* (Isaiah 51:12). It is better, then, to trust in the Lord than to put confidence in man, for He has the devil and men under His command. We are called to trust Him as David did when he said in the day of the wrath of man: *'Because of his [the heathen's] strength will I wait upon thee: for thou art my defence'* (Psalm 59:9). We can be encouraged. God always so orders matters as to receive a tribute of praise out of the wrath of man.

∴ **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 FRIEND:



PHILIP MELANCHTHON

Luther occupies so great, unrivalled, and apostolical position among the Reformers, that we should not feel surprised to see his life and labours presented to the evangelical community again and again. Although we are far from encouraging an idolatrous worship of the man, we believe we are acting in the spirit of the Word of God, when we encourage men to follow his faith. But we should act very ungratefully, if, on account of this Prince in Israel, we should lose sight of the other distinguished men of God in the days of the Reformation. And among these, Philip Melanchthon occupies the highest place." So said Charles Frederick Ledderhose, the nineteenth century biographer of Melanchthon, and he was entirely right.

This year, the 500th since Luther's historic protest, has been greeted by a plethora of new publications, a veritable mountain of material documenting the history and accomplishments of Germany's greatest son – but what of his colleague and successor? Where are the assessments of him to whom alone we are indebted for knowledge of Luther's actions on 31st October 1517?

It is difficult to disagree with Krotel's view that "a very large proportion of Protestant readers know no more of the life of this lovely man of God, than that which is interwoven with the life of Luther." That is so, even to this day. Perhaps a brief sketch of what was a very notable life in its own right is in order in this anniversary year.

BIRTH AND YOUTH

In South West Germany, in the city of Bretten, on the 16th February 1497, a son was born to George and Barbara Schwartzerd. In baptism, he was given the name Philip, and was the first in a family of five. In company with George, his younger brother, Philip acquired a rudimentary education from the town school, before being brought under the tutelage of an excellent private teacher called John Unger. Philip's gifts manifested themselves early: he was perceptive, sharp-witted and possessed a retentive memory, but despite his evident abilities he remained modest and well-liked. The death of both his grandfather and father when he was just 10 occasioned Philip's removal to Pforzheim, where he continued to advance in his studies, benefitting from an acquaintance with celebrated scholar John Reuchlin. Indeed it was the said Reuchlin who changed Philip's surname from Schwartzerd (German for 'black earth') to its Greek equivalent, Melanchthon, according to a custom generally practiced in those times.

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Such was his talent for Latin and Greek that Melanchthon was received as a student at the University of Heidelberg before his thirteenth birthday. Again, his progress was marked, achieving his degree on 10th June 1511, and only denied his 'masters' because he looked too young! His studies continued at Tübingen, where his interest in the philosophers paled before his engagement with God's Word. He had been given a Bible by Reuchlin, and it was surely the most significant gift he ever received.

CONVERSION

Unlike Luther, whose experience of conversion has been well documented and endlessly analysed, little is known of how precisely Melanchthon came to Christ. He was raised in a good home, with parents whose devotion far exceeded the ordinary. His father was an upright man, a man of piety and prayer, and one can but wonder to what extent the light had begun to dawn on that humble home. But there is no doubt that Philip was most profoundly impacted by his reading of Scripture. He carried his Bible everywhere, studied it carefully, and was able to discern how completely its truths had been set aside by the Roman Catholic Church. Here is testimony to the truth that 'faith cometh by hearing, and hearing by the word of God' (Romans 10:17).

TO WITTENBERG

Melanchthon's reputation as a scholar spread rapidly, and he became, in a good sense, 'a wanted man'. Spurning attractive opportunities in the Universities of Ingolstadt and Leipzig, he accepted the invitation of the Elector of Saxony to come to Wittenberg, arriving in August 1518. His insignificant appearance and timid disposition promised little, but from the first, his lectures impressed. Within the month, Luther spoke of him as "the great Grecian, the thorough scholar, and most amiable man", and it was soon evident that he had found one whom he called "the friend and confidant of my heart". And the feeling was mutual.

By the middle of the following year, Melanchthon would prove his value to Luther, standing with him and Carlstadt in the disputation with Dr Johann Eck at Leipzig. Eck did not take kindly to Melanchthon's interventions and subsequent analysis of the debate, but this early conflict served as a 'taster' for what would follow in the lives of those determined to contend for the faith. Meanwhile, his work as lecturer continued, to ever increasing

audiences. Luther himself was among many hundreds who profited from his friend's expertise in Greek and his expositions of Romans and Corinthians, and it was he who prompted his reticent colleague to publish his work. A series of commentaries followed, then the celebrated 'Loci Communes', which has been called 'the first system of religion in the evangelical church', and which, by popular demand, was enlarged, improved and republished many times.





MARBURG

Melancthon's abilities often took him from the classroom. In an age of seemingly endless disputations and conferences, one of the most significant was that convened at Marburg by Protestant ruler Philip of Hesse in October 1529. Its purpose was to attempt reconciliation between the German and Swiss Reformers, whose views diverged on certain important matters, not least on their understanding of the Lord's Table. While he rejected the Roman Catholic dogma of transubstantiation, Luther nevertheless believed in the real, corporal presence of Christ in the bread and wine – 'consubstantiation', though the term is not used by Lutherans – a concept rejected by Ulrich Zwingli, Martin Bucer, John Oecolampadius (a friend of Melancthon) and various others, who believed that the elements were merely symbolic of the body and blood of Christ.

The greater part of the conference was occupied with discussion of the disputed interpretation of Christ's presence. No resolution was realised, both sides holding to the ground on which they began. Agreement was reached on fourteen of fifteen articles, and on most of the fifteenth, but in the words of the joint statement, "we have reached no agreement as to whether the true body and blood of Christ are bodily present in the bread and wine." Melancthon stood with Luther, and expressed the hope that their opponents might change their opinion, but it was not to be.

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Marburg is interesting because it brings into focus an area over which historians have long debated – that Melancthon did not exactly accord with Luther on the point in question, and indeed on other issues as well. There is evidence that Luther felt his young friend was too ready to compromise in some matters, and it is clear that, after Luther's death, there were those who believed Melancthon was not a reliable guardian of the legacy. Among the charges levelled against him was an alleged sympathy with some aspects of 'the Swiss view' of the Lord's Table.

AT HOME

Melancthon had married Catharine Crapp, a daughter of the Mayor of Wittenberg, in 1520. Soon he was to write that she deserved a better husband than himself. Their union was marked by happiness and harmony, and by the birth of four children. Melancthon was greatly affected by the death of his little son, George, just two years old, and by that of his daughter, Anna, at twenty-two. He suffered much ill-health himself, but maintained a rigorous schedule, with long hours of work and little sleep. A solid devotional life underpinned his endeavours, and made him, no doubt, the man that he was.

DEATH OF LUTHER

Melancthon had the unenviable task, in 1546, of announcing the death of Luther to the class assembled for a morning lecture. He recounted the circumstances of the great man's passing, and urged the students to thank God "for the benefits he has conferred upon us through Dr Luther, and let us hold Luther in grateful remembrance." Melancthon later spoke at Luther's funeral: "We are now like poor, wretched, forsaken orphans, who have lost an affectionate and excellent father. However, as we ought to obey God, and resign ourselves to His will, we should forever cherish the memory of this our beloved father, and never suffer it to be effaced from our hearts." But there is no doubt that Melancthon felt the loss keenly. Life would never be the same, and he was afflicted by a loneliness that remained with him to the end of his days.

UNTIL THE END

Philip Melancthon outlived Luther by fourteen years, and those years were as busy as ever. Indeed he worked until the end, going to be with Christ on the 19th April 1560 at the age of sixty-three, his body buried next to the one with whom he had laboured for so long – united in death, as in life.

Rev J A Wylie provides a fitting conclusion: "The gentleness, the timidity, the perspicacity of Melancthon were the companion graces of the strength, the courage, the passionate energy of Luther. It doubled the working powers of each for both to draw in the same yoke. Genius alone would have knit them into friendship, but they found a yet more sacred bond in their love of the Gospel."

∴ Rev Timothy Nelson



MARTIN LUTHER SPEAKS: **The Papacy**

// The chief cause that I fell out with the pope was this: the pope boasted that he was head of the church, and condemned all that would not be under his power and authority; for, he said, although Christ be the head of the church, yet, notwithstanding, there must be a corporal head of the church upon earth. With this I could have been content, had he but taught the gospel pure and simple, and not introduced human inventions and lies in its stead. Further, he took upon him power, rule, and authority over the Christian church, and over the Holy Scriptures, the Word of God; no man must presume to expound the Scriptures, but only he, and according to his ridiculous conceits; so that he made himself Lord over the church, proclaiming her at the same time a powerful mother, and empress over the Scriptures, to which we must yield and be obedient; this was not to be endured. They who, against God's Word, boast of the church's authority, are mere idiots. The pope attributes more power to the church, which is begotten and born, than to the Word, which has begotten, conceived, and born the church...

// The pope and his crew can in no wise endure the idea of reformation; the mere word creates more alarm at Rome, than thunderbolts from heaven, or the day of judgement. A cardinal said, the other day: Let them eat, and drink, and do what they will; but as to reforming us, we think that is a vain idea; we will not endure it. Neither will we protestants be satisfied, though they administer the sacrament in both kinds, and permit priests to marry; we will also have the doctrine of the faith pure and unfalsified, and the righteousness that justifies and saves before God, and which expels and drives away all idolatry and false-worshipping; these gone and banished, the foundation on which Popedom is built falls also...

// The pope rejects not the Bible, but he persecutes and kills upright, good, and godly teachers, as the Jews persecuted and slew the prophets that truly expounded and taught the Scriptures...

// If the pope were the head of the Christian church, then the church were a monster with two heads, seeing that St. Paul says that Christ is her head. The pope may well be, and is, the head of the false church...

// There are many that think I am too fierce against Popedom; on the contrary, I complain that I am, alas, too mild; I wish I could breathe out lightning against pope and Popedom, and that every word were a thunderbolt...

AUGHNACLOY SOD CUTTING



Moderator Rev Thomas Murray cut the first sod to commence a new church building in Aughnacloy on Friday 9th June. The Church was formed after a Gospel Mission conducted by the late Rev A Allen, and Rev F Greenfield, who participated in the sod cutting service.

Premises were purchased on the Caledon Road and a building opened on 23rd January 1982. Rev G Dane (1984-91) and Rev D Uprichard (1992-96) served the congregation prior to the

arrival of current minister, Rev G Abraham, in 1997. The Lord has blessed spiritually, numerically and financially, enabling the purchase of a manse, and the former Methodist building in Augher, now used for a Gospel outreach.

Contractor Mr Lester Weir commenced the construction of the new building on 24th July, with a projected opening in the autumn of 2018. Please pray for the witness in Aughnacloy at this exciting time.

RETIREMENTS



Mr Jim McElroy has retired after many years faithful service as an elder of the Banbridge congregation. Our picture, courtesy of the Banbridge Chronicle, shows Mr & Mrs McElroy with session members, former ministers, and special guests.



Rev Larry Power has retired from the pastorate having served for a total of over twenty-five years, first in Kesh, then in Coragarry. Mr and Mrs Power are pictured with session members, Rev McMillan (Interim Moderator) and other guests.

SUNDAY SCHOOL SUCCESS



Benjamin Irvine (Money lane) receiving his certificate for the Child's Catechism from Rev J Creane, special speaker on Children's Day.



Lydia Moore (Ballynahinch) has received her Certificate for completing the Child's Catechism. She is pictured with Colin Hamilton (Superintendent) and Rev Nelson.



At Dungannon, David McFarland, Lydia Boyd, Jack Robinson and Adam McConville have completed the Shorter Catechism and are pictured with Rev Armstrong, David Cahoon (Superintendent) and William Reid (Teacher).



Cousins Aaron Oliver and Grace Johnston (Tullyvallen), who received certificates for reciting the child's catechism, are pictured with Interim Moderator Rev Porter and Superintendent Nigel Coulter.

SANDOWN ROAD CHANGE

As of Sunday 3rd Sept, the **Evening Service will be at 6.30pm** rather than 7.00pm

NEW CONTACT DETAILS

Rev John Gray 14 Richmond Ave, Tandragee, BT62 2AW Tel. 028 3884 1369

CHILDREN'S CORNER



Changes, Challenges, Choices

Going back to school in September always brings a mixture of excitement and concern for boys and girls. Some children will only be starting out in P1. Others will be moving up into new classes with new teachers. Older kids however, will be going to 'big' school for the first time.

God, in His wisdom, knowing every circumstance in life, has given us a good example to follow in the life of Daniel. He too had to face similar situations. In the Bible, we read of Daniel attending school in the royal court at Jerusalem along with other young noblemen and princes. However, this all came to an end when Nebuchadnezzar invaded Israel. This Babylonian king had big plans. These included taking away the brightest of the young students and retraining them, so that Babylon would become a world leader in knowledge and scientific advancement.

Daniel and three others were numbered among those taken away to

Babylon. Suddenly he was confronted with many **changes** in his life. As well as his new school, new teachers and new fellow pupils, poor Daniel was completely unfamiliar with Babylon, its language and its people. Those changes then brought Daniel face to face with some difficult **challenges** to deal with. He was urged to fit in with the ungodly crowd around him, and to do as they did by eating and drinking at the king's table. Being away from home and not having his parents there to guide him, Daniel could have very easily turned his back on God. God, however, gave Daniel the grace and the strength to make the right **choices**. The Bible says that this young man, in spite of all the pressure, "purposed in his heart" not to defile himself and sin against God.

I hope, boys and girls, that whatever changes and challenges come your way, even as you change schools, that you will shine bright for the Lord and depend on His guidance to make all the right choices.

Compiled by
Robert McConnell

"Them that honour me
I will honour, and they
that despise me shall
be lightly esteemed."
1 Samuel 2:30

Quiz:

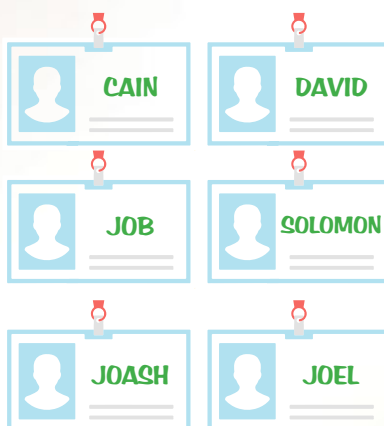
All of the young men listed here, except one are mentioned in both the Old and New Testaments. Which is the odd one out?

Answer:

Name:

Address:

Church:



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:

- » Mary Dickey (Newtownards)
- » Harry McQueen (Cookstown)
- » Lucas Rankin (Ballynahinch)
- » Lydia Moore (Ballynahinch)
- » Coby Brotherson (Bangor)
- » Reuben Catherwood (Garvagh)
- » Leah Graham (Lisburn IMC)



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

WATCH your WALK



An amazing number of gadgets allows us to monitor our levels of daily exercise and keep a check on the food we consume. These 'health monitors' – such as 'Fitbit', Apple watches, and smart watches – enable us to track our fitness levels. All of this has come about because of an increasing interest in our state of health. We are told we should take at least 10,000 steps every day to maintain reasonable levels of fitness and, of course, be careful what we eat!

10,000 steps may be quite a challenge, depending on one's occupation. However, we are all advised to aim for it, and so we're encouraged to 'watch our walk', to 'survey our steps'. In our spiritual walk with God, it is also vitally important that we watch our walk and survey our steps. Failure to do this can lead us into the wrong places and along the wrong path.

So what does it mean to walk with God? Well, just as you would walk with someone, and are in close proximity with him, so when you walk with God, you need to be close to Him. As you walk with others, you listen to what they say, and, in turn, you talk to them. Walking with God is just like that. You allow God to talk to you through His word, and, in prayer, you talk to the Lord and share with Him the burdens of your heart. How then should we ensure that we watch our walk with God?

First of all by taking **care** that we guard our devotional times with God – ensuring that every day we set time aside to read and study God's word and

to pray. No matter how busy you are, don't miss your daily appointments with God.

Secondly, we must be mindful of the **company** we keep. Keeping company with people who influence us negatively will cause our steps to wander and take us away from God. We need to seek Christian company, associate and fellowship with those who are saved and have the same interests. Sadly, the pull of worldly company has been so strong that it has led some away from God. Their walk with God has been adversely affected.

Thirdly, we should ponder the **choices** we make. There must be a seeking of God's will for every decision in life, because making choices without consulting the Lord will have a detrimental effect on our Christian walk. Reaching a decision based on what we feel is right, rather than what we know to be right before God, is a flawed procedure. To walk with God means to have your will aligned to God's will.

Finally, we need to take care to **check** our lives and **clear** them of any rubbish (sin). Don't allow sin to overtake you! By the help of God's Holy Spirit, deal with it, and live fully unto the Lord. Paul says, *"See then that ye walk circumspectly, not as fools, but as wise"* (Ephesians 5:15). He warns us to watch our walk: We are to walk wisely, walk carefully, walk worthily, as becomes children of God. Just as Satan desired to 'sift' Christ's disciples, so he desires to sift God's people today, so we really must watch our walk and guard our steps!

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HOW TO HAVE A MEANINGFUL

QUIET TIME

Time is precious. The Christian's quiet time before God is even more so. In an age where gadgets and apps are designed to save us time, we end up feeling as if we don't have enough of it. As a result, the believer's quiet time is the first thing to suffer. Twice, Paul challenged believers to redeem their time (Ephesians 5:16; Colossians 4:5). Surely, this need to rescue time reaches into our quiet time as well.

So then, how do we effectively redeem this time before God. Or how do we make it more meaningful, more beneficial, in a busy, bustling life? As with many

aspects of practical Christianity, there isn't a definitive, step-by-step, 'how to' guide. However, the Bible emphasizes repeatedly the necessity for personal communion with the Lord.

'O how love I thy law! It is my meditation all the day' was the Psalmist's cry (Psalm 119: 97). Incidentally, the Psalms provide for us excellent examples of God-centred devotion. This means that drawing near to God and spending time in His presence is a must. So here are three key aspects of what is involved in making your own quiet time more meaningful.



Finding a place in which you can close yourself away can prove more difficult than expected – especially if you share a room with a sibling or if there is a lot of 'coming and going'. In these instances, if the home is a Christian one, then mutual respect should be shown. Members of the family must allow time for everyone to have his own quiet time.

The Lord Jesus spoke of the need for a place for prayer, *'But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret'*, Matthew 6:6. He also led by example. On more than one occasion, we read

of our Lord getting alone to pray; for example, see Matthew 14:23. Here, the importance of His quiet time is brought home to us by the narrative that follows. Read the rest of the passage and take note of why His time in prayer was of such importance. Your time alone with God in your place is to be guarded, dear believer! It may not always be the same place - our circumstances change. Also, remember that praying as we drive in the car, reading through some devotional on a train, or listening to a sermon as we walk, although good and edifying pursuits, can never take the place of that personal time when we carefully read God's Word and readily pray before His face.



PREPARATION

There are many simple things that can be done when preparing for quiet time.

Firstly, make the time. Again the Psalms direct us here: *'O God, thou art my God; early will I seek thee'* (Psalm 63:1). While it can't be said that this is a Divine command as such, yet none can deny the benefit of time spent before God before facing the world. Some may be in employment that calls for very early starts. You will need to set a time to suit this, but generally speaking, quiet time should be early in the day.

Secondly, remove the distractions.

Turn phones, tablets and anything that makes a distracting sound, off! The temptation to check for messages is too great. If it's not an emergency, it can wait. Whatever the distractions, do everything to eliminate them.

These aren't our only distractions, of course. There are unseen, spiritual ones. Maybe

a heavy heart, troubled mind or guilty conscience hinders you before or during your time with the Lord. Remember the Christian's great privilege is to cast all cares upon God, in the knowledge of His unfailing care for us. Nothing is worse than endeavouring to read and pray while a thousand troubles are weighing down the mind. The remedy for such things is a fresh sight of the Saviour by faith. Sweet contemplation of being 'accepted in the Beloved' will strengthen the soul no end, and confirm to the heart that it is by Him we draw near to God in full assurance of faith.

Thirdly, know what you are going to do. The reading of God's Word and earnest prayer are not empty religious rituals that are there to be ticked off in order to appease the conscience. These are holy times, which Satan himself seeks to prevent. Each Christian must decide how much he is going to read. There is no minimum or maximum amount in this respect. Working your way through the Bible in one year is commendable, but not essential. It is better to read a shorter portion well, having understood what you have read, rather than reading many chapters carelessly and finishing none the wiser. When in prayer, have some prayer points at hand. One option is to keep a journal in which names and needs for prayer can be noted.



MEDITATION

Meditation is unquestionably an integral part of our quiet time. In modern times, the thought of meditation to the unchristian mind conjures up the idea of aimless, thoughtless silence. The true meaning of the word could not be more different. The first instance in which the verb 'meditate' is used in Scripture directs us to Isaac, *'And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming'* (Genesis 24:63). Here the word means to 'muse'. The Psalmist also wrote about musing, *'I remember the days of old; I meditate on all thy works; I muse on the work of thy hands'* (Psalm 143:5). Consider God's instruction in

Joshua 1:8, *'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night'*. Here the concept remains the same, that of pondering and thinking over.

Further study of this word will reveal to us that God's people ought to be meditating, that is, prayerfully thinking, upon God - His ways, His works, His words. Too often, the Christian's quiet time becomes a selfish time. We ponder our problems, we focus on our fears, and reflect on all our regrets. Our quiet time should be a time when, both in prayer and reading, we meditate upon the God of our salvation and His matchless glory!

YOUTH COUNCIL EVENTS

EVENINGS OF PRAYER

GREATER BELFAST & NORTH DOWN

Comber FPC, Friday 20th October,
Gospel Rally at 8pm preceded by
Prayer Meeting at 7.30pm,
Speaker: Rev T Murray

MID DOWN

Lisburn FPC, Friday 20th Oct, 8pm
Speaker: Rev T Martin

MID ULSTER

Tandragee FPC, Friday 13th Oct, 8pm
Speaker: Rev J Gray

NORTH & SOUTH ANTRIM

Portglenone FPC, Friday 13th Oct, 8pm
Speaker: Rev D Stewart

NORTH WEST

Coleraine FPC, Monday 9th Oct, 8pm
Speaker: Rev R Higginson

SOUTH WEST

Tullyvallen FPC, Friday 3rd Nov, 8pm
Speaker: TBC

SOUTH DOWN

Ardaragh FPC, Friday 20th Oct, 8pm
Speaker: TBC

WEST

Castlederg FPC, Friday 13th Oct, 8pm
Speaker: Dr L Wilson

AUTUMN RALLY

Friday 8th September, 8.00pm

Hillsborough FPC

Preacher: Rev Peter McIntyre

Theme: Young People of the Reformation



DELEGATES MEETING

Monday 18th Sept. Venue: Mount Merrion FPC



GOING TO 'UNI'
IN NI THIS TERM?

Don't forget to check page 18!

REDESIGN OF YOUTH COUNCIL WEBSITE

The Youth Council Website
(fpcyouth.org) has been revamped!

Please visit the site regularly, make use of the resources on offer, and stay informed of the latest events. May the site be used for the Glory of God!

A WORD TO WOMEN

Deborah, a prophetess and judge, lived in the period when Israel had taken possession of the Promised Land, but before the advent of kings. It was a turbulent time, marked by cycles of backsliding and persecution followed by repentance and peace. 'Deborah' means "bee", and identifies a busy, patriotic woman whose sting delivered the Lord's people from their enemies.

Deborah was married to Lapidoth who was happy to support his wife in the remarkable ministry to which the Lord had called her. The people of Israel came to Deborah for help with spiritual and other problems. As a prophetess she was inspired to provide wise instruction in the whole counsel of God. As a judge, she was in effect the ruler (under God) in Israel.

There is no record that Deborah and Lapidoth were blessed with children. However Deborah describes herself as "*a mother in Israel*" (Judges 5:7). Sometimes the Lord sees fit to withhold things from His people, be it children, health, wealth or whatever. Some grow bitter in such circumstances, feeling life is unfair, and that God has failed them. It reminds us of when Satan spoke to Eve in the Garden, implying that by forbidding mankind to eat of the tree of the knowledge of good and evil, God was withholding something good from them. Eve, believing the devil's lie, later discovered that God did know best.

Like Deborah, we can be used to bless others as we accept God's will and experience His sufficient grace and His perfect strength
(2 Corinthians 12:9).

Deborah was a woman of great courage. Led by the Lord, she summoned Barak to gather an army to battle the Canaanites. The odds were against Israel. Sisera, the enemy captain, had an army of 100,000 and 900 iron chariots. Barak had 10,000 men and no chariots! It is not surprising that Barak was afraid. He refused to go unless Deborah went with him. Certain of God's will, Deborah went with Barak to the field of conflict. Victory was sure, for the Lord was on Israel's side. Israel's army thoroughly routed the Canaanites. Sisera abandoned his chariot and fled, only to die at the hand of Jael, as prophesied by Deborah (Judges 4:9). Deborah had

faith and triumphed. Women can encourage and strengthen the faith of others, including men. Priscilla was able to help her husband Aquila to expound the way of God more perfectly to Apollos (Acts 18:26). The little maid was used to see her master, Naaman, healed and won to the Lord.

Deborah, like Miriam, was inspired to write a song of praise to honour the Lord for the victory He had given. It exalts the Lord, finishing with the wonderful words, "*So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might*". It is a prayer that reveals the spiritual heart of a woman who sought to glorify God and to enjoy Him forever.

The defeat of Sisera was enough to keep the enemies of Israel at bay for forty years. Deborah was able to sit under the palm tree in Mount Ephraim and continue her role as prophetess in a land that was at rest. She was undoubtedly a woman of strength and leadership, but always in obedience to her Lord and Saviour.

¶ **Olive Maxwell** lived and worked in Cork for over twenty years. She and husband Colin continue to serve with the Mission Board, mostly in the Republic of Ireland.

MARTIN LUTHER AND CHRISTIAN EDUCATION

Martin Luther recognised the importance of establishing Christian schools as part of the work of Reformation. It is sometimes forgotten that the Reformation was as much concerned with schooling as it was with reforming the church or the home. The Reformers were committed to the schooling of the young. It has been said that one of Martin Luther's first acts as a Reformer was to propose that monasteries be turned into schools, while one of his last was to establish a school in Eisleben, where he died in 1546.

Not only Luther, but also Melancthon, Zwingli, Bucer, Bullinger and Calvin actively promoted reformed education in their writings and works. All played significant parts in the establishment of schools for the instruction of the young. As a result of the Reformation, public education was radically altered by the end of the sixteenth century.

In 1524 Martin Luther wrote to leaders in the Protestant cities of Germany urging them to set up Christian schools [Vol. 4 of his works]. He denounced the universities of his day as 'dens of hell'. And so it is no surprise that he commenced schools from primary up to university level. Luther was known as the father of popular education and the application of his principles made the land of Luther the land of libraries and schools.

It was Luther's colleague Philip Melancthon (1497-1560) who concentrated on setting up an educational system, and in particular, secondary schools. He was known as the 'Creator of Protestant educational system in Germany.' He

wrote textbooks on Latin and Greek grammar, psychology, ethics, history and religion. In the universities established, professors had to be bound by the confessions of the church.

**FOR YOU
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TREES.**

Luther had fulsome praise for Christian school teachers: *I tell you in a word that a diligent, devoted school teacher, preceptor or any person, no matter what his title is, who faithfully trains and teaches boys, can never receive an adequate reward and no money is sufficient to pay the debt you owe him, yet we treat them with contempt as if they were of no account whatever and all the time, we profess to be Christians. For my part, if I were compelled to leave off preaching and to enter some other vocation I know not an office that would please me better than that of schoolmaster, or teacher of boys.*

For I am convinced that next to preaching, this is the most useful and greatly the best labour in all the world, and, in fact I am sometimes in doubt which of the positions is more honourable. For you cannot teach an old dog new tricks, and it is hard to reform old sinners, but this is what by preaching we undertake to do and our labour is often spent in vain, but it is easy to train and bend young trees though haply in the process some may be broken. My friend, nowhere on earth can you find a higher virtue than is displayed by the stranger who takes your children and gives them a faithful training, a labour which parents very seldom perform even for their own offspring.

∴ Rev Brian McClung

CCEA'S UNSUITABLE GCSE ENGLISH LITERATURE SPECIFICATION

CCEA, the examination body in Northern Ireland, has brought out a new GCSE English Literature specification for September 2017. The Presbyterian Education Board has objected, for so unacceptable are the proposed changes that it would be impossible to offer the course within our Christian Schools.

The new specification purports to offer a range of texts, but they are dreadfully similar in their portrayal of the seamy, sordid and base side of life and their use of unacceptable language. There is no real choice for those with Christian beliefs and convictions.

Concerns exist around different sections. Firstly, three existing novels have been taken off and replaced by *'Paddy Clarke Ha Ha Ha'*, *'About a Boy'* and *'How many miles to Babylon'*. Those remaining are *'Lord of the Flies'*, *'To Kill a Mockingbird'* and *'Of Mice and Men'*. None are suitable for teaching in a Christian School.

'Paddy Clarke Ha Ha Ha' is essentially a 'rites of passage' novel, with extensive use of expletives and inappropriate words. The Lord's name is frequently taken in vain. The main themes focus on the innate cruelty of small boys towards one another and the breakdown of a parent's marriage.

To quote one review on 'Will', one of the main characters in *'About a Boy'*, "he had the ability to remain voluntarily redundant throughout his life – he spends his huge amounts of free time immersing himself in 1990s culture, drinking, using soft drugs and pursuing sexual relations with women".

'Lord of the Flies' has been objected to, at various times, for its profanity, racism, excessive violence, bad language and immorality. The novel is derogatory to Christians, women, minorities and the disabled.

'To kill a Mockingbird' contains racial slurs, profanity, and a frank discussion of rape that have led others to challenge its appropriateness.

'Of Mice and Men' has often been objected to. It promotes euthanasia, condoning of racial slurs, profanities, vulgarities and offensive language.

'How many miles to Babylon' refers to incest, nudity and has an undertone of homosexuality.

Secondly, an Unseen Prose section, offering candidates opportunity to analyse nineteenth century prose, is unlikely to be much better in themes and content.

Thirdly, the material in Unit Two: The Study of Drama and Poetry is also unsuitable. *'Juno and the Paycock'*, *'An Inspector Calls'*, *'Philadelphia, Here I Come!'*, *'Blood Brothers'*, *'Journey's End'* and *'The Curious Incident of the Dog in the Night-Time'* contain profanities, immorality and unsuitable storylines. Our schools have rejected using the Irish plays due to their frequent blasphemy and nationalist agenda.

The Poetry section of Unit Two requires choosing one of three Anthologies. All poems must be studied, but unsuitable vocabulary and themes throughout makes this difficult.

The use of such texts goes against the plain Scriptural teaching, to think upon things wholesome, moral and uplifting to the mind and soul (Cf. Philippians 4:8).

These novels openly oppose our desire to impart a Christian, moral and spiritual education to pupils in a Christian School. We believe the warning that *'evil communications corrupt good manners'* (1 Corinthians 15:33). So far, in response, CCEA has only consented to reintroduce *'Animal Farm'* in the Study of Prose section, with repeated requests for a meeting to discuss these matters refused. If this is the only change, we will be unable to offer CCEA GCSE English Literature to our pupils.

✚ Rev Brian McClung



A HELPING HAND: OUR UNIVERSITY CHAPLAINS

'New' – a word filled with excitement and possibility!

If you begin a new hobby, think where it may take you and what you may achieve. If you purchase a new car, imagine the adventures you could have. If you enter a new year, envisage the opportunities it may bring. 'New' – excitement and possibility, and no less so when it comes to a new start at university! Imagine the characters you might meet, the friendships you could form, the facts you can learn, the opportunities you might find, and the fun you will have! If you are starting university this year, you have much to look forward to! But in the midst of such thoughts, let me ask a question: Why?

Why are you going to university? Why are you taking this step? So you can have fun and make friends? Get a degree and subsequently a good job? Further your talents and prove to yourself what you can achieve? All good reasons, but is there something more? Are you going to university to honour the LORD who loves you? Are you going to hone the gifts He has given you, so you may use them better

for Him? Are you going with the aim of lifting God's Name high, revealing Him to those you meet by your life and lips?

If you can honestly answer 'yes' to these questions, then I commend you; in fact, I applaud you. But as you go to live for the LORD at university, let me ask another question: How?

How do you intend to keep focused amidst many distractions? How are you hoping to stand strong against many potential temptations? You may say you have strong will power, but in Scripture many servants of God had someone to help them – Silas had Paul, Jonathan had David, Elisha had Elijah, Joshua had Moses, and Ruth had Naomi. Knowing the importance of fellowship and support, there are those who want to help you to be the very best you can be for God. They want to encourage you, support you, comfort you if you fall down and help you lift your head again, and above all, to pray for you. They are the university chaplains: Revs Roger Higginson, Stephen McCrea and Paul Foster. They are at the end of a phone or email if you need them, and meetings – formal and informal – are regularly

held for Bible study and fellowship. Past and present students testify to the blessing these meetings have been, providing encouragement at university, and producing life-long friendships and a greater love for the LORD.

So if you are beginning university this year, be excited, for it is a new step filled with possibilities! But also be encouraged, for there are those to help you, and who would love to hear from you. Why not contact them before you start? They will be glad to inform you of plans for 2017-18. Their details are as follows:

Roger Higginson (UU Coleraine)

✉ rogerhigginson78@hotmail.co.uk
☎ 078 4003 3937

Stephen McCrea (UU Jordanstown and Belfast)

✉ stephen.mccrea@freepresbyterian.org
☎ 077 3620 3175

Paul Foster (QUB and Stranmillis)

✉ paul.foster@freepresbyterian.org
☎ 078 3786 4320

∴ Rev Paul Foster



MY YEAR AT 'MARTYRS'



**MY NAME IS ALANA WILKINSON. I'M A 21 YEAR OLD,
ULSTER UNIVERSITY STUDENT FROM PORTADOWN, AND I HAVE JUST COMPLETED
A WONDERFUL YEAR WITH THE MARTYRS' MEMORIAL CONGREGATION.**

My university course offered me a year off-campus on professional placement. Among various options considered was the opportunity to spend the time in Belfast working alongside Philip Hartin in Children's and Youth Ministry. After much prayer and reflection, I decided to embark on this year with 'Martyrs'.

Last September, as the year began, I was introduced to the wide variety of activities carried out each week. The schools' ministry included assemblies, after school and lunch time Bible Clubs, and, in the final months, hosting some classes on the Reformation Tour. Northern Ireland is blessed in that the door into many schools is still open, but the opportunity needs to be seized while it is there. Assemblies could have anything from 200 to 1000 children, so it was fantastic to be able to share the Gospel with children who may never have heard or even have set foot in a church.

Other areas of the Children's and Youth work were the on and off site weekly Children's ("Explore") and Youth ("Reach") meetings, where a very dedicated team of workers was needed to make both ventures happen. On Monday night the two meetings are at 'Martyrs', with around 25 young people at "Reach" and between 50 and 70 children at "Explore". Those attending were brought in on a fleet of buses which go out into the area surrounding the church. On the other side of the city,

in Taughmonagh Primary School, the same two meetings take place on a Tuesday night. Buses go into Taughmonagh estate and the Black's Road area to bring in around 20 young people and 40 children each week. In December we were able to bring the children and young people on a weekend to White Park Bay. There have been many encouragements throughout the year – not least with some young people putting their faith in Christ and attending Sunday evening services at 'Martyrs'.

During the latter months of my year at 'Martyrs', the Reformation Tour, "Just by Faith Alone", was launched. This brought 385 children, from 7 different schools, through the doors in May and June. Further tours have been booked for this month as the schools start back. Children leave the tour with a basic knowledge of the story of Martin Luther and the Reformation, and a Bible - another incredible opportunity for the Gospel to be presented to children who might not otherwise hear.

I am so thankful for the experience of this year. It has been the most amazing encouragement. I am grateful to have met many dedicated people, who have taught me so much. And I would say to any young person who would like to embark on such a year, 'Go for it'. You will not be disappointed!

|| Alana Wilkinson

SAME-SEX 'MARRIAGE': THE DOWNGRADE CONTINUES

The Belfast Newsletter has reported that the General Assembly of the Church of Scotland backed calls from its Theological Forum for a study into how same-sex ceremonies in church could be allowed. It also called for the church to apologise for its "history of discrimination" of gay people. Convener, the Very Reverend Iain Torrance, said: "We can begin perhaps by saying gently to those with whom we have disagreed, I am sorry. That notion of an apology is directly linked to taking this into a non-binary stage and trying to think these pieces differently with a different perception."

In response to the outcome of the debate in Scotland, a spokesperson for the Presbyterian Church in Ireland (PCI) said that many in the denomination "will be deeply saddened at today's developments in Scotland, which we believe is at variance with the traditional biblical understanding of marriage between one man and one woman."

The response stopped short of repudiating the direction being pursued by the Church of Scotland – no doubt to avoid stirring up those within its own borders who favour acceptance of sodomy and same-sex marriage! The PCI statement began, "First of all we want to clearly affirm, as a Church, that all people are valued and cherished by

God regardless of sexual orientation." (Emphasis mine) To imply that the question of 'sexual orientation' is of no account to God is utterly deceitful.

Pardon, mercy, and deliverance from all manner of wickedness are offered to sinful man through the Lord Jesus Christ, as the words of 1 Corinthians 6:9-11 make clear. Some Corinthian converts had been *"effeminate, and abusers of themselves with mankind"*, but were now *"washed...sanctified...justified in the name of the Lord Jesus, and by the Spirit of our God."* However, God's wrath abides on (John 3:36) those who reject His mercy and persist in their sinful lifestyle, even daring to claim that He 'cherishes' those who engage in such evil practices.

Apostasy ever seeks to 'muddy the waters', to cast a cloud of doubt over God's attitude toward sin. So it was in the beginning when Satan tempted Eve (Genesis 3). Sodomites and their allies have repeatedly attempted to pervert the Word of God and force upon the gullible the notion that a loving God will 'turn a blind eye' to sin. How then do we explain such Scriptures as Genesis 13:13, 18:20, 19:12-13, Luke 17:29, and 2 Peter 2:6-8? God's inspired record leaves no room for doubt or ambiguity regarding His hatred of this iniquity!

✠ Rev Ivan Foster

POSTSCRIPT

The Scottish Episcopal Church has voted, by a majority of one, to facilitate same-sex marriage. Primate David Chillingworth, who formerly ministered in Portadown, declared, "Our church now affirms that a same-sex couple are not just married, but are married in the sight of God."

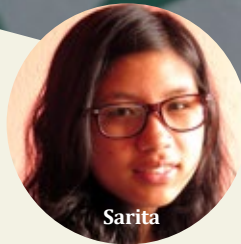


The Scottish
Episcopal Church

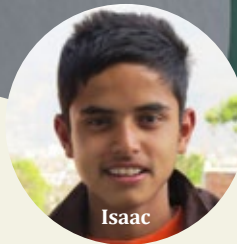
It is not, of course, within the right of any church to (re)define an institution established by God. The course plotted by the Scottish Episcopal Church confirms its place in the vanguard of theological liberalism, a body long since loosed from Biblical moorings.

✠ Editor

MEDICAL MISSIONARIES NEEDED IN NEPAL



Sarita



Isaac

A NOTE FROM GLENDA IN THE OFFICE

Beyond the cities of Nepal medical centres are scarce. A sick person from a village may have to be carried for hours, possibly days, along dirt tracks to reach a clinic. Christian groups from overseas work with Nepali nationals in these rural areas, seeking to provide medical help and staff.

At present, there are young people connected to the Free Presbyterian Church in Nepal with a desire to study Medicine. One, Sarita, has already begun studying and shows signs of success, coming first out of 93 students in some exams. Her goal is to equip herself to reach her own people with the Gospel of Jesus Christ, while demonstrating God's love and care for the poorest and most vulnerable people of the land.

Sarita writes of her first 6-month term: *"Thanks to God for providing me this opportunity to study medicine, which is a dream come true. People used to ask me what I wanted to be, and my answer was 'doctor' all the time! I am currently studying medicine in a medical college in Bangladesh. Your prayers have been the source of my motivation to do better and be a better person every day in God. Thank*

you so much. When I came to Dhaka, I was full of fears and wondering how I would adjust. I found company in my Nepali seniors who were kind enough to guide me. My roommate is a Muslim girl and my next door friends are also Muslims. Amidst the religious variation I am able to adjust nicely with them. Thanks to God for helping me through everything."

Another young person with the same objective is Isaac, who will be applying to medical schools later this year. Please pray that he will be guided regarding his future studies.

These young people need our financial help, as they could never hope to pay for the expensive student fees. They are prepared to give their lives to serve the Lord. Are you willing to support this important endeavour to reach out to the people of Nepal? You can – by contributing to our Medical Fund. Donations can be sent to our Mission Board office, details on page 23.

Thank you for your prayers and practical support for these young people thus far. Please pray that God will keep them true to Him and to His call.



Iwould like to say a big 'Thank You' for all your messages of encouragement as Mr Hamilton and I settle into our new roles. Your kind words are much appreciated!

Regular covenanters should notify the office if any personal details change – new postal address, or if you now have an email address etc, please let us know! Details are on page 23.

INTRODUCING PASTOR ANDREW

Originating from Mubende District in Central Uganda, Pastor Andrew Ssewanyana was the fourth of eight children. His parents were subsistence farmers who produced maize and bananas. With their encouragement and support, Andrew completed his primary education, but had to drop out of secondary school due to lack of funds. He sought employment in the building trade. In 2004, this brought him to Kalungu District, where he now lives and ministers.

The son of a Roman Catholic mother and an Anglican father, Pastor Andrew recalls hearing the Gospel preached on the radio in his family home. He would often confess his sins and ask God to forgive him, but was still without a true understanding of God's salvation. While working as a builder at the Emmanuel Christian School in Nsaalu, he came to a better understanding of the things of God through the faithful witness of a colleague. He accepted Christ in 2005.

From that time, Pastor Andrew felt a compulsion to serve God. He

immediately got involved in the church at Emmanuel, interpreting the preaching of God's Word into the Luganda language. He was also busy witnessing to family and friends about his newfound faith and he had the joy of seeing his parents and some of his siblings come to Christ. Another young lady converted through his witness was Catherine, a teacher at Emmanuel Christian School. A short time later, they were married.

As a couple, they have proved the faithfulness of God and have been blessed with three beautiful children – Angel, Gideon and Praise. They both continue to serve God at Emmanuel where Pastor Andrew is Assistant to the Minister and the School Site Manager, and Catherine is the Deputy Head Teacher in the Primary Department. Pastor Andrew has also commenced a part-time programme of study under the Free Presbyterian Church Mission Board as he seeks to be better equipped for the ministry to which the Lord has called him.

Please remember the family in prayer.



SITUATION VACANT!

During a visit to Kenya in May, Members of the Mission Board visited the Beulah Christian Bookshop in Kakamega, now open for over eighteen months, pioneered and managed by Kathy Walker. Members were impressed by the range of books for sale, and the very pleasant environment in which business is conducted.

We met some customers and read of the appreciation of others. This ministry also organized the Pastoral Training Seminar in May which greatly impacted the lives of those who attended.

Miss Walker has served faithfully in Kenya for some eleven years, but she plans to retire in 2018. With the Mission Board, she is anxious that God will send others to labour in Kenya.

A unique book and literature ministry is up and running, and has been blessed of God, but it needs someone to take it forward, a worker with a definite call. Perhaps someone reading this will be burdened for the work and would be willing to give their lives to it? If, after prayerfully seeking the Lord, you would like to speak with the Mission Board, we would be very glad to meet with you.



THE MAXWELLS: THIRTY YEARS' MINISTRY

Thirty years ago this month, Colin and Olive Maxwell commenced work under the Mission Board in Cork. Colin continues to serve the Lord in the Republic of Ireland. To mark this anniversary, the Mission Board has arranged a Dinner and Evening of Fellowship in the Dungannon Church Hall on Monday 30th October at 7.30pm.

We encourage you to come and join with us for this celebration of thirty years' ministry in the Republic of Ireland. Countless souls living in spiritual darkness have had the opportunity to hear the Gospel, and we thank God for those who have trusted in Christ. Booking forms can be downloaded from www.fpcmission.org. Please return to the office with payment by Monday 23rd October. Places are limited and are offered on a first come first served basis. Please book early!



SENDING FORTH SERVICE FOR JOY GILLESPIE

A special Sending Forth service was held for Joy Gillespie in Armagh on Thursday 29th June 2017. Joy, who laboured faithfully in Spain for eighteen years, is to take up a new ministry in Nepal. Many of Joy's family and friends were joined by members of the Mission Board and Missionary Council and others from numerous congregations.

Chairman Rev I Harris conducted the service, read the Scriptures and led in the special prayer commending Joy to the Lord for her labours in Nepal. Missionary to Nepal Rev W Graham, Armagh minister Rev D McMillan, Mrs R MacRoberts and Mr D Aiken also participated. Board Treasurer Alastair Hamilton made a presentation to Joy, and Council Chairman Rev D Park spoke on 'the faithful servant of Christ' from Matthew 25. A very encouraging offering of £3063.00 was received for Joy's support.

PROSPECTIVE FIELD TRIPS 2018

Mission Board believes it has responsibility to introduce believers to fields where it is engaged. What better way to do that than to visit! In 2018 we are planning to take youth teams to Spain and Australia. Those travelling must be at least 18, involved in their local church, and be recommended by the Kirk Session.

Rev Andrew Patterson will lead the trip to Spain in early July to visit the Boyds at Cortijos Nuevos – an ideal opportunity for those learning Spanish, but open to all.

Rev David McMillan is assessing interest in a visit to South Australia to help in local church outreach programmes. If you feel lead to join one of these trips please contact the team leader before the end of October so that we can gauge interest.

We also plan to organise a two week painting trip to Kenya next year to help repaint some of the dorms at the Christian Academy. If you are interested please contact the Mission Board Office before the end of October and we will get back to you.

MISSION BOARD DETAILS

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DATES FOR THE DIARY

SEPTEMBER

16th-22nd **BALLYMENA, REFORMATION CONFERENCE**

Time: Saturday, 7.30pm
Sunday, 11.30 & 6.30pm
Mon - Fri, 8.00pm

Speaker: Rev J Wagner

18th **LISBURN, WHITEFIELD COLLEGE GRADUATION & COMMENCEMENT**

Time: Monday, 8.00pm
Speaker: Rev T Murray (Moderator)

OCTOBER

1st-29th **RASHARKIN, REFORMATION MISSION**

Time: Sundays, 7.00pm
Speakers: Revs Morrow, Priestley, McLaughlin, Smith, Greenfield

4th-6th **PORTGLENONE, REFORMATION RALLIES**

Time: Wed - Fri, 8.00pm
Speaker: Rev J Greer

15th-20th **SANDOWN, BIBLE CONFERENCE**

Time: Sunday, 6.30pm
Mon-Fri, 8.00pm
Speaker: Rev T Nelson

OCTOBER

27th **MARTYRS' MEMORIAL, PRESBYTERY REFORMATION RALLY**

Time: Friday, 8.00pm

29th-3rd **CLOGHER VALLEY, REFORMATION CONFERENCE**

Time: Sunday, 11.30am & 7.00pm
Mon-Fri, 8.00pm

Speaker: Dr A Cairns

30th-3rd **TYNDALE MEMORIAL, GOSPEL MISSION**

Time: Mon-Fri, 8.00pm
Venue: Windsor Women's Centre
Various Speakers

NOVEMBER

5th-10th **MARKETHILL, BIBLE WEEK**

Time: Sunday, 8.00pm
Mon-Fri, 8.00pm
Theme: The Protestant Reformation
Various Speakers

FREE PRESBYTERIAN INTERNATIONAL CONGRESS

PHILADELPHIA, USA

30th July - 3rd August 2018 DV

Further Details to Follow

