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# FIRST

Seek First the Kingdom of God!

SUMMER 2021 | ISSUE 1320

OFFICIAL MAGAZINE OF THE FAITH MISSION



## THE LORD IS MY SHEPHERD

» UNWANTED SPACE – SACRED SPACE

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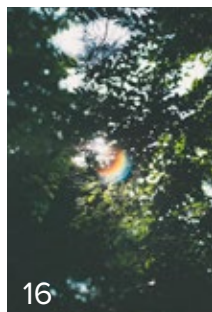
» SHARING THE GOSPEL WITH INDIVIDUALS

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» REMEMBERING REVIVAL

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## A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR

**I**t is always encouraging to see a new ministry project becoming a reality. On 24 April, a special prayer meeting took place to mark the launch of the Gospel Truck. Since then, this marvelous provision from the Lord has been in continual use at a variety of drive-in events throughout Northern Ireland. The truck is already proving to be an effective tool in reaching people with the gospel message and we trust to see definite fruit as special events continue throughout the summer.

The cautious easing of restrictions is enabling a gradual return to more regular forms of ministry. In some places, Prayer Unions and Bible rallies have been able to return to in-person meetings. We hope to see a greater return to normal outreach activities as the summer progresses. The Bookshops and cafés reopened at the end of April, and it is a joy to see this valuable ministry functioning again.

An important part of our Bible College course is the ministry experience gained by the students when on placements alongside Mission personnel. It is a wonderful answer to prayer that we have been able to plan suitable four-week placements for each of our students. At the time of writing, these have just commenced and will continue until 4 June.

Restrictions permitting, we plan to hold a socially distanced Edinburgh Convention. It will be possible to book to attend live meetings, which will also be streamed online. Further details are included later in the magazine. Some of our Camp Centres are making tentative plans to run children's and young peoples' camps in late July and August. These will be subject to the restrictions in place locally at the time.

Kathy Wood, who has served faithfully with the Mission since 1995 is due to retire at the end of July. Jim and Hilda Lyons will be leaving the Mission at the end of July. Jim has felt the Lord's guidance to accept a call to be the minister of Coleraine Congregational Church.

The following interim arrangements have been put in place for oversight of the work in Ireland from 1 August.

1. Director for Ireland: George Conn has agreed to take interim oversight of the work in Ireland.
2. Irish Border District oversight: Leslie and Mabel Brush, with help from Brian and Hazel Parker, will oversee the work in this District on an interim basis.

Decisions regarding the long-term arrangements for each of the above will be taken in conjunction with the other leadership vacancies occurring next summer

Here at General Headquarters, we value prayer as we endeavor to recruit a replacement for our finance manager. Carole Townley, who has been a key member of our HQ staff for the past seventeen years, will be greatly missed as she leaves us at the end of June to take up a role within another Christian organisation. We thank Kathy, Jim, Hilda and Carole for their fellowship, ministry and tireless service with the Mission and wish them all God's blessing as they prepare for their changes of ministry. I'm sure they all will appreciate prayer as they adjust to their new circumstances.

Thank you once again for your interest in and support of the Mission. We trust you enjoy this edition of the magazine. ●

| *John Townsend, General Director*

BY GEORGE CLAYSON

# THE Lord IS MY Shepherd

Psalm 23:1-6

**I**t has been said that this Psalm is probably the most famous, most well-known, most quoted piece of poetry ever written. The title of the psalm states it is a psalm of David. He was once a shepherd himself, until the Lord called him to be king over Israel. In this psalm we have King David presenting himself as a sheep and the Lord as the Shepherd.

David was used to protecting the sheep, but in this psalm it is the Lord who is protecting him.

*The LORD is my shepherd; I shall not want' (v.1).* In the psalm David explains why it is he shall not want now that the Lord is his Shepherd. There are three reasons given by King David.

## THE LORD PROVIDES

David shall not want because the Lord provides for him. He explains how the Lord provides for both the natural needs and the spiritual needs of His people. The Lord provides for our natural needs: *'He makes me to lie down in green pastures; he leads me beside the still waters'* (v.2). Here we see He provides our necessary food and our necessary drink (see Matthew 6:33). Then in verse 3 we see the Lord provides for our spiritual needs: *'He restores my soul; he leads me in the paths of righteousness for His name's sake'*. The Lord restores us when we fall, and He gives us the grace we need, to live holy lives. In 2 Peter 1:3 we are told: *'his divine power has given to us all things that pertain to life and godliness'*. To know *'the Lord is my shepherd; I shall not want'* gives us encouragement because He provides for me, both my natural and my spiritual needs.

## THE LORD PROTECTS

The second reason David gives as to why he shall not want is because the Lord protects him. David proclaims: *'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me'* (v.4). Even in the face of death, God's sheep do not need to fear. God is with us and He will comfort us (see Psalm 116:15). We do not need to fear death and we do not need to fear men.

David goes on to say in verse 5: *'You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over'*. Here David reminds us that God does not just protect us from our enemies, but He also blesses us in their presence. Notice David

says: "in the presence of my enemies a table is spread before me, you anoint my head with oil and my cup is overflowing". Here we have a picture of God's hospitality. God is pictured as the host. He protects His guest and blesses him: *'Delight yourself in the Lord, and He shall give you the desires of your heart'* (Psalm 37:4).

## THE LORD PRESERVES

David's final reason why he shall not want is that the Lord preserves him. He is confident of this when he says in verse 6: *'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever'*. Here David is saying that the Lord will preserve him through life and will guide him all the way to His heavenly kingdom (see John 10:28-29). Every child of God enjoys this preservation by the grace of God. We hold because we are held.

David is saying that the Lord will preserve him through life and will guide him all the way to His heavenly kingdom. Every child of God enjoys this preservation by the grace of God.

The truths that David has confidently proclaimed in this psalm concerning himself are true for every child of God. Through the finished work of our Lord Jesus Christ we can say: *'The LORD is my shepherd; I shall not want'*; because

He provides for me, He protects me and He preserves me both now and forever more. As the children of God, let us be encouraged that we have a wonderful Shepherd who cares for our every need.

*How completely satisfying to turn from our limitations to a God who has none.*

A W Tozer •

*George and his wife, Chloe, work with The Faith Mission. They have recently moved to Derbyshire, having previously been involved in evangelism and Bible teaching in the southwest of England.*

BY  
HOWELL JONES

# THEY THAT FEARED THE LORD



INTRODUCING THE  
MINOR PROPHETS

**T**he Old Testament is full of paradox. The purpose of God is made very clear in that God is redemptive. He raises a people providing everything that they need and leads them in His particular way, surrounding them with promises and a sense of His presence and His blessing. They could want for no more.

In the last of our studies on the Minor Prophets we see in the book of Malachi that in reality the people despised all of this. They treated what they knew of the purposes of God with disdain and wandered off in their own ways to such an extent that they became arrogant. *“I have loved you,” says the Lord. But you ask, “How have you loved us?”* (1:2). Their behaviour calls for God’s judgment upon them. It is this apostasy, falling away from God and the arrogant opposition to Him, that is the background of this book. The last of the Minor Prophets and the last book before the New Testament heralds the Messiah.

Much time has passed between Haggai to Zechariah’s optimistic scenarios and the events recorded in Malachi. There is not much to be encouraged about, with little prospect of the temple being completed. The book is full of what can only be described as arguments and disputes. The name Malachi means ‘my messenger’ (2:7, 3:1), and he was faithful in delivering the message.

Assuring them of His enduring love, which they disputed, God charges them with failing to honour Him by offering blemished sacrifices in their worship. Totally insensitive to the demands of God, the priests fail to give a proper lead; indeed they lead the people astray. They disregard the words of God, they even speak strong words against Him, despising His name. They rob God of tithes and offerings and are altogether contemptuous and defiant. There is virtually no acceptance of His word or regard for His judgement. Even

accusations have no effect because they are disputed and not accepted (1:6-10).

The whole book presents a sad picture of a people that has assumed an importance and standing, way beyond anything that could be expected or accepted. They are arguing with God and disputing His very right to monitor their behaviour or to appraise their conduct.

It is a gloomy picture as the *'kingdom of our God'* seems to have been taken over by the *'kingdom of this world'*. It is Eden all over again. The vineyard had been taken over by the servants who resent any interference by the owner. The work of God had become the domain of human endeavour and control. No wonder that in its final word, all the book can promise in response to such wayward behaviour is a curse. Because of their disobedience God had to judge them by turning blessing into a curse.

Against this background there are, nevertheless, some exceptions. Not all feel that way. There are some who fear the Lord, whose loyalty and longing are right. Those who do *'fear the Lord'* are said to *'speak often one to another'*, presumably out of concern and longing. Their actions are favourably noted and their names recorded in a *'book of remembrance'*. God sees them, they will be rewarded and spared in the coming day of judgement (3:16-18).

There is hope for them. The Divine Messenger will come. He is the Sun of Righteousness (a title for Jesus Christ) who comes with healing in His wings. He will come suddenly and in so doing will take His place in the temple. But not yet.

Another four hundred years are to pass before

the Messenger actually does come *'in the fullness of time'* (Galatians 4:4-5), when Christ takes His rightful place in the *'vacant'* temple and accomplishes by one final and effective sacrifice through His death and resurrection real forgiveness and true transformation by the Spirit. As Hebrews 1:1-4 (KJV) puts it: *'God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.'*

What Zechariah foreshadowed will be finalised in the glorious scenes of Revelation when the feast will indeed be triumphant and joyful and the kingdom of this world will have become the kingdom of our God and of His Christ.

So, what can we say about Malachi's message? The normal behaviour of God's people, when it follows its natural impulses, leads them away from God and even in opposition to Him. But that need not be. God-fearers, those *'risen with Christ'* and *'seeking those things which are above'* (Colossians 3:1) are noticed and will one day see the fulfilment of all that God has promised. They will be those, *'who through faith and patience (discipline) inherit the promises'* (Hebrews 6:12). •



*Howell is a former lecturer and is now involved in informal Bible teaching in various contexts. He leads the Bearsden and Milngavie Prayer Union.*

BY H E GOVAN

# JEHOVAH SHAMMAH

יהוה שמה

‘THE LORD IS THERE’

Ezekiel 48

**A**t the eastern end of the Mediterranean Sea is the land God designed for His redeemed people. Centuries before their possession of it, Abraham, a stranger, was called to tread on it from end to end and claim it by faith. Later, it was the clear objective of the exodus when the oath sworn to Abraham was to become the actual possession of Israel. Moses knew it was the choicest of their inheritance and the description given would kindle a desire for its conquest (Exodus 3:8; Deuteronomy 8:7-10,11:12; Jeremiah 3:19).

This prospect had little spiritual character but, rather than a passion for merely owning land, the allotment of this land to Israel was part of a programme of divine separation. Possessing it was conditional. Bringing them through the process of separation, into a special closeness of relationship with God, was the purpose. He would dwell among them as His chosen people and prepare them, by law, testimony and providence, to be His channels of blessing to all the earth (Exodus 15:17-18, 29:46; Leviticus 25:38). At times the land is not



spoken of as Israel's but Jehovah's. He brings His people, His peculiar inheritance, home to Himself in the land He has chosen.

In the nation's history, sadly this ideal was not realised. *'The law made nothing perfect'* (Hebrews 7:19). Failures and imperfections caused the prophets like Ezekiel to depict the glories of the new covenant under the figures of the old, offering us a symbolic representation of splendour and purity, which new realm Jehovah would bring. Life, health and gladness would flow *'and'* he concludes in Ezekiel 48:35 *'...the name of the city from that day shall be Jehovah Shammah – the LORD is there.'*

We cannot fathom the sense of loss which must have come to the heart of Jehovah, who in the beginning rejoiced in His creation and found delight with the sons of men, when that happy fellowship was broken by man's fall. He longed to redeem Israel and bring them through the wilderness to a place of rest, with the ark of Jehovah leading the way (Numbers 10:33-36; Deuteronomy 12:9).

This project was regarded with warm enthusiasm by Israel's godly. The Psalmist also cried: *'If I forget thee, O Jerusalem, let my right hand forget her cunning'* (Psalm 137:5). David was hindered from building a permanent resting place for the ark, but was commended for cherishing such purpose, and left this privilege to his successor.

After those wonderful days, the glory soon

paled and vanished until the splendid temple became a ruin and place of reproach. While the sanctuary still stood, the prophets at that time spoke of it almost as if it didn't matter. This was wholly inadequate as an expression of the relationship Jehovah desired with His people. The outward figure was to give place to the inward reality; material and temporal was to be superseded by spiritual and eternal. Jehovah longed for His place of rest in the contrite heart that would tremble at His word (both Isaiah and Hebrews mention this). Ezekiel saw the glory of the LORD withdraw from His ancient house, where there would no longer be Jehovah Shammah. His vision reached to the realisation of divine presence with His people in another mode.

#### What would be this new mode?

The incarnation of the Lord Jesus is spoken of as erecting a *'tabernacle'* among men (John 1:14). In Him, *'Immanuel, God with us'*, the broken relationship between earth and heaven was restored and God was here in the Son of Man. His death did not mean His withdrawing Himself. His whole teaching that night in the upper room before His betrayal assured

the disciples that apart from those hours in the tomb, He would never be remote from His people. It positively would result in His coming nearer than they had ever known. Ascended to the place of power at the Father's right hand, the Holy Spirit would come and establish such a spiritual union with their spirits that they would come to know Him not merely as an outward companion but

Whatever we have seen Jehovah revealing Himself through His holy name to be to Israel, we by faith find this same reality as we enjoy close fellowship with Him. Our desire must be that it would be said of us, as He is revealed in us, Jehovah is there.

constantly as an indwelling Saviour. If He and the Father would come and make their abode with one who loves Him and keeps His words, then over that person too, could be written, *'the Lord is there.'*

Paul's epistles pass on to the whole church and individual members this high honour of being a dwelling place for God by the Spirit. Quite boldly, in 2 Corinthians 6:16, the promise of Leviticus 26:11-12 is transmitted as applicable to all saints: *'I will dwell in them and walk in them; and I will be their God and they shall be my people.'* This supersedes Shiloh, Jerusalem and Gerizim but the sanctuary, built of living stones, stands (Galatians 4:24; Acts 7:46-58).

Whatever we have seen Jehovah revealing Himself through His holy name to be to Israel, we by faith find this same reality as we enjoy close fellowship with Him. Our desire must be that it would be said of us, as He is revealed in us, Jehovah is there. This priceless privilege is conditional, as Paul wrote (2 Corinthians 6:14 - 7:1), that we deliberately chose separation from all fellowship with darkness, uncleanness and unbelief, purging ourselves from all defilement of flesh and spirit. Only then can we entertain the divine guest. An unseparated Israel was practically a God-deserted Israel. He who knows Jehovah as an ever-present, intimate God is one who has welcomed His light searching every area, agreeing to the expulsion of all contrary to the love of Jesus and obeying all He requires (John 14:23). In response to such faith comes the divine manifestation and indwelling Jesus has promised to those who love Him.

How great is God's desire to so meet His people! This has been made possible at such infinite cost to Him. In view of this, can we deny Him the resting place He seeks in us? Who are we to deny Him the restoration of the fellowship that man had broken, and for which He shed His blood at Calvary, not counting it too great a cost? *'I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service'* (Romans 12:1). The evil one presents this as a hard demand but we need to resist him, and fling the door of our hearts wide open.

**How great is  
God's desire  
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---

Jehovah, the provision for our constantly recurring needs, our leader in warfare, the healer of all our ills, our peace that passes understanding, becomes to us as Jehovah Shammah, most intimately near. The scope for expansion and development is infinite. We do not know what lies ahead but sufficient for us to know that the name of the city still is, and will eternally be, *'the LORD is there.'*

*'They who love Him will see His face and serve Him day and night in His temple, and He who sits on the throne will spread His tabernacle over them.*

*'They will never hunger or thirst, for the Lamb in the midst of the throne will be their Shepherd, and guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes.'*

Revelation 7:15-17 •

| *Adapted from the writings of HE Govan.*

BY SUSAN SUTTON



## UNWANTED SPACE SACRED SPACE

I am looking out onto a spacious place. I see sky, boundless and inviting. I see trees lining a park. It's a small park but has grass, and people are walking on the sidewalks that skirt it. Other people are walking across the grass. They seem light and carefree to my eyes, these

people I see out there – free to go where they want, even to cut corners so they can move more quickly to where they want to be. I see all of this, but from a distance. I'm looking through a window and all that I see is outside of my current space and, because of this, outside of my possibilities.

Louis and I are in quarantine in a room the size of breadbox (or so it seems). We're not sick. Neither of us have Covid; two tests have proven this. We are in this space not of our own volition, but at the will of the Singapore government which requires anyone entering the country to quarantine in a hotel. Our boundary lines are set. For these fourteen days this hotel room is our space. On our first full day of quarantine, we were up early thanks to jet lag. Each of us met alone with God (as much as two people can each be alone with God in a room of limited dimensions). And God met with each of us.

Amy Carmichael once wrote: "... there is always the word waiting in His Book which will meet us just where we are and carry us further on."<sup>1</sup> God knew what I was feeling this morning waking up to two weeks ahead of me in a space not of my own choosing, and so His Word was waiting for me: *'The boundary lines have fallen for me in pleasant places'* (Psalm 16:6). The boundary lines... where I can and cannot go. What I can and cannot do.

I'm thinking of those imposed on us, not the boundaries we're encouraged to set for ourselves as a healthy way to live. I'm thinking of boundaries that we didn't choose and we never asked for, such as limits to movement and plans because of a virus that came as an unwelcome guest and remains much too long, such as two weeks isolation in a hotel room rather than in our own apartment just a few miles away. I'm also thinking of other kinds of limited 'spaces' we never asked for, and yet, here we are. Such as a life-status or season not of our

own choosing – the 'space' of being single when we want to be married, for example, or the boundaries imposed by illness, by inability to travel, or just by being where we are at this time of life rather than where we had hoped to be by now.

*'...have fallen for me in pleasant places...'* This is harder to wrap my heart around. Yet I realise that I can do one of two things with the boundaries I've been given. I can live at the edge of the boundary (living by the window in my case), mainly looking outward on what I am missing by being where I am. The 'grass is greener on the other side' is a boundary temptation. The danger in this way of living is that I spend my days 'on hold'. Waiting for some future time when things change. How to wait well is a good thing to learn but not at the expense of living well in the present.

Or I can turn my eyes to the space I've been given for now. What's in here? What possibilities lie in *this* space for my life at this time? I can remember that every situation is used by God in my life. Every space becomes a sacred space because God is with me in it. For these next two weeks, I am in a very small space indeed. And yet, as David reminds me in Psalm 16:11, joy can be found even here because of the One who is with me: *'you will fill me with joy in your presence.'*

It helps me to talk with God about how I feel, stating honestly that even though I understand His sovereign control, there are still places I would rather be and things I would rather be doing. Trusting God in all things doesn't mean we aren't allowed to be honest with Him (the psalms teach us

Our boundary lines are set. Each of us met alone with God. And God met with each of us.

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this). In these conversations, God listens with the understanding of the One who knows and loves me more than anyone on earth ever could. Still, He always leads me to His view of things.

When He does, I begin to look around with new eyes and discover that my current boundary lines are more spacious than I first thought. That the image in my mind of a breadbox isn't helpful – it keeps me seeing only the limits – nor is it the image God wants me to keep. I now see that the space I've been given has its own possibilities and, more deeply true, that I'm not just a victim of circumstances. That God has His reasons for allowing me to be 'here' rather than 'there'.

At the end of our time together, I wrote in my journal: "This is your space, Father, and any space is large and full of possibilities when You occupy it. This is your space for this moment in time to work in me and even through me. These 'boundary lines' are pleasant because within them I will meet with You, talk with You, work with You, learn from You. Show me the possibilities for life... here. Show me who You are... here. Show me how You want me to live... here."

*'The boundary lines have fallen for me in pleasant places...'*

*I keep my eyes always on the LORD,  
With him at my right hand,  
I will not be shaken...  
You make known to me the path of life;  
You will fill me with joy in your presence,  
With eternal pleasures at your right hand.'*  
Psalm 16:6,8,11

What can turn an un-asked-for space into a sacred space? For me at least, a key is where I am looking and Who is with me. Perhaps we should spend time in conversation with God and ponder:

- What is your current situation?
- What limits do you feel (physically, emotionally, spiritually and relationally)?
- What longings do you want to express to God?
- What complaint do you want to make to Him?
- How is God using your current situation for an inner work in your life?
- How would you like to be more open to Him in this period of time? •

*Susan Scott Sutton and her husband, Louis, serve with WEC International. They ministered in Chad for thirteen years, and then as directors of WEC USA. Currently they are international directors of WEC, based in Singapore. Susan blogs at: [designerlivingsusansutton.wordpress.com](http://designerlivingsusansutton.wordpress.com)*

# SHARING THE GOSPEL WITH INDIVIDUALS



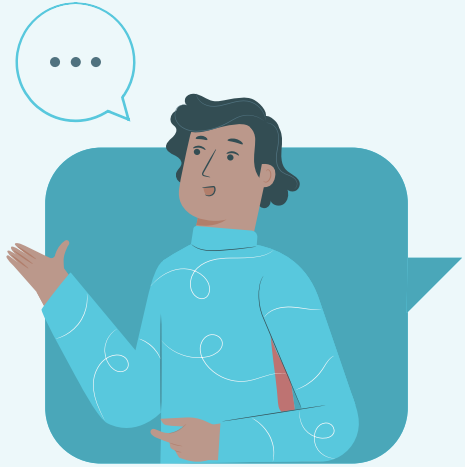
*'I am not ashamed of the gospel,  
for it is the power of God for  
salvation to everyone who believes,  
to the Jew first and also to the Greek.'*

Romans 1:16

**I**t is great to be able to say that we know salvation through the Lord Jesus Christ, the only mediator between God and man. At the age of eighteen I gave my life to God, but for four years I was spiritually stuck. I was living in a way that did not glorify God, with ungodly desires. Because of this, I had no inclination or longing to tell others about Jesus.

## Apprehensive

Four years later, God was challenging me about my Christian walk and in response I surrendered every area of my life and asked Him to take full control. This brought a deep desire to *'seek first the Kingdom of God and His righteousness'* (Matthew 6:33). I had been so frightened and nervous to speak about the Lord, but as I took the first step to share Jesus, in fear and trembling, God helped me and gave me the strength to communicate the good news.



**BY GORDON THOMSON**

## No need to fear

You may feel frightened to tell others about the Lord, but ask God to give you a Holy Ghost boldness to share His gospel. Perhaps you struggle to share what you believe in? When I'm out walking the dog, I take gospel literature with me and most times I get to pass these on to people I meet along the way. Passing on literature can help us overcome our fear and inability to tell the good news. Through these connections I have been asked to take a funeral of a lady when she passes away, I have been asked to conduct a wedding service, and sometimes I am invited into a home to speak about the ways of God. One day I met a young man who had been brought up with the gospel and knew quite a few believers. He took literature and, when the restrictions are eased, we hope to meet up. Sometimes our biggest fear is ourselves; we should never allow fear to stop us from sharing Jesus.

## God gives opportunities

There was a time in my life when I did not want to have opportunities to share the gospel with individuals because of being shy and lacking communication skills. But as you seek first God's Kingdom, He will place a desire in your heart to tell others about Him. We must remember to look to the Lord and not to ourselves. God will never let you down because you will not be alone: *I*

*will never leave you nor forsake you'* (Hebrews 13:5). You just need to open your mouth and He will fill it. Ask God to give you an opportunity to speak of Him, to burden your heart for someone and pray for them.

Five years ago, I met a man in a shopping centre and shared the Lord with him. I have continued to meet with him and share the gospel. He has not given his life over to the Lord yet, but we have had many conversations about spiritual things. God gave an opportunity to my wife and me with a lady whose mother had passed away. We had known her for many years but this was the first time we had an opening to speak about spiritual things. She asked direct questions about what happens after death and took a testimony book, promising to read it. A group of men were working on the roads outside our house. I offered literature to one of the group and he took it without hesitation, sat in his van and read it. When I spoke to him again, he had no problem speaking about spiritual things. He also took more literature for a friend. At a

THERE WAS A TIME IN MY LIFE WHEN I DID NOT WANT TO HAVE OPPORTUNITIES TO SHARE THE GOSPEL WITH INDIVIDUALS BECAUSE OF BEING SHY AND LACKING COMMUNICATION SKILLS. BUT AS YOU SEEK FIRST GOD'S KINGDOM, HE WILL PLACE A DESIRE IN YOUR HEART TO TELL OTHERS ABOUT HIM.

funeral and after receiving permission from a family member, I was able to give away fifteen Bibles. One family member waited to speak to me after the funeral and is hoping to make contact at a later date to talk about spiritual things. If we look for opportunities, God will give them to us.

## God's judgement

The Word of God tells us there is no more pain, sorrow or tears in heaven, but it also tells us hell is like falling into a lake of fire. When I feel nervous to start a conversation with someone about the Lord, I think about their soul and the consequences of their sin. This helps me not to allow fear to stop me from sharing the truth of God's Word. Fear can take over if we allow it, but if we step out in faith God will help us.

## Ashamed or unashamed

When was the last time you spoke to someone about Jesus or gave your testimony? When did you pray for someone that God would save them? Maybe you are spiritually stuck. Ask God to refresh you and burden your heart to open up your mouth and tell others about Jesus. There is nothing more beautiful than telling someone that God loves them, Jesus died for them, and they can find forgiveness and peace with God through turning to Christ. •

*Gordon and his wife, Janice, work with The Faith Mission in central and southern Scotland and are based in Glasgow.*

*My biggest*  
**Trials**  
*became my • biggest*  
**Blessings**



**BY KATHY WOOD**



## **I grew up with my three brothers in the East End of London on a council estate.**

It was like a concrete jungle with nowhere to play. My parents were unable to afford holidays, and so belonging to a uniformed organisation was a way of keeping us occupied. This in turn led to me going to the Salvation Army for parade services and those early seeds sown were extremely important in later life.

Sadly, when I approached my crucial teenage years, I stopped attending church, and pressure from increasing schoolwork meant that a great deal of my time was given to study. Having grown up in a very deprived area I was very aware of the great need around me and decided to become a social worker. I loved my work and gave myself totally to it, becoming a workaholic. My work gave me an identity and a sense of purpose in life.

My father died unexpectedly, bringing the realisation of the finality of death. Everything seemed so pointless. I continued to submerge myself in work, which resulted in me becoming extremely ill. All tests proved negative. Visits to the doctor's surgery increased my sense of desperation. Near to the surgery was a Baptist church with a noticeboard outside declaring: "Have faith in God – He never fails". As I read those words, a glimmer of hope stirred in my heart. Maybe there was 'Someone' who could help me! I decided to find out whether the 'God' I had heard about as a child was real. I began to pray, and discovering my pocket New Testament, I started to read it.

I eventually obtained a diagnosis, M.E. (Myalgic Encephalomyelitis) or post-viral fatigue syndrome. However, there was no treatment or cure – just rest. I was reading the Bible and praying, but I had not come to the

point of putting my trust in the Lord Jesus. In August 1991, I had the most frightening experience of my life. I awoke to discover that I was unable to move a muscle. I felt so ill. Would anybody find me? All alone, I cried out, "Please God, help me!"

A concerned friend came to check on me and raised the alarm. I received proper care at the local hospital, but there was no treatment. I would have to go to a nursing home until I was well again. In the providence of God, I was taken to a small Christian home. Looking back, I feel deeply humbled by God's wonderful care. He brought many special people across my path who showed God's love in action. I lay in a darkened room wearing sunglasses, as light was painful to my eyes. I couldn't speak and was propped up with pillows during mealtimes. I felt very futile when I remembered my previous busy life.

At the Sunday service in the care home, I heard about Jesus dying on the cross and became aware, for the first time, that He had died for me. I had thought I was a good person, now the Lord was showing me my sinful heart. Feeling overwhelmed by the knowledge of His love, I remember weeping and asking the Lord to forgive me. He came into my life, and the joy and peace I experienced was something I had never known before.

God brought the right people into my sick room to minister to me. One of my regular visitors encouraged me to praise God no matter how I was feeling. This became such a revelation and a blessing to me. Six months later I was propped up in a friend's car going to a Christian conference where I experienced the Lord's presence in a real way. I believed He had forgiven my sins, the biggest miracle of all, consequently I believed He could do

*Looking back, I feel deeply humbled by God's wonderful care. He brought many special people across my path who showed God's love in action.*

anything. That afternoon someone prayed with me and my speech came back as normal. A few days later I walked into the meeting room! Everyone was praising God for my recovery.

In 1995 and living in Cambridgeshire, I considered doing a part-time Bible study course. Someone introduced me to The Faith Mission Bible College, which I had not heard about, and I decided to spend some time praying about it. Without those days of prayer, I would never have had the courage or the confidence to follow God's calling. Leaving my mother behind in London was one of the hardest things I ever had to do. Those two years at Bible College were the most significant of my life. Six months into my course my mother had had a fall and broke her hip and two months later she went to be with the Lord. Although this was a difficult time, I had real peace knowing she was safe in the arms of Jesus for all eternity.

In September 1997, I entered the work of The Faith Mission. My first mission was in picturesque Devon where it was a joy to work alongside the local Christians who had such a burden for their area. In February 1998, I was moved to Yorkshire. In 2001 my co-worker felt led to Malawi and I was moved to Scotland – a big change for me!

After working in a few areas of Scotland, I was asked if I would be prepared to work on my own in Kirkcaldy, Fife, for a trial period

of six months. The Lord began to open many doors of opportunity and at the end of the six months, the Mission Council decided that I should stay in the area provided that suitable accommodation was available. Amazingly I was offered a flat within three weeks – with a beautiful sea view!

My accommodation was not only a perfect provision, but it also provided me with opportunities to get alongside my neighbours. The communal laundry was a wonderful place for putting the world to rights! At the same time, I was able to present the Christian perspective on things and deep relationships were formed. During this time, I began to feel unwell. One night whilst holding my side I felt a lump in my breast. My heart sunk as the biopsy revealed I had cancer. But my biggest trials have always become my biggest blessings.

January 2006 was a low point for me physically. I had reached my fourth treatment and my blood count was extremely low, meaning a blood transfusion was necessary. All I wanted to do was to get home and crawl into bed. The following week, I was told that the tumour had disappeared – I was elated at the good news. In mid-February I was admitted to Queen Margaret Hospital in Dunfermline for surgery to remove the core of where the tumour was and some of the lymph nodes. While in the hospital, the Lord gave me wonderful opportunities to both comfort other patients and share my faith with them. The next week, at my follow-up appointment,

there was more good news – there were no live cancer cells anywhere. As a precaution I was given chemotherapy and radiotherapy. When I left the Western General Hospital in Edinburgh for the last time and drove south to see my family for a holiday, I was praising the Lord. What a wonderful God we serve!

I returned to work with the Mission on a part-time basis, gradually increasing my hours. In the summer of 2009, I was preparing for children's clubs and needed to lift some boards. I felt a twinge in my back but thought nothing of it. After a visit to my GP and some tests I was told I had a condition called spinal stenosis, which meant an operation. An urgent referral was made to Ninewells Hospital, Dundee. At this point I was reading through the book of Job and could so readily identify with his sufferings. There were times when, like Job, I wished that I had never been born. Through His Word, the Lord repeatedly told me not to give up. I could not envisage having a normal life again. However, just like the children of Israel recalling how God had brought them through the Red Sea, I remembered all He had brought me through before and just as He was with me back then, He will be with me now. In such a way I encouraged myself in the Lord.

My joy at being pain-free after the operation turned into frustration, as it took longer than I had expected to get back into anywhere near normal living. I was attending physiotherapy sessions, but the back muscles which had been dissected during surgery were taking a

long time to heal. The worst part for me was not being able to attend church and enjoy fellowship. Despite the visits of many kind Christians, it sometimes seemed that the darkness was closing in around me. As ever, my faithful God knew exactly what I needed. He prompted the pastor of my local church to ask me one day: "You cannot get to us – would you like a group of us to come to you and hold a communion service in your home?" A small group of us gathered to remember what the Lord had done on the cross of Calvary. As I looked at the bread and wine, symbols of His broken body and shed blood, I was reminded of what the Lord had gone through to make me His child. My circumstances no longer seemed so important. As on previous occasions, the Word of God came alive and strengthened me both physically and spiritually.

The following week I was able to speak at a coffee morning. It was a short message, but it was the first time that I had been able to speak at a meeting in over six months. Little by little I began to get back into my work.

It is my prayer and deepest desire that others will come to know this wonderful Saviour, and that believers will be encouraged and strengthened in their faith. I look forward to the day when I shall see my Saviour face to face and enjoy Him forever.

Thank you so much to everyone who has faithfully prayed for me and supported me over the years. •

*As I looked at the bread and wine, symbols of His broken body and shed blood, I was reminded of what the Lord had gone through to make me His child. My circumstances no longer seemed so important.*



# *Take My Life*

## *Frances Ridley Havergal*

**F**rances Ridley Havergal wrote some of the church's most inspiring hymns. One she is well known for is 'Take my life and let it be', the lyrics of which move all our hearts to withhold nothing from our Master. As she herself wrote: "There must be full surrender before there can be full blessedness."

Born on December 14, 1836, in Worcestershire, Frances was the youngest child of William and Jane Havergal. Both her parents were earnest Christians. Her father, the rector of Astley, was also a hymn writer and a skilful composer of cathedral music. Her middle name, Ridley, was derived from Nicholas Ridley, the great bishop who was martyred at Oxford in the sixteenth century.

Frances was always interested in reading and from as young as four was able to read on her own. When she was about six or seven she heard a sermon preached one Sunday morning

which stayed with her for many days. She writes in her journal: "Up to the time that I was six years old I have no remembrance of any religious ideas". This was the beginning of a long struggle to know how to have faith. Frances knew she was a 'naughty child' and at aged nine wrote: "O if God would but make me a Christian before the summer comes! I could not bear to think of another summer... and still not a Christian."

In 1848 her mother became very ill. The family knew she was dying but Frances refused to accept this. She writes: "I shut my ears... to those who tried to prepare me for it, so when it came there was nothing but bitterness in it to me. I did not, would not, see God's hand in it and the stroke left me worse than it found me." She overheard her mother from her sick bed say: "Fanny dear, pray to God to prepare you for all that He is preparing for you." Frances hoped He was preparing a mansion for her but somehow she knew that was not the case. Her

mother died on 5 July.

She began to read the New Testament, concluding that what she needed was definite and earnest faith. But something else became more prominent in her thoughts – starting school. Frances could not wait for this day to come. She marks the day in her journal: “August 15th, 1850, to my great delight I went to school.” It was at Belmont that she heard many testifying to knowing forgiveness through Jesus Christ and one day she plucked up the courage to speak to one of the girls as to the unhappy state of her heart. She writes of this time: “As I heard of one another speaking... my heart used to sink within me, it seemed utterly unattainable. I prayed despairingly... it was so very dark around me... they spoke of His power and willingness to save, but I could find nothing to prove that He was willing to save me.” The feeling of hopelessness was magnified more when her best friend, sitting opposite her with a remarkable radiance in her countenance, told her: “...the blessing has come to me at last. Jesus has forgiven me, I know He is my Saviour.”

Frances would have given up anything to possess this joy of knowing forgiveness in the Lord. In February 1851, for the first time Frances felt she had “a gleam of hope”. She now felt comfortable speaking to others about her struggle and one evening she confided in a Miss Cook who said: “Why can’t you trust yourself to the Saviour at once? Would not His call, His promise be enough for you? Could you not commit your soul to Him?” Frances sat upright and exclaimed: “I surely could.” She ran to her room, got down on her knees and: “Then and there, I committed my soul to the Saviour, I do not mean to say without any trembling or fear, but I did – earth and heaven seemed bright from that moment – I did trust the Lord Jesus.” In September 1853, Frances was diagnosed with severe erysipelas in her face and head which resulted in her having to leave

school. She was devastated but acknowledged: “thankfulness must not be forgotten amid the whirl of conflicting feelings and thoughts.”

After her father’s death in 1870, Frances with the help of her sister published ‘Havergal’s Psalmody’. She lived in the spirit of her hymns and through her words many lives have been touched. She wrote to a friend: “It does seem wonderful that God should so use and bless my hymns. I never write a verse by myself... I ask that every line He would give me, every word even the very rhymes”. One result of her own trials was the deep sympathy she had with others. Because of ill health she was obliged to give up the training of St Paul’s voluntary choir but writes: “when a disappointment comes... it must be His appointment!”

Frances wrote to her friend in 1874 as to the origin of her ‘consecration’ hymn: “I went for a little visit for five days. There were ten persons in the house, some unconverted, some converted but not rejoicing. He gave me the prayer: “Lord give me all in this house!” And He just did... the last night I was too happy to sleep and passed most of the night in praise... these little couplets formed themselves and chimed in my heart one after another till they finished with, ‘Ever, only, ALL for Thee.’”

Frances caught a severe cold which caused inflammation on her lungs. On May 26, 1879, with her pet kittens, Trot and Dot, on her bed, she laid down her pen as she could no longer write. A few days later when her doctor came for the last time she said: “Splendid to be so near the gates of Heaven.”

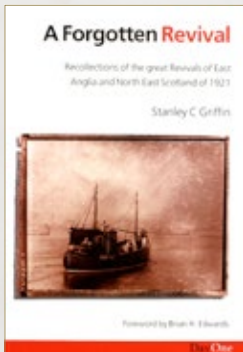
Frances went home on 3 June. May we be inspired by her legacy to live for the Master – ‘Ever, only, all for Thee’. •

| *Sourced from Memorials of Frances Ridley Havergal*

BY MATTHEW PICKHAVER

# REMEMBERING REVIVAL

EAST ANGLIA AND THE NORTH-EAST  
OF SCOTLAND IN 1921



*This year sees the centenary of the last major evangelical revival on the British mainland. Among its converts was the father of Stanley Griffin (1930-2004), who went on to write the definitive account, A Forgotten Revival (DayOne, 1992). Drawing from it, let's go back to 1921 to see what God has done.*

On 7 March, Douglas Brown, minister of Balham Baptist, south London, arrived in Lowestoft, Suffolk – the UK's most easterly town. It was a busy fishing port, like elsewhere still recovering from the Great War and a global flu pandemic! Brown was coming to preach for five days at London Road Baptist where, for some time, an average of ninety people had met regularly to pray that God would show His power in their town. Having been ill, Brown brought a colleague along in case he could not get through the week. Little did he know, he would preach 370 times in the next three months!

Morning prayer, afternoon Bible studies and evening preaching commenced that Monday and on Wednesday Brown spoke about Jesus at Bethsaida in John 5. Concluding, he asked anyone wanting to surrender their lives to Christ to see him in the vestry. As the congregation sang "I hear thy welcome voice, that calls me Lord to thee", so many people went to seek help that they had to open another room and that night nearly seventy people, mostly aged fifteen to twenty, were converted.

The next meeting was held at the Fishermen's Bethel where Brown spoke from Matthew 14, comparing Peter stepping on water to believing God's word and trusting Jesus. Afterwards so many tried to come out to the front that they could hardly move and Brown shouted from the pulpit, "You will have to come to Christ where you are!"

Seeing all this, the event's organisers asked Brown to return for a second week, when afternoon Bible studies moved to Christchurch. These meetings actually continued for three weeks, until Easter, when Brown led a series about the second coming. Sometimes Christians were asked to leave – and pray – to make room for the unsaved. Young men sat on the floor at the front to free up seats for those entering at the back and many more, including children and young people, came to faith.

For the last week in March, meetings moved to the 1100-seater St. John's, which often filled up an hour early with people sitting on window sills and the pulpit steps, around the font and in the aisles. On 2 April crowds came to the station to wave Brown back to London singing "God be with you 'til we meet again". Yet still he returned for meetings in outlying villages. At St. Michael's in Oulton he and other ministers knelt at the front to rededicate themselves to God in thanksgiving for what had happened. As they did so, three-quarters of the congregation joined them. An open-air service took place on Somerleyton green and the final meeting so filled St. Michael's Institute that many had to listen in from outside.

Similar scenes were then repeated across East Anglia. A group of ministers in Ipswich had been praying for revival every week for a year and invited Brown to come to speak at



Douglas Brown

Burlington Baptist at the end of May. Over 1000 gathered and again hundreds responded to the preaching, with young people confessing their love for Christ through joyful tears. Prayer and conversions continued after Brown returned to London but he was back in June, also speaking in Stowmarket on divine sovereignty and human responsibility in Christian witness.

The same month he visited Norwich, preaching at St. Mary's Baptist, sharing the pulpit with Canon Aitken of the Cathedral – converted in the 1859 revival – and Princes Street Congregational where young people were seen pleading for the salvation of parents and grandparents. Five days in Cambridge saw 200 converted as Baptist, Primitive Methodist and Anglican leaders were joined by evangelist Gypsy Smith. The summer evenings were unusually warm and these meetings hadn't

been advertised, yet venues still filled to capacity. In September Brown was back in Lowestoft to address the annual convention. As one newspaper put it, "All East Anglia was on fire for God!"

That may have been the end of the story except for the herring, which God also used for his glory! Every year fishing fleets followed migrating shoals from the Hebrides in the spring to the Shetlands, then south past Scottish ports like Wick, Fraserburgh and Peterhead, eventually arriving at Great Yarmouth and Lowestoft in the autumn. Others who worked with the landed fish travelled by train, including fisher-girls and coopers (barrel makers). One such cooper arriving at Yarmouth that year was Jock Troup from Wick, also a gospel preacher.

The visiting workers would often wile away their free time at Yarmouth market place, where at 9pm on 15 October, Troup held an open air, preaching from Isaiah 63 about the promised Saviour. Suddenly rough, tough fishermen were falling to their knees, convicted of sin and crying to God to forgive them. One witness said it looked like a battlefield. Conversions continued for weeks, sometimes with whole fishing crews, Scottish and local, affected. Brown returned to Yarmouth in November and joined Troup to take meetings in Deneside Methodist Church and St. George's.

Then one day Troup thought he had a vision of a man in Fraserburgh praying that God would send him to them. Called away like Philip leaving Samaria in Acts 8, he gave up coopering and travelled there as a full-time evangelist. On arrival he preached in that market-place and God's power fell again. Sure enough he soon found a Baptist church

which had just sent a message to summon him. Meetings were arranged and the revival spread to North-East Scotland as he travelled from town to town. Meanwhile meetings with Brown and others continued in Yarmouth where hundreds of people walked to them through snowy blizzards in November, often staying late into the night.

When the Scottish boats left, after a disastrous herring season in terms of fish caught, the converted crews and workers took their newfound faith back to their home ports where many more were saved. For some years, each time the Scottish boats returned to East Anglia, mini-revivals followed. It should be mentioned that revival had also come to Northern Ireland in May through the ministry of W P Nicholson.

God had stirred His people to pray and surrender themselves to Him – including the principal preachers involved – and showed His power by convicting and converting large numbers of people at once. The movement was characterised by clear gospel preaching, visibly changed lives, restored relationships and joyful testimonies. What's more, its effects lasted and resulted in more peaceful communities and increased Christian service.

It is good that we '*remember the deeds of the Lord*' (Psalm 77), but may this centenary year cause us to cry out all the more, '*will you not revive us again that your people may rejoice in you?*' (Psalm 85). •

*This article first appeared in Evangelicals Now.*

*Matthew Pickhaver lived and taught in Lowestoft for twelve years and is now engaged in evangelism in North Norfolk. He has uploaded five short videos telling the story of the revival to his YouTube channel. Stanley Griffin's book *A Forgotten Revival* is still available, as ebook or paperback, from [www.dayone.co.uk](http://www.dayone.co.uk).*



WE VERY MUCH VALUE OUR STAFF THAT WORK BEHIND THE SCENES. IN THIS ISSUE WE INTRODUCE **STEWART AND JILL MEGAW** SO YOU CAN GET TO KNOW A LITTLE ABOUT THEM AND WHAT THEY DO.



*FM: Tell us about your backgrounds and how you came to know the Lord?*

**Stewart:** I was born in Northern Ireland, the middle of five boys, with one sister. Our father died when I was ten. We were brought up to go to church and went to

gospel missions in the area. But between the ages of seventeen and twenty-seven, I did not set foot in a church except for a wedding or funeral. Pubs and clubs had become my choice of venue and alcohol became a large part of my life. Over time,

my lifestyle was becoming less appealing and satisfying to me – “I tried the broken cisterns... but the waters failed” – and on 3 August, 1993, I asked the Lord to forgive me of all my sin and I knew I was saved in that instant.

**Jill:** I was born in County Antrim, Northern Ireland, and was privileged to grow up in a Christian home. From ever I can remember, I knew something of God, and at the age of five, in a very childlike way, I asked Jesus to forgive my sins. As I grew older and came to understand more of what Jesus accomplished for me and what it means to go through this life having a relationship with God, I am so thankful to have ever heard of my need to have forgiveness of my sins.

**FM:** *When did you come to study at FMBC and what led you to this?*

**Stewart & Jill:** We came from 2005 to 2007 with two young children. It was over a period of time that God led us to Bible College. At Bangor Convention in 2000, we both knew God challenging us about following Him, and remember at the end of that meeting singing the words “where He leads me, I will follow” with a deep conviction to follow our Lord. We had no idea where or what this would mean, but as time went on God used various circumstances, people and His Word, and we felt led to work with Faith Mission (in Canada).

**FM:** *What is the one lesson you learned during your time as students at Bible College that has stayed with you through the years?*

**Jill:** The one lesson that I learned that has stayed with me is God’s faithfulness in providing for us. Going from both of us working (and probably feeling self-sufficient) to being students at the College, I remember being anxious about how we would meet our needs, having two girls at that time. Seeing all our needs met in different ways was an amazing lesson for me in God’s faithfulness and His promise that He ‘will supply all your needs according to his riches in glory by Christ Jesus.’ Through the years since, even though I may still get anxious, I know my God has been and will continue to be faithful.

**FM:** *After Bible College you spent time working with Faith Mission (in Canada). What has brought you back to the UK and was it a wrench to leave Canada?*

**Stewart:** We worked at FM Camp Centres in Canada for some years, and then spent some time in secular work. During that time, I still felt God had a plan, and though

I worked in secular work my heart was not really in it. In 2018 we were asked to consider roles at the Bible College and, after much thought, prayer and guidance, we came back to Edinburgh. At one time I would never have thought we would have left Canada, and felt at home there with our three girls. Canada is a beautiful country and I miss good friends. For me personally it was not too much of a wrench, but for Jill and the girls it was much more.

**FM:** *You now have three girls, which must have been a difficult move for them. How did you cope with getting them settled into a different culture and educational system and what encouragements have you had in seeing God take care of their needs?*

**Stewart & Jill:** When we moved, Ellen was nineteen, Sarah was seventeen and Ruth was ten. Yes, it was a very difficult move for them, but what we can see as impossible, God can make possible, as Corrie Ten Boom said: “He specializes in the impossible”.

There were many emotions and yet we were so thankful

*These past two years have not been without their challenges, yet it has been a joy seeing our girls press on with the Lord. And we are so thankful to those that prayed for our girls and us and continue to.*

that we were all moving together as a family. At first everything felt strange and overwhelming. Seeing your children having to navigate new cultures, new educational systems, make new friends is not what you would choose naturally. As a parent it is hard to see your children go through these challenges. But, in the middle of these times, God gives peace, and slowly day by day, with some bumps along the way and lessons in patience, there are new friends made, schools settled into, university place accepted, visits with extended family that were not so easy from Canada, and blessings of good Bible teaching and fellowship. These past two years have not been without their challenges, yet it has been a joy seeing our girls press on with the Lord. And

we are so thankful to those that prayed for our girls and us and continue to.

**FM:** *Tell us something about your roles on FMBC Staff?*

**Stewart:** My role at the College is mostly practical, maintaining the building and grounds, renovations, and whatever else comes up. Alongside this, I'm involved with the students through pastoral care, practical duties, devotions, and fellowship and prayer times. It is great getting to know our students and being part of their lives here. This mixed with the practical, I enjoy very much.

**Jill:** It is a privilege to be a little part of our students lives while here at FMBC, to be able to get to know them and hopefully be a help in some ways. The day-to-day running of the practical

side of things in the College community, organising bookings etc., is also a part of my role. It certainly has looked very different this past year with Covid-19, and I look forward to College hopefully returning to a more normal way soon.

**FM:** *In relation to this role at the College, how would you like us to pray for you both?*

**Stewart:** That we would keep our own relationships with the Lord fresh, be an encouragement and example to our students, and have wisdom for everyday life in the College community.

**FM:** *How would you like us to pray for your family at this time?*

**Jill:** That as a family and individually we would choose only God's way, in our daily living and with our futures. •

# God Came Down

BY ROBERT LITTLE



**H**alf a mile above the small Fermanagh village of Clabby stands a small wooden mission hall known locally as the Welcome Hall where monthly gospel services are conducted. A faithful group gather every Monday evening to meet with God and pray for their community. I had held a two-week gospel mission in this area before, in November 2019, but in a different hall about a mile across the fields. God was pleased to save by His grace two precious souls.

In the autumn of 2020 God began to burden the believers at the Welcome Hall for another mission. It was decided to conduct a drive-in mission in March 2021. Prayer intensified as a rota for prayer and fasting was established with early Friday morning prayer meetings. I was delighted when asked to be one of two evangelists for this outreach.

Visiting commenced in February, with many homes called at and thousands of lost souls receiving an invitation. The mission commenced on Sunday 7 March at the beginning of a wet and stormy week, but this did not prevent the locals from coming along. Night after night, God's way of salvation was faithfully proclaimed accompanied with either a testimony of God's saving grace or a message in song. Children's church was also held in the hall. And then the fire fell!

An invitation was delivered to a man in the neighbouring village of Trillick; he phoned for directions and came on the Tuesday night. He became the first convert. During the course of the mission, this man brought six other family members and friends to meet the Lord. One lady who gave her life to the Lord was called home just three days later. Another lady under conviction

of sin was led to the Lord before the meeting had ended. Another man almost turned around and went home after a drum of diesel fell over in the back of his van as he turned into the car park. However, he was persuaded to stay and later repented of his sins.

The mission continued for three weeks and by the time the last car was leaving the car park on Sunday 28 March, thirteen souls had sought the Lord for salvation and eternal life.

The new believers have been directed to an online discipleship course, others are making regular contact, and a number have already started to attend the Monday night prayer meeting and Bible study and other local evangelical churches.

Many of those we had been praying for came to the meetings but sadly have not come to the Lord, but we pray on for these individuals. The mission continues in our hearts. I would like to thank all our Prayer Union members for their vital prayer support during this amazing time of blessing. To God be the glory; great things He hath done! •

# MINISTRY

## *in the Midst of Restrictions*

Over the last year, in an attempt to prevent Covid-19 spreading, many restrictions were introduced. These had a direct impact on our evangelistic activities, all of which require some kind of contact with individuals. As a result, at the beginning of the pandemic, FM staff were asking the same question: “What do we do?”

Since then, Zoom meetings have become the norm for many households. Faith Mission members have also been using this tool to encourage believers and in evangelism. Zoom prayer times and conference calls have been happening throughout the work, which has been encouraging for our workers and supporters.

District rallies on Zoom have also been appreciated. This is seen in reports from our Superintendents:

- ☞ *“We received real positive feedback after the rally.”* (Central Irish District)
- ☞ *“We praise the Lord for good interest shown and appreciation of the Word.”* (North English District)
- ☞ *“It was encouraging to have over eighty people linking*

*in.”* (Anglo Scottish Border District)

- ☞ *“So encouraging having over forty people on Zoom as we focused on FM ministry to young adults.”* (South East English District)

A rally was arranged for Skye residents particularly to encourage folks who were not able to have much contact with other Christians. Ladies’ meetings on Zoom were valued by many who spoke of receiving help and encouragement. Zoom coffee mornings were also a good support to those living in isolated areas.

Children’s and youth work were able to continue online, including Sunday schools, school assemblies, kids’ clubs and children’s church. Camp leaders made great use of videoconferencing to run virtual camps, keeping a valuable link with young people. Our workers expressed their encouragement in their reports:

- ☞ *“I got some great feedback from the schools after sending the Easter story. I praise God for the door that has opened until such times as physical assemblies can take place.”* (Kent)

- ☞ *“The Zoom club has been encouraging by conversations via text with two mums who listened in.”* (Earlesfied, Grantham)
- ☞ *“We have more children joining our B4T Zoom club. We have ordered thirty Gospels of John and will be delivering them to the families with care packages.”* (Ipswich)
- ☞ *“Great to have over sixty children booked in with well over half from County Cork.”* (Bandon)
- ☞ *“Encouraging to have twenty young people on Zoom for Discipleship Explored.”* (South East England)

At the beginning of 2021, a week of prayer was arranged throughout the work. Praying over Zoom can be a challenge for many, but it was wonderful to have various groups joining us to pray for our land. Every year FM staff look forward to meeting each other at our members’ meetings and so this year we took to Zoom instead, giving us the opportunity to have fellowship in praying together.

We give God praise for the technology which has made all of these things possible! ●

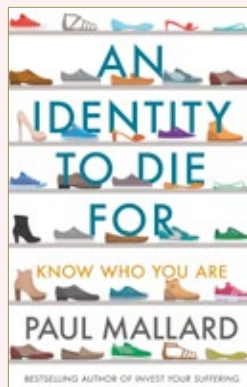
## BOOK REVIEW

### *An Identity To Die For: Know Who You Are*

Paul Mallard

**T**his is Pastor Paul Mallard's fourth book, published in 2020, inspired by the birth of his profoundly disabled grandson. Many modern thinkers consider such a life to be worthless, but he believes the Bible teaches that our identity is not dependent on what we can do but on who we are, writing: "irrespective of class, culture or competence, every person bears the image of God." However, the central thrust of this book is that although sin has marred that original image, Jesus went to the cross to restore us to His image and in doing so, gave all who trust Him for salvation, a new identity - that of being *'in Christ'* and children of God.

Using Ephesians as a basis, the author shows in four parts: (1) our amazing transformation; (2) our need of each other, i.e., the local church; (3) the challenge of living *for* Christ but *in* the world; and (4) the best is yet to be! This is not a commentary but rather a warm-hearted, readable presentation of the Christian life from the cross to glory. It is peppered with personal illustrations and illuminating quotations from both ancient and modern writers. Here are some of my favourite sentences from the author's own writing to whet your appetite – one from each section: "His grace... is



not a drop, but a shower; not a trickle but a flood; not a puddle but an ocean" (page 40); "Worship is about what we love and live for" (page 91); "Faith is fuelled by Scripture and it flourishes in fellowship" (page 138); "God is bigger than any adversity we can face in this life. He is bigger than any heartbreak... and He is bigger than death" (page 169).

I hope by now you will realise that this book is not only for preachers, although they will benefit from it. Difficult subjects that we all meet in the journey of life are openly and thoughtfully addressed. These include guilt and shame, marriage, singleness, the darkness of doubt, and will God listen? If you've enjoyed his other books, you'll not be disappointed with this one. If you've never read any, 'An Identity To Die For' is a great place to start! There are helpful study questions after each chapter making it an ideal book to read in a one-to-one or a small group setting. For those wanting to explore further some subjects raised in the book, a further reading list is included.

*This book is available in FM Bookshops, which all reopened again across Northern Ireland and Scotland in late April. If you do not live near a Christian bookshop, go online to [faithmissionbookshops.com](http://faithmissionbookshops.com)*



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# EC21 EDINBURGH CONVENTION LIVE

SUNDAY 27 JUNE - FRIDAY 2 JULY



**JIM TURRENT**

will speak at the Bible Readings  
each weekday morning  
at 10.30am



The speakers at the  
Evening Celebrations  
at 7.30pm will be  
**JOE BARNARD**  
and  
**KENNY ROSS**



Join us for **LIVE Bible ministry and worship**

If you are in the Edinburgh area,  
please book your seat and come along to the meetings.  
Otherwise, watch the livestream on **The Faith Mission** YouTube channel.

FOR MORE DETAILS

[www.faithmission.org](http://www.faithmission.org)

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