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FIRST

Seek First the Kingdom of God!

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OFFICIAL MAGAZINE OF THE FAITH MISSION

A photograph of a sheep standing in a field at sunset. The sheep is in the foreground, facing right. The background shows rolling hills and a sky with warm, golden light from the setting sun.

JEHOVAH JIREH

THE LORD WILL SEE TO IT

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» THE FAITH MISSION BIBLE COLLEGE:
OVER THE YEARS



A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR

It is said that on returning to his host's home following a gospel meeting in Scotland, D L Moody was asked how the meeting had gone. He replied that it had been a good meeting and two and a half people had been saved. Puzzled by the answer, the enquirer asked: "Do you mean that two adults and one child trusted the Lord?" "No," replied Mr Moody, "two children and one adult put their trust in Christ. The adult has already wasted half of their life but the children have their whole lives to live for the Lord!"

Children's and young people's work forms a large percentage of our regular outreach activities, with several after-school clubs, school visits and youth meetings being held every week. We are encouraged to hear of various instances where God is moving among groups of young folk, and our prayer is that this will spread widely amongst those with whom we have contact. During the course of July and August, our members, with the help of a strong team of volunteers, conducted twenty-six different children's and young people's holiday camps. Many of these were precious times when God was working in the lives of those present. Some clearly trusted the Lord and others were strengthened in their Christian walk. Who can estimate the potential of these children and young people, who have been rescued to live their whole lives for Christ. Pray with us that God will keep each of them walking with Him and living to fulfil His will.

Many other forms of outreach have been taking place throughout the summer and it is encouraging to hear of those who have been contacted through the open-air campaigns, street outreach, tent mission, field meetings and themed events.

We look forward to the commencement of the new academic year at the Bible College. At the time of writing, seven new students have been accepted and there are a couple of other applications in progress. Eight students return for their second year and several have enrolled for the part-time course. This gives the

potential of a well-filled lecture room for a number of modules each week. Please continue to remember Robert Murdock and the team he leads at the College. We welcome Ben Fiddian and Russell Newton who join the staff for the coming year on a full-time and part-time basis respectively.

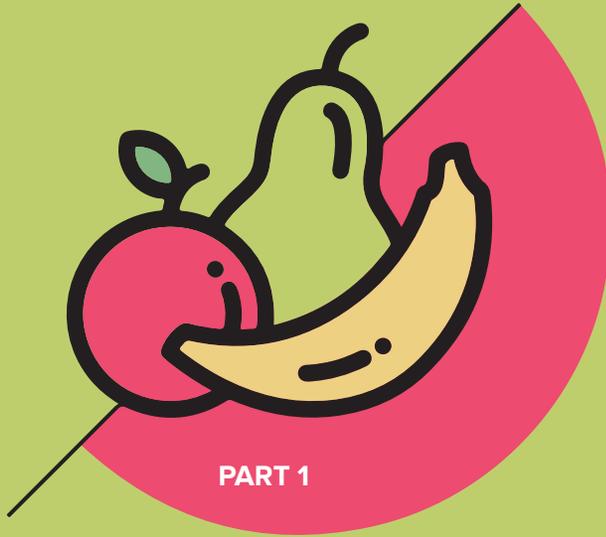
We will miss Timothy and Emma Condy, who have just returned to Canada, where Timothy will be taking over from John Bennett as the general director of The Faith Mission (in Canada). They will appreciate prayer as they settle into this important role. Interim arrangements have been put in place for oversight of the North Irish District through to the end of this year. Please remember Jim and Hilda Lyons as they join the Mission at the beginning of October, and Carl Braddy who has joined our finance team in Edinburgh and also taken over the responsibility of Human Resources manager from Iain Macleod, who left the Mission in July to become an assistant Minister in Cadder near Glasgow.

The Bookshops ministry brings many encouragements. It is thrilling to hear that some of our shop staff have had the joy of helping, and in some instances pointing to the Lord, people who have come to the shops looking for spiritual help. Christian literature ministry is facing the challenge of increasing overheads and competition from large online stores and it was with great disappointment that we had to take the decision to close our bookshop and café in Perth earlier this year. Please remember all our shop and café staff as they give themselves so faithfully to this ministry.

We look ahead to the challenges and opportunities of outreach during the autumn and winter months, increasingly aware of our utter dependence upon the Lord for His enabling and provision. We appreciate your fellowship and prayerful interest in our work. ●

| *John Townend, General Director*

FRUITS OF THE SPIRIT



PART 1

BY SAM GORDON

‘But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.’

Galatians 5:22-23

Many of you are familiar with the advert from a certain chain of international florists that said: “Say it with flowers”. Here in Galatians 5:22-23 we have a welcome variation on that theme: Paul wants us to ‘say it with fruit’. Matthew reports that on some occasions the crowds were ‘amazed at

his teachings’ (Matthew 7:28). But John tells of other times where the crowds found His sayings so hard that they couldn’t accept them and ‘turned back from following him’ (John 6:66). Jesus’ statement found in Luke 9:23 may well be described as one of these hard sayings.

In the previous few verses Paul outlines the foul characteristics of sinful man; the list does not make for pleasant reading. This is sin's vocabulary in its monstrous reality and there is ample evidence of it all around us. I'm so glad Paul did not stop there! It's against that dark backcloth that this jewel of grace sparkles. There is another way, Paul says: 'But...' He talks about the incredible qualities of a life that is spiritually orientated. What a bold contrast to a carnal man; there is love and joy, kindness and goodness, etc.

In Romans 7:4, Paul reminds us that we belong to the risen Lord *'in order that we might bear fruit to God.'* A similar thought is seen in John 15 where we read: *'I have told you this so that my joy may be in you and that your joy may be complete.'* This is not the kind of fruit you see growing on a tree in your back garden. This kind of fruit is transformational. It's what you can expect to produce if you really love the Lord and are living your life in step with the Spirit, as Paul says further down the chapter in verse 25.

Fruit is the result on the outside of the life lived on the inside. The picture that Paul is painting here on the canvas is of real Christian character. These are the rich qualities you will find in a person who knows God intimately. There's nothing shallow or superficial about them.

There are nine of them altogether in this beautiful cluster and they are all portrayed as the fruit of the Spirit, focusing on the graces of the Holy Spirit. When we speak of them as 'fruit' it indicates life, it suggests growth,

and it certainly implies pruning. When the Holy Spirit produces the nine fruits of the Spirit, He is reproducing Christ in us. God works in your life and mine – in His gracious providence, He takes the *'all things'* of Romans 8:28 and gels them together for our good; He brings the best of times out of the worst of times. He wants us to display every fragrance and flavour of the fruit of the Holy Spirit; that is, he wants us to be productive Christians.

We see echoes of this principle in Psalm 1:3. The man who is spiritually prosperous *'... is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither.'* There's nothing as sad as a barren believer, someone who hasn't fulfilled their potential in God. The Lord is looking for fruitful saints in this and every generation. He wants us to make a mark, He wants us to leave a legacy.

WHEN THE HOLY SPIRIT PRODUCES THE NINE FRUITS OF THE SPIRIT, HE IS REPRODUCING CHRIST IN US.

I think it's worth noting that fruit doesn't appear overnight; it takes time to grow and mature. It takes the icy winter rain, the spring air and the summer sunshine all working in harmony to make it possible. In the natural world the entire process is complex, it's intricate; germination and growth don't happen with a click of the fingers. The process is a gradual, growing one.

The best fruit ripens naturally. The Lord will use every season in our lives to cause us to bloom and blossom where He has planted us. This is true in our youth; but it's also true for those in senior years. We discover in Psalm 92:12-15 the timeless secret to a fruitful life. The palm tree speaks of gracefulness

and elegance; the cedar represents strength. We flourish and grow as we engage in sweet fellowship with our Lord; there's a lot to be said for you and I spending quality time in the house of God. We still have so much to offer: we can still 'bear fruit in old age' as evergreen saints. Think of Caleb: there he was in his eighties, on the up and up, when many another man was doting in the chair or riding into the sunset.

Those who are 'in the know' tell me there are sixteen elements necessary for the growth of real fruit: three come from water and air, the rest are absorbed from the soil. So it's all down to location. If we are going to bear fruit we need to see that our relationship with God is cultivated on a daily basis (see Psalm 92 and John 15). We are to bear the fruit that He produces in us. It comes from the vine! For this to happen, we have to be connected.

There's a priceless nugget tucked away in Genesis 49: it's a moving moment when we read of Jacob's last words to each of his sons. He said concerning Joseph in verse 22:

'Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall.'

There are three lessons we can learn from this.

Joseph knew the source of his strength

His roots went to a spring. He could have said: *'All my fountains are in you'* (Psalm 87:7). His roots were in God, as our roots may also be, through our spiritual union with Jesus Christ. The testimony of the book of Genesis is that *'the Lord was with him'* (39:2).

Joseph's fruitfulness was a tremendous benefit to others

You see, his branches climbed over a wall. He brought help and refreshment to other people's lives, although he may have been unaware of it at times. We are blessed to bless... we soak it all in, then we squeeze it all out!

Joseph's fruitfulness came only after he had been pruned

He would not have been as fruitful as he was had he not passed through his tough times. His character was shaped by his many troubles. Nothing had been wasted. The take-home lesson is that God is more interested in what I *am*, than he is in what I *do*.

So, let's be a fruitful people, a people of grace! •

Sam has an international Bible teaching ministry under the banner of Truth for Today. He is passionate in his desire to see lives transformed through the preaching of the Word. Check out his website for lots of free, excellent, downloadable resources – www.truthfortoday.co.uk.

WE ARE TO BEAR
THE FRUIT THAT HE
PRODUCES IN US. IT
COMES FROM THE VINE!
FOR THIS TO HAPPEN,
WE HAVE TO BE
CONNECTED.



BY H E GOVAN

Jehovah

JIREH

THE LORD WILL SEE TO IT

יהוה יראה

The name Jehovah we looked at in the last issue, 'I am that I am' and 'I will be that I will be' as declared to Moses when he was called out of Midian for the deliverance of his people, we have seen to be of boundless fullness. There is One who *'searcheth all things, yea, the deep things of God'* (1 Corinthians 2:10) and if we are under His guidance, He will lead us into them progressively according to our capacity.

This name makes room for constant surprises in an appeal and challenge of faith. It does not clearly describe the course ahead but beckons us to follow on in confidence. It involves the 'trying' of faith. Often it was after Israel had proved God in some new way, a new name was revealed, as a memorial of His faithfulness.

Four hundred years before revealing this name to Moses, Abraham had experienced it in his most supreme test which said much for his faith; that God could trust him in such an extreme situation. His own righteousness had been consciously insufficient, marred by failure, unfaithfulness and sin. We can imagine him asking of himself: *'how can I come before Jehovah? With burnt offerings? Will He be pleased with thousands of rams... rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?'* (Micah 6:6,7).

The divine answer to these heart-searching questions seemed to be 'Yes'. While Abraham acted promptly, he did not act hastily or without deliberation. With calmness, and no doubt fear, he set himself to cleave the wood and prepare the censer of fire, and the three-day journey from Beersheba to Mount Moriah gave ample opportunity for reflection. But he pressed on unflinching. It is unlikely that he informed Sarah of his terrible purpose beforehand.

Childlessness for so many years had been sore on the patriarch, but now with a child given and developing into manhood, comes the word: *'Take thy son, thine only son, whom thou lovest... and offer him for a burnt-offering.'*

On the journey with the young man chatting, how dreadful would have been the pain. Was not this destined victim the son of promise,

the very one on whom the fulfilment of God's promises depended? Was this all going to be withdrawn?

Here the grandeur of Abraham's faith is seen. His faith was tested, it triumphed; it obtained its splendid reward. He knew the great Jehovah, to whose promise he clung, was mightier than death. He had promised blessing on Isaac and his seed; if then, He called for Isaac's death in childlessness, He would see to it that Isaac was raised from the dead. And so Abraham confidently tells the servants: *'We will worship, and come again to you,'* and to Isaac: *'God will provide Himself the lamb for a burnt offering.'*

In Hebrews 11:17-19 we read: *'By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall all thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also, in a figure, receive him back.'* This is saying the boy was as good as dead and the sacrifice complete when Abraham raised the knife. The substitution of the ram meant the actual winning back of the lad from the dead. Note, the sacrifice of the son of his love meant the sacrifice of his very self. Abraham had offered up himself before he offered his son.

We need to grasp the typical value of the incident. *'Behold the fire and the wood, but where is the lamb?'* asked Isaac. *'Behold the Lamb of God,'* said John 2000 years later. There again two go forward to the mount of sacrifice in holy consent and in unison. *'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'* Calvary was seen afar off, even from the foundation of the

world, and Father and Son went forward to it deliberately. The Father gave to the uttermost, His very Self. Was this what Jesus referred to centuries later when he said to the Jews: *'Your father Abraham rejoiced to see my day, and he saw it and was glad'*? The old patriarch could never have captured and bound his agile son without his consent. The Son of God, in faith and surrender, *'gave Himself up for us an offering and a sacrifice to God, for a sweet smelling savour'* (Ephesians 5:2). He was assured God was able to raise Him from the dead.

We look as the beloved son Isaac is just about to be slain. We look again and Isaac is alive and free with the smoking carcase of the ram on the altar. If our hearts were moved for Abraham, how much more should they be by the sight of God giving His only Son for our redemption.

And so Abraham set up his memorial. He *'called the name of that place Jehovah-jireh'* – the Lord will see (see Genesis 22:14). This is a kindly, friendly, interested seeing, one that cares and sympathises and provides for the need it sees. It is vision issuing provision. 'I will see' with God involves 'I will see to it'. He will make provision for the deepest need of us sinners – the need of a sufficient sacrifice, leading to resurrection. Once the Holy Spirit has taught us the depth of this need, other needs are shallow in comparison. *'He who spared not His own Son, but delivered Him up for us all, how shall He not also, with Him, freely give us all things?'* (Romans 8:32). Over every legitimate need we write with confidence: *'The Lord will see to it.'*

But there is more. When the Lord Jesus told the disciples what He faced, He made clear that

this was the path for them too (see Mark 8:27-38). Any faith, to reach maturity, must have met a demand for its Isaac, its dearest and best. Each disciple must be true and the sacrifice may go right to the heart. But, if faithfully given, we will find there is resurrection beyond the cross. "My success?" said Florence Nightingale, "it has been because I have never refused God anything."

Abraham's reward for meeting the supreme test was the supreme confirmation of the promise of blessing. God approved and attested and certified his faith. To the divine promise was now added the divine oath, the second *'immutable thing in which it is impossible for God to lie'* (see Hebrews 6:13-20). He pledged His very existence to bless Abraham, as if to say: "I, the Eternal God, shall perish, My throne in the heavens be overturned and My universe dissolve, if I fail to bless thee as I have said."

Calvary was seen afar off, even from the foundation of the world, and Father and Son went forward to it deliberately. The Father gave to the uttermost, His very Self.

In what state of mind would Abraham return, in the sweet company of Isaac who had been restored to him from Moriah ('seen of Jehovah') to Beersheba. Surely he felt it had been well worthwhile, all these years to take God at His Word. This faithfully completed brought him a new vision of God, Who would continue to provide future blessing unfailingly, abundantly and eternally.

Having seen Him meet our deepest need at so great cost, we can confidently proclaim regarding every other need as it presents itself: *'Jehovah-jireh'* – the Lord will see to it. •

This article by HE Govan was originally published under the title 'Discoveries of God.'

BY STANLEY
BANKS



MOULDED OR RE-MOULDED?

Where did this title come from? Certainly not from the imagination of the writer. You may be surprised to learn that it is from a paraphrased version of some words of the apostle Paul in his letter to the Christians in Rome. Here is what it says: *‘Don’t let the world around you squeeze you into its mould but let God re-mould your minds from within.’*

We Christians are in grave danger of being moulded by the standards of the world in which we live and losing our distinctiveness as Christians. It is God’s purpose that our minds shall be re-moulded. In his letter to the Christians in Philippi, Paul says: *‘Let this mind be in you which was also in Christ Jesus.’* We need to examine ourselves to see whether we are moulded or re-moulded.

We are all in some measure the product of the age and culture in which we live; these have

left their mark upon us and have moulded our thinking and acting and our behaviour patterns. We are the children of our environment and this has tended to shape our lives from our earliest days.

When we become Christians, we receive new life through our relationship with Christ, and this life is both divine and distinctive. Immediately this happens the re-moulding process begins producing new standards of character and conduct. Our relationship to Christ becomes the basis of what we allow and disallow in our lives. The cross divides two worlds entirely different. Because we have to live our lives in the world, the spirit of the world is constantly competing for our allegiance.

But what is the spirit of the world? The apostle John describes it as *‘the lust of the flesh, and the lust of the eyes, and the pride of life.’* But what

is the lust of the flesh? It is not just illicit sex; it is much more than this. It is the unbridled reign of the physical and material things over the spiritual; in a word it is 'sensuality'. But what of the lust of the eyes? Surely this is covetousness. One of the Puritan divines described covetousness as 'dry drunkenness'. It was this that brought about the downfall of Judas and of our first parents in the garden of Eden. The pride of life is vain ambition; the determination to attain fame and position at any price; glorying in mental prowess and physical attractiveness; in a word it is 'vanity' in one form or another. This was the very essence of Satan's temptation of Adam and Eve in Eden and of our Lord in the wilderness, and Satan's tactics have not changed today.

The world system is the realm in which these things operate without much regard for human values or spiritual interests. It is the sphere in which mammon rules, and where the creature is worshipped and self reigns, and where Christ is ignored, denied or misrepresented. It is here that power and possessions are pursued without respect for divine claims and unqualified self-interest rules life. It is into this kind of environment we are born, and it is here we must live as Christians and not allow the world to squeeze us into its mould.

What is the Christian attitude to the world? In our Lord's prayer for His disciples in John 17 He is talking to the Father about the attitude of His disciples to the world. In the prayer there are a number of references to this, and if you examine these you will discover He is saying just two things. The first is that they are not of the world, and the second is that He is sending them into the world. He is praying for their detachment from the spirit and ways of the world, and that they might be dedicated to going into that world to witness of Him.

It is on the basis of this clear teaching of our Lord that Paul and the other New Testament writers warn Christians of the danger of allowing the world to squeeze them into its mould. To counteract this, Paul urges them to let God re-mould their minds from within. The agent appointed to do this is the Spirit of God. The key to the situation is the mind; this needs re-moulding. This according to the verses in Romans 12 is an ongoing process; the tense of the verb Paul uses is a present continuous one; what he is saying is '*be being transformed by the renewing of your mind.*'

The Spirit's action is a threefold one. First of all, it is to teach us to discern good and evil, right and wrong. The Spirit introduces divine standards of judgment. Secondly, it calls for personal discipline. We are called to bring every thought into captivity to the obedience of Christ. Our minds are constantly being bombarded by what we see and hear, and we must discipline ourselves to guard eye-gate and ear-gate for it is through these that the enemy will seek to defile our minds. Thirdly, we need to develop our minds; we must put them to work in the service of Christ and for His glory and our usefulness. We need to pray with Charles Wesley:

"Jesus confirm my heart's desire
To work, and speak and **think**, for Thee".
No stroke of omnipotence will do this for us; it is achieved by dependence on the Holy Spirit plus personal discipline, and by this means our minds are renewed from within.

As Christians, let us beware of allowing the world with its ways of living, its spirit and attitudes to mould our lives. Let us ever remember that we are a purchased people who have been described by Peter as '*pilgrims and strangers on the earth*', and we are called '*to show forth the virtues of Christ, who has called us out of darkness into His marvellous light.*' •



The Fulfilment of Joy

BY WILLIAM SMYLIE

“What is the chief end of man?”
“Man’s chief end is to glorify God and enjoy Him forever.”
So wrote the Westminster divines.

If we were to ask a worldly minded person and a Christian what was meant by joy we would get very different

answers. The former has a thirst for pleasure and feels that by pursuing it he or she will have joy. Such people immerse themselves in the pleasures of this world believing that joy is only for the here and now. By their reckoning joy is found by seeking it, so their lives are based on what they can do to accomplish that end.

Sadly this concept has invaded the church as well where often the world’s methods have been introduced to bring about desired results. The danger is then of human effort and self-expression being substituted for real worship as we seek to ensure the desired end of joy, but in this way true joy cannot be found.

Martyn Lloyd-Jones said: “Whenever you put happiness before righteousness, you will be doomed to misery. They alone are truly happy who are seeking to be righteous.”

Christian joy and its fulfilment is diametrically opposed to the worldly view as it is not based on things or outward circumstances but on an inward knowledge and experience of peace with God through our Lord Jesus Christ. This has been made possible because of His atoning death on the cross, resulting in God’s wrath, which is our due, being appeased and His righteous anger turned away. We assert that Christian joy is based on the righteousness of Christ. The pursuit of joy for itself will only bring despair, but seeking to be righteous brings true joy in the Lord, even in the most adverse circumstances of life.

Many Christians, and even those who are engaged in

full-time Christian work, often dream of having easier circumstances in which to live and work, feeling that if it were so they would know real peace, which in turn would result in joyful experience. The important point that we need to recognise and remember is that those very circumstances in which we find ourselves are as much God's will for us as our service for Him in the circumstances. Our supreme desire should be to glorify God in the humdrum of daily life.

John Piper makes the comment: "God's pursuit of praise from us, and our pursuit of pleasure in Him

are in perfect harmony. For God is most glorified in us when we are most satisfied in Him." When we as His people are assured that who we are and what we do is God's will for us, we will find joyful fulfilment in that will, whatever the circumstances.

Recently I listened as students in Eastern Europe shared their testimonies. Their time of study consisted in more than just receiving knowledge imparted through the lecture material, but of having the inward joy of knowing they were doing God's will.

When God's people accept the will of God as good,

acceptable, and perfect, there is fulfilment of joy in doing that will. Then we can truly "glorify God and enjoy Him forever".

Only to sit and think of God,
Oh what a joy it is!
To think the thought, to
breathe the Name;
Earth has no higher bliss.

Father of Jesus, love's reward!
What rapture will it be,
Prostrate before Thy throne
to lie,
And gaze and gaze on Thee!
Frederick Faber •

William is a retired pastor and lives in Northern Ireland with his wife, Beth.

On December 4, 1857, David Livingstone gave a speech to students at Cambridge University. He had spent fifteen years in Central and Southern Africa. This is a small part of that speech:

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no

sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life may make us pause, and cause the spirit to waver, and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall be revealed in and for us. I never made a sacrifice. Of this we ought to talk, when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us." •

Learning From Jesus The Counsellor

BY SANDY ROGER

Christian counselling is a vital part of every Christian community and congregation. So often in all the hectic activities of church life we fail to pick up on the signals that people give out. Where we do find people presenting to us with particular problems there is a strong tendency to refer, especially in problems that are non-biblical.

We cannot rely totally on the pastoral dimension of pulpit ministry, although that is foundational to all counselling we engage in. The pulpit does not 'do it all'. Adopting that approach is a denial of fellowship and a denial of the ministry of the whole body of Christ. It is best to see personal counselling as a supplementary ministry to what is delivered in the preaching from the pulpit. Think of it as the power of the pulpit linked to the pew ministry.

A key text to guide our thinking is Jeremiah 6:14(GNB): *'They act as if my people's wounds were only scratches. "All is well" they say, when all is not well.'* It is like putting an Elastoplast

text on a wound that really needs deep surgery. Beware of the great evangelical disease of giving answers before we know what the real problem is.

THREE BASIC, ESSENTIAL CONVICTIONS FOR ALL COUNSELLORS

1. The Bible is a sufficient framework for thinking through every issue of human personality.
2. A deep and on-going relationship with Jesus Christ provides the resources to resolve all personality problems.
3. The local church, functioning in harmony with biblical principles, is the best context in which Christians can help each other towards maturity.

EVERY CHRISTIAN NEEDS COUNSELLING AT SOME TIME OR OTHER

Counselling is just helping people with their problems. A cell in any body that is not contributing to the body eventually becomes cancerous and needs to be dealt with, sometimes radically (at root). In the church all of us can

engage in this ministry and three things are needed:

Encouragement:

This is often a deprivation that registers in the personality. It is a deep emotional problem often formed in the early years. One of the reasons God gave us parents was to encourage (see Psalm 127).

Exhortation: Children need training (see Proverbs 22:15). Love and discipline go together in equal measure. Love on its own produces shallowness; excessive and unreasonable discipline only produces rebelliousness. A child will kick against the fence or discipline just to see if it is there – and fences provide security, which is why God has set in place security fences in the home and throughout the universe.

Enlightenment:

Thinking needs to be changed and then directed, which is the great goal of all counselling. But you cannot exhort or enlighten until you have encouraged someone (see Hebrews 3:13, Romans 15:14 and Romans 12:1-2). •



BELOW ME

THE CLOUDS

BY FLIGHT LIEUTENANT RON COLLARD,
RAF (RETIRED)

I had the interesting experience of spending two hours of my twenty-sixth birthday flying a twin jet aircraft at low level along the border of Kuwait and Iraq. My task was to get photographic intelligence on the build-up of Iraqi forces threatening Kuwait. The year was 1961. The sortie was just one of the many 'special duties' that was carried out by the Photographic Reconnaissance Squadron in which my navigator and I were a 'select' crew.

Within forty-eight hours of the threat being confirmed, an all-British task force was in position in the face of which the Iraqis withdrew without a shot being fired or a life lost. There followed thirty-one years of comparative peace in that region before Saddam Hussein had another go, resulting in the 'Desert Storm' war of 1992.



IN THESE DAYS
OF BROKEN
MARRIAGES,
BROKEN
HOMES,
BROKEN
RELATIONSHIPS
AND BROKEN
PERSONALITIES,
MY FAMILY AND
I HAVE FOUND
JESUS TO BE
ALL HE SAID HE
WOULD BE TO
THOSE WHO
FOLLOW HIM.

I held the Queen's Commission as a pilot in the Royal Air Force for twenty-three years: nineteen in the regular service and four in the reserve. Following my operational tours on fighters and photo reconnaissance during the Cold War period, I became a qualified flying instructor and, latterly, a staff instructor at the Central Flying School.

On leaving the RAF in 1973 I gained the Air Transport Pilot's Licence and was a commercial flying instructor until joining Mission Aviation Fellowship (MAF). This organisation operates 135 aircraft in Latin America, Asia and Africa giving aerial support to missions and relief agencies working in remote areas where land transportation is virtually impossible. I flew in Ethiopia, Chad, Kenya and Tanzania in addition to being responsible for assessing pilots offering themselves for service with MAF, and managing the deputation department.

I was four years old when the Second World War broke out and I lived through the Battle of Britain, the Blitz and the flying bombs. My life was subjected to the screams and explosions of falling bombs, wailing air-raid sirens, the hollow crump of anti-aircraft guns and the ominous de-synchronised drone of the enemy bombers overhead, and later the threatening pulsating

throb of the flying bombs, one of which exploded within 300 yards of my home.

Most of my primary and junior school education was carried out in air raid shelters and my family and I spent most of our nights in the one at the bottom of our garden. Fear monopolised my life and my nerves were in tatters until...

For some time I had noticed the peace, serenity and sense of security that pervaded the lives of my two brothers: one ten years my senior, the other eight years. The war seemed incidental to them. As we brothers shared a bedroom (when we were not in the air raid shelter) I saw them kneel by their beds every morning and evening and spend some time reading the Bible and praying.

I was very upset when I learned that my elder brother, now a soldier, was to be posted to Malaya. Before he left, he gently spoke to me about what death meant when one knew Jesus personally. He simply was not afraid to die! My other brother spoke in similar terms when he had to join the army.

One night in 1945 I asked Jesus to make Himself known to me in a way I could understand. Nothing appeared to happen for some weeks and I even

forgot about my prayer until I realised I was no longer afraid. My fears and timidity were replaced with a healthy hunger for sport and the outdoors but...

Two years later I attended an evangelistic rally in London. The speaker explained what sin was and the need for repentance. So far I had just enjoyed my new-found freedom from fear and thanked God for it but had no concept of what Jesus had done on the cross in dealing with my sin, nor of my indebtedness to Him. It had been a very one-sided relationship!

That night I committed the rest of my life to Christ and was told by the kindly gentleman who counselled me that I must be prepared for some surprises if I was really serious about living for Jesus.

At that point in my life I was 'football mad'. When on my holidays in Devon I would train at Torquay United's ground, and I was already on the books at White Hart Lane as a possible junior with Tottenham Hotspur. Suddenly I experienced the first 'surprise': my devotion to football disappeared. Rather to my consternation, flying came into my life as another surprise! I was awarded a

flying scholarship through the Air Training Corps and I subsequently gained my private pilot's licence whilst still only eighteen years old. This paved the way for me to train as a pilot in the Royal Air Force and I was to prove this to be God's 'calling' for the time being.

To be a Christian in a barrack room, crew room and officers' mess was no easy thing, but I had the joy of seeing some of my colleagues come into a personal relationship with Christ in the same way as I had seen many boys converted in my latter days at the Purley County Grammar School. I still have contact with some, sixty-five years later!

I have proved Christ to be real and all-sufficient, not only in my professional life but in my family life. I have been married to the most wonderful lady who I met on my first Sunday in the Royal Air Force in 1954 and we celebrated our diamond wedding anniversary in 2017. We have four children who have all come to know Christ for themselves, married Christian spouses and have established homes in which Jesus is central. Our fourteen grandchildren have also come to know Him and, those who are married, all have Christian

spouses. We are now praying that our fourteen great-grandchildren will also come to know Him, early in their lives, and will be His true soldiers and servants.

In these days of broken marriages, broken homes, broken relationships and broken personalities, my family and I have found Jesus to be all He said He would be to those who follow Him: *'I am come that they may have life... more abundantly'; '... that your joy may be full.'* In spite of serious illnesses, hospital operations, enforced separation, danger, failures and disappointments, I have found, in everyday life, the words of 2 Corinthians 12:9 to be true: *'My grace is sufficient for you, for My strength is made perfect in weakness.'* •



Ron's full autobiography, entitled *'Below Me, the Clouds'*, was produced by *Onwards and Upwards Publishers* in October 2011.

GLADLY SURRENDERED... WITH NOTHING LEFT

TESTIMONY OF ANNETTE MAPLESON

This is a short testimony of Annette, who served in The Faith Mission for six years, then went to Malawi where she worked for four years. She took ill while in her beloved Malawi and was diagnosed with cancer on her return to the UK. In 2002 Annette went to be with her Lord and Saviour, but while here on earth she lived to serve only her Lord, giving all to Him.

I was converted in October 1966 during my first week as a student at Leeds University, through the witness of the Christian Union. I had been searching for meaning in life and, in particular, for the security of a loving relationship with a member of the opposite sex! University would surely provide a wide choice in this matter; but alas, my hopes were disappointed. However, seeing the joy in the lives of the CU members at the first Saturday Fellowship meeting I attended, I realised that they possessed what I was looking for.

Coming from a high church background, the gospel message was completely new to me and the challenge of commitment needed some consideration. A day later, at the Sunday evening service, the same message was proclaimed and, in the realisation that God love me personally, I stepped out in faith and placed my life in His hands.

This brought a definite change to my life: a new purpose, a hunger for God's Word and a desire to fellowship with His people. Throughout

the following years, when I have wrestled with various doubts, I have never lacked assurance that I was truly converted at that time. The reality of my relationship with the Lord has deepened over the years and I cannot imagine life now without Him.

During my Christian life, the Lord has brought many unwelcome circumstances to shape me up and I have learned from experience that He does have my best interests at heart in what He appoints. I have learnt too that He is best able to choose the path for me that will glorify Him. The Lord has therefore brought me to a place of full surrender in regard to my use of time, my activities, my possessions, my relationships and my service for Him. I feel I have nothing left that I can call my own and it is a happy state to be in.

Doubtless there will be fresh surrenders to make in the future as God leads me on. But, at the present time, all is gladly surrendered to Him, for I acknowledge with praise in my heart, that He is worthy. ●

Maria Jane Taylor

TO HER TO LIVE WAS CHRIST, AND TO DIE WAS GAIN



Maria Jane Taylor was the wife of Hudson Taylor, the founder of China Inland Mission, known today as Overseas Missionary Fellowship. She was born in 1837, the younger daughter of Rev and Mrs Samuel Dyer, who were missionaries to the Chinese in Penang, Malaya. When Maria was aged only six her father died; four years later she lost her mother too. Together with her sister and brother, Maria went to England to live with an uncle; but she always felt her home was back in China. All three Dyer children dedicated their lives to missionary work in China.

At the age of sixteen Maria travelled with her sister to China to live and work at a school for girls. It was during this voyage that she realised her religion was merely an outward one and put her complete trust in Christ as her Saviour. Alongside working at the girls' school in Ningbo and studying to become fluent in Chinese, Maria also began an infant school.

It was here she met Hudson Taylor. Very quickly an affinity began between them and they married in 1858. Throughout their marriage they were deeply in love and never ceased to cherish each other. Early in their married life they established a pattern which left its mark, beginning each day with prayer and Bible study. Maria was a great help to Hudson because of her grasp of the language and from the outset became his indispensable partner in reaching out to the Chinese people.

In May 1860 the Taylors sailed for England with their daughter, Gracie, who was born in Ningbo. At this time Hudson had a complete breakdown in health, becoming very ill with hepatitis. With much support he recovered but could not forget about the millions in China who had never heard of a Saviour who could save them from sin. The Lord laid it on his heart to start a new mission and he was in much deliberation as to how this

could happen. With Maria by his side, giving assistance and praying for him, God confirmed the way forward to Hudson while on Brighton beach.

“On Sunday June 25th, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there the Lord conquered my unbelief, and I surrendered myself to God for this service. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant, it was mine to obey and to follow Him – His, to direct, to care for, and to guide me and those who might labour with me. Need I say that peace at once flowed into my burdened heart? There and then I asked Him for twenty-four fellow-workers. Writing the petition on the margin of the Bible I had with me, I returned home with a heart enjoying rest such as it had been a stranger to for months.”

Their home soon became filled with missionary candidates for China. Maria now found herself running a busy household, as well as being Hudson’s secretary and caring for their growing family of a daughter and three sons. Another daughter, Jane, had sadly lived only an hour after birth.

In October 1866 they returned to China and took up residence in Shanghai. It was Maria who kept the home office informed of their advances and difficulties, while her husband often made pioneer trips into the interior. On one occasion, on hearing Hudson was critically ill, she took her baby and the child’s nurse in a small boat. It is said “when the rowers grew tired she took turns at the oars.” A year after arriving in China their eight-year-old daughter, Gracie, became ill

with a fever and died. Despite the pain of this loss, the Taylors continued to persevere with vigour in reaching the Chinese people.

In 1868 they moved to Yangzhou in Eastern China, where initial friendliness turned to hatred stirred up by a ferocious crowd. Maria was fearless in standing up to the crowd while her husband ran for help. Although shaken by the ordeal she responded: “But God was our stay and He forsook us not. That confidence that He gave me – He would surely work good for China out of our distress.” When order was restored, they returned to Yangzhou, demonstrating Christian love and forgiveness by moving back into the same premises. Many of the inhabitants were won over by their gentle, forgiving spirit.

The Taylor children suffered from the heat of the summer and a lack of basic necessities, and so their parents decided they should travel home to England. But before they sailed, their young son, Samuel, died on the Yangtze River, leaving the three older children to travel with fellow missionary, Emily Blatchley who was to take care of them. Their youngest son, Charles, stayed behind with his parents.

On July 7, 1870, Maria gave birth to another son, Noel, who lived only thirteen days. Maria’s existing tuberculosis condition was also worsening, causing much concern. Just two days before her death, the news was delivered of the older children’s safe arrival in England. On July 23, aged thirty-three, she too died.

Maria Taylor lived a short life, completely surrendered to her Lord and His work in China. She was a pillar of strength and encouragement to her husband. Her four surviving children, Herbert, Frederick, Maria, and Charles, went on to become missionaries with China Inland Mission. •



GOD ANSWERED MY WIFE'S PRAYERS

BY ROBERT CHRISTIE

In September 2018 I will have been married to a wonderful Christian woman for forty-six years. Like most people, life has had its trials and particularly in 2012 when my wife Flo was given the news that she had lung cancer and would need part of her lung removed.

After the operation Flo was left in great pain and tried everything to ease the pain but was told that nothing more could be done for her. In 2015 the cancer came back and she needed to have the remainder of her lung removed. Of course the risk was high and the doctors could not say if she would survive the operation. Flo decided she would go ahead with the surgery, knowing she had the love and support of her family. The operation was almost complete when her pulmonary artery burst and the operation had to be aborted. Later the medical team told us: "We nearly lost her."

Through all of this Flo's faith only got stronger. I was not a believer; even though I had a heart attack, I still did not know Jesus. But Flo was praying for me and never gave up asking me to come to church with her. Sometimes I would go but didn't really listen to the message, and at other times I would make the excuse of staying at home to listen to my music. For twenty-eight years of our marriage Flo did not stop praying that I would come to know her Lord and Saviour.

In May 2017 Flo asked me to come to a special outreach being held at the church she attended. I knew the speaker and had read his testimony. I remembered how as a young boy he went to work in Oban and saved enough money to buy a suit, only to find he had nowhere to go. Someone suggested he go to church; so he found himself in church and, that night, gave his life to the Lord.

I agreed to go on the Friday night. When I got home I could recall just about everything that had been said and decided to return the next night. In the middle of his message the preacher asked the question: "Are you ready to come face to face with God?" I was frozen to the spot. He repeated the question and I heard myself say: "Oh now, wait a minute, I'm not ready, a sinner like me!" The rest of the time was a blur. As I got up to leave I turned to my wife and said: "I've got to talk to that man." I knew I needed God in my life, I needed to get right with God, I needed to get saved. Flo was shocked to see me go and speak to the preacher as she knows I'm a very shy person.

I prayed the sinner's prayer. Later, during the night, I awoke and felt such an inward peace come over me. I sat up in bed and thought I was dreaming, but this wonderful peace stayed with me. I can't believe the change in my life. I'm still crying, but now it's tears of joy. My cup is full and overflowing. Praise the Lord!

If you are praying for your spouse, can I encourage you to keep on praying. I am so thankful that my wife did not give up but continued to hold onto God for my salvation. God does hear and answer prayer. •

The Faith Mission Bible College



Over the Years

BY ROBERT MURDOCK

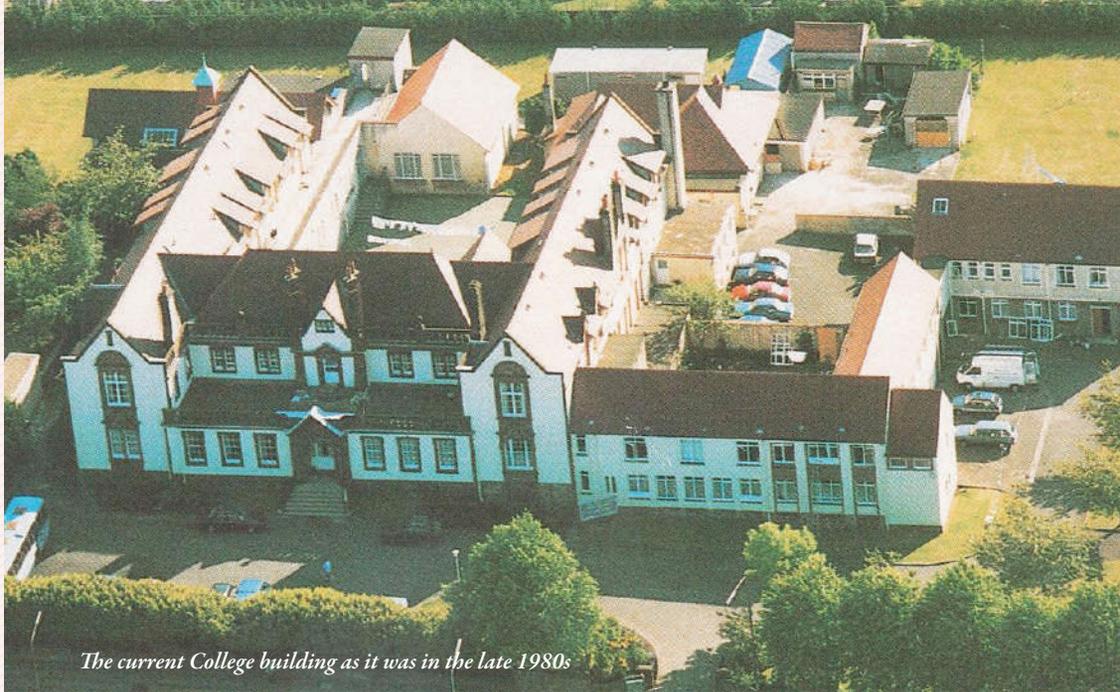
It is often been said that “the journey is more important than the destination”. I am not sure that this statement is always true, but journeys are important: there are places to see, people to meet and all manner of things to encounter. What follows is a brief overview of the journey that The Faith Mission Bible College has taken over the last 121 years.

The training course began in 1897 in a large grey house looking over Loch Striven two miles outside the town of Rothesay on the island of Arran. The first intake of students worked through a three-month programme in preparation for joining the Mission and the work of making the gospel known in

the hamlets and villages of Scotland and later throughout the UK and Ireland. John George Govan, the founder and president of the Mission, did most of the lecturing, but not without the help of his wife and other experienced Mission workers. Church leaders such as Campbell Morgan, G C Grubb and Harry Guinness also came to teach. As well as being taught the Scriptures, considerable emphasis was placed on the students’ spiritual growth and the development of their character. There was a time of prayer every morning and additional times of special and prolonged prayer were organised frequently, sometimes for the students or sometimes by them as they felt the need to seek

the Lord as a group or in small numbers. Practical duties were assigned and the fulfilling of them was taken seriously, the belief being that a slothful, undisciplined Christian worker was a bad testimony. In the early days, courses were arranged as required rather than consecutively.

After a five-and-a-half-year break from leading The Faith Mission, which included ten months teaching at the Bible school of the Star Hall in Manchester and a ministry trip to South Africa, John George Govan returned to Scotland in 1911 to take up the role of leader once again. What followed was a period of reorganisation: Districts were formed and



The current College building as it was in the late 1980s

local leaders appointed. The property in Rothesay was sold and the training home and headquarters moved to temporary accommodation in Joppa, an area on the east side of Edinburgh. It was in Joppa that the course was extended from three months to one year – nine months of study and three months of placement. There were six students enrolled in the first session and five of them were preparing for the work of the gospel in South Africa. The Joppa house was only a temporary arrangement.

Mission workers and students were praying for more permanent premises to host the training of prospective evangelists for The Faith Mission's ministry across the UK and Ireland

and for missionaries to be sent throughout the world. The Govans' visit to South Africa had given Mrs Govan in particular a 'heart' for the world. Students spoke of being moved by her prayers in the evening, which often spanned the globe as she lifted up country after country. This may have been the reason for the College's missionary emphasis throughout the years to follow.

In 1913 a wealthy shipping merchant, Mr J P Maclay, who had been blessed through the ministry of the Mission, donated two thousand five hundred pounds to purchase a property to host the training of workers. The significance of this gift can be appreciated by comparing Winston

Churchill's purchase of Chartwell House and Estate in 1922 (just nine years later) for five thousand pounds. This generous gift to the Mission enabled the purchase of a sizeable house at 18 Ravelston Park in Edinburgh, which became the training home for the next seventy-four years. The house was extended, and later an additional property was bought to accommodate the growing number of students. Some years after Govan's death in 1927, the term 'Bible College' was added to the title 'Training Home', because as the then principal said: "the primary focus of the students was the study of one book, namely the Bible." It was at Ravelston that the course was extended to two years.

The training home was led by John George up to the time of his death. His wife then took up the leadership until 1932. After Mrs Govan's death, their daughter Rosie (Miss Govan) was in charge for six years before leaving for ministry in South Africa. Mr Lambart, who had worked with Samuel Chadwick at Cliff College, was appointed in her place in 1939. The director of The Faith Mission, Mr Eberstein, was asked to fill the principal's post in 1946 and continued until he was succeeded by Duncan Campbell in 1958, who served until 1966. The presence of someone as renowned as Duncan Campbell raised the profile of the College and the students felt privileged to sit under the teaching and ministry of someone who had been used in revival in the way that he had been. Caldwell Darragh, a student from 1963 to 1965, describes Duncan as someone who "carried the spirit of revival with him." Kenneth Buchanan replaced Duncan Campbell and led the College for ten years before returning to his native Canada. In 1977, Arthur Neil, a pastor from Swansea, became the principal, continuing until the appointment of David Howden in 1979, who led the work until his unexpected death in 1981. Prior to his appointment Howden was the director for The Faith

Mission's work in England. John Shearer, who worked under him, described him in practical terms as "one of the holiest, godliest, men I have ever met... a twentieth century Barnabas: *'a good man full of the Holy Spirit and of faith'*". His death was a sad loss to the College. Colin Peckham, a South African, was invited to fill the void that David Howden's death had created. Colin and his wife, Mary, along with their children arrived in Edinburgh in 1982 and led the College until his retirement seventeen years later.

It was during Colin's tenure as principal that the College moved to its current premises in Gilmerton on the south-east side of Edinburgh. The building was built by Thomas Guthrie and served as school for girls who found themselves in difficulty as a result of their circumstances or behaviour. It is a large building and in the 1990s was home to between fifty to sixty students each year. The College had its most successful period numerically speaking under Colin's leadership. Ten years under Sandy Roger followed and then he was succeeded by John Brand.

Although there have been godly men at the helm of the College from its commencement in 1897, it

would be a mistake to think that they were the only significant people to have been involved. Miss Kirkwood made a powerful impact on many students and, while disciplined and organised, she had a genuine desire to see every student surrender to the Lord and grow deeply in their relationship with Him. There are many others whose names could be added to the list of people who helped shape the lives of students and saw them launch into a life of service in the Kingdom of God.

All the subjects that one would expect to be covered in a Bible college course were included in the two-year diploma. However, alongside those important topics, there has been a number of distinctive aspects to the Faith Mission Bible College's training. There has always been a definite emphasis on evangelism. This involved not only the theology of evangelism but practical 'hands-on' training, both during the student's time in the College and while out on placement with Mission workers. For many years students visited the public bars in central Edinburgh on a Friday night giving out tracts, and on Sundays they would hold open-air services on The Mound, halfway along Princes Street. The day before the class of 1965



conviction being that we do not simply pray for the work – prayer is the work. Students have been encouraged to develop their prayer life in the knowledge that their relationship with God is fundamental to their usefulness as His messengers.

One final aspect of The Faith Mission’s Bible college training has been the opportunity for the practical development of each student. Ever since the College moved to Edinburgh in 1911, a practical component has been a mandatory part of the course. Students have gone on placement with Mission workers across the country, and for many this has been the highlight of their two years.

left, Miss Kirkwood said to them: “We haven’t tried to teach you to become great preachers, but we have tried to teach you to become great soul winners”. There has been a prevailing belief that our country still needs evangelists, especially in rural areas, and the desire that this College should be at the centre of filling this gap.

Personal and practical holiness has also been an emphasis in every period of the College’s history. The reason for this could not be summed up better than in the words of Robert Murray McCheyne who said: “the greatest need of my people is my own holiness.” He went on to say: “Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all week.” There was a belief

among the College Board that godliness was important in Christian workers.

Furthermore, there has been a desire to avoid a religion that is cold and clinical, and to pursue a deep personal knowledge of God and a sense of His felt presence. Alongside this stands the belief that there is a power to be experienced in preaching that involves more than a good exposition of the text, important as this is. Preaching that also knows the reality of the enabling and power of the Holy Spirit is the kind of preaching that is effective.

There has also been a strong emphasis on prayer, the

“We haven’t tried to teach you to become great preachers, but we have tried to teach you to become great soul winners”.

The journey of the Faith Mission Bible College has a lot more detail, colour and character than has been recorded here. This is but a snapshot of some of the locations, people and culture that have been part of the story so far. The question has been asked: “Where do we go from here?” This will be addressed in the last of this series of three short articles on the College’s history. •

A TIME OF BLESSING IN THE COMMUNITY

BY ANDREW MCCULLOUGH

Sometimes in the work of God our expectations can be greatly surpassed. In preparing for an outreach, all of us have thoughts about how it may work, shaped largely by the response of people to the gospel in the times that we are living in.

For some years we have had an annual tent mission in the Irish Border District and in June 2018 we felt led to have one in the Markethill area of County Armagh. Prior to this commencing we had visited six church midweek meetings on a monthly basis to generate prayer, the local ministers being very glad to be involved in this community outreach.

The livestock mart, which is located about a mile from the small rural town, was selected due to it being a neutral venue and having good car parking space. As the mission approached we were glad of help from a team to visit around the homes with invitations, and some local Christians also visited their neighbours. In addition to this, we had sought to publicise the event widely through various means: posters and banners were erected a few weeks beforehand, advertisements were placed in newspapers, a weekly Christian radio programme announced it, and there were

social media posts on Facebook. Yet while all these methods are important, there is no guarantee that it will bring people along to what is organised.

After months of preparation and prayer the opening night of the mission arrived. It would be true to say that in my mind there was a mixture of trepidation and anticipation in the days and hours leading up to it. We had planned that rather than having an afternoon meeting or an after-church service, which are both common in Northern Ireland, the mission would be held at 7pm on a Sunday, since most of the churches in the area did not hold an evening service. How many people would turn up, bearing in mind that we knew some of our faithful supporters may have had other commitments? We had figures in our mind, probably out of hope rather than faith, but that was to be far exceeded as the time ticked down towards the start. With about fifteen minutes to go, the tent was already well filled. Still the people came, and by 7pm we had to get more chairs in a desperate attempt to get people seated. Looking around, every available space was used and we had just about managed to squeeze everyone in! Yet this was just the start and we were going to be amazed at what was going to take place in the nights that



followed. Many from across the community came along with attendances averaging over 200 on a nightly basis, which prompted us to extend the tent twice both for safety purposes and to aid us in getting people seated.

The programme was varied throughout the two weeks. A praise group from one of the churches involved accompanied the singing on Sunday nights, and musical ministry from various singers was appreciated. As the mission was taking place at a livestock mart we had a vintage tractor night on the first Saturday with some men bringing their tractors for a display. The Lord was good in giving a dry evening as folk mingled and enjoyed a barbecue. This was followed by a talk from George Conn on the life of Harry Ferguson, with the spiritual application being skilfully applied.

We also had a farm safety night when William Sayers, a farm accident survivor, brought a powerful testimony, and a community focus evening when a local Christian business lady was interviewed. Local ministers and Faith Mission personnel brought challenging messages each night. There was a sense that God was at work in this community, with many unsaved being drawn in to the meetings and great freedom each night as the gospel was

proclaimed. For those who were concerned at what they had heard, it was made clear that booklets were available to take home. The only requirements were that they had to ask specifically for one, and that these were not for Christians to take and give to someone else! People requested booklets most nights and we believe that there were those who sought the Lord.

Many Christians were sad to see the mission come to an end, and yet God continues to work; we cannot tell what the final outcome will be. This had been a time when the Lord had been among us in a special way and we were abundantly blessed. Lives had been challenged and there were those who had been revived in their walk with God. Several folk had commented on how lovely it was to have those from a variety of churches engaged in a united witness.

Assessing the entire two weeks, I cannot think of any negative aspect and believe that probably everyone's expectations were greatly surpassed. One verse sums it all up: *'This is the Lord's doing: it is marvellous in our eyes.'* When we see God at work, it causes us to stand in amazement and worship Him, for He alone is worthy! ●

Catching up with Campers

BY GEORGE & ANDREA CONN



Over the years we have run camps from five different venues in Scotland, England, and Northern and Southern Ireland and have been reflecting recently on some of the lasting blessings. After helping us for a number of years, a young man commented as another camp ended: “The hardest thing about camp is trusting young folk into the hands of God when they return home”. We agree; but recently through meeting up with a few campers, years later, these thoughts came to mind and we share them for your encouragement.

A good camp runs smoothly when there is a good team of willing helpers. One year, while in East Anglia in the late nineties, we were struggling for sufficient lady helpers. Out of the blue, the phone rang and it was an offer of help from two student teachers from Ireland,

who we had previously had as campers when in County Cork (1991-94). They were certainly an answer to prayer and it was lovely to see them wanting to serve God in their holidays from study.

During the past year, we had the joy of attending a meeting not far from Lisburn, where we are presently based, to listen to a missionary report from Asia as a young couple recounted God’s blessing and enabling. This was a particular joy as, over twenty years ago, this young man sought the Lord as Saviour when attending our camps in Witesham, East Anglia.

This month, we were visiting ladies on two different occasions in Craigavon Hospital, County Armagh, and a nurse who recognised us came across to speak. She had been at camp

ten or eleven years ago from the Omagh District and is now living for God at her work.

A camper from our days in Ballymena (1999-2006) is now a pastor's wife, while two of our teenage campers from Omagh are planning their wedding and setting up a Christian home.

It is so encouraging to know of these who came to camp years ago, who went on to be camp helpers, missionaries, a pastor's wife, a nurse living for God, and others setting up Christian homes in their locality. These are but a few of the many young Christian adults today who were saved or encouraged at camps.

Of course there are disappointments too, as not all campers go on to live for God; but the seed has been sown and we pray that, in later years, they will return to what they have heard.

We rejoice in the recent encouragements of hearing from these young folks. May God richly bless them and keep His Hand on each one touched at camp this summer too. •



Our Prayer Union...

What About You?

Our Prayer Union meetings at Plains are times of very real and powerful awareness of the presence of the Lord and we look forward to it each month. They include a time of fellowship, praise, prayer and thanksgiving. As well as praying for the work of The Faith Mission, we also pray for each other, our families and the churches we represent.

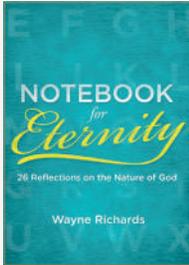
The Prayer Union started after a series of tent meetings were held in and around the area of Lanarkshire by Faith Mission workers in 1995. When these finished, the Prayer Union began in the home of John and Marion McNeill, where it has been held for the last twenty-two years. We usually have around fifteen to twenty people attending, ranging from teenagers to pensioners.

We have been blessed with the support of numerous Faith Mission Superintendents who always bring a word of encouragement and provide reports on the activities of the work in various regions. We also hear how God has answered our prayers in other places. Our prayer is that God will continue to give us a burden to pray for the rural areas of our land.

If you would like to join with others in praying for the work of The Faith Mission, contact your local Faith Mission Superintendent to find out the nearest prayer meeting and they will be happy for you to join with them. You can find contact details at the back of the magazine. •

BOOK REVIEWS

Notebook for Eternity



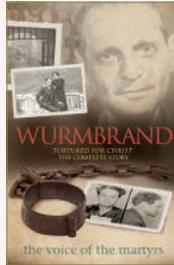
Wayne Richards

Publisher: Christian Focus

Price: £4.99

Wayne Richards directs our thoughts to God, the Father, Son and Holy Spirit, in an engaging and thoughtful way. Using the alphabet as a memory aid, he outlines twenty-six attributes of God, which should encourage and cheer in the daily grind of life.

Wurmbrand



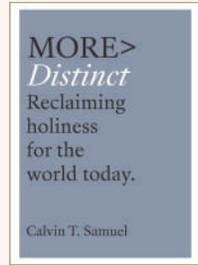
The Voice of the Martyrs

Publisher: David C Cook

Price: £9.99

For the first time, both sides of Richard and Sabina Wurmbrand's story are told in one book. Your faith will be inspired as you go deep inside the darkest prison cells to see how the light of Christ continues to shine in the hearts of those totally committed to Him.

MORE > Distinct



Calvin T Samuel

Publisher: Inter-Varsity Press

Price: £7.99

Calvin T Samuel invites you to unpick and explore what it truly means to be holy in our culture today. He asks: "How do we pursue holiness without being 'holier than thou?'" and "How can we be holy when we are all sinners?"

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SATELLITE COURSES 2018-2019



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131 Mahon Road, BT62 3SF
9:15AM - 1PM

📍 **DURROW**
Knocknagrally, Durrow,
Co. Laois, R32 HX23
6PM - 9PM

📅 **Last Saturday of the month**
Starts 29 Sept. (no course in Dec.)
Six-week course

To book or find out more:
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