

A time to be remembered

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An article commemorating the 50th anniversary of the events that led up to and which followed after the 1966 imprisonment of Rev Ian Paisley, Rev John Wylie and Rev Ivan Foster for a term of 3 months in Crumlin Road Jail, Belfast.

This account is compiled from reports in the Free Presbyterian Church of Ulster’s magazine, “The Revivalist” and some reports from the “Belfast Newsletter” and the “Belfast Telegraph”.

Compiled by Rev Ivan Foster.

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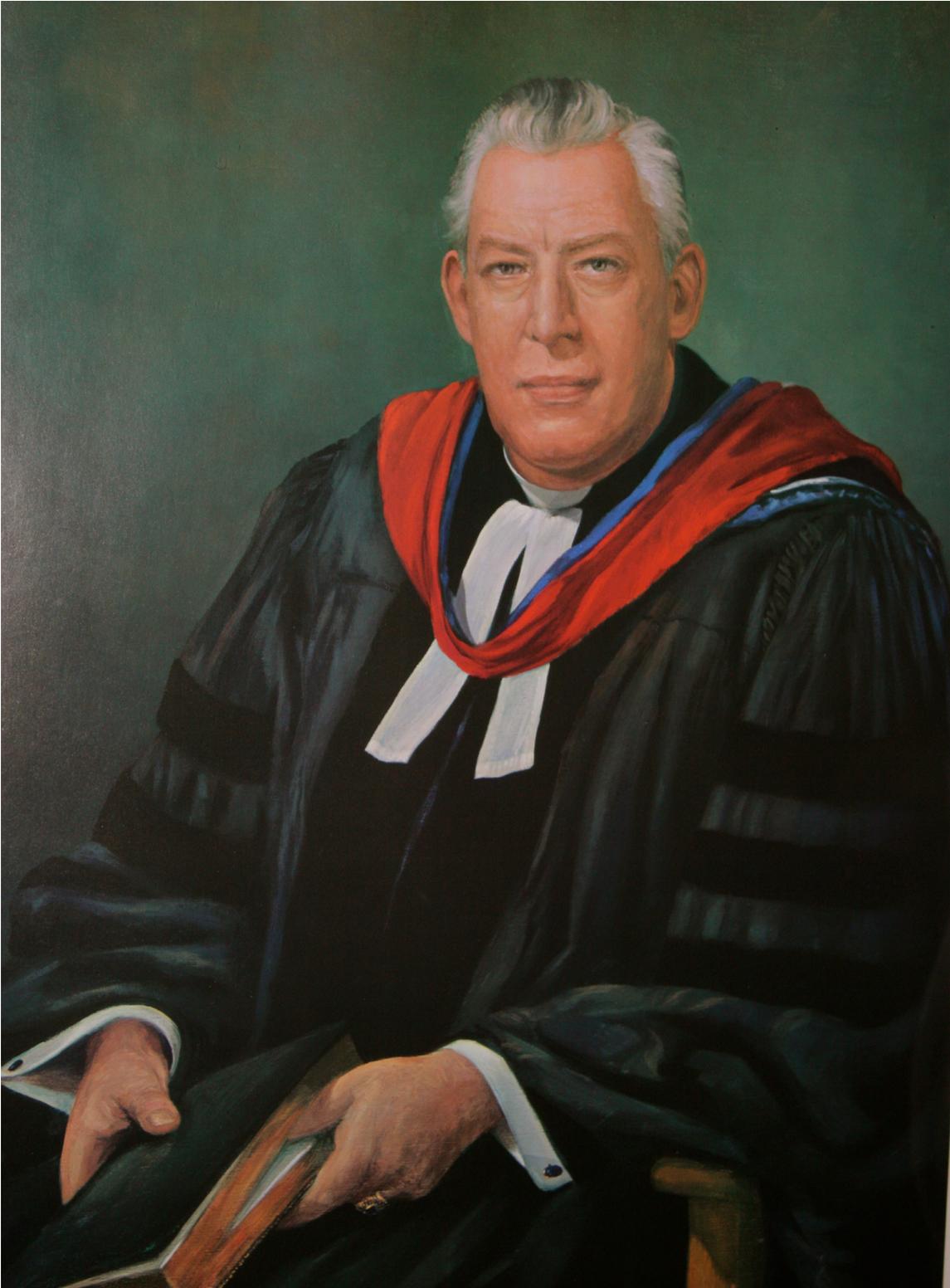
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(June 2016)

**Dedicated to the memory of the man whose labours
under God contributed so much to the advance of the Gospel
in Ulster in the days that followed
the 1966 imprisonment.**



**Dr Ian R K Paisley
(1926 - 2014)**

(Taken from a portrait hanging in the Minister's Room in Kilskeery Free Presbyterian Church)

“A Time that ought to be Remembered”

“He hath made his wonderful works to be remembered,” Psalm 111:4.

(A compilation by Rev Ivan Foster)

Commenting on these words of the Psalmist, C H Spurgeon wrote: “He meant them to remain in the recollection of his people, and they do so: partly because they are in themselves memorable, and because also he has taken care to record them by the pen of inspiration, and has written them upon the hearts of his people by his Holy Spirit. By the ordinances of the Mosaic law, the coming out of Egypt, the sojourn in the wilderness, and other memorabilia of Israel’s history were constantly brought before the minds of the people, and their children were by such means instructed in the wonders which God had wrought in old time. Deeds such as God has wrought are not to be admired for an hour and then forgotten, they are meant to be perpetual signs and instructive tokens to all coming generations; and especially are they designed to confirm the faith of his people in the divine love, and to make them know that the Lord is gracious and full of compassion. They need not fear to trust his grace for the future, for they remember it in the past. Grace is as conspicuous as righteousness in the great work of God, yea, a fulness of tender love is seen in all that he has done. He treats his people with great consideration for their weakness and infirmity; having the same pity for them as a father hath towards his children. Should we not praise him for this? A silver thread of lovingkindness runs through the entire fabric of God’s work of salvation and providence, and never once is it left out in the whole piece. Let the memories of his saints bear witness to this fact with grateful joy.”

How applicable are these words today! Those who recollect the mercy of God displayed to a small band of despised believers some 50 years ago would say they most assuredly are!

To all my fellow Free Presbyterians I say: “We SHOULD especially remember what the Lord did back in 1966 and in the ten years or so which followed”.

If we forget or become ashamed of the witness of our Church back then, I have no doubt that we sin much against the Lord.

I have put together this collection of articles which appeared in the Revivalist in 1966 and 1967, and one from 1968, as well as some newspaper accounts of the June 6th protest, led by the late Dr. Paisley. The parade consisted of some 200 Free Presbyterian men, woman and children. It processed from Ravenhill Church to the building where the annual General Assembly of the Presbyterian Church was taking place. The aim of the event was to honour God, contend for the faith and highlight the ecumenical apostasy of that denomination. Such were the consequences of that night’s protest that the small Free Presbyterian church, hardly known outside of the six counties of Northern Ireland, became the subject of discussion, mostly derogatory, throughout Christendom! But much more important was the moving of the Spirit of God that became evident within the ranks of the Free Presbyterian church from that time.

God was pleased to work mightily amongst us, adding to our numbers many new congregations and hundreds of new converts.

It has been a sweet labour for me to wander down memory lane, keeping within the hedges formed by the articles which appeared in those old copies of ‘The Revivalist’. I heard again the voice of one whose voice is now silent and who was very dear to me and mine in those stirring days and with whom I count it an honour to have shared something of the activities of those glory days - the late Dr Ian Paisley.

We have visited again the scenes of contention and battle for the “Crown Rights of King Jesus and the Crown Jewels of His Gospel” which took place that night of June 6th, 1966 and the subsequent skirmishes which followed.

I had but a minor part in the events of June 6th, being but a second-year Theological student, but we count it all joy that we were permitted by sovereign grace to live through those times and to mingle with those who were made great by God.

“Remembering” plays a major role in reviving the people of God. The Saviour said to the Church at Ephesus: “Remember therefore from whence thou art fallen, and repent,” Revelation 2:5.

No honest soul, who experienced the blessings of God back then can recall those seasons without being acutely aware that we have “fallen”! There is none of us who can remember 1966 who is physically today what we were back then. We have stiffened and slowed and are we not very conscious that as it is physically so it is spiritually. Spiritual decay is not inevitable as is the case with our mortal frame. Many a saint has been able to say in their latter days that “I am as strong this day . . . for war, both to go out, and to come in,” Joshua 14:11. But, sadly, we are forced to lament with Jeremiah, if we are honest, that “the crown is fallen from our head: woe unto us, that we have sinned!” Lamentations 5:16.

As we look back, we acknowledge that we were no more worthy of God’s mercy back then than we feel ourselves to be today. May we not therefore ask for the same merciful God to visit us again today as He did then? I trust that the following articles will prompt and promote that stirring of soul that made the Prodigal to say: “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father . . .” Luke 15:18-20.

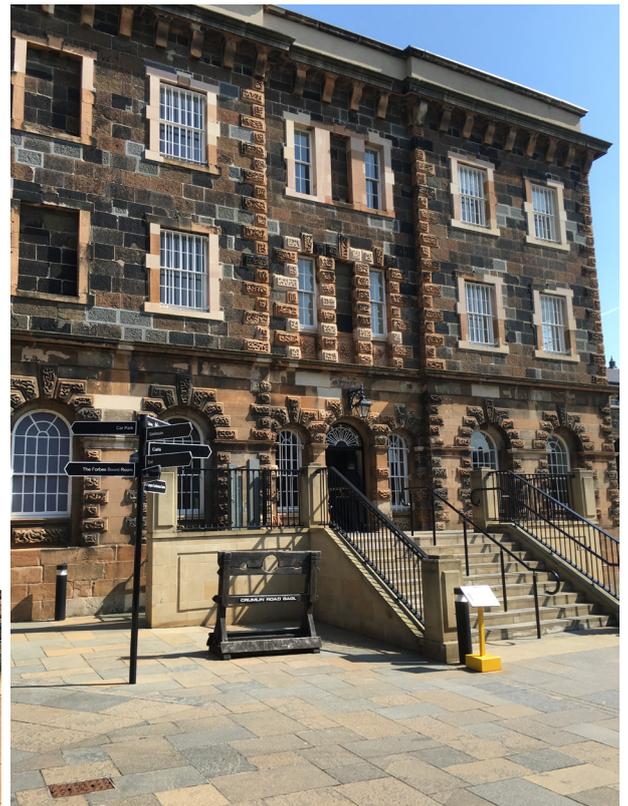
The Revivalist back then was all about battles and blessing. As we read them we might well ask:

*Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?*

Wickedness has increased but have our protests? The devil, “as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). Is there the response to his activities today in keeping with the militancy we see in the Revivalist of 50 years ago? God give us again the experience of which David spoke. “Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight”, Psalm 144:1.

Before we come to the first of the Revivalist articles, may I show you some pictures which were taken during a school trip to the old Crumlin Road Jail, now a tourist site, on May 13th, 2016. Some of the pupils of Kilskeery Independent Christian School and their teachers made the trip as part of a history project. My wife Ann and I were most happy to accompany the school on its outing.

Although parts of the old jail complex have been demolished I was able to point out some places very familiar to me from those memorable days of 50 years ago.



Main entrance within the walls

The picture on the left is of the cell windows of the old prison hospital, now derelict. It was here we spent our nights. Dr Paisley worked in the hospital kitchen, Rev John Wylie was in the main prison kitchen and I spent my time in the woodwork shop. Dr Paisley’s cell window is on the right (boarded-up), then John Wylie’s and number three was mine.

**Ann and I pictured
outside the window
of what was my cell.**



**Inside the Tunnel by which prisoners were conveyed under the Crumlin Road
to the old Crumlin Road Courthouse.**



The 'Circle', the very heart of the prison



Trying my hand at one of the old 'bumpers' which prisoners used to polish the floors.



Group photograph before a picnic lunch in Botanic Gardens

Our first article comes from The Revivalist of January 1966. It is from the pen of Dr Paisley and “he being dead yet speaketh” (Hebrews 11:4) to us today. Indeed, it is even more relevant today than it was back then. It is relevant because he was applying the ageless Truth of God to the stream of man’s sins. He was acting as did Elisha when he cast in the salt to the poisoned waters (2 Kings 2:20-22). Poisoned waters still pour forth from

the same polluted fountain of man’s corrupt and fallen nature. “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,” Matthew 15:19,-20. The salt of God’s Word still needs to be applied.

The character of the foul stream has not altered in its course or its contents, just in its volume!

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The Challenge of 1966

by THE EDITOR

This is an evil day. The walls of Zion are breached and its doors are burned with fire. The enemy has most certainly come in with overwhelming power. Desolation has resulted in the Church. We believe that God has called the Free Presbyterian Church of Ulster to the Kingdom for such a time as this. Three great forces are arrayed against us.

I. THE RESURGENCE OF ROMANISM

The Roman Antichrist has come in with great power. The man of sin is being hailed as a man of peace. Deluded fools



January, 1966 Ian R. K. Paisley, Editor Price Sixpence

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I THE RESURGENCE OF ROMANISM

The Roman Antichrist has come in with great power. The man of sin is being hailed as a man of peace. Deluded fools cant about the Vatican Council as if the Roman system had undergone an organic change. No such change has taken place. In fact the council has, by its actions, further stamped upon its face the marks of Babylonian idolatry. Its elevation of Mary to be the Mother of the Church and its commencement of the progress to make Pope Pius (the greatest war criminal of the twentieth century) a saint, demonstrate its irrevocable apostasy.

II THE EXPANSION OF ECUMENISM

The World Council of Churches, that great confederacy of evil, is expanding rapidly its intolerant stranglehold on every department of our Province. Its closing of evangelistic activities in our hospitals and workshops, its denial of the elementary rights of protest by its dictatorial control of press and radio and its discrimination by which it would even hinder the purchase of property for Bible-preaching Churches, is only too well-known. In 1980 it has planned culmination of its goals in final union with Rome. In 1966 it will expand by the power of the pit in which it originated

and to which it will return in the judgment of the Almighty.

III THE CURSE OF COMPROMISE

This is the greatest enemy of all. It is the Judas in the apostolic band, the Absalom among the king’s sons. Self-professed evangelicals who won’t obey the clear commands of scripture, but want to be looked upon as the leaders of truth, are real hindrances to the true Church of Christ. Their ‘stay in’ policy is the joy of hell and the sorrow of heaven.

WHAT SHALL WE DO?

I close this short article with the words of C. H. Spurgeon—

‘May we have forgotten to look to the ascended Lord. May we have been gazing about us to find the men without looking first to HIM from whom they must come. Our Lord can speedily raise us up a new race of apostolic preachers from amid our youth, or He can convert those who are the devourers of the churches. In the Reformation, many of the ablest leaders were called from among the priests and the monks; and today the Lord may breathe the life of faith into those who lie buried in sceptical philosophies. With Him all things are possible. When we are at the end of our power and knowledge, we are on the confines of His omnipotence and omniscience. Let us bow our heads as we pass the frontier, and leave behind our barren impotence to rejoice in His fruitful strength. Our confidence in the Church of God lies not in her natural power, but in that fact that ‘God is in the midst of her; she shall not be moved.’

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Revivalist, January 1966.

Jesuit Preacher in Westminster Abbey! PROTESTANTS PROTEST

This article was given out in booklet form at Westminster Abbey by the Protestant pickets

Today, January 21, for the first time since the Reformation, a Roman Catholic priest is preaching in Westminster Abbey. The priest, 'Fr.' Thomas Corbishley, is a member and former superior of Rome's notorious Order of the Jesuits. The Jesuits were formed by Ignatius Loyola to combat the Reformation. How well they are succeeding.

JESUIT LAWS — LICENTIOUS AND TREASONABLE

‘The gross and unblushing licentiousness which characterizes the writings of the Jesuit Canonists has been the bane of Christendom, and has ministered to that obscenity, which stigmatizes with infamy the writings of Peter Dens, and other theological authorities of the Church of Rome.



Jesuit Preacher in Westminster Abbey! PROTESTANTS PROTEST



From left to right: Revs. Jack Glass (Glasgow), Brian Green (London), John Wylie (Coleraine), Ian R. K. Paisley (Belfast), James McClelland (Belfast).

What will readers think of the following choice specimens of Jesuit morality from the writings of Frances Tolet and Valerius Reginald, on the subject of theft and compensation?

The former observes :

‘A man cannot sell his wine at a fair price, either on account of the injustice of the Judge, or through fraud of the purchasers, who have agreed among themselves to be few in number in order to lower the price : then he may diminish his measure, or mix a little water with his wine, and sell it for pure wine of full measure, demanding the full price, provided only that he does not tell a lie; which if he does, it will neither be a dangerous nor a mortal sin, neither will it oblige him to make restitution.’

Reginald declares that :

‘Servants may not take the property of their masters secretly and by way of compensation, in pretence that their wages are not equitable, unless it should in reality appear to be the case in the opinion of an experienced man.’



Pictured from Left to Right - Pastor Jack Glass, Pastor Brian Green, Rev John Wylie, Rev Ian Paisley and Rev James McClelland.

On the subject of high treason and regicide, the Canonists of the Society of Jesus promulgate sentiments utterly destructive to the wellbeing of all civil society, and which led to the banishment of the fraternity from several of the nations on the continent, both by regal and pontifical authority.

Emmanuel Sa asserted that :

‘The rebellion of an Ecclesiastic against a King is not a crime of high treason, because he is not subject to the King.’

Andrew Philopater remarks that:

‘The whole school of theologians and ecclesiastical lawyers maintain (and it is a thing both certain and matter of faith), that every Christian Prince, if he has manifestly departed from the Catholic religion, and has wished to turn others from it, is immediately divested of all power and dignity, whether of divine or human right, and

that, too, even before the sentence pronounced by the Supreme Pastor and Judge; and that all his subjects are free from every obligation of the oath of allegiance which they had sworn to him as their lawful Prince, and that they may and must (if they have the power) drive such a man from the sovereignty of Christian men, as an apostate, a heretic and a deserter of Christ the Lord, and as an alien and an enemy to his country, lest he corrupt others and turn them from the faith by his example or command.'

— Elliott's Delineation of Roman Catholicism.

THE WARNING OF A BRITISH PRIME MINISTER

'What is this power beneath whose sirocco breath the fame of England is fast withering? Were it the dominion of another conqueror with his belted sword, we might gnaw the fetters which we cannot burst. Were it the genius of Napoleon with which we were again struggling, we might trust the issue to the god of battles, with a sainted confidence in our good cause and our national energies. But we are singeing beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved —the power of a foreign priesthood!' — Disraeli.

THE CONCLUSION OF A FAMOUS HISTORIAN

Thomas Babington Macaulay in his 'History of England' Vol. I, page 54, gives this picture of the true nature and influence of the Papacy :

'During the last three centuries, to stunt the growth of the human mind has been her (Rome's) chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her.'

THE PROPHECY OF A GODLY BISHOP

'I am no prophet. I know not where we are drifting. But at the rate we are going, I think it is, quite within the verge of possibility that in a few years the Church of England may be re-united to the Church of Rome. The Crown of England may once more be on the head of a Papist. Protestantism may be formally repudiated. A Romish Archbishop may once more preside at Lambeth Palace. Mass may be once more said at Westminster Abbey and St. Paul's. And one result will be that all Bible-reading Christians must either leave the Church of England or else sanction idol-worship and become idolaters!'

— Bishop J. C. Ryle of Liverpool in 1885.

With a Romish priest preaching at the Abbey and Archbishop Ramsey visiting the Pope in March, the prophecy of Bishop Ryle is being rapidly fulfilled.

THE PLAIN TEACHING OF HOLY SCRIPTURE

The Bible condemns all idolatry in the 2nd Commandment which Rome cunningly deletes from her catechisms.

2nd Commandment :

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

And shewing mercy unto thousands of them that love me, and keep my commandments.

— Exodus 20: 4-6.

Rome's churches are temples filled with idols.

The Bible teaches Christ offered Himself once for all on the cross for sin.

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

This demolishes once and for all the papal dogma of 'The Mass' and puts every pretended priest forever into unemployment.

The Bible teaches that Christ alone saves. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," — Acts 4:12.

This declares the whole papist church to be a colossal lie, for Pope John XXIII declared in November, 1958, at his coronation:

‘Into this fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff, and men can securely reach salvation only when they are united with him, since the Roman Pontiff is the Vicar of Christ and represents His person on earth.’

Salvation is not in any Church, salvation is in Christ alone.

THE CLAIMS OF THE ROMISH PRIESTHOOD

The following extracts are taken from ‘St.’ Alphonsus de Liguori’s book ‘Dignity and Duties of the Priest’. This book is the recognized text-book for all students for the Roman priesthood.

‘GOD OBLIGED TO ABIDE BY THE JUDGMENT OF THE PAPIST PRIEST’

With regard to the mystic body of Christ, that is, all the faithful, the priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God Himself is obliged to abide by the judgment of His priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it.

‘THE PAPIST PRIEST EQUAL TO CHRIST IN DISPENSING FORGIVENESS’

Were the Redeemer to descend into a church and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional. Jesus would say over each penitent, ‘Ego te absolvo’, the priest would likewise say over each of his penitents, ‘Ego te absolvo’, and the penitents of each would be equally absolved.

‘THE PAPIST PRIEST CREATES THE CREATOR’

Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, ‘Let it be made’, and it was created — He spoke and they were made — so it is sufficient for the priest to say, ‘Hoc est corpus meum’ and behold the bread is no longer bread, but the body of Jesus Christ. ‘The power of the priest’, says St. Bernardine of Sienna, ‘is the power of the Divine person; for the transubstantiation of the bread requires as much power as the creation of the world’.

SUCH CLAIMS ARE BLASPHEMOUS AND THOSE WHO MAKE THEM ARE PAGAN IDOLATERS

C. H. Spurgeon on the priest

I reckon it of all crimes the greatest for a man to assume to mediate between men and God. Little as I respect the devil, I prefer him to a priest who pretends to forgive sins; for even the devil has too much honesty about him to pretend to give absolution in God’s name. There is but one pardoning priest, and He is the “Son of the Highest”. His one sacrifice has ended all other sacrifices; His one atonement has rendered all future oblations an imposture. Today, as Elias stood on Carmel and cried out against the priests of Baal, so would I. I count no words too severe. If my every speech should be a thunderbolt and every word a lightning flash, it would not be too strong to protest against the accursed system which once degraded the whole earth to kiss the Pope’s foot, and is degrading our nation still, and through a so-called Protestant Church. O, God Almighty, Thou God of Latimer and Ridley, God of the martyrs, whose ashes are still among us, wilt Thou suffer this people to go back again to false gods and saints and saintesses, and virgins and crucifixes, relics, and cast clouts and rotten rags? For to this also will they come if Thy grace prevent not. Oh, my hearers, Jesus is the only Saviour of the sons of men. Believe in Him and live. This is the only gospel: at your peril reject it. I pray you receive it for Christ’s sake.

THE PRIEST AN IMPOSTER

An old saint lay dying. For over eighty years she had been on a pilgrimage to Zion, until her face had grown bright with heaven’s approaching glory. A papist priest, under the misapprehension that none of his parishion-

ers could find access to the City unless he unlocked the gate called to see her.
'Madam', he said, 'I have come to grant you absolution.'
And she, in her simplicity, not knowing the meaning, inquired, 'What is that?'
'I have come to forgive your sins', was the reply.
'May I look into your hand?' she answered.
Gazing for a moment at the hand of the priest, she said, 'Sir, you are an imposter!'
'Imposter!' the scandalized cleric protested.
'Yes sir, an imposter. The Man who forgives my sin has a nail print in His palm.'

THE PRAYER BOOK ON THE MASS

The Mass is the central doctrine of Romanism and her priests are all massing priests.

Article 28 states:

'Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.'

Article 31 states:

'The offering of Christ once made is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual : and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.'

A GREAT CLOUD OF WITNESSES

What John Huss wrote 1373-1415 A.D.

An Epistle of John Huss unto the people of Prague, reads :

'The more circumspect you ought to be for that Anti-Christ laboureth the more to trouble you. Death shall swallow up many, but to the elect children of God the kingdom of God draweth near . . . Know ye, wellbeloved, that Anti-Christ being stirred up against you deviseth divers persecutions.'

– 'Acts and Monuments', iii. pp. - 497-498.

What Lord Cobham said 1417 A. D.

Lord Cobham, that famous man of God, lived just a century before Luther. When brought before King Henry V, and admonished to submit himself to the Pope as an obedient child, this was his answer:

'As touching the Pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the 'great Anti-Christ, the son of perdition, the open adversary of God, and an abomination standing in the holy place.'

What the British Reformers taught

All the English Reformers, including Tyndale, Latimer, Cranmer, Bradford and Jewell, held the Pope of Rome to be the Man of Sin. So did John Knox in Scotland; and he sounded out his testimony on this subject as with a trumpet. Knox declared that:

'The Pope is the head of the kirk of Antichrist.'

Knox further declared :

'As for the Roman Church, as it is now corrupted . . . I no more doubt but that it is the synagogue of Satan, and the head thereof, called the Pope, to be the Man of Sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem.'

What Bishop Ridley wrote 1557 A.D.

Bishop Ridley, who was burned under Queen Mary, then declared:

'The See of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Anti-Christ himself indeed; and for the same causes this See at this day is the same that St. John calls, in his Revelation, Babylon, or the whore of Babylon, and spiritual Sodom and Egypt, the mother of fornications and abominations on earth.'

What Luther said 1520 A.D.

On December 1, 1520, Luther published two tracts in answer to the Bull, one of which was entitled 'Martin Luther against the Execrable Bull of Anti-Christ'. In its conclusion he admonishes the Pope and his Cardinals no longer to persevere in madness, 'no longer to act the undoubted part of the Anti-Christ of the Scriptures.'

What Melancthon wrote 1530 A. D.

Melancthon was clear in his convictions that Rome is the Babylon of the Apocalypse, and the Pope the Man of Sin. In his disputation on marriage, referring to the 1st Epistle of Timothy, he says:

'Since it is most certain that the Pontiffs and monks have forbidden marriage it is most manifest, and without any doubt true, that the Roman Pontiff, with his whole order and kingdom, is the very Anti-Christ.'

What John Calvin wrote 1530 A. D.

Calvin wrote:

'The arrogance of Anti-Christ of which Paul speaks, is, that he as God, sitteth in the Temple of God, showing himself that he is God. For where is the incomparable majesty of God after mortal man has been exalted to such a height that his laws take precedence of God's eternal decrees? I deny him to be the Vicar of Christ who in furiously persecuting the Gospel demonstrates by his conduct that he is Antichrist; I deny him to be the successor of Peter who is doing his utmost to demolish every edifice that Peter built.'

What William Tyndale wrote 1536 A.D.

Tyndale wrote:

'Though the Bishop of Rome and his sects give Christ these names (His rightful names), yet in that they rob Him of the effect, and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves be, they be the right Anti-Christ, and deny both the Father and the Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all the power and glory that His Father gave Him.'

Comment:

The above article, which was distributed as a leaflet at the protest, is a most worthy document.

It should be especially read by young Free Presbyterians for it contains vital information on the true nature of Rome and her blasphemous decepts.

Revivalist, February 1966.



THE REVIVALIST
The Official Organ of
THE FREE PRESBYTERIAN CHURCH OF ULSTER

March, 1966 IAN R. K. PAISLEY, Editor Price Sixpence

Archbishop of Canterbury publicly to give Pope Embrace of Peace in Rome

I.C.C.C. TO STAGE PROTEST IN LONDON PROTEST DELEGATION TO FLY TO ROME

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This awful act of treachery calls for the strongest possible protest. The British Council of the International Council of Christian Churches (I.C.C.C.) has made arrangements for such a protest.

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of the Archbishop. The visit of the Archbishop is a violation of the Bill of Rights and a serious breach of the Act of Settlement of the Glorious Revolution.

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A party of six (including the Revs. Ian R. K. Paisley, John Wylie and Brian Green) will fly to Rome to stage a further protest there.

Funds are urgently needed for this tremendous venture, and we ask all those who value their Protestant heritage to send their gift today to our Protest Fund.

Address all letters to
71 Ravenhill Road, Belfast, 6

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Revivalist, March 1966.

Revs. Ian Paisley and John Wylie deported from Rome

*REPORT OF THE PROTEST OF THE BRITISH
PARTY OF THE INTERNATIONAL COUNCIL OF
CHRISTIAN CHURCHES AT ROME AGAINST
DR. RAMSEY'S VISIT TO THE POPE*

by The Editor

On Tuesday, March 22, Rev. John Wylie, Councillor James McCarroll and myself left Belfast on the 7.55 B.E.A. flight to London. At London we were joined by Rev. Brian Green, Secretary of the British Committee of the International Council of Christian Churches (I.C.C.C.) and Rev. Jack Glass, the leader of the Scottish Sovereign Grace Evangelical Baptists.

At 11.20 we checked in at London Airport and joined the ground transport of the 11.50 flight to Rome. We noticed two detectives, one from Ulster, keeping a watchful eye on us. After the passport check position we saw them no more.

As the bus approached the plane we saw the Archtraitor surrounded by press photographers and reporters. We got off the bus as quickly as we could and instead of keeping in the queue we ran round the plane and saw the Archtraitor on the steps of the plane saying farewell to his supporters. Rev. John Wylie shouted 'You're a traitor Ramsey'. A tall man turned to strike him but two police officers intervened and told him to go, one pushing him in the direction of the steps of the tourist part of the plane. As the Archbishop stood rebuked, I shouted 'We'll see you in Rome, Archbishop'; Rev. Brian Green shouted 'You traitor, Ramsey'; and Rev. Jack Glass protested 'Judas Ramsey'. The police then urged us to go, and all the press photographers ran to get photos as we made our way to the steps. The Archbishop was forsaken, and as a forlorn cleric, entered the plane. The irony of it all was the fact that the Archbishop's rib (his wife), mistook us for her husband's party and kept waving to us through the porthole. Mr. Wylie put up a sign on the window which read 'No Popery'. Thinking, no doubt, that this was a farewell message from her Michael, she waved all the more eagerly.

When we arrived at Rome the Archtraitor was let off first. What a demonstration of kissing, kneeling, hugging and cuddling! When the Archbishop had gone, escorted by his Roman brothers, the rest of the passengers were permitted to disembark. Our whole party but Mr. Wylie were allowed through the passport checkpoint. Mr. Wylie called me back to say he was told that he was going to be deported. The officer then asked my name, and, demanding my passport, in a few minutes intimated that I too was to be deported.



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ROME TURNS BACK
THE ULSTER DISSENTERS

Rome, March 22
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They are the Rev. Ian Paisley, leader of an extreme Protestant group in Ulster, and the Rev. John Wylie, also of his Church, from Coleraine. Permission to enter Italian territory was given to three other 'dissenters' who opposed Dr. Ramsey's

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They are the Rev. Ian Paisley, leader of an extreme Protestant group in Ulster, and the Rev. John Wylie, also of his Church, from Coleraine. Permission to enter Italian territory was given to three other 'dissenters' who opposed Dr. Ramsey's visit – the first official one from the See of Canterbury to Rome since 1534.

Because the passengers included these five known dissenters, who were to protest at what they called 'this betrayal' of the Protestant cause, unusual security precautions were taken on board the B.E.A. Comet carrying Dr. Ramsey.

An innocent effort I made to speak with Mr. Wylie (whom I mistook for one of the Canterbury party) caused a B.E.A. security officer to command me to return to my seat at once. Since I had never heard such an order during my flight to Rome with Pope Paul, it seemed too dramatic, though it must have delighted the dissenters.

A Manoeuvre.

While Dr. Ramsey, Dr. Moorman, and their party were being welcomed on the tarmac by Bishop Jan Willebrands of the Vatican's Christian Unity Office, and by Mr. Williams, the British Minister to the Holy See, the tourists, dissenters and ordinary travellers on the plane were detained on board.

The B.E.A. authorities took the simple measure of not putting the gangway in position for them until Dr. Ramsey was safely inside a Vatican limousine and speeding on his way towards Rome. This protected him and the Vatican authorities from being reminded that dissenting voices can still be heard.

At the airport, the Italian security police initially permitted four of the five dissenters to enter Italian territory. Mr. Wylie, who was known to them for once having handed out pamphlets in St. Peter's Square, was kept out. When he hailed one of his friends, Mr. Paisley, the police officers, who had never knowingly dealt with Protestants before, asked to see Mr. Paisley's passport again. They had made a mistake. He, too, was not to enter Italian territory, and out he went.

Once outside the gates of the Leonardo da Vinci airport, which will prevent them from seeing the 'Scarlet Woman' again, both ministers let their surplices down. The surplices bore the legend 'Archbishop Ramsey is a traitor to Protestant Britain'. They also protested loudly that this action of the Italian police 'makes a mockery of the Ecumenical Council's declaration guaranteeing religious liberty'.

The other three dissenters disappeared into the hills of Rome, but they may not be able to achieve as much for their cause as did Mr. Wylie and Mr. Paisley, working together with the forces of public security and private fear.

Dr. Ramsey's first meeting with the Pope will be tomorrow morning in the Sistine Chapel and is to be televised. They will meet again in the afternoon, but privately, with only an interpreter present.'

The police took us into their guard post and positioned nine guards around us. When we requested to see the British Consul we were at first informed we could not see him. After vigorous protests we were told he would be with us in half an hour. This was but a fascist lie. The Chief of Police got in touch with the Consul and told his deputy that we had demonstrated against the Archbishop when he landed at the airport.

This was another lie. We had no demonstration until we were refused admission. By that time, of course, the Archbishop was well on his way to the Vatican.

The police then tried to separate us. This we refused to do. From 2.45 to 4.45 they refused us toilet facilities. They evidently wanted to separate us and search our baggage. To this we would not consent.

We were informed by them that the Archbishop was afraid of being shot like Kennedy, and they must protect him from us. They also said that they had written orders from the Minister of the Interior to stop our admission. We requested them to stamp our passports accordingly. This they refused to do.

Ten minutes before the plane on which we were ordered to return was due to leave we were allowed to speak to the British Consul. He informed us that as the Ministry of the Interior's offices were all closed before he heard of our plight he could not take the matter up with the appropriate Italian authorities. He stated that there was nothing he could do in the meantime and we must leave.

During our flight back. B.B.C. T.V. radioed the plane to ask us to appear on the 24 Hours programme. We consented and the discussion on that programme did more than anything to bring the whole system of Popery

and the treachery of the Archbishop before the British public. Our labour was not in vain in the Lord. Surely the things that happened unto us were for the furtherance of the Gospel. Our brethren – Revs. Brian Green and Jack Glass and Councillor McCarroll – carried on the protest most effectually. Their story will be told in another booklet to be issued shortly.

**No, Papal Rome, no more to thee,
Shall Ulstermen submit,
Though, on thy throne in Babylon,
Thou, Sorceress, dost sit.**

**God seeketh those to worship Him,
Who contrite are of heart;
Vain is the worship men devise,
And frame by rules of art.**

**We have the Saviour's cleansing blood,
His perfect righteousness,
The Holy Ghost, the gift of God,
And, thus, true blessedness.**

**Thy blandishments, O Rome, we spurn,
Thy dogmas we reject,
Though deep thy craft and sharp thy sword,
Our God will us protect.**

WHY WE PROTESTED

by Ian R.K. Paisley

When I was interviewed by the B.B.C. News, the first question which they put to me was this: 'Why are you against the visit of the Archbishop to the Pope? After all, you're not an Anglican, you're a Free Churchman. Why should you be interested to protest against the Archbishop's visit?'

I want to give four reasons which explain the purpose of our protest. I had only time to give three of these because of time on the B.B.C. news.

Firstly: The Constitution of our land is against the visit of the Archbishop to the Pope.

The foundation of our Constitution is the Bill of Rights. Every Protestant should be conversant with its terms:

BILL OF RIGHTS

Act declaring the Rights and Liberties of the Subject and settling the Succession of the Crown.

(1689. 1. W & M., Sess. 2. cap. 2, pars. 9 and 8 (Commonly called the Bill of Rights).)

'And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted that all and every Person or Persons that is, are, or shall be, reconciled to, or shall hold Communion with the See or Church of Rome, or shall profess the Popish Religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this Realm and Ireland and the Dominions thereunto belonging, or any part of the same, or to have, use, or exercise any Royal Power, Authority, or Jurisdiction within the same, and in all and every such Case or Cases the People of these Realms shall be and are hereby absolved of their Allegiance, and the said Crown and Government shall from time to time descend to, and be enjoyed by such Person or Persons, being Protestants as should have inherited and enjoyed the same in case the said Person or Persons so reconciled, holding Communion, or professing or marrying as aforesaid, were naturally dead.'

Now the Head of the Church of England is the Queen. The clerical head is the Archbishop of Canterbury. The Archbishop, by this visit, has taken the first vital step to join the Church of England to the Church of the

Pope. If the Archbishop's declared goal is achieved then the Queen becomes a Papist, her Coronation Oath is violated and the whole Protestant Constitution of our land is destroyed and we are back in the dark ages of pre-Reformation times.

Why am I against the visit of the Archbishop to the Pope? Because the Constitution is against it. As good and loyal constitutionalists we object to and protest against this visit. As I stated on B. B.C. T.V. so I would reiterate: The Archbishop is a traitor — a traitor to the Constitution — and I charge him and indict him of high-treason against this realm. Would to God we had a Member of Parliament at Westminster with courage enough to stand up and arraign this traitor before the Commons of England. Alas, in this day we have raised a race of spineless politicians whose sole object is the aggrandisement of self. May God send us a revival of true religion and awaken our whole nation to see the terrible apostasy that is upon us.

Every Protestant should study this Bill of Rights. This was the great result of the advent of William Prince of Orange to these shores and the keystone of the glorious Revolution Settlement. This is our heritage and for it we shall contend to the death.

Secondly:

The Articles of the Queen's Religion are against it.

Article 37 of the 39 Articles of the Church of England and Ireland states:

'The Bishop of Rome hath no jurisdiction in this Realm of England.'

Yet the Archbishop of Canterbury wants to re-establish the jurisdiction of Rome in this realm.

One of his companions, Dr. John Moorman, Bishop of Ripon, the leader of the Anglicans at the Second Vatican Council, stated:

'IF THERE WAS TO BE A FINAL UNITY AMONG CHRISTIANS, THERE WILL HAVE TO BE A CENTRAL HEAD OF THE CHURCH, AND THAT HEAD WILL CLEARLY HAVE TO BE THE BISHOP OF ROME.'

The visit of the Archbishop and the now-revealed purpose of that visit we oppose because the Articles of the Queen's Religion are against it. The Pope said to Dr. Ramsey that he was glad that the bridge which had been broken down between Rome and England, he (the Archbishop) had repaired. By the grace of God we will place the dynamite of Protestant Truth under this reconstructed bridge and blow it to smithereens. The Archbishop is like Terence O'Neill — he is a modern bridge builder. A bridge and a traitor are alike in one thing — they both take you to the other side. In this day of crisis both O'Neill and Ramsey would like to take us to the other side Yes, and it is a day of crisis.

The following extract appeared in the Salvation Army publication 'The Musician', 26-3-65:

'After heading a procession of united churches from Whitehall on Good Friday (April 8), Chalk Farm Band (Michael Clack) will take part in the great ecumenical service to be held in Westminster Cathedral. This is the first time a Salvation Army band has been invited to play in this centre of religious faith, which is the seat of Cardinal John Heenan, who, with other Church leaders, identified himself with the Army's Centenary inaugural meeting at the Royal Albert Hall.

The parade is due to muster at 6.30 p.m.'

The Salvation Army not only took part in leading nuns and priests to Westminster Abbey, but they were represented at the Archbishop's final meeting with the Pope in Rome, at St. Paul's Basilica Without the Walls. (See 'Manchester Guardian', 25-3-66.) We are glad that the Dublin Road Corps of the Army has protested strongly concerning this matter.

Thirdly: History is against it.

The voices of the Protestant martyrs ring out of the depths of history and warn us against such a meeting and such an object as Union with Rome.

The testimony of the first Protestant Archbishop of Canterbury, Thomas Cranmer, is worthy of our earnest attention:

‘AND FORASMUCH AS MY HAND OFFENDED, WRITING CONTRARY TO MY HEART, MY HAND SHALL FIRST BE PUNISHED THEREFORE: FOR, MAY I COME TO THE FIRE, IT SHALL FIRST BE BURNED; AND AS FOR THE POPE, I REFUSE HIM AS CHRIST’S ENEMY AND ANTICHRIST WITH ALL his FALSE DOCTRINES.’

On uttering this fearless testimony Cranmer was pulled down from the stage and led to the fire.

Fourthly: (Most important of all) The Bible is against it.

The first Protestant Archbishop of Canterbury saw clearly the real character of Rome and its principal foundation when he said:

‘But what availeth it to take away beads, pardons, pilgrimages, and such other like popery, so long as two chief roots remain unpulled up? Whereof, so long as they remain, will spring again all former impediments of the Lord’s harvest, and corruption of his flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ’s flesh and blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots if they be suffered to grow in the Lord’s vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them.’

Now the present Archbishop of Canterbury wants union with this massing idolatrous system of Rome, even though his own prayer book states that ‘masses are blasphemous fables and dangerous deceits’.

The Bible states clearly that Christ offered one full, final and never-to-be-repeated sacrifice for our sins forever, and that salvation is not through the Romish sacrament of the Mass, but through the redeeming sacrifice of the Mediator. The papist cries ‘attend the Mass’. The Protestant cries ‘Behold the Lamb of God which taketh away the sin of the world’. May God help you now to look and you shall live.

RAMSEY’S SWAN-SONG

by Rev. John Wylie

Are you right there, Michael, are you right?
For I hear you’re bound for Rome on Tuesday night,
But before you reach the Tiber, you may meet with some deriders,
And you might, now, Michael, so you might.

You’re a sight, now, Michael, you’re a sight,
You have fought with all your might against the right,
But before the flight is over you’ll be lying ‘neath the clover,
And you might, now, Michael, so you might.

You’re a blight, O Michael, you’re a blight.
You have spread pernicious doctrines left and right,
And there’s no one now believes you,
but the Papists who deceived you,
What a plight, O Michael, what a plight.

O, it’s night now, Michael, O it’s night,
You have led the British people far from right,
And the judgment day is dawning,
you will meet God in the morning,
O it’s right now, Michael, O it’s right.

Down in Hell, poor Michael, down in Hell,
With the Popes and Priests of Rome you'll surely dwell,
You will weep for all your scheming,
you will wail for all your sinning,
Down in Hell, poor Michael, down in Hell.

Written on the occasion of traitor Ramsey's visit to the Antichrist at Rome - 22-3-66

With apologies to Percy French

Revivalist, April 1966.



SPECIAL POWERS ACT TO BE USED AGAINST PROTESTANT LOYALISTS

Free Presbyterians to be Imprisoned without Trial?

A most serious position has arisen in Ulster. The Prime Minister, Capt. T. O'Neill, enraged at the rising tide of Protestant opposition to his treacherous policies has decided to hammer it into the ground.

Spurred on by the Ecumenists who see the hope of their gains gone, he is determined to use the police forces to undergird his tottering reign of power.

On Thursday, June 16, his threats to ban the Protestants their inalienable right to parade came to nothing. No power at his disposal will stop the onrush of Protestant resurgents. He has asked Parliament for a blank cheque and he has received it. The Republicans and the spineless Unionist backbenchers have given him this cheque.

Only one voice has been raised in defence of the principles of democracy and Protestantism—the voice of that stalwart for Ulster loyalty, Mr. Desmond Boal, M.P.

The purpose of this blank cheque is to bring into action the Special Powers Act

against Protestants who will not bow to the dictates of Capt. Terence O'Neill.

The Special Powers Act, which was put on the statute book to deal with the papist I.R.A. rebels, is now going to be used against the Ulster loyalists.

Under the Act, meetings, parades and all types of public assemblies can be banned, citizens can be arrested and imprisoned without trial and publications can be proscribed.

According to the 'Belfast Telegraph' this is the Act the Prime Minister is going to use against the Free Presbyterian Church of Ulster.

Evidently he thinks if he can imprison Rev. Ian Paisley he will be able to stop the movement which challenges his premiership.

We must, as never before, place our trust in the God of heaven, and humbly depending on Christ, go prayerfully forward in this battle against the dictatorship of O'Neill.

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The General Assembly

The decisions and actions of the Irish Presbyterian Assembly reveal the further apostasy of that body from the principles of the Protestant Reformation.

The call of the Assembly on the Government to put down the protest of the Free Presbyterian Church by armed force is significant. Unable to answer the charges against them, the Assembly are going to stifle the voice of the protesters by the aid of the secular power. This is the old technique of Popery. Ecumenism, which is the child of Romanism, acts in a manner which reveals her true character.

The O'Neill regime has bowed to the religious dictatorship of the Assembly and assured it that it shall never be picketed again. By doing so the Government has acted contrary to the principles of British democracy. This Church will picket the Assembly again and again.

The might of Capt. O'Neill's police will never silence the voice of truth. All his falsehoods about our Church being 'gangsters and nazis' we hurl back in his teeth. Do what he can or will, God's people by the help of heaven will bring him down from his haughty eminence. He reckons without Divine intervention. The God of our fathers still lives, and victory is as sure as the promises of the impregnable Book. Hallelujah !

Revivalist, June 1966.

Here we will insert some of the reports which appeared in the press at that time. Because of the size of news print back then it is not possible to get a good scan of the "Belfast Newsletter" or the "Belfast Telegraph" but we have included a picture of one of the pages of a newspaper and of course we have transcribed the text of some of their reports.

It will be seen that the world of the media has not become any more friendly or sympathetic toward the cause of God and Truth!!

200 BAR WAY TO PAISLEY MARCH

By our Political Correspondent

More than 200 people formed a human wall against the parade led by Rev Ian Paisley as it crossed the Albert Bridge into Cromac Square. They were dispersed by police, but for hours after the marchers had passed, bricks and other missiles were still being hurled.

Four police and a 12-year-old girl were taken to hospital, and thousands of pounds worth of damage was done.

I understand that the subject was also taken up at the London meeting between the British Home Secretary, Mr Roy Jenkins, and Premier O'Neill and Home Minister Mr McConnell, which is being regarded as a preliminary to the "informal talks" on Northern Ireland affairs suggested at Westminster by Mr. Harold Wilson. It is likely that Stormont will be asked for a comprehensive report on recent incidents connected with street parades, which - like last night's - have received wide coverage on national television.

When Mr. McConnell was asked in London today whether he had considered banning the procession because of the possibility of trouble arising on the route, he said:

"This is a matter for judgment on each occasion. It is always very difficult to apprehend whether there will be any trouble of this nature or not, and in this case, it follows that I judged there was no case for interfering."

Both Capt. O'Neill and Mr. McConnell were in London when the trouble broke out, but they received reports of the incidents before going into the talks at the Home Office.

Belfast Telegraph, 7th June 1966.

Rioters clash with protest march in Cromac Sq. battle

TEN PEOPLE ARRESTED, four policemen and a 12-year-old girl hospitalised and several thousand pounds worth of damage. That was the outcome of last night's disturbance in Cromac Square, Belfast, where more than 200 rioters clashed with a protest march of nearly 1,000 supporters of Rev. Ian Paisley, moderator of the Free Presbyterian Church.

The attack on Mr. Paisley's marchers lasted only a few minutes but for several hours afterwards sporadic violence erupted in the markets area of the city as bricks, nuts, bolts, lumps of iron and broken glass were hurled at the police from side streets around the square.

The marchers were crossing the Albert Bridge when a crowd of about 200 — half of them youths and young girls — formed a wall across the road to stop the parade.

The police flanking the procession moved in to break it up, and there were some scuffles before the crowd dispersed into Lagan Street and Verner Street.

One young man armed with an iron bar got to within a few feet of Mr. Paisley before being grabbed by some of Mr. Paisley's followers.

Then the hail of missiles came from the far side of the square. Head Constable Robert Finlay went down as he was struck on the head and chest with pieces of brick. Other policemen were hit and the marchers were forced to the far side of the street.

But the parade did not break up. It continued on through the square up into May Street.

One middle-aged woman, with bricks smashing at her feet, continued to sing "Onward Christian Soldiers." More police were rushed into the area armed with shields and riot sticks, as the crowd lined up on the Lagan Street side of the square continued to throw missiles at passing traffic and shop windows.

The windows of the post office in Cromac Square were shattered by a fusillade of bricks.

Cars damaged

Cars parked in side streets had their windows broken and several parked in the centre of the square were badly damaged before they could be got away.

While the riots were still going on, Mr. Paisley led his marchers, who were protesting against "Romanising tendencies" in the General Assembly, to the Assembly Buildings.

As they marched round and round the block there were some jeering exchanges with Presbyterians leaving the Assembly. The catcalling continued for some time and there was a brief clash between some of the demonstrators and police when Howard Street was roped off to allow the Governor, Lord Erskine, the Lord Mayor of Belfast, Alderman Geddis, and the new Moderator, the Rt. Rev. Dr. Allred Martin, to cross the street to the Presbyterian Hostel.

'Victory'

Asked about his reason for parading through a Nationalist area Mr. Paisley later said: "If the Tricolour can fly there throughout the Easter Rebellion celebrations, then the Union Jack, should be able to fly there."

Belfast Telegraph, 7th June 1966.

Comment:

Much was made of the 'provocative' nature of the parade by the republicans and their apologists. It should be noted that the above report states that the riot began while the Free Presbyterian parade was crossing the Albert Bridge. That means that the parade was over half a mile away from Cromac Square and completely hidden by the elevated section of the road where it crossed the old railway lines.

The character of the parade is wonderfully illustrated by the report of the "middle-aged woman, with bricks smashing at her feet," continuing to sing "Onward Christian Soldiers."

The fact that passing cars and those parked in the area were attacked and damaged as well as homes damaged shows the character of the lawless residents of the area who needed little excuse for civil disorder.

Cromac riots 'monstrous'

The new Moderator of the General Assembly of the Presbyterian Church told a hushed meeting yesterday that it was a monstrous thing that in order to make a form of protest public order should be disrupted and personal safety endangered.

Rt. Rev Dr. Alfred Martin was referring to the riots that took place in Cromac Street during the opening night of the General Assembly and the incidents outside Church House afterwards.

He said that it was a "sinister sign of the times." He said the disturbances were an indication of the power of the underground forces working within the community.

'Dangerous'

"There is a grave and dangerous situation here and we urge all responsible citizens to keep calm, all Christian people to give themselves to prayer and all men of goodwill to let their minds be known," said the Moderator.

Dr Martin went on: “Last night’s amazing and incredible demonstration raises the question of the protection of the civil and religious rights of the majority under attack from the minority.

“The violence of those who rush to tread on coats that are being trailed is disturbing. The guilty stupidity of those who provoke violence by wantonly trailing their coats, is no less to be condemned,” he said.

Belfast Telegraph, June 1966.

Comment: These words by the arch-ecumenist, ‘Daft Alfie’ Martin, as he was then commonly called, are indicative and representative of the general condemnation of the Free Presbyterian’s perfectly legal and orderly witness with a few words of rebuke directed toward the rioters, thrown in as a cover.

In truth, Martin and his ilk would have been happy if the men and women of the Free Presbyterian witness march had suffered serious injury or even death at the hands of the Roman Catholic rioters.

MODERATOR PRAISES O’NEILL AND LEMASS

By a News Letter reporter (June 6th, 1966)

In a spirited speech, the new Moderator of the General Assembly last night praised the efforts of Captain O’Neill and Mr. Sean Lemass, and hit out at drink, pornographic literature, and acts of violence “perpetrated by uncontrollable elements.”

The Right Rev. Dr. Alfred Martin was addressing a capacity congregation at the opening night of the General Assembly, just after his appointment. He was applauded frequently during the 20-minute address.

Dr. Martin spoke of the “outstanding leadership being given to the Province by the Prime Minister.”

He went on: “We are not praising him because he is the leader of the Unionist Party or a member of the Orange Order.

Courage

“Mr. Lemass is neither of these things. But both have shown themselves to be men of character and courage and this Church, which acknowledges the ‘powers that be’ in both parts of this island, gives thanks to Almighty God.

“We are not of those who, when men in public office seek peace, pursue it and make it, allow them to be sniped at by the underworld without raising our voices in support of them,” he said.

Dr. Martin added that only the police kept different factions from earning “ourselves an even worse image than we have.”

The new Moderator suggested that the Church might learn something from the Roman Catholic Church.

Worthy

He said: “Couldn’t we join our Roman Catholic countrymen in their most worthy pioneer movement? I have seen the power of good of the badges they wear. I have seen waiters stop and refrain from putting down drink to people who are wearing the badge.”

Dr. Martin also criticised the widespread use of drink at weddings where “it gets its biggest innings and where it is most out of place.”

And he suggested that police might arrest offenders in “palatial hotel car parks” before they are “let loose across the country to maim and kill.”

After referring to the Prime Minister’s speech at Corrymeela, he said that we “could ask forgiveness of God and one another for what acts of violence the uncontrollable elements on both sides perpetrate in their thoughtlessness or ignorance.

“Or,” said Dr. Martin, “just for kicks, or at the incitement of witless leaders.”

Strange

The Moderator also backed up the stand made by Mr. Ian McClure against pornographic literature. He felt it was a strange thing that a man who produced “naughty books” in Paris should get a literary luncheon in Britain.

The Presbyterian Church is going to further church extension plans. But Dr. Martin feels that the target of half a million pounds is too low “both as regards our needs and our capacity to give.”

Comment:

In the above report, Alfie Martin revealed his rabid ecumenism when he encouraged the Presbyterian Church to learn from the Roman Catholic 'Pioneer' total alcohol abstinence movement.

On another occasion he encouraged his people, when visiting the Irish Republic, to worship in a Roman Catholic chapel, should there not be a Presbyterian church nearby!!

BATON CHARGE IN CITY STREET BATTLE



Four policemen were injured and eight people arrested last night when “riot’s squads” with batons drawn charged a mob which formed a human barricade at Cromac Square to prevent Rev. Ian Paisley’s protest march to the Presbyterian General Assembly getting through.

Ugly scenes followed. Sections of the crowd which had gathered at the Square hurled stones, iron bolts and bottles at the procession.

When police on duty tried to intervene they were attacked and one of them was thrown on the pavement and kicked. Reinforcements, carrying riot shields, converged on the square and an armoured truck stood by as police were forced to draw their batons to disperse the mob.

Three other policemen were injured by flying stones and bottles during the clashes and taken to the Royal Victoria Hospital. None of them — their names were not released — was seriously injured and they were later allowed home after treatment.

The procession was able to continue, but police had trouble in dispersing the mob who continued to bombard passing cars and buses. Several windows on passing vehicles were smashed and street lamps and house windows in the immediate vicinity of the trouble were broken. A large plate glass window in a public house was also shattered by a brick. A section of the crowd, mostly teenagers, chanted and shouted abuse as the procession passed.

The march was a protest “against Romanising tendencies in the General Assembly.”

On their return from the picketing the Assembly, the procession, headed by a flute band and carrying flags and placards, was diverted from Cromac Street.

A large crowd was still gathered near the Square but there were no further outbreaks of violence. Police lined the road between the two factions. After going by the Laganbank Road and across the Albert Bridge, the parade continued to Ravenhill Free Presbyterian Church where Mr. Paisley publicly thanked the R.U.C. for “their cooperation and courtesy during the march.”

“I understand that some of them were injured,” he added, “and I would like to say how sorry I am. But I would add that the trouble tonight was caused by Romanists and you are all to be praised for not taking retaliation at this act of extreme provocation.”

We will protect the flag — Paisley

REV. IAN PAISLEY warned to-day: “We of the Constitutional Defence Committee and the Ulster Protestant Division are determined to supply in the future adequate support in defence of the national flag when it is carried in this Imperial Province.

“If the authorities are unable or unwilling to give the flag proper protection we are quite able ourselves to do this.”

The Moderator of the Free Presbyterian Church in Ulster also emphasised his determination that “when our

members march we will not be hampered by the presence of womenfolk and, as our fathers, we will maintain our rights and liberties.”

In a statement this afternoon, Mr. Paisley said he wished to place on record the Ulster Constitution Defence Committee and the Ulster Protestant Division’s determination to maintain their inalienable right to parade through the thoroughfares of Ulster.

He claimed that the police should have prevented the Roman Catholics in Cromac Street from throwing what amounted to vast quantities of bolts, steel wedges, bricks and iron cylinders at the Free Presbyterian Church procession.

Character

The actions of “these Romanists” in attacking the police before the procession ever reached the area, and their jeers and cheers when police officers were wounded, revealed their true character.

The statement ended by “conveying sympathy” to the police officers who were “hurt by the Romanists” and wishing them a speedy recovery.

“We deplore the brutal treatment meted out by the police at the Assembly Hall to many Protestant women, children and men and we would welcome the fullest possible inquiry into the riot. — No Surrender.”

News Letter, June 7th 1966.

We return to the ‘Revivalist’ articles.

Magistrates who convicted without Evidence O’Neill placates Lemass but prosecutes Protestants

It is often said that history repeats itself. And recent events in Ulster certainly bear out that axiom. In Acts 16, God’s Word gives us an account of the imprisonment of the Apostle Paul in Philippi.

Because of his obedience to the will of God the great apostle was dragged before the magistrates and was sentenced, punished and imprisoned by those gentlemen without any evidence which could justly condemn him. The only evidence which the magistrates heard, and their only grounds for imprisoning him, were the lying slanders and the perjured testimony of ungodly men who were the apostle’s bitter opponents.

A glance at the history of the martyrs will show that this scene has been re-enacted many times in the ex-



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A glance at the history of the martyrs will show that this scene has been re-enacted many times in the experience of the Church of Christ. And who could examine all the facts of the case made out against our three ministers without realising that this was another occasion when men of God have been victimised by ungodly men and imprisoned without evidence? Only someone whose

mind is sold out to the twin evils of popery and ecumenical apostasy.

The charge against our ministers was one of unlawful assembly. This was a charge that was never substantiated. It arose out of the events of the night of June 6, when the Presbytery of the Free Presbyterian Church of Ulster organised a protest march to the General Assembly of the Irish Presbyterian Church. We marched to demonstrate our loyalty to our Protestant faith and our inveterate opposition to the Irish Presbyterian Church’s policy which ultimately involves a sell-out to Rome. Forty-eight hours’ notice was given to the R.U.C. and the route for the march was sanctioned by the chiefs of police. As is well-known, at Cromac Square we were murderously attacked and assaulted by a group of Republican rebels, and the police evidence is that the Protestants did not retaliate in any way, but remained orderly and law-abiding. Of course, the radio, T.V. and press all sought to give the impression that there was a clash between the

experience of the Church of Christ. And who could examine all the facts of the case made out against our three ministers without realising that this was another occasion when men of God have been victimised by ungodly men and imprisoned without evidence? Only someone whose mind is sold out to the twin evils of popery and ecumenical apostasy.

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any way, but remained orderly and law-abiding. Of course, the radio, T.V., and press all sought to give the impression that there was a clash between the two parties, but we have police evidence that our march did not stop to be involved in any breach of the peace. At length we reached the Assembly Buildings from where we proceeded to the City Hall and back along Howard Street. We marched in this circuit twice without incident, and the third time we approached the Assembly Buildings we were confronted by a rope which had been erected by the police without giving any indication whatever of their intention. They made no request that our parade should be taken along any other route, but simply barred our way **on the route they had already prescribed**. Our parade was kept on the move and only the action of the police brought it to a halt. The blame, therefore, for a large crowd having congregated in Howard Street, must rest fairly and squarely on the police.

The reason for the erection of the rope was that the Moderator's procession was due to cross Howard Street. But there was no 48 hours' notice given for this procession. The police claim to have received a letter asking for facilities for crossing the road to be afforded, but they could not produce that letter in court. So they barred the way of a lawful and completely legal procession to make way for one which, in the strict sense, was illegal.

Owing to the action of the police, a crowd of about one thousand had gathered as the Irish Presbyterian procession walked across Howard Street. The people knew that the personal representative of De Valera, the I.R.A. murderer, was in that procession, and they booed. When they saw their Church leaders (many of them were Irish Presbyterians) who were running to Rome, they booed. This has been maliciously construed as a personal attack on the Governor and his wife who were in the procession, but there is not a shred of evidence that either Lord or Lady Erskine were mentioned or referred to. The greatest proportion of the crowd were not even aware of their presence. The police evidence was that there were cries of 'Traitor', 'Popehead', 'No Popery', and 'You should be ashamed of yourself'. And they could not testify that Dr. Paisley or Rev. John Wylie said any of these things. No one was injured at the General Assembly, no one was threatened. The Irish Presbyterian procession went its way unmolested. Our procession then reformed and made its way back to Ravenhill. This is the unlawful assembly we were supposed to be guilty of.

When the case was brought to court the police evidence was a mass of contradictions.

A detective constable who had sworn out a summons against Councillor James McCarroll and Mr. H. V. Mallon as the two men who had assaulted him after our procession had gone home, took the oath and gave evidence. Dr. Paisley asked him if he 'knew all the defendants. He replied that he only knew Mr. McCarroll. He did not know Mr. Mallon at all. When asked how then he had been able to swear out a summons against him, the detective constable was speechless.

Another police witness alleged that Rev. Ivan Foster incited the crowd. We ask — **'Incited the crowd to do what?'**

A head constable admitted that if we had wanted to break through the rope and any police cordon, we could have done it, for the police had not sufficient numbers there to stop us. We did not seek to attack the police or break through their barrier. Where then, is the evidence of an 'incited crowd?'

Police witnesses could not agree as to where Mr. Wylie was in the crowd, and none of them heard him say anything. And so we could go on and give examples of police contradictions under oath. Perhaps the reason for their contradictory evidence is to be found in the fact that Dr. Paisley got the magistrates to remove all police witnesses from the court and come in one by one to give evidence and then stay in court.

The court denied the defendants the right to call key witnesses in their defence. They ruled that the Governor

MAGISTRATES' COURTS ACT (NORTHERN IRELAND) 1964
(Section 35(1) and (2); Rule 9)

SUMMONS TO DEFENDANT TO ANSWER COMPLAINT
The Queen at the prosecution
of Robert H. Poots, District Inspector

Petty Sessions District of Belfast.

Constable of the
ROYAL ULSTER CONSTABULARY

Complainant
Ian Richard Kyle PAISLEY;
Ivan T. FOSTER, John WYLIE;
James McCARROLL; Jack HAMILTON;
Wilhelmina BROWN;
Hercules Victor MALLON.

County Borough of Belfast

Defendant

WHEREAS a Complaint has been made to me that on the **6th** day of **June** 19**66**, at **Howard Street, Belfast** in the said County Borough, you, the said Defendant, that you, and each of you, took part in an unlawful assembly, to wit, you and each of you, together with other persons whose names are unknown, did unlawfully and tumultuously assemble together to the disturbance of the public peace and for the purpose of causing, and did cause, alarm and apprehension to Her Majesty's quiet and peaceable subjects, contrary to Section 2(3)(a) of the Criminal Law and Procedure (Ireland) Act, 1887.

This is to command you to appear as a Defendant on the hearing of the said Complaint at the PETTY SESSIONS COURTHOUSE, CHICHESTER STREET, BELFAST, 1, on **Monday**, the **18th** day of **July**, 19**66**, at 10.30 o'clock in the Forenoon, before a Magistrates' Court of the said County Borough.

To the said Defendant, **Reverend Ivan T. Foster,**
553 St. Jude's Crescent,
No. 5/2B (Form 2), Belfast. This **5th** day of **July**, 19**66**.

Justice of the Peace

W 310.20m.6/65.D.gp.136

was above the law, and Lady Erskine's doctor submitted a report that she was not fit to appear. When Dr. Paisley said that the defendants were willing to adjourn until she was fit, it was stated that she would never be well enough to appear. In the case of the Prime Minister and the Minister of Home Affairs, the court ruled that it would decide whether they should appear or not when the time came for them to be called. But the court went back on its decision at the end of the first day, and when counsel for Messrs. O'Neill and McConnell submitted that the P.M. had important business in England the next day the magistrates ruled that these men could give no material evidence and excused them. The B.B.C., however, let the cat out of the bag. The P.M.'s important business in England was **to attend a garden party**. Ulster has reached a sorry state when a garden party takes precedence over the course of justice.

Since the calling of key witnesses was denied them, the defendants elected to call no witnesses and to make a statement to the court in their own defence. Dr. Paisley made a great statement in his own defence, and the magistrates did not answer one point of this defence submission. Nor did they answer any of the points raised in the other defence statements. Sentence was passed that all the defendants, except Mr. Mallon (against whom the case was dismissed), would have to enter into a rule of bail for 2 years or go to jail for 3 months. A fine was also imposed. We have heard of foreign journalists who commented: 'I do not know your country, but the big man is tearing them to ribbons', and 'If justice is to be done, these men must go free.' We know of a lawyer (who has no connection with our Church) who followed up all the evidence and commented that there was nothing to condemn these men.

But justice was not done. This is clear from the fact that a Co. Galway Republican was arrested outside the General Assembly on June 6. Mr. McCarroll actually saw this man in Queen Street police station, yet he was never charged, and, under oath, police witnesses denied that any such man had ever been brought to Queen St. It seems that the authorities are not interested in punishing Republican offenders. They are only interested in framing Protestants who are willing to stand for their heritage.

Many people are wondering, 'Why should this happen in Ulster?' Acts 16 gives the answer in verse 19. There are those in Ulster who are engaged in the devil's business. They have been hatching a diabolical plot, and when they saw that the hope of their gains was gone they framed our three ministers and the other defendants. There are two parties to this plot. These are the ones who conspired to silence the voice of Protestantism while they continued to sell us out.

First of all there is the Church Party. Dr. Martin and his Clerk went to Stormont and got a pledge that the Free Presbyterians would be brought to boot. Then the Minister of Home Affairs went to the General Assembly and gave an undertaking that we would not protest again. Mr. O'Neill now wants us to swallow the story that Mr. McConnell meant that it would never happen again in the sense that never again would there be so few police on duty at the General Assembly. What a story! Certainly Mr. Brian Faulkner did not take this meaning out of Mr. McConnell's words.

Evidently the leaders of the W.C.C. in this country cannot stand even legitimate protest, and they are certainly a party to the conspiracy that put three faithful Protestant ministers in jail.

Then there is the Political Party. One could say that when Capt. O'Neill saw that his plot was exposed he and his faithful lackey, Brian McConnell, conspired to silence the voice of loyal Protestantism. Mr. O'Neill does not like to be reminded of his treacherous meeting with Sean Lemass just after he had given his pledge that he would never meet him till he recognised our constitutional position.

The P.M. has asked us to believe that there was no political conspiracy against Dr. Paisley and the others. In fact, he tells us that he did not know there was going to be a court case. He and his Cabinet colleagues did not discuss the matter!

When we told him that the contradictory police evidence pointed to the fact that this certainly was not a police case, but a political one, he simply refused to discuss the court case. It will take a better effort than this from Mr. O'Neill if he is to fool the Protestants of Ulster.

Mr. O'Neill has made his great bid to wipe out the voice of Protestantism. He has signally failed. These things have 'fallen out rather unto the furtherance of the Gospel' (Phil. 1:12), and our cause is stronger today than ever before. The cry of Protestants throughout Ulster is '**O'Neill must go**', and by God's grace **O'NEILL WILL GO**. He has foolishly aligned himself alongside of the W.C.C. leaders in Ulster. No doubt this was a step of political expediency. But it will turn out to be a step of political suicide, for the people of Ulster have

had their eyes opened to the Romanising tendency of the W.C.C. and are revolting against it. The W.C.C. is quickly crumbling and Capt. O'Neill is crumbling with it. Both have sown the wind and they shall reap the whirlwind.

Revivalist, July - September 1966.

Comment:

After the court case and the imprisoning of the three ministers, a delegation of Free Presbyterian ministers met with Terence O'Neill and it is to that meeting that references are made in the latter part of the above article. The events surrounding the protest by the Free Presbyterian Church and the imprisonment of the three ministers, became a catalyst under God which saw a time of what can only be called revival blessing visiting Ulster. The Free Presbyterian Church saw many hundreds saved in the years that immediately followed, with at least 12 new congregations being formed directly out of these events.

None of that, of course, was ever acknowledged by the secular press or indeed in the statements issued by the ecumenical churches!

THE TRIAL AND ITS IMMEDIATE AFTERMATH

Here is something of what the press was reporting after the trial, the guilty verdict and the decision by the three ministers not to submit to the rule of bail and so consequently they were taken to prison.

Dr Paisley was arrested as Rev Brian Green was driving him to his mid-week prayer meeting on the evening of Wednesday 20th July. Rev Wylie was arrested the next day and taken from Newcastle, where he was on holiday, to Crumlin Road jail. Ivan Foster was arrested later that day and, because it was late, he was 'lodged' in the City Police cells in Musgrave Street police station, where the arrested drunks etc are housed. After a rather sleepless night on a mahogany mattress and a pillow of the same material, he was taken to jail and united with the other two 'jail birds'!

PAISLEY PROTEST MARCH TO CITY HALL

Members of the Free Presbyterian Church and supporters of the Rev. Ian Paisley will march in protest against the imprisonment of their leader and other Free Presbyterian ministers from West Belfast Orange Hall to the City Hall this afternoon.

The main speaker will be Rev. Alan Cairns, of Ballymoney. Several bands will take part.

The requisite 48 hours notice for the march has been given to the police. Heading the procession will be the Rev. S. B. Cooke, of Rasharkin, who has been appointed acting Moderator of the Free Presbyterian Church.

Phoned

The Rev. Ivan Foster, one of the three ministers of the Free Presbyterian Church who refused to sign a bail bond, has been arrested and taken to prison.

He was arrested after he had phoned the police to tell them he was at a house on Sandown Road and that they could pick him up there.

The Rev. Ian Paisley and the Rev. John Wylie John are also in Crumlin Road prison.

All three have been convicted of unlawful assembly in Howard Street on June 6.

By News Letter reporter (Saturday 23rd July, 1966)

Wylie taken to jail

By News Letter reporter (22nd July, 1966)

The Rev. John Wylie, minister of Coleraine Free Presbyterian Church, was arrested last night at a caravan site at Newcastle, Co. Down, where he has been on holiday.

It was reported that the Rev. Ivan Foster, who also refused the court order to enter into a rule of bail to keep the peace, had been arrested late last night, but police headquarters did not confirm this.

Mr Wylie's arrest came just 24 hours after the police swoop on the Rev. Ian Paisley's home at Beersbridge

Road, Belfast.

Meanwhile, what is forecast as the biggest protest march since Carson's men paraded in 1912 will take place in Belfast tomorrow. Followers of Mr. Paisley and members of the Ulster Constitutional Defence Committee will march through the city to protest outside Crumlin Road jail.

The parade, it is understood will move off from the rear of the City Hall on Saturday at 3 p.m. Meanwhile there will be a protest rally in the Ulster Hall this evening.

Just before lunch time yesterday a blue B.M.C. 1100 with two plain clothes policemen drew up opposite Ravenhill church, where Rev. Foster was. Apparently Mr Foster thought that he was about to be arrested. He approached the car and spoke to the driver.

"Do you want me now or can I go for my lunch?" he asked.

The driver said that he had no warrant for his arrest.

It was learned yesterday that because of the nature of the offence Mr Paisley is regarded as a civil prisoner. This means that, unlike criminal prisoners, he gets no remission of sentence for good behaviour.

He will have a cell of his own but will have to work as all prisoners have to.



Minister talks to policeman

Rev Ivan Foster talks to the police in a car outside Ravenhill Free Presbyterian Church

(News Letter 21st July, 1966)

Comment:

I was arrested Thursday, July 21st, at 10.15 pm, after I informed the police by phone where I could be found and I arranged for a posse of press men to give coverage of the arrest.

Rev James McClelland was there and he held an impromptu service at door of the house where we were. It was the home the then organist of Sandown Free Presbyterian Church, the late Doreen McDowell.

The picture of me talking to the policeman is the only one we have of those events and I have it simply because my mother purchased a copy from the News Letter.

We return now to the accounts of events given in “Revivalist” articles.

Two New Free Presbyterian Churches Formed

CONGREGATIONS MEET IN HILLSBOROUGH AND BALLYMENA

When Paul was imprisoned for the Gospel’s sake, he comforted the church at Philippi with the words ‘But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel’. The men who had bound the apostle discovered that while the servant of God had his limitations and was subject to restriction, the Word of God was not bound, but had free course still and was glorified. Similarly, the ecumenicals who planned and exulted in the jailing of our three ministers found that their joy, like the triumphing of the wicked, was short. God has made the wrath of man to praise Him.

Though available sites in Hillsborough itself were withheld from him, Rev. Wm. Beattie took his Gospel Tent undaunted to a roadside spot a little more than a mile outside the town. God greatly blessed the campaign, and many hearts were full of praise as prayer was answered and souls were saved. Upon the close of the mission, a number expressed their desire to form a congregation. The Presbytery welcomed their application, and the hall at Edenticullo, on the Ballynahinch Road, has been kindly offered as the temporary quarters of the church. Rev. Wm. Beattie preached the first two Sundays, beginning September 4. He reports that they began with 50 in the morning and 70 in the evening, increasing the following week to 70 in the morning and over 100 at night. Praise the Lord!

We had a great Ulster Hall rally on the Friday evening after our brethren were committed to the Crumlin Road Prison.

On that very evening Rev. C. Menary interviewed some members of the Gospel Tabernacle, Ballymena. This church has now been received into fellowship along with Mr. James Beggs, who resigned a school-teaching post to accept the call to the pastorate.

One of Mr. Paisley’s first duties on his release from prison, will be the happy task of travelling to Ballymena on Friday, November 4, to declare open the new church! The Presbytery of Ulster will license Mr. Beggs the same evening.

He submitted the following account of the work there:

‘An era of over 30 years in the work of God in the Gospel Tabernacle, Ballymena, has come to an end with the retirement of the much-loved and respected pastor, the Rev. J. Kyle Paisley. Mr. Paisley has been a faithful minister of the Gospel and a stalwart for Truth during his long ministry. He will be sadly missed, and it was with great regret that we accepted his resignation. We pray that God may richly bless him in the years of his retirement.

As the church looked to the future, it felt the need of definite guidance. Many had been praying for some time concerning the future of the church and its ministry. The time had now come to move in the Will of God. At a preliminary meeting of the brethren, it was decided to call a meeting of the church to consider inviting Mr. R. J. Beggs to take over the pastoral duties of the church. An unanimous decision to this effect was taken by the congregation at a later meeting.

The question of applying for membership of the Free Presbyterian Church of Ulster was considered, and at a special meeting of the brethren, Dr. Paisley was asked to convey our intention to the Presbytery. Our intention was favourably received, and at a subsequent meeting of the congregation a formal application for membership was made out which received the unanimous support of the congregation.

This application was considered by the Presbytery and it was decided to accept the Gospel Tabernacle as a member church of the Free Presbyterian Church of Ulster.

It is with renewed faith and vigour that we face the future. In these past months God has been continuing to work and bless in our midst. The increase in the attendance at the services has almost doubled our numbers and there has been a renewed interest in the Prayer Meetings.

God's people are seeing the need for prayer in these days. The ranks of the apostasy have already been thinned and we are looking expectantly towards God for a mighty outpouring of the Holy Ghost upon us. There is a 'sound of a going in the tops of the mulberry trees' and we believe that the Lord has gone out before us as we go forward into this new era in His will.

We would value the prayers of God's people throughout the Province that this testimony in Ballymena may be 'like a city set upon a hill whose light cannot be hid', that it might shine for the Glory and Honour and Praise of our Blessed Saviour.

**MORE NEWS OF OUR CHURCHES WILL FOLLOW IN THE NEXT ISSUE.
DON'T MISS IT.**

Revivalist, July - September 1966.



12,000 Welcome Home Unjustly-Imprisoned Ministers

12,000 Welcome Home Unjustly-Imprisoned Ministers

THE PLOT OF O'NEILLISM FAILED

On Sunday, October 23, at 3.30 p.m., at Ballyregan Road, Dundonald, in spite of inclement weather, a crowd—conservatively estimated at approx. 12,000—gathered to welcome home from their unjust imprisonment the Revs. John Wylie, Ivan Foster and Ian R. K. Paisley.

The Government of Northern Ireland did everything possible to stop this meeting. First of all, there was talk of the meeting being outlawed. The 'Belfast Telegraph' and the 'Irish News' carried in their news columns that the Government might not permit the meeting. Then when the Free Church leaders made it clear that the meeting would go on, the Government changed its tune and accused Rev. Ian Paisley of misleading the public.

The police then took a hand in the plot to stop the meeting. The head landlord of the ground—a citizen of the Republic and related by marriage to a prominent Unionist peer—threatened to eject the tenant of the ground if he allowed the meeting to take place. Without a court injunction the police moved in to refuse the right of persons to go on to the ground.

The venue of the meeting had to be changed to a field two miles from Dundonald village. This meant a long uphill climb for all going by foot to the meeting.

The police, half an hour before the meeting, commenced turning cars away from the field in which it was to take place. Although there was parking in the field for 2,000 more cars, they insisted on thus hindering people getting into the field. Their orders evidently were that the meeting must be sabotaged at all costs. This they did to the best of their ability.

The 'Belfast Telegraph' refused to advertise the rally, but informed this editor that they would advertise for any other religious body but the Free Presbyterian Church.

The U.T.A. advertised buses to the meeting and then left the people off two miles from its actual venue. They refused to bring them to a crossroads about five minutes walk from the meeting-place.

O'Neillism sought, but failed, to stop the meeting. The meeting was an outstanding success. The fact that two lines of cars for a distance of five miles were moving bumper to bumper for many hours, gives the lie to those who, in anger because the meeting succeeded, have sought to minimise the attendance.

Rev. S. B. Cooke presided.

The three ministers all spoke, and Dr. Bob Jones (U.S.A.) closed the meeting with prayer. The offering amounted to over £600.

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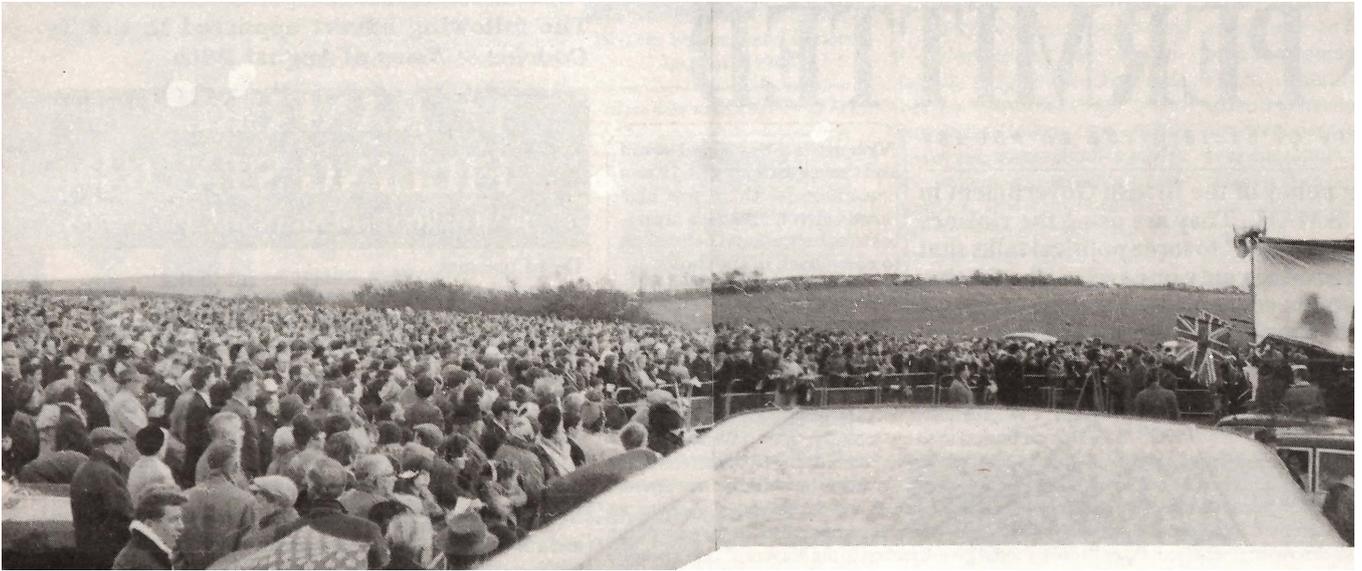
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The Presbyterian Church in Ireland Reformed-or-Deformed?

by WILLIAM ALLEN NORRIS

Presbyterians,

The duty of every minister in your Church is, first of all, to preach the Gospel of Jesus Christ in all its power, purity and simplicity. There is nothing complex or difficult in God's plan for salvation; in fact, it is so clear and obvious that a child can easily understand.

Sadly, in the Presbyterian Church today, as in other so-called Protestant denominations, there is a race of ministers who believe and preach Ecumenism. Contrary to their ordination oaths, sworn solemnly before the Almighty, these knaves (and I do not apologise for the expression) are preaching 'another gospel'.

This 'other gospel' is full of pitfalls and stumbling-blocks, Biblical instructions are ignored. The evil of ecumenism is attributed to the Spirit of God. Modernism, liberalism and compromise are expounded glibly.

The exhortations of insipid intellectuals call you to attend church regularly, increase your financial contributions to Home and Foreign Missions, and, generally, give greater support to a now-tottering Presbyterian Church.

Why is this once-evangelical and powerful Church crumbling so rapidly before the onslaught of Sunday television, immorality, alcohol and other worldly indulgences? Do not be misled or fail to face the truth.

We hear of Church Services and Sunday evenings being adjusted to allow congregations time to go home and watch trashy television programmes. The Word of God is pushed hurriedly into the background-and pride of place given to the 'London Palladium'. Why?

The awful truth is that the Presbyterian Church has been poisoned by 'another gospel' gradually and insidiously injected over a period of years, and prescribed by the theological thugs of General Assembly.

The Westminster Confession of Faith - reliable, clear, Biblical and accurate sub-standard of the Presbyterian

Faith - is now an embarrassment to many ministers. They would like to delete certain paragraphs, but, at the moment, to do so would cause an uproar.

Yes, although many Presbyterians are deluded by their leaders, any tampering with the Westminster Confession of Faith by these leaders would jolt them into reality.

So, for the time being, the leaders wisely refrain from this very desirable (to them) course of action. Meantime, the betrayal continues, quietly, gently, subtly and soothingly.

This betrayal is financed by good, sincere and well-meaning Presbyterians who are unaware of any knavery. Some of them may have slight misgivings, but they are reassured by the statements of their lying leaders. I say to these good people now - wake up! Ask questions of your ministers and elders! Try the following questions:

1. Do you agree with the Westminster Confession of Faith?

2. Do you uphold it?

3. You swore at your ordination to uphold the Westminster Confession of Faith; if you do not agree, why have you not said?

4. If you did not know what it stood for, why did you swear, before your Creator, to uphold it?

5. If you did not agree with it entirely, why did you swear to uphold it?

I guarantee that these questions will embarrass and expose many a hypocritical elder and minister. You are entitled to ask these questions.

You owe it to your family and yourself to ask. Your duty to God and your family demands that you ask.

How many Presbyterian ministers today mention the Westminster Confession of Faith?

How many even whisper the statements it contains?

The behaviour and statements of your lying leaders are sufficient proof of their treachery and hyper-hypocrisy. Where honest men have dared to stand up and protest, they have been howled down by these wolves in sheep's clothing. Others, too scared to protest, have maintained a sullen, sinful silence.

Presbyterians, are you happy with the seething cauldron of compromise, hypocrisy, treachery and downright double-talk in your Church today? Are you resigned to a diet of this evil broth, flavoured with the spice of ecumenism?

I warn you that each one must take his stand, whether he likes it or not. If you do not stand openly for truth, then you must cower in the darkness with the false prophets and their doomed disciples.

In our Province today are numerous Gospel Halls. In these tiny buildings are found many people who were formerly Presbyterians. These sincere people have, after much heart-searching, abandoned the Presbyterian Church of their forefathers, so that in pure simplicity, they may indeed 'worship in spirit and in truth'.

Each of these little halls is a powerful indictment of, and witness against, the apostasy of the Presbyterian Church today. Despite the continuing and increasing losses of these Christian people to the Church, its ministers and leaders remain silent. Why?

Let me answer that. It is because they are embarrassed. This awful truth embarrasses them, as does the Westminster Confession of Faith. So, like the ostrich burying its head in the sand, they don't want to know the truth. Truth hurts.

When they hear of successful 'missions' and 'conversions', Presbyterian theologians tend to dismiss and shrug off the whole matter. 'This is not our way', they wail. I say that it should be. This is their very purpose in entering the ministry of the Presbyterian Church. If not - it should be!

Evangelical preachers of other denominations are denounced, ridiculed, slandered, libelled and labelled as, 'fanatic', 'extreme', 'sensation-seeking', etc. In fact, this is the only time Presbyterian ministers now come alive-when attacking those who fearlessly expound the Gospel!

Alas, their puny snarling and useless utterances only direct the spotlight of truth on their own time-wasting activities. Consider the 'gimmicks' now used by the Presbyterian Church today. Guest teas, coffee-mornings, daffodil teas and other similar trash are the highlights of the church calendar. Missions are definitely out of date.

Ecumenism is the new faith. In an article in the 'Presbyterian Herald' some time ago, Dr. S. J. Park stated that no one religion had the complete truth. This is indeed true of the Presbyterian Church today.

However, Jesus Christ stated, 'I am the Way, 'the Truth and the Life ... ' This truth must be expounded fearlessly, continuously and simply. If it is not (and it is not preached today in the Presbyterian Church), then 'another gospel' is being spread.

'If any man preach any other gospel unto you than that ye have received, let him be accursed.' (Gal. 1:9.)

Meanwhile the decay continues. Christian people are leaving the Presbyterian Church in increasing numbers. Attendances at services decrease weekly. Another feeble ‘gimmick’ known as ‘Full Attendance Day’, has failed miserably. Small wonder, indeed. I suggest that a ‘Full Gospel Day’ would be more appropriate to this ailing and apostate Church.

The pratings and prattlings of that eager ecumenist, Professor J. M. Barkley, his henchmen and their obedient and servile servants are quoted copiously. When challenged about their questionable activities, these ambassadors of ecumenism (who appointed or commissioned them?) pleadingly protest their loyalty to the Reformed Faith. ‘Not one minister’, they bleat ‘would ever dream of betraying his faith . . .’

I denounce this as a blatant lie. The evidence is overwhelmingly obvious that it is a lie. I now present these straight, simple and very important questions:

1. Does each minister and elder entirely agree with the Westminster Confession of Faith?
2. At his ordination, did each minister and elder realise the full implications of the Westminster Confession of Faith?
3. If any minister or elder does not agree with any point in the W.C.F., why has he not had the courage, honesty and character to stand up and say so?

Upon the answers to these questions will depend the verdict of all honest men and women. I challenge each minister and elder to answer truthfully, or be branded a liar, hypocrite and apostate.

Well might one ask this final question: **The Presbyterian Church in Ireland — Reformed — or Deformed?**

Men of God lawlessly imprisoned but their cause increases

**Can summonses halt the march of Ulster Protestantism?
Why are the enemies of Bible Protestantism trembling in their boots?
What policy is popery pursuing in Ulster today?**

The first persecution of the people of God after Pentecost is described in Acts 4. This has formed the blueprint of many subsequent attacks on those who stand one hundred per cent for the truth of God in Christ Jesus. The method was simple. It was to manhandle them, to threaten them and then to use force against them. In the course of their maltreatment they were placed in custody like the lowest criminals **and did not even get the justice that a criminal would expect and receive.**

This method has always been cherished by Satan’s minions as a favourite way of dealing with faithful servants of God. Recent events in Ulster prove that the devil is still willing to go to the same lengths to silence the voice of Bible Protestants. Charges have been fabricated against men of God, and they have been unjustly imprisoned for taking part in a so-called unlawful assembly — but this was, in fact, a legal and law-abiding protest, sanctioned by the police, against the iniquitous sellout to popery involved in the ecumenical apostasy of the Irish Presbyterian Church. This seems to be the thin end of the wedge: if the O’Neill dictatorship has its way every meeting of Protestants for the purpose of protecting their heritage will be called an ‘unlawful assembly’. **But we will refuse to be silenced, and have pledged ourselves to continue our stand for truth, irrespective of cost or consequences.**

Now a strange and significant feature can be clearly seen in the fourth verse of Acts 4. As men of God were lawlessly imprisoned, God added some five thousand men to the Church and thus their cause increased. Such is always the case. It was this remarkable fact which perplexed and finally overthrew every punitive measure which the diabolical ingenuity of Rome — both Imperial and Papal — could invent. And it is this remarkable occurrence which is causing the would-be dictators in Church and State in our land to tremble in their boots. **For, despite all their double dealing, despite all their intimidations, despite all their slanders, despite all their summonses, they find that they are totally unable to halt the march of Bible Protestantism in Ulster.** The plans of our enemies are easily discovered. One can plainly see that they had hoped by this time

to have stemmed the rising tide of Protestantism with all its Bible based energy. This is why 'they have told the grossest lies about us. This is why they have tried to make people believe that our Church is linked with a subversive military force. But the Protestants of Ulster have seen through these evil designs. They recognise that this new wave of opposition to Protestantism is merely the outcome of popish policy in Northern Ireland. Thus, instead of stemming the tide, our opponents have had to watch with ill-concealed chagrin as more and more people have been added to our ranks. In a day when Churches are generally going down the Free Presbyterian Church is going up. To God be all the glory. We are receiving calls from all parts of the Province to start Free Presbyterian Churches. Services have been started near Rathfriland, and the new congregation in Hillsborough is enjoying the blessing of God. What delights us most of all is that fact that not only is the number of our churches increasing, but that there are many turning to Christ.

Thus, our experience is similar to that of the apostles in Acts 4. This is simply because we have been willing to preach the same glorious Gospel which they preached, and to withstand the apostasy of the professed Church. We believe that the best has yet to be. People are coming to us to tell us that they cannot remain in Churches which do not stand true 'to the principles of the Protestant Reformation. As time goes on, our cause - the cause of Bible truth against ecumenical heresy - will prosper more and more, until God, Whom we serve, brings our land back to Himself.

To this goal we are confidently moving and none will ever deter us, by the grace of God.

The Three Protestant Ministers

REVS. IAN R. K. PAISLEY, JOHN WYLIE AND IVAN FOSTER

who were unjustly imprisoned by the O'Neill regime

will speak (D.V.)

at the following meetings

Tuesday, Nov 1, Crossgar Free Presbyterian Church at 8 p.m.

Thursday, Nov 3, Hillsborough Free Presbyterian Church at 8.p.m.

Lord's Day, Nov 6, Portavogie Free Presbyterian Church at 3 p.m.

Monday, Nov 7, Dunmurry Free Presbyterian Church at 8 p.m.

Tuesday, Nov 8, Coleraine Free Presbyterian Church at 8. p.m.

Thursday, Nov 10, Whiteabbey Free Presbyterian Church at 8.00 p.m.

Friday Nov 11, Rasharkin Free Presbyterian Church at 8.00 p.m.

Saturday, Nov 12, Limavady Free Presbyterian Church at 8.00 p.m.

Thursday, Nov 17, Sandown Free Presbyterian Church at 8.00 p.m.

Revivalist, October 1966.

Comment:

The above list was the beginning of series of meetings held, not only in churches but in public halls and open-air gatherings which covered the whole of Northern Ireland. At the same time, a great interest was manifested in convening of gospel missions, many of which resulted in new congregations, with many people coming under conviction and being saved. Most of these gospel missions were conducted by Rev Ian Paisley.

On a personal note, the rally in Coleraine took place on my 23rd birthday!

Ballymena Free Presbyterian Church

STANDING ROOM ONLY AT OPENING SERVICE

Ballymena Free Presbyterian Church

STANDING ROOM ONLY AT OPENING SERVICE

The men were exhorted to give up their seats to the womenfolk, parents were asked to take their children on their knees to ease, as far as possible, the congestion in the Gospel Tabernacle, Waveney Road, at Friday evening's service which saw it constituted a sister congregation of the Free Presbyterian Church of Ulster.

Despite every effort, however, including the placing of extra chairs in open spaces, many people had to stand for the two-hour service and a number had to be turned away.

Moderator of the Ulster Presbytery, the Rev. Ian R. K. Paisley, who conducted the service and licensed his brother-in-law, Mr. R. James Beggs, as minister of the new church, brought with him two double-decker loads of his Ravenhill, Belfast, congregation.

Most of the ministers of the other Free Presbyterian churches were also in attendance as well as two prominent American pastors — Dr. Carl McIntire, who is president of the International Council of Christian Churches, and the Rev. Marian Reynolds, president of the American C.C.C.

Mr. Beggs, who is a Dungannon man, was a teacher in Ballymoney until the summer of this year when he succeeded the Rev. J. Kyle Paisley as pastor of the Gospel Tabernacle.

Mr. Paisley, father of the Moderator, is Mr. Beggs' father-in-law, and is now retired. He has not been in the best of health recently, but on Friday night he was in the pulpit and delivered the charge — it was read by the Rev. Ian Paisley — to Mr. Beggs.

Mr. Beggs and his wife Margaret have three little girls.

'Devoted helpmeet'

Present also at the ceremony was Mrs. Paisley, to whom Mr. Paisley, Sen., paid warm tribute as 'my devoted and understanding helpmeet'.

They had married in August, 1923, and during their 43 years together, she had helped him greatly in God's work, joining him in his prayers, encouraging him in the Gospel, sharing his troubles and tribulations.

'She was always there to cheer me when the dark clouds obscured the sun', he declared, 'and looked after me in the Waveney Hospital day and night.' For his wife, he thanked God, Mr. Paisley told the congregation.

Mr. Paisley's charge to the new minister was from II Timothy: 'Preach the Word; be instant in season; reprove, rebuke, exhort with all long suffering and doctrine.'

'For it is in vain', he said, 'if we preach not the Word and the truth as it is in Jesus.' During his 40 years in the ministry, said Mr. Paisley, he had endeavoured to preach the Word which was the power of God unto salvation to them that believe, recognising the Bible as the infallible Word of God.

Mr. Paisley, who founded the Gospel Tabernacle 31 years ago, said that now a new leader had come into their midst. Mr. Beggs was already well-known to them. To both Margaret and Jim he prayed God's richest blessing. 'May his work for the Master prosper in this place.'

Presentation

On behalf of the congregation, Mr. George Leith presented Mr. Beggs with an inscribed Bible.

Replying, Mr. Beggs said he was overwhelmed by the kindness and generosity shown him that

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On behalf of the congregation, Mr. George Leith presented Mr. Beggs with an inscribed Bible.

Replying, Mr. Beggs said he was overwhelmed by the kindness and generosity shown him that evening. Presentation of the Bible was a kind thought indeed. 'It is this Word which I, by the grace of God, will preach in the town of Ballymena', he declared.

He thanked Mr. Paisley, Sen., for his charge. 'I am following in the footsteps of a great preacher. He and Mrs. Paisley have been a great source of encouragement to me in the years that have gone past and under his min-

istry I have learned a lot of the Lord.'

Asserted Mr. Beggs : 'If the Lord be for us, who can be against us?' He asked for the prayers of the people, and said: 'We are conscious of our weakness, but God is strong'.

The Questions to the minister-elect were put to him by the clerk of the Ulster Presbytery, Rev. Cecil Menary, and the post-licensing prayer was made by the Rev. John Wylie.

Text of the Rev. Ian Paisley's address was from Hebrews 13: 'Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come.'

He was not there, he said, to preach up any denomination. He was there to preach up the Lord Jesus Christ and His finished work. It was Jesus Christ who was the issue today.

'Great plea'

In his text they had a great plea to go outside the camp to Christ. Great object of the preacher was that his hearers might see Jesus. 'If you see Jesus, you will be prepared to go to prison for Jesus, for he will go to prison with you.'

They would be scorned, sneered at, reproached by their fellows, but he would rather walk in the company of Jesus than in the companionship of the majority of men.

What must motivate them in their 'great battle with apostasy' must be absolute loyalty to Christ and love for the Saviour. God's Word must be obeyed. It was the revelation of His will. Their great doctrine was the absolute sufficiency of Holy Scripture and they needed nothing else. They needed not to look to the Vatican, to Canterbury, to Church House, nor to men or organisations.

The men of the Scriptures were all 'come-outers' and their happiness was set, not on things of the world, but, on the things which were divine and eternal. Today, God's people had got to come out from their sins, come out from the world and 'worldly churches'.

'Unity moves'

To hear those who denied there was a Romeward trend today, one would think Ulster was in the midst of a great reformation and that popery was on the run, yet one reads of new unity moves between Anglicanism and Roman Catholicism.

Today, inside Irish Presbyterianism, Irish Methodism and the Irish Episcopal Church, moves that you never dreamed of are going on for the betrayal of our blessed and glorious heritage. 'They don't do these things in the open today because they are afraid the Free Presbyterians would come after them', added Mr. Paisley.

'We will never be united with Rome', he declared. 'We believe in justification by faith alone, and in an impeccable Christ.'

He accused churches today of bringing in the 'baubles of idolatry'. The Church of Ireland now had its cross and the communion table was now the altar. Presbyterianism in its new churches had torn away the old Burning Bush and put a cross there instead, he said.

'Essay readers'

The pulpit was no longer given a central position because there were no preachers. 'They are only essay readers', he said, and that was a reason why so many churches in Belfast had only congregations of 'Mr. and Mrs. Wood' and 'Timothy Timber'.

Not only did the text make a plea, not only did it refer to a Person and a place, but to those who came outside the camp it offered a privilege – a privilege to be reproached for Christ's sake.

In a reference to the new church's association of itself with the separatist testimony of the Free Presbyterian Church of Ulster, Mr. Paisley thanked God for the ministry of his father down the years. His father had stood the test and encouraged him in the battle.

That night they were honouring his ministry and welcoming Mr. Beggs as he 'took up the weapons' and associated himself with the people of God.

He foresaw a time when the present church would not be big enough to hold the congregation and the building of a bigger one, bearing testimony to what God can do for the people who would follow Him without the camp. They had sounded a trumpet, he said, that would never retreat.

Greetings from the other Free Presbyterian congregations were voiced by the Rev. John Douglas and an address was also given by the president of the International Council of Christian Churches.

Tea was afterwards served to all. Praise part of the service was led by Mr. Leith and the organist was Mrs. R. J. Beggs. — Ballymena Observer, 10-11-66

Attempt to bomb Armagh F.P.C.

On Saturday night, November 5, an attempt was made to damage or destroy our Armagh Church. This attempt came exactly one week after some 200 Roman Catholic rebels had gathered to howl abuse at Dr. Ian R. K. Paisley, Revs. John Wylie and Ivan Foster, and Dr. Bob Jones as they left Armagh City Hall after a wonderfully successful welcome home rally to the three ministers who were framed and unjustly imprisoned by the O'Neill dictatorship. On that occasion the local police did nothing to stop this mob of rebels (who, incidentally, were manifestly guilty of unlawful assembly but who, in spite of this, were not cautioned or arrested and will certainly not be summonsed) surging across the road towards Dr. Paisley's car, throwing missiles and shouting provocative Republican slogans. However, they did make sure that they held the law-abiding Protestants, who had come out of the meeting, against the wall. They were not allowed to step off the footpath, but Republican rebels were allowed to act as unlawfully as they pleased. Now it seems that these lawless cowards were really encouraged by police reaction to their crime, for they have now gone a step further and have made a determined attempt to blow up the Free Presbyterian Church in Armagh.

Even in the face of such evidence of the murderous intentions of the rebels who perpetrated that crime, the local police would give no undertaking to guard the property of our Armagh congregation. Of course, rebels find no difficulty in obtaining a police guard as they come annually to a Co. Antrim cemetery to fly the tricolour and make their seditious speeches urging young men to join the I.R.A., but Free Presbyterians must be deprived of all their rightful privileges that the present regime in Ulster can possibly take from them. However, after a straight-talking telephone conversation with the Minister of Home Affairs, Dr. Paisley received an assurance that a police guard will be mounted on the church. This assurance was only forthcoming when it was made clear to the Minister that the Free Presbyterians themselves would mount their own guard on their property that very night.

We await with interest the comments of some usually voluble Church leaders who would be sure to soil the ears of Ulster folk with their ecumenical verbosity if Roman Catholic property were damaged (even in cases where Romanists themselves are the culprits, in an attempt to bring Protestants into ill-repute). You can be sure that these 'love everybody' (especially 'love the Pope') apostates have only hatred for the Free Presbyterian Church because of its uncompromising stand for the truth of our Biblical and Reformed Faith, and they would experience diabolical glee if our churches were damaged or destroyed. But as Free Presbyterians were not deterred from standing for God and Truth in Ulster by threats and summonses from Capt. O'Neill and his W.C.C. confederates, so we will not be intimidated by bombs and cowardly attacks, either upon our persons or our property. We stand where the Reformers stood, and, like the mighty Luther, we encourage our souls in the words of Psalm 46 : 'God is our refuge and our strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea.'

Bible Protestantism is on the march in Ulster. God is once again awakening this land to solemn reality and by His grace nothing will stay our progress until the treachery of ecumenism and the pagan superstition of Popery crumble before the mighty revival powers of the Spirit of God. Hallelujah!

New Free Presbyterian Church formed at Moneyslane, Rathfriland

Dr. Paisley to speak at the Constitution of the Church next month

The last of the three new Free Presbyterian churches formed during the imprisonment of the three ministers is to be officially opened on Friday, November 25, at 8 p.m. The Moderator, Dr. Paisley, along with other ministers of the Presbytery, will conduct the service. This will be his first engagement in the Rathfriland area since his release from Crumlin Road jail.

Following the Gospel Meeting held in the Markethouse, Rathfriland, on Thursday, September 8, the more serious and sinister issues of which have been ventilated elsewhere in this edition, the Rev. John Douglas interviewed some thirty people with a view to commencing church services in the area after the fashion of his-

toric and Biblical Presbyterianism. They had wearied of feeding on the empty husks of a cold formalism that had failed to satisfy the spiritual hunger of the soul after God. They desired to separate from the ecumenical apostasy of the World Council of Churches with its incumbent Romeward rush, and to work to see a church born in that countryside where men and women would hear the way of life plainly preached and precious souls could be saved.

Moneyslane Orange Hall was kindly granted, and it was here that the services commenced.

Rev. John Douglas preached on the morning and evening of the Lord's Day, October 2. An encouraging attendance in the morning saw the work off to a great beginning. Cars began to arrive and despite a malicious rumour spread around late that weekend to the effect that the hall committee had cancelled the arrangement with the Free Presbyterians, sixty-five people met to worship around the Word of God. But the rumour was killed at the Sunday evening service, when the doors were closed with about 250 people present and others turned away. Those privileged to be inside listened with rapt attention to the subject 'Messages from Prison' based on Jer. 37: 17. A certain man, a captain by rank, had put Jeremiah in jail on a false charge. His confinement in prison had caused discomfort in high places. Jeremiah preached in an age of apostasy. He indicted the religious leaders who had ignored the Word of the Lord (v. 19), and separated himself from every contaminating association. But the prison experience to follow did not alter the prophet's message (v. 17). The Word of God and the God of the Bible know no change. God was speaking again today, as He had often done, from the inside of a prison cell. Some of the greatest men this world ever saw had suffered in this way. John the Baptist was in prison. John Bunyan was in prison. Joseph was in prison, the first in the Old Testament as the Baptist was in the New, but God made it **THE PLACE OF POWER** – He alone had power to bring good out of evil. On one occasion, when Paul was in prison, God made it **THE PLACE OF PARDON** for a lost and guilty sinner. The apostle later wrote of his experiences to the people concerned and reminded them that it had all been worthwhile. (Phil. 1: 12.) In the case of Samson, God made the prison a **PLACE OF PRAYER**. In these prison records of the Bible there was not only a message for the saint and the sinner, but God had issued also an appeal for the backslider's restoration. And the last message of Paul from prison clearly revealed that it was the **PLACE OF PREPARATION**. 'I have fought a good fight', said the apostle, 'I am now ready to be offered'.

There were some present at the service who could not say at the hour of death 'I am now ready' as the apostle did. (II Tim. 4.) But anyone who was prepared to seek the Lord and take Him at His word could say it and say it NOW, before leaving the service.

The work has continued to flourish and the membership has been increasing weekly. Best of all, the Lord has added to the church such as should be saved. The Prayer Meeting is held each Friday evening in the hall, and plans have been prepared for the erection of a portable hall in the near future.

Comment:

It is to be noticed that as the blessing of God began to fall in Ulster so the opposition of sinful men increased as they were moved by the devil.

The following article illustrates this truth.



Discharged under Probation Act

REV. JOHN DOUGLAS

FOUND GUILTY

Courthouse crowd shocked by astonishing decision

A charge of acting in such a way as was likely to cause public disorder was heard at Rathfriland Petty Sessions on Friday, November 4. The defendant was Rev. John Douglas, minister of Portavogie Church and interim-moderator of the flourishing new Free Presbyterian congregation which meets at Moneyslane, near Rathfriland. The charges arose out of an indoor gospel meeting which Mr. Douglas conducted in the Market House,

Rathfriland, on September 8 last. Every faithful Protestant must view these charges with the utmost concern, for they indicate that the policy of that would-be destroyer of Ulster Protestantism, Capt. Terence O'Neill, is to deprive us of every right we possess as law-abiding citizens, especially of the right of free speech. O'Neill's policy is to allow I.R.A. murderers to have police protection whilst they fly their treasonous flags and make seditious speeches inviting recruits for the I.R.A., but faithful Protestants must not be permitted to speak the truth or communicate to the people the sad state into which our present Lundy leadership, both in Church and State, has led our province.

The Crown case rested on a transcript of a speech Mr. Douglas was alleged to have made at the meeting in question. There were two portions of the transcript to which the prosecution took particular exception.

1. They alleged that Mr. Douglas referred to the Cromac Square rioters and said that *they had been brought before the magistrate – an R.C. magistrate – who said ‘you have a very bad record’, but only fined them £10.* The Prosecutor read out a list of the sentences and said that this was an untrue statement. He referred in particular to the alleged words ‘an R.C. magistrate’.

2. They objected to Mr. Douglas referring to the food given in prison to our three brethren, *especially to the fact that it was poked into the cell.*

The prosecution maintained that Dr. Paisley had his food in the kitchen and did not get it poked through the bars. But Mr. Douglas did not mention Dr. Paisley's name in this connection. He said on a number of occasions ‘I am Mr. Wylie's chaplain’, and Mr. Wylie did get his food in his cell. The word ‘poke’ can mean ‘thrust’, and so Mr. Douglas's statement was unobjectionable.

The prosecution brought Mr. Stanley Hilditch, Assistant Governor of Crumlin Road jail, to give evidence. He submitted a diet sheet as a sample of the food served in the prison and told of cooked meals the prisoners received every day. They also received porridge, milk, tea, bread and margarine every morning and evening. The prosecution hoped to use the evidence of this witness to show that Mr. Douglas had deliberately not told the full facts about prison food and that no one got a quarter of a loaf of bread with a knob of margarine for any meal.

Two points are worth noting. Mr. Douglas did not refer to the mid-day meal in the prison, but if he had it would only have served to paint prison even blacker. One of the ‘cooked meals’ our three ministers received was *three-quarter ounces of pig's liver*. Another treat was cheese or rather what the mice had left of the cheese. Certainly Mr. Douglas could have no sinister motive in leaving out this information.

The second point is this: Under Mr. Boal's cross examination, Mr. Hilditch had to admit that if a prisoner found the porridge unfit for consumption all he would have for breakfast and for tea would be tea, bread and margarine. This is usually what happened in the case of Mr. Wylie.

Now, it would be true to say that the Crown case had to stand or fall on its first charge that Mr. Douglas referred to the magistrate as ‘an R.C. magistrate’ who only fined the Cromac Square rioters £10. Two police-women were the key prosecution witnesses.

Woman Constable Duff said she was at Mr. Douglas's meeting and she heard him use the words ‘an, R.C. magistrate’.

Woman Constable Neill said she had attended the meeting with the previous witness. She said that she sat about three or four rows from the front. She was in plain clothes and had taken a tape recording of Mr. Douglas's speech. The next day she transcribed the speech from the recording and proceeded to type it out, This was the transcript which was before the court. SHE THEN GAVE THE TAPE TO ANOTHER POLICE OFFICER, AND SO THE RECORDING OF MR. DOUGLAS'S SPEECH WAS NOT NOW IN EXISTENCE.

The Defence Counsel, Mr. Desmond Boal, submitted another transcript of the speech, also taken from a tape-recording, and he sought leave to play the actual tape of the meeting to the court. The magistrate permitted the

tape to be played. From time to time, Mr. Boal had the tape stopped so that he could point out to Policewoman Neill the differences between her transcript and the actual recording. At times her transcript had words not on the tape and vice-versa. At other times she had whole sections left out so that her transcript hardly made sense; at other times she had got the sense of a portion but had the sentences turned back to front. Notwithstanding all this, when Mr. Boal asked, 'Do you still say yours is a faithful transcript?', Policewoman Neill said 'I do'. She also maintained that even though she was seated a good distance away from Mr. Douglas and had her recorder and microphone concealed (she demonstrated to the court how she had concealed her equipment), her recording was perfectly clear in all parts and she never substituted any words of her own to make up the sense. The vital point is this: When the tape was played over in court the part referred to in the first charge was very clear. What Mr. Douglas said was, '*One of them (i.e. the Cromac Square rioters) was brought up before the magistrate and the magistrate said, 'You have a very bad record', and yet he only sent him down to jail for three months and fined him £10.*

What a difference between the actual tape and the groundless allegations of the prosecution. But Policewoman Neill still maintained that Mr. Douglas had made the statement in her transcript and she further stated that she had heard him use the words 'an R.C. magistrate'.

Clearly the case rested on whether the word of Policewoman Neill was to be believed rather than the tape-recording. The prosecution counsel made the snide suggestion that the defendant had doctored or tampered with the tape. We merely remark that both the women constables said they saw a tape recorder being used during Mr. Douglas's speech on September 8, SO IF THEY WERE SO SURE THAT THEIR ALLEGATIONS WERE TRUE, WHY DID THEY NOT KEEP THEIR TAPE-RECORDING SO THAT IT COULD BE USED IN EVIDENCE AGAINST THE DEFENDANT?

We would also remark that Mr. Douglas did not know which words or portions to which the prosecution were going to object *until midnight on the night before the hearing of his case*. So how could he have known which portions to tamper with? And if he could have hit on the right portions, if he were minded to tamper with the tape, would he not have wiped out the whole portion?

Clearly the prosecution were willing to clutch at any straw when they were willing to besmirch the character of a minister of Christ, absolutely without foundation.

Mr. Boal told the court that the defence was willing to have their tape sent to the Forensic Science laboratories for a full examination.

WHEN THE MAGISTRATE CAME TO GIVE HIS DECISION HE DID NOT MENTION THE TAPE-RECORDING, BUT SAID THAT HE HAD BEEN IMPRESSED BY POLICEWOMAN NEILL. HE FOUND MR. DOUGLAS GUILTY AND DISCHARGED HIM UNDER THE PROBATION ACT. BAIL OF £5 WAS FIXED FOR THE PURPOSES OF APPEAL.

We know of no one else in court to be impressed by any of the prosecution case. No wonder the large crowd who had gathered were shocked – this was an almost incredible decision. Mr. Douglas is to appeal.

Remember Rev. John Douglas's Campaign in Newcastle Orange Hall
PRAY MUCH AND COME OFTEN
8 p.m. each night (except Wednesday)

Revivalist, November 1966.

Hillsborough Free Presbyterian Church Constituted

Rev. William Beattie conducted a Gospel Campaign on the outskirts of the town of Hillsborough last summer (1966) at which a number of souls were gloriously saved. After the mission, a number of people expressed their desire to have a Free Presbyterian Church in the district, and so, in due course, they applied to the Pres-

bytery of Ulster to be affiliated to the Free Presbyterian Church of Ulster. The Presbytery had before it three such applications at that time –Moneyslane, Ballymena and Hillsborough – and with praise to the Lord for His faithfulness and grace, accepted these three applicants into the Free Presbyterian work. God has prospered all these new causes and each and every one of them has now been constituted as a Free Presbyterian Church. Hillsborough was constituted on Thursday, November 24. A large crowd assembled to hear Dr. Paisley and Rev. John Wylie bring the Lord’s message. Both these brethren experienced great liberty in preaching and there was a glorious sense of the Lord’s presence in the midst.

The Hillsborough folk have shown great earnestness and keenness for the work and the Lord has blessed their services with a real sense of His presence and power in bringing the lost to Himself. We believe that the best has yet to be for this new congregation and we welcome them into our company. Pray for them as they press on with the task of getting property of their own in which to preach the Gospel.

No doubt they will feel the weight of the opposition of the apostates round about them, so do remember them before God’s throne and we are confident that they will be able, by the power of God, to withstand all the attacks of hell and to register a strong stand for God in that locality which will bring great glory to the name of our Saviour.

Hillsborough is another nail in the coffin of apostasy in Ulster. In spite of discrimination against us, in spite or intense opposition, the Free Presbyterian Church is spreading throughout the province and we have many invitations from various parts to open up new causes. May God speed the day when apostasy will be altogether overthrown and when the preaching of God’s sovereign grace in the atoning death of Jesus Christ will once again be preached in every city, town and village in the land. It is clear that the people of Ulster do not want ecumenism or popery foisted upon them. They want Churches that are faithful to the Word of God and that will resist evil of every kind. As a Church, we intend, under God, to meet this need. Ebenezer – ‘Hitherto hath the Lord helped us’. Hallelujah!

Revivalist, December 1966

FREE PRESBYTERIAN

FORWARD MOVEMENT

New Church opened at Ballyvea, Longstone Road, Annalong, Co. Down

In November, the Rev. William Beattie conducted special evangelistic meetings in Ballyvea Orange Hall. Dr. Paisley had the privilege of ministering on two Lord’s Days at the afternoon services to overflowing crowds. Many precious souls were saved and a real spiritual awakening took place in the neighbourhood.

At a meeting of the Ulster Presbytery, held in Ballymena Free Presbyterian Church on Friday, January 6, a deputation from Ballyvea was received. They presented a petition to the Presbytery from 61 persons requesting that they be organised into a congregation of the Free Presbyterian Church.

The petition was received and accepted unanimously. The Presbytery appointed their Moderator and the Rev. William Beattie to commence services in Ballyvea Orange Hall (kindly granted by the Orangemen) on January 15, at 6 p.m. Mr. Beattie was appointed to look after the newly-formed congregation, until the next meeting of Presbytery.

On January 15, Dr. Paisley preached at the morning service. One hundred and twenty people were in attendance and there was a great spirit of liberty and blessing. In the evening, Mr. Beattie preached the Gospel to a congregation of one hundred and fifty. Once again, God’s presence and power were manifested.

The prayers of God’s people are requested for this, our 16th congregation, which will be called Mourne Free Presbyterian Church.

Revivalist, January 1967.

FREE PRESBYTERIAN FORWARD MOVEMENT

New Church opened at Clare, Waringstown Lurgan, Co. Armagh

For the past years, Dr. Ian R. K. Paisley has conducted many services in the Lurgan area. Many precious souls have been saved and God's people have testified to spiritual blessing.

Some of these people, disgusted and appalled by the apostasy of Irish Presbyterianism, seceded and some time ago petitioned the Ulster Presbytery of the Free Presbyterian Church to form a congregation in their district. The Presbytery accepted the petition and instructed their Moderator to advise them concerning a place of meeting.

Clare Orange Hall having been obtained for church services and a weeknight meeting, the congregation was formed there on Lord's Day, February 5, 1967.

Dr. Paisley preached to some 144 persons in the morning, and in the evening Rev. Lawson Barr preached to 100.

The presence and power of God were manifest at both services.

Ground has been purchased in the town of Lurgan for the erection of a church building.

The prayers of God's people are requested for this, our 17th congregation, which will be called Lurgan Free Presbyterian Church.

The Presbytery has appointed the Rev. Lawson Barr as the minister in charge, in the meantime.

Revivalist, February 1967.

Rev. John Douglas's Appeal

POLICE SPRING NEW WITNESS



Rev. John Douglas's Appeal

POLICE SPRING NEW WITNESS

There was drama in Newry Courthouse, on Monday, March 20, 1967, during the second day of the hearing of the Rev. John Douglas's appeal against his conviction, in Rathfriland Petty Sessions, of making a speech that was likely to lead to a breach of the peace. The crux of the case is in the police allegation that Mr. Douglas referred to the magistrate who convicted the Roman Catholic rioters from Cromac Square as 'an R.C. magistrate'. Mr. Douglas completely denies that he used these words and produced a tape recording of his speech to prove his point. A woman constable, Miss E. Neill, alleged that she also took a 'tape recording of Mr. Douglas's speech, and a typed transcript of this tape was before the court. She testified that she returned the recorder with the tape to a Sergeant McCallum, and the recording was no longer in existence. She frequently asserted that she remembered Mr. Douglas using the words 'an R.C. magistrate' and that her memory was confirmed by her tape recording. **It was in support of this point that the Crown introduced a new witness, who had not appeared in the Petty Sessions hearing.** He was a Det. Head Constable Skeighan, and 'he testified that he entered Woman Constable Neill's office for 'a few moments' to ascertain her progress in transcribing her tape of Mr. Douglas's speech. During those 'few moments' he heard part of the tape playing clearly, and he remembered that it was the part that dealt with the Cromac Square riots. **The astonishing testimony of the Head Constable was that he was just in time to hear from Miss Neill's tape recording the words 'an R.C. magistrate'.** Asked by Mr. Desmond Boal, barrister for Mr. Douglas, if this was not the

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There was no direct answer to this question, the witness merely saying that he was satisfied that he got the tape from the woman constable and returned it to the Sergeant.

Questioned by Judge Maginess as to why this tape, which was so important, was not kept in existence, the witness could give no clear reason.

As Mr. Douglas's appeal has not yet been fully heard we can make no comment upon the evidence of the police witnesses.

FORENSIC EXPERT TESTIFIES ABOUT TAPE

Mr McCullin, from the Department of Industrial and Forensic Science, Belfast, was called by Mr. Boal. He testified that he had examined the tape recording which the Defence had placed before the Court and he had come to the conclusion that it had not been tampered with in any way. He gave detailed technical reasons for his conclusion to the Court. When asked if it would be possible to remove a few words, the witness said there were two ways in which it could be done, **but both would have been easily traceable by him in his scrutiny of the tape.**

Mr. McCullin was asked, as an expert, to give his opinion as to the quality of the recording Woman Constable Neill would have received, bearing in mind that she was sitting at least three rows back in the audience and had the microphone of her transistor tape recorder concealed in her blouse pocket underneath an outer coat. **The witness said that Miss Neill would have got a very poor recording.** The speaker's voice would be greatly attenuated. The rustle of the fabric of her blouse against the microphone, and even slight movements of her body, would cause more noise than the speaker's voice. Mr. McCullin also commented upon the fact that the woman constable was using a small **transistor** tape recorder. He said that transistor machines are notorious for their poor quality and fidelity of recording and the microphone supplied with them is usually of an inferior quality in order to keep their price down.

Our readers will remember that Woman Constable Neill testified from the commencement of this case that she could make out every single word of her recording. It was, she said, perfectly clear. She denied that there was any part of her recording which was blurred (even though she was in a poor position for recording and this was the first time she had ever operated a tape recorder), and said that she had not put in her own words in any part of her transcript. The expert did not agree that the woman constable could have got a perfectly clear recording of Mr. Douglas's speech under the circumstances.

Again, we are not permitted to comment upon the evidence of these witnesses. Our readers can draw their own conclusions.

The appeal was adjourned until a date to be announced. Meanwhile, we ask God's people to continue to pray for Mr. Douglas in his labours for the Lord. Men (and women) may have risen up against him, but God is abundantly blessing him. You can read elsewhere in this magazine of God's blessing upon his labours in a Gospel Campaign in Moneyslane. So far, fifteen souls have found Christ as Saviour. Hallelujah!

Revivalist, March 1967

Comment:

The conclusion to the story of this court case reflects the traumatic times back in the 1960s. The appeal judge, Judge Brian Maginess, who was a liberal unionist and no friend of the gospel as this link (https://en.wikipedia.org/wiki/Brian_Maginess) will show, died before Rev Douglas's appeal was completed and after a delay the appeal resumed under Judge Brown. We will include here the final report on Rev Douglas's court case which appeared in "The Revivalist" of March 1968. Judge Brown was also no friend of the gospel as is evident by his comments at the conclusions of the appeal court case.

CHARGE BASED

ON POLICE PERJURY,

Court Told.

The appeal of Rev. John Douglas, minister of Moneyslane Free Presbyterian Church, against a conviction imposed at Rathfriland Petty Sessions for making a speech that was likely to lead to a breach of the peace was heard before Judge James Brown Q.C., in Newry on February 15th and 16th.

Before the court were two transcripts purporting to be a record of Mr. Douglas's address at a meeting in Rathfriland on 8th Sept., 1966. The police presented a transcript which they claimed was a verbatim record of the speech taken from a tape recording which has since been erased. Mr. Douglas presented a written transcript and the tape recording of the meeting from which it was taken.

The charge was based upon two parts of the police transcript. First, they claimed Mr. Douglas referred to the magistrate who sentenced the Roman Catholic hooligans from Cromac Square as "an R.C. magistrate"; and grossly mis-stated the sentences meted out, alleging that these hooligans were only fined £10. Secondly that he was grossly inaccurate in his description of the morning and evening meals served to the three Protestant ministers who were at that time imprisoned in Belfast. The prosecution complained that Mr. Douglas was giving a false account when he said that, "you get a quarter of a loaf and a stub of margarine" with a mug of tea in the morning and the evening in Crumlin Road gaol.

The prosecution admitted that the remarks about the food in prison would not have merited any action being taken against the defendant, apart from the section in which (as they allege) he spoke of the magistrate as an 'R.C. magistrate'. Two women constables of the R.U.C. said in evidence that they heard Mr. Douglas use these words. But when the recording of the speech was played in court there was no mention of an 'R.C. magistrate', nor did Mr. Douglas say that the hooligans were only fined £10.

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The tape showed that he said one of these hooligans, who, according to the magistrate had "a very bad record", was only sent to gaol for 3 months and fined £10. In actual fact this was slightly stiffer than the sentence the magistrate meted out. How then could Mr. Douglas be accused of trying untruthfully to minimise the sentences on these offenders in order to make the sentence on the 3 Protestant ministers seem more harsh? Anyone reading the transcript or listening to the tape recording can see that the point he was making - which the prosecution did not deny - was that the sentences were intended to silence the ministers - hence the order to sign a rule of bail; while a man with a bad record was not ordered to sign a rule of bail.

A forensic scientist was called to give evidence and he said that the tape had not been tampered with in any way. Very clearly then, Mr. Douglas did not use the words which gave rise to the charge against him.

When the Judge asked Mr. Desmond Boal M.P., counsel for the defence, to speak on the charge brought against his client, assuming for the moment that the defence transcript was the correct one, Mr. Boal said that the charge was based on perjury by police witnesses.

The appeal was allowed, but the judge would not state publicly which transcript he accepted, although he had come to a 'clear conclusion' on the matter. In allowing the appeal he accused Mr. Douglas of having used 'intemperate and untruthful' language in his speech in Rathfriland. This accusation was based on the fact that Mr. Douglas had omitted a small detail of the available food in Crumlin Rd prison when telling his audience what prison food was like. He did not say that porridge (which Rev. John Wylie found beyond his consumption)

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continued next column

was available in the mornings. He did not say that 'cooked meals' - e.g. 3/4 oz. of pig's liver - were sometimes served with the bread, margarine and tea. An unintentional and unimportant omission is sufficient to brand a minister of the gospel as a liar! Strange then that the same judge should allow the police to remain under the cloud of suspicion of perjury. If he believed that they were not guilty then surely they and the country at large deserved a statement to that effect. If he believed they were guilty why did he not castigate them for their crime?

It seems that again anything will do to whip and discredit Free Presbyterians. We have encountered such tactics before and have, by the grace of God, marched on victorious in the power of the gospel. So shall we do again. It is worth remembering that the 'intemperate and untruthful' preacher in Rathfriland was used through the sermon in question to lead a precious soul to Christ and to bring many Christians out of apostasy to form the Moneyslane congregation of the Free Presbyterian Church. If God says "Amen" to Mr. Douglas's words we care very little what Judge Brown or anyone else has to say.

"He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord," Proverbs 17:15.

"And all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought," Isaiah 29:20-21.

We return now to "Revivalist" reports from 1967 and the continuing harvest of blessing that followed the moving of God's Spirit in the aftermath of the imprisonment.

News and Missions

DUNMURRY

Rev. Wm. Beattie ordained. Dunmurry Free Presbyterian Church was filled to overflowing on Tuesday, March 14, 1967, for the Ordination of Rev. William Beattie. Mr. Beattie has been the Student-in-Charge of Dunmurry for over a year, and God has richly blessed his ministry in building up the Church of God there.

At the Ordination Service the sermon was preached by Dr. Paisley and the charges to the newly-ordained minister and to the congregation were delivered by Revs. S. B. Cooke and J. Douglas respectively.

LIMAVADY

Rev. Victor Burns reports that the blessing of God has been the portion of the brethren and sisters in Limavady. Mr. Burns commenced his ministry there in January last, and already precious souls have found Christ as Saviour. Continue to pray that this work may prosper to the glory of God.

MONEYSLANE

Rev. John Douglas has been conducting an Old-Time Gospel Campaign in Moneyslane. There has been great interest in the preaching of the Gospel, and as we go to print we know of six precious souls who have found Christ as Saviour under Mr. Douglas's ministry in this mission. During these special meetings, news was received from a man who had been saved on the very first night the Free Church witness commenced in Moneyslane. Hallelujah!

SANDOWN

Rev. Brian Green is conducting a Gospel Campaign in Sandown Free Presbyterian Church. The campaign is in its second week and has given encouragement to the workers there. Pray much that God's Word may bring forth fruit unto repentance and eternal life.

TANDRAGEE

Dr. Paisley has been conducting a very successful Gospel Campaign in Tandragee. As we go to press we know of twenty-seven souls who have professed faith in the Lord Jesus Christ, including a Roman Catholic man. Praise God.

This mission has had a lot of opposition from those who pose as friends of the Gospel, but God has over-ruled for His own glory. The time may soon come when we will name and expose these opposers of the Gospel, but for the moment, we rejoice that they have been unable to stem the tide of God's blessing.

LISBELLAW

The three ministers who were imprisoned last year conducted special services in Lisbellaw, with the help of Rev. Wm. Beattie. There is a good interest in County Fermanagh in the testimony of our Church in this evil day, and on Sunday, April 2, 1967, Rev. Alan Cairns will constitute the Free Presbyterian Church in Lisbellaw and preach at the opening services.

More about this in our next issue.

Revivalist, March 1967

VICTORY AT TANDRAGEE **despite local opposition**

by REV. LAWSON BARR
(Minister in Charge of Tandragee Free Presbyterian Church)

An Old-Time Gospel Campaign conducted by the Rev. Ian R. K. Paisley, and held in the Temperance Hall, Tandragee, ended a few weeks ago, with some thirty-seven persons professing their faith in the Lord Jesus Christ. As a result of these meetings, and the blessing of the Lord, a number of local people requested that regular Free Presbyterian Services be commenced in Tandragee. On Sunday, March 26, two services were held, and a local congregation of the Free Presbyterian Church was formed. The formation of this church has greatly disturbed the Modernist clergy in the area, and in a vain attempt to combat this movement of God in their midst they have greatly stepped up their visitation programme. Bitter voices have been raised against the Free Presbyterian Church and its bold opposition to the World Council of Churches and the Ecumenical Movement. None so bitter as

The voice of the Modernist

The bearded evolutionist rector of Mulavilly Church of Ireland, Rev. F. W. Gowing, has for some time been waging war against those who declare that they are not ashamed of the old-fashioned Gospel of Christ. But is Mr. Gowing a spiritual man at all? Listen to his words on the Genesis record of creation: 'To talk about the Garden of Eden story as if it was an historical event and to suggest that it can be proved to be such, is to fly in the face of scientific truths which have been revealed by God to men.' Either Mr. Gowing does not know the Bible, or does not believe it. All through the New Testament the very miracles which the critics deny as history, Christ and His apostles verify as actual fact, so that it is no longer a question of shall we believe Moses, but shall we believe Christ. The curse of the professing Church is the presence in it of men who pretend to believe the Bible while denying it; who compliment it with one breath, and reject its plainest statements with the next. They see the world laughing at man's creation from the dust, at Satan's incarnation in a serpent, at Adam and Eve's temptation with the forbidden fruit, and the sceptical laughter of the world quite overcomes them. They begin to apologise for God. They start looking for a way to agree with the world. And here it is: Genesis is not an account of actual fact.

Then we have heard

The voice of the Compromiser

Speaking at the Annual Congregational Meeting of the Armagh Road Presbyterian Church, Portadown, Mr. Robert Cumming, the Clerk of Session said: 'The things we hold dear will not be maintained by the antics of the tub thumper but by the quiet witness of those who are faithful to the teachings of Jesus Christ. It is therefore important that we can recognise the half truth and the demagogues in the Church and outside who would lead us astray and place in jeopardy the things we hold dear.'

Is the Westminster Confession of Faith something which Mr. Cumming holds dear? As a Clerk of Session, an

elder of the church, he has solemnly sworn to uphold it. Where was Mr. Cumming when the General Assembly of the Presbyterian Church rose in a minute's silence in memory of the late Pope? His witness was so quiet that his voice was not even heard in protest. The silence of the compromiser. They say silence is golden, but sometimes silence is yellow. The Rev. W. S. Magee, the minister of the church, said 'the Church was standing on the threshold of a new reformation'. In connection with these two statements, I feel that a report which appeared in the 'Portadown News' some time ago very aptly sums up the situation. 'War on Rot. The men of Armagh Road Presbyterian Church, Portadown, are at present waging a 'war' with a difference. The war is against wet rot . . .'

Sometimes 'going and 'coming' will 'bore you' so this brings me, to spotlight

The voice of the Unbeliever

'Boru', commenting in the 'Portadown News', asks the question 'Is another church in Tandragee really necessary?' Upon his own admission he is 'a simple soul not much troubled by religion'. This, of course, is to be seen in his attitude to the Word of God presented to him in tract form, and in his criticisms of the Rev. W. P. Nicholson, who was the means in God's hand of leading thousands in Ulster, and elsewhere, to a personal faith in our Lord Jesus Christ. 'Boru' goes on 'I should have thought that the only way to put right a wrong is from within. Surely it's not on spiritually, any more than it is financially, to build a new house every time a minor defect appears somewhere in the fabric of the old. Having as much respect for the Gospel as any man I am bound to ask: Is another church in Tandragee really necessary?'

Gospel tracts condemned! The writings of a great saint of God condemned! The opening of a church for the defence and proclamation of the Gospel condemned! Now, who is he that condemneth? 'Boru' is a man 'not much troubled by religion, and yet he has 'as much respect for the Gospel as any man'. Now all this is very vague, but his comments lead me to believe that he is not a saved man. The Bible says that the natural man cannot understand the things of the spiritual life. Another church in Tandragee **is necessary**, for none of the existing churches do earnestly contend for the faith once and for all delivered to the saints. The pastor of Tandragee Baptist Church, Mr. Hanna, sought to discourage his members from attending the Gospel Campaign, and openly declared his opposition to the testimony of the Free Presbyterian Church. Of course, when he was publicly challenged to defend his statements he refused. At the height of his dilemma, Mr. Hanna was briefed by that 'hater' of the Free Presbyterian Church, Pastor James Armstrong, of Armagh Baptist Church. All his attempts to overthrow the cause of God in the City of Armagh have come to naught.

Now Tandragee has its own Free Presbyterian Church, soon a building will be erected on a piece of land donated by a kind friend, and the preaching of the Gospel will continue to the glory of God. Later, a minister will be called to the work – a man to preach the Word of Truth in the midst of the sad declension which prevails. The words of the hymnwriter encourage us in the fight:

And though this world with devils filled
Should threaten to undo us,
We will not fear, for God has willed
His truth to triumph through us.

Free Church enters Fermanagh

LISBELLAW is in County Fermanagh, within easy reach of Enniskillen, the county town. For a long time the door into Fermanagh was closed to the Free Presbyterian Church, in spite of an evident interest in our work there. Then, during the imprisonment of our three ministers, we secured a hall in Lisnaskea for a Protestant Rally. Revs. John Douglas, Lawson Barr and Alan Cairns conducted what turned out to be one of the most successful rallies we ever had. It is still remembered and spoken of in Fermanagh. The interest of the people, some of whom had to stand for about three hours, was astonishing, and it was very clear that there were many who would like to see the Free Church enter Fermanagh. But again the door was shut.

Protestant(?) denominations make no protest when the Roman Catholic Church enters a district (even a Protestant district); rather they help and facilitate the harlot Church all they can, but when the Free Presbyterians look like coming to town, these believers in civil and religious liberty (?) employ every despicable and underhand means to close every public hall to us. That is what happened in Fermanagh.

But God over-ruled ungodly men. We secured a building of our own in Lisbellaw, and the three ministers who were imprisoned, together with Rev. W. Beattie, conducted a mission there.

On Sunday, April 2, 1967, Rev. Alan Cairns was sent by the Presbytery to constitute the church in Lisbellaw and to preach the opening messages. There was a very good attendance at both services and a real sense of God's presence in the midst. On Sunday morning Rev. Cairns preached upon Philippians 1, and traced the history of the Church at Philippi from Acts 16. After speaking on the inception of that Church he dwelt on its constitution – it was made up of saints, deacons and elders.

At the evening service Rev. Cairns told the people what kind of preaching they could expect in the Free Presbyterian Church, 'We have no new message to preach to you. If you want a Gospel that denies the Deity, Virgin Birth, Atoning Death and Bodily Resurrection of the Lord Jesus Christ you will not get it here. If you want to hear pop groups at the services you will not hear them in this church.' He went on to outline what are called the five points of Calvinism – The Total Depravity of Men by Nature, Unconditional Election, Definite Atonement by the Blood of Christ, Irresistible Grace and the Perseverance or Preservation of the Saints. 'This is the doctrine that shook the Pagan Roman Empire through the preaching of the apostles; this is the message that shook Papal Rome through the preaching of the Reformers, and this is 'the message which can shake Ulster today.'

Then followed a solemn gospel message from Matthew 27:25, when we felt that the Lord was really speaking to souls.

We are trusting God for great things in Fermanagh. We believe that other openings in that county will arise and that we will, by God's grace, be enabled to do a work to the praise of His glory. Christians to whom we have spoken have mourned the fact that we have no separatist churches which stand for the whole counsel of God. Now they are rejoicing that God has opened up this church which is committed to oppose the Ecumenical Movement with its run to Rome, and to preach the whole gospel. While God's people are rejoicing, the apostates are trembling. May God make them tremble more, until this land is so shaken by the power of God that it will be visited yet again with a mighty Revival.

Revivalist, April 1967.

TWENTIETH CONGREGATION OF FREE CHURCH FORMED IN MAIDEN CITY



May 1967

Editor: Dr. Ian R. K. Paisley

Price: Sixpence

At last there is a Free Presbyterian Congregation in the city of Londonderry! All sorts of people have become greatly alarmed since this news was made known. Apostates, Ecumenists and compromisers alike have feared greatly at this move, for the one thing that can wreck their jesuitical work is a church that preaches the whole counsel of God in the power of God. A start has been made and before long these enemies of the gospel will feel the full weight of a strong Protestant church which will stand for its principles and contend earnestly for the faith. From now on Londonderry will have a church in which error will be fearlessly exposed and in which popery (and all pandering to popery) will be scripturally denounced. Here is the story of how it all started.

At the beginning of April, the Rev. John Wylie, assisted by Rev. Victor Burns, went to conduct a gospel campaign in Milltown Bandroom. The services were very well attended and there were capacity crowds on the Lord's Day evenings. There were fifteen people saved in the course of the campaign. On the final Friday night Mr. Wylie issued a call to separation from apostasy and that very night over thirty people decided to step outside the camp with Christ. This number has since been augmented and

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Because of this interest Mr. Wylie and Mr. Burns secured the Britannia Hall for the first two weeks in May and again God richly blessed their efforts in the gospel. These services concluded on Friday 11th May with a special visit from Dr. Paisley. This was a tremendous service and if this new work was still in need of any seal of the Lord's blessing, it certainly got it. Some twenty people came to Christ in that service and another ten people decided to quit apostasy.

This surely bodes well for this new congregation. "If God be for us, who can be against us?" The interest in the Maiden City is continually rising. This city, which

continued on page 12

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This surely bodes well for this new congregation. "If God be for us, who can be against us?" The interest in the Maiden City is continually rising; This city, which shut its gates against King James and cried 'No Surrender' in the face of the army outside and despite the traitorous Lundy inside, is still not willing to sit back docilely while a lot of clergymen sell out our great Protestant heritage.

Of course, no work like this can be done without opposition. The local ministers are not well pleased – the prospect of increasing numbers of their congregations wakening up to the truth of the situation in Ulster today does not bring much joy to their hearts. We are told that local garages are selling a record amount of petrol to some ministers, as they frantically seek to bolster up their crumbling edifice. One Presbyterian elder ordered some folk, who were going to the Mission, to get out of their car. He forbade them to go on to the service because there was a pre-communion service in their own church! Such are the methods of 'gentle persuasion' employed by our opponents! The Pope's own brigade could hardly have done better! However, such cannons can blast off as much as they like - they will have as much effect as little boys with pop guns trying to stop an army on the march.

Services will be held each Sunday and as soon as possible we want to erect our own place of worship. In the meantime the morning service will be held in Milltown hall at 10.30 am, conducted by Rev. Burns and the evening service will be held in Britannia Hall at 8 p.m., conducted by Rev. Wylie.

The Move is on. This is our twentieth congregation and still there are more to follow. To God be the glory. Pray on and we will yet see this whole province brought back from the brink of the "see of Rome" to a greater allegiance to our Lord Jesus Christ.

Revivalist May 1967.



July – Aug. 1967

Editor: Dr. Ian R. K. Paisley

Price: Sixpence

Revival Fire in Portadown

NEARLY 100 SOULS SAVED IN GOSPEL CAMPAIGN.
TWENTY-FIRST FREE PRESBYTERIAN CONGREGATION FORMED

Popery and apostasy in Co. Armagh received another body-blow as God mightily blessed the preaching of the Gospel in Dr. Paisley's Tent Campaign in Portadown last month. Each night some 500 people turned out to hear the Word of God being preached in all its old-time fulness, and on the Lord's Day evenings, the congregation swelled to a thousand people.

Night by night, souls made their way to the cross, and were washed in the blood of the Lamb. In all, over 90 people publicly professed faith in Christ during the three weeks of the Campaign. At its close, Dr. Paisley preached on the great issues of the day, and called God's people to separate from the apostasy of the W.C.C. Some 130 people immediately signified their intention to sever all connections with the W.C.C., many of them seeing through the hypocrisy of so-called evangelicals who remain in denominations which are sold out to unity with Rome.

Thus, the twenty-first Congregation of

the Free Presbyterian Church of Ulster and the third in Armagh, was formed.

The Congregation met for the first time in the Town Hall, Portadown, on Sunday 9th July, when over 300 people gathered for worship. One soul was saved in that opening service. Again the following Lord's Day, God blessed the preaching of His Word in saving another precious soul. Very clearly, this is a work with the seal of God's approval upon it. May He continue to bless and prosper it, as it takes a bold and forthright stand for righteousness in this evil day.

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OVERFLOW CONGREGATION FOR THE OPENING of TANDRAGEE'S NEW 'FREE' CHURCH

On Saturday 24th June, the new portable Church erected for the Tandragee Congregation of the Free Presbyterian Church of Ulster, was officially opened with services at 3-30 p.m. and 7 p.m. A large crowd gathered, and those unable to gain admission to the Church, were provided with seats in the car park, and listened as the service was relayed.

The afternoon service opened with the singing of the hymn 'Forward! be our watchword'. The Rev. Lawson Barr, minister of Armagh Free Presbyterian Church, who was conducting the service, then called upon the Rev. Victor Burns, minister of Limavady Free Presbyterian Church, to lead the congregation in the opening prayer. Mrs. Kerr, from Lurgan, sang the solo 'Rose of Sharon' and Mr. Barr in welcoming Dr. Paisley as the first speaker traced the short history of the Free Presbyterian witness in the Tandragee district. The church had been formed out of an Old Time Gospel Campaign which took place in Tandragee during February and March and was conducted by Dr. Paisley.

Beginning his address Dr. Paisley said in this day of crisis the Divine Authority of the word of God is under attack. The Divine Sovereignty of God is under attack. It would seem that the new university of Ulster is going to be an arsenal of atheism, and that the teachers would be irreligious. Alas, all the Churches were represented at the ceremony to mark the commencement of work on the new university. Presbyterian Dr. Breakey said, 'Of course we don't believe in the whole Bible.' Who are we to believe – Dr. Breakey, or the Lord Jesus Christ? I say there is an attack upon the Bible in these days. These attacks are not confined to the pulpits. If they can't get at your child in the Sunday School, they will get them in the day-school. Some children have been questioned about Paisleyism in the day-classes. There is a conspiracy abroad that is opposed to the Word of God. We as Free Presbyterians are separatists. We have to stand against Evolution, and protest against the use of the New English Bible, and condemn those who say that the Lord Jesus Christ was not born of a virgin.

We need to know the signs of the times. There is a campaign of hatred against the Lord Jesus Christ. Some people remain silent when Jesus Christ is blasphemed. Now if you do not stand up for Christ you'll not know anything of the hatred against Christ.

This is also a day of compromise. Dr. Billy Graham is the voice of compromise. What we need in Ulster is a lot of old-fashioned preachers. Billy Graham believes in the one world church. He does not believe in distinctiveness. There is a need to-day for distinctiveness. We are uncompromisingly Protestant. We are against the Harlot system of Romanism. We are uncompromising in our belief that the Bible is the whole Word of God. We believe in the Lord Jesus Christ, that He is the spotless, sinless Son of God. If ever there should come to this pulpit, one who will not stand for these things may God blow upon this place, and write 'Ichabod' over the doorway. These men in Issachar's day (I Chron: 12:32.) knew what was happening. They had knowledge. If only we knew of the secret meetings being held behind closed doors, by the Ecumenists. The Rev. Carlisle Patterson, a Presbyterian Minister, when in Conlig, said that when they got into difficulties, the parish

priest helped them. This year's Methodist Conference issued a circular on Ecumenism to ministers only. Is there something wrong, or devilish, or treacherous, that the ordinary church member cannot know of it. Dr. Ramsey is in Dublin. Do you know why he did not come to Belfast? Because the Free Presbyterians kept him away. The Church of Ireland and Roman Catholics have welcomed the rascal. Christian Aid, sponsored by the British Council of Churches, is only a vestibule to Popery - I would not give a penny to it. We need to have wisdom. Not only had they knowledge, but they had understanding of the times and they knew what to do. Rev. Donald Gillies, one of the leading evangelicals, accuses those who have obeyed the Biblical doctrine of separation, of sinful segregation. He would rather talk to an old priest than a Bible Presbyterian. Mr. Gillies has done an ecumenical somersault. He is going farther and farther away from the Reformer's position. In I Chronicles 12:32 they had authority. They did all that their brethren commanded them. Have you understanding of the times? If God be for you who can be against you? Raise a fine building on this very site that will make every old modernist in this district take the rickets.

The congregation then sang "When all Thy mercies O my God" and Mrs. Kerr rendered the solo "Jesus Pilot me". An offering was taken up towards the cost of the new portable church.

The second speaker was the Rev. S. B. Cooke, minister of Rasharkin Free Presbyterian Church, and he read from I Kings Ch. 10:1-9. Mr. Cooke proposed to examine some of the things which made the Queen of Sheba rejoice with the King of Israel. Let us look at some of the things which caused her to say 'The half hath not been told me'. Just as the believer comes and meets the Saviour there is a 'heart communion'. The Queen of Sheba came to the King with 'hard questions' verse 1. He walks with me and He talks with me ... Sometimes there are life problems which no earthly friend can help or solve. You are beginning here a new cause. There will be times of strain and stress, and you can turn at all such times to the Great King and Head of the Church. We have a greater than Solomon. He'll guide you, He'll lead you, He'll bless you, He'll deliver you in times of need. It is in Psalm 91:14 that we read "Because he hath set his love upon me, therefore will I deliver him." After a heart-to-heart relationship with the King, the Queen of Sheba partook of the King's table. She was wonderfully fed at the table of the King. What did Jesus say? "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

When the believer gathers to the Lord's table, God sustains by His grace. Something more about the Queen of Sheba - she observed those who served the King (verse 5). She surveyed these people who were in the King's company day by day. She said 'Happy are these thy servants which stand continually before thee.' She felt like David. 'I's rather be a doorkeeper in the house of the Lord'. 'Tis better to be the Lord's servant. 'Tis better to be a friend of Jesus, than to have the empty glory of this old world. At this year's General Assembly of the Irish Presbyterian Church, we were despised as we took our stand for the Lord Jesus Christ. Better to be outside, and be a true servant of His. Better to have His friendship, and have the gracious words from His lips. 'Happy are these thy men . . .'

Finally, she saw the great ascent by which he went up into the house of the Lord. Some commentators think that King Solomon built a great highway to the house of God. Even if this is so, what Solomon did fades when we think of the great highway which has been built by God, cemented by the blood of Christ. The Lord said 'I am the way, the truth, and the life'. Are YOU travelling on the King's highway? Let us glory in the Cross of Christ. Only those who go by the way of the Book will ever get into the land that is fairer than day. When we do get there we shall say 'The half hath not been told me . . . Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him.'

In the evening service, several Free Presbyterian Ministers took part, God's word was preached powerfully, and God's Name was truly uplifted and glorified.

All who were present testified to the fact that God was manifestly present and His blessing evident. We now pray for the showers of blessing to continue to rest on this newly formed congregation.

Revivalist July-August 1967.

Revival Fire in Dungannon

TWENTY-SECOND CONGREGATION FORMED

Dr. Ian R. K. Paisley, Moderator of the Free Presbyterian Church, held a very successful tent campaign in Dungannon. This mission commenced after Dr. Paisley returned from the U.S.A. From its commencement a tremendous interest was manifested in the neighbourhood. On Sunday evenings, the congregation ranged from 1000 to 1200 - many being unable to get into the tent. The week night meetings were also well attended, and the average numbers were between three and four hundred.

The Gospel was clearly and powerfully preached, and night after night precious souls were gloriously saved. On the final Lord's Day evening, thirteen souls came to Christ, making a total of ninety persons, who, in the course of the campaign, publicly professed saving faith in Christ.

The people who attended the mission turned out in force to a special meeting on the Monday evening after the conclusion of the campaign, to hear Dr. Paisley deal with the issues of the apostasy. The tent was packed to capacity for this service, and the whole congregation burst into acclamation when it was announced that the twenty-second congregation of the Free Presbyterian Church of Ulster would be started in Dungannon.

On 24th September, Dr. Paisley preached at both opening services of the new congregation. Over 200 were in attendance in the morning and over 400 in the evening. Four souls came to Christ at the conclusion of the evening service, and 150 applications for membership were requested. This congregation needs the prayers of God's people as they seek permanent accommodation to carry on their allotted task in the separated testimony.

TO GOD'S GREAT NAME BE ALL THE GLORY !

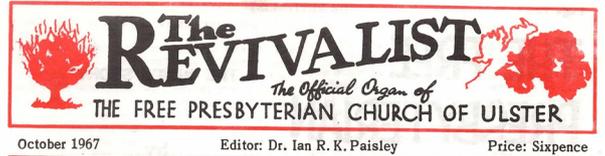
Fifteen Students Enrolled for 1967-8 Session of Theological Hall

A public lecture was held in Ravenhill Free Presbyterian Church on Tuesday 3rd October at 8 p.m., to mark the opening of the 1967-68 session of the Theological Hall of the Free Presbyterian Church of Ulster. The lecture was delivered by Dr. Ian Paisley, who lectures in Church History in the Hall. His subject was the life and work of William Tyndale, the great Reformer, to whom, under God, we are indebted for the Word of God in our mother tongue.

Dr. Paisley spoke of Tyndale the Believer the Scholar, the Translator, the Author, the Contender for the Faith, and finally the Martyr. The climax to the lecture came with the reading of a letter which Tyndale wrote from his prison cell - a letter that was filled with pathos and at the same time, with real Christian fortitude - and with an account of how he was put to death for his allegiance to the Lord Jesus Christ.

The congregation appreciated this very timely and appropriate lecture. In this year, when we commemorate the 450th Anniversary of the great Protestant Reformation, it behoves us to think deeply upon what God has done for us through men like Tyndale. With a proper appreciation of God's work through the great men of the past, we will be slow to allow any compromisers or apostates to sell us out again to the evil system of Popery from which we have been delivered.

Other members of the Faculty of the Theological Hall took part in the service :- Rev. S. B. Cooke, who lectures



October 1967

Editor: Dr. Ian R. K. Paisley

Price: Sixpence

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The people who attended the mission turned out in force to a special meeting on the

Monday evening after the conclusion of the campaign, to hear Dr. Paisley deal with the issues of the apostasy. The tent was packed to capacity for this service, and the whole congregation burst into acclamation when it was announced that the twenty-second congregation of the Free Presbyterian Church of Ulster would be started in Dungannon.

On 24th September, Dr. Paisley preached at both opening services of the new congregation. Over 200 were in attendance in the morning and over 400 in the evening. Four souls came to Christ at the conclusion of the evening service, and 150 applications for membership were requested. This congregation needs the prayers of God's people as they seek permanent accommodation to carry on their allotted task in the separated testimony.

TO GOD'S GREAT NAME

BE ALL THE GLORY !

in Homiletics and Pastoral Theology, led the meeting; Rev. Alan Cairns, who lectures in Systematic Theology, opened in prayer; and Rev. John Douglas, who lectures in the English Bible, read the Scriptures. An offering was taken up on behalf of the work of the Theological Hall.

There are fifteen students who have been accepted by the Presbytery for this new session of the Hall, with other applications still under review. Since the Hall commenced training young men for the ministry in 1952, God has richly blessed its work. Every one of our ministers, except Dr. Paisley, has passed through its classes, and we believe that the calibre of these men, their Biblical knowledge and spiritual power in the great work of winning souls, form the best possible testimony our Theological Hall could have.

As always, our students will be given a thorough grounding in the great truths of God's Word. Every lecturer is born again, with practical experience of God's work, and will seek to ensure that these young men, whom God has gifted to our Church, will be taught and trained as able ministers of the New Testament. The library of the Theological Hall is still in the process of building. This is a lengthy and expensive process, and we want to provide the very best books for our students to have access to. If you would like to help us in this work by sending us a donation, or if you have some books which you think would be valuable to us and you would like to donate to the library, please contact the Assistant Editor, 19 Portrush Road, Ballymoney, Co. Antrim. Remember the work of the Theological Hall in your prayers. The lecturers are all busy in the Lord's work, and give of their time and talents freely. The students need all the prayer support you can give them. So do add this work to your prayer list. Take this part in the great work of training young men to "Contend earnestly for the faith," and to win many souls for the Saviour.

Revivalist, October 1967.

There we will leave this short and very inadequate account of a most remarkable period in the history of our church which began some 16 months earlier. In the twelve months following the release from prison of the three Free Presbyterian ministers many, many souls had been saved, many hundreds of saints had obeyed God's call to separation, new congregations had been formed (which are still amongst our strongest) and young men had stepped forward at the call of God to take up the labour of the gospel ministry. Nothing testifies more clearly to the great mercy God poured upon us 50 years ago.

Surely we should remember with grateful hearts and cheer ourselves that He can do the same again if we but humble ourselves before Him again. A verse that was so widely used of God back then will conclude this little narrative. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land," 2 Chronicles 7:14.

Amen.

The following article, which I include as a sequel to our acknowledging of God's great mercies some fifty years ago, was requested by Rev Gregory McCammon, the Editor of the 'Let the Bible Speak' quarterly magazine, and appeared in its January 2016 edition. It is a brief personal reflection of the moving of the Holy Spirit in the early meetings in Lisbellaw Free Presbyterian Church, subsequent to its beginnings in February 1967, some four months after the release from jail of Dr Paisley, John Wylie and myself.

BLESSED EFFECTS OF REVIVAL BLESSING ON SINNERS AND SAINTS.

By Rev Ivan Foster

"When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad," Psalm 126:1-3.

The people of God have visited this psalm on those occasions when they wish to express their joy at the moving of God's Spirit amongst them and also in order to gain some insight into just what it is like to be involved in a time of revival blessing.

Those who lived during the late '60s and early '70s here in Ulster have the most precious and still vivid memories of the moving of God amongst the handful of Free Presbyterian congregations and outreaches that existed back then.

Dr Ian Paisley was the central figure in the evangelistic activities of the Free Presbyterian witness at that time, but it must be said that every minister and indeed student minister, was active and congregations sprang up under such labours.

Revival is rightly called a time of "spiritual awakening"! Just as we all go through that process every morning of emerging from a night's sleep into the activities of the day, so in revival there is a very similar process.

From a prone, sleepy, semi-conscious state, which is the prevailing frame of the Church that has slipped backwards and ceased its energetic running "with patience the race" in which we are called to engage, there is a stirring and a returning to activity which has been laid aside for a time.

The analogy is used by the Psalmist when referring to the Lord arising to the aid of His people. "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. And he smote his enemies in the hinder parts: he put them to a perpetual reproach," Psalm 78:65-66. Now "he that keepeth Israel shall neither slumber nor sleep," Psalm 121:4. However, there are times when, because of our sins, He withdraws His blessing and power and presence and it appears that He has gone to sleep. Consequently, when He returns amongst His people to recover them from their backsliding it appears that he has "awoken"!

In all this, we can surely see the character of that stirring that takes place when the Lord moves in power again amongst His people and moves them to return to the activities to which He has called them by His grace. In essence, the Church, in revival, returns to that routine that marks the life of those raised from the deadness of sin and divinely enabled to live a holy life.

Peter's mother in law provides us with a wonderful illustration of that change. "But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them," Mark 1:30-31. The word "ministered" means to "wait upon, to serve." That is what happens when a soul is regenerated, saved and it is to that service they return when recovered from backsliding and awakened from the slumbers of carelessness.

That happened to many hundreds of Christians throughout Ulster back in the period I am referring to. Many hundreds of sinners were also converted at that time and crowded into the meetings, eager to get involved in serving the Lord and identifying themselves as Christians.

To a great measure, primitive Bible Christianity was recovered in those days. There was an eager searching of the Word of God for guidance as to what a Christian should do and what they should not do! That latter point should be noted carefully today when it appears that very little consideration is given to the things which should be avoided by the child of God.

Were I to number some of the chief features of those days I think I would do so thus:

1. Every meeting was attended with great eagerness and zeal.

I can remember bicycles propped against the wall around the old tin hall in Lisbellaw where the Free Presbyterian meetings in that area began. There was even a tractor or two! Young lads, not of an age to drive a car but who had a licence for a tractor, thus showed their zeal and determination to be at the meetings.

The pulpit was likewise infused with this energy. The preacher was determined to stretch himself so that the gospel in its fulness was proclaimed. Political correctness was not consulted and neither were the 'tender feelings' of some who might object to certain 'out of vogue' truths being loudly proclaimed. The worshipper came to participate in prayer and praise to the full.

Oh what liveliness imbued the meetings back then! We cannot but say: 'May the Lord be pleased to grant such times again.'

There was of course, great interest in the gospel generated amongst sinners. I think that fact above all stands out in contrast to today's state of affairs! It certainly was our experience in Fermanagh that the 'unchurched' as they are so often called, showed the greatest interest. I recall one lady, she belonged to the 'Brethren', excitedly reciting to me a conversation she overheard in a local shop between the Church of Ireland minister and a member of his flock in which he was wishing to know what was taking place in Lisbellaw the previous night,

the Lord's Day, as he had seen a stream of cars leaving the village about 9.30 pm. The poor man was most disgruntled when he was told that it was the congregation leaving the Free Presbyterian evening service! What a spirit of expectancy there was amongst believers as they assembled for the meetings. 'Who, in answer to prayer, would be in tonight,' they mused. Blessed days indeed.

2. Pastoral visitation was a joyful event.

For the minister visiting and the home visited, such an event was a most gladsome affair. All were gathered in for the time of devotion, even those out working in the fields dropped everything and returned to the house. There was nothing perfunctory about the event. Nor was the time filled with idle talk. Rather, the meetings, the messages, the visitors coming along to the meetings, the souls being saved - these were the topics discoursed upon with joy and thanksgivings to God.

3. The prayer meetings were for all.

At one period in Lisbellaw, two meetings were held each week to accommodate those desirous of being at the prayer meeting. One of the outreaches that sprang up from the work there, Kilskeery, had a special prayer meeting convened by those recently converted in order that they might learn to pray, for they felt that they were among so many mature Christians that their prayer would appear childish. Therefore they formed a 'beginners' class' as a means of graduating to a place amongst those of 'full age'!

4. There was a boldness manifested in confronting the wickedness of the world.

The spirit of protest was amongst the saints back then. There was not the least thought of 'social standing', impact upon business, or the opinions of the world. Men and women of all ages enthusiastically took to the streets to voice their opposition to the promoting of ecumenism and the invasion of popery within the main-line churches!

On an individual as well as on a collective level, Christians were determined to have their voices heard in defence of the old gospel and the glories of the lovely person of the Son of God.

The substance of the witness and life of the people of God in that time of awakening was generated by a pervasive, overwhelming sense of God amongst His people and of the relevance of His holy law to that day.

There was that which had taken place to which the hymn writer refers:

Turn your eyes upon Jesus;
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace.

May we heed that call again and enter into the sweet and blessed consequences which will follow.

A limited number of printed copies of this article are available from:

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