

Free Presbyterian VISION

THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

‘Climate
Change’

Unfailing
Guidance
for the
Unknown
Future

A Voice
for the
Voiceless

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“When we permit God’s Word to be our educator, we discover that the weight of Biblical evidence indicates that the Lord considers the unborn child to be a person – therefore, that child’s life should be protected.”

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Editorial

Since the creation of the world, God has appointed one day in seven to be a day of rest. The principle of six days of work was further emphasised at the giving of the Ten Commandments, with a comprehensive statement requiring the Sabbath to be remembered and kept holy. The significance of a day of rest is not minimised in the New Testament. Our Saviour kept the Sabbath day; and, although the commandment is not repeated verbatim in the New Testament, the principle and purpose of this day is unquestionably emphasised. Following the resurrection of Christ, the Sabbath day became known as the Lord’s day and was observed on the first day of the week. According to Acts 20:7, the church gathered together on this day for preaching and the breaking of bread. The Lord’s day is to be a day of rest from our usual labour in order that we might engage in public and private worship of God. Morning and evening services help us to structure the day accordingly. Worship services at both ends of the Lord’s day are a great blessing. They provide opportunity for the preaching of Christ, something that is essential for the edification of Christians and the evangelisation of sinners. Sadly, the Sunday evening service is often viewed as an extra meeting and one that is optional. There are scores of old church buildings that remain closed for the day after a morning service. This lack of interest has precipitated the abandonment of an evening meeting. None of this has happened suddenly, but gradually. Once thriving congregations have been reduced to a handful of persistent worshippers; and, when they are unable to attend, the inevitable closed door happens. The Lord’s day is special, and we should make every possible endeavour to start the week in His house and under His word. Safeguarding the Sunday evening service, by attending it, should be the resolve of every Christian. ■

✉ Editor

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Can My Prayer Life Be 'Re-ignited'



“Why do I find prayer so hard?” “How can something so important as talking to God be so difficult?” “I am such a poor example of a Christian or perhaps not a Christian at all!” These are some of the thoughts that genuine Christians have when they are honest about their communion with God.

However, there is real hope for the Christian who is longing for the passion for God to return to his/her prayer life. We are to expect opposition from the world, the flesh and Satan; therefore, we must plan a time to pray and understand the goal of devotional prayer. Prayer is not just something Christians do in order to get things. The goal of our prayer life is to enjoy communion with God. This aim is rooted in the Gospel, as Peter notes, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...” (1 Peter 3:18). The chief aim of Christ’s death was ‘to bring us to His Father’. Christ would have beheld His Father. He wants us to ‘behold Him’ and ‘enjoy Him’ just as He does. Jesus suffered, died, rose again and then entered into glory, where He enjoys His Father’s presence. That is where He is leading us; that is His goal. In John 17:3, 6, 8, and 22, Christ expressed His strong desire that His people would behold His Father’s

glory. This prompted John Owen to say that Christ’s “great undertaking in His life, death, resurrection, ascension, being a mediator between God and us . . . is to bring us an enjoyment of God.” It is clear from John 17:3 that Christ does not only want us to enjoy His Father, but He wants us to enjoy Him: ‘That they might know thee the only true God, and Jesus Christ.’ Prayer is how we fellowship with God. Our prayers lack passion and are hard due to this basic fact, that we are not enjoying Him.

So, where do we begin to learn how to enjoy God? We begin with the Bible: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16, 17). Many of us read before we pray, but have we ever thought about reading as we pray? Have we thought about not studying the Bible in prayer, but using the language of scripture to pray? Robert Murray McCheyne said,


‘Turn the Bible into prayer... this is the best way of knowing the meaning of the Bible and of learning to pray.’

Prayer is a conversation in which God speaks first. He speaks His promises to us, and we respond with trust and thankfulness for what He has just told us, about Himself and what He will do for us. This is communion. There is nothing that will ignite the heart like using the Bible in prayer. We will discover a new ‘prayer language’, and ‘the shopping list’ mentality will disappear. A new found confidence will grow, and, best of all, we will find the time too short and will long for the next scheduled time of fellowship the following day. May we strive with all grace to experience what William W. Walford experienced:

*With such I hasten to the place
Where God my Saviour shows His face,
And gladly take my station there,
And wait for thee, sweet hour of prayer! ■*

✍ **Rev P Thompson,**
Antrim Free Presbyterian Church.

“There is nothing that will *ignite the heart* like using the Bible in prayer. We will discover a new ‘prayer language’, and ‘the shopping list’ mentality will disappear.”



Unfailing Guidance for the Unknown Future

In 1908, an obscure English poet, Minnie Haskins, penned a beautiful little poem that she titled “God Knows.” It lay largely unnoticed until Christmas Day 1939 when King George VI used its introductory lines in his Christmas address to the people of the British Empire, just as the horrors of World War II were about to explode upon them:

I said to the man who stood at the gate of the year:

“Give me a light that I may tread safely into the unknown.”

And he replied:

“Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way.”

George VI added, “May that Almighty Hand guide and uphold us all.”

Centuries earlier, Joshua addressed the Israelites as they stood on the border of the Promised Land. With the Jordan river in full spate, barring their way and with entrenched enemies waiting to confront them, he sent his officers among the people with a similar, but much more specific, message than George VI’s: “When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you” (Joshua 3:3-5).

As we stand at “the gate of the year”, we can identify with the British people as they faced the uncertainties of Christmas 1939—and even more, with the Israelites as they stood on the threshold of Canaan. Like them, we are called to walk untrodden paths and unknown ways. But we are not left to travel them alone. We have a sure guide for every part of the journey and the assurance of His unfailing guidance for the unknown future.

WE FACE AN UNKNOWN FUTURE

“Ye have not passed this way heretofore.” The Israelites were soon to confront dangers, opposition, warfare, conquests and possessions about which they had only dreamed until then. They had God’s promise of final victory, but they knew nothing of the particulars of the difficult road that led to it. Is not the same thing true of us? There is a *note of obscurity* in Joshua’s words. We must face that. We do not know what even a day may bring forth, to say nothing of the year we have just entered. We do not know whether we will be well or ill; whether we will live or die; whether our plans will flourish or fail. All these things are mercifully hidden from us by our all-wise Heavenly Father. There is also a *note of opportunity* in Joshua’s words. Israel at last had the opportunity to take possession of their long-promised inheritance. God has given His people “exceeding great and precious promises”, and we should rejoice in the opportunity to pursue them. This new year lies in His Almighty hand. May we not cry to Him to make it a year of great spiritual progress in our personal, family and church lives? The religious, social, economic and political outlook may be bleak, but in such times our God has often given His people the richest demonstrations of His saving power. Thus, Joshua’s words carry also a *note of discovery*. While we have never trodden the way we are to take, it cannot confront us with anything that either we or other believers have not faced before. And, as in the past, so in this year, we will prove the sovereignty of God, the sufficiency of His grace, the trustworthiness of Scripture, the power of believing prayer and the success of the gospel. That leads us to another wonderful truth:

OUR FUTURE IS NOT UNCERTAIN BECAUSE IT IS UNKNOWN

Israel did not know the way through Canaan, but the Lord did. Our way is unknown to us, but it is absolutely certain to our God. “He knoweth the way of the righteous” (Psalm 1:6). This is more than a generality; it is a personal promise. Like Job, we can say, even in life’s most trying times, “He knoweth the way that I take: when he hath tried me, I shall come forth as gold” (Job 23:10). Let us ponder the fact that no detail of our lives is unknown or unnoticed by the Lord: “O Lord, ... Thou knowest my downsitting and mine uprising” (Psalm 139:1-2).

KNOWING THEIR WAY, THE LORD GUIDES HIS PEOPLE THROUGH UNTRODDEN PATHS

The Ark of the Lord, that emblem of His special presence, went before the Israelites; and that same presence is just as truly promised to God’s people today. We worship the same God and therefore share the psalmist’s confidence, “This God is our God for ever and ever: he will be our guide even unto death” (Psalm 48:14). We need not worry about where our way will take us this year, for He has promised, “I will instruct thee in the way which thou shalt go: I will guide thee with mine eye” (Psalm 32:8). Our chief concern, therefore, must be to walk as He instructs. It is not the unknownness of our way that should concern us, but our unbelief and disobedience, as the Israelites found out so often in the years that followed their entry into Canaan—which leads us to note another truth:

“*This new year lies in His Almighty hand. May we not cry to Him to make it a year of great spiritual progress in our personal, family and church lives?*”

”

THE WAY TO KNOW THE LORD’S GUIDANCE FOR THE FUTURE IS TO FOLLOW HIM IN THE PRESENT

Joshua made this plain to his people: “When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it” (Joshua 3:3). In New Testament terms, this means, “As true disciples, keep Christ ever in view. Do not allow other things to come between you and your Saviour, or cloud your vision of Him.” The command, “Sanctify yourselves” (verse 5) is very important. We must put away uncleanness. In this promiscuous age, when many professing Christians seem at home with many of the world’s ungodly ways, this command is often dismissed as old-fashioned, or “legalistic”. But those who talk this way are simply trying to cloak their own unscriptural lifestyle. We are not called to set our standards by what the world thinks, says, or does. We are called to follow Christ and live in

the obedience of faith in Him and His word. Then and only then will we know the blessing described in Proverbs 3:5-6: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”

An old saint once explained what he thought about the Urim and Thummin. “I know the words mean ‘Lights and Perfections’ and that in some way they were a means of divine guidance. I don’t know how the priests got guidance, but I know that by changing a couple of letters I can still get guidance from the Urim and Thummin.” How? “By USIN’ and THUMMIN’.” That is how to see Christ, hear His voice, and know His will. Go to His Word. That will be better than any other light, or any known way. ■

✍ Dr Alan Cairns,
retired minister, Greenville SC.

A Voice for the Voiceless

Towards the end of 2019 the General Presbytery of the Free Presbyterian Church of Ulster requested a meeting with Mr Julian Smith MP, Secretary of State for Northern Ireland, to highlight its opposition to the changes in law concerning same-sex marriage and abortion. At the same time, a press release was issued to various media outlets outlining the truth of Scripture on these matters. The Secretary of State did not reply to the Presbytery, and the press release was not carried by news media. The following article provides a Biblical view on the subject of abortion. Ed.

Psalm 94:20-21: *“Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood.”*

Our Parliament has been munching and crunching its way through deadlines as if they were a box of Quality Street's Mint Matchmakers. 29 March 2019 was the first date set for the UK's divorce from the EU, which was then extended to 12 April, then further stretched to the famous “do or die” date of 31 October: the day for this withdrawal now sits at 31 January 2020. The big question is, shall our Parliament finally deliver on the expressed will of its people, or shall it trigger yet another mechanism by which to invoke another delay to, if not revoke the result of, the referendum?

Of greater concern than any Brexit deadline to us in Northern Ireland was the fact while all of these UK/EU shenanigans were taking place, we could see the whites of the eyes of another cut-off point and could hear the clock ticking on a much more sinister countdown. One that threatens to put out eyes before they can open; to close the ears of that child whose sensory faculties are rapidly developing inside the womb of its mother; to mechanically

– and monstrosly – revoke that child's right ever to live, or learn to speak, or cheer, or vote.

EXHILARATION

While for some (the kind of people who recently celebrated with air punches and cheers in New South Wales, Australia, after they overturned an 119-year-old law against abortion and replaced it with a most radically permissive regime – and those who in May 2018 when the barriers to abortion fell in the Republic of Ireland threatened “The North is next!”), 21 October 2019 could not come quickly enough. Yet, for many in Northern Ireland, this was a date to be dreaded. And there was to be not so much as a single extension to our own deadline. Despite a last gasp attempt by some politicians to reactivate Stormont for at least one day and so pass votes to stymie Parliament's effort to drop these new laws on us, Nationalist parties shamefully refused to cooperate. As many have noted, 21 October 2019 will go down in history as our “darkest day” when both abortion and same-sex marriage became legal in Northern Ireland.

EXTREMITY

It is horrendous to think that our province has been railroaded to such

“Abortion is neither health care nor a woman's right: it is murder; the unjustifiable, unconscionable, sinful slaughter of the innocent.”





a degree that from being the safest place in the British Isles for an unborn baby we will now accommodate one of the most extreme abortion regimes in the world, with little to no protections for anyone, including our health workers, but especially the most defenceless, the unborn child. One of the bright lights in this darkness is the fact that up to 1000 health workers in Northern Ireland signed a letter that was sent to the to Julian Smith MP, the Secretary of State for Northern Ireland, stating that they will refuse to perform abortions – a mirror-image of the majority of the Republic of Ireland's 2,500 GPs who previously declared they were unwilling to participate in this slaughter.

As one Australian MP recently depicted it, this is “the slavery debate of our time”, and laws imposed upon Northern Ireland without local consultation gives the green light to our own version of the notoriously wicked Holocaust.

EUPHEMISMS

Naturally, this is disputed by those in our society who perversely portray abortion as a “progressive” measure. It does not seem to register with them that the murder of the most defenceless of our society should never be couched in terms of advancement. The euphemisms employed to deliberately mask and minimise the crude, cruel dismemberment of a living child in its mother's womb are not only threadbare but terrifying. In a calculated effort to diminish the horror, terms are pulled into play such as “a woman's right to choose,” the deceptive, “a compassionate response to crisis pregnancy,” or the ridiculous description, “healthcare.” Since when did we take pleasure in healthcare that is locked into only one outcome – death? Abortion is neither health care nor a woman's right: it is murder; the unjustifiable, unconscionable, sinful slaughter of the innocent. It is a completely bewildering sight to witness some political parties vigorously campaign to outlaw smacking a child, yet at the same time support the violent killing of a child in the womb.

EDUCATION

When we permit God's Word to be our educator, we discover that the weight of Biblical evidence indicates that the Lord considers the unborn child to be a person – therefore, that child's life should be protected as other people's lives are

protected. The Scriptures plainly teach:

- As a basic commandment (number 6), “Thou shalt not kill.”
- In many passages in the Bible, the child in the womb is **described as a person**: “The children struggled within her” (Rebekah, Genesis 25:22); Elizabeth “conceived a son in her old age” (Luke 1:36&57); “the babe leaped in her womb” (Luke 1:41).
- God's **judgment always falls** on those who slay the unborn (2 Kings 8:11-12; 15:16; Amos 1:13).
- God requires **the same punishment** for killing a child in the womb as He does for killing a man (Exodus 21:22-23).

No matter how man in his wickedness excuses the vile practice of murdering an infant in the womb, God shall have the final say: “Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen” (Deuteronomy 27:25).

EARNESTNESS

Though it pained us to note that our government refused to recognise the mobilisation of local public sentiment on this issue, or remember the previous votes of the Stormont Assembly not to relax our abortion law, or redress the ambush on our democracy launched and facilitated by the unwarranted interventions of Stella Creasy and John Bercow respectively, and recall the Stormont Assembly before 21 October so that our own elected representatives could take the necessary action both to prevent this law coming into effect and so stop this Death March before it is allowed to begin, this battle is not over.


While abortion was decriminalised in Northern Ireland starting 22 October – putting an end to prosecutions and cases currently facing trial – a consultative period will take place until the end of March 2020 as authorities establish specific regulations around abortion access and services in Northern Ireland. It is vital that we make our voices heard during this consultation period. Only by availing of this opportunity will we continue to raise a necessary voice for the voiceless and reverse one of the most wicked impositions of our times: “Open thy mouth for the dumb in the cause of all such as are appointed to destruction” (Proverbs 31:8). ■

✉ **Dr I Brown**, *Martyrs Memorial Free Presbyterian Church, Belfast.*


Ordination and Installation of Joshua Moffatt in Bangor Free Presbyterian Church

Mr Joshua Moffatt was ordained to the Christian ministry and installed as the minister of Bangor Free Presbyterian on Friday 15th November.




 Rev Moffatt with his wife Leah and daughter Rose.



 Rev Moffatt (centre) pictured with ministers who participated in his ordination and installation service on 15th November. (L to R) Dr J Douglas, Revs N McVeigh, T Martin, D Park, G Wilson, J Greer and G Dane.




 Rev Nathan McVeigh is pictured (centre) with ministers who participated in his ordination and installation service. (L to R) Revs A Smylie, G Middleton, G Dane, R Johnstone and D Priestley.


Ordination and Installation of Nathan McVeigh in Dunmurry Free Presbyterian Church

Whitefield College Graduate, Nathan McVeigh, was ordained and installed as the minister of Dunmurry on Friday 25th October 2019.



 Rev Nathan McVeigh with fellow ministers and office-bearers of Dunmurry Free Presbyterian Church.

Lisburn Sunday School Presentation

 Bobby McLaughlin received a special presentation from Lisburn FPC Sunday School for answering the entire 107 questions in the Shorter Catechism. Bobby is pictured with his grandfather, Dr J Douglas (left) and Sunday School superintendent, Mr Daniel Hamilton.



Farewell for Aaron Fitzsimons



On 9th October 2019, Larne Free Presbyterian Church held a sending forth service for student assistant Mr Aaron Fitzsimons and his family. Mr Fitzsimons has taken up the ministry in Donaghadee Free Presbyterian Church. Readers are asked to pray for him, his wife Anna and son Jonah.

Martyrs Memorial Free Presbyterian Church celebrates 50th Anniversary

A special service was held in Martyrs Memorial Free Presbyterian Church on Friday 29th November. The service marked 50 years of faithful ministry on the Ravenhill Road, Belfast. The guest preacher was Dr William McCrea. He is pictured with some of those who had been present on the opening day, 4th October 1969.



Gospel Missions in Co Tyrone



Rev Timothy Ormerod (Sixmilecross) is pictured in Sixmilecross Orange Hall during one of the services. The congregation appreciated the ministry of Revs J Morrow and T Ormerod, during the two-week campaign.



Rev Colin Mercer (Omagh) with some of the congregation who gathered in Denamona Primary School for a two week mission which commenced on 17th November 2019.

New Address:

Mr Noel Shields
38 Kilhorne Court
Annalong, Newry
Co Down
M. 07540463586

New contact details:

Rev Paul Foster
25 Forge Manor, Magheralin,
Co Armagh, BT67 0XP
T. 028 9210 7761
M. 07837 864320



"I can do all things through Christ which strengtheneth me."

Philippians 4:1

Benaiah Did Many Acts

Whenever another New Year comes around, people like to try new things or redo things over again, only better. The Bible speaks of a man called Benaiah, who did many great things in his lifetime. Coming from a valiant background and being a soldier, it is therefore no surprise that what he did was military. 1 Chronicles 11:22-25 tells us of three enemies that Benaiah faced and overcame. These three enemies are pictures of the enemies that all Christians will have to face and overcome.

He slew two lion-like men of Moab. Two fierce men from Moab rose up against him. There was a great struggle but Benaiah overcame them and won the day. Who was Moab? The Moabites were a people that lived along the borders of Israel. Although they were very closely related, the Moabites never got on with the Israelites. These Moabite people are a picture of an enemy called "the flesh" that is always there, close by, warring against the believer. Like these two men of Moab, our old sinful nature needs to be dealt with every time it rises within us.

He slew an Egyptian giant with his spear. In the Bible, Egypt is a picture of the world. At its height, Egypt had everything to offer, as does the world today. However, as the pyramids and ancient cities crumble and fade away, so too does all the pleasure that the world can offer. The giant that Benaiah killed was no doubt huge, powerful and loud but like the world and the wickedness therein it can be overcome.

He slew a lion in a pit on a snowy day. This victory was probably the sweetest one of all for Benaiah. He faced the greatest of enemies - a lion, in an appalling place - a pit, and during the worst conditions - on a snowy day. This lion is a picture of another great enemy of the child of God, the Devil. 1 Peter 5:8 tells us that the Devil is as a roaring lion, walking about, seeking whom he may devour. Often Satan's attacks will come when we are in an awkward place and circumstances are very difficult but the good news is this, like Benaiah, we can overcome. How did Benaiah overcome? He had the heart to do it and so can we when Christ, the victor, reigns within our heart. ■



ALL OF THE WORDS BELOW ARE FROM THE STORY OF BENAIAH IN 1 CHRONICLES 11:22-25.

Find each of them in the word search. Take then the remaining unused letters and spell out an important word we can all have as Christians in our lives.

S	O	N	O	I	L	A
N	I	O	W	R	Y	C
O	C	T	T	O	U	T
W	E	A	V	E	R	S
Y	V	S	T	A	F	F
V	A	L	I	A	N	T

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- » Luke Murphy (Portglenone FPC)
- » Ella Irvine (Markethill FPC)
- » Jane Gillan (Ballymena FPC)

LOOKING BACK, LOOKING FORWARD

“ IT’S IMPORTANT TO SEE GROWTH IN OUR LIVES...
SADLY, IT IS EASY TO BECOME COMPLACENT. ”

It is hard to believe that another year has ended. How quickly time passes. The book of James reminds us that our life “is even as a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14) Moving from one year to the next is always an exciting and busy time for most people. With the festivities of Christmas over, the New Year, for many, means back to school, university or work. However, it is still essential to pause and reflect on the year that has just ended. As a nation, 2019 was a memorable year but sadly for the wrong reasons. With the Brexit uncertainty and the implementation of immoral laws in Northern Ireland, there unquestionably has been much to lament. When we consider everything that has happened in the past twelve months, we can still rejoice with the Psalmist David who said, “Some trust in chariots, and some in horses: but we will remember the name of the Lord our God” (Psalm 20:7).

At the dawn of a new year, a Christian should engage in self-examination. Each believer ought to have a constant desire to grow in grace and the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18). Therefore, I encourage you to look at your life and assess if there has been any growth. The Apostle Paul certainly had that desire when he wrote, “That I may know Him and the power of His resurrection and the fellowship of His sufferings” (Philippians 3:10). For Paul, it was not enough to carry on through life without any growth. Instead, it was his earnest desire that every year he would grow more intimate with his Lord. Some children, when they are young like to put pencil lines on walls or door frames to measure the changes in their height as they grow. Spiritually speaking that is something which every Christian should do. It is important to see growth in our lives, in areas such as spirituality, knowledge and grace. It is also important to note

how our attendance at God’s house has been over the last year. Sadly, it is easy to become complacent. Sunday evening attendance or midweek attendance may have diminished, which means you are missing out on receiving the blessing of God and most of all, the opportunity to worship your Saviour.

If there are faults or failings which come to the fore, these must be addressed to get back to where you should be in your Christian walk.

As well as looking back, it is also essential to look forward to the year that lies ahead. No man knows what a day will bring forth but the Lord does. It is imperative at the start of every year to commit yourself into God’s hands that He will lead and guide you every step of the way. As Proverbs 3:5, 6 states, “Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” This year like every other will have its high points and low points but if you place yourself entirely in the Lord’s hands, you will be safe. As the hymn writer, Alfred Smith stated:

*I know who holds the future,
And He’ll guide me with His hand,
With God, things don’t just happen,
Everything by Him is planned,
So, as I face tomorrow
With its problems large and small,
I’ll trust the God of miracles,
Give to Him my all. ■*

✉ **Rev T Ormerod,**
Sixmilecross Free Presbyterian Church.

'Climate Change'

Eco-anxiety is now accepted as a new form of mental illness. It is essential to reaffirm some Biblical truths concerning the world's climate. In Genesis 1:1, we read, "In the beginning, God created the heaven and the earth." That act of creation included the establishment of the earth's atmosphere; an atmosphere, intentionally designed and created, to support life, including plants, animals and mankind. When God ended His creation of the world, He came to the settled conclusion that it all was "very good" (Genesis 1:31). The earth's climate, in the pristine and perfect world God had created, was in harmony with the rest of His creation. The

Creator had intended the earth to be a paradise for all and that was so as animal, plant and human life coexisted in perfect harmony with the environment and climatic conditions surrounding that life.

When God formed Adam from the dust of the ground and Eve from the rib of Adam, we are told, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28). Adam and Eve were to be the custodians of God's creation; they were to care

for that which God had created. According to Genesis 1:28, they were to “subdue it”. In other words, they were to make use of all that God created, including the minerals and fuel deposits in the earth. Those who champion the climate change movement denounce the use of earth’s resources such as fossil fuels and mineral deposits, stating they are the cause of climate change and a threat to civilisation. Yet, such people should remember that it has been the utilising of the earth’s natural resources that maintains life rather than destroy it.

Things in this world drastically changed as a result of a single act of disobedience by earth’s first citizens, Adam and Eve. In their partaking of the forbidden fruit, Adam and Eve not only brought God’s curse upon the human race but they also brought God’s curse upon the physical creation (Genesis 3:17, 18).

The curse brought this world from a state of perfection into a state of imperfection. Before the Fall, there is no mention of natural disasters such as hurricanes, cyclones, typhoons, floods, or drought; yet post-Fall, famines and floods are mentioned throughout the Biblical narrative. This suggests that the climate suffered as a consequence of the Fall. Following the global flood of Noah’s day, God, however, assured Noah that there would never be another worldwide flood as long as the earth remaineth. So who are we to believe; infallible God or fallible man? God promised, “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease”

(Genesis 8:22). God subsequently promised in Genesis 9:11, “And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.” To verify that promise, God placed a bow in the cloud. So the next time you hear an environmentalist say that we’re all going to be wiped out by a flood look at the rainbow and be calm.

As Christians, we need to remember that God, who is the Creator all things, is in absolute control of His creation. It is God who sets the boundary for the seas (Job 38:8-11, Psalm 104:9, Jeremiah 5:22). It is God who controls the weather; lightning, hail, rain and snow (Job 28:26, 37:3, 38:22, Psalm 147:17, Haggai 2:17, Job 28:26, 37:6, Psalm 147:8, Job 37:6, Job 38:22, Psalm 147:16).

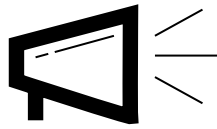
God upholds all things in His creation, including the earth’s climate (Hebrews 1:3). This world is not a fragile ecosystem, billions of years old and held together by random chance; instead, it is a secure, robust system held together by the word of God. In Colossians 1:17 we are told that Jesus Christ, “...is before all things, and by him, all things consist”. Either that is true or it is not. 2 Peter 3:7 testifies, “... the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” God is sovereign over this world and its climate and therefore, we have nothing to fear.

The Bible is clear that this world is going to experience climate change when Christ returns.

Peter informs us what will happen in that day, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10). That will be a climate change the world has never seen before. We need to remember that the Lord Jesus Christ said that. “Heaven and earth shall pass away”. The environmentalist wants to preserve this world, but God is going to see to its destruction and then see to the establishment of, “a new heaven and a new earth” (Revelation 21:1). In the light of this, Peter said, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Peter 3:11,12).

We are to care for and sensibly utilise what God has given to us in this world. Instead of trying to save this disposable planet, we should use our time wisely to reach the population with the gospel. The climate change movement has been successful in one thing; it has been successful in taking the sinner’s focus away from the Creator and placing it on the Creator’s creation. That is what sinful creatures do; they refuse to retain God in their thoughts. As children of God, may our focus always be on our Creator and leave to Him what He sovereignly wants to do with His creation. ■

✍ **Rev D Stewart,**
Portglenone 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

MID DOWN

7 Feb, Dromore FPC

Rev P Foster

SOUTH DOWN

+ MID ULSTER

14 Feb, Markethill FPC

Preacher TBC

NORTH WEST

28 Feb, Londonderry FPC

Rev J Patterson

SOUTH WEST

21 Feb, Ardaraugh FPC

Mr J Smith

GREATER BELFAST & NORTH DOWN

13 Feb, John Knox Mem. FPC

Rev J Woods

NORTH & SOUTH ANTRIM

28 Feb, Larne FPC

Rev D Brown

WEST

21 Feb, Omagh FPC

Rev C Mercer

SPRING REGIONAL RALLIES

FRIDAY 13 MARCH

All services at 8.00pm

GREATER BELFAST & NORTH DOWN

Bangor FPC

Rev J Moffatt

MID & SOUTH DOWN, MID ULSTER

Tandragee FPC

Rev J Gray

WEST & SOUTH WEST

Armagh FPC

Rev D McMillan

NORTH & SOUTH ANTRIM, NORTH WEST

Coleraine FPC

Rev R Higginson

EVANGELISM TRAINING WEEKEND

HUMPHREY’S, LARNE

6 - 8 March, Cost: £60

EASTER CONVENTION MISSIONARY & YOUTH FOCUS

10 APRIL

Martyrs Memorial FPC

CASTLEWELLAN WEEKEND

FRI 1 - MON 4 MAY

Cost: £94

SUMMER CAMP

GREENHILL YMCA

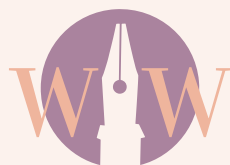
3 - 7 August

Cost: £195

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A Word to Women

Frances Ridley Havergal

1836 – 1879

Although spiritually, “There is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28), God has given different roles to men and women. One role where women have excelled is hymn writing. Frances Ridley Havergal was a gifted Christian lady and her name lives on through her hymns. Her life could be summed up in one word - consecration.

Take my life, and let it be
Consecrated, Lord to Thee,
Take my moments and my days,
Let them flow in ceaseless praise.

Frances was the youngest child of an Anglican minister. She lived most of her life during the reign of Queen Victoria which was a time of significant progress industrially and socially in the vast British Empire. Evangelicalism was strong even within the Anglican Church.

Victorian society was governed by class. Growing up in the rectory meant that Frances gained respect among her father's parishioners. Frances was grateful for material privileges and always sought to help those less fortunate. She had loving parents and her early years were very happy. Frances was an exceptionally bright student and had the opportunity to learn languages and music as well as other subjects. However, her siblings were considerably older than she was

and loneliness dogged her childhood. This was greatly compounded at her mother's death when she was eleven years old.

Frances heard the gospel from her earliest days and never doubted that she was a sinner. However, it was not until her early teens that Frances came to the full assurance of faith in Christ.

While Frances' life was one of service, Victorian society restricted her activities. She was 'dependent' on her father until his death and then felt it her duty to submit to her step-mother until she died. The only occupation open to women of her background was teaching. Frances was governess to her sister's children for six years but mostly served as a visitor in her father's parish. Frances was a gifted writer and published her first book in 1869. She went on to produce sixteen more publications in her life, with others appearing after her death. Her writing was devotional, sometimes for children, often poetry and also musical works. Her motivation is best expressed in her own words, “Writing is praying for me, for I never seem to write a verse by myself... I ask that every line He would give me, not merely the thoughts and power, but also every word, even the very rhymes. Very often, I have a most distinct and happy consciousness of direct answers.”

Frances remained single despite some

proposals of marriage, content to be single rather than marry outside of the Lord's will. The majesty of the Lord's creation, as seen in the mountains and hills, stirred the soul of Frances. She was a regular visitor to Switzerland, where she enjoyed hiking and swimming. Fluent in French and German, she took every opportunity to share the gospel. Her sister, Maria, testified to how a rationalistic pastor was among those won for Christ.

Frances gave the family silver to the Church Missionary Society on the death of her step-mother, before moving to live with her sister Maria in South Wales. A year later Frances, aged forty-two, died after a short and painful illness. To her last breath, she radiated her faith in Christ, summoning strength minutes before her death to sing.

Jesus, I will trust Thee,
Trust Thee with my soul,
Guilty lost and helpless,
Thou canst make me whole.
There is none in Heaven
Or on earth like Thee,
Thou hast died for sinners,
Therefore Lord for me. ■

✍ **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.



The beauty of the psalms

The Book of Psalms, like the paradise of Eden, is heavenly in both its position and substance. Its location is in the midst of the spiritual paradise of God's Word and within is both wholesome food and flawlessly dispensed medicine for the soul. Just like the unfading trees and plants in the garden of Eden, this book still emits a freshness and fragrance no matter how often visited and spiritually savoured. The reality is that the more frequent the visits the more benefits and blessings received, and these in turn prompt a yearning for yet more. Lingering visits mean a frigid heart will be unfrozen and catch fire. Weak faith will be strengthened and empowered, and a fainting soul cheered and encouraged.

The Bible contains many different literary styles. Some parts of Scripture are written in the form of narrative, whether historical or prophetic. Where the text is more poetic in language, our attention

is seized and we are drawn into the reality of the situation. Hebrew poetry, which is used in the Psalms is characterized by rhythm, the employment of figures of speech, and a parallelism of thought where two or three lines describe aspects of the same truth. This literary style captures the poetic outpourings of the Psalmists' hearts as they faced life's changing scenes in the will and providence of God. On one occasion, overcome by his circumstances, the Psalmist says his days are consumed as smoke, his bones burned as an hearth, his heart smitten and withered like grass. He pictures his loneliness, like a pelican of the wilderness and an owl of the desert (Psalm 102:3, 4, 6). Such compelling poetic language vividly portrays his plight.

In the Psalms God has graciously given us the words spoken by Moses, David and Asaph among others, in their personal communion with Him. While composed long

ago on particular occasions and in different circumstances, they have application to the saints of God in every age. Cries for help, confessions of sin and failure, expressions of hope and aspiration, contemplations of God's goodness and mercy all show the exercises of the life of the soul in those who penned the Psalter. Psalm 44 is illustrative of this. With knowledge of God's past mighty works with His people (vv. 1-3), the psalmist realized that God was not only their King but His as well (v. 4). Then with that assurance, he prayed: "command deliverances for Jacob". While the words come from the depths of the human heart, they bear the stamp of inspiration. They are truly a faithful transcript of individual heart communion with the Lord.

The Saviour told His disciples: "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). His

own word then guarantees that He is to be found in them. A prayerful reading and meditating upon them ensures we find the One who is altogether lovely. The Spirit of Christ, who spoke through these human writers, pointed to Him in His many foreshadowings, as our great Prophet, true Priest and everlasting King. The Psalms are quoted or alluded to more times in the New Testament than any other Old Testament book. When establishing the validity of the resurrection as essential to Jesus of Nazareth (Acts 2:25-31), Peter on the day of Pentecost preached from the latter part of Psalm 16. Paul, writing to the Hebrew Christians, sets forth Christ as God's final Word to men. He identified Him in the first chapter of Hebrews as God's Son, Creator and King using quotations from Psalms 2, 45, 102, 110.

David, the sweet Psalmist of Israel, is a divinely identified type of Christ. There are words that he spoke that transcend reference to mere man and find their application in Christ. So complete is the union between believers and Christ that it's possible to speak of both with the same words and yet there are those that can only apply to Christ in their fullness. In the 'Psalm of the Cross' we are brought into the very mind and soul of Christ at the apex of His sufferings. It was then He uttered the words of David in Psalm 22: "My God, my God why hast thou forsaken me?". When giving up His life on the cross, He spoke again using the words of David: "Into thy hand I commit my spirit" (Psalm 32:5).

The Psalms was the book of worship in the Old Testament church. One element of God glorifying worship is praise. Paul instructs us that a Spirit-filled heart manifests itself in speaking in psalms and hymns and spiritual songs and also singing with grace and making melody in the heart to the Lord (Ephesians 5:19; Colossians 3:16). Psalms, as well as

hymns, must surely form part of the praise book of the church today. In singing them there is a sense of continuity and unity with David, the man after God's own heart, and the people of God of thousands of years ago, as they sang these very words.

Even more soul-stirring is the thought that the Saviour sang some of them after the paschal supper (Matthew 26:30). His voice then blended with His disciples as they sang from the psalms that constitute 'The Great Hallel' (Psalms 113-118). We know from Hebrews 2:11,12 that when the Psalmist said he would sing the praises of God in the congregation (Psalm 22:22), that applies directly to Christ. He joined in the worship of His people and as the Great High Priest of His church He offers up, with acceptance, their praise to His God and their God. And when he said: "My praise shall be of (from) thee" (Psalm 22:25) we can offer praise in words from Him and only unto Him.

As the varied conditions of our hearts and lives are reflected in the Psalms, their words then help give voice at the throne of grace to express our deepest needs. As well as God's voice to us they may be used as our voice to Him. Surely no other book of Scripture takes such hold of the heart in the way that the Psalms can and do. Using both their words, and truths deduced from them, we can bring before Him those desires of our Christian experience.

John Calvin, in the Preface to his commentary on the Psalms put it this way: "I have been accustomed to call this book, I think not inappropriately, 'An Anatomy of all the Parts of the Soul'; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are won't to be agitated."



“As the varied conditions of our hearts and lives are reflected in the Psalms, their words then help give voice at the throne of grace to express our deepest needs.”

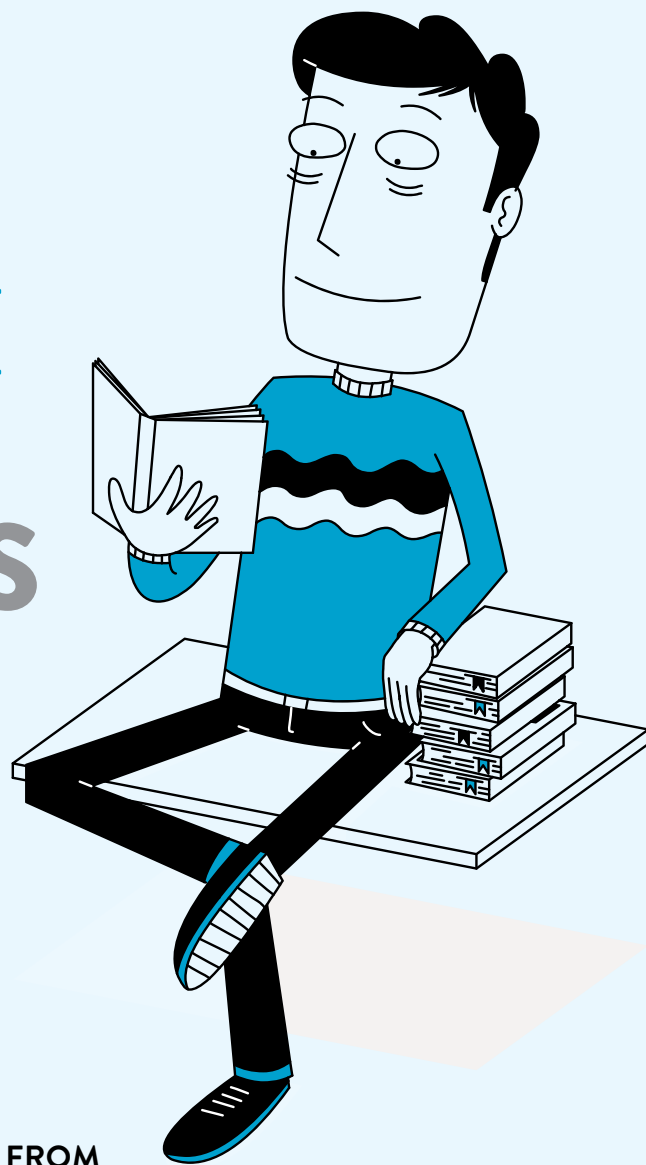
Remember, God was Lord over the writers' circumstances when they were moved either to praise, reflect, repent or hope before Him. When words then fail us in expressing similar desires, the appropriate language of the Psalms is a fail-safe helper. We learn from Psalm 51 how a chastened heart comes to God in true and deep repentance. Psalms 42 and 88 offer gentle reassurance when we experience the feeling of desertion by God or the sense of agony if we perceive ourselves at a distance from Him. Those times when a sweet longing after God floods the soul, Psalm 63 reveals the soul-filling assurance and delight that is found alone in Him, even in the midst of the barren wilderness of this world. If it is full blown praise we must utter, then Psalm 103, along with those Psalms at the close of the book, help our hearts soar as the eagle to the highest bursts of deserving praise to our great God. ■

✍ **Rev L Curran,**
Director, Let The Bible Speak.

THE IMPORTANCE OF READING GOOD BOOKS

Recently I heard the comment, “People don’t read books anymore.” Sadly, I fear it is true. In this electronic age many have swapped printed books for podcasts, social media and the internet. Don’t misunderstand me, these have their uses and properly used can be of great benefit. I am often thankful for the number of resources that are available at my finger tips and appreciate the vast amount of good theological and devotional material that is available online. Indeed, some of the best Christian books are accessible online and can be read with great profit from a tablet or computer. However, it seems that reading good Christian books has fallen on hard times and we are the poorer for it. Of course, the book that ought to have our greatest respect and our most careful attention is the Word of God. Bible reading is a vital means of grace. We cannot thrive as Christians if our Bible lies unopened from one service to the next. Dusty Bibles usually indicate a declining spiritual life. It is refreshing to hear Christians talk over their personal Bible studies. I feel for ill or hospitalised believers who lament that they have not been able to keep their regular appointments with the Word of God. Their heart for the Scriptures is always such an encouragement. Other books – though not equal with the Bible – can also be read with great benefit. In His all wise providence, God has blessed His church with a treasury of sermons and volumes from spiritual giants from the past. We do well to acquaint ourselves with the writings of the Reformers and Puritans and men like C H Spurgeon, Martyn Lloyd Jones and Arthur W Pink, to name but a few. As we have entered into the New Year, plan to read more and enjoy the great truths of the gospel of Christ. ■

✍ Editor



QUOTES FROM C H SPURGEON:

“Visit many good books but live in the Bible.”

“All human books grow stale after a time—but with the Word of God the desire to study it increases, while the more you know of it the less you think you know. The Book grows upon you: as you dive into its depths you have a fuller perception of the infinity which remains to be explored. You are still sighing to enjoy more of that which it is your bliss to taste.”

“We are quite persuaded that the very best way for you to be spending your leisure time, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master’s service. Paul cries, “Bring the books” — join in the cry.”

“By all means read the Puritans, they are worth more than all the modern stuff put together.”

“Next to the Bible, the book I value most is John Bunyan’s Pilgrim’s Progress. I believe I have read it through at least a hundred times. It is a volume of which I never seem to tire; and the secret of its freshness is that it is so largely compiled from the Scriptures.”

“Give yourself to reading. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible.”

THE BOOK OF BOOKS:

AN INTRODUCTION TO THE LITERATURE OF THE ENGLISH BIBLE

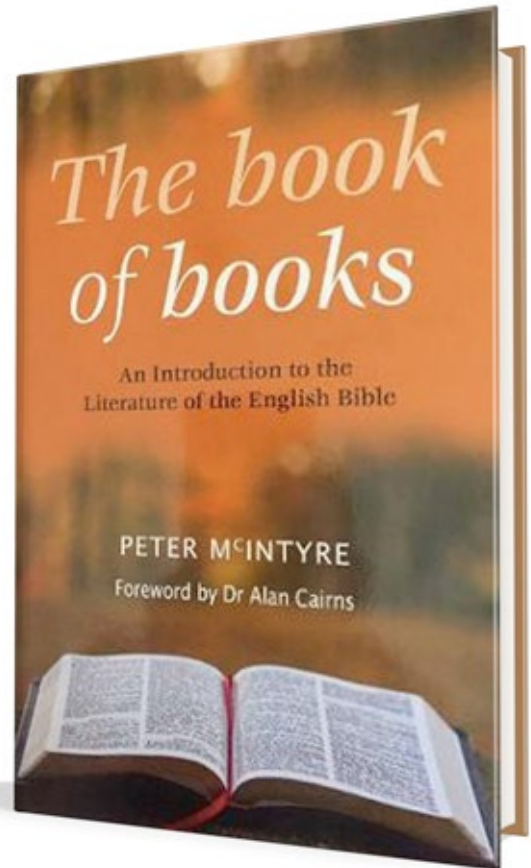
322pages, pbk, £9.99

Available from:

Clogher Valley Free Presbyterian Church,
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Ebook:

(ASIN:B08122RVV1) priced £1.99 for any
Apple or Android device at [amazon.co.uk](https://www.amazon.co.uk)



This book, published by Clogher Valley Free Presbyterian Church, contains an interesting and informative summary of each of the sixty-six books of the Bible. It is based on notes the church minister, Rev Peter McIntyre, produced during a series of studies delivered at the mid-week prayer meeting. The notes have subsequently been developed into an attractive, easily read and instructive publication.

Each of the Biblical books is considered in detail, with each chapter filled with helpful information. Many interesting facts regarding the author and historical setting of each book are identified. This is particularly beneficial when considering the Minor Prophets, as it can be difficult for the average Bible reader to place these books in the overall time frame of scripture. A key text for each book is also identified together with an outline of the content and theme of the book.

There are several chapters analysing the entire Bible, the Old and New Testaments, the Pentateuch and the Gospels. These chapters deal with subjects which are rarely addressed in routine Bible study such as selection of books for inclusion in the Canon of Scripture, the verification of the Old Testament and the preservation of the text. A chapter is dedicated to the superiority of the King James translation. It

details, in a succinct and easy to follow manner, the debate around manuscripts and method of translation. The chapter concludes with the statement, “in the Authorised Version, we have a translation which is based upon accurate manuscripts and which contains the pure stream of God’s inspired truth.”

The study material contained in these general chapters provide a valuable source of information, particularly to young people as they live in an increasingly secular society where the authenticity and authority of scripture is challenged. With this in mind, the book would be a beneficial gift for those in the latter years of Sunday School or Bible class.

The book provides easily accessible reference material for Christians as they read and study the Scriptures. In the foreword, Dr Alan Cairns encapsulates the benefit of the book in the sentence, “It invites God’s people to take their Bible seriously and to give their best efforts to study it.” ■

✓ **Mr I McClung**

“The book would be a beneficial gift for those in the latter years of Sunday School or Bible class.”

Interview with Rev Kyle Graham

Australia

Rev Kyle Graham ministers in Lock and Port Lincoln, Australia. During the closing months of 2019 he was engaged in deputation meetings. He kindly consented to be 'interviewed' by the editor for the Free Presbyterian Vision magazine.



CM: Kyle, where and when were you converted to Christ?

KG: I was brought up in a Presbyterian church and I was taught the gospel from my earliest days by my parents. I came to trust Christ personally as a child of nearly six years old. I don't remember a lot about it but I was away in the family caravan with my dad and brother and after our evening devotions, while in my sleeping bag, I asked the Lord to save me. There was nothing dramatic about it, it was just me, with a simple understanding of the gospel, praying with the faith of the child. The Lord answered prayer and His grace has made all the difference to me.

CM: How did you sense the call of God into the gospel ministry?

KG: I was always aware of the need for a believer to be open to the will of God but in my early teenage years, I struggled with that idea. I was always an introvert and hated anything to do with public speaking so the idea

that I had to be willing, if God should call me, to be a minister was quite a daunting thing.

There was a lengthy period in my teenage years when it felt I was wrestling with God over that whole issue. I was very aware of my inability but through various sermons and particularly my own Bible reading, the Lord finally won. I finally submitted and committed in prayer that if the Lord called me, I would be willing to go. It was later, while at university, that the Lord again began to burden me concerning gospel ministry. Initially, I was reluctant. Still, the Lord once more brought me into submission, drawing my attention to the words of Deuteronomy 23:21, 23.

CM: What are your memories of studying at the Whitefield College of the Bible?

KG: I remember my first year with a lot of fondness. I lived at college along with some of the other students and

there was some wonderful fellowship together and excellent support for one another. I count it a great privilege to have been there for four years. Every day began with devotional preaching and so much teaching was relevant not only to the head but to the heart.

CM: How did your burden for Australia develop?

KG: My burden for Australia only began in my final year at the Whitefield. It started with a phone call from Rev Harris when he asked me if I would be willing to fill the empty pulpits in Lock and Port Lincoln for whatever amount of time I would be able to give. I promised to pray, along with my wife Eppie, and the Lord impressed the great commission upon our hearts. I was conscious that the congregations in Port Lincoln and Lock would need something of stability so I didn't want to go a year or less and ultimately applied to the Mission Board to go out for three years.

MISSIONARY VISION

CM: What are the particular challenges of ministering “Down Under”?

KG: One of the big things is the distance. We are in a rural part of Australia so everything is very spread out. That instantly makes it a little bit more challenging to reach out to the local communities around us, especially as many of these towns could be an hour away from either of our congregations.

Australia is also an irreligious society, certainly in terms of organised religion. I’ve often found people to be friendly but relatively uninterested when it

comes to the gospel. It can, therefore, be a challenge to bring people under the preaching of the gospel. Isolation would be another issue. My recent time of furlough has been a blessing because it has enabled me to renew fellowship with the rest of the denomination. Where we are labouring, not only are there no other Free Presbyterian churches nearby but we are not aware of any other churches of any sort on the Eyre Peninsula where we would be happy to fellowship.

CM: What are the pressing matters for prayer that you have presented during your deputation meetings?

KG: One of the issues that weigh upon my heart is that there are vast regions of rural Australia where there is very little of a gospel witness and there seem to be several believers who are scattered about and have no faithful church to attend. We need the Lord to raise labourers in many parts of remote Australia. There are also increasing worries for Christians at present due to the political agenda of some. There is increasing pressure placed upon believers who are daring enough to speak the truth in the public arena. We need the Lord to work in the hearts of politicians to preserve religious freedoms for us.” ■

Rev & Mrs J Creane visit Nepal and India



🖼️ **Left:**

Rev and Mrs Creane (far right) pictured with (L to R) Rev and Mrs W Graham, Rev and Mrs P Thapa and Miss J Gillespie.

🖼️ **Bottom Left:**

Rev and Mrs Creane (far left) pictured with Rev and Mrs C Stripp and their family.


🖼️ **Below:**

Rev J Creane preaching in Nepal with Rev P Thapa.




MISSIONARY VISION


Progress in Uganda


 **Right:** The Chairman of local Council for Nsaalu Village, near to Emmanuel Christian School, unveiling the plaque at the dedication of the new bore well provided by the Mission Board for that area.




 **Above:** Rev D McMillan and Mr B Stewart pictured with Mrs Hannah Foster and Mr Augustine, the Social worker employed by Emmanuel Christian School. Both Mrs Foster and Mr Augustine work on the Orphans and Vulnerable Children (OVC) program run by the Mission Board at the school.



 **Above:** Rev M Baxter with local Ugandan children pumping water from the new bore well.

 **Left:** A special dedication service and Gospel outreach was held on behalf of the Mission Board by Rev David McMillan at the official opening of both new bore wells in Uganda. Many of those who attended the service at Nsaalu, near to Emmanuel Christian School, are pictured gathered around the new well and plaque at the close of the dedication service.

 **Below:** Miss Noreen McAfee is pictured submitting the application for Primary School Registration for Emmanuel Christian School at the local Education Office accompanied by Rev D McMillan and Mr B Stewart.



Noel Shields Mission in Parkanaur

Home evangelist, Mr Noel Shields conducted a gospel mission in Parkanaur Manor House, Dungannon, from 28th October to 10th November 2019. An extensive outreach programme preceded the mission with many invitations being distributed in the local area. There were unsaved in attendance each evening and there were opportunities to speak to Roman Catholics regarding their need of the Saviour. The mission was supported by Christians from Dungannon, Aghnacloy and the surrounding area. Eternity alone will reveal the fruit of these labours. ■

MISSIONARY VISION

Mission Board Representatives visit Kenya



✉ Above: Rev Malcolm Patterson with Godwill who operates a Book table Ministry in Kitale with the support of the Mission Board.



✉ Above: The encouraging congregation that gathered in Kakamega, Kenya for Bible study during the visit of the Mission Board delegation in November 2019. The speakers were Rev David McMillan and Mr Alastair Hamilton



✉ Left: Rev. David McMillan speaking to a group of young people assembled for Bible study.



✉ Above: Mission Board representatives with Kenyan missionaries (L to R) Mr A Hamilton, Miss M Russell, Mr B Stewart, Rev D McMillan, Mrs A Patterson and Rev M Patterson

Missionary Council Weekend

22-24 NOVEMBER 2019

The annual Missionary Council weekend was held at the end of November 2019 in the Magherabuoy House Hotel, Portrush. Those participating included, Mr E Graham, Miss P Mills, Dr J Douglas, Mr C Killen, Miss J Walsh and Revs D Park and J Gray. A full schedule

included presentations of present missionary work across the world and a presentation of the Jewish Passover. Rev J Gray, who was the guest speaker for the weekend brought appropriate and challenging messages. A question and answer session was held on Saturday morning. ■



✉ Members of the Q and A panel at the missionary council weekend

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Dates For The Diary

JANUARY

10th - 12th

HEBRON, BALLYMONEY

52ND MISSIONARY CONVENTION WEEKEND

Time: Friday 8.00pm, Saturday 7.30pm, Lord's Day 12noon & 7.00pm

Speaker: Rev D Park

31st

MARKETHILL, YOUTH RALLY

Time: 8.00pm

Speaker: Mr E Smith

Also: Report on missionary trip to Philippines

FEBRUARY

23rd - 28th

MULLAGLASS, BIBLE CONFERENCE

Venue: Sixmilecross Orange Hall

Time: Sun 7.00pm, Mon-Fri 8.00pm

Speaker: Dr J Douglas

MARCH/APRIL

22nd - 5th

BETHEL, ENNISKILLEN, GOSPEL MISSION

Time: Lord's Day 7.00pm, Mon-Fri 8.00pm

Speaker: Rev W McCrea

Whitefield College of the Bible Entrance Examinations

Entrance Examinations for prospective candidates for the Theological Course at the Whitefield College for the year beginning September 2020 will take place at the Whitefield College on the following dates:

Monday 23 March 19.00	English Grammar
Tuesday 24 March 19.00	English Language & Expression
Wednesday 25 March 19.00	History

Candidates must report by 18.50 and are expected to provide their own writing paper. All candidates should forward the Entrance Examination Fee of £35 (for each subject) before 2 March 2020 to:

Whitefield College of the Bible 356 Ravenhill Road, Belfast BT6 8GL
E: wcboffice@btconnect.com

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