



The Pulpit Ministry of

LONDONDERRY FREE PRESBYTERIAN CHURCH



Lord's Day, 15 May 2011

SHOULD WE ALL GO ECUMENICAL?

Departure from the Reformed Protestant Faith

Rev. James Gordon, the third minister to serve in the pulpit of Glendermott Presbyterian Church, is chiefly remembered on account of his involvement in the Siege of Derry in 1688-89.

Closing of the Gates

It was Rev. Gordon who urged the Apprentice Boys of Derry to close the gates of the city against the Earl of Antrim and his regiment of 'Red-shanks' – a collection of Catholic soldiers that had been gathered from the Highlands of Scotland and the Glens of Antrim.

Dr James S. Reid, in a 'History of the Presbyterian Church in Ireland' (Vol. II) notes:

"The Rev James Gordon, Presbyterian minister of Clanderemott, a parish adjoining Derry, advised the

inhabitants to shut the gates and exclude the obnoxious regiment from the garrison. On this sudden and apparently unimportant movement,” Reid says, “the fate of the three kingdoms ultimately depended. Had Derry been occupied by a popish garrison, the armies of James would have possessed the whole of Ulster and thence passed without obstruction into Scotland, where united to the forces of Claverhouse, Viscount Dundee, they would have made an easy conquest of that Kingdom and afterwards invaded England with accumulated strength.”

The action of the Apprentices in closing the gates did not please everyone.

It was strongly opposed by Dr Ezekiel Hopkins, the Bishop of Derry at that time. The gates were shut at noon and soon afterwards the Bishop came down to the Diamond and made a speech to the crowd, in which he warned them of the dangerous consequences that would follow their mad act.

In reference to that speech, Lord Macauley says: *“The Bishop expostulated in vain. It is indeed possible that the vehement and daring young Scotsmen, who had taken the land on this occasion had little respect for his office. One of them broke in on a discourse with which he interrupted the military preparations by exclaiming – ‘A good sermon, my Lord, a very good sermon, but we have not time to hear you now’.”*

Breaking of the Boom

The Rev James Gordon was as instrumental at the end of the Siege as he was at the beginning. Woodrow, the historian of ‘The Sufferings of the Church of Scotland,’ informs us that Rev. Gordon urged Kirk, the commander of the fleet sent to liberate the city, to attempt the breaking of the boom that prevented the ships from carrying food to the famishing garrison.

It is said that Gordon found his way to Kirk’s ship and, using his knowledge of the locality, drafted for him a plan of the part of the river that opens on Rosses Bay, across which the boom was placed. Captain Browning also persuaded Kirk to venture,

so Kirk yielded. Had this attempt been delayed for two further days, it would have been too late.

After the Relief of Derry, Rev. James Gordon retired to Scotland and became Minister of the Parish of Cardross, on the Clyde near Dumbarton. He died at Cardross not long after.

New Presbyterian Meeting House in City

He was scarcely here long enough after the Siege to witness a new Presbyterian Church being built in the city.

After the lifting of the siege of Derry in 1689, a new Presbyterian meeting house was built within the walls. Queen Mary provided a large donation so that this church could be constructed, in recognition of the sacrifices of Presbyterians in the defence of Derry.

The present First Derry Presbyterian Church is built on the site of this earlier Church. The foundation stone of this earlier building can be found above the centre door, inscribed with the Roman numerals M.D.C.X.C (1690).

Now a Centre for Ecumenism

Yesterday, an event took place in our City that would make Rev. James Gordon - and many a minister who, over the years, has occupied the pulpit of First Derry Presbyterian Church - spin in their graves.

Dry rot was discovered in First Derry Presbyterian Church in 2002. After much corrective effort, and a spend of £2.5 million, the Church was re-opened for worship yesterday.

However, in contrast to Siege times, its gates were opened wide to our spiritual enemy. The re-opening service took the form of an ecumenical extravaganza:

- The Church of Ireland Bishop of Derry and Raphoe, Rev. Ken Good, took part;

- his Roman Catholic counterpart, Bishop Seamus Hegarty, read a lesson – the first time a Roman Catholic Bishop has participated in a Presbyterian church service;

- then, at 8.00pm tonight, The Priests are coming along to sing at a ‘Concert For Peace.’

To be Fair

Allow me to make a few (fair) points:

- Judging by the press pictures of the newly refurbished building, First Derry Presbyterian Church does appear stunning. *“It looks like it has never looked before,”* said Dr David Latimer, the present minister of the congregation.

I hear that an historical centre is being opened within the church, detailing, among other events, the history of the Siege. I will be happy to ‘drop in’ and view the exhibits.

- I have absolutely no problem with Roman Catholics being in attendance at a Protestant service. Nor have I any difficulty in reaching out the hand of friendship to my neighbours.

In recent days, Rev. Latimer has identified with the Bloody Sunday Campaign, described his church as, “The Presbyterian Church in the Bogside,” and challenged the view that Protestants are not welcome on the Cityside. *“I can unequivocally say that we are welcome,”* he assures.

Really?

When Rev. James Gordon stood up and advocated the shutting of the city gates in 1688, this city was full of anxious Protestants who had fled from all over the county to seek protection from the garrison within the city walls.

Over the past 35 years the modern counterparts of those Protestants have fled *outside* the city walls, over to the

Waterside - and beyond - in fear of their lives and in search of protection.

This displacement has given rise to at least two BBC programmes, 'The River Crossing' in the 1980's, and 'The Exodus' in 2008. Both have highlighted how, during a 35 year period, as many as one-in-five of the city's population left their homes.

In 1969 the west bank of the Foyle was home to some 18,000 Protestants. Today less than 500 remain (not enough to elect a single council representative).

And I see no signs of them being welcomed back.

It would be interesting to discover how many of Rev. Latimer's congregation actually live in the Bogside? or the Cityside? Even the Fountain Primary School buses in the majority of its pupils from the Waterside.

However, each Roman Catholic that was in attendance at First Derry yesterday, including their Bishop, is as welcome to sit in our pews today. No question. After all, Martin Luther, and his fellow Reformers, came out of Rome when their spiritual eyes were opened by the power of the Holy Spirit of God to launch the great Protestant Reformation! Souls caught in the darkness of idolatry in this day need to have the Gospel preached to them - and I am keen to preach it! And when they do not come in through these doors, we go out through the doors to take the Gospel to them!

The Main Bone of Contention

So it is *not* an question of lack of neighbourliness, or sectarianism, or a failure to love our enemies, that motivates me to deliver this message

- Where I *do* take issue with what occurred at the re-opening of First Derry Presbyterian Church (and it is a massive issue) is in the joint worship that took place; the fact that this event was turned into an ecumenical extravaganza.

Men, who at their ordination, signed Confessional Statements that obliged them to believe and teach that:

- the Word of God contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice;
- the offering of Christ for our sins upon the Cross was a once-and-for-all, never-to-be-repeated, all-sufficient sacrifice for sins;
- a sinner is justified by faith alone in Christ alone ...

... when they *join in worship* with those who repudiate each of these cardinal, biblical truths (and many more in addition to these), are censured by such Scriptures as (**2 Corinthians 6:14-16**): “... what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? ... 16 And what agreement hath the temple of God with idols?”

Rev. James Cargin, First Derry

The pulpit of First Derry Presbyterian Church has been graced by the presence of many godly men over the years. None more so than the Rev. James Cargin who ministered there in the later years of the C19th.

In my library I have a book that contains a series of sermons preached from the pulpit of First Derry in 1890 – ‘Ritualism, Romanism and the New Testament.’

He dedicated the book, “*To the office-bearers of the congregation, which I have the honour ‘to serve in the Gospel,’ this volume is dedicated, as a small token of respect and gratitude by the author.*”

Prophetic Words

In his foreword, written in Londonderry in April 1890, James Cargin says of the system of Ritualism (and, by extension, Romanism): “*It is more than likely, however, the errors*

arising from this system of religion shall require to be met by friends of Evangelical truth in this land for years to come ... and ... if this little volume shall serve in any way to counteract such a Romanising force, and establish 'the truth once delivered to the saints,' I shall be, indeed, devoutly thankful."

In this message I intend to quote statements from Rev. James Cargin's sermons - statements which present the plain teaching of the Word of God - with which I agree - and that are completely at odds with what Roman Catholicism teaches. These same statements should have guaranteed that no Roman Catholic priest, never mind bishop, should have played any part in the re-opening service yesterday.

OUR BELIEF CONCERNING **SCRIPTURE** PRECLUDES ANY ECUMENICAL SERVICE.

(I like that word "preclude," especially in the historical context that I have just mentioned.

It means:

1. to exclude or debar
2. to make impossible, esp beforehand

and is from Latin *praeccludere* – to shut up, from *prae* in front, before + *cludere* to close).

[1] SCRIPTURE.

Isaiah 8:20: *"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."*

2 Timothy 3:15-17: *"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in*

righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.”

Authority and Sufficiency of Scripture

The great cry of the Reformation - when the truth of the Bible was rediscovered - was ‘Sola Scriptura’; *“The Scriptures alone”!*

Rev. James Cargin stated:

“All sound Protestants hold firmly the authority and sufficiency of Holy Scripture as the one rule God has given to guide the lives of men, and they hold that every man under the guidance of the Holy Ghost must judge for himself what Scripture teaches.

In other words, all sound Protestants unflinchingly stand on these three principles:

(1) That the Word of God contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice.

(2) That it is the right and duty of every man to search these Scriptures for himself.

(3) That every man by comparing Scripture with Scripture, under the gracious and promised help of the Holy Ghost, may interpret the Word for himself, and so be wise unto salvation through faith as it is in Jesus.

Now, as opposed to these Scriptural and Reformation principles Romanists hold –

(1) That the Scriptures are not the only standard of faith and duty – the Apocrypha, Traditions, and the Councils of the Church must be received as of equal authority, and are entitled to equal obedience with the Bible itself.

(2) That the reading of the Scriptures by everybody is calculated to do more evil than good, and, consequently, they are only to be read by permission of the Priest or Bishop.

(3) That in matters of faith no man may judge for himself; the Church interprets the standard, and every man is to believe and profess just as the Church believes and professes.”

The Roman Catholic Church does not accept the Bible as their sole rule of faith and practice. Rome has made many **additions** to Holy Scripture. This, despite the fact that the commands and warnings of God are crystal clear that the Bible must not be added to (cf. **Deuteronomy 4:2, 12:32, Proverbs 30:6, Jeremiah 23:28, and Revelation 22:18**).

- Rome *adds* to God’s Word by adding more books to the Canonical Scriptures, known as **the Apocryphal Books**. These books were never received by the Jewish Church (**Romans 3:2**); they were never quoted by Christ; they were rejected by the Christian Fathers; and they are self-evidently not inspired. The writer apologises for defects (2 Maccabees 15:39) and one seemingly commands suicide. They are no part of Holy Scripture, yet they were added into the Canon by the Church of Rome to make up Rome’s Bible.

- Rome *also adds* to the Bible apostolic and ecclesiastical **traditions**. Oral tradition evolved into written tradition and the unreliability of oral tradition is exposed in **John 21:22&23**.

- Rome *also adds* that the **interpretation** of Scripture must have the, “unanimous consent of the fathers.”

However, the fathers were far from being unanimous. They contradicted themselves and rarely consented.

- Even the RC Church’s appeal to **Matthew 16:18** in an effort to prove that Peter was “the rock” on which Christ’s Church was to be built (and therefore the first Pope), had

precious little support within the ranks of the ‘fathers’ in the early centuries.

In a paper prepared for Vatican I (1870), but not permitted to be read, Archbishop Kennick showed that only about 20% of the ‘fathers’ held to the RC view.

- At the end of the C19th, Rome added on to Scripture their dogma of the infallibility of the Pope, having insisted for years that this doctrine was a “Protestant falsehood” (cf. Papal Catechism).

Christ warned against tradition and stated, “*Why do ye also transgress the commandment of God by your tradition? Thus have ye made the commandment of God of **none effect by your tradition**. But in vain they do worship me, teaching for doctrines the commandments of men*” (**Matthew 15:3,6,9**).

A Low View of Scripture

- Given his church’s views on the sufficiency of Scripture, it was rather ironic that Bishop Hegarty was scheduled to read a lesson at the re-opening of First Derry Presbyterian Church yesterday.

- It has also been disturbing to walk past First Derry Presbyterian Church while the restoration project was ongoing and read, from the colossal printed screen that covered the entire front of the building, key quotes from here, and there, and almost everywhere – but Scripture!!

- Top right: (Mahatma Ghandi): “*We must be the change we wish to see in the world.*”

- Below: “*Blessed are the peacemakers*” (however, no acknowledgement that this is a quotation from Jesus, or may be found in **Matthew 5:9**).

- Top left: (Reverend Desmond M. Tutu): *“We are different precisely in order to realise our need of one another.”*

“We do not inherit the earth from our fathers. We borrow it from our children.”

- Mid-left: (Martin Luther King, Jr.): *“Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal.”*

- Mid-right: (Martin Luther King, Jr.): *“The first question which the priest and the Levite asked (on the Jericho Road) was: ‘If I stop to help this man, what will happen to me?’ But ... the good Samaritan reversed the question: ‘If I do not stop to help this man, what will happen to him?’”*

It is a wonder no quote appears from Argentinean Enrique Dussell - a philosopher Rev. Latimer quoted from in a recent interview in ‘The Sentinel.’

Civil rights leaders, each of them ... and definitely not a line of Evangelical preachers dedicated to the proclamation of Christ and His Gospel.

Is it really too much to ask that such a screen covering the front of a church under restoration should prominently display a selection of evangelistic quotations from the Scriptures?

The Bible is Central to True Christianity

“The Bible - the whole Bible - and nothing but the Bible,” is our cry. This is the abiding standard and rule of true Christianity. To know its meaning, to receive its teaching, to rely on its promises, to trust in its Redeemer, to obey Him from the foundation of delighting in His love, and to refuse and reject all other teaching that is contrary to His, is Christianity itself.

As James Cargin put it:

“(1) The Scriptures – the Scriptures alone – are an infallible guide for faith, worship, and life. Take heed to no other light.

(2) The Holy Spirit, speaking direct from the Scripture to every man, is the true interpreter of God’s Word to you and me.

These are the two foundations of our Presbyterian faith – on these as solid rocks we stand, all other ground is sinking sand. “Try the spirits.” “Hold fast that which is good.”

Secondly,

OUR BELIEF CONCERNING **SACRIFICE** PRECLUDES ANY ECUMENICAL SERVICE.

[2] SACRIFICE.

Christ cried on the cross, *“It is finished”* (**John 19:30**), confirmation that the sacrifice for all of the sins of all of the people for whom He died to save had been completed.

One Sacrifice, Never to be Repeated

Hebrews 9:25&26 emphasise the once-for-all nature of this mighty sacrifice: *“Nor yet that He should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must He often have suffered since the foundation of the world: but now **once in the end of the world hath He appeared** to put away sin by the sacrifice of Himself.”*

As does **Hebrews 10:12**: *“But this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God.”*

However,

Roman Catholicism rejects the plain verdict of Scripture.

- Rome claims that in her masses she can repeat the sacrifice of the cross, that those who administer the Mass are sacrificing priests, who have the power to change the wafer and wine into the very body and very blood of Christ.

She insists that she perpetuates the sacrifice of the cross (Eucharisticum Mysterium, Intro. C, 1).

Again, *“In the sacrifice of the Mass our Lord is immolated”* [killed as a victim] (Eucharisticum Mysterium, Intro. C, 2).

Rev. Cargin on The Mass

Rev. James Cargin, in his series of sermons on ‘Ritualism, Romanism and the New Testament,’ states:

“The Roman Catholic priest, after the words of consecration, asks you to believe in a double miracle – first, that the bread and wine are themselves changed into the body, blood, soul and divinity of Christ; second, though they still look, smell, taste bread and wine, the substance is gone, and they have practically ceased to be.

No wonder Macaulay said, ‘I regard this as a kind of proof doctrine, which, if a man receive, he may receive anything.’

The infallibility of the Pope is nothing to it.

‘As a deadly opiate and quietus to common sense, it surpasses almost anything ever advocated by men’.”

“... Where is the rational evidence for all this?”

(1) Remember, Christ is God, self-existent, eternal, omnipresent, and therefore cannot be contracted to one spot. How, then, localise Him on that altar?

(2) The glorified human body of Christ has a ubi, occupies space somewhere (Luke 24:39), has locality, dimension, and is therefore finite. How can it be in a million places at the

same moment, without occupying any space, at the call of a man?"

Again, Cargin preached that:

"The Mass ...

*(1) It is nowhere taught in Scripture. **Malachi 1:11** and **Genesis 14:18** have no reference to it.*

(2) The sacrifice infers a 'priest' to present it, but Christian ministers are not 'clerical priests.' They are only 'teachers' and 'rulers.'

*(3) The sacrifice on the Cross being perfect excludes all others (**Hebrews 9:25-28; 10:10, 14, 18, 26, 27**).*

*(4) It is inconsistent with the words of the institution (**Luke 22:19; 1 Corinthians 11:24-26**), "This sacrament commemorates the sacrifice of Christ on the Cross, and so cannot be a propitiatory sacrifice itself."*

Attendance at the Mass

It has long been a belief of Protestants that no Protestant should ever be in attendance at the idolatrous, blasphemous Mass.

I am well aware of the controversy that recently surrounded the attendance of the leaders of two of our Unionist parties at a Roman Catholic Mass held during the funeral of murdered Catholic police officer Ronan Kerr.

I interpret their action in the same light as Henry IV of France's quip.

Raised a Protestant, and having joined the ranks of the Huguenots, on 25 July 1593, Henry permanently renounced Protestantism. His entrance into the Roman Catholic Church secured for him the allegiance of the vast majority of his

subjects and he was crowned King of France. It is claimed that he quipped, “*Paris is well worth a Mass.*”

What seems to have slipped under the radar is the fact that The Presbyterian moderator, Dr Norman Hamilton, was in attendance at the same Mass.

According to William Crawley, Dr Hamilton had, “*previously told the ‘Sunday Sequence’ programme that his personal policy when attending Catholic masses was to leave the service before the Act of Communion (or Eucharist) since this part of the Catholic mass raises theological issues for Reformed Christians. But, in a change with that policy, I’ve just had it confirmed that he has decided to remain in the church for the entirety of the Requiem Mass for Ronan Kerr.*”

Rome’s Place for Mary in our Salvation

• Again, as a further assault on the unique sacrifice and redemption purchased by Christ, Rome has **elevated Mary to the place of mediation.**

John Paul II states that, “*in Mary is effected the reconciliation of God with humanity*” (On Reconciliation and Penance. St. Paul Editions, p. 139).

No Christian can accept ‘The Cult of the Blessed Virgin’ (Vatican II, Lumen Gentium, VIII para. 66). It is idolatrous and an insult to our Lord Jesus Christ.

Nor should those who promote the Mass and Mary worship be afforded a place in a Protestant pulpit!

OUR BELIEF CONCERNING SALVATION PRECLUDES ANY ECUMENICAL SERVICE:

The pulpit of any Protestant Church must be ‘off-limits’ to any proponent of Roman Catholicism ON THE BASIS OF:

[1] Scripture;

[2] Sacrifice;

and –

[3] SALVATION.

Does salvation come through the administering of the Sacraments of the Church, or is a sinner justified before God by faith alone in Christ alone?

Key Issue

This is a key separation issue between Protestantism and Roman Catholicism.

As Rev. James Cargin said, this is, *“the exact place where it touches and perverts the simple Gospel of Jesus Christ as we hold and believe it.”*

“See plainly, then, the difference in these two systems of religion

The question is: How doth the Holy Spirit apply to us the redemption purchased by Christ?

“The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.”

Now, the dividing line between the Evangelical and Ritualistic systems of religion just lies here. This is the parting of the ways; namely, How redemption is applied to the soul of man?

We hold, precious as our very lives, the teaching of Holy Scripture to be: that every sinner who hears the Gospel has free access to the Son of God, and can by repentance and faith go immediately to Him and obtain eternal life at His hands.”

He then quotes a number of key biblical texts:

• **John 7:37:** “If any man thirst, let him come unto Me and drink.”

• **John 1:12:** “To as many as received Him, to them gave He power to become the sons of God.”

• **1 John 5:11&12:** “And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath (echei, holds to) the Son hath life; [and] he that hath not the Son of God hath not life.”

*“To quote all the proofs of this conviction would be to repeat a great portion of the Bible (**Psalm 19:7-10; Acts 13:26, 38, 39**).*

The beauty of this view lies here. It teaches that the purchased redemption of the Lord Jesus is applied by the Holy Ghost, through Gospel truth intelligently believed and embraced, without any other conditions or media; and hence all preachers, even inspired Apostles, are just ‘ministers by whom ye believed’.”

Roman Catholicism Denies Direct Access to God

“The Ritualistic system, on the other hand, says: If you would be saved you must be baptised, confirmed, and partake of the Lord’s Supper, by priests prelatially ordained. You have no liberty of direct access to God by yourselves; it is only by the ministerial intervention of the priesthood a sinner can be reconciled to God and share salvation.”

“Hence, the choice you have to make between the two systems of religion is – whether you will leave your everlasting welfare in the hands of the Lord Jesus Christ, whose free Spirit, bringing truth and grace home to intelligence and heart, makes you a ‘new creation’ of God; or, leave it in the hands of a priestly order of men who will offer to save you by certain rites somewhat magically applied.”

Again, Rev. Cargin challenges the notion that the waters of baptism sweep us into salvation:

“Could you say, ‘Justified by [baptism] we have peace with God?’ (Romans 5:1). You know you could not. Such teaching, then, contravenes Scriptural and Protestant truth, which says, we are justified by faith alone in the merits of Christ. This was the battle cry that won for us the glorious Reformation. It was this truth that flashed from the Word of God into Luther’s soul, in the Convent of Erfurt, ‘the just shall live by faith;’ that made him free, and became to him the very gate of heaven, the heart of the Gospel

But, you see, it is practically surrendered here.

Hence the Gospel, as we know it, is assailed by this theory, not only in its twigs, but at its root. For in proportion as men believe regeneration in baptism with water, they dispense the Gospel by a kind of religious mechanism or incantation, making it a sort of charm rather than good news to be received and believed by the soul.”

Roman Catholicism substitutes a system of grace plus works - in which works have the larger place - and by which a man has to work long and hard for his salvation.

Good works, instead of the good work of Christ! In the streets of Londonderry this anthem is thought to have been first raised:

**There was no other good enough
To pay the price of sin;
He only could unlock the gate of heaven
And let us in!**

Conclusion

So, following the example of the present pastor of First Derry Presbyterian Church, should we ‘open the gates’ to the enemy of Christ’s Cross, and roll down the Ecumenical line?

Certainly not!

To side with such a system is to side against God. The ecumenical process may march on, but we do not wish to be part of it!

To Rev. David Latimer, I say, 'Close the gates' to Romish errors! Extract yourself from the wastelands of liberation theology and political philosophy! And get back to preaching the plain, unfettered Gospel of this Blessed Book to sinners of every shade and race!

Rev. James Cargin lifted up his voice in 1890 as he warned his people in First Derry against being influenced, "*back into Romish error and mediaeval and pre-Reformation bondage.*"

As a faithful preacher, I must warn people against this false system. This is not hatred. This is not anger and bitterness. This is not jealousy. This is not ignorance. This is not sectarianism. This is obedience to Almighty God.

I quote a Baptist preacher, Thomas W. Medhurst: "[*God*] demands that we 'resist the devil' (**James 4:7**), and have no fellowship with 'works of darkness' (**Ephesians 5:11**). 'No peace with Rome,' must be on our lips, and be in our lives. 'No peace with Rome,' whether wearing her scarlet undisguised, or using the cloak of a Protestant name.

... May we in no degree partake of her sins; may we renounce, with a holy loathing, all her symbols; throw off with righteous indignation, all allegiance to her corruptions. May we have nothing of Romanism in our discipline. May we be subject, in all matters of religious faith and practice, to the Word of God, and to that alone."

Straight to Jesus for Salvation

You who are seeking salvation: go straight to Jesus! God has exalted Him to be a Prince and a Saviour. He is able to save to the uttermost all those who come to God by Him.

To give Rev. Cargin the last word: “... *You must get the new heart, the new spirit, the new life.*”

Where are these found?

‘In Christ.’

Trust Him, love Him, obey Him.

‘If any man be in Christ, he is a new creature.’

... With this new self – cut off from the guilt of your past – ... with the seed of a new future, old things, sins, evils pass away, and all things – light, life, joy from God – become new. The Lord grant this to each of you. Amen.”

[Message preached by Ian Brown,
Minister, Londonderry Free Presbyterian Church;
Clerk of the Free Presbyterian Church of Ulster]