

FREE PRESBYTERIAN VISION



THE OFFICIAL ORGAN OF THE FREE PRESBYTERIAN CHURCH OF ULSTER

INVESTIGATING THE ISSUES:

Contemporary Christian Music: Why Not?

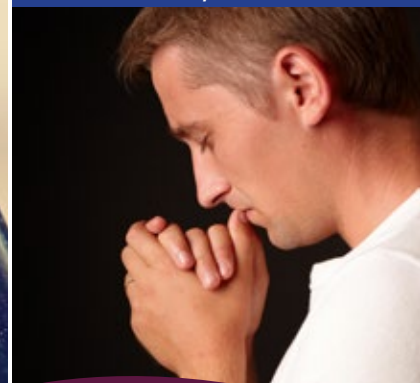
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Arriving in Australia



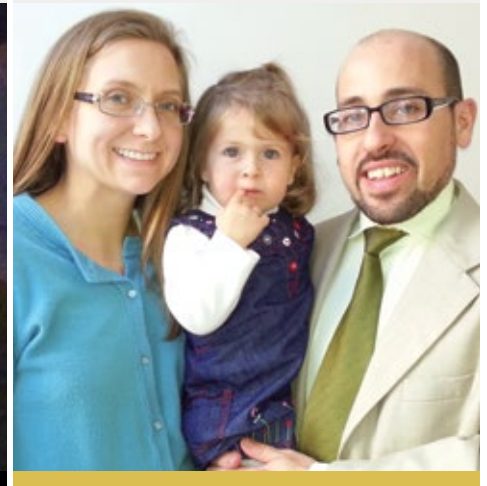
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Arriving in Australia

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Editorial

It's amazing what one finds in the newspaper. Recently I read the account of a retired bus-driver who had just established a world record. It all happened in the English Midlands where this green-fingered gentleman had obtained an astonishing yield from a single tomato seed. Remarkably, that one plant produced 1335 pieces of fruit! It's hard to believe, but it was officially verified, and the gardener's place in the 'Book of World Records' confirmed. Asked to comment, he observed that he had taken good care of the plant and often prayed nearby!

The Bible identifies Christians as good seed, and as the sowers of that seed. What we have received, we are not to keep to ourselves, but to pass on to others. Gospel witness involves the scattering of the seed, however that is not the end of our responsibility. We are to retain our interest in what we have sown, watching for signs of life, doing what we can to encourage

progress – and, of course, following all our efforts with earnest prayer. Sowing the seed is only the beginning!

Needless to say, every branch of evangelistic endeavour must be pursued mindful of the sovereignty of the great Householder. Paul understood that: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Corinthians 3:6-7) We do not know how or when God will bless our work – we must leave that with Him – but as Spring focuses our minds again on the season of sowing, we are buoyed by the assurance that "every man shall receive his own reward, according to his own labour" (1 Corinthians 3:8).

✉ Timothy Nelson
editor@fpvision.org

I AM THE RESURRECTION

'I AM THE RESURRECTION AND THE LIFE...'

JOHN 11:25

I am the Resurrection and the Life. What blessed words are these, spoken by One who, as the last Adam, came to raise the dead. God said: *"In the day thou eatest thereof; thou shalt surely die"* (Genesis 2: 17). It was *"by one man [Adam] sin entered into the world and death by sin and so death passed upon all men, for that all have sinned"* (Romans 5:12).

Since man was not created mortal, our mortality is not the necessary consequence of our original creation. Rather, it is the penalty for our transgression of God's law. As a result, man was under a three-fold death. He was cast into spiritual death, condemned to temporal death, and consigned to eternal death. The soul is dead to every emotion of love to God, the body is hastening to dissolution in the grave, and the future in eternity is just company for devils and fuel for the flames of Hell under the wrath of God.

While redemption by Christ brings deliverance from all three, let us think on the change from the death of sin to the life of holiness. Spiritually dead by nature, we are

When we are quickened by the Spirit of life from Christ we arise and ascend to Him in our desires and affections.

unable to bring forth life out of the midst of death. The real life of every believer is Christ. He is the beginning of the Christian's life, being the Resurrection; and He is the continuance of it, as the Life.

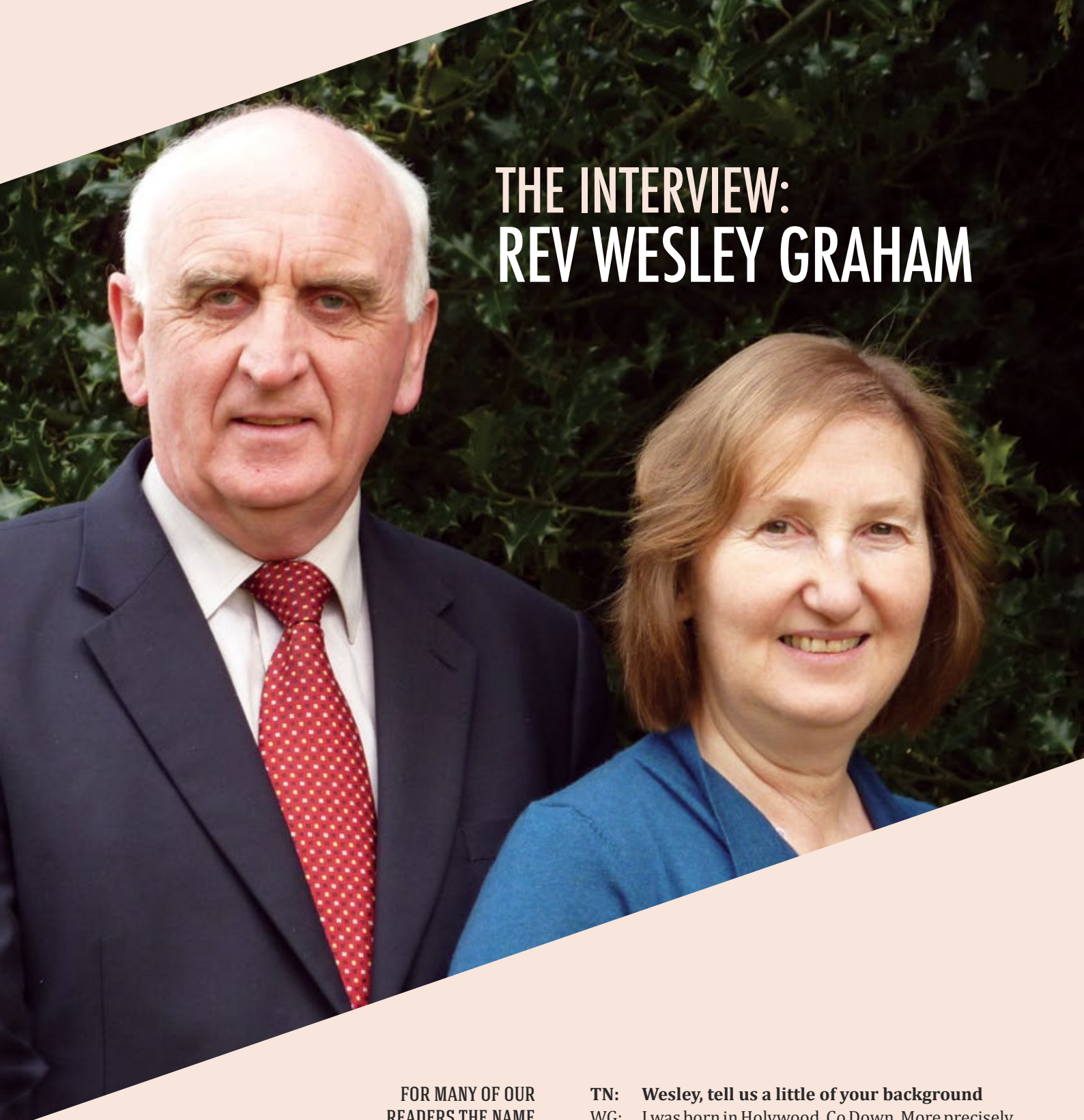


Christ. Whatever happens to Christ happens to those represented by Him.

So then, the resurrection of Christ is virtually our resurrection. When we are quickened by the Spirit of life from Christ we arise and ascend to Him in our desires and affections. In union with Christ, we have the same life in us that is in Him. His life is put forth in us and we are to make manifest the resurrection life of Christ in our whole manner of living.

Resurrection and life are found wherever He is. He is the Power that can make dead souls live again and also the Power that maintains that life. His message is – I am myself the resurrection and I am myself the life. He is the author and sustainer of life and that life is Himself. He has come, not only that we may have life, but that we may have it more abundantly (John 10:10). We live for God only because of Him. There is not even one breath of spiritual life to be found, apart from union with Him. Touch Him by faith and He then is to you 'the resurrection and the life'!

∴ **Rev Leslie Curran**, is the Programme Director of Let the Bible Speak in N Ireland and a regular preacher on its worldwide network of broadcasts.



THE INTERVIEW: REV WESLEY GRAHAM

FOR MANY OF OUR READERS THE NAME OF WESLEY GRAHAM WILL BE SYNONYMOUS WITH NEPAL AND THE STIRRING EVENTS OF RECENT TIMES IN THAT LAND. THE EDITOR FIRST HEARD WESLEY SPEAK, AS A GIFTED LAY-PREACHER, OVER THIRTY YEARS AGO, AND SNATCHED A FEW MINUTES WITH HIM BEFORE HIS RETURN TO NEPAL LATER THIS MONTH.

TN: Timothy Nelcome **WG:** Wesley Graham

TN: Wesley, tell us a little of your background

WG: I was born in Holywood, Co Down. More precisely, my place of birth was the house provided for the caretaker of the local Methodist church! My maternal grandfather held the position at the time.

TN: Did you go to school locally?

WG: By the time I was old enough for school, the family had relocated to the Bangor area. I attended Crawfordsburn Primary School, then Bangor Secondary, and finally Bangor Technical College – though I must admit I was no great scholar, preferring practical things to intellectual.

TN: So it was on to work, then?

WG: I left school at 16 with a few 'O' levels. First I worked on a farm locally, before having a series of jobs around Belfast. Eventually, I worked for some nine years for a charity, mainly as painter and decorator, maintaining its buildings.

TN: What about your church background?

WG: I was raised in a Christian home, the family attending Ballygilbert Presbyterian Church, but being involved with the local Christian Workers' Union (CWU) and other local mission halls, I suppose to compensate for the lack of evangelical preaching in our congregation.

TN: How did you come into the Free Presbyterian Church?

WG: At the end of 1969 my father decided to pay a visit to the recently opened Martyrs' Memorial church. It was crowded that Sunday evening – I think we ended up in the porch – but we heard the Gospel, and it changed my life. The following Wednesday evening my mother pointed me to Christ. I managed to find my way to Martyrs' the next Sunday, and a bond was formed, I kept going back.

TN: You were involved in the formation of the Bangor congregation

WG: While I was actively involved in Martyrs', a few of us were interested in seeing a congregation established locally. With the assistance of Rev Harry Cairns, then minister in Portavogie, we started a prayer meeting, then Sunday afternoon meeting, and finally two services in Hamilton House in 1977. I was elected to the eldership in 1982 and served for many years as congregational treasurer.

TN: You were beginning to preach by this time

WG: I first preached in the open-air when I was about 21. Then I was invited to a variety of local mission halls, and during the 1970's & 1980's I preached in most of the Free churches – there were many vacancies then, and fewer men to supply the pulpits.

TN: You didn't feel any call to the ministry at that point?

WG: I always had the desire to serve God in the ministry, but I had no clear call. I felt too that I had no ability to study, and would not be able to complete the training.

TN: What changed?

WG: I became unsettled during a visit to missionaries in Germany in 1989. On returning, the students of the Whitefield College were on outreach in Bangor, and my wife observed that she could imagine me among them – a significant thing for me, for I had implored the Lord to have her speak to me about the matter. Soon I was challenged through Rev McDermott's preaching, notably from John 21 and 1 Samuel 30 – it seemed as though the Lord was dealing with all my fears and leaving me without excuse. I entered College in 1990.

TN: That was quite a step for someone older than the norm

WG: I was almost 39 when I began, but the Lord graciously saw me through. He is able to call us and use us in ways we never imagined no matter our age or circumstances, and we should never limit Him!

TN: What happened after College?

WG: I worked for a time as minister's assistant in Portadown, then procured a portable hall and set about conducting missions throughout Fermanagh and Tyrone near to where we were then living, my wife Carol having taken up the principal's post at Clogher Valley Independent Christian School. I suppose, in all, I must have had over thirty missions during those years. Then I was invited to minister in Bristol, England, at the end of 2001, installed there in 2002, and continued in the city until 2010.

TN: How did Nepal come into the picture?

WG: I first visited in 2006 to speak at a leaders' conference. I went back probably twice a year thereafter. By 2009 it was clear to our Mission Board that something more was needed to develop and sustain this growing witness, and I was urged to consider giving myself to the work full-time. Being convinced that this was indeed God's will, I took the step, and as they say, 'the rest is history'.

Thanks for your time, Wesley, and may you continue to know the Lord's help and grace.

Contemporary Christian Music: Why Not?

What is Contemporary Christian Music (CCM)? Wikipedia defines it thus, “Contemporary Christian music (or CCM—and occasionally “inspirational music”) is a genre of modern popular music which is lyrically focused on matters concerned with the Christian faith. Today, the term is typically used to refer to pop, rock, or praise & worship styles.” It is typically associated with the drum kits and guitars of modern music.

The use of CCM is justified because it is said to be a powerful means of reaching contemporary culture with the message of Christ. However, we cannot endorse something in worship simply because we feel it will help us, or because we enjoy it. The Bible and the Bible alone must be our rule of faith and practice. So what are our objections?

The first problem with CCM has to do with its **source**.

CCM is really rock or pop style music with some Christian-type lyrics attached. But where did this rock and pop originate? Rock music grew up in an atmosphere of rebellion. Although there was some influence from negro spirituals and black Pentecostal and Charismatic music, many young blacks rebelled against that, considering Christianity to be a “white man’s religion.” They began to develop a new form of music to express their suffering, rejecting the hope and salvation found in the old negro spirituals, and this became known as “rhythm and blues”. Instead of directing men to hope in Christ, this music was utterly pessimistic and sensual. It was this antichristian black music, which became the real origin of ‘Rock and Roll’. It was soon being imitated by white performers like Buddy Holly and Elvis Presley, who added the conventions of ‘Rockabilly’ and ‘Tin Pan Alley’ to develop the music into a new sound.

Since then, this already antichristian standard has declined still further. British group The Beatles’ influential “Sergeant Pepper” album has been described as “drug-drenched”. And this group started experimenting with eastern religion, even including the Hari Krishna chant in one of its songs. Rock became a promoter of drugs and false religion. It appears that many of today’s female artists feel they must dress immodestly and act lewdly, as they sing songs glorifying every kind of evil practice and philosophy.

Large sections of the ‘Rock and Roll’ industry have connections with Satanism, and with the promotion of drugs, illicit sex and perversion of all kinds. Internet music stores display album covers with labels that warn of explicit lyrics. The most ardent fan of rock music cannot deny that this is the case!

The CCM movement has taken this music, which is associated with rebellion and violence and drugs and perversion, and has brought it into the church. This can only be the product of a love for this worldly music. The Bible says, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father


is not in him” (1 John 2:15). People debate the definition of ‘worldliness’ but the rebellious, anti-god thrust of much rock music is certainly worldly! And the desire to bring it into the church can only have arisen from a worldly mindset.

The second problem with CCM centres on its **strategy**. CCM mainly arose out of New Evangelicalism. The strategy of the New Evangelicals is different from that of traditional evangelical Christians. Instead of separation from apostasy and false doctrine, they believe in making friends with, and dialoguing with, outright modernists. Dr. Harold Ockenga, the Boston pastor who coined the term “New Evangelical”, put the strategy honestly and bluntly when he said, “The ‘New Evangelicalism’ has changed its strategy from one of separation to one of infiltration.” This strategy of infiltration is the main justification for the use of CCM. We are constantly urged to go to where the people are and use music that is familiar to them – after all, the Lord went to meet publicans and sinners.

However, there are a number of problems with this premise. The first is that while the Lord Jesus went to where publicans and sinners were, He did not act like them. He did not mirror their conduct so that they could identify with Him. The second thing is that the Bible does teach separation, not infiltration.

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When something is marked by sin and is anti-God you do not try to live with it, or adopt it; you separate from it. The Bible says in 2 Corinthians 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you”

My third objection to CCM has to do with its focus, its **stress**. Because it is designed to appeal to men we need not be surprised if it is mainly “man-centred.” I deal in generalities here but CCM ‘stars’ say, “It’s all about the music.” But that is not what I find in the songs of the Bible. They are God-centred. The first recorded song is in Exodus 15, and was sung by Moses and the Israelites in celebration of their miraculous deliverance from the Egyptians. That song contains these remarkable lines, “The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him” (verse 2).

What is remarkable is that Moses here refers to God as “my...song” and it would be impossible to link the nature of God and the nature of song in worship closer than that! The song is not only about God but the song has the character of God about it. And this has to be true of all Christian music. But in many CCM songs, it’s about the music to such an extent that you can hardly hear the lyrics – and when you do they are often ambiguous. And the beat of the music is designed to prompt dance. That means the music is essentially sensual in nature. For many adherents, the primary thing is not to glorify God but to exalt and entertain man. No matter what the arguments, worship music should not be designed for the sensual response of dancing or clapping, but for the spiritual response of glorifying God.

There are many other things that might be said, but I conclude by urging every child of God to exercise discernment and care. Just because a thing is contemporary, and has a pleasing sound, does not make it right. *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world”* (1 John 4:1).

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SUNDAY SCHOOL SUCCESS

Aughnacloy pupil Abigail Finlay (below) has answered all questions in the Child's Catechism and is pictured receiving her Certificate, while Rebekah Burke, Chloe Porter, Leah Shields and Luke McClelland have been similarly successful in Markethill (right). In the older age-group Grace Porter, Rebecca Herron, Amy Hopps and Rachel Henning, also from Markethill, have been successful in answering from the Shorter Catechism.



ARMAGH CHURCH IN BBC BROADCAST

BBC N Ireland has commissioned a series of programmes about the churches in Armagh City and the local Free Presbyterian church is included. Footage of various church meetings and activities, including the annual March of Witness, door to door outreach, and carol singing by the Youth Fellowship, has been taken.

The film crew also visited the manse and church, filming the minister in his study, the Sunday School and Bible classes, and a morning service. Mrs Alison Ferris, whose father was murdered by the IRA, testified, and Rev McMillan preached on the subject, 'Is your soul saved?'

The testimony of Trevor Muldrew was given by means of a question and answer interview. Trevor was filmed taking part in church activities and on his farm. In another interview, Rev. McMillan spoke of his own conversion and of the formation of the Armagh congregation.

The programmes are due to be broadcast in March or April. Please pray that the Lord will overrule in the editing process so that the Gospel will be clearly presented.

CLOGHER VALLEY FAMILY BIBLE CONFERENCE



Clogher Valley Free Presbyterian Church hosted a Family Bible Conference in November 2013, when Dr Alan Cairns preached on various themes relating to home and family. Numbers increased as the weekend progressed with many testifying of the benefit received. A good number travelled from other fellowships, some even arranging to stay in the area. A Children's Church organized by Mr. Andrew McMullan enabled couples to attend all the sessions. CD's and DVD's can be ordered from Rev Peter McIntyre on 028 8952 1611, or albertpetermcintyre@gmail.com at £5 per set plus £1 postage.

NEW ELDER FOR CLOGHER VALLEY



Mr. Neville McIlwrath has been ordained to the eldership in the Clogher Valley congregation. Participating in the service of installation were Revs

P McIntyre, G Abraham, S Pollock, R Robinson, Moderator Rev J Greer and Neville's brother, Lavelle, Elder in the Tandragee congregation.

GARVAGH RETIREMENT

Mrs Beverley Bolton has retired after 30 years service in the Garvagh Sunday School. She is pictured with Superintendent David Johnston and former Interim-moderator Rev Leslie Curran.



Whitefield College of the Bible

Entrance Examinations for prospective candidates for the Theological Course at the Whitefield College for the year beginning September 2014 will take place at the Whitefield

Monday	7 April	19.30	English Language
Tuesday	8 April	19.30	English Literature
Wednesday	9 April	19.30	History

Candidates must report to the College by 19.15 and are expected to provide their own writing paper.

All candidates should forward the Entrance Examination Fee of £20 (for each subject) before 17 March 2014 to:

Whitefield College of the Bible
117 Banbridge Road, Gilford, CRAIGAVON, Co Armagh, BT63 6DL

PORTADOWN INDEPENDENT CHRISTIAN SCHOOL

Full/Part-time Staff required, Sept 2014

Nursery/Primary/
High School

Information : Contact
Principal Diane Haffey
02838336733 or 07510629500
Email: d.haffey@yahoo.co.uk

CHILDREN'S CORNER



A Fly in the Ointment

Boys and girls I want to talk about two things this time – perfume and dead flies! I wonder if you have ever gone into a chemist shop with your mum. I can remember doing this when I was small. The thing I always remember was the smell of the strong fragrance from the perfume counter. The different odours from all of those beautifully coloured fancy bottles, sprays and ointments just seemed to fill the air.

Ok, that's the perfume... but what about the flies? Did you know that there are around 300,000 different types of fly? Now, although they don't bite or sting, they are, to say the least, very annoying and very dirty. Not only do they vomit on what they eat themselves, but they also lay around 3,000 tiny eggs and they like to do that where there is food. Thankfully a fly only lives for about 30 days – but dead flies cause problems too.

There's a little verse found in Ecclesiastes 10:1 that says, "Dead flies cause the ointment of the apothecary (or the perfume department) to send forth a stinking savour." You see, our lives as Christians should be sweet and pleasant, just like that fragrance from the perfume counter.



However, when we do something wrong, perhaps by being cheeky or disobedient, then that fault is like a dead fly. It spoils and takes away from the sweetness that should be in our lives, and makes us unpleasant in the eyes of those around us. How careful we must be! So, examine your life today and make sure that there are no dead flies to spoil the fragrance of your walk with God.

Compiled by Robert McConnell

Our lives as Christians should be sweet and pleasant, just like that fragrance from the perfume counter.

Quiz: Bible Animals

Below are listed some animals. Which one is not mentioned in the Bible? If you are not sure the texts will help you in your search.

Lion



Psalms 59:14

Dog



Exodus 8:4

Sheep



John 10:11

Rat



1 Peter 5:8

Eagle



Isaiah 40:31

Answer:

PRIZES!

12 or under? To enter, send your answer, name, address, church attended to:

Rev. Stephen Pollock

Email: answer@fpvision.org

15 Fernagreevagh Road, Loughgall, Armagh, BT61 8PN

NOV WINNERS EACH RECEIVE £5!

- » Mary Dickey (Newtownards)
- » Ethan Hinds (Comber)
- » Leah Graham (Lisburn Ind Meth)
- » Leah Shields (Markethill)
- » Lois Kerrigan (Castlederg)
- » Benjamin Hamilton (Comber)
- » Jed Owens (Ballymoney)

THE RIGHT GOD

Young believers need to know the doctrine of God. I'm aware that this may not sound appealing to many young people today, but we will only please God in proportion to our knowledge of Him. *"...the people that do know their God shall be strong, and do exploits."* (Daniel 11:32) The truth about God must affect every part of our lives. For many, Christian truth is divorced from Christian living but, properly understood, truth will always impact a believer's life and his testimony before the world.

KNOWING GOD
IS JUST BRINGS
PERSPECTIVE
IN VIEW OF THE
WICKEDNESS
IN THE WORLD
AROUND US.

Take the truth that God is **just**. Justice has to do with law. If you were to visit London and pass the Old Bailey you would see Lady Justice on top of the dome holding a sword in one hand and the scales of justice on the other. The law has to do with being weighed in the scales of God's justice (Daniel 5:27). God always does what is right in accord with His law.

There is no partiality with God, and never any miscarriage of justice in His court: the guilty are punished and the innocent go free. God is the righteous and just God – a fact that is so relevant in a day when people cry out for justice to be seen to be done. But the fact of God's justice has a huge impact on our lives.

Knowing God is just causes us to seek out **salvation**. By nature we are all guilty before the justice of God. (Romans 3:19) We need mercy from the judge – not to be treated as we deserve. Yet the very mercy we need is itself just mercy; for when God pardons the sinner He does so because Christ has taken the punishment we deserve. In the cross God is both just and justifier, as His Son, the substitute, dies as a sinner, though innocent, so that we sinners could be viewed by God as innocent. (1 Peter 3:18)

And knowing God is just gives us great **assurance**. Am I acceptable to God? If you are saved and 'in Christ', then His righteousness is yours, and God views you as perfectly righteous. (2 Corinthians 5:21) A just God cannot look with condemnation upon one who is righteous. (Romans 8:1) Again, knowing God is just brings **comfort** as we battle with lingering sin. We are promised that, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* (1 John 1:9)

Finally, knowing God is just brings **perspective** in view of the wickedness in the world around us. God will put all things right. The wicked will not prosper and the righteous will be exalted. The judge of all the earth always does what is right, so leave room for God. (Genesis 18:25 and Romans 12:19)

DO YOU HAVE THE RIGHT VIEW OF THE RIGHT GOD?


FROM THE OLD TO THE YOUNG

"[On Calvary] God was declaring publicly once and for ever His eternal justice AND His eternal love. Never separate them, for they belong together in the character of God." – D.M. Lloyd-Jones (From a sermon on Romans 3:25&26)

WHAT MAKES A GOOD FRIENDSHIP

Do you have
a question about
Christian belief or
behaviour? Send
your questions to:
questions@fpvision.org

This time we asked
Rev Patrick
Baker (London):
**What Makes a
Good Friendship?**

A close-up photograph of three human fingers (index, middle, and ring) from a right hand. Each finger has a simple black ink smiley face drawn on its back. The index finger has large circular eyes and a wide, curved smile. The middle finger has two small dots for eyes and a wide, curved smile. The ring finger has two small dots for eyes and a wide, curved smile. On the palm of the index finger, there is a black 'X' mark. On the palm of the ring finger, there is a black 'X' mark.

THE
BASIS OF ANY
FRIENDSHIP WORTH
REGARDING IS THE
ABILITY TO BE BOTH A
GENUINE LISTENER AND
A CAREFUL
ADVISOR.



WE CAN PROBABLY RECALL OUR DAYS IN THE SCHOOL PLAYGROUND WHERE WE 'LOST' FRIENDS AS QUICKLY AS WE MADE THEM. I SOMETIMES ASK MY DAUGHTER WHAT FRIENDS SHE HAS MADE AT THE END OF HER SCHOOL DAY AND LAUGH TO MYSELF UPON HEARING HOW QUICKLY HER ORDER OF BEST FRIENDS CHANGES.

The concept of friendship in childhood is, of course, undeveloped. Likewise, we all accept that having hundreds of contacts on some networking site is not an accurate way to gauge friendships. What makes for a good friendship, then? I take as accepted the premise that believers will forge their deepest of friendships with other believers. Further, the number and type of friendships we maintain does tend to change as the years progress. As life moves on, and marriage, family and work pressures increase, so the frequency of contact within friendships lessens. We accept all of this, and yet we also see that the Bible highlights the value of a good Christian friendship.

It must also be said that if and when we marry, no friendship should be stronger than the one we form and nurture with our spouse. As we deal with the practicalities of Christian friendship, keep in mind the following:

1. It is a myth to imagine that we can be close friends with everyone: sincere Christians will be affable, kind and courteous to all (Matthew 5:43, 44). Within a youth fellowship or the local church, it is wholly unacceptable for unfriendliness, in the general sense, to exist. Sadly, it does – but it shouldn't. That said, we are not going to be best friends with everyone in the church. Individual personality traits, likes and dislikes will naturally lead us to find more common ground with some than with others. The friendship of David and Jonathan illustrates this point. While

David had other mighty men he could rely upon, only Jonathan was regarded as a close friend (1 Samuel 20:32; 2 Samuel 1:26). What matters is that we are careful to maintain the balance so as not to cause offence to any – especially those new to a fellowship.

2. A good friend will listen as well as talk: that old cliché is true, and furthermore, it is biblical. Exodus 33:11 may not be the first verse we turn to when considering the subject of Christian friendship but it is worth examining. "And the LORD spake unto Moses face to face, *as a man speaketh unto his friend.*"

Surely it is incredible to think that in order to illustrate the essence of intimacy that existed between the LORD God and His servant Moses, we are given this comparison: as a man speaketh unto his friend. The one sheds light upon the other. Moses enjoyed close communion in and before the presence of God. When reading the entire chapter we discover the intensity of this communion especially in the prayer life of Moses. He both spoke to the Lord and, of course, listened to His voice.

The basis of any friendship worth regarding is the ability to be both a genuine listener and a careful advisor. True listening is not simply tolerating or putting up with the other until we get our say; it is actually taking on board the concerns of our friend. The advice must be seasoned with fairness,

understanding and compassion, while remaining true to the Word of God.

3. Biblical wisdom must permeate Christian friendships: the book of Proverbs is synonymous with wisdom and it has much to say in relation to friends and friendships. The ability to apply the precepts of biblical wisdom within our companionships is what differentiates between true and shallow. It does mean that a faithful friendship, worth keeping, is going to require effort.

It will be a **candid and reasonable friendship**. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Proverbs 27:6). Our truest friends, as fellow Christians, will not allow us to continue in obvious sin, but will instead try to recover us. There are other factors that need to be remembered in such a situation, but for now simply stating this is sufficient (see also James 5:19,20 and Galatians 6:1 for more instruction on the matter). If a gentle rebuke towards our friend is required, then we must give it in the spirit of meekness, considering ourselves. We know that while our words may seem as wounds, they are for the ultimate good. Better to receive the faithful rebuke of one friend than the superficial compliments of many!

It will be an **'all-weather' friendship** "A friend loveth at all times" (Proverbs 17:17). Bible commentator Matthew Henry wrote, *"That is not true friendship which is not constant... swallow-friends, that fly to you in summer, but are gone in winter; such friends there is no loss of."*

The tough, testing times of life tend to do two things simultaneously: provoke the disappearance of some who once professed friendship, and encourage the manifestation of others, who not counted as close before, now show their godly qualities and are there at all times. In doing so they reflect the beauty of Christ who, *"having loved his own which were in the world, he loved them unto the end."* (John 13:1).

By God's grace, this is the type of friend we should be, and the friendship we should seek!



MISSION BOARD UNITED CHILDREN'S CAMP

Mission Board's child evangelists will host a special camp for boys and girls.

Age: 7-11 yrs

Price: £120

Venue: Greenhill YMCA, Newcastle

Date: 28th July – 1st August.

A non-returnable deposit of £20 must be paid with the application to be received by 31st March, 2014. Application forms can be downloaded from new Mission Board website: www.fpcmission.org. Places are limited, and will be allocated on a 'first come first served' basis. The full balance must be cleared by 31st May 2014. Cheques made out to: Free Presbyterian Church Mission Board.

CHILDREN'S OUTREACHES

SOUTH DOWN

29th June - 4th July 2014

Age: 16+ (8 places)

Leader: Miss J Walsh

Cost: £160 each

LARNE

18th - 22nd

+ 24th August 2014

Age: 16+ (8 places)

Leader: Rev D Brown

Cost: £160 each

Please go to fpcyouth.org for further details and to download application forms.

MAINLAND OUTREACH

COMMONWEALTH GAMES, GLASGOW

26th July - 4th August

Cost £235

Age: 18+ (18 places)

Please go to fpcyouth.org for further details and to download application forms.

SPRING RALLY

Martyrs Memorial FPC,

Fri 21st March, 8.00pm

Preacher: Rev I Brown

Theme: Consider Christ

YOUTH COUNCIL EVENTS

2014 SUMMER YOUTH CAMP

SHANNAGH-MORE OUTDOOR EDUCATION CENTRE

**NEWCASTLE, CO DOWN
4th - 8th August 2014**

Age: 12-18

Price: £150 (all inclusive)

Please go to fpcyouth.org for further details and to download application forms.

TRAINING WEEKEND

28th - 30th March, Faith Mission Centre, Portadown

Cost: £65

OTHER EVENTS

MARTYRS' MEMORIAL YOUTH CAMP

SCARBOROUGH YOUTH HOSTEL

4th - 8th August 2014

Cost: £179

(Transport, activities, included)

Details: M. Bannatyne

028 9508 9065 or 079 8922 5602

STUDENTS' FELLOWSHIP MEETINGS

**Wm Tyndale Memorial Church,
Wednesdays at 8.00pm**

Mar 19th: Testimony Night

Apr 2nd: Panel Discussion (Revs T Murray, D McMillan, J Woods)

May 7th: Rev B McClung on 'Encouragement to Well Doing'

Details from Chaplains:

Rev McClung (QUB & Stranmillis)

Rev Woods (UU)

07714 330390,

07595 220981

A WORD TO WOMEN

"THEY CAME UNTO THE SEPULCHRE AT THE RISING OF THE SUN." (MARK 16:2)

Mark 16 mentions three women who went to Christ's tomb on resurrection morning – Mary Magdalene, Mary the mother of James, and Salome. Mark 15:41 tells us that they *"followed Him and ministered unto Him"*. They were present at His death (Mark 15:40, Matthew 27:55) and at the tomb when Christ's body was laid there (Mark 15:47). These were faithful women; they had followed the Lord and ministered to Him when it was unpopular to do so, when He was despised and hated. It's no surprise, therefore, to find these faithful followers coming to His sepulchre again, after the crucifixion.

Here were three ladies anxious to do something for the Lord. Note that they came *"very early... at the rising of the sun"* [verse 2]. We live in days when many people are slow to put themselves out for the Lord, serving Him half-heartedly at best. Some are careless about attending the Lord's house, finding other things to occupy them on prayer meeting nights. May we always strive to mirror these ladies in their unselfish commitment to Him!

There was a cost involved – they *"bought"* sweet spices (verse 1) – yet it was their pleasure to do this for their Lord. He had done so much for them. So too, our commitment to the Lord's work often costs us. It may be difficult finding time, in our busy schedules, for Bible study and prayer; difficult, especially in the winter months, to motivate ourselves to go out week after week to the children's meeting or on outreach. It isn't always easy to make time for the necessary Sunday School lesson preparation. But in the light of what the Lord has given for us, ought we not gladly to give all we are and have to Him in return? David Livingstone, the famous missionary, observed that, "if a commission to obey an earthly monarch is considered to be a privilege, how then can a commission to obey a Heavenly King be considered to be a sacrifice?"

However, when we determine to give our all for Him, we can expect opposition from the devil. That is what these ladies found, as they travelled towards the sepulchre. They fretted and worried over a great problem (verse 3), *"who shall roll us away the stone from the door?"* You see, they had watched the stone being put there by Joseph of Arimathea and Nicodemus (Mark 15:46-47). Furthermore, Matthew 27:66 tells us that the stone had been sealed. Can you imagine the conversation between these women?

The stone was causing them great concern, they could think and talk of nothing else; they discussed this problem from every angle and conversed about every possible outcome!

But the Lord stepped into the situation. In fact, He had already taken care of the problem (verse 4), for when they arrived at the tomb, *"the stone was rolled away"*. It wasn't a big thing for God, who had made the stone

in the first place, to move it a few metres from the mouth of the tomb! That seemingly insurmountable problem, which had so occupied their minds, turned out not to be a problem at all!

Then they are given a job to do. The angel tells them *"go your way, tell His disciples"*. Christ was risen, death was conquered, and Satan's head was bruised – they were to go and be first to proclaim a risen Saviour! It was these good, faithful, consistent women who were given this great commission. Never imagine that there is nothing for you to do in the Lord's work. I'm glad there's a role for us all to play in the spread of the Gospel. May we involve ourselves wholeheartedly in spreading that good news wherever and whenever we can!

✚ **Alison Armstrong** lives in Portavogie, N Ireland. She is the wife of the Free Presbyterian minister there, active in the life of the congregation, and works as a primary school teacher.

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DISTINCTIVES

FEATURES OF FREE PRESBYTERIANISM

THE PRAYER MEETING

THE SURROUNDINGS WERE LESS THAN LUXURIOUS: AN OLD PORTABLE BUILDING, THE USUAL COMBINATION OF FORMS AND THE OBLIGATORY STACKING CHAIRS, WELL-WORN CARPET, AND A MAKE-SHIFT PULPIT. KNOWN AFFECTIONATELY AS ‘THE HUT’, THE STRUCTURE SERVED AS KITCHEN, VENUE FOR WEEKLY CHILDREN’S AND YOUTH MEETINGS, AND AS THE PRAYER ROOM.

And so it was here, to the rear of the former Free Presbyterian Church premises in George Street, Lurgan, that I was introduced, over thirty years ago, to a phenomenon that has been at the heart of our denomination’s witness since its inception – the prayer meeting. I have fond memories of Tuesday evenings spent in that well-used building, and of fellowship spent in the company of warm-hearted believers who knew how to call upon God, and who expected answers to prayer. It was a learning experience for me, young in years as well as in faith, and I would be much the poorer without it.

But is the congregational prayer meeting viewed with such fondness today? Doubtless there are those in every local church who can recall seasons of particular blessing in their gatherings. Often, when circumstances were critical or situations especially challenging, God came amongst us, and we were able to associate His intervention with a time of urgent, united, heartfelt intercession.

We are thankful for everything the Lord has given us, but the progress made holds inherent danger. We may become so fixated on the resources and range of facilities we now enjoy as to forget the One who has given us everything, and so to slack off in our commitment to prayer. The antidote to such lethargy is to recognise that the warrant for prayer

offered by the church as a body is not merely historical, but Biblical. Yes, the record of history is impressive, and we go far beyond the sixty years of our own denomination. Times of spiritual refreshing and of significant growth have been preceded by communal prayer, and have produced a renewed commitment to the exercise. No one can dispute that! But the argument of history is valuable only insofar as it demonstrates the principle of Scripture. God calls His people to prayer, and He honours their obedience to the command.

It was so in the Old Testament. Witness Samuel’s determination to call upon the Lord at a seminal moment in the history of Israel, and to do it in the presence of all the people (1 Samuel 7:5). And the prophet’s leadership found a positive response in the hearts of the assembled congregation (v6-8). Did not the Lord promise a hearing for His errant people if they returned to Him in a spirit of humble, contrite prayer? (2 Chronicles 7:14 cf 6:24-42) And was He not as good as His word on countless occasions? Perhaps the individual we most readily associate with a life of unwavering prayerfulness in the Old Testament age was the prophet Daniel. But Daniel believed in the worth of calling his companions to prayer – as evidenced when he was challenged to interpret the dream of Nebuchadnezzar – urging them to “*desire mercies of the God of heaven concerning this secret*” (Daniel

2:18). This man of prayer had come to appreciate the power of collective intercession.

And, of course, the New Testament provides a clear mandate for communal prayer in the church of Christ. The Saviour placed a blessed seal of approval upon the practice: “*For where two or three are gathered together in my name, there am I in the midst of them*” (Matthew 18:20). We may choose to apply this promise to any gathering of believers. Doubtless the Saviour is with us, but the context makes it clear that the immediate application of His assurance is to those meetings where prayer is the business of the hour (cf v18-19; consider also 26:40-41). What an encouragement to know that the Lord is with us at such times, indeed that He bids us to join him at the prayer meeting!

Certainly the early chapters of the book of Acts make it clear that New Testament believers set a high value on seasons of corporate prayer. Those converted on the day of Pentecost “*continued steadfastly in prayers*” (2:42), following the example of those who had waited expectantly for that miraculous work of grace (1:14, 2:1). And this commitment to collective prayer obviously determined how these believers responded to the challenges of living for the Lord in the first century (4:23f; 6:4,6; 12:5,12).

It was no strange thing for them to join their hearts and their voices to seek the favour of God, and they received wonderful answers to prayer!

The greatest figure of the New Testament age, Christ excepted, was the apostle Paul. To study his writings is to discover what a premium he put on the prayers of the churches. Why otherwise would he urge these churches to pray for him and his ministry? (Consider Romans 15:30-32, Ephesians 6:18-20, Colossians 4:2-4, 2 Thessalonians 3:1-2, Hebrews 13:18-19) Without doubt, the man who was at such pains to assure believers of his prayers for them knew the value of their prayers for him!

Christian, there can be no doubt that our church will be stronger for the existence of vibrant, well-supported prayer meetings. Perhaps the shortcomings of existing gatherings blind us to this reality. It is true that many things, on the human side, prevent the prayer meeting from being the blessed experience it ought to be. It may be a sense of routine, almost ritual, with the same people praying for the same things, and participating in the same order. It may be a preoccupation with personal concerns at the expense of congregational matters. It may be the preponderance of lengthy gaps between the prayers offered. It may be prayers that are unduly long, and unnecessarily repetitive. It may be a lack of attention, and thus a failure to identify with, and respond to, the prayers of others. These faults blight many a prayer meeting, discouraging attendance, and diminishing the enjoyment of those who do come. But they are not insurmountable problems – they can and should be addressed and avoided – and they must not be allowed to rob us of ‘the pure delight’ of joining together for an audience with our King!

Recently I read again the story of blessing which came to one of our congregations many years ago. The writer spoke of “prayer meetings...better attended than ever before. The tide of blessing was still rising, and the praying intimated a God-centred soul-thirst for even greater blessings. The old, dry, formal praying had died. A new, reverent yet bold supplication had taken its place. This was revival...an awakening of the people of God.” May God be pleased to do it again! And may He find us waiting and watching, together, in the place of prayer!

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⋈ **Rev Timothy Nelson**, Editor, is the minister of Sixmilecross Free Presbyterian Church. He also lectures in Biblical Exegesis in the Whitefield College.

MAGHERAFELT MAN INSTALLED IN PORTGLENONE



Friday 13th December 2013 witnessed the ordination of Mr David Stewart to the ministry and his installation to the Portglenone congregation. Some six hundred people attended the meeting, kindly hosted by the Ballymena church.

The service was conducted by Interim-Moderator Rev Gordon Ferguson and participants included Revs D Linden, G Wilson, I Brown and D Creane. Items of praise were contributed by Rev W McCrea and the Calvary Trio.

Moderator Rev J Greer delivered a stirring charge to minister and congregation. Mr S Logan, Portglenone Clerk of Session, extended a warm welcome to Mr & Mrs Stewart, and refreshments were provided in the adjoining hall.

ASSOCIATE EDITOR MOVES TO BALLYMAGERNEY



Dr Stephen Pollock, previously minister in Kilskeery, has been installed in the Ballymagerney congregation, bringing to an end a vacancy of almost three years. To accommodate the large gathering, the service was held

in Dungannon on 24th January and conducted by Interim-Moderator Rev Jim Hartin. Also contributing were Revs T Nelson, T Martin, D Stewart, I Brown, T Murray, C Stripp, P Fitton and Moderator Rev J Greer, who spoke with power on 1 Timothy 4:1.

Mr Albert Doherty welcomed Rev & Mrs Pollock and family, and Mr William Kane paid tribute to the work of Rev Hartin.

Presentations were made to the Hartins and Pollocks and supper provided in the church hall.

GARVAGH VACANCY ENDED



Interim-Moderator Rev Leslie Curran conducted a special service for the ordination and installation of Mr Graham Lucas to the ministry in Garvagh congregation.

The congregation had been vacant since November 2011. Moderator Rev J Greer preached and others participating included Revs P Millen, I Kenny, S Pollock, I Brown and W

Graham. Clerk of Session David Johnston welcomed the Lucas family. Appropriate presentations were made and supper served to a large congregation.

FREE PRESBYTERIAN EASTER CONVENTION

MARTYRS' MEMORIAL FREE PRESBYTERIAN CHURCH (KINDLY GRANTED)
18TH & 21ST APRIL 2014

Friday 18th, 8.00pm: Youth & Missionary Rally

SPEAKER: Rev J Hanna (Spain)

Monday 21st, 3.30pm: Afternoon Meeting

SPEAKER: Rev J Greer (Moderator)

Monday 21st, 7.30pm: Evening Meeting

SPEAKER: Rev T Murray (Deputy Moderator)

Special Singing – Reports – Refreshments



Preliminary Announcement

FREE PRESBYTERIAN INTERNATIONAL CONGRESS

23rd-27th June 2014

Martyrs' Memorial Church, Belfast

Plan to Attend – Pray for Blessing



THE WEST COUNTRY

The West Country is the area occupying the peninsula at the south west corner of England. It's difficult to pinpoint where it begins – but it finishes at Land's End! To be more precise however, if the counties of Gloucestershire and Wiltshire are included with those of Somerset, Dorset, Devon and Cornwall the combined population of these largely rural areas is about 5 million, spread over 9000 square miles.

The largest cities are Bristol, with about 420,000 inhabitants, and Plymouth, some 100 miles away on the coast, with a population of about 260,000. Significantly, the Free Presbyterian witness is located within or near to these two cities. In Bristol Mr. Maurice McCaughey is currently labouring for the Lord and presently gives some assistance to the Tavistock church, currently vacant, which is located 14 miles north of Plymouth.

Although the region has only a fragment of faithful evangelical witness remaining, it has enjoyed a rich Gospel

history. Puritan John Flavel ministered in Dartmouth before being ejected from his church in 1661. Throughout the time of the Evangelical awakening in the 1700's the preaching of George Whitefield and John Wesley led many souls to Christ. In Bristol, Whitefield engaged in open air preaching at Kingswood, where colliery miners listened with 'tears making white channels down their coal-grimed faces'. A memorial stands at Hanham Mount to his most memorable open-air meetings. During the same era, miners in Cornwall flocked to hear John Wesley preach. Across that county, and into Devon, Methodist societies and churches were formed.

Today the vast majority of people live ignorant of gospel truth. It is in this environment that the Free Presbyterian Church seeks to maintain a faithful witness. Watch for an introduction to the churches in Tavistock and Bristol next time. Pray for Mr. McCaughey in Bristol, and for a man to take up the work in Tavistock

∴ Rev David Smith

LIVERPOOL CONVENTION



The Liverpool congregation hosts its annual convention, **3rd-5th May**, when the speaker will be Rev G McCammon. Further details from Rev C Stripp, 0151 523 9201.

20P FUND



Readers are reminded that many preachers on the mainland rely upon support raised through the 20p scheme. In 2013, this reached around £25,000. Thank you to all who contributed! The Mainland Commission urges churches and members to renew efforts to support this vital fund. Please use the 20p boxes. Your help is greatly appreciated.

MISSIONARY VISION

MISSION BOARD UPDATE

Christmas and New Year has brought many wonderful encouragements. We are thankful to God for the faithful support of His people for missions home and abroad. 2013 was a truly remarkable year and we look to the Lord to make 2014 even more blessed.

Mr Jonathan Smith has received Presbytery approval to work with our Mission Board in reaching teenagers. He will visit our churches in the endeavour to raise 70% of required finances. Pray that God would raise the needed covenant support. Meetings may be scheduled through Rev. Paul Fitton, Jonathan's Deputation Secretary.

Miss Noreen McAfee will be available for deputation meetings from March through to May, and Rev. David Park is her Deputation Secretary. It was

thrilling to visit the Christian Academy in Kenya last year and to see it fully operational. I am sure you will be blessed as you hear Noreen personally tell of all that God is doing through its ministry.

The need for second hand books and Bibles to help keep supplied the bookshops in Kenya and Liberia continues. Please contact Mr George McConnell in the Mission Board Office for further advice or pass items to your congregation's Missionary Council representatives.

Rev. John Hanna is due to speak at the Friday meeting of the Easter Convention. Rev. Jordi Ruiz will be over for some meetings around our churches

at the same time. Please pray that God will bless their ministry and stir many hearts. For details of their schedule contact Rev. Park.

THE
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The Mission Board is constantly challenged by the needs of the Lord's work, notably for labourers on the field. There is no substitute for feet on the ground!

Pray that God will thrust forth more labourers this year – and provide the means for them to go. We rejoice that God's work, done His way, shall never lack His supplies. Thank you for all your assistance. Keep holding the ropes.

∴ Rev Ian Harris
(Chairman)

ARRIVING IN AUSTRALIA



The Gardiners arrived on Australian soil on the 1st January 2014 in a cool, by local standards, 28 degrees. They settled in very well apart from the usual few days of jetlag. Rev Ian Hall arrived in Perth to conduct the welcoming service on 5th January. He welcomed Philip to Australia, and



Jason Patrick welcomed the Gardiner family to Perth on behalf of the congregation and assured them of prayerful support. Rev. Hall's message challenged both congregation and minister alike.

Mr Gardiner shared the Lord's dealing with him once again. Francesca



Patrick presented a bouquet to Mrs Gardiner and welcomed her. The service was followed by a fellowship luncheon provided by the ladies of the congregation – a great opportunity for the Gardiner family to meet everyone and to enjoy some good 'Aussie tucker'! Please continue to pray for minister and congregation.



A SPANIARD IN SPAIN: ANGEL ALVAREZ

Like most Spanish people of my generation, I was born into a Roman Catholic family, my father an atheist and my mother a Roman Catholic by tradition. I grew up confused about religion, performing Roman Catholic rituals (baptism, confirmation, mass) with no conviction about the existence of God. In effect, I was an agnostic Catholic. Up to the age of sixteen, I had never heard anything close to the gospel message.

In 1993 I met a boy the same age, and we became good friends. After some time, he invited me to a worship service in his Protestant church on Sunday. That church turned out to be where Rev John Hanna ministered. There I heard the gospel message for the first time in my life.

From that day, I never missed a meeting, though it wasn't until some months later that the Lord spoke to my heart as I was listening to the gospel being preached. Under conviction of my sins, I came to Christ through faith and I received Him as my Saviour. I must say that my parents weren't happy at

all about me going to the Protestant Church. My mother was very concerned about me attending the Evangelical Church, and my father was so opposed as to forbid me to attend any meetings.

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However time brings changes, and I'll say briefly how the Lord has worked in my parent's hearts so far. All my family came to my ordination service. In the last five years my mother has been attending nearly every Lord's Day morning service, and my father comes to pick her up when the service is about to finish, even entering the church and sitting in on several occasions, listening to the Word.

One year after my conversion, the Lord called me to His ministry through several passages of the Scriptures and His providence. The word of the Lord to Moses to "go forward" at the Red Sea came to my heart as a confirmation of my call to the Lord's service. After having studied in Grace Bible College in Spain for four years, I travelled to Northern Ireland to complete my theological training in the Whitefield College of the Bible.



Angel was saved at 16 years



Ordination - Angel and Rev John Douglas



Kelley and Angel's wedding



Grace Bible College



Angel & John Hanna in the ministry

MY MOTHER WAS VERY CONCERNED ABOUT ME ATTENDING THE EVANGELICAL CHURCH, AND MY FATHER WAS SO OPPOSED AS TO FORBID ME TO ATTEND ANY MEETINGS.

My purpose and desire were always to go back to my own country and serve the Lord among my own people. He confirmed His will when He spoke to me through the words of Mark 5:19: *"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee".*

In 2002 I returned to Spain, and Rev John Hanna asked me to be his assistant for one year. After that initial period of service, the church called me, and on the 5th of March 2003 I was ordained as pastor of the church together with the Rev John Hanna.

In autumn of that same year, the Lord still had wonderful things prepared for me, as I met a gorgeous American who was visiting the church as she was studying Spanish

abroad for several months. She became my wife in 2007, and she is a godly woman and a great helper in my ministry.

Just two years ago, the Lord blessed us with a beautiful baby girl. As the Lord gave me the best wife from South Carolina, we could not call our daughter by any other name but Carolina!

We are very thankful to the Lord, and we pray He will continue to bless us in the years that lie ahead. Our desire is to fulfill our calling, for His glory, as we continue to serve

Him in the ministry in Spain.

MY PURPOSE AND DESIRE WERE ALWAYS TO GO BACK TO MY OWN COUNTRY AND SERVE THE LORD AMONG MY OWN PEOPLE.

∴ Angel Alvarez
Spain

MISSION BOARD DETAILS

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Secretary:

Rev David Park,
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Ballymoney, BT53 6ED
T. 028 2766 2039
E. hebronfpc@btconnect.com



DATES FOR THE DIARY

MARCH

- 2nd-14th CLOGHER VALLEY, GOSPEL MISSION**
Speaker: Rev D Abernethy
Time: Sunday at 3.30pm
Monday – Friday at 8.00pm
- 7th-9th AGHALEE, SPRING CONFERENCE**
Speakers: Dr S Pollock & Dr N Campbell
Time: Friday & Saturday at 7.30pm
Sunday at 11.30am & 6.30pm
- 9th-14th MARKETHILL, BIBLE WEEK**
Speaker: Rev T Nelson
Theme: The Person & Work of the Holy Spirit
Time: Sun at 7.00pm, Mon – Fri at 8.00pm
- 14th DROMORE, EDUCATION BOARD RALLY**
Speaker: Rev B McClung
Time: Friday at 8.00pm
- 16th-21st CROSSGAR, FOUNDATIONS BIBLE CONFERENCE**
Speakers: Various
Theme: Issues For Today
Time: Sun at 7.00pm, Mon – Fri at 8.00pm
- 16th-23rd TULLYVALLEN, GOSPEL WEEK**
Speaker: Rev L Power
Venue: Annyart Hall, Castleblaney
Time: Sun at 3.30pm, Mon – Fri at 8.00pm
- 16th-23rd ARMAGH, GOSPEL WEEK**
Speakers: Revs D McMillan & T Martin
Venue: Killycoppell Orange Hall
Time: Sun at 3.30pm, Mon at 8.00pm
- 21st-23rd AUGHNACLOY, YOUTH CONFERENCE**
Speaker: Rev P Thompson
Theme: Growing in Grace
Time: Fri & Sat at 8.00pm, Sun at 8.45pm
- 23rd-28th DONAGHADEE, BIBLE WEEK**
Speaker: Dr J Douglas
Theme: The Journeys of Jonah
Time: Sun at 7.00pm, Mon – Fri at 8.00pm
- 30th-13th BALLYGOWAN, GOSPEL MISSION**
Speaker: Rev J Morrow
Time: Sun 7.00pm, Mon – Fri at 8.00pm

APRIL

- 6th-11th ANTRIM, BIBLE WEEK**
Speaker: Rev J Greer
Theme: The Family
Time: Sunday at 7.00pm
Monday – Friday at 8.00pm
- 6th-13th BANGOR, GOSPEL WEEK**
Speaker: Rev S Barnes
Time: Sunday at 7.00pm
Monday – Friday at 8.00pm

MAY

- 16th MOURNE, YOUTH RALLY**
Speaker: Rev D Stewart
Time: Friday, 8.00pm
Special Singing
- 16th LISBURN, ANNUAL YOUTH PRAISE SERVICE**
Speaker: Rev G McCammon
Singers: Joy Logan
Ben, Stephen & Daniel
David Warwick
Time: Friday, 8.00pm

JUNE

- 7th-13th BALLYMENA, BIBLE CONFERENCE**
Speaker: Dr A Cairns
Time: Saturday at 7.30pm
Sunday at 11.30am & 6.30pm
Monday – Friday at 8.00pm

SEPTEMBER

- 20th TANDRAGEE, MEN'S CONFERENCE**
Speakers: Rev S Pollock
Rev I Brown
Dr A Cairns
Time: Saturday at 10.00am