

FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

**STRONG AS
THE OAKS:
BE STRONG IN THE LORD**

**THE
JEHOVAH'S
WITNESSES**

**THE
PRIMACY OF
PREACHING**

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Design and Print by
Pepper Collective
T: 07729 526366

Editorial

‘There is no fear of God before their eyes’ (Romans 3:18).

These words, written by Paul, under the inspiration of the Holy Spirit, aptly summarise the ungodliness of man. The fear of God referenced in this statement addresses a reverence and awe of God. Such godly fear recognises Him as the only true and living God. It acknowledges His majesty, authority and glory. It desires to worship Him according to His word and praises Him for His mercies. According to Proverbs 1:7, this “fear of the Lord is the beginning of knowledge.”

Sadly, there is a grave absence of godly fear in our generation. The outbreak of public sin testifies to this. The breaking of the Sabbath day, the campaign to change abortion laws in Northern Ireland, and the intense lobbying to make same-sex marriage legal in our province all indicate the dreadful lack of godly fear. The unregenerate heart wants nothing to do with godliness and refuses the authority

of God’s word. Paul’s observation of early New Testament times is just as relevant today - “There is no fear of God before their eyes.” When we see sin abounding, and secularism and ecumenism holding great sway, it is all too easy to grow discouraged and feel that all is lost. But this would be to doubt the power of God. The lack of godly fear among men has not changed God’s purpose to call a people to Himself and save them by grace. Christ continues to build His church; and, though it is a day of small things, we are not to despise it. There continue to be tokens for good in God’s work, such as the salvation of souls and the edification of His people, and God is able to give us much more. In the midst of spiritual darkness, it is imperative upon God’s people to demonstrate the fear of God and to hallow His name in all that we do. Grace will enable us to live for Him before an unbelieving and ungodly world.

✠ Colin Mercer,
editor@fpvision.org



REJOICING IN VICTORY

We are rapidly approaching the 100th anniversary of the armistice in the First World War. On 11th November 1918, the war came to an end; and Britain and her allies were able to proclaim victory. It was a day of great celebration. However, the Bible proclaims an even greater victory - a victory that the Lord Jesus Christ won by His death on Calvary. This was a victory over death, sin, hell and the grave. It was with this victory in mind that Paul declared, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

These words underscore the power of Christ's victory. The word translated "victory" means to utterly vanquish, as in the case of an enemy being utterly routed. The term identifies a mighty power. This kind of power is evident when a seed begins to grow and bursts out of the ground. In an infinitely greater way, Christ, by His death, is able to bring life from that which is dead. Perhaps the clearest outcome of that victory is outlined by Paul when he said, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the

handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Colossians 2:13-15). We should also observe the presentation of this victory. 1 Corinthians 15:57 states, "But thanks be to God, which giveth us the victory." The word "giveth" translates a Greek word that means "to give, to give something to someone, of one's own accord; to give one something, to his advantage or to bestow a gift." It is in the present tense and indicates something going on continuously right now. In other words, Christ's victory is our victory; and He continuously gives that victory to those who have come to Him by faith. It is given that the redeemed might have the greatest possible advantage and eternal blessing.

Furthermore, Paul emphasises the person of the victory, when he notes that it is "through our Lord Jesus Christ." The word "through" in the original language indicates "the ground or reason by which something is done." The Lord Jesus Christ is the one who obtained the victory for everyone who believes. This concurs with the statement, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). The phrase, "But thanks be to God" (1 Corinthians 15:57), underscores the praise for the victory. The glory belongs to God. Our nation will be remembering the victory achieved 100 years ago when the First World War ended. How much more should we not remember and praise God for the victory Christ achieved 2000 years ago on the cross! Have you been rejoicing in and praising God for the victory achieved then? More particularly, have you entered into it?

∴ **Rev Gordon Dane**, Moderator and minister of Crossgar Free Presbyterian Church.



When Hurricane Katrina hit the Gulf Coast of America on 29th August 2005, its 175mph winds and torrential floods were devastating. One million people were displaced; the city of New Orleans was buried in water; the US Federal Emergency Management Agency (FEMA) declared the hurricane to be “the single most catastrophic natural disaster in US history”; and more than \$108billion worth of damage was caused.

But while homes were torn down, fields flooded, and roads turned upside down, something stood strong and tall in the midst of it all – the oak tree. In New Orleans, St. Charles Street was decimated with the rest of the city, but, out of the seven hundred oak trees

planted on that street, 696 survived the ferocious hurricane (an endurance rate of over 99%).

The strength and endurance of the oak tree is known in Scripture. In Amos 2:9, we read the phrase “strong as the oaks”; and, in Zechariah 11:2, the “oaks of Bashan” are used to picture the mighty and powerful in Judah. Furthermore, in Genesis 35, Jacob hid items under an oak tree, knowing it would endure for generations. The oak tree presents us with a number of significant spiritual lessons.

You and I may never have to face a physical hurricane, but we will have to face spiritual ones. And, in those spiritual hurricanes, we will need to be as strong as the oaks. Recently, I asked a number of young people who have just commenced university or work what pressures and temptations they faced. Here is a summary of their replies: “Being free from the restraints of home you are told now is the chance to experience the world”. “You are encouraged to go along with the crowd: I have friends who got swept into the clubbing lifestyle and seemed to abandon their faith”. “I was tempted to focus so much on study and socialising that the quiet time with the Lord was easily neglected”. “It is easy to waste so much free time”. “In a world where Christian

views of morality and sexuality are marginalised, it is easy to say nothing and keep your head down rather than speak the truth". Personally, during my student days, I remember a university lecturer telling the class that he was a man who swore and blasphemed. If anyone had a problem with that, they were to speak up now in front of the whole class or else forever hold their peace. The pressure in the room that day was intense, and the silence as I looked around was saddening.

Spiritual hurricanes will come in many forms, places and times, and how difficult it is to stand strong. After all, who doesn't want to be accepted? Who doesn't want to be liked and thought well of by those around us? There is certainly a great need to be spiritually as strong as oaks in the midst of such hurricane-like pressures.

The Christian does not face these hurricanes alone. In Christ, there is grace to be as strong as oaks. An oak tree is able to stand strong in the midst of great winds because of its deep roots. While they can grow as high as 100 feet and spread out as far as 80 feet (as Hosea notes in chapter 4:13, "the shadow thereof is good"), yet their roots can be up to twice as deep as the height of the tree.

We need the deep spiritual roots of a firm faith in and a firm love for the LORD. When Satan attacked Eve in the Garden of Eden, the Lord recorded and revealed the strategy Satan uses so that we may learn from it. Satan seeks to weaken our faith and confidence in the LORD. In Genesis 3:1, he sought to make Eve doubt that God was true, and that He was reasonable and good. He focussed on what God forbade Eve rather than what He gave Eve. He declared, "Hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1). It is as if Satan said, "Eve, are you sure God really said you were not to eat from that tree. After all, God made you to eat, and He made trees to be enjoyed. For God to make a tree that you cannot eat and enjoy doesn't make much sense, and it is not fair!"

Does this type of reasoning sound familiar? "Why not come out with us for a drink at a club? God has enabled alcohol to be created and enjoyed: it would be unfair and unreasonable to forbid you from it!" Or, "Give up living for the LORD – His Word is not true; and, as a result, you are missing out on so much. Life will be better without Him!"

Satan sought to weaken Eve's faith in the Lord's love for her, wisdom towards her and honesty with her. The only way to withstand such a battering of doubts is to spend time with the LORD reading His Word and contemplating who He reveals Himself to be. As you do, and as you ask the Holy Spirit to bear witness to your heart, your faith and confidence in the Lord's love, wisdom and honesty will grow, enabling you to stand strong against the winds of the devil.

Oak trees not only have deep roots, but they also stand strong in hurricanes by actively curling their leaves into the shape of a Fibonacci sequence when the wind hits them. This way, the wind does not get caught up in the leaves but simply passes by them as quickly as it comes to them.

After seeking to weaken Eve's faith in the LORD, Satan sought to weaken her love for the Lord. Diverting her mind away from the thought of punishment for sin – "ye shall not surely die" and focussing her mind on the pleasure and gain she would receive from sinning, "your eyes shall be opened, and ye shall be as gods", Eve should not have let the love for self get caught in her mind. Instead, she should have turned from the forbidden tree and looked upon the love God had shown to her in all the good trees He had given her. Unfortunately, Eve gazed upon the forbidden tree and considered how pleasant and pleasurable the fruit would be if she ate it. What tragedies came as a result of her sin!

When the temptation comes to love self above God, don't dwell upon it. Instead, focus on all the love God has shown to you; and, as you do, your love for Him will be strong (1 John 4:19).

Oak trees stand strong by being part of a community. This is observed by the forest of oaks in Zechariah 11:2. The advantage of being part of a community is that, while oak trees may appear to be independent above ground, their roots are intertwined below ground. When a 175mph wind blows against one tree, it is, in essence, blowing against the whole community which is too strong for it.

WE NEED THE DEEP SPIRITUAL ROOTS OF A FIRM FAITH IN AND A FIRM LOVE FOR THE LORD.

In Hebrews 10:25, we are told not to forsake "the assembling of ourselves together". Why is this? Because, as Solomon tells us, "in the multitude of counsellors there is safety" (Proverbs 11:14); and "two are better than one... if one prevail

against him, two shall withstand him; and a threefold cord is not quickly broken" (Ecclesiastes 4:9-12). As you fellowship with God's people, not only can you comfort and assure each other from God's Word, but you can pray one for another. What strength there is to be found in these means.

Before going to the cross, the Lord Jesus said to His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). We need to be as strong as oaks if we are to glorify the Son of God who loved us and gave Himself for us. We can be as strong as oaks and glorify the Son of God because, in giving Himself for us, He overcame the world for us and purchased every spiritual blessing we will ever need (Ephesians 1:3).

"Were the whole realm of nature mine,
that were an offering far too small.
Love so amazing, so divine,
demands my life, my soul, my all."

∴ **Rev Paul Foster**, minister of Tyndale Memorial Free Presbyterian Church and Free Presbyterian Chaplain, Queen's University, Belfast and Stranmillis University College.



NEW MODERATOR: REV GORDON DANE

Rev Gordon Dane was recently elected Moderator of the Presbytery. A native of Enniskillen in Co. Fermanagh, he is married to Florence and has three children and two grandchildren. Mr Dane is the minister of Crossgar Free Presbyterian Church and has served as the deputy Moderator. I extend my appreciation to him for taking time out of his busy schedule to be interviewed for the Free Presbyterian Vision magazine. Editor

CM: Colin Mercer GD: Gordon Dane

CM: How were you brought to saving faith in Christ?
GD: I come from a Methodist background. All my grandparents were originally Church of Ireland, but my father had been brought to the Methodist Sunday School and decided to join that congregation. My brother John and I were sent there for several years. Sometime later, a new minister came to the church, and although my father was not saved, he did not like what he was hearing. The new minister was liberal, and so my father started to attend the meetings in Lisbellaw Free Presbyterian Church. Eventually, my father took us from the Methodist Sunday School, and we attended the services in Lisbellaw. There was a particular Sunday School teacher in Lisbellaw who had a burden for me and started speaking to me about the things of God. When God started speaking, I completely rebelled; and there were times when I spent time carving my name in the wall or being disruptive. However, one night in my own bedroom, when I realised I could no longer run from God, I trusted Christ as my Saviour. It was August 1971. I did not say anything about my salvation for a number of

weeks, but after a few weeks my Sunday School teacher asked me if I was saved as he noticed the change in behaviour.

CM: Can you tell us a little of your life as a Christian in school and university?

GD: I attended Enniskillen Model Primary and Portora Royal School. At Portora, I was fortunate to have a number of Christian friends who were a help to me in my Christian life. After A levels, I went to Aston University in Birmingham. Again, I had a Christian friend with me who helped, and there was another friend from school with whom I shared a room, although he was not saved. During university, I really missed the fellowship of the church. We did find a little evangelical fellowship in which to worship, although it was very small. They were mostly elderly people who enjoyed having two young men come in and join with them. In university, I did begin to sense the call of God to the ministry, although I dismissed it as homesickness and missing the fellowship of the church at home.

CM: How did you discern the call of God into the Gospel ministry?

GD: I spent three years in Birmingham studying for my Combined Honours Degree majoring in Business Administration. When I came out of university, I got a job as a Housing Management Trainee in the Housing Executive. However, by that stage, I knew that God was calling me. The call to the ministry was becoming clearer to me as I was studying the Word of God. I remember God particularly speaking to me through Ezekiel 3. I wrestled with this for some time and had many excuses; but one night as I was in the prayer meeting in Bethel Church in Enniskillen, something happened where I knew I had to go where God wanted me to go. I knew that God was speaking to me that night. I spoke to Rev Gordon Cooke at the end of that prayer meeting and thus started the process that brought me into the Whitefield College of the Bible.

CM: Describe your first years in Aughnacloy Free Presbyterian Church

GD: I commenced studies in the Whitefield College of the Bible in 1982. At the end of my second year (July 1984), I was placed by Presbytery as a student minister in the newly constituted Aughnacloy Church, and the following month Florence and I were married. I was ordained as the first minister of Aughnacloy Free Presbyterian Church on 13th March 1987. During my time, we started a children's meeting and a youth fellowship and had a number of very good missions in which souls were saved. There was so much outreach done that I remember one man coming to his door and saying to me, "Well, what are you coming

around with this time?" We also bought open-air equipment and started open-air meetings. Many of the men testified that they had never been in an open-air meeting before, but they grew to love them. We also did a lot of work on the church grounds, buying extra ground at the back and side and building the wall that now surrounds the property. I helped with the manual work and continued to push the wheelbarrow as the brethren tried to see how much they could fill it before I complained. Sadly, for them, I was oblivious to their tricks.

CM: Outline your transition from the Aughnacloy congregation to Coragarry and then to Crossgar

GD: In 1990, Rev William McCrea preached at a meeting in Aughnacloy on the Ethiopian Eunuch, highlighting the verse "Arise, and go to the south". I knew that the Lord was speaking to me about Coragarry. We went with much reluctance and prejudice, but we came to love the people in the congregation and in the area. We really cherish our time there. Again, the children's work was built up, and we had a number of missions in which souls were saved. We spent almost twelve years in Coragarry. There were challenges particularly when the church was burnt down in an arson attack, but we came through that and were able not only to reopen the building but also to have it extended. Then the Lord said, "Ye have dwelt long enough in this mount" (Deuteronomy 1:6). We lived in the village of Drum, which means "hill" in Irish. It was not long after that that I received the call from Crossgar. I finished in Coragarry on Sunday 16th March and was installed in Crossgar on Monday 17th March 2003. We were still moving for weeks after I had taken up my duties in Crossgar.

CM: What are the other positions you have held or presently hold within the denomination?

GD: I have been a lecturer in New Testament Greek in the Whitefield College since 1989. Last year, much to my surprise, I was elected as Deputy Moderator, and I have enjoyed the role. I have had the privilege of conducting a few ordinations and an installation and taking part in some special events in our churches or with our missionaries.

CM: Can you comment on your appointment as Moderator?

GD: I count it a great honour to have been elected as Moderator of the Presbytery. I follow in the footsteps of men who have been men of wisdom and spiritual discernment. I pay tribute to Rev Thomas Murray, my immediate predecessor, who did a good job. I covet the prayers of God's people as I enter into this role and ask that you continue to remember me before the throne of grace.

ARDARAGH SUNDAY SCHOOL AWARDS



James Edgar from Ardaraigh Free Presbyterian Church Sunday School has obtained a distinction in successfully reciting the shorter catechism. He is pictured centre, with Rev. Gordon Ferguson (Interim Moderator) and Mr Sam Smith (Sunday School superintendent).

DUNGANNON SUNDAY SCHOOL AWARDS



Rachel Cahoon, Emily Ewart, and Matthew Ewing (pictured left to right) from Dungannon Free Presbyterian Sunday School successfully recited the entire shorter catechism. Included is church elder and Sunday school teacher Mr Roger Stewart.

CLOUGHMILLS SUNDAY SCHOOL AWARDS



Rev Brian Lorimer, pictured with Sunday School pupils who recited the child's catechism. From left to right, Judah Ormerod (129 history and 46 doctrine questions), Faith Gage (129 history questions) and Abigail Gage (129 history questions).

MOURNE SUNDAY SCHOOL TEACHER HONOURED



Mrs Sylvia Hanna was presented with a gold bracelet and a bouquet of flowers to mark her 50th year of unbroken service as a Sunday School teacher in Mourne Free Presbyterian Church. She is pictured with Miss Lydia Morrison, senior member of the Bible Class, Rev Andrew Patterson (Minister) and Mr Robert Ward (Superintendent).

TULLYVALLEN SUNDAY SCHOOL PRESENTATIONS



Pamela Warnock receiving tokens of appreciation after many years of faithful service in Tullyvallen Free Presbyterian Church Sunday School. She is pictured with Mr Noel Shields, Mr Nigel Coulter (Superintendent) and Rev Graham Middleton.



Jonathan Rainey, who recited the entire Shorter Catechism, is pictured receiving a certificate from Rev Graham Middleton. Also pictured is Mr Noel Shields and Mr Nigel Coulter (Superintendent).



WHITEFIELD COLLEGE GRADUATION & COMMENCEMENT SERVICE

Mon 10th Sept, 8.00pm
Ballymena Free Presbyterian Church

Preacher: Rev A Symlie



WHITEFIELD CHRISTIAN WORKERS ACADEMY

A new course will be on offer for 2018-2019. There are two eight-week terms, one evening per week, commencing Monday 22nd October 2018 and Monday 28th January 2019, at Ballymoney Free Presbyterian Church. The course is open to all and does not require the student to do tests or examinations.

Applications are invited before Monday 15th October 2018. To make application or for further information contact Miss Hannah Lewis (Phone 07710426594, e-mail Hannah-lewis@live.com), or Rev Gregory McCammon (Phone 028 383 24132). The fee for the course is £96.00 and must be paid on or before the first evening of the course.

CHILDREN'S CORNER

Compiled by
Robert McConnell



MORE THAN JUST A NUMBER

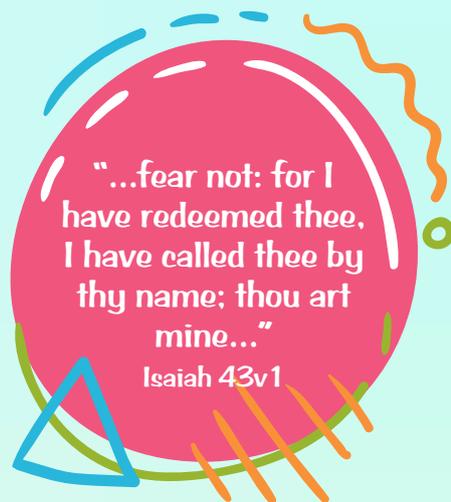
In 1896, Mr John Brown of Belfast brought the first car ever to be seen into the country. Within a few years, cars were common place. The law demanded that for safety reasons a man had to walk ahead of each car waving a red flag. The top speed back then was 4mph. Over time, cars got faster, and there were more of them. As a result, the number of accidents also increased, especially hit and run incidents. A new law in 1903 stated that all vehicles were to have number plates so that the authorities could more easily trace the owners.

For 70 years, plates with a black background and silver lettering and numbers were used. Then, in 1973, across the UK, all number plates were changed to the more familiar yellow and white ones that we see today. In recent times, personalized number plates have

become very popular. People are willing to pay a lot of money in order to stand out from the crowd, rather than just be another number.

Ever increasingly, we are living in a world that is all about numbers and not just car registration numbers. All sorts of numbers are used to identify people. In school there are the P1s, the P2s and so on. Then, as you grow older, you will have a driving licence number, passport number, social security number, and a bank account number. Very often people feel that they are just a number.

However, whenever you come to the Bible, you will discover that you are more than just a number. To God, names are all important. Many chapters are dedicated to names and family connections. Whenever God calls someone, He does so



"...fear not: for I have redeemed thee, I have called thee by thy name; thou art mine..."
Isaiah 43v1

by name and not by a number. Think of little Samuel in his bed, Zacchaeus up the tree and Paul on the road to Damascus: God called them all by name.

In the eyes of God, we are all much more than just a number. He knows each one by name. He knows all about us. He knows us better than we know ourselves. He knows our hearts and He calls us unto repentance. Heaven has a roll book called the "Lamb's Book of Life". Recorded there are the names, and not the numbers, of all those who are saved. I wonder if your name is found in that all-important book today.



FIND OUT THE NAMES OF THE PEOPLE IN THE PASSAGES LISTED BELOW.

- ACTS 16V4 - This business woman lived in Thyatira
- Mark 1v30 - This man's mother-in-law was sick
- 1st Samuel 17v4 - A giant who wanted to kill David
- 2nd Samuel 21v16) - Another giant who wanted to kill David

WHICH ONE LETTER IN THE ALPHABET IS FOUND IN ALL FOUR NAMES?

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:

- » Lewis Maternaghan (Ballymena FPC)
- » Reuben Ormerod (Cloughmills FPC)
- » Lydia Wilson (Clogher Valley FPC)
- » Julia Moore (Magherafelt FPC)
- » Rachel Harbinson (Aghalee FPC)
- » Scott Hamilton (Ballynahinch FPC)
- » Jack Porter (Bethany FPC)
- » Aaron Oliver (Tullyvallen FPC)



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

Compiled by
Rev Garth Wilson

DARE to be different

September is a month of change for our young people. For some, it is the start of a new term at school or university, while for others it is the start of a new place of training or moving into the world of work. All this change can be overwhelming. I still vividly remember when, as a teenager, I left the safe surroundings of home and went to live and study in Belfast. It was a daunting experience; and for all those who are setting out this September in a new stage of your life, the change, while it is exciting, can also be an anxious time. You can be taken out of your comfort zone. The challenge for the young Christian in these circumstances is to maintain and enhance their Christian witness. In an ever-increasing secular and sinful generation, the test for young believers is to be different and to stand up for Christ, wherever you study or work.

Daniel was a young believer who was taken out of his comfort zone. However, he maintained his witness for God, even in a hostile environment. He faced pressures, like all young people. There was the pressure of new surroundings. Life in Babylon was very different to life in Jerusalem. There was greater ungodliness - a more heathen way of life. As a result of this, he also faced the pressure of new schooling. In Jerusalem, he was schooled in the word of God; in Babylon, the schooling was the false teaching of man.

Young person, just like Daniel, in your new environment you will face similar pressures - pressures to conform to the world and to forsake your Christian upbringing and faith.

However, learn from Daniel, because while Daniel faced pressure, he showed great purpose.

We read in Daniel 1:8, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat..." For Daniel to have taken this food and drink would have meant that he was giving credence and acceptance to false gods and so defiling himself; therefore, Daniel displayed purpose. The word 'purpose' means determination. He determined in this new environment, which was hostile to God, that he was going to keep himself pure. Young person, in this impure world, "keep thyself pure".

The king then promoted Daniel, as a result of his purpose of heart. Daniel did not lower his standards in order to gain the acceptance of the world. He was faithful, and the Lord honoured him. He dared to be different, and the Lord used him.

Young believer, as you set out on a new pathway this September, either at school, university, or a new career - dare to be different for God. Do not compromise your faith or lower your standards in order to gain the acceptance of the ungodly. Honour God, and He will honour you.

Dare to be a Daniel. Dare to be Different.

DANIEL DETERMINED IN THIS NEW ENVIRONMENT, WHICH WAS HOSTILE TO GOD, THAT HE WAS GOING TO KEEP HIMSELF PURE.

Rev Garth Wilson, minister of Sandown Free Presbyterian Church and associate editor of Free Presbyterian Vision.

THE JEHOVAH'S WITNESSES

One of the most prevalent religious sects active in our province today is the self-styled **Jehovah's Witnesses (JW)**. They are active in 240 lands with a claimed 120,053 congregations. As of 2017, they had 8,457,107 active members. Their yearly "Memorial of Christ's Death" was attended by 20,175,477 people last year, and in excess of ten million home studies were conducted. These are impressive figures, but who are the Jehovah's Witnesses?

The movement was started by Charles Taze Russell, who was born into a Presbyterian home in Pennsylvania in 1852. Early in life, he became a Congregationalist before distancing himself from orthodox Christianity completely. He began to deny and despise Bible doctrines such as predestination and eternal punishment. In 1870, he began organising small Bible classes in Pittsburgh; and, by 1879, he was publishing a magazine entitled "Zion's Watchtower and Herald of Christ's Presence". This magazine became known as "The Watchtower". In 1886, Russell published the first volume of a series of books called "Studies in Scripture". By 1908, Russell had moved the headquarters of his new society to Brooklyn in New York. During that time, his integrity was called into question following his separation from his wife

and his conviction in court for perjury. Russell died in 1916 and was replaced by Judge Rutherford, who claimed in 1931 that an angel visited him instructing him to change the name of the society from "The Dawn Bible Students Association" to "The Jehovah Witness Movement". Isaiah 43.10-12 was cited as confirmation for the change of name.

Rutherford took the position of authority over the movement. The next leader was Nathan Knorr who replaced Rutherford in 1942; and, under his leadership, the movement grew to over two million followers. Jehovah's Witnesses claim to be the sole custodians of truth. This claim of superiority and exclusivity is ever the mark of a cult.



The only Bible the movement recognises is its own “New World Translation”, which was published in 1961. JW’s believe that only the Watchtower Society can properly interpret the Bible. Essentially, “The Watchtower” takes the place of the Holy Spirit. Russell’s “Studies in Scripture” are also viewed as being authoritative. Speaking of them, the Watchtower stated on September 15th, 1910, “they are not mere comments on the Bible, but they are practically the Bible itself... people cannot see the divine plan in studying the Bible by itself”. JW publications like “The Watchtower” and “Awake!” magazines are viewed as revelations from God.

The history of the JW movement is littered with false prophecies. It has predicted that Christ would return in 1874, then 1914, then 1925, then 1975; and some within the movement suggested the year 2000 for the Second Coming. Clearly, none of them was true.

The Old Testament, in Deuteronomy 18:22, highlights the mark of a false prophet being “if the thing follow not, nor come to pass”. On 1st April 1972, The Watchtower claimed to be God’s prophet on earth: “Does Jehovah have a prophet? The prophet was a body of men and women... known as “International Bible Students”, today they are known as “Jehovah’s Witnesses.”

What does this sect teach regarding the fundamentals of the Christian Faith?

GOD

The Bible presents to us one God revealed in three distinct persons. It speaks of God the Father (John 6.27), God the Son (Hebrews 1.8) and God the Holy Spirit (Acts 5.3, 4). These three persons constitute the Triune Godhead (Deuteronomy 6.4, Acts 17.29, 1 John 5.7). The Watchtower denies the Trinity. It claims, “The Trinity... an idea of pagan imagination” (Truth That Leads To Eternal Life p22) “The Trinity... a false doctrine promulgated by Satan” (Rutherford, 1937)

THE HOLY SPIRIT

JW’s view the Holy Spirit as a mere force or influence, void of attributes and personality. However, from John chapters 14 to 16, our Lord Jesus Christ described the Holy Spirit as “He” and “Him”.

Scripture says that the Holy Spirit guides, leads, teaches, shows, grieves, and comforts. These are characteristics that can only be attributed to a person. Charles Russell said in volume 5 of ‘Studies in Scripture’ that “the Holy Spirit is NOT a person in the Godhead. There is no personal Holy Spirit”.

JESUS CHRIST

The Jehovah Witness’s Jesus is NOT the Christ of the Bible. The Watchtower society teaches that He is the same person as Michael the Archangel (Watchtower, May 15th, 1963). They assert that He is not eternal but is “Jehovah’s first creation”, not God but a perfect man. They teach that His resurrection was not physical but spiritual, “the man Jesus is dead, forever dead” (Studies in Scripture, Vol. 5). The Bible sets forth the deity of Christ (John 1.1, Revelation 1.10-18) AND His bodily resurrection from the grave (1 Corinthians 15.4, 12-17).

SALVATION

The organisation claims to be “God’s sole collective channel for the flow of biblical truth to men on earth” (Watchtower, July 15th, 1960). This is an indicator that, as far as JW’s are concerned, there is no salvation outside of their society. They believe in two categories of believer: (i) The Elect: 144,000 who will be in heaven. (ii) The Majority Earth Class who won’t be in heaven but will live on Jehovah’s earth.

Most JW’s do not expect to be in heaven. They believe that salvation is by works, consisting of obedience to the organisation (Aid To Bible Understanding p197), water baptism (Watchtower 1979) and “declaring” or being an active witness. The Word of God is abundantly clear that salvation is a free gift, bestowed by grace and received through faith (Ephesians 2.8, 9, Titus 3.5).

HELL

JW’s teach that death for those outside their society is annihilation (to be put out of existence). In their publication *Is This Life All There Is?* (p. 96, 97, 119) they state, “teaching of a fiery hell is a teaching of demons... those teaching hellfire doctrine are saying blasphemous things against God”. However, Christ spoke about hell and eternal punishment more than anyone else in the Bible (Matthew 23.33, 25.30, 41, 46, Luke 16.19-31).

Salvation is not found in any system of organisation. It is found in and through the person and work of Christ alone (Acts 4.12).

∴ Rev Roger Higginson,
Coleraine Free Presbyterian Church.

SALVATION IS NOT FOUND IN ANY SYSTEM OF ORGANISATION. IT IS FOUND IN AND THROUGH THE PERSON AND WORK OF CHRIST ALONE.

YOUTH COUNCIL EVENTS

AUTUMN RALLY

Friday 14th Sept, 8.00pm
Ballymena FPC
Preacher: Rev John Greer

DELEGATES MEETING

Monday 17th Sept, 8pm
Venue: Omagh FPC

EVENINGS OF PRAYER

SOUTH DOWN Annalong FPC, 12th Oct, 8.00pm
Preacher: Rev Ian Harris

NORTH WEST Limavady FPC, 12th Oct, 8.00pm
Preacher: Mr Andrew Fitton

SOUTH WEST Aughnacloy FPC, 12th Oct, 8.00pm
Preacher: TBC

GREATER BELFAST & NORTH DOWN

Ballygowan FPC, 12th Oct, 8.00pm
Preceded by Prayer Meeting, 7:30pm
Preacher: Rev Alan Smylie

MID ULSTER Lurgan FPC, 19th Oct, 8.00pm
Preacher: Mr Daniel Henderson

THE WEST Sixmilecross FPC, 19th Oct, 8.00pm
Preacher: Rev John Morrow

NORTH & SOUTH ANTRIM Cloughmills FPC, 19th Oct, 8pm
Preacher: Rev Brian Lorimer

MID DOWN Crossgar FPC, 26th Oct, 8.00pm
Preacher: Rev Gordon Dane

TSM

TYNDALE STUDENTS' MEETING

(Tyndale Free Presbyterian Church, Belfast).

📅 **THUR 27TH SEPT**
Get to know the
Freshers Night

📅 **WED 10TH OCT**
Night out to Dundonald
Ice Bowl

📅 **WED 3RD OCT**
First official meeting

📅 **WED 17TH OCT**
2nd official meeting

MEETINGS HELD EVERY ALTERNATE WEDNESDAY, 8.00PM

UNIVERSITY CHAPLAINS



The Free Presbyterian Church has registered university chaplains in Ulster University (Coleraine, Jordanstown, Belfast), Queen's University and Stranmillis University College. It is possible for students to register as Free Presbyterians within the University system, and the university will give the chaplains their details.

The chaplains have been appointed by Presbytery to provide students with opportunity for Bible study and fellowship, encourage them in their walk with God, and to pray for them and offer any support they can.

Another aspect of ministry among students is the Tyndale Students Meeting (TSM). TSM typically meets fortnightly on Wednesday evenings at 8pm. From October 2018, the meetings will focus on practical evangelism. It is hoped to have a TSM table at the Fresher's Fare in QUB.

CONTACT DETAILS FOR FREE PRESBYTERIAN UNIVERSITY CHAPLAINS

📍 **UU COLERAINE**
Rev Roger Higginson
Email: rogerhigginson78@hotmail.co.uk
Phone: 07840033937

📍 **UU JORDANSTOWN AND BELFAST)**
Rev Stephen McCrea
Email: stephen.mccrea@freepresbyterian.org
Phone: 07736203175

📍 **QUB AND STRANMILLIS**
Rev Paul Foster
Email: paul.foster@freepresbyterian.org
Phone: 07837864320

A WORD TO WOMEN

THE WOMAN OF SAMARIA JOHN 4:1-44

The Samaritan woman stated accurately, “...The Jews have no dealings with the Samaritans” (John 4:9). This animosity dated back to when Assyria captured Samaria and sought to colonise it (II Kings 17:21). The result was that Samaria mixed truth with false religion (and was therefore fully false). Whilst the earthly ministry of the Lord Jesus was primarily to the Jews, it was not exclusively so. Leaving Judea to return to Galilee, we read that, “He must needs go through Samaria” (John 4:4). His meeting with a Samaritan woman was that ‘need’.

Weary from travel, the Lord Jesus sat on the well. It was about midday, and most people were glad to be inside. However, one Samaritan woman came to draw water. She avoided others because she was despised for her lifestyle. Recognising Christ as a Jew, she was surprised when He asked her for a drink of water and queried His motive. The Lord Jesus immediately changed the conversation from the natural to the spiritual, speaking of His ability to give living water. The Samaritan woman’s interest was piqued, and her tone changed to interest and respect, addressing Christ as “Sir”. Like all by nature, she was a lost sinner with no interest in spiritual things, “dead in trespasses and sins” (Ephesians 2:1). Only the Lord can awaken dead souls. Christ was working in the heart of the Samaritan woman and creating a desire.

Christ spoke of living water that would quench thirst forever and would spring up to everlasting life. Thinking of the ease from her daily workload, the woman craved the living water. The Lord Jesus then put His finger very gently on the woman’s cardinal sin. Asked to go and bring her husband, the woman confessed that she had no husband. Christ commended her for her honesty and revealed that He knew about her past marriages and present

immorality. No soul can be saved until they own their sinfulness. If there is no acknowledgement of sin, there is no awareness of the need of a Saviour and therefore no salvation. The Samaritan woman’s conscience was now awakened.

Accepting what Christ had said about her and aware that Christ was no ordinary man, the Samaritan woman spoke about where God should be worshipped. The Lord Jesus made it clear that it is not the place of worship but the Person worshipped and the way He is worshipped that is vital. “God is a Spirit: and they that worship him must worship in spirit and in truth”. (John 4:24) The Samaritan woman knew that the Messiah was to come; and, with a clarity seldom used concerning Himself, Jesus told her, “I that speak unto thee am he”. (John 4:26) The Christ of God had touched her heart, revealed her sin, and offered her eternal salvation. This is the privilege offered as the Gospel goes forth to the ‘whosoever will’.

Having heard all she needed to hear, the Samaritan woman believed; and, forgetting her past life, she hurried from the well, a new creature in Christ. The purpose of her midday excursion forgotten, she had a new purpose. Entering Samaria, she broadcast the message of Christ; and many flocked to hear for themselves, confessing, “Now we believe, not because of thy saying; for we have heard for ourselves, and know that this is indeed the Saviour of the world.” (John 4:42)

Have you known God speaking to you of sin and drawing you to Himself? Have you felt the joy of sins forgiven and the compulsion to share the message of redeeming grace with other lost souls?

∴ **Olive Maxwell** lived and worked as a missionary in Cork for over twenty years. She is married to Colin, who serves with the Mission Board, mostly in the Republic of Ireland.

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NEW BUILDING OPENED FOR CARRYDUFF FREE PRESBYTERIAN CHURCH



Carryduff Free Presbyterian Church.



Above: A section of the congregation who attended the opening service in Carryduff Free Presbyterian Church.



Above: Carryduff Free Presbyterian Church

On Friday 15th June 2018, the Moderator, Rev Thomas Murray, officially opened the new Free Presbyterian Church building in Carryduff. The service marked the culmination of many years of planning and dedicated work. At the commencement of the historic service, the minister of the congregation, Rev David McLaughlin, and the Moderator unveiled suitably inscribed commemorative stones with reference

being made to the testimony of past members, now at home with the Lord. As Rev. McLaughlin welcomed the congregation, he gave a brief historical account of the congregation from its constitution twenty-two years ago. Visiting ministers, Revs Gordon Dane, Graham Middleton, Fred Greenfield, Alan Smylie and Gary Goodes also participated. Mr George Anderson, Clerk of Session, made various presentations.



Above: Moderator, Rev T Murray, preparing to open the new building for Carryduff Free Presbyterian Church. Also pictured (from left) Rev D McLaughlin (minister), Rev A Smylie and Mr S Cousins (main builder).



BOOK REVIEW

A BODY OF DIVINITY

Title: A Body of Divinity

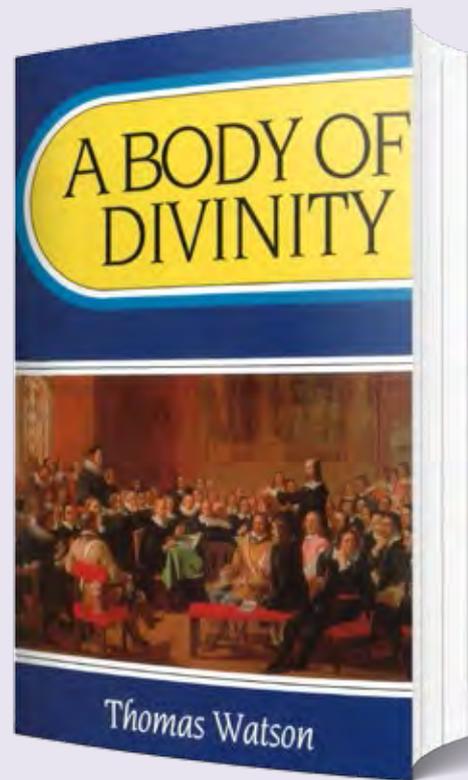
Author: Thomas Watson

First Published 1692 (Reprinted by Banner of Truth 1958)

Pages: 316

Paperback ISBN: 9780851513836

Clothbound ISBN: 9780851511443



Over 300 hundred years ago, Thomas Watson was recognised as one of London's most popular and eminent ministers. Charles Haddon Spurgeon wrote of his being "the easiest of all the Puritans to read". Watson, like all the Puritans, had a tremendous love for the truth of God's Word. This love was foremost as he preached the collection of sermons - *A Body of Divinity* - on the Shorter Catechism. *A Body of Divinity* is neither dour nor dusty. It is logical and written simply and concisely and will be a blessing, not only to those mature in the faith, but even to those who are "babes in Christ".

Watson shows God's truth is unchanging and relevant for today. Exploring fundamental truths, such as the existence of God, he argues from Scripture that God is Spirit, infinite, eternal and all-knowing. Other subjects considered include: God's wisdom, creative power, truth and the Trinity; the covenants of works and grace; the believers' peace, joy, growth in grace and perseverance; and original sin. Complex topics which believers may struggle with - justification, adoption, sanctification and assurance - are elucidated for readers' edification.

With a Pastor's heart, Watson leads the reader in reverential, Christ-exalting worship and adoration. His are the highest views of the work of Christ. As he says,

"adore where you cannot fathom" God's greatness. Though not presented in a daily devotional format, *A Body of Divinity* is an excellent devotional for every day: just meditate upon a small portion daily and rejoice as the Scriptures are brought to life.

God's providential dealings with men are expressed in a way that leaves readers with an overwhelming feeling of unworthiness and of God's tremendous mercies. We are given an insight into the historical context of Watson's era, particularly the errors of Romanism and Arminianism. Watson "contends for the faith", using the Scripture to expose them as fallacies. Personal sin is not glossed over either but is powerfully condemned from Scripture. Just like our Saviour, Watson draws spiritual lessons from both Scripture and nature, using the most precise imagery: "Christ preserves His church, as a spark in the ocean, as a flock of sheep among wolves".

Thomas Watson instructs us, "line upon line, precept upon precept" in the glorious truths outlined in the Shorter Catechism. His work is highly recommended.

∴ **Mr Ian Campbell** is an elder in Mournie Free Presbyterian Church and manages Beulah Books and Bibles in Newcastle, Co. Down.



What is a dinosaur? **One definition is that it is a large reptile that once lived on the earth but is now extinct.** In our era, it seems that such a term could be used, in a proverbial sense, to describe the preaching of God's Word – it is like the extinct dinosaur! Many churches, even those taking the name evangelical, have practically dispensed with this vital part of the ministry. Preaching has become the 'dinosaur' in such places of worship, at best relegated to a tag-on to the regular meetings, or at worst abandoned altogether. What

place should the preaching of God's Word have in our church gatherings? Should it be replaced with singing and music? In a day when there are so many people with physiological problems, would it not be better to have counselling sessions rather than preaching? Of course, singing should have a role in the worship of God; and there is a place for helping individuals with their problems, but preaching must have the primary place in the worship of God.

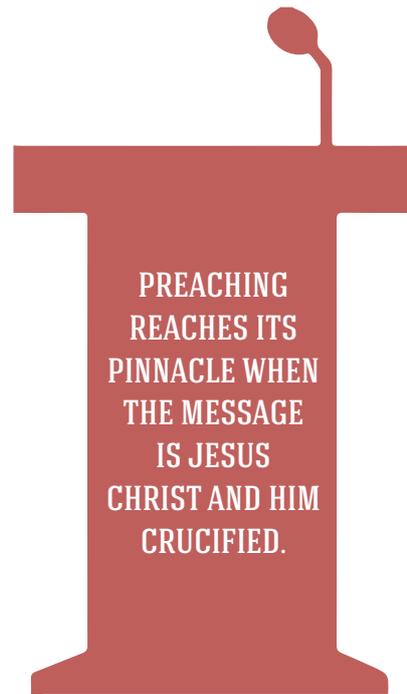
Preaching has been granted the approval of God in the Scriptures.

When the Bible is read through, it becomes clear that preaching is the method the Lord uses to communicate His message to mankind. When our first parents fell into sin, it was the voice of Lord God that came walking in the garden in the cool of the day. This voice communicated a word of judgment and a message of salvation to fallen man. It did not merely offer advice but declared things as they really were. Old Testament prophets were sent forth as messengers to declare the mind of God. The New Testament furnishes us with examples of preachers, men like Peter and Paul,

who set forth the truth of the gospel. In Acts 6, when the widows were to be cared for, men were appointed to perform that work, but the apostles declared, “we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:4). They were affirming the primacy of preaching in the early church. The greatest model of all is the Son of God Himself who essentially was a preacher and gave to this ministry a dignity never to be surpassed. New Testament expressions referring to Christ as the Teacher underscore that the Lord believed in the primacy of preaching. The apostle Paul’s last words to Timothy were, “Preach the Word” (2 Timothy 4:2) This is the principal means God uses in the salvation of the lost, “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Corinthians 1:21).

Should we relegate to the cupboard under the stairs that which God would have sounded forth from the housetops? God’s pattern is to send men with a message declaring, “Thus saith the Lord.” Nehemiah 8:4 records that Ezra stood upon a pulpit of wood to speak to the people. When the Word of God sounds from an elevated position, it gives the sense of a message with authority. This is not a discussion where everyone voices their opinion; rather, this is God speaking through His Word. There is something special about coming to God’s house where God’s people meet to hear the Word preached. In Matthew 18:20, Jesus says that, where His people meet, He is in the midst. May we often be found with the spirit of Samuel, “Speak, for thy servant heareth.”

All true preaching must be Christ-centred. Without a proper message, the preaching is like a sounding brass or a tinkling symbol. Preaching reaches its pinnacle when the message is Jesus Christ and Him crucified. Observe the words of the apostle Paul



in 1 Corinthians 2:2, “For I determined not to know anything among you, save Jesus Christ, and him crucified.” The preacher may be the greatest orator and one who can produce the finest arguments in his discourse, weaving his sermon with illustrations, but if he fails to uplift the person and work of the Redeemer of men, he has reduced this God-ordained means of preaching to an empty shell. It is as if the pulpit were vacant without a messenger to speak forth the words of soberness and truth. A visitor went to hear Joseph Parker, minister of the City Temple, and commented that Parker was a great preacher. The same man later attended the preaching of Charles Haddon Spurgeon and commented that Spurgeon had a great Saviour. This latter remark signals the true primacy of preaching. It must be about the Lord Jesus Christ.

True Christ-centred preaching is blessed by God. The real test of its true value and virtue is seen by what is achieved when preaching is given its proper place in the ministry of the Church. It is a fact that in those times when the preaching of God’s Word was considered to be vital in the life

of the Church, there was a revival of true religion. The Puritans, noted for their pastoral preaching, spoke to the conscience, and personal problems were solved. As people sat under the consistent teaching of the Word of God, it had a sanctifying effect.

When Whitefield, Wesley and others in the eighteenth century sounded forth the gospel of Christ, there was a mighty outpouring of the Holy Spirit. The country was delivered from the ravages of an episode like the French Revolution. Following this Great Awakening, there came an awareness of the social deprivation in the land. Hospitals were founded, education of the masses was introduced, slavery was abolished, and child-labour became a thing of the past. How true are the words of the Saviour in John 15:3, “Now ye are clean through the word which I have spoken unto you.” The need of mankind is great when it is considered that he is in spiritual rebellion, darkness and ignorance. Our society has lost its way and is dabbling in every conceivable wickedness. It does not know that it is doomed to failure and destruction. There is but one thing which can save our nation from total collapse and disintegration, and it is for the Church to reassert itself again through the primacy of preaching. It was Hosea who said, “My people are destroyed for lack of knowledge” (Hosea 4:6). Evidently the Word of God was not being set forth as it should have been. What a contrast there was when Paul preached, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2:13). This will change the heart of the individual, which will change the atmosphere in the home, which will change the nation.

∴ **Rev Rev Wesley Graham**, missionary in Nepal.



REV AND MRS MAURICE BAXTER TRAVEL TO LIBERIA

A retirement service for Rev Maurice Baxter was held in Mulvin Free Presbyterian Church on 25th May 2018. Mr Baxter has been the minister of the Mulvin congregation since 1998. He had previously ministered in Coragarry and Mullaglass congregations. A representative from these congregations and also from Limavady, where he has served as interim moderator, reflected on his ministry. Various presentations from the Mulvin congregation were made to him and his wife. Mr Baxter has a keen interest in missionary work and has kindly agreed to spend several months in our mission work in Liberia while Miss Joanne Greer is home on furlough. Rev Baxter, who will be accompanied by his wife Chrismar, will assist Rev David DiCanio.



Top: Rev and Mrs Maurice Baxter pictured prior to his retirement service.
Above: The large congregation in Mulvin Free Presbyterian Church for the retirement service.

SCHOOL SPONSORSHIP AT EMMANUEL, UGANDA

Sponsoring children at Emmanuel Christian School will be a lifeline for its future. £30,000 has to be raised annually to keep the school functioning. This is used to help with food, uniforms, shoes, provisions and staffing costs. It takes approximately £120 per year to educate a Primary School child and £180 for a pupil in Secondary school.

There are 330 children enrolled in our School. These children are receiving an academic education in a Christian environment. The Word of God is taught every day, and many have professed faith in Jesus Christ. It is a joy to see them grow in grace and in the knowledge of our Lord and Saviour.

We are glad to report that so far 163 children have found someone to sponsor them this year. Thank you to all who have signed up to this project. May the Lord be pleased to bless and reward you. The Scripture teaches: 'Blessed is he that considereth the poor: the Lord will deliver him in time of trouble' (Psalm 41:1).

If you can sign up to sponsorship, please contact Glenda at our Mission Board office for details.

E-mail: office@fpcmission.org.

Telephone: 028 4176 5574



MISSIONARIES FOR KENYA

David and Rachel McAuley (Ballymoney) have received invaluable missionary training in New Tribes Mission. With a pressing need for personnel in Kenya, they have agreed to cover a period of three months under the Mission Board beginning in September.

Their main work programme will be in the Nyaporo Church, Kakamega bookshop and the new work at Kisii. There is a Tuesday lunch hour Bible Study in Kakamega, where David will be able to work alongside two Kenyan

pastors. David and Rachel will help to run and organise the bookshop ministry with local worker Josephine.

Kisii, where the new church and orphanage is located, is about three hours away. David will travel there once a month and teach in the Church and Sunday School.

The McAuleys will travel first to Kapenguria and stay there for approximately two weeks to get orientated. Miss Margaret Russell will then travel down with them initially to

Kakamega and introduce them to the local people.

We ask God's praying people to uphold them faithfully and continually at the throne of heavenly grace, that the Lord will be pleased to prosper the cause of the Gospel through them, and that they will be a real blessing as they minister in Kenya.

∴ **Rev David Park**, minister of Ballymoney Free Presbyterian Church and chairman of Missionary Council.

MALCOLM AND ALISON PATTERSON RETURN TO KENYA

A REPORT FROM REV MALCOLM PATTERSON

Alison and I left Northern Ireland for Kenya in January 2013. We lived at the Mission House in Kitale, in north west Kenya. Our ministry at first was to preach in the Bible Christian Faith Churches on Sundays and midweek services, and to lecture in the Bible Christian Faith Church (BCFC) Bible College. Alison was invited to speak at the ladies' meetings. Our ministry also included participating in conferences organised by BCFC. Later, when the Free Presbyterian Mission Society Africa registration was granted, we helped to pioneer the work of the new society, in addition to the work we were involved in with BCFC. Just as the new registration was granted, we were invited to take devotions for the workers in the local Nakumatt Store in Kitale. This was a new area of ministry and was an encouragement for us as we stepped out under FPC Mission Africa. Under the new society, we helped to locate suitable premises for a bookshop in Kakamega. The Rev. Leslie Curran and the Board of LTBS very kindly added Kenya to their list of countries; and we now broadcast on two stations, one in Kakamega at the university and the other at a Christian Station based in Kitale, which also broadcasts into Uganda. Each year, there is an Agricultural show in Kitale. During our last year in Kenya before furlough, we had an agricultural exhibit on solar drying and the successional sowing of vegetable seeds. In addition, we had a small tent from which we distributed Revival Movement Association literature and some of our own articles in English and Swahili; Gospels of John with a section included entitled Seven Steps to Knowing God were also freely



distributed. At the show, we made many contacts with pastors and Kenyans who had established orphanages and schools in Kitale, Eldoret and Mumias; and we were able to visit some and provide them with literature and shoes for the children.

During our furlough, Alison was diagnosed with colon cancer in March 2016, which necessitated surgery, treatment and a period of recovery. During her convalescence, I had the opportunity to return to Kenya for three months in the early part of 2017. I was able to take up the ministry I was involved in and to commence a correspondence course on homiletics with some pastors. It was good also to help Kathy Walker with the Bible Study that was held every Tuesday at lunch-time in the Bookshop in Kakamega.

During this time, Ebby, our faithful translator, continued translation work. She has already completed the translation of some of my sermons and articles and is presently completing the translation of series of four booklets on Mark's gospel, written by Mrs Foster. We would like to see these booklets published as one book in English and Swahili for the benefit of the pastors and others. We were able to leave a laptop with Ebby for this work, which improves the efficiency of translation. During my time at home, I have been able to produce the radio programmes which are broadcast on the two radio stations.

God willing, we plan to return to Kenya at the beginning of August since Alison has made a good measure of recovery. Alison will continue to be under

medical supervision and will have check-ups every six months. The surgeon is happy with her recent scan and is willing to work with us as we seek to return to missionary work. As we return to Kenya, we ask that you will labour with us in the place of prayer, firstly, in thanksgiving for Alison's recovery, and then for the opportunity to return to Kenya and continue in God's work.

Pray that God will direct us and help us as we:

- » Seek to improve our Swahili.
- » Continue to develop appropriate training for pastors and other church workers to help them in their ministry.
- » Train some pastors in the preparation and production of radio programmes so that they can provide these programmes for broadcast on local radio stations in English and Swahili.
- » Continue with the translation of Bible material from English to Swahili.
- » Continue to facilitate the supply of literature to help pastors in their work.
- » Continue to preach at services and conferences as we have the opportunity.

Finally, please pray for our family as we leave them behind and for us as we settle back into life in Kenya, for general safety, and as we travel on the roads

∴ Rev Malcolm Patterson

Photographs: Rev and Mrs Patterson at an agricultural show in Kenya



ANNUAL MISSIONARY COUNCIL MISSIONARY WEEKEND

FRIDAY 9TH -
LORD'S DAY 11TH
NOVEMBER 2018

MAGHERABUOY HOUSE,
PORTRUSH

Booking forms can be obtained from:

- Rev. David Park: revdavidpark@gmail.com
- Mr. John Dumigan: johngdumigan@hotmail.co.uk
- Your local Missionary Council representative, or
- www.fpcmission.org

MISSION BOARD DETAILS

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Treasurer:

Mr Alastair Hamilton,
T: 078 6061 6302
a.hamilton@fpcmission.org



DATES FOR THE DIARY

SEPTEMBER

- 2nd-16th MAGHERAFELT, 50TH ANNIVERSARY TENT MISSION (Mullaghboy Hill)**
Time: Mon - Fri, 8.00pm
Sunday, 7.00pm
Speaker: Dr W McCrea
- 16th-30th CARRICKFERGUS, TENT MISSION (Top Road / Marshalltown Road)**
Time: Mon - Fri, 8.00pm
Sunday, 3.00pm
Speaker: Rev T Martin
- 17th DUNGANNON, LADIES FELLOWSHIP ANNUAL PRAISE SERVICE**
Time: Monday, 8.00pm
Speaker: Mrs M Cameron
Supper Provided
- 20th-23rd SANDOWN, REVIVAL BIBLE CONFERENCE**
Time: Thur, Fri, 8.00pm
Sunday, 11:30am & 6:30pm
Speaker: Dr J Douglas

SEPTEMBER - OCTOBER

- 23rd-7th MOURNE GOSPEL MISSION (Riverside Farm, Kilkeel)**
Time: Mon - Fri, 8.00pm
Sunday, 3.30pm
Speakers: Drs F Greenfield and S Barnes

OCTOBER

- 1st-5th OMAGH, CHILDREN'S MISSION**
Time: Mon - Fri, 7.00pm
Speaker: Christina Logan
- 6th-12th BALLYMENA, ANNUAL BIBLE CONFERENCE**
Time: Saturday, 7.30pm
Sunday, 6.30pm
Mon - Fri, 8.00pm
Speakers: Dr J Douglas, Rev C Mercer

OCTOBER

- 13th AUGHNACLOY, OPENING OF NEW CHURCH BUILDING**
Time: 3.30pm
Speaker: Rev G Dane (Moderator)
- 14th-21st LIMAVADY, HARVEST GOSPEL MISSION**
Time: Mon - Fri, 8.00pm
Sunday, 7.00pm
Speakers: Various

OCTOBER - NOVEMBER

- 21st-4th OMAGH, 50TH ANNIVERSARY MISSION**
Speaker: Dr F Greenfield

NOVEMBER

- 4th-18th MARKETHILL, GOSPEL MISSION**
Time: Mon - Fri, 8.00pm
Sunday, 7.00pm
Speaker: Mr N Shields
- 12th-16th RASHARKIN, GOSPEL MISSION (Rasharkin Community Centre)**
Time: Mon - Fri, 8.00pm
Speakers: Various
- 23rd + 25th SANDOWN, ANSWERS IN GENESIS CONFERENCE**
Time: Friday, 8.00pm
Sunday, 11.30am & 6.30pm
Speaker: Mr S Turpin

2019

MARCH

- 8th-10th ANNALONG ANNUAL LADIES FELLOWSHIP WEEKEND**
Venue: Lodge Hotel Coleraine
Contact: Mrs Linda Harris
(028 437 68040)