

Free Presbyterian VISION

THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

A Word for
Pastors and
Congregations

Sanctification

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Editorial

The fellowship of God's people is one of the great privileges of the gospel. Our union with Christ results in union with His people. We are no longer strangers to God but have been brought into His family and enjoy the benefits of fellowship with those of like precious faith. Christian fellowship is a precious thing. It is always encouraging to hear believers pray for each other and to see them bear one another's burdens. Christ commands us to love one another and assures us of the blessing that comes when brethren dwell together in unity. He has a particular word about considering one another and provoking each other unto love and good works. Christians need each other and Christ-centred fellowship is a vital part of godly living. Sadly, there are times when fellowship becomes strained and tense. Satan works hard to mar the communion of God's people. He is quick to introduce division and disharmony. A little thing can soon lead to a huge problem and the spirit of unity and the bond of peace can be damaged.

The answer to fractured fellowship among God's people is to consider Christ. When Paul wrote to the Philippians, he urged them "Let this mind be in you which was also in Christ Jesus" (Philippians 2:5). Christ-like humility, meekness, love, patience, obedience, selflessness and holiness are important for every believer. Fellowship must be based on truth, and the truth as it is in Jesus Christ. Christ is the Head of His people. He is our Mediator, Redeemer, Friend and Saviour, and it is by His grace alone that we are what we are. Considering Christ in a biblical and heartfelt way will increase our fellowship with Him and also with each other. And that is a blessing worth enjoying. ■

✉ Editor
editor@fpvision.org



“*Sanctification is not a process in which we feel ourselves go higher and higher in our own sight, but rather lower and lower in our own sight, and our dependence and exaltation of Christ increase.*”

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Why art thou cast down, O my soul?

The psalmist was in the depths of despair. Losing his wealth, his home and his kingdom, he asked, “Why art thou cast down, O my soul? and why art thou disquieted in me?” (Psalm 42:5). The word “disquieted” was often used to describe the raging and roaring of the sea. This was how the psalmist felt in his soul and as a result, tears continually ran down his cheeks. When his enemies saw his sorrow, they mockingly asked, “Where is thy God?” The implication was that the Lord had deserted him. With one affliction coming on top of another, it seemed as if the psalmist was finally overcome. He acknowledged three times in the Psalm that his soul was “cast down”.

The experience of the psalmist is neither unique nor unusual. For every mountain we pass over there is usually a valley we have to pass through. While Moses climbed the heights of Mt. Sinai, he beheld wonderful and spectacular things, yet we later find him crying, “kill me, I pray thee, out of hand” (Numbers 11:15).

“The experience of the psalmist is neither unique nor unusual. For every mountain we pass over there is usually a valley we have to pass through.”

He was so depressed he wanted to die. No sooner had Abraham received the glad news that his posterity would be as the stars for number than we read, “an horror of great darkness fell upon him” (Genesis 15:12).

As winter follows summer, so hard times often follow happy times. Although Charles Spurgeon was known as the “prince of preachers” he experienced bouts of crippling depression. On one occasion, he told his congregation that he felt so discouraged that he could say with Job, “my soul chooseth strangling, and death rather than my life.” It is said of A. W. Tozer that despite knowing God intimately, there were days when he was so despondent, he felt he could not continue as a minister. Life is not a level playing field. There will not only be times of delight but also times of despair.

In such a time, rather than giving up, the psalmist began to commune with his soul. He asked himself, “Why art thou cast down, O my soul?” When this failed to alleviate his grief, he then cried unto the Lord. In simple language he told Him how he felt. Centuries later, Peter urged his readers to cast all their cares upon the Lord (1 Peter 5:7).

On one occasion a very discouraged lady was in conversation with Elisha Hoffman. As she unburdened her heart to him, she asked him what she should do? Quoting the Scriptures, Elisha Hoffman then said, “You cannot do better than to take all your sorrows to Jesus. You must tell Jesus.” For a moment, she said nothing and then looking up, she replied, “Yes, I must tell Jesus.” Later, in his own home, Elisha Hoffman wrote:

*I must tell Jesus all of my trials;
I cannot bear these burdens alone;
In my distress He kindly will help me;
He ever loves and cares for His own. ■*

✍ **Rev T Murray,**
Lurgan Free Presbyterian Church.





The continued relevance of •

Opposing Ecumenism

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.”

“We are becoming one while together on the way” (Dr Martin Robra, World Council of Churches)

TRUE ECUMENISM

The word ecumenical comes from the Greek word *oikoumene* and refers to the inhabitants of the whole world. It did not become a religious term until the late sixteenth century, when it was used to describe all those who were part of the Christian world. The body of Christ is truly ecumenical because it comprises all those who belong to Him throughout the world. Therefore, a true ecumenism exists and ought to characterise our attitude to others, with whom we may not agree on every point of doctrine, but with whom we are in complete agreement on the major essentials of the gospel, belonging as we do to the one body of Christ.

FALSE ECUMENISM

It is important to remember that there is a false ecumenism, which is a Satanic counterfeit of the universal or catholic body of Christ. When the Apostle’s Creed refers to “the holy catholic Church”, it is the universal body of our Lord which is in view, not the Roman Catholic Church. Before the Reformation, the Roman Catholic Church was known simply as ‘The Church’. Roman Catholicism, by its very name, signifies that the universal Church must have Rome at its centre. Without the Pope of Rome, as the claimed vicar or sole representative of Christ on earth, the Church cannot exist. This false Catholicism has always been very keen on an ecumenical strategy. Rome has a mission to recover the Christians who have separated from what she considers to be the true church in the centuries since the Reformation.

Throughout our history, the Free Presbyterian Church of Ulster has been defined as a non-ecumenical body. The purpose of this article is to examine the continued relevance of our opposition to the ecumenical movement.

According to Cardinal Walter Kasper, former head of the Pontifical Council for Christian Unity, ecumenism has been central to everything that Pope Francis has been attempting (www.vaticanfiles.org). As one cast in the Jesuit mould, Francis advances his ecumenical strategy, not through theological dialogue but through offering friendship and embracing Christians outside the Catholic Church as brothers and sisters. We should be mindful that, in his thinking, he embraces other Christians as one who is their head, their “Christ”, and they must be reconciled to him.

NO PEACE WITH ROME

Should Rome’s ecumenical strategy concern us? As Western Europe has entered an era of rampant secularism, it can be easy to find common ground with the Church of Rome on moral issues and even on some matters of faith and doctrine. Therein lies the danger. With her millions of adherents and her vast wealth and influence, the Roman Church continues to be a force to be reckoned with in the world. This influence is never benign. Rome is the ultimate chameleon and survivor, constantly adapting herself to maintain her presence and power. Pope Francis is a classic example of this adaptation. He has launched an interfaith dialogue with Islamic leaders. He has spoken of climate change and has even suggested that God would not abandon an atheistic father who baptised his children (www.vaticanfiles.org). Rome will never cease to be relevant. It can be argued that this system, defined by the Westminster Confession of Faith as antichrist, will continue to be the great corrupter and enemy of the gospel until the return of the Lord.

Therefore, we must highlight the corruption of Rome, which renders this system the apostate or the harlot church. Where Rome is at the centre, and the Pope claims to be the vicar of Christ replacing the Holy Spirit; where Mary is venerated as a co-mediatrix with Christ, and the Saints receive prayers; where the priests claim to forgive sin and the faithful pay for masses to relieve their loved ones in purgatory; and above all, where the wafer is supposedly transformed into Christ who is offered upon the altar each time Mass is celebrated – the gospel is violated, the devout are deluded, and Christ is blasphemed. The old Protestant cry remains the same – **no peace with Rome until Rome makes peace with God.**

THE IGNORANCE OF ULSTER PROTESTANTISM TODAY

Sadly, many Protestants in Ulster are either unconcerned or unaware of Rome’s errors and her ecumenical strategy. When commemorating the 500th Anniversary of the Reformation, in 2017, the Irish Presbyterian Church hosted a series of seminars where the speakers included Father Tim Bartlett, Secretary-General of the World Meeting of Families, as well as Rev Trevor Gribben, Clerk of the General Assembly. When pope Francis visited Ireland in 2018, allegedly the

Presbyterian, Methodist and Church of Ireland leaders signed a letter welcoming a Papal visit to Northern Ireland in the interests of peace and reconciliation.

While we are grateful that this visit did not happen, how it would have been welcomed, by both spiritual and political Protestantism, was a clear indicator of the sheer ignorance in Ulster today as to the nature of Romanism. More recently, in October 2019, Focolare, a Roman Catholic organisation which originated in Italy, held an international ecumenical conference in Northern Ireland for the first time. Supported by all the leading Protestant Churches, the participants explored the theme “In a divided world, united by Christ”. Focolare’s motto symbolising, “Mary, Mother of all people” (www.focolare.org), indicates this unity must be on Rome’s terms only, because she is the Mother Church and Protestants are the prodigal children.

“Rome is the ultimate chameleon and survivor, constantly adapting herself to maintain her presence and power.”

Despite this, Rev Ken Newell, former Presbyterian Moderator, described the event as a “new Pentecost where Christians of different Churches from all over the world were one in Spirit, where the unity of Church was felt, for the well-being of the world” (www.irishnews.com). Evangelical clergy and all true Protestants within these denominations need to appreciate that such interaction is being carried out in their name and, most tragically, in the name of our precious Saviour. Worship with Roman Catholic priests recognises that Rome is a credible Christian Church and, in so doing, generates confusion, distorts the gospel and is a betrayal of the Word of God and the Protestant Reformation testimony.

IS THERE NOT A CAUSE?

As David was incensed by the ineptitude of Saul’s armies in the face of Goliath’s challenge, so we too should be filled with holy conviction, in observing the gospel betrayal that is happening on our doorstep. Yes, there is a cause. We must continuously be on the alert and be prepared to resist and warn others concerning the subtle but real dangers that ecumenism poses. The apostle Paul teaches us to stand apart from and reprove the unfruitful works of darkness (Ephesians 5:11). It is my conviction that the anti-ecumenical stance of our denomination is a precious gift bequeathed to us from our founding fathers. It is a position that offers real hope to both Roman Catholics, who need the true gospel, and to Christians within the main Protestant denominations, who in heart, are most dissatisfied with the direction in which their leadership is travelling. Let us labour not only to embrace our biblical stance but also to teach it in a logical, loving, fearless and biblical way so that apostasy would be reproved and that the deluded and complacent would be recovered from their error. ■

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



Sanctification

In justification, God pardons us and accepts us as righteous in His sight. He does so because of the righteousness of Christ imputed to us. It is not a process; instead, it is a once for all act of God. But what of the actual presence of sin in our lives? That brings us to the doctrine of sanctification. The word sanctification means to set aside for God and His service. It is used not only of people in this way but also of objects and things. In Exodus 19:23 the term is used in reference to the mountain on which Moses received the Ten Commandments. In John 17:19 Christ said, “And for their sakes I sanctify myself...” The word sanctify cannot refer to personal holiness but to Christ setting himself apart entirely to the work of redemption. The term sanctify

or sanctification also refers to that work of God in which His people are conformed more and more to the Lord Jesus Christ. It is this which people generally have in mind when they talk about sanctification.

The Shorter Catechism defines sanctification in these terms: “Sanctification is the work of God’s free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die to sin and live unto righteousness” (SC, Q 35)

Sanctification is a most important truth. Paul states, “For this is the will of God, even your sanctification...” (1 Thessalonians 4:3). John 17:17 shows that Christ prayed for our

sanctification: “Sanctify them through thy truth: thy word is truth.” Indeed, according to Ephesians 5:25-27 “Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word...” This indicates how vital sanctification is. Bishop J C Ryle observed, “If the Bible is true, it is certain that unless we are sanctified, we shall not be saved.”

Sanctification is a work of God’s free grace where the Christian is enabled more and more to die to sin and live unto righteousness. However, it is a work with which the Christian co-operates. This does not mean that our work is equivalent to God’s work. Even if we did all commanded us, we are still unprofitable servants. So, it is first



“The sanctification of a Christian begins at regeneration; however, it is also progressive. It is a prolonged work rather than the act of the moment, as in justification. There is progress; there is greater and greater conformity to the Lord.”

the scriptures and hearing of the Word preached, the Holy Spirit works in us. He sets Christ before us. He moves us by all that Christ is, all He has done, and all that He will yet do. God also uses the fellowship of other Christians to help us in our sanctification, as well as private and public prayer. That is why we must not forsake the assembling of ourselves together. God also uses providence in our sanctification. David claimed, “It is good for me that I have been afflicted; that I might learn thy statutes” (Psalm 119:71). We should remember that often we cannot see how God is using trials and temptations, problems and pressures, pains and suffering to bring about a staggering transformation in our lives.

JC Ryle noted, “Sanctification depends greatly on a diligent use of scriptural means. The means of grace are such as Bible reading, private prayer, and regularly worshipping God in church, wherein one hears the Word taught and participates in the Lord’s Supper. I lay it down as a simple matter of fact that no one who is careless about such things must ever expect to make much progress in sanctification.”

The sanctification of a Christian begins at regeneration; however, it is also progressive. It is a prolonged work rather than the act of the moment, as in justification. There is progress; there is greater and greater conformity to the Lord. According to one writer, it is as with a man who he seriously ill and is given a life-saving drug. He is saved from death but has a long way to go before he is in perfect health. However, contrary to the claims of some, this does not mean that we can obtain sinlessness in this life. Those who claim sinlessness, do so only by calling sins infirmities or lowering the standard of God’s law. It is remarkable that the more someone grows in grace

and sanctification, rather than count themselves sinless, they have a greater awareness of sin in their lives.

This can be a matter of difficulty for some Christians. They might imagine that as they grow in grace, they will feel more and more holy, but in fact, they begin to see more of sin in their lives, and this alarms and discourages them. However, it must be realised that the closer someone walks with God, the more conscious they will become of what the Word of God and the law of God demands, and how far they fall short. Isaiah is an excellent example of such a godly person. In Isaiah 6:1, he saw the Saviour in all his glory and in Isaiah 6:5, he said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” Why was this? The more he saw of Christ, the more he felt his unworthiness. So, as the Holy Spirit shows us more of Christ and of how high and holy the law of God is, we will see what we ought to be, and we will feel ourselves more and more unworthy. Alongside this God, enables us to overcome sin more and more, and be the more conformed to Christ.

That is why the holiest men and women have been the humblest men and women. Sanctification is not a process in which we feel ourselves go higher and higher in our own sight, but rather lower and lower in our own sight, and our dependence and exaltation of Christ increase. ■

✍ **Rev W McDermott, Bangor Free Presbyterian Church (retired).**

Recommended reading: Holiness by Bishop J C Ryle (available in leading Christian bookshops or at www.apuritansmind.com)

and foremost the work of Christ in us. We then by the grace of God respond to God working in us. As Philippians 2:12, 13 teaches, “work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”

What means does God use to work in us? He works by his Spirit. 2 Corinthians 3:18 reminds us of this: “But we all, with open face beholding as in a glass the glory of the Lord are changed unto the same image from glory to glory, even as by the Spirit of the Lord.”

The Lord also uses His Word. Christ, in John 17:17 prays, “Sanctify them through thy truth: thy word is truth.” God uses his Word. In our reading of

Installation of Elder in Sixmilecross FPC

Mr King Anderson was installed as an Elder in Sixmilecross Free Presbyterian Church on 13th December 2019. He is pictured with ministers and elders who participated in the service.



☒ (L to R) Revs J Greer, T Ormerod, T Murray and J Armstrong

☒ Mr King Anderson with members of Sixmilecross Free Presbyterian Session (L to R) Mr P Cairns, Rev T Ormerod and Mr P Gervais.

Ordination and Installation of Elders in Lurgan Free Presbyterian Church

☒ Back row (L to R) Mr P Irwin, Mr M Wylie, Rev T Murray (Minister), Mr J Dumigan, Rev T Nelson.
Front row (L to R) Mr A Harvey (newly ordained Elder), Rev J Greer (Clerk of Presbytery), Rev J Armstrong (Deputy Moderator) and Mr I Todd (newly ordained Elder).



Markethill Free Presbyterian Church Sunday School Awards

Twins, Nina and Jessie Irvine, were recently presented with certificates for successfully reciting the entire Child's Catechism. The girls attend Markethill Free Presbyterian Church. The certificates were presented by Mr W McMullan, Sunday School Superintendent.

Annalong Free Presbyterian Church Presentations

Rev I Harris, minister of Annalong Free Presbyterian Church is pictured presenting a framed honours certificate to Mrs Betty Oliver (Adult Shorter Catechism Class) for successfully answering all the questions in the Shorter Catechism.



Rev I Harris and Mr D Bennett (Sunday School Superintendent) are pictured presenting certificates and special prizes to Samuel Graham and Kailey-Rae Magill for correctly answering all the questions in the Child's Catechism.

Clogher Valley Sod Cutting Service

Clogher Valley Free Presbyterian Church commenced the building of a new church on Saturday 19th January 2020 with a sod cutting ceremony. Pictured at the ceremony are (L to R), Mr R Condell (Condell Consultancy), Rev G Dane (Moderator), Rev P McIntyre (Minister, Clogher Valley Free Presbyterian Church), Mr N Irvine (Hudson Irvine Architecture), Mr L Weir (Weir Brothers Construction), Mr N Hudson (Hudson Irvine Architecture).



Mourne Retirement Presentation



Mrs Rose Quinn has recently retired from teaching Sunday School in Mourne Free Presbyterian Church. Mrs Quinn has faithfully taught for 50 years. She is pictured receiving a retirement gift from church minister Rev A Patterson.

Ordination and Installations of Elders in Magherafelt



Mr Alastair Brown (left) and Mr Robert Bell were recently ordained and installed as Elders in Magherafelt Free Presbyterian Church. They are pictured with church minister, Rev R McKee.

COMPILED BY
ROBERT MCCONNELL



“...a time to break
down, and a time
to build up..”
Ecclesiastes 3v3

Building Work

As a boy, I always had a fascination for building. Whether it was with toy diggers in the sandpit or a little later on when “Lego” bricks were all the rage, I just loved spending time building things. Furthermore, on into my early teens, I spent many happy hours designing and making bridges, stations and signal boxes for my miniature model railway landscape.

Reading through the Bible, I’ve discovered that many other people were just as equally passionate about building. Nehemiah, for example, had a great desire to build or rather rebuild the city of Jerusalem that had lain desolate in ruins for decades. The Bible records that Israel repeatedly turned their back on God. Part of the judgement that befell them was a violent invasion by the Babylonians and the utter destruction of their beloved city, Jerusalem.

That destruction, in many ways, pictures the spiritual state of those who turn their back on God. Lives today are being pulled down, destroyed and ruined because of sin and living in disobedience to God. However, as is the case in the story of Nehemiah, God can do a great work of restoration within men’s lives when Christ is the chief cornerstone. In Nehemiah 1:4-7,

you will discover that the restoration of Jerusalem began with Nehemiah’s tearful prayers of repentance for both his sin and that of the nation. In Nehemiah 1:8-10, Nehemiah reminded the Lord of His promises, including the promise of God’s great work of redemption. True repentance and the redemptive work of God in Christ leads to spiritual prosperity. Nehemiah prospered when King Artaxerxes released him from his duties to go to Jerusalem and sent him with building materials and bodyguards. Nehemiah prospered because although he had new enemies to face who opposed the rebuild, God brought their evil schemes to nought. God helped him to complete the task in record time, just 52 days, thus securing the city from further occupation.

But what about you? How can the sinful ruins of your life be sorted out? The answer is simple. You need tearful prayers of repentance. You need to depend on the promises of God, especially the redemption and pardon found in Christ alone. Then, and only then, can you be fully restored and go on to experience the prosperity and victory found in God. Is it not time for the building work to commence? ■



READ THE STORY OF THE REBUILDING OF THE CITY WALLS OF JERUSALEM IN THE BOOK OF NEHEMIAH.

There are some body parts also mentioned in the story. Which body part pictured is not mentioned in the storyline?

Clue: All the answers are in Chapters 1, 2 and 4*



ANSWER:

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PRIZES!

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£5 WINNERS LAST TIME

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- » Erin Barnes (Hillsborough)
- » Lewis Wilson (Tandragee)
- » Naomi Carson (Cookstown)
- » Caleb McRoberts (Ardaragh)
- » Grace Marshall (Aughnacloy)
- » Hannah Logan (Ballymena)

SS



CR

In our public worship services, we often sing Fanny Crosby’s hymn: *Jesus keep me near the cross, There a precious fountain, Free to all a healing stream, Flows from Calvary’s mountain.*

Yet, how often do we think about the words we are singing? The cross-work of Christ was of such importance and significance to her that she wanted to keep it in constant remembrance. Her desire should be the desire of every Christian, young or old.

As we go through life, we can become very unsure, confused and often disorientated as to where we are going and what we are doing. Yet, when we consider the cross of Christ, we are reminded of the real purpose, value and direction of our lives.

The cross of Christ is a place of peace. Christians have peace with God through the cross. In Colossians 1:20 Paul said, “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.” By nature, we are at war with God, “because the carnal mind is enmity against God...” (Romans 8:7) and as a result, we find no peace for our souls. We sought for peace in the wrong places and could not find it. Then the grace of God laid hold of us and brought us to see Christ and His atoning work as the only means through which we can know and experience real and lasting peace.

The cross of Christ is a place of purpose. In our unconverted state, we wandered aimlessly and hopelessly in this world; life had no real meaning or significance.

However, when we were brought by irresistible grace to the cross of Christ, we saw the great value and worth of our souls. It is at the cross of Christ where we find purpose and meaning to life because it is at the cross where we see the Son of God who loved us and gave Himself for us. Charles Wesley spoke of “Amazing love, how can it be, that Thou my God shouldst die for me.”

As God’s people, we need to keep near the cross in order to consider the love of God in Christ for us. He loved His people so much that He gave His only begotten Son to redeem us from sin. All the worth we have before Him is the value of the blood.

The cross of Christ is a place of perseverance. At times we feel like the journey is too great, the burden too intense and the pain too hard and we want to give up. Yet, Paul advises, “Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame... Consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds.” We persevere in our Christian walk and witness by keeping near the cross of Christ, remembering that Christ steadfastly set His face to go to the cross, to atone for our sins. Near the cross, we recognise that because of the cross-work of Christ, we are partakers of an “...inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you...”.

May we continually pray, “Jesus keep me near the cross”. ■

✍ **Rev G Wilson,**
Sandown Free Presbyterian Church.

“ THE GRACE OF GOD LAID HOLD OF US AND BROUGHT US TO SEE CHRIST AND HIS ATONING WORK AS THE ONLY MEANS THROUGH WHICH WE CAN KNOW AND EXPERIENCE REAL AND LASTING PEACE. ”

Friendship

God said that it wasn't good for man to be alone. Even the most introverted of us know that to be true. Friendships are sought after. Today's technology might provide opportunity for virtual friendships but those friendships don't meet the need for real relationship. The author, Joanne Harris, observed, "... a virtual hug from a stranger can sweeten an otherwise bad day. It's all too easy to forget that this is an illusion; a false intimacy that serves only to compensate for the absence of a real one."

The Bible's wisdom hits home when Solomon observes: "A man that hath friends must shew himself friendly..." (Proverbs 18:24). Solomon understands life. Friends don't always just come along. We make friends when we are friendly to others. Solomon, under inspiration, reveals the will of God as he encourages us to seek out friends to walk with us in the paths of life.

As friendship is God's will for us so His Word gives principles concerning who we should desire to be our close friends. Paul warns of being deceived into thinking friendships are neutral, "Be not deceived: evil communications corrupt good manners" (1 Corinthians 15:33). An English writer observes, "Friendship can be a school of virtue, but also a school of vice. It is ambivalent. It makes good men better and bad men worse." When the Christian understands the Bible's teaching on the purpose and nature of friendship, they then grasp the vital importance of seeking out friends who also walk with the Lord.

THE FOCUS OF FRIENDSHIPS IN THE WILL OF GOD

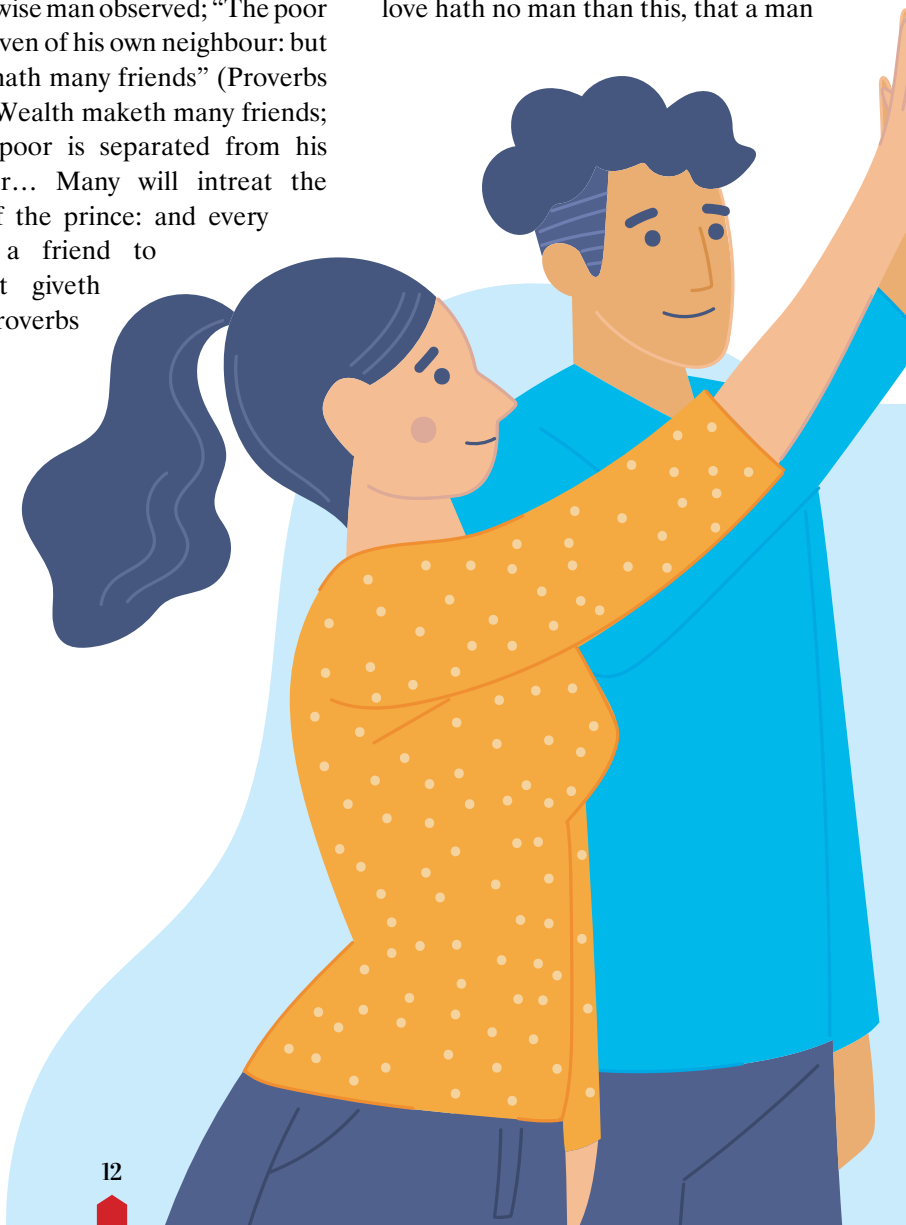
There are several biblical references

to friendship that are negative and not according to God's will. Psalm 41:9 points prophetically to the treachery of Judas; "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalms 41:9). Judas could not be relied upon and chose his own gain before his friend's good.

The prodigal son of Luke 15 had no lack of friends until his money ran out. Real pigs became his companions in the place of friends who acted in self-serving ways. The son was experiencing what the wise man observed; "The poor is hated even of his own neighbour: but the rich hath many friends" (Proverbs 14:20). "Wealth maketh many friends; but the poor is separated from his neighbour... Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts" (Proverbs 19:4, 6).

These bad examples of friendship, show by their vileness, the central focus of true friendship. The common mark of false friendship is selfishness. Therefore, we can assert that the focus of true friendship is a desire to promote the physical, spiritual and emotional good of the other! "A friend loveth at all times, and a brother is born for adversity" (Proverbs 17:17).

The Lord Jesus Christ is the perfect friend. He perfectly reveals the will of God for friendship. He calls believers His friends, while declaring; "Greater love hath no man than this, that a man



lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you” (John 15:13-14). Christ shows that true friends focus on displaying sacrificial love towards their friends.

True friendship is the theatre to display the Christian grace of love. Love is the grace that seeks the good of others and friends ought to be those who love. Love should always be demonstrated in the actions that seek the good of the other party. “Charity... seeketh not her own...” (1 Corinthians 13:4-5).

THE FEATURES OF FRIENDSHIPS IN THE WILL OF GOD

Friendship that honours God is the outworking of the 2nd table of the Law, “Love thy neighbour as thyself.” There are some specific features that show how this selfless love is worked out in the realm of friendships.

Willing companionship

“Thine own friend, and thy father’s friend, forsake not...” (Proverbs 27:10). David expresses the agony of friends not providing the comfort of faithful companionship, “... my friends stand aloof from my sore...” (Psalms 38:11). True friends are reliable companions who will not forsake their friends, even in poverty and pain. In times of need, the faithful friend will sacrifice their own comfort to be the companion that brings support by simply ‘being there’.

Warm-hearted compassion

Job knew what he was talking about; “To him that is afflicted pity should be shewed from his friend...” (Job 6:14). “Ointment and perfume rejoice the heart: so doth the sweetness of a man’s friend by hearty counsel.” This counsel is “hearty.” It comes from the soul. The godly friend will endeavour to see life through his friend’s eyes. That way they feel the pity and compassion for the friend that will lead to prayer and practical acts of kindness.

Wounding contact

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend” (Proverbs 27:17). A good friend will not always tell us what we want to hear. It can be painful to be told about our sins and failures but, “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” (Proverbs 27:6). A friend will be prepared to say the hard things that are required to improve the character of his friend. Grace and mercy will govern those encounters but it is false friendship to always affirm and never disagree.

Wise counsel

A friend will give direction, advice and guidance, helping the friend along in their walk with God. Paul saw the church as a place for friendship

to be exercised. “And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Hebrews 10:24-25). We shouldn’t miss the benefit of a friend’s words of affirmation and encouragement. When was the last time you told someone, “Well done! You’re doing well! Keep on going!”?

The best of friendships in the will of God are founded upon love; love displayed compassionately and reliably.

THE FINDING OF FRIENDS IN THE WILL OF GOD

When the child of God considers the Bible pattern of friendship, they will realize that only another Christian can provide the sort of close friendship that we should desire. We will have acquaintances of various degrees of closeness but we all want counsel and companionship from friends who know the Bible and who know how to pray.

The unsaved may provide a level of support and companionship but their friendship will always fall short of what is expected in the Bible. They will not give counsel from the Word of God and they will not pray over your soul. Naturally, men love self, more than others. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...” (2 Timothy 3:1-2). To be a friend is to love and to love is to obey the Law of God. As sinners we are incapable of loving without knowing the saving grace of God.

Of course, the best of friends may fail us. Christ is the ultimate friend that sticks closer than the brother. But imperfections in others should not discourage us from seeking to find friends who know and love Christ and His word. Turning full circle; “A man that hath friends must shew himself friendly...” (Proverbs 18:24) Be friendly and enjoy God-honouring friendships. ■

✠ **Dr Stephen Pollock**, *Free Presbyterian Church of Malvern, PA., USA.*



YOUTH COUNCIL ANNOUNCEMENTS

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

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
Themes: Christology & Sin

EASTER CONVENTION MISSIONARY & YOUTH FOCUS

10 APRIL
Martyrs Memorial FPC
Rev Ralph Hall

CASTLEWELLAN WEEKEND

FRI 1 - MON 4 MAY
Cost: £94

SUMMER OUTREACHES

MAINLAND
The UEFA European Championship matches
19 - 23 June

LOCAL OUTREACHES

NEWCASTLE
Air Show, 20 June

PORTRUSH
Air Show, 5 Sept (tbc)

PORTRUSH
Open Air, July

LURGAN SHOW
6 June, 10:30am

FUN NIGHT
Magherafelt, Aug/Sept

SUMMER CAMP

GREENHILL YMCA
3 - 7 August
Cost: £195

NATIONAL SEPTEMBER RALLY

11 SEPTEMBER
Lurgan FPC

AUTUMN EVENINGS OF PRAYER

All services at 8.00pm

MID DOWN
16 Oct, Banbridge FPC
Rev D Smith

SOUTH DOWN + MID ULSTER
9 Oct, Mullaglass FPC
Mr S Anderson

NORTH WEST
23 Oct, Coleraine FPC
Rev R Higginson

SOUTH WEST
6 Nov, Tullyvallen FPC
Rev G Middleton

GREATER BELFAST & NORTH DOWN
Gospel Meeting
30 Oct, Martyrs Mem. FPC
Dr I Brown

NORTH & SOUTH ANTRIM
30 Oct, Rasharkin FPC

WEST
9 Oct, Castlederg FPC
Dr L Wilson

LEADERSHIP TRAINING SEMINAR

November





A Word to Women

Susannah Spurgeon

1832 – 1903

Born in January 1832, Susannah Thompson would probably be forgotten today but for the fact that she married the world-famous preacher Charles Haddon Spurgeon. A wonderful pastor's wife, she also made a significant contribution to the Lord's work in other ways.

Susannah's family were faithful Christians. She professed faith as a girl but her heart grew cold and indifferent, lacking Christian companionship and teaching. As hot coal burning bright will soon lose its heat if removed from the fire, likewise, a Christian devoid of teaching and fellowship will not thrive.

Good friends persuaded Susannah to hear a young country preacher, C.H. Spurgeon, in New Park Street Baptist Chapel. She was more amused than impressed by the coarsely clad youth. However, regularly sitting under his ministry, Susannah's initial prejudice and spiritual coldness disappeared. Over time, the two young people became friends leading to romance and marriage.

A pastor's wife is a difficult role. Susannah learned that while she was loved, God's work took precedence. After an initial struggle, Susannah willingly sacrificed her claims so that others could be blessed through her husband's ministry. She also was prepared to live frugally to help establish the Pastor's College. They were blessed with the birth of twin sons, Charles and Thomas. When they were just a month old, a dreadful tragedy occurred. Spurgeon was preaching in Surrey Garden Music Hall when someone falsely raised an alarm of fire. Seven people died in the resulting panic and almost thirty were injured. Susannah's quiet support helped raise her grief-stricken husband from the darkness into which he descended at that time.

Ill health affected much of Susannah's married life. Pain caused her to be confined to bed for long periods. Susannah did not neglect her sons and carefully trained them in

the things of God. Both boys were saved early in life and acknowledged the influence their mother had on their souls. Unseen by others, the influence of a godly mother on her children cannot be overestimated.

Susannah's activity was restricted through chronic illness but she still served the Lord. Given a copy of her husband's, "Lectures to my Students" to proofread, she told him that she wished a copy could be given to every minister in England. He then replied, "Then why not do so: how much will you give?" Willingly she donated some money 'saved for a rainy day' and it was enough to pay for one hundred books. Poor ministers (of whom there were many) were invited to apply for books. In the ensuing years, many were encouraged and had their ministries improved through spiritual books. As others contributed to Mrs Spurgeon's Book Fund, it grew steadily so that in twenty-seven years, almost two hundred thousand books were given to ministers and missionaries. Susannah administered this great work until her final illness.

C.H. Spurgeon had increasingly poor health and this necessitated spending time in a healthier climate. Prolonged separation from his wife resulted but loving letters were exchanged. Susannah did accompany her husband on his final trip abroad and nursed him in his dying weeks. On his death she offered prayer, thanking the Lord for the precious treasure so long lent to her and for strength and guidance for her future.

Susannah had a natural gift for writing and compiled, edited and authored several books. In widowhood, she wrote a full biography of C.H. Spurgeon, later edited but still in print today. In the summer of 1903 Susannah became seriously ill with pneumonia and died aged 71 years. ■

✉ **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.



A WORD FOR PASTORS AND CONGREGATIONS

It should be the longing of every Christian to hear Christ say, “*Well done, good and faithful servant: thou hast been faithful*” (Matthew 25:23). These words apply both to those who are pastors and to those who are under the ministry of pastors. They are relevant within the context of a local congregation.

THE PASTOR'S ROLE

While Scripture affirms the role of elders as the spiritual leaders of a congregation (Acts 20:17, 28; Titus 1:5, 7 and 1 Peter 5:1, 2), it identifies an elder who is specially set apart for teaching and preaching. The apostle Paul spoke of elders who “*labour in the word and doctrine*” (1 Timothy 5:17). In Ephesians 4:11, 12 he noted that Christ “... *gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*” These verses summarise

the role of the pastor. He is to labour in studying the Scriptures that he might preach the gospel for the perfecting of the saints and the winning of those not yet saved, for Christ.

This solemn responsibility places specific requirements upon the pastor. For example, the pastor must focus on Christ. Jesus is Christ the central subject of all Scripture (John 5:39) and He is the need of all men. The lost need to hear of Him for there is salvation in none other (Acts 4:12) and the saved need to behold Him if they are ever to be changed into His likeness (2 Corinthians 3:8). Fellowshiping with Christ and

preaching Christ must be the pastor's great focus.

Furthermore, he must be diligent. When Paul told Timothy of those who “*labour in the word and doctrine*” (1 Timothy 5:17), he used a Greek term which means “to grow tired and exhausted through hard work”. The pastor must be a diligent workman, faithfully devoted to his office.

Moreover, the role of the pastor requires holiness. Paul preached with his life as well as his lips so that he could say to the Philippians, “*be followers together of me... as ye have us for an ensample*” (Philippians 3:17). When writing to two pastors,

“*Fellowshipping with Christ and preaching Christ must be the pastor’s great focus.*”

Paul exhorted them both, “*be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*” (1 Timothy 4:12) and “*in all things shewing thyself a pattern of good works*” (Titus 2:7).

Observe further; the pastor must be close to the flock. At the end of his letter to the Romans, Paul mentions twenty-six people by name. He also greets their households and specific family members (Romans 16:3-16). Paul knew personally those he served. Jesus Christ said, “*I am the good shepherd, and know my sheep, and am known of mine*” (John 10:14). A minister is to be among the congregation (1 Peter 5:1), taking time to know them at home and church, that he may be more able to serve them as a loving under-shepherd with their various needs and changing circumstances.

Additionally, the pastor must be a man of prayer. Whether it was to the Romans, Corinthians, Ephesians, Philippians, Colossians or Thessalonians, Paul was one who prayed for God’s people. He prayed continually, thankfully and specifically for God’s grace to be upon His people. Also, the pastor must be a man of one purpose. Paul urged the Corinthians, “*do all to the glory of God*” (1 Corinthians 10:31). It is not enough to have works and patience

or even a love for truth - a faithful pastor must have the love of God as his primary motivation.

No man is sufficient for these things. However, Christ, who calls under-shepherds, is the Chief Shepherd and Pastor of their souls. He prays for His servants and provides all that is needed to be faithful to Him.

THE PEOPLE’S ROLE

As Christ gives the gift of pastors to His church, it follows that there are specific responsibilities His people have regarding a faithful gospel ministry.

Prayer is foremost. Since Christ desires to benefit and bless His people through the preaching of a pastor-teacher, then the people must pray for their pastor. As a preacher, the apostle Paul, often said, “Brethren, pray for us” (1 Thessalonians 5:25, 2 Thessalonians 3:1). We can pray that the Lord’s messenger would always come with the Lord’s message. A congregation should pray as they prepare to hear the preaching of God’s word. The psalmist prayed, “*Open thou mine eyes, that I may behold wondrous things out of thy law*” (Psalm 119:18).

Also, faithful attendance at the services is a solemn requirement. The preaching of God’s word is a means of grace. God has a message for His people, and we should be present to hear it. Faithful attendance at the services is a considerable encouragement to any faithful pastor. Unnecessary absence is discouragement.

Furthermore, if Christ wants to teach us through the Scriptures, then we

must test the preaching to ensure it is in agreement with God’s word (1 John 4:1). Isaiah said, “*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them*” (Isaiah 8:20).

Moreover, as Christ wants saints to grow and sinners to be saved through the preaching of God’s word, then a congregation should meditate on what they hear. The pastor is to feed the lambs and the sheep (John 21:15-17). As such, there will likely be more teaching than you can take in on one sitting. This is not to be rejected but received. When I sat under God’s word as a young person, I noted a summary of the three messages from the Lord’s day and midweek services. I then took two evenings in the week to go over each message, thinking about the points, applying them to my life and praying for God to work His truth in me.

God requires faithfulness from pastors and congregations. The responsibilities of both are not to be viewed as harsh or unnecessary. They are blessings and will pay spiritual dividends for those who are careful and faithful in them. In all of these matters, the Christian must be diligent in looking unto Christ, who is the great Pastor of His people. Ministers of the gospel must lean upon their Saviour, and those who attend the services must do so also. Believers are described as the “flock of God” (1 Peter 5:2, Acts 20:28), and thus we are constantly reminded of Christ’s tender care and love for His people. He has purchased His church with His own blood and oversees His people with endless devotion and dedication. The happiest pastor and happiest people are those who lean, not on their own understanding, but who in all their ways acknowledge Him and live in the knowledge that He has directed their paths. ■

✍ **Rev P Foster,**
Dromore Free Presbyterian Church.

“*The preaching of God’s word is a means of grace. God has a message for His people, and we should be present to hear it..*”

EASTER CONVENTION

20 20

MARTYRS MEMORIAL FREE
PRESBYTERIAN CHURCH,
BELFAST

FRIDAY 10
MONDAY 13
APRIL

FRIDAY 10, 8PM MISSIONARY & YOUTH FOCUS



PREACHER:
REV R. HALL

REPORTS

Mr Jonathan Smith (Presbytery Youth Worker)
Rev David Brown (Youth Council)

SINGING

Miss Victoria Salt
Whitefield College Choir

Supper will be served after this meeting
(provided by McKees of Newtownards)

MONDAY 13 3.30PM



PREACHER:
REV G. DANE

7PM



PREACHER:
REV I. BROWN

REPORTS

Rev Ralph Hall
Mr Noel Shields

SINGING

Mr Jonathan Logan
Randalstown FPC Ladies Choir

REPORTS

Whitefield College building project
Rev Malcom Patterson
Government & Morals

SINGING

Magherafelt FPC Choir
Greer Brothers

Tea & coffee will be served on the Monday between services.

Bible club will be available for Children during the Monday Services. Organised by Phil Hartin.



Installation of Rev Thomas Martin

☒ Rev Thomas Martin was installed as the minister of Comber Free Presbyterian Church on Friday 17th January. He is pictured with his wife June and church office bearers.



☒ Rev Thomas Martin (third from left) is pictured with ministerial colleagues and church elders, following his installation in Comber Free Presbyterian Church.



Ordination and installation of Mr Andrew Stewart

☒ **Top right:** Mr Andrew Stewart is pictured with his wife Alana and children, parents and father-in-law, following his ordination service.



☒ **Right:** Mr Andrew Stewart (seated) was ordained and installed as the associate minister of Ballymena Free Presbyterian Church on Friday 24th January. He is pictured with (L to R), Revs R Higginson, W McCrea, J Beggs, J Greer, G Dane, D Stewart and R McKee.



Ordination of Mr Paul Backhurst

Mr Paul Backhurst was ordained to the Christian ministry on Friday 31st January 2020.



The service took place in Crossgar Free Presbyterian Church. Rev Backhurst will be installed in Calgary Free Presbyterian Church, Canada later in 2020.



☒ Mr Paul Backhurst (centre) is pictured with fellow ministers who participated in his ordination service. (L to R) Revs P Foster, W Whiteside, G Ferguson, J Greer, G Dane and A Patterson.

Covenant Support

Deputation meetings are an important part of our missionary work. Missionaries visit our congregations to present the ministry to which God has called them and to share their vision and burden for the mission field. There are two main areas where missionaries need our support - our intercessions and contributions.

Before leaving for India, William Carey famously told his good friend, Andrew Fuller, "I will go down into the pit if you will hold the ropes." Fuller held the ropes by serving as president of the Baptist Mission Society from its founding until his death in 1814. He travelled over the British Isles, raising funds and preaching missions related sermons. The missionaries in India and other early fields could concentrate on their ministry because they knew Fuller was advocating for them back home.

HOLDING THE ROPES PRAYERFULLY

First and foremost, our missionaries need the prayerful intercessions of God's people at home. Exodus 17 recalls how Aaron and Hur held up the hands of Moses. As Moses' hands were uplifted and supported, victory was given in the battle. What a picture of our responsibility to our missionaries, holding the ropes and upholding their hands in our prayers. We should pray that God will protect and provide for them and give them spiritual success in their gospel work. This is a ministry all believers can do. Our missionaries appeal to us: "Pray for us!"



HOLDING THE ROPES PRACTICALLY

There are many practical and financial needs on the mission field. We do not want our missionaries to have unnecessary struggles with finance, amidst all the other burdens they carry. Each missionary is responsible for raising 70% of their salary. The Missionary Council raises the remaining 30%. This money is raised through gifts, offerings and covenant support.

We recommend that each believer endeavours to support at least one missionary. We are thankful that some are enabled to support several.

Covenant support is a large or small monthly contribution, usually over a term of service (3 years). This steady, month by month support, is vital to sustaining our missionaries financially. Unless the necessary funding is in place, missionaries cannot go to the place of their calling. Furthermore, it is a seal upon their ministry, that God provides their needs, including finance. This too is a matter for prayer and is a ministry in which we can be involved.

If you would like to offer covenant support for one or more of our missionaries the following information may be helpful.

Firstly, choose a missionary or area of the mission field that you wish to support, remembering to seek God's guidance. Secondly, decide, before the Lord, the amount you want to covenant each month. Thirdly, contact our Mission Board office for a covenant card or ask your missionary council representative in your local church. Fill in the card and return it to the Mission Board office. Once the card is received, Mrs Glenda Graham, from the Mission Board office will make contact regarding your preferred method of payment.

It is always possible to increase or decrease the amount of your covenant support or stop it at any time, for any reason. Those who are covenant supporters receive updates from the supported missionary. If you are a taxpayer then consider gift aiding your covenant support and we can add a further 25p for every pound that is donated. ■

FOR FURTHER INFORMATION CONTACT:

FPC Mission Board Office,
3 Carrigenagh Road,
Kilkeel, BT34 4NE
T: 028 4176 5574
office@fpcmission.org

MISSIONARY VISION

Devastating Floods in Kenya



At the end of 2019 serious flooding took place in West Pokot, Kenya. This resulted in at least one hundred and twenty people being killed and twenty thousand people being displaced from their homes. ■

Right: Miss Margaret Russell is pictured handing over some of the emergency aid assistance provided by the Mission Board to people connected with our works in Kenya.



Note from Mr A Hamilton, Mission Board Treasurer

Thank you to everyone who has so generously supported the mission work at home and abroad. The Lord, through you, blessed us financially in 2019. Over the past few months we have been asked on various occasions to clarify how we manage gifts that are given to support a specific project or person. Any such gift is designated in our fund management system and will only be used to support that person or project. The Mission Board also ensure that any Gift Aid claimed back on a designated donation is allocated back to the same designated fund. These designated gifts are vitally important but we would also encourage our supporters to remember the work in a general way so that the Mission Board can direct funds to other areas as needs arise. ■

PRAYER REQUEST

Please remember Rev Wesley Graham in prayer. Rev Graham attended the Accident and Emergency department of the Ulster Hospital on the Monday 13th January. After tests and scans, he was diagnosed with a brain tumour. Understandably, this came as a great shock to him and his family. He is in good spirits and has obtained grace

from God in his time of need. Wesley testifies to a tremendous inner peace and is trusting the Lord for the coming days. Please also remember Miss Margaret Russell as she recovers from a recent fall, Rev Ian Harris as he recovers from treatment and Rev and Mrs Miller who have returned from Uganda for health reasons. ■

MISSIONARY VISION

Free Presbyterian Ministers Visit Philippines

In early December 2019, Revs P Gardiner (Australia) and R Hall (Tasmania) visited the Philippines to speak at two Pastors' Conferences on behalf of the Mission Board. The conferences were held at Gigaquit, on the island of Mindanao and Bacolod city, on the island of Negros. Pastors from these areas are requesting closer fellowship with the Free Presbyterian Church and further teaching for the pastors and their congregations. ■



52nd Missionary Conference

The 52nd annual Missionary Conference took place in Hebron Free Presbyterian Church, Ballymoney, on 10-12th January 2020. The missionary focus was upon Nepal, Kenya, Uganda and Romania with various missionaries taking part. Rev D Park preached each night and several young people responded to the missionary challenge. ■



☒ Rev D Park is pictured at the Missionary Conference with Mission Board treasurer, Mr A Hamilton (centre) and Rev M Patterson (missionary to Kenya).

Youth Camp in Perth



In December 2019, Perth Free Presbyterian Church hosted a youth camp. Rev and Mrs Philip Gardiner and Mr and Mrs Matthew Higgins are pictured with some of the young people who attended the meetings. Rev Gardiner brought a missionary story each night and Mr Higgins brought a message from the Scriptures. ■

Ballynahinch Church Presentation

Mission Board representative Rev David McMillan is pictured receiving a cheque for £3600.00 from Mr G Craig (Ballynahinch). The funds will be used to provide new water storage tanks in Uganda. ■



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



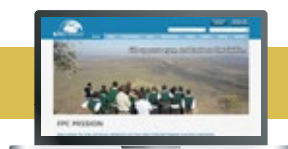
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hebronfpc@btconnect.com

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rev.mcmillan@fpcmission.org

Treasurer:
Mr Alastair Hamilton,
37A Ballymacvea Road,
Kells, Ballymena BT42 3NH
T: 078 6061 6302
a.hamilton@fpcmission.org

STAY UP TO DATE AT



FPCMISSION.ORG

Dates For The Diary

MARCH

15th - 20th

CROSSGAR, FOUNDATIONS CONFERENCE

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

Speaker: Rev D Brown

22nd - 27th

PORTGLENONE, SPRING MINISTRY MEETINGS

Time: Mon-Fri 8.00pm

Speaker: Rev D Erwin

Subject: Portraits of a Christian

MARCH/APRIL

22nd - 5th

BETHEL, ENNISKILLEN, GOSPEL MISSION

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

Speaker: Rev W McCrea

APRIL

11th

RASHARKIN, EASTER MISSIONARY RALLY

Time: 7.30pm

Speakers: Revs R Hall and C Stripp

19th - 24th

CLOGHER VALLEY, 50TH ANNIVERSARY GOSPEL MEETINGS

Time: Lord's Day 11:30am & 7:00pm,
Mon-Fri 8:00pm

Speakers: Revs R Robinson, B McClung,
P McIntyre, I Foster, M Patrick,
R Johnstone, D Priestley

MAY

8th

MAGHERAFELT ANNUAL LADIES CONFERENCE

Time: 8.00pm

Speaker: Mrs C Baxter

Singers: Randalstown Ladies Choir

15th, 17th, 18th

LARNE, TEACHING MEETINGS

Time: Lord's Day 11:30am & 7:00pm,
Fri & Mon 8:00pm

Speaker: Rev J Greer

30th

OMAGH, YOUTH RALLY

Time: Saturday 7.30pm

JULY

25th

OMAGH, YOUTH RALLY

Time: Saturday 7.30pm

AUGUST

22nd

OMAGH, YOUTH RALLY

Time: Saturday 7.30pm

OCTOBER

26th - 30th

PORTGLENONE, 40TH ANNIVERSARY CHURCH BUILDING MISSION

Speakers: Revs D Linden, G McCammon,
G Ferguson, D Stewart
and R Higginson

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: wboffice@btconnect.com