

Free Presbyterian Vision

THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

Personal
Revival

Tattoos
and the
Christian

A Word
for the
Weary

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“If all were easy, if all were bright,
Where would the cross be, and where the fight?
But in the hardness, God gives to you
Chances of proving that you are true.”

Editorial

These are disturbing times in Northern Ireland. During the past months, there have been strident moves toward legal changes concerning same-sex marriage and abortion. In July, many Westminster politicians voted for legislative amendments that increase the likelihood that these two evils will become law. Campaigners for the change have hailed the development as a step forward and look ahead with eager anticipation. Year on year, thousands have participated in Belfast's shameful Pride parade. This year was no exception, with a vast number of onlookers offering their support. The sea of colour at such events does nothing to mask the sense of corruption that is involved. These are the perilous times of the last days.

Our only hope in such times must be in the Lord. In the Old Testament era, God's people were urged not to trust in princes but in God. In other words, they were not to place their confidence in men but were to look to the Lord for divine intervention and strength. Such counsel is never out of place in the Christian's life. We must realise that our help comes from God, who made heaven and earth. God maintains His cause and it is our duty to live in obedience to His word and always for His glory.

These dark and disturbing days allow us to witness of Christ's saving power and to shine as lights for Him. We must resist sin in all its evil forms and also seek to win the lost who are perishing in their sin. The events of the past weeks should serve as a spur for prayer. If we look to men, we will be disappointed but there is no disappointment for those who look to God. God has revived His church in dark times before and He is unchanged and unchangeable. ■

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Remember the Potters

The opening nine chapters of the books of Chronicles are well known for their long lists of names, many of which are difficult to pronounce. In our readings and studies, we have all laboured through these passages, yet persevering because we know that all parts of God's Word have been given for our enrichment. Nestled amid the long family records, however, the reader will discover precious devotional nuggets which will reward the effort. One such nugget is found in I Chronicles 4:23 where the historian writes concerning one branch of Judah's family, "These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work."

In September, when many branches of church life are resuming, we need to learn about the potters.

The autumn and winter months stretch ahead when many are called to give of their time to the work of the Gospel in children's, youth, school and outreach ministries. The labour can

be discouraging, the positive responses to the Gospel may be few, and the labourer may regard his or her part as neither noticed nor appreciated. This is where we must pause and think about the potters. These were simple labouring folk. They did belong, however, to the family of the king, stemming from Judah's lineage. They were not only related to the king, but they dwelt with the king, doing his work among the plants and hedges. In future generations when the family records were recorded, the Holy Ghost prompted the historian to detail the simple work of these potters.

Like the potters, we, too, are related to the king, being heirs of God and joint heirs with Christ. We are not only related to the king, but we dwell with Him, doing His work. There is no task inconsequential in the Lord's work, and He takes note of every labourer.

It seems that the reference to these potters dwelling among the plants and hedges would indicate that they were gardeners. A gardener is concerned with soil, sunshine, irrigation, seeds, new life, growth, blossoms and fruit. In like manner, all the various

branches of church life involve planting seeds and developing spiritual life in the hearts of others. At times, the ground seems hard and barren. The spiritual climate may not be conducive to progress; yet still, we persevere for the sake of Christ the King. It is a great blessing to be in His garden doing His work.

“
***There is no task
inconsequential
in the Lord's
work, and He
takes note of
every labourer.***
”

As the dreary winter sets in, when discouragement develops, keep your eye on your useful and necessary purpose, remembering that God will never forget your work and labour of love. Remember the potters. ■

✉ **Rev P McIntyre,**
Clogher Valley Free Presbyterian Church.

“
***As the dreary winter sets in, when
discouragement develops, keep your eye
on your useful and necessary purpose,
remembering that God will never forget
your work and labour of love.***
”



Personal Revival

The Christian dearly wants to know the Lord and endeavours to walk with Him sincerely. He is concerned to be spiritually fresh and warm-hearted in his devotion to Jesus Christ and desires to know the melting experience of a felt Christ and to daily sense the Lord's tender touch. Amid a dark world, he is not content to be smoking flax but longs to be a burning and shining light. He wants to be alive unto God and live for Him. He craves that Christ is a fresh reality in his life, nearer and dearer than the sweetest of earthly ties.

While such desires are sincere, the child of God often finds himself in a condition that is contrary to the deepest longings of his heart. He sometimes feels a spiritual deadness.


Decay seems to set into his soul. Like Samson, he discovers that his spiritual strength has been shorn. While perhaps not falling into open sin and certainly not denying the Lord that bought him, yet, in his heart, there is a declension from his God or as the Saviour describes it, "thou hast left thy first love" (Revelation 2:14). Rather than in the bright spiritual highlands, he finds himself in the shaded lowlands.

Such declensions are not unusual. Even the man after God's heart, the warm-hearted and sweet psalmist David, had to cry at times such things as, "Quicken me," "unite my heart," "seek Thy servant," "hide not Thy face from me," and "restore unto me the joy". Even one so godly as Job

had to lament, "Oh that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness" (Job 29:2-3). The relentless Satanic assault had a spiritual impact on him. The sincere and godly poet William Cowper expressed his spiritual lethargy thus:

Where is that blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?

In such circumstances, the believer need not despair. Our gracious and gentle Saviour has the balm of refreshing promises for such as become aware of the deadening dearth in their souls. The great Shepherd

A person is seen from the side, standing in a field of tall grass or reeds. The background is a warm, golden sunset sky with soft clouds. The person's arm is visible, and they appear to be looking out over the landscape.

“No matter how cold the church or dead the nation, the child of God can experience showers of refreshing in his soul. He can have the Lord’s love visits to his own heart.”

who never allows His people to want and who specialises in restoring souls (Psalm 23) sends forth from His divine presence words of refreshing vitality.

This article is not about church, denominational or national revival. The church tends to think of revival in the broader context of nation or church. We hear so much of the revivals of the past, but few today have seen any. As valuable as church history is, the Christian cannot spend his life in the revivals of a past day. Neither ought he to sit idly and hope for a national revival. Many Christians will never witness a great national awakening. That is not to say we should not pray and labour for another great awakening. What I am saying, however, is that the saint can

himself live in revival. No matter how cold the church or dead the nation, the child of God can experience showers of refreshing in his soul. He can have the Lord’s love visits to his own heart.

Two encouraging texts come to mind when one thinks about the divine promise of personal revival. The first is found in the Old Testament, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isaiah 57:15).

Here God tells us about His two dwelling places. The first place does not surprise us. That the Lord inhabits eternity and dwells in the high and holy heaven, we expect as most fitting to His holy nature. He is the Holy One; where else would such a God dwell but in that place?

The second place comes through the surprise of grace. There is a lowly place where God dwells. The state of Judah in Isaiah’s day was well known. Few believed his report. It was not a day of revival, but a day of judgment. Nationally, the picture looked bleak, but it was possible for individuals to experience personal revival.

The divine dwelling is with an individual, not necessarily a man of ability or eloquence. His height in church office or position in society is of little consequence. It merely says that he is humble and contrite, broken and lowly. He feels and longs; he repents; and he falls prostrate at the feet of Jesus. Pride and looking down upon others have been dispersed from his heart. The self-righteousness has evaporated. The only qualification to genuine quickening is a poverty of spirit, for the Lord is nigh unto them that are of a broken spirit.

The Lord dwells with such a saint in order “to revive” him. The word

“revive” occurs twice in the text, implying the singularity and strength of the divine purpose as well as the certainty of the work. The divine visitation causes a quickening that reaches into “the heart” of the humble saint. Even in such a dark day as Isaiah’s, here and there, genuine broken ones could expect times of refreshing from the presence of the Lord.

The second text is from the New Testament, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me” (Revelation 3:20).

No doubt the affluent Laodicean congregation had many members and lots of other things that made it feel self-sufficient. Sadly, it lacked humility. It did not feel its need. It had no longing for Christ and did no trading with Him in the poor man’s market. Consequently, the Lord seems to be on the wrong side of the door. Shut out, He stands at the door and knocks.

What stands out is the personal and individual nature of the call, “if any man... I will come into him.” The church may well continue in its pride, the Saviour’s letter may congregationally fall on deaf ears, but there can be a personal and private revival. The individual can have the Lord’s visit. Even amid a lukewarm congregation, one poor humble soul that has opened the door to Christ can experience His love visit personally.

While the word “revive” does not occur in the text, the truth of it is set forth under the image of a refreshing fellowship feast. The supping is two-way. The text reminds one of the Song of Solomon; the Saviour intended that connection in our mind. The individual believer can be brought into the Lord’s banqueting house. ■

✍ **Rev G McCammon,**
Gilford Free Presbyterian Church.

A Word for the Weary

One of the many reasons why God has given His word to us is that we, as Christians, may be established in the faith and encouraged in His work. We have a crystal-clear example of this in Paul's letter to the churches of Galatia. A group of false teachers, called Judaizers, were challenging Paul's apostleship and the gospel, of salvation by grace alone, which he preached.

These were the reasons why Paul found it necessary to write this epistle. Someone has compared Paul's epistle to 'a sword flashing in a great swordsman's hand.' Galatians is one of the most solemn, stern and severe of Paul's epistles, as he rebukes them for turning from grace to law and from faith to works.

After admonishing them severely, Paul was concerned that the Galatian Christians might be overwhelmed and discouraged. Therefore, he took time to encourage them with one of the most significant promises and exhortations found in his epistles: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

This verse of encouragement establishes that there was a great purpose to be fulfilled in the will of God. Paul describes the life of the Christian; it is to be a life of well-doing, both inside and outside of the church. Paul further emphasises this in the following verse: “As we have therefore opportunity, let us do good unto all men” (Galatians 6:10). It was said of our Lord Jesus that He went about doing good. The Saviour also exhorted His disciples: “Let your light so shine before men, that they may see your good works and glorify your father, which is in heaven” (Matthew 5:16). In our doing good, we are not to forget our brothers and sisters in Christ who often stand in need, not only of our spiritual support, but also our practical support as members of the body of Christ. We are commanded to “bear one another’s burdens, and so fulfil the law of Christ” (Galatians 6:2). If we do not show love one to another as believers in Christ, we do not truly have the evidence of the love of Christ in our hearts. It is not only by words that we are witnesses for Christ, but also by our works.

Furthermore, there was a great problem to be faced in the work of God. Paul wrote, “Let us not be weary in well doing”. The word ‘weary’ means to lose heart and become exhausted or to give up. This is a problem that many of the greatest of God’s servants had to face and overcome. Moses, Elijah, David, Paul and many others could appear as examples. No one in the Lord’s work is immune to the problem of being weary and well-doing in God’s work. The famous evangelist, George Whitefield, once prayed, “Lord, Thou knowest I am not tired of your work, but I am tired in it.” A classic example of what it means to be weary in well doing is found in the life of Elijah the prophet. In 1 Kings 19, Elijah sat under the juniper tree and later in the cave at Horeb. After his ordeal in Mount Carmel and fleeing from Jezebel he was in a state of physical, mental and spiritual exhaustion. The way God responded to the condition of his servant reminds us of the words of David, “He knoweth our frame and remembereth that we are dust.”

The Lord God, instead of rebuking His servant for his lack of faith and trust, dealt with him tenderly and compassionately, providing for him all that he required to be restored into His service once again. Warren Wiersbe comments, “No matter how badly we have failed, we can always get up and begin again, for our God is the God of new beginnings.”

There is also a great promise to be found in the word of God. The text reminds us, “For in due season we shall reap, if we faint not.” King Solomon states, “to everything there is a season, and a time to every season” (Ecclesiastes 3:1). Oft times, because of a lack of patience, we become weary in well doing and are tempted to give up. One day General William Booth, the founder of the Salvation Army, gave

orders to a young Salvation Army officer to do something. A few days later, the General, who could be very impatient, met the young officer and asked him if his orders had been carried out. When the young man said that they had not yet been completed, the General began to reprimand him. The officer, plucking up the courage, protested by saying, “General, Sir, remember ‘Rome was not built in a day’.” To which General Booth replied, “That’s because I was not in charge.” We all need to exercise patience and learn to wait for results in God’s work.

*“No matter
how badly we
have failed, we
can always get up
and begin again,
for our God is
the God of new
beginnings.”*

When Sir Winston Churchill went back to his old school to speak to the students, his speech was as memorable as it was short. He stood to his feet and said, with great emphasis, “Never, never, never give up.” He then sat down. Christian workers need to learn that lesson. How often the devil exploits our desire to see instant results by suggesting to us that it is time to give up.

The Puritan preacher, John Brown, wrote: “Many Christians are like children, they would sow and reap the same day.” Christian, be not weary in well doing; for we shall reap in due season, if we faint not. Never forget, “little is much when God is in it.” Never give up; for God has promised “in due season we shall reap, if we faint not.”

When you feel weakest, dangers surround,
Subtle temptations, troubles abound,
Nothing seems hopeful, nothing seems glad,
All is despairing, everything sad.

If all were easy, if all were bright,
Where would the cross be, and where the fight?
But in the hardness, God gives to you
Chances of proving that you are true.

God is your wisdom; God is your might,
God’s ever near you, guiding aright;
He understands you, knows all you need;
Trusting in Him, you’ll surely succeed.

Let us press on then, never despair,
Live above feeling; victory’s there;
Jesus can keep us so near to him
That nevermore our faith shall grow dim.

Keep on believing, Jesus is near;
Keep on believing; there’s nothing to fear;
Keep on believing; this is the way;
Faith in the night as well as the day. ■

✍ **Rev S Barnes,**
retired minister, Hillsborough Free Presbyterian Church.

Installation of Rev Paul Foster in Dromore Free Presbyterian Church

🖼️ Rev Paul Foster (centre front) was installed as the Minister of Dromore Free Presbyterian Church on 23 May 2019. He is pictured with participating ministers (Front: L to R), Rev G Dane (Moderator), Rev D Smith. (Back L to R), Rev T Murray, Rev I Brown, Rev J Greer. Photo courtesy of Banbridge Chronicle.



Omagh Free Presbyterian Church Sunday School Awards



🖼️ Pictured at Omagh FPC Sunday School awards are, (L to R) Rev R McKee (Guest speaker) Marianne Alexander (Full Attendance award), Mr D Aiken (Superintendent), Joy Alexander, Lydia McFarland, Ellie Kerr (Full Attendance Awards) and Rev C Mercer.



🖼️ Omagh Free Presbyterian Church presented awards to Sunday School and Bible Class pupils on 16 June 2019. Award winners are pictured with Rev C Mercer (minister) and Rev R McKee.

Omagh Show Outreach

🖼️ Members of Omagh Free Presbyterian Church are pictured at an outreach stand at Omagh agricultural show in July. Hundreds of pieces of gospel literature were distributed and valuable contacts made.



Rev Ron Johnstone Retires

Rev Ron Johnstone retired from the pastorate of Newtownards Free Presbyterian Church on 31 May 2019. He is pictured with his wife, Raema and family, and also with the elders of the church. Photos courtesy of the Newtownards Chronicle



Top: Rev R Johnstone and family
Above: Rev R Johnstone and elders

Ballymena Free Presbyterian Church Sunday School Awards



Top: Children from Ballymena Sunday School who answered the complete Child's Catechism (L to R) Lukas Gordon, Abbie Manson, Caleb Hanna (including doctrine), Annie McClintock, Leah Greer, Lewis Greer.
Above: Chloe Cotton, from Ballymena FPC, was successful in answering all 107 questions of the Shorter Catechism.

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*Other subjects may be available
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For further details contact:
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T. 07510629500
E. d.haffey@yahoo.co.uk

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Teacher
(Secondary)**

**Apply to
School Administrator:**
Rev A Patterson
E. minister@mournefpc.co.uk

Christian Workers Academy

This year the Whitefield Christian Workers' Training Academy is providing a course at Ballygowan FPC. There are two eight-week terms, one evening per week, commencing at 8.00pm on Thur 17 Oct 2019 and Thur 23 Jan 2020. Applications are invited before Fri 11 Oct 2019.

For further information or to apply contact
Miss Hannah Lewis:
Hannah-lewis@live.com / 07710426594
Rev Gregory McCammon:
mccammongregory@gmail.com / 02838324132

The fee for the course is £96.00 and must be paid on or before the first evening of the commencement of the course.

COMPILED BY
ROBERT MCCONNELL



"...I gave all
diligence to
write unto you
of the common
salvation..."
Jude 1v3

Pens

Despite living in a world of touch screen technology, a packet of new pens is usually high up on the list of things kids need for going back to school. In the classroom, as you chew on the end of your pen trying to think of the answer to some question set by your teacher, I want you to consider also some of the biblical lessons associated with this simple writing tool.

I'm sure that Hungarian newspaper editor, Laszio Biro, inventor of the ballpoint pen back in 1938, never dreamed that there would some day be billions of them in circulation. Although pens now come in a vast range of colours and styles, they are all designed to do the same thing... write! And so it is with us. We are all entirely different, yet, our primary purpose, our chief end, is to glorify God and enjoy Him forever. Is this the case in your life? You see, like pens, each of us is in the hand of the penman. Who that penman is will determine whether we follow good or evil. The Bible speaks much about not being able to serve two masters. We either serve God or we serve the devil. Who do you serve

today? Into whose hand have you placed your life? The average pen will write around 45,000 words before it runs out of ink. Sometimes this happens gradually and as we shake and flick the pen about we can sometimes get another few words out of it. On other occasions, it happens more abruptly. In the middle of a sentence or even a word, the ink suddenly thins, fades away and stops forever. What a picture this is of the human condition. How quickly, suddenly and even unexpectedly, our lives fade away when death comes upon us. The substance of our lives will be seen in the trail of words we leave behind; indeed, they will disclose who and what we have given our lives over to.

In the Bible, many like the great apostle Paul took up their pens to share wholesome words of counsel, guidance and instruction about salvation, while others such as Sanballat, in the book of Nehemiah, penned words that were full of harm and destruction. In closing, I wonder into which category do you fall. Is your life one of service or sin?



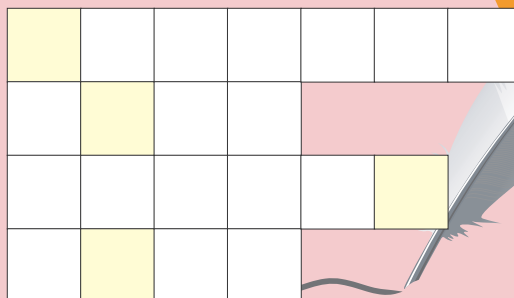
TO FIND THE ANSWERS, LOOK UP THE FOLLOWING
REFERENCES ABOUT PENS IN THE BIBLE.

In Judges 5v14 which tribe
handled the pen?

What type of pen is found
in Job 19v24?

What part of the body in
Psalm 45v1 is the pen like?

What sort of pen was used
to write with in Isaiah 8v1?



Rearrange the four letters in the highlighted squares to reveal the name of
another Bible character that had letters written against his work for God.

ANSWER:

NAME:

ADDRESS:

CHURCH:

PRIZES!

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

Rev Garth Wilson

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

£5 WINNERS LAST TIME

- » Ruby Morrison (Mourne FPC)
- » Ellie Cunningham (Mourne FPC)
- » Ruby Condell (Coleraine FPC)
- » Noah Murphy (Portglenone FPC)
- » Julia McVeigh (Donaghadee FPC)
- » Eva Leacock (Larne FPC)
- » Harmony Heslip (Ardaragh FPC)
- » Hannah Irwin (Tandragee FPC)

TATTOOS AND THE CHRISTIAN

The Scriptures state in Leviticus 19:28, “Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.” The Lord is quite emphatic regarding His prohibition of such markings and this is partly because of their history. Both tattoos and body marks identified an individual with a heathen religion and thus their view of gaining salvation. This is why the Lord forbade the Israelites from receiving any such markings. There are reasons why this argument is still relevant for today. Firstly, the Lord has decreed it. Secondly, the principles of God never change and, thirdly, because tattoos are still used as identification marks in false religions, such as Buddhism and Hinduism.

However, there is also the argument of creation. Genesis 1:27 states, “So God created man in His own image, in the image of God created He him; male and female created He them.” We are all created in the image of God. Genesis

1:31 further notes: “...God saw everything that He had made, and, behold, it was very good.” By the addition of markings or tattoos of any kind, we are endeavouring to inappropriately and unnecessarily alter the way God created us.

We would do well to remember our Creator (Ecclesiastes 12:1), instead of rebelling against His Word and will concerning our bodies.

Sadly, some professing Christians have chosen to have tattoos, some of which feature Bible verses. The Word of God states that the Christian’s body is the temple of the Holy Spirit (1 Corinthians 6:19). The Spirit of God lives within the believer. Why would we want to defile our bodies with tattoos and markings? Imagine, if you went to Church on Sunday morning and saw graffiti and vandalism all over the walls of the Church. You would be horrified. It would not be an improvement, rather it would be deterioration, and furthermore, it would cause you to sorrow that the House of God was so marked. So it is with the Christian and tattoos; they are not an improvement but rather a sad sight and a mark of rebellion against the Lord and His Word.

But last of all, let us note that, at the very least, tattoos bring a stigma upon an individual. Many employers refuse to employ people with visible tattoos. For many years, tattoos were associated with sailors, soldiers, prisoners and other such men that were known as being men of the world. As Christians, we ought to be mindful of our testimony and as commanded in 1 Thessalonians 5:22 “abstain from all appearance of evil.” ■

✍ **Rev D Henderson,**
Moneyslane Free Presbyterian Church.

We live in a day when people delight to “...call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20). Things once frowned upon are now embraced. And matters, once viewed with suspicion and caution, are now treated as the norm.

Sadly, the subject of ‘tattoos’ is no exception. Tattoos are prevalent in the UK in the 21st century. The vast majority of famous sports personalities and celebrities have tattoos; as well as numerous political figures. An online poll suggested that one in five of all British adults have some form of a tattoo. When the age limit was limited, the same survey indicated that one in three of all young adults has at least one permanent marking inked into their skin. Therefore, if tattoos are so popular, some may ask, ‘What is the harm in getting a tattoo?’ The simple answer is because the Word of God forbids it, and there are numerous arguments to prove that this is so.



Easy Believism

The heart of the gospel is simple: Christ died for our sins. He was buried. And He rose again, the third day, according to the scriptures.

The demands of the gospel are also simple: repentance from sin and faith in Jesus Christ.

But coming to Christ is not necessarily easy. Our Lord commands us to “strive to enter in at the strait gate”. He often spoke about denying oneself and taking up the cross. Paul said that it is “through much tribulation” that we enter the kingdom of God.

But today we have a new type of Christianity that pays lip service to the work of the Saviour for the sinner but turns a blind eye to the work of the Spirit in the sinner.

The result is a gospel that does not change an individual’s heart or conduct.

A DEFINITION OF EASY BELIEVISM

Easy Believism offers cheap grace. It offers salvation and promises Heaven but doesn’t alter a person’s behaviour. All

that is required is mental assent to certain Bible truths and a quick prayer. The enquirer is then pronounced “saved”, irrespective of whether he has understood the gospel or responded to its demands.

THE DOMINANCE OF EASY BELIEVISM

Easy Believism and counterfeit conversions were common in Bible times.

In the New Testament, Christ spoke of wise and foolish virgins; sheep and goats, and wheat and tares. All of which looked alike and grew together but their natures were altogether different. The average

church today, however, would hastily group them together and on the profession of their faith gladly receive them into membership.

The Reverend Duncan Campbell, who witnessed revival first hand, remarked later in life that, “our crusades are producing harvests of infidels.”

After P T McRostie, of the Tent Hall in Glasgow, was asked how many people had gotten saved during a very fruitful year of his ministry there; he wisely told the enquirer to come back in a year and he would be better equipped to say who was genuinely saved. He was looking for fruit that remains.

THE DEFICIENCIES OF EASY BELIEVISM

The overriding characteristics of the modern gospel can be seen in what it lacks. When weighed in the gospel, the new breed of Christianity is found wanting.

Emphasis is on decisions rather than on discipleship. The word of God does call men to decision but with that comes a life of discipleship; a following after Christ and a following on to know God. The term “Christian” and “disciple” are synonymous terms (Acts 11.26).

Emphasis is on remission of sin without repentance from sin. Repentance is turning from sin. “Repent” is the first recorded word in our Lord’s preaching ministry. Christ said, “except ye repent ye shall all likewise perish.” Sin cannot be forgiven unless it is confessed and forsaken.

Emphasis is on a cross without crucifixion. In Luke 14:27-28, Jesus, commands us to bear the cross and count the cost. That denotes open and unashamed identification with Him and all that He represents.

Emphasis is on liberty without lordship. Proponents of false

Christianity will talk much about freedom from the law but little about surrendering oneself to the Lordship of Christ in life. Their life is still their own to live as they please. Hudson Taylor said concerning the Saviour, “if He’s not Lord of all, He’s not Lord at all.”

Emphasis is on salvation without sanctification. It is vital to have our sins forgiven and our souls saved. This will be followed by growing in grace, dying to sin and living unto righteousness. If there is no sanctification, it is because a work of grace has not been done.

Emphasis is on doctrine without devotion. Easy Believism sets forth the idea that so long as a person can acknowledge certain doctrines that is all that matters. While the belief of the truth is vital, God calls us to love Him with all of our heart, soul and mind. The acid test given to Peter was whether or not he loved Jesus Christ above everything else.

Emphasis is on Heaven without holiness. Most people expect to go to Heaven and most people are buried as if that’s where they are. But the Heaven of the Bible is a holy place and the apostle said, “without holiness no man shall see the Lord” (Hebrews 12.14).

THE DECEPTION OF EASY BELIEVISM

The Bible warns us many times about being deceived (1 Corinthians 6.9-10, Galatians 6.7, Ephesians 5.6, and James 1.26). The gospel of Easy Believism deceives many. They have a mere profession of faith but there is no reality, no relationship with

Christ and no resolve to go through with God. Just as a tree is known by its fruit so a Christian is known by the fruit of the Spirit (Galatians 5.22-24).

The Word of God calls us to examine ourselves. It is better to do some soul searching now and make our calling and election sure than to stand before the throne of God and be lost.

THE DANGER OF EASY BELIEVISM

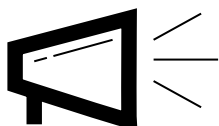
In Matthew 7:21-23, the Lord Jesus Christ warns of the danger of a “salvation” void of obedience. A study of the words He uses will show that the people He is speaking of have no true love for or obedience to the Saviour. It seems very clear that they weren’t trusting in Him at all but rather in themselves, while all the while living in sin. Surely there is a particular danger exposed here. To assume that all is well, to merely have a vain and empty religion or profession of faith means very little.

“ EASY BELIEVISM OFFERS CHEAP GRACE. IT OFFERS SALVATION AND PROMISES HEAVEN BUT DOESN'T ALTER A PERSON'S BEHAVIOUR. ”

Like the jailer at Philippi in Acts 16, we must truly believe on the Lord Jesus Christ to be saved from the pollution, power and penalty of our sin. When you read the conclusion of Acts 16, we learn that there was a real and vital change in that man’s life. He was living to the glory of God, which is ever the result of true salvation.

Horatius Bonar, the Scottish preacher and hymn-writer, stated, “Man is a complete sinner. Jesus Christ is a complete Saviour, and He saves complete sinners completely.” ■

✉ **Rev R Higginson,**
Coleraine Free Presbyterian church.



YOUTH COUNCIL ANNOUNCEMENTS

“TO EXTEND CHRIST’S KINGDOM AND DEVELOP CHRISTIAN CHARACTER AMONGST THE YOUTH.”

EVENINGS OF PRAYER

All services at 8.00pm

WEST

11 Oct, Enniskillen FPC
Rev James Porter

MID DOWN

18 Oct, Lisburn FPC
Rev Thomas Martin

SOUTH DOWN

18 Oct, Moneyslane FPC
Mr Gary Bennett

GREATER BELFAST & NORTH DOWN

25 Oct, Comber FPC
Preacher TBC

NORTH & SOUTH ANTRIM

25 Oct, Ballymoney FPC
Rev Andrew Patterson

NORTH WEST

25 Oct, Cookstown FPC
Rev Marcus Lecky

SOUTH WEST & MID ULSTER

8 Nov, Portadown FPC
Rev Daryl Abernethy

TRUTH FOR YOUTH GOSPEL CAMPAIGN

(Incorporating the Annual September Rally on the Friday night)

MARQUEE AT MOIRA DEMESNE FOOTBALL PITCHES

Thursday 12 September
@ 8pm

Rev David Brown

Friday 13 September
@ 8pm

Rev David Stewart

Saturday 14 September
@ 7.30pm

Rev Paul Foster

Sunday 15 September
@ 9pm

Rev Thomas Martin

Prayer Meetings prior to the Mission will be confirmed on Youth Council website and Facebook page.

NEXT DELEGATES MEETING

MONDAY 23 SEPTEMBER
8pm, Venue: tbc

OUTREACH REPORTS

NEWCASTLE OUTREACH

On 22 June, eight young people, led by youth evangelist Jonny Smith, went to the Newcastle Airshow to help with the distribution of gospel materials. After meeting at Beulah bookshop, the group separated into three teams to reach as many people as possible. One team remained at the table in front of the shop while the other teams made their way to different locations around the town. “Flight of your Life” tracts and 500 packages containing a tract, a gospel of John, a bookmark, a QR code card and sweets were distributed. ■

✓ Alex Edwards



LIMAVADY OUTREACH

On Saturday 6 April, eight people, from various parts of Northern Ireland, gathered at Limavady in preparation for the mission in Limavady Free Presbyterian Church. We distributed invitations for the mission and spoke to individuals around the doors. It was a wonderful opportunity to reach out to the local community with the message of the gospel. ■

✓ Kathryn Linden

LURGAN OUTREACH

On 1 June, 14 young people went to Lurgan Show to distribute gospel literature. Before lunch the group distributed five hundred bags which contained John’s gospel, a bookmark, a leaflet for kids, a QR code card and an invitation to Lurgan Free Presbyterian Church. ■

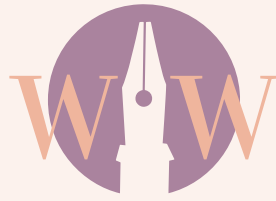
✓ Esther McKee



STAY UP TO DATE AT



FPCYOUTH.ORG



A Word to Women

Euodias & Syntyche

“ I BESEECH EUODIAS, AND BESEECH SYNTYCHE,
THAT THEY BE OF THE SAME MIND IN THE LORD. ”

PHILIPPIANS 4:2

Lydia was the first convert in Philippi under Paul's ministry. Her conversion was dramatically followed by that of a young girl possessed with a spirit of divination and then by a jailer on the verge of suicide. Paul was forced to leave Philippi but God's work continued to grow. When Paul wrote his letter to the Philippians, he addressed it to, "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Philippians 1:1) The church, now mature, had elders and deacons. Paul, by then a prisoner at Rome writes with a warmth which displays the bond existing between himself and the Philippian church. The epistle is mostly positive with just a few words of caution, including those addressed to two women, Euodias and Syntyche).

Euodias and Syntyche were Christians but of divergent opinions. We are not told what issue had caused a rift between them, but it may have been minor. Paul does not rebuke one over the other but beseeches that they return to harmony. How easy it is to be offended over silly and inconsequential things. Yet such a "falling out" can have a profound effect on an otherwise healthy and happy church. Ecclesiastes 10:1 speaks of dead flies causing the ointment of the apothecary to stink. Such an insignificant thing as a dead fly can cause a costly perfume to be rendered useless. Likewise, an unresolved disagreement can cause an unpleasant undercurrent to disturb harmony among God's people. Much better when the ointment is pure and fragrant. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" (Psalm 133:1, 2).

We are no different to women who lived in Bible times. Like them, we have different personalities, strengths and

weaknesses. There are those we naturally have an affinity with and others who irritate us. However, as Christians we are exhorted to, "Love one another, as I (Christ) have loved you" (John 15:12), and again, "...by love serve one another" (Galatians 5:13). Humility is a grace not much in evidence today, but our Lord set us a wonderful example when He washed the feet of His disciples. The Lord Jesus knew how weak His disciples were. Peter would deny Him with oaths and curses, Thomas would doubt His resurrection and all the disciples would forsake Him and flee. Despite knowing this, Jesus performed the most menial yet refreshing of tasks when He bathed the disciples' feet. He concluded by saying, "I have given you an example, that ye should do as I have done to you" (John 13:15). Let us pray for the grace to obey Christ's example.

A clever wordsmith has dubbed Euodias as Odious, and Syntyche as Soon-Touchy. Perhaps they were, but what are we? If Paul were alive and wrote an epistle to our church, would we be singled out for a brief mention? What sort of exhortation would we receive? Philippians 4:3 mentions the women who laboured with Paul in the gospel, probably Euodias and Syntyche had, but then got distracted by a petty dispute. Let us take heed.

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Ephesians 4:1-3 ■

✍ **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.



Reaffirmation of The Free Presbyterian Church of Ulster's Position on Marriage

As apostasy from God and His Word deepens in our nation, all kinds of immorality abound throughout society. The consequence of every aspect of this increasing immorality is that God's institution of marriage is continuously treated with scorn as a sinful people give vent to their corrupt lusts. Sadly, in a relatively short time, there has been an alarming abandonment of the teaching of Scripture on marriage as ordained by God. This contempt for Biblical marriage includes not only the abandonment of it as a divine institution but also a direct attack upon it in the promotion and acceptance of so-called same-sex marriage. Legislation to allow same-sex marriage in England and Wales was passed by the Parliament of the UK in July 2013. In Scotland, the legislation of same-sex marriage was passed by the Scottish Parliament in February 2014. Currently, there is an increasing lobby for its legislation in Northern Ireland. Those who spearhead this lobby do so in defiance of God's moral law and with arrogant contempt toward those who wish to honour the Lord's revealed will for marriage. Moreover, this attack upon the divine institution of marriage, through the favour and acceptance shown toward same-sex marriage, is witnessed in varying degrees among visible bodies within professing 'Christendom' in the UK.

In such a day, it is the duty of every section of Christ's Church to remain faithful to Scripture on the subject of marriage and to reaffirm in a public manner a clear, Biblically-based position on this issue. That is the purpose of this position paper as formulated by the Officers of the General Presbytery of the Free Presbyterian Church of Ulster. We believe that this reaffirmation is in keeping with the ordination vow taken by all ministers and ruling elders in which they promise before God to believe "...the Scriptures of the Old and New Testaments not merely to contain but to be the verbally inspired Word of the Living God, the only infallible rule of faith and practice." This vow, relating to Scripture, binds our consciences on what God has revealed about the institution of marriage.

GOD'S INSTITUTION OF MARRIAGE

In Genesis 1:27, Moses writes – "So God created man in His own image, in the image of God created He him; male and female created He them." This is a general statement of the creation of man in God's image but stressing distinction of gender. In Genesis 2, the Holy Spirit gives us some of the finer details, not only of human creation but of the institution of marriage also. The account of the two events melts into one as is especially seen in the record of the creation of Eve. The striking fact is that while Eve was taken from Adam in her creation, she was then joined to him again by the act of marriage. This is the import of Adam's words in v.23 – "And Adam said, 'This is now bone of my bones, and flesh of my flesh.'" Adam's words indicate that the beautiful creature brought to him by God was of the same species and nature as he possessed - a human being like him. At the same time, he knew that there was a difference, indicated by his next words – "...she shall be called Woman because she was taken out of Man." In our English translation, but even more especially in the Hebrew original, it can be seen that the man and the woman, while the same in nature, were different in gender. The Hebrew word for 'man' is **ISH** – one sense of the word being that it signifies husband. But the Hebrew word for 'woman' is **ISHA** – indicating one who is designed by God to be a wife.

The clear message is that the creation of Eve paved the way for the divine institution of marriage. God's intention for marriage was that marriage would be constituted by two human beings coming together; but two people of different genders – male and female, as the Hebrew words **ISH** and **ISHA** signify. The divine comment in v. 24 then reinforces this fact – "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Again, the word for man in this verse is **ISH**. The word for 'wife' is the same Hebrew word as for 'woman' in v.23. So, the verse could be read – "...a husband shall leave his father and his mother, and shall cleave unto his

PRESBYTERY REAFFIRMATION

woman, and they shall be one flesh.” The Genesis 2 record of the divine institution of marriage is fundamental to a Biblical view of marriage. It undergirds all that the rest of Scripture has to say on the subject. It contains the implicit warning that any attempt to erode God’s revealed will for marriage – such as is inherent within same-sex marriage – will bring His just displeasure. In addition, Genesis 2 makes it incumbent upon Christ’s Church to be the voice for God’s institution of marriage when that institution is under virulent attack by the same-sex marriage agenda.

CHRIST’S PROPHETIC WARNING ABOUT THE LAST DAYS

The Lord Jesus Christ, the only Head of the Church, in Luke 17:28-30 delivers teaching that shows that the sin of same-sex or sodomite practices will mark the last days. In these verses, the Lord draws a parallel between the days of Lot and the time of His Second Advent. In the course of what He teaches, the Lord specifically verifies the historicity of the destruction of Sodom. He declares – “... the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” Certainly, the focus of Christ in Luke 17 is on the sudden destruction that will come on sinners at His coming, just as sudden destruction came on the people of Sodom. However, other Scriptures, such as Genesis 19, make it exceedingly clear that the sin for which the people of Sodom and its partner cities were destroyed was the sin of same-sex alliances. Therefore, in the parallel that Christ draws in Luke 17, there is undoubtedly the inference at least that the sin that brought God’s wrath on Sodom will characterise the times that precede His coming again. In the light of the global acceptance of same-sex or sodomite behaviour, Christ’s Church would do well to heed His prophetic warning in Luke 17.

GOD’S ABHORRENCE OF SAME-SEX SIN ABOVE OTHER SINS

Our Shorter Catechism teaches that while every sin deserves God’s wrath and curse, yet some sins are more heinous than others. Scripture leaves us in no doubt that same-sex partnerships at any level constitute sin that is heinous in the sight of God and is utterly abhorrent to Him. It is a sin that God specifically abominates. In Leviticus 18:22 and 20:13, the language used plainly speaks of a sexual alliance between men; and declares that “...they have committed an abomination.” In Romans 1:24-28, Paul describes the state of the Gentile world of the first century. His description evidently refers to same-sex sin on the part of men with men and women with women, vs.26-27. His exposure of this sin reveals that when nations and peoples are overrun by such sin, it is a sign that they have been abandoned or given up by God. In Jude v. 7, the sinners of Sodom and its associated cities “...are set forth for an example, suffering the vengeance of eternal fire.” It is very striking that while the Spirit could have presented other Old Testament examples

of sinners enduring such suffering, He chooses Sodom and its allies. His choice underlines the divine abhorrence of same-sex sin.

FORGIVENESS FOR ALL WHO REPENT OF SAME-SEX ALLIANCES

While Almighty God abhors the sin of sodomy and will judge all who refuse to repent of this sin, yet He is merciful to those who turn from it and seek forgiveness through Christ’s one atoning sacrifice. This is the clear teaching of the Spirit of God in 1 Corinthians 6:9-11. The sin of sodomy is in view in the particular sins that Paul highlights. In v. 9, the Apostle includes those who are “...effeminate,” and “...abusers of themselves with mankind.” These terms refer to both passive and active participants in same-sex relationships; thus debarring those who are guilty from entering the kingdom of God. However, v.11 gives the assurance that where there is repentance from such sin, for the penitent one there is cleansing from this sin, to be set apart to live a holy life through Christ, accepted and declared righteous by God in justification.

CONCLUDING AFFIRMATION

In the light of these Scriptures, this Presbytery affirms: That marriage between one man and one woman was ordained of God and is, therefore, a divine institution;

That since the civil government is to base its laws on marriage upon divine law, the law of the land should uphold the divine institution of marriage. It follows –

That while marriage is also a civil contract, no civil government has the right to change the divine institution of marriage;

That the introduction and legislation of so-called same-sex partnerships or marriages by the state is a violation of God’s moral law in relation to marriage and is abhorrent to Him;

That all ministers and elders of the General Presbytery of the Free Presbyterian Church of Ulster, who at ordination subscribed the Westminster Confession of Faith, which in Ch.24, Section 1 states that “Marriage is to be between one man and one woman,” are thereby before God bound by that ordination oath not only to uphold the divine institution of marriage between male and female but are also required not to condone or endorse any same-sex or sodomite alliance. It follows, therefore-

That as ministers and elders of the Free Presbyterian Church of Ulster, being bound by our adherence to the infallible Scriptures and by our ordination vow to defend the truths of the said Scriptures; we hereby reaffirm our adherence to its unchanging and unchangeable teaching on the divine and sacred institution of marriage and our opposition to acceptance and promotion of same-sex alliances. ■

Ploughing Championship

Every year over 700 acres of farmland, usually in the midlands of the Irish Republic, plays host to the National Ploughing Championships. Here the best ploughmen in the country and further afield pitch their skills against one another, all hoping to be deemed the best in their respective categories. This event was first held in 1931 to settle a friendly argument between two friends from neighbouring counties. Back then, a small 26-acre field sufficed for the job for the ploughing itself and possibly a catering tent. Nowadays, the ploughing area alone needs 180 acres with another 100 acres for trade stands and exhibitions, with 400 acres required to park the cars and buses of the almost quarter of a million visitors who come to enjoy the three-day event.

In recent times, among the 1700 exhibitors, there has been a marquee raised where many have come into contact with the gospel. A sign over the door openly identifies us as the Free Presbyterian Church. Another sign boldly declares the Scripture text: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). Another sign, perhaps more welcome among the vast majority of visitors, declares that there is free tea to be had inside. Substitute free tea for loaves and fishes, and we are truly standing where the Saviour has been.

Nevertheless, at the risk of being charged with pragmatism, it works. People come in to drink tea, eat buns, browse the literature table, receive free literature including Bibles, New Testaments and various other evangelistic material including DVDs and gospel prints with a farming theme. Many have come with multiple spiritual questions and hear about their need of Christ. Several have made professions of faith. Outside the marquee, another team distribute a 12-page calendar with farming scenes

and a good evangelistic Bible verse for each month. People regularly return each year looking for these, and we have reason to believe that thousands of them are displayed all over the country. This year (DV) the event is being held in Fenagh in Co. Wicklow.

Perhaps this may be an appropriate place to draw some valuable lessons from the experience of the Free Presbyterian outreach at the Ploughing Championships.

1. Our witness at this event started small. This was not so much policy as a necessity. Three men, Rev Gordon Dane, Mr Dessie McComb and I went to Wexford with little more than a box of tracts under our arm. We wore Scripture jackets, which raised a few eyebrows and rolled a few eyeballs. If nothing else, people got the message. (We don’t wear the jackets anymore). We nearly froze to death in Gordon Dane’s tent at night. Tenting was the accommodation for the first few years. On one occasion, we got washed out in heavy rain, but we always went back.



CONSIDER CHRIST

2. As we tightened our grip on the yearly witness, we progressed up to a plastic picnic table and parasol with free literature. We addressed people going past with open-air equipment, and there were no complaints. In earlier years, the ploughing championships were always held under heavy rain and strong winds, and there was mud everywhere. However, that year, we had an Indian summer and survived. Later on, we made it up to a market stall. This was a sturdier piece of equipment and served us better.

3. The suggestion was made (and financed) that we should make a move again to a full marquee. A very awkward neighbour that first year (in Cork) nearly throttled the first marquee effort before it started, but we played hardball, and things got sorted out. I was very relieved to see the marquee had been erected at dawn that first morning.

4. A Presbytery appointed committee has been set up to further the work

of the Ploughing outreach. While as a witness, we are always looking for ways to improve, yet we have not departed one iota from the founding principles. We have not evolved into anything else. The people we witness to have indeed changed. The old Catholicism they once brought into the tent has mostly gone. Now, we are dealing mainly with secularists, atheists and carefree people of no fixed principles at all. But still, the aim of the conversation is to turn to the unchanging matter of personal guilt before God and the only remedy through faith in His blood.

5. The three-day witness is like an iceberg. Not because we are spiritually cold, but because what you see is only the tip of the work involved. For weeks beforehand, all the preparation work needs to be done. Where would this witness be without the army of men, women and children behind the scenes who bag thousands of calendars and tracts? Or the ladies whose ovens supply an abundance of buns and traybakes? Or the many

who regularly pray for this outreach and support it financially? While God cannot be limited and can perform the miraculous, yet ordinarily He uses means, and these are the means that God uses just as much as the dozen or so Christians who go and labour each year at the actual event.

6. Like all evangelists, we can only sow with faith in God. The natural man cannot receive the things of the Spirit of God. Some come to mock and leave with a sneer. Others are more polite and leave more enlightened. We can only depend on the Spirit of God to open the heart of the sinner and enable him to attend unto the things that are being spoken.

Thank you for your continued interest. This year the Championships are being held from the 17-19th September inclusive. Please pray that the Lord of the Harvest will save many people through this witness. ■

✍ **Colin Maxwell**, *Missionary*

Report on Balmoral Show Outreach

From Wednesday 15th to Saturday 18th May 2019, the Consider Christ team had an outreach stand at the Balmoral Show which was daily manned by four or five people. The witness was well received by many. Believers were encouraged, and there were many good conversations with unsaved people about the way of salvation. Over the four days, Bibles and one hundred and fifty New Testaments were taken from

the stand. Many pieces of children's literature were also given out, along with copies of the Free Presbyterian Vision and LTBS magazines. Six thousand gospel farming DVDs were also distributed.

The Consider Christ Committee would like to thank Presbytery for their support in this venture. Our prayer is that the Lord will bless the giving out of His Word to the salvation of many souls. ■



Kakamega Agricultural Show



In June 2015, we visited the Kakamega Agricultural Show intending to take a stand there the following year. That desire to have a witness in the area where we have a bookshop and a presence on the local radio station was not realised until May/June of 2019.

We knew that this venture was going to be more challenging than the Kitale Agricultural Show, as in Kitale we live less than a five-minute drive from the Showgrounds, whereas Kakamega Show Grounds is a two-and-a-half-hour journey away. We had to pack absolutely everything we needed as we were to stay in Kakamega at the apartment we rent there.

This year instead of hiring a tent, the Mission Board authorised the purchase

of a custom made tent. It is 12 ft x 12 ft, which is larger than what we had previously hired.

Inside the tent, we set up four tables. The first was used as a reception table with FPMSA information and agricultural leaflets. The next two were used for the free literature, one table English and one Swahili. The fourth table held a small selection of books from the Kakamega Beulah Literature Ministry.

We hired a pick-up to transport our agricultural exhibit, which attracts attention and leads to people being invited into our tent. Many people visited the tent, and we had some useful conversations, especially with pastors, who were keen to have free literature for evangelism.

We had approximately twenty men and young people to help distribute 22,000 pieces of literature over the three days. Pastors Patrice and Andrew, plus three men who travelled from Bikeke church, near Kitale, were on the stand with us. Two young ladies who have an interest in doing a book table ministry came from Nyaporo church to help. The others were the students from the local university who attend the Bible Study in the bookshop and the Kakamega Fellowship held in a room at the Kamadep Guesthouse.

We took this opportunity to advertise our bookshop in the Holden Mall, our LTBS ministry on the University Radio Station, plus our forthcoming programmes to be aired on Labao Radio which covers a much wider area.

We rejoice in the Lord's goodness to us in enabling us to undertake this venture and providing us with so many assistants. ■

✍ **Rev M Patterson,**
Missionary in Kenya



“We rejoice in the Lord’s goodness to us in enabling us to undertake this venture and providing us with so many assistants.”



✎ Pastor Joram, Rev David Park, Pastor Kamugisha Joel, Pastor Rwemcahamug Fred, Pastor Batuzabonon, Rev David Brown

Leaders' Conference in Uganda with Pastor Joel

✎ **Below:** Rev David Park is pictured with some who attended the Pastor's conference in Lyantonde

After spending several days at Emmanuel Christian School in Uganda, the Rev David Park and I travelled to and conducted a Leaders' Conference at Springs of Life Ministries in Lyantonde and took part in their 25th Anniversary Service. The meetings were held outside, under several marquees, with a congregation of pastors from Uganda, Rwanda, and Tanzania. Most of the pastors had travelled by public transport to attend.

Our theme for the conference was, 'The Sermon on the Mount'. The schedule for the conference included sixteen messages over the three days; however, due to circumstances we only had time

for eleven messages. Sermon notes were available for the use of pastors in their local churches.

While the Lord gave help in all the meetings, the Friday evening children's meeting was particularly blessed when twenty-five children were counselled for salvation. Saturday concluded the conference with a 25th Anniversary service. On this occasion, the Rev Park received the Ugandan honour of being presented with a cow as a token of appreciation for all the assistance he gave to Pastor Joel's church and school. In keeping with this honour, Rev Park named the cow 'Susan' after his wife and encouraged the people to look after her for the foreseeable future.



Following the anniversary meeting, we attended a funeral service. Approximately 2800 guests gathered for a nine-hour long service of thanksgiving for the life of a brother in Christ. Having crossed cultural and language barriers, we thoroughly enjoyed fellowship with our Ugandan brothers and sisters in Christ. ■

✎ **Rev D Brown**

God's visitation among the children of Uganda

There are times when God sends special visitations of His presence and power. A “set time” is what the Psalmist called it; days when the Lord draws near and does exploits. Such was our experience at Emmanuel Christian School, Uganda. It is almost too sacred to speak of the details.

The Hebron team visited the Emmanuel School in July to conduct a Vacation Bible School. As we shared the Gospel message with the children, there was conviction and concern, and conversion followed. Though we were amazed and somewhat confounded by the multiple conversions, we remembered that Jesus said: “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.”

Always conscious that children can be easily impressed, there was no coercion or outward appeals. We left the matter with the young people, to come at any time if they wished to talk to us about spiritual matters.

On the second day of our VBS, eight children professed faith in Christ. After the next morning's assembly, a teacher said that she had been witnessing to her classes and that several children indicated that they wished to confess Christ as Saviour. I thought perhaps there would be seven or eight so we arranged to meet them in one of the classrooms at the beginning of our children's meeting. When we went to the room, there were 44 children present. We took time to explain the solemnity and seriousness of salvation and asked children to leave and return to the meeting if they were not serious about this matter. All remained and all called upon the name of the Lord.

Several more professed faith in the afternoon and each day there were additional conversions at Emmanuel. When Rev. David Brown and I travelled to conduct a Leaders' Conference for Pastor Joel, there were a further 25 confessions of Christ in that region.

Deborah, a young 13-year-old orphan from Emmanuel school,

was the 100th profession that we know. I had the privilege of pointing her to Christ. Such visitations of Divine power are usually few in one's lifetime. We were privileged to be spectators of such.

I remembered a little book, ‘The Children of the 1859 Revival’ which tells of similar happenings in a school in the town of Coleraine. God came down mightily and visited the young people and one conversion led to another until the grace of God transformed almost the whole school.

We have a mammoth duty now to pray for these children. Our missionaries and teachers have the grave responsibility of instructing and nurturing them in the things of God. Let us all intercede earnestly for these young ones who are not only the men and women of tomorrow but more importantly, the Church of tomorrow – leaders, teachers, evangelists, preachers, ministers and missionaries; if God be so pleased. ■

✍ Rev D Park

Ugandan VBS

by team from
Hebron Free
Presbyterian
Church



In July 2019, a group of 19 from Hebron Free Presbyterian Church travelled to Uganda to conduct a Vacation Bible School, with the children of Emmanuel Christian School, Nsaalu. They were privileged to minister God's Word and see the results of God's grace, as many children professed faith in Christ. On his return home Mr Samuel Johnston, (Hebron Youth Leader), noted, "Our young people have been truly blessed

to witness an extraordinary move of God. Some sat and listened while children were pointed to Christ. They cried tears of joy as they witnessed God saving precious souls. The encouragement to our own souls has been immeasurable. God has answered our prayers exceeding abundantly above all that we dared to ask." ■

✍ **Samuel Johnston**



*“They cried tears of joy as they witnessed
God saving precious souls.”*

Book Appeal

**CHRISTIAN BOOKS AND BIBLES ARE REQUIRED
FOR THE BOOKSHOPS IN KENYA**

All books and Bibles (new and used) can be given to
Missionary Council Representatives



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Dates For The Diary

SEPTEMBER

8th-22nd

MULLAGLASS, GOSPEL MISSION

Time: Sunday 3.30pm, Mon-Fri 8.00pm

Speaker: Rev J Morrow

9th

**WHITEFIELD COLLEGE OF THE BIBLE, GRADUATION AND
COMMENCEMENT SERVICE**

Venue: Tandragee Free Presbyterian Church

Time: 8.00pm

Speaker: Rev G Dane (Moderator) and others

15th-29th

CROSSGAR, GOSPEL MISSION

Time: Sunday 3.30pm, Mon-Fri 8.00pm

Speaker: Rev W McCrea

16th

DUNGANNON, ANNUAL LADIES CONFERENCE

Time: 8.00pm

Speaker: Mrs Vi Dawson

Singers: Rev and Mrs McKee, Miss C Caughey

22nd

**PORTGLENONE, GOSPEL MISSION,
KILLYMUCK ORANGE HALL**

Time: Sunday 3.30pm, Mon-Fri 8.00pm

Speaker: Mr N Shields

OCTOBER

5th-11th

BALLYMENA, ANNUAL BIBLE CONFERENCE

Time: Sat 7.00pm, Sun 6.30pm, Mon – Friday 8.00pm

Speakers: Drs A Cairns, J Douglas

NOVEMBER

18th-22nd

RASHARKIN, GOSPEL MISSION

Time: Mon-Fri 8.00pm

Speakers: Rev F Greenfield, Rev W McCrea