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FIRST

Seek First the Kingdom of God!

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An illustration featuring two raised fists, one on the left and one on the right, rendered in a reddish-brown color. Each fist is wearing a blue wristband. A blue chain connects the two wrists, and the chain is broken in the center, with a bright yellow starburst effect emanating from the point of breakage. The background is split diagonally from the bottom left to the top right, with a yellow upper-left section and a dark grey lower-right section.

FORGIVENESS FOR A FUGITIVE

- » DELIBERATE DISOBEDIENCE

- » ENCOURAGING ONE ANOTHER

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A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR

As I write, we are midway through our summer outreach programme. It has been encouraging, with the easing of Covid restrictions, to see a steady return towards the more usual outreach activities normally conducted at this time of the year

July's good weather brought large numbers out in Newcastle, County Down, where the open-air campaign was able to take place. Day camps for children and young people have been held in several areas, and in late July and early August the first residential camps for two years took place at our Camp Centre in Suffolk. Drive-in missions and services continue to be a key feature of this summer's outreach. On the whole, attendances have been good and it is thrilling to know of some individuals who have had definite dealings with God.

Most remaining Covid restrictions are due to be lifted soon, freeing us to return to a more normal mode of operation. During the autumn we plan to recommence the many ministries and events which haven't been possible during the past eighteen months. Several of our personnel are already receiving bookings to take school assemblies and Bible Explorer classes when the new school year commences. We also look forward to Prayer Unions, rallies, conferences and conventions being able to meet in person again. Planning of missions and other evangelistic events should also return to pre-pandemic levels and we value prayer that openings will readily develop for these opportunities.

There is no doubt that we have much to thank God for as we gratefully look back at His help and provision during the past eighteen difficult months. However, we are only too conscious that

the return to some form of normality will not be without its challenges, and we need to be mindful that victory and progress will only be gained to the extent that it is first achieved in prayer.

Few applications for the new session at the Bible College is a serious concern and we value prayer that at this late stage there may be more applications and students accepted. Trading in the bookshops and cafés, particularly in Scotland, has been slow to return to pre-pandemic levels. Please pray that customer confidence will return, helping to preserve this high street ministry.

An urgent need is for someone to fill the role of finance manager at General Headquarters. This position became vacant in June following the resignation of Carole Townley, who had been with us for eighteen years. Please pray for the Lord's early provision of the right person to fill this gap.

Following recent resignations, and the retirements taking place next year, the Board and Mission Council continue the process of succession planning, which is proving to be challenging as there will be some significant changes. Clear direction from the Lord is needed as decisions are taken in the next few months.

Finally, following Jim and Hilda Lyons' recent resignation from the work, please remember George and Andrea Conn, as George takes on the responsibility of Director for Ireland. Also remember Leslie and Mabel Brush who assume oversight of the Irish Border District.

Thank you for your fellowship. We trust you enjoy this edition of the magazine. •

| *John Townsend, General Director*



FORGIVENESS FOR A FUGITIVE

REFLECTIONS ON ONESIMUS

BY IAIN JAMIESON

The small but rich epistle of Philemon is a beautiful illustration of the gospel that transforms lives, indeed H A Ironside called it “the Gospel in miniature”. It is in Colossians that we are introduced for the first time to the character at the heart of Philemon, Onesimus the runaway slave.

Two men, Tychicus and Onesimus, are sent from Rome to the Christians in Colossae as apostolic ‘postmen’ to hand-deliver the letters of Colossians and Philemon. They are two very different letters, but both are about the same Lord Jesus and His life-changing gospel: *‘He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son...’* (Colossians 1:13). Indeed,

Onesimus himself is a living testimony to this very truth.

Where does his story begin? Onesimus was a slave in the household of a wealthy Christian called Philemon in the Turkish city of Colossae. His daily life was similar to millions of other household slaves across the Roman Empire. Whether it was resentment at a life of service or simply a burning desire to see the world, we don’t know, but Onesimus decided to run away. Where would he go? The obvious choice would be the big city, the heart of the known world, Rome itself. There he could fade into the background, be anonymous and hopefully start a new life from scratch. But Onesimus wasn’t counting on God stepping in.

We are not told how God by His providence guided Onesimus right into the path of the Apostle Paul, under house arrest in Rome. He had set out from Colossae seeking to leave his Christian master far behind him, but when he got to Rome he found that God was right there waiting for him! Running from the Lord didn't work for Jonah and it didn't work for Onesimus either. He wouldn't have been in Paul's company long before Onesimus heard the incredible message of the gospel. Perhaps he had been told this message before by Philemon, but now it came to him with the power of the Holy Spirit and Onesimus was gloriously born again. It is impossible to have an encounter with the living Christ and remain unchanged. The life of this runaway slave would never be the same again.

These two unlikely companions, the Jewish scholar and the gentile slave, became very close friends as Onesimus began to take his first steps as a disciple. Indeed, Paul refers to him as *'...my child Onesimus, whose father I became in my imprisonment'* (Philemon v.10). However, they both knew that the right thing to do was for Onesimus to travel back to his master in Colossae. Thus Paul wrote his letter to Philemon, appealing for forgiveness and acceptance on behalf of his new-found brother in Christ. What a blessing for Onesimus to have an advocate like Paul! However, the very moment that Onesimus trusted in Christ as his Saviour, he gained an altogether superior Advocate, *'...we have an advocate with the Father, Jesus Christ the righteous'* (1 John 2:1).

At the heart of his letter is Paul's testimony to the radical change in the life of this former fugitive: *'Formerly he was useless to you, but now he is indeed useful to you and to me'* (Philemon v.11). This is a clever play on words because the name 'Onesimus' literally means

'useful'. Now that the Lord had saved, cleansed and transformed him, Onesimus could truly begin to live a life of eternal usefulness. More than that, he was returning to his master as a fellow brother in Christ, *'no longer as a slave but more than a slave, as a beloved brother'* (Philemon v.16). Onesimus must have reflected on his past mistakes when he read the words of Colossians 3:22: *'Slaves, obey in everything those who are your earthly masters...'* However, he must have rejoiced in his new-found position when reading Colossians 3:11: *'Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.'*

The testimony of Onesimus is a powerful picture of the salvation that every born-again Christian enjoys. This fugitive from justice is freely and fully forgiven by simply trusting in the finished work of Christ on the cross. Indeed, Paul even provides reassurance to Philemon that the debt that Onesimus owes will be fully paid: *'If he has wronged you at all, or owes you anything, charge that to my account'* (Philemon v.18).

On the cross, the Lord Jesus paid the debt, in full, for the sins that you and I deserve to pay. All our wrongdoing has been charged to the account of the spotless Lamb of God and has been paid in full with His precious blood. We are now able to live a life of transformed service for our heavenly Master. What an amazing testimony to a wonderful Saviour! ●



Iain and his wife, Rebekah, live in Thornton, Fife. After a few years working in the Private Secretary's Office at Buckingham Palace, Iain is now engaged in itinerant preaching and Bible teaching.



BY TOM SHAW

'But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.'

Jonah 1:3

Here we have the sad and sorry account of **Jonah's action and reaction in response to the Lord's commission.** It is a tragic portrayal of deliberate disobedience. Jonah was divinely commissioned but he was consciously disobedient immediately. When we read this story of Jonah, it's hard not to think of the hymn – "Trust and obey for there's no other way, to be happy in Jesus, but to trust and obey". I once heard a powerful sermon by a distinguished preacher on "The greatest sin in the church", which he declared was disobedience.

There are three main steps in Jonah's deliberate disobedience.

Jonah disregarded the Word of the Lord

"The word of the Lord came unto Jonah the son of Amittai, saying, 'Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me'" (Jonah 1:1-2). One of the surest marks of sinful, spiritual rebellion is when we close our hearts and wills to the revealed Word of God. When the Word of God is disregarded, we behave in a most dishonourable and disobedient way. Disobedience to God's Word is disregarding a wonderful privilege and treasure, especially in His commission to go.

Dr Sinclair Ferguson writes: "It should be the aim of every Christian to have his will directed by the will of God revealed in Scripture". Martin Luther said: "Before the Word of God, everyone must give way". Total obedience to God's Word is always the best approach. Again and again in Scripture, God makes it very clear that if we live in obedience to Him we will experience blessing, but if we disregard His Word we will experience judgment. Individual

Christians, the church, the world, world leaders, and many others, are on a perilous road today because of their blatant disregard for the Word of the living God. They are struggling to cope with the evils created by a refusal to live according to God's law. It is no small thing to defy God and His Word.

Jonah disregarded a Word that was emphatically given by God

When God gave Jonah his commission, He gave it in clear, unmistakable terms. So emphatic was God's Word to Jonah that he could not doubt that God meant it – *'Arise, go to Nineveh'* (Jonah3:2). God didn't say to Jonah, "I want somebody to go and preach to the Ninevites. Would you consider such a move or at least pray about it? If it doesn't suit you, that will be fine. I will look for someone else." Jonah was God's prophet, called to be at God's service and distinctly commissioned. God is emphatic in His Word about many issues but, like Jonah, we have often rejected them.

Many who have been earnestly seeking God's Word for their lives and ministry longed for a word as definite as this. God has spoken by His prophets through His Son and by His Word, but are we listening? Augustine once wrote: "The faith will totter if the authority of the Holy Scriptures loses its hold on men. We must surrender ourselves to the authority of Holy Scripture for it can neither mislead nor be misled."

Jonah disregarded a Word that was specifically given

God specifically spelled out Jonah's divine commission in particular terms that were

Individual Christians, the church, the world, world leaders, and many others, are on a perilous road today because of their blatant disregard for the Word of the living God.

clearly and plainly given. When he was to go – Arise now; where he was to go – Nineveh; why was he to go – to preach. God couldn't have been any more positive, detailed or specific than this: *'Arise, go to Nineveh and preach...'* (Jonah 1:2). Many Christian missionaries and full-time Christian workers would have given anything to receive such a clear, specific commission. God is giving to Jonah in one message what some of God's servants had to wait years to receive. In Hebrews 11:8 we read of Abraham: *'By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.'* To do this, a real step of faith was required. Jonah could not have said "message unclear" or "message confused". Guidance has been a huge problem to many who want to obey God's Word but it was not so for Jonah. His guidance was particularly specific. Martin Luther said: "I know not the way God leads me, but well do I know my Guide."

Jonah disregarded a Word that was personally given

'The word of the Lord came unto Jonah' (Jonah 1:1). God spoke to Jonah and Jonah alone. He was being personally commissioned and charged for service for God at Nineveh. Remember that it was from a Word that was emphatically given, specifically given, and now personally given, from which Jonah ran away. Jonah couldn't pass the buck as far as this commission was concerned. It stopped with Jonah.

In one of the churches in which I ministered, we had the joy of holding a valedictory service for fourteen young people entering missionary

service. We said farewell to them collectively but God had called and commissioned them personally and individually. When I felt that God was calling me to His service, I sat one Easter Monday in a church at The Faith Mission Convention in Bangor, Northern Ireland. Some words on a stained-glass window in that church caught my eye: "Go and the Lord be with you". There were hundreds of others in that service but on that day those words were for me, personally.

God's word to Jonah was emphatic, specific and personal, and yet he deliberately disobeyed. How do we respond when God speaks to us? One way would be to make the words of this hymn by Frances Ridley Havergal our prayer:

**God's word
to Jonah was
emphatic,
specific and
personal.
How do we
respond when
God speaks
to us?**

*Master, speak! thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth
Master, let it now be heard.
I am list'ning, Lord, for Thee;
What hast Thou to say to me?*

*Speak to me by name, O Master,
Let me know it is to me;
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock
In the shadow of the Rock!*

*Master, speak! and make me ready,
When Thy voice is truly heard,
With obedience, glad and steady,
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, O speak to me! •*

Tom, a retired pastor, is married to Mabel and involved in itinerant preaching throughout Great Britain and Ireland.

BY H E GOVAN

JEHO- HOSHEA

‘JESUS,
IT IS HE WHO WILL SAVE’
Matthew 1:21

However many promises of God are offered to us in the divine Name, it is in Christ Jesus, that the “Ye” of promise is extended to us, and through Him we can respond with our “Amen” of faith in acceptance and appreciation. The study of these manifold names tells us what God in Christ can be to us. To Him the whole old covenant testifies (Luke 24:27, John 1:45, 1 Peter 1:10-12).

The name ‘Jesus’ points Him out to us as

the incarnation, not so much of God in an impersonal sense, but of the personal Jehovah. The original name of Moses’ colleague and successor, Hoshea, is derived from a Hebrew verb meaning to be open, wide, free, and safe. It is commonly used in Judges of the ‘deliverance’ wrought by the leaders whom God raised up for the people in their affliction, and in Psalms of the ‘help’ or ‘salvation’ granted by God. To defend, preserve, rescue, and get victory are other varieties of the translation in Scripture.

Then came the day when the name of that warrior of Israel received from Moses the sacred prefix of divine glory. We are not plainly told if it was because of his success against Amalek: but, he was to be known no more as Hoshea, but Jeho-Hoshea, Joshua, *'the Lord's salvation'*. In the New Testament, the Greek, the word is transliterated with the form Jesus. Call the child 'Jesus' was the word to Joseph, *'for He it is who shall save'* (Matthew 1:21). The new form would not overshadow or conceal the divine name within it; the Jesus who is our Saviour is in a real sense Jehovah.

The Joshua of old is described under the name *'Jesus'* in Acts 7:45 and Hebrews 4:8. We think of another Joshua, who was the high priest of the days of Israel's restoration from Babylon. Both were a great foreshadow of their great namesake who was to come.

The name itself is not used in the Old Testament prophecy as that which the Messiah was to bear, but it seems to have been quite common in Israel. However, the explanation the angel gave to Joseph for the child to come, gave new direction to the thought of Messiah's work. It was to be a work of salvation for His people, not from their natural foes, but from their sins.

It is in this Jesus that the promise of what Jehovah was to be to His people finds full realisation. Coming humanly, He is yet constantly surprising us with His *'I am.'* Sometimes in an absolute sense, *'Before Abraham was, I am'* (John 8:58) and sometimes with practical application -

'I am...' (see John 6:35, 8:12, 8:23, 10:7, 11:25, 14:6, 15:1). What does all this mean except His claim to hold and exercise divine prerogatives and functions and to be to us what the Jehovah of the Old Testament proposed to be to His people? Not remotely, beyond the stars, but closely as the One who proclaims Himself to be to us the Lord's salvation. *'In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him'* (Colossians 2:9-10).

Jehovah was the 'one Lord' of the Old Testament and Jesus is the 'one Lord' of the New Testament. They are the same Person. Jesus said He is the great 'I am'.

Jehovah was the *'one Lord'* of the Old Testament and Jesus is the *'one Lord'* of the New Testament. They are the same Person. Jesus said He is the great *'I am'* in John 8:58. His hearers knew exactly the meaning of these words, so, not recognising Him, they proceeded to stone Him for blasphemy. However, His claim was fully substantiated by truths He taught, His life lived, character manifested, miraculous works performed, His numerous appearances after His resurrection, and His visible ascension into heaven.

Webb-Peplow wrote: "We have but to look upon the Lord Jesus Christ as Jehovah, and try to realise Him in all His beauty and perfection, to see that every one of these titles (from the Old Testament) is embodied in Him. To know Jesus, is to know the full meaning and force of these titles and to find that all the characteristics and features of Jehovah of the Old Testament are exhibited for our reality in Him we confess as Lord. Therefore, if we study the Old Testament beside the New,

we find that all the titles of Jehovah set by types and shadows in the former, need no further explanation in the New. These are exemplified and carried out to perfection in the person of our Saviour.”

We must never forget that we are to look on the Lord Jesus as embodying not only one but all of the titles of Jehovah. Though we may only think of one at a time, we should never forget that in the Lord Jesus Christ it is possible for man to know God, first typically in the Old Testament and then personified in the New Testament.

Only some aspects of what is laid up for us in God are found in His sacred Name, as studied in previous issues. Always we are thrown back on *‘I will be that I will be’*, in all its glorious possibilities beyond description. There may yet be revealed to us in future emergencies of life, to each one of which He is adequate and in each we will see a new discovery of His grace and power. The lavishing of His grace upon us will be a delight to Him as well as to us.

As we have seen Jesus to be the One in whom the promises of Jehovah become ours, so it is through the Holy Spirit that these promises are substantiated in our experience. The mind may explore and contemplate what God can be to us, while knowing nothing of the experience. The divine is not to be lightly grasped! The heart that receives Him is one which is broken and contrite, which trembles at His Word. If we are willing to submit

patiently to his searching, the time will come when He will say, *‘Receive ye the Holy Ghost,’* (John 20:22) and we will know that the Comforter is come and has brought with Him His fullness of grace. His coming means cleansing from all filthiness and idolatry; His abiding is not absolute and inalienable, but dependent on the maintenance of such conditions. Our individuality and free will are always our own, and it is possible for us to grieve Him and lose the sweet sense

of His effectual presence. Day by day we must cherish His words, and commune with Him in prayer, and let Him reign undisputed in the soul; all His saving and energizing power will be operative within us. Should any cloud intervene, let us at once sincerely cry to Him for the renewal of the shining of His face.

Praise God that when we, as sinners, could not look upon His holy face, He shone in our hearts to give us the light of the knowledge of His glory in the face of Jesus Christ. Now, we see darkly, as if by a mirror; but the day will come when that vision will be face to face; now our knowledge of Him is partial (imperfect), but then we shall

know Him intimately as He now knows us. It is not yet made known what we shall be in that day; but this we do know – *‘when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that has this hope in Him purifieth himself, even as He is pure’* (1 John 3:2-3). •

| *Adapted from the writings of HE Govan.*

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Encouraging One Another

BY NANCY DEMOSS
WOLGEMUTH

In a world where terrorism, war, violence, and divorce are everyday topics, one of the most vital ministries we can have is the ministry of encouragement. We have all known what it is to be discouraged and we all know people who are in great need of encouragement. Being an encourager doesn't come naturally for most of us, but for a believer, it's not an option. Thirty-two times in the New Testament we are reminded of things we are to do for *'one another'*. One

of these commands is to, *'encourage one another'* (Hebrews 3:13). When we encourage others, we are reflecting the heart of God, who is *'the God of encouragement'* (Romans 15:5).

WHO NEEDS ENCOURAGEMENT?

As you think about the people you know, ask God to put on your heart two or three people who need encouragement. Start with your own family. It's hypocritical for us to try to encourage everyone else in the world while failing to

encourage those within the four walls of our own homes. If you are married, your spouse needs you to be their number one cheerleader. The home should be a refuge, where we can turn for consistent encouragement. Our children, no matter how young or old, need our encouragement. When people speak encouraging words to us, we are motivated to live up to their words. Everyone blooms under encouragement, and so will our children.

The best way to experience the encouragement that you long for is to be an encourager to others. So ask God to help you see people with His eyes, to love them with His heart, to encourage them with His helping hands. As you do, God will encourage and strengthen your own heart.

WAYS TO ENCOURAGE

I don't know of anything more encouraging that you can do for others than to pray. Pray *for* them and pray *with* them. If someone says, "I'm struggling" or, "I have a need," if possible, stop and pray with that person right then and there. I can't tell you how much it means to me when someone says, "Let me pray for you" – and then does it on the spot! I have one friend who virtually never ends a conversation – whether in person or on the phone – without praying for the person he is talking to. That friend has been a huge source of encouragement to me and to countless others.

Another important way we can encourage one another is with our words. Proverbs 12:25 tells us that *'anxiety in the heart of man causes depression, but a good word makes it glad'* (NKJV). Your encouraging words can be

a tonic in someone else's life. I can't emphasise enough the importance of this to the people we're closest to. Think of those times when your spouse is really discouraged. Do your words further tear each other down or do they strengthen? Your words, whether spoken or written, can breathe courage and strength into hearts of people who feel hopelessly overwhelmed.

We can encourage one another through giving gifts – and those gifts don't have to be expensive. I have received several meaningful gifts – including a Scripture plaque, flowers, notecards, and a CD of praise music – from people who just wanted me to know they were thinking of me. What an encouragement those special reminders have been to my heart!

Acts of service are another way to encourage others. We could take a meal to someone; offer to babysit so a couple can get out for a meal together; visit an elderly person; or clean the house for a sick friend or a mum with several small children.

In a world where so many people are sad, lonely, and hurting, how we need to *'encourage one another.'* As we do, God will use our hands, hearts, and words to communicate His heart and minister grace to those around us. •

The best way to experience the encouragement that you long for is to be an encourager to others. So ask God to help you see people with His eyes, to love them with His heart, to encourage them with His helping hands.



Nancy is a well-known author and conference speaker.
© Revive Our Hearts



I usually only buy a newspaper on Saturdays, but recently during lockdown I have found myself buying one nearly every day. The thing that has struck me recently is the number of articles and readers' letters about the harm the Covid pandemic has caused in so many areas. Until it is all over, we won't be able to properly assess the full extent of the harm. It put me in mind of something Peter wrote and the question he posed to some of the Christians in the early days who were going through the mill. *'Who is going to harm you if you are eager to do good? But even if you should suffer...'* (1 Peter 3:13).

Harm and injury are part and parcel of life. No one is exempt, and Christians are no different to the rest of society when it comes to being harmed. Being a believer does not guarantee immunity from all sorts of dangers, injuries, troubles and trials. Because we live in a fallen world we are surrounded by all kinds of dangers and succumb to them just like others.

The people Peter was writing to were facing persecution simply for being Christians and living according to Christ and their faith-inspired conscience. Peter wrote because the attacks were gaining in momentum and directed towards their minds, bodies and souls (1 Peter 4:17). Although persecution may not be our immediate danger, there are plenty of others and the pandemic we are in reminds us of our own mortality; life is a very fragile

thing. The circumstances we find ourselves in reinforce that very powerfully.

When I think about Peter's initial question concerning who would possibly want to do us harm, it brings to mind several possibilities that will have entered into many people's minds in the last few months. Reading Peter's epistle there is a sense in which his question is being answered by him all through the five chapters he pens. Think of some of those possibilities.

Will God Harm You?

The thought will certainly have crossed many people's minds in these days of global pandemic. Is He so fed up with the way society is going that He has decided to wipe us all out and start again? But why would He want to do that? People are God's handiwork by creation and all Christians are His by redemption. He has mapped out great plans for this planet, and Peter dismisses this idea before it really takes hold of people's thinking. He writes, *'In the past you were not a people at all; but now you are the people of God'* (2:10; 3:8-12), and finishes his letter with the confident assurance that *'the God of all grace has called you to share His eternal glory through Christ and will Himself make you whole and secure and strong. All power is His forever'* (5:10). God is not out to get us!

Will Circumstances Harm You?

Peter is well aware that those to whom he is writing have had a tough time. Everything has

been against them. But he assures them it is not going to last forever. *‘Though now for a little while you may have suffered grief in all kinds of trials’* (1:6), but I don’t want you to *‘be surprised at the painful trial you are suffering as though something strange were happening to you’* (4:12).

And we too have had to cope with strange things in the past year. But as firm believers in a loving, gracious, saving God we are not at the mercy of a steady succession of random events. Christians can never adopt a philosophy of “whatever will be, will be” or “what’s for you will not go by you”. That is faithless fatalism and far removed from trust in an all-loving and good God.

Will Satan Harm You?

This is a distinct possibility and clearly evident in this letter. When Peter speaks about the devil prowling around like a roaring lion looking for someone to devour (5:8), he is probably thinking back to his own experience in the courtyard when he was severely mauled by Satan (Mark 14:66-72). Satan’s unrelenting interest in the lives of believers must never be underestimated. There is no doubt he is a mighty being – but not almighty. He never has the last word. He is restrained by the work of the cross (Colossians 2:14) and by the Holy Spirit (2 Thessalonians 2:17).

Will Non-Christians Harm You?

Ask the believers in Pakistan or Iran or Nigeria or China; there is no doubt that non-Christians are set against God’s people for no other reason than that they are Christian. That was the situation facing the people to whom Peter wrote (3:13-17). But, just like the devil, they are under a restraining order. God has taken out an ASBO against them, severely restricting what they can ultimately do to Christ’s cause, church and people.

Although Covid-19 has had a devastating effect on worship services and Christian outreach, the church will survive. Yes, there will be a depletion of numbers, a crisis with finances, and a need for re-thinking what it means to be the church, but it will not go under.

Will Death Harm You?

Many of those to whom Peter wrote would lose their lives in the persecution under Nero. At the time of writing, mob violence was still only localised and sporadic, but it would eventually become empire wide and legally sanctioned. Peter tries to prepare his readers for such an eventuality. Death is the last enemy (1 Corinthians 15:26). But though it is the last enemy every Christian will have to face, it is nonetheless an enemy and we must never minimise that fact. But those who are trusting in Christ have nothing to fear from such a foe. They have already conquered it in Christ.

Several years ago in a TV interview, Desmond Tutu was asked if he feared being shot and killed; his answer was typical: “Death is not the worst thing that can happen to a Christian”. His comment was an echo of Martin Luther’s great Reformation hymn:

*And though they take our life,
Goods, honour, riches, wife,
Yet is their profit small,
These things shall vanish all,
The city of God remaineth.*

In the final analysis, through Christ the believer is safely out of harm’s way. This is why Peter says, *‘So then, those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good’* (4:19). ●

Sandy is a retired minister and a former principal of The Faith Mission Bible College.

HE WILL HOLD ME FAST

BY JANICE PIBWORTH

*When I fear my faith will fail,
Christ will hold me fast;
When the tempter would prevail,
He can hold me fast.*

*He will hold me fast,
He will hold me fast;
For my Saviour loves me so,
He will hold me fast.
I could never keep my hold,
He will hold me fast;
For my love is often cold,
He must hold me fast.*

This hymn, written by Ada Ruth Habershon, has made a comeback through a new arrangement by Matthew Merker, with a few amendments and an additional verse. He wrote: “that it was at a time of struggles and considering God’s enduring power and grace that he looked afresh at Ada Habershon’s old hymn”. Keith and Kristyn Getty, having heard it for the first time, knew it was a unique jewel that would be a comfort and encouragement to God’s people, particularly those in difficult situations. So they recorded this hymn and brought it to the attention of others.



Ada Ruth Habershon

The original song was written in 1906 by Ada Ruth Habershon, as a result of a request by Robert Harkness, who went on to compose its music. Robert Harkness (1880-1961) was an Australian who attended one of R A Torrey’s and C M Alexander’s huge revival meetings in Australia and it was while he was there that he was invited to be Alexander’s pianist. He came to Christ shortly afterwards and made several round-the-world tours with the evangelists. Robert Harkness wrote: “During a campaign in Toronto, Canada, a young convert with whom I was dealing expressed the fear that he would not be able to hold out. A day or two later in a letter to Miss Ada Habershon, of London, I mentioned the need for a song which would give definite assurance of success in the Christian life. The weeks passed and a couple of months later, I received a batch of seven new songs written by Miss Habershon. As Dr Torrey preached his sermon one afternoon (instead of listening!) I occupied the time in setting the seven lyrics to music. One of these was ‘He

Will Hold Me Fast'. The same evening it was introduced by C Alexander to an audience of 4,000 people. Its success was immediate, and it has continued to be a great favourite." This hymn became a firm favourite in many parts of the world – even President Nixon sang it as a solo at the first Sunday service held in the White House, which was conducted by Billy Graham.

Having been converted, Ada Habershon found many ways of serving her Lord. Ada, who was from a middle-class family, became engaged in the work of the Gray's Yard Ragged School and Church in London where she helped with the tramps and poor of the area. As well as holding Sunday services she was involved in the education of the poor. The meetings were held in a room which was so unsuitable due to its overcrowding and poor ventilation that she wanted to build a new place, which she eventually did, having raised nearly £10,000! She made visits to the fleets of the North Sea and worked alongside the Mission to Deep Sea Fishermen. She wrote and distributed many tracts worldwide. At the 1884 Moody and Sankey mission in London, where thousands attended, Ada became one of the choir members and between meetings Sankey asked her to sing with him. G C Stebbins, an American who wrote many tunes for Sankey's collection of hymns, stayed at the Habershon home during this mission. While there, Ada sang duets with him and they discussed hymn-writing.

In 1905, at a Torrey-Alexander mission, Alexander asked Ada to write some hymns for his missions. She said that she couldn't write to order but that she would pray about it. Within five days she had written twelve new songs. By the next year she had supplied him with over 200 'hymns and spiritual songs' and went on to write nearly 1,000 hymns for him.

When in Sydney Australia, Alexander, who

was on his second world tour of gospel campaigns, 1906-7, asked Robert Harkness, the composer of the music, to play 'He Will Hold Me Fast' to a small group of people including an Australian journalist. Alexander said: "I wish you knew the writer of these words – Miss Ada R. Habershon... she looks like being the best gospel songwriter in the world. She is an invalid nearly all the time, but those who suffer know best how to touch the heart. Miss Habershon is well-read too; has the Bible in her head as well as in her heart, and all her songs have a scriptural foundation. She is direct, makes a picture in every line. 'He Will Hold Me Fast' is a stirring piece."

Alexander told of an incident that had happened in New York. He was hearing a friend preach, in a theatre, when he was recognised by someone and asked to take the platform. He then tried to teach the congregation the two verses he could remember of 'He Will Hold Me Fast' and after singing the chorus three times Alexander said: "I felt that the message was going home to someone in special need." Months later Alexander heard that there had been a woman who had been on her way to commit suicide when she passed the door of the theatre where the gospel message was being preached and thinking it was a place of entertainment went in to have a bit more fun before taking the fatal step, but on hearing the words of the hymn 'He Will Hold Me Fast', and the ensuing prayer, "she gave her heart to the Lord" and said that she would face the struggles of life with His help. There are many stories where this hymn has been used of God to speak to people in their need. •

Janice was for many years a beadteacher in Bedfordshire, where she lives. In her retirement, one of her interests has been researching the life and works of Ada Ruth Habershon. This article first published in the Christian newspaper Evangelicals Now (www.e-n.org.uk) and is reprinted with permission.

NONE BUT CHRIST CAN SATISFY



Testimony by Jason McMillan



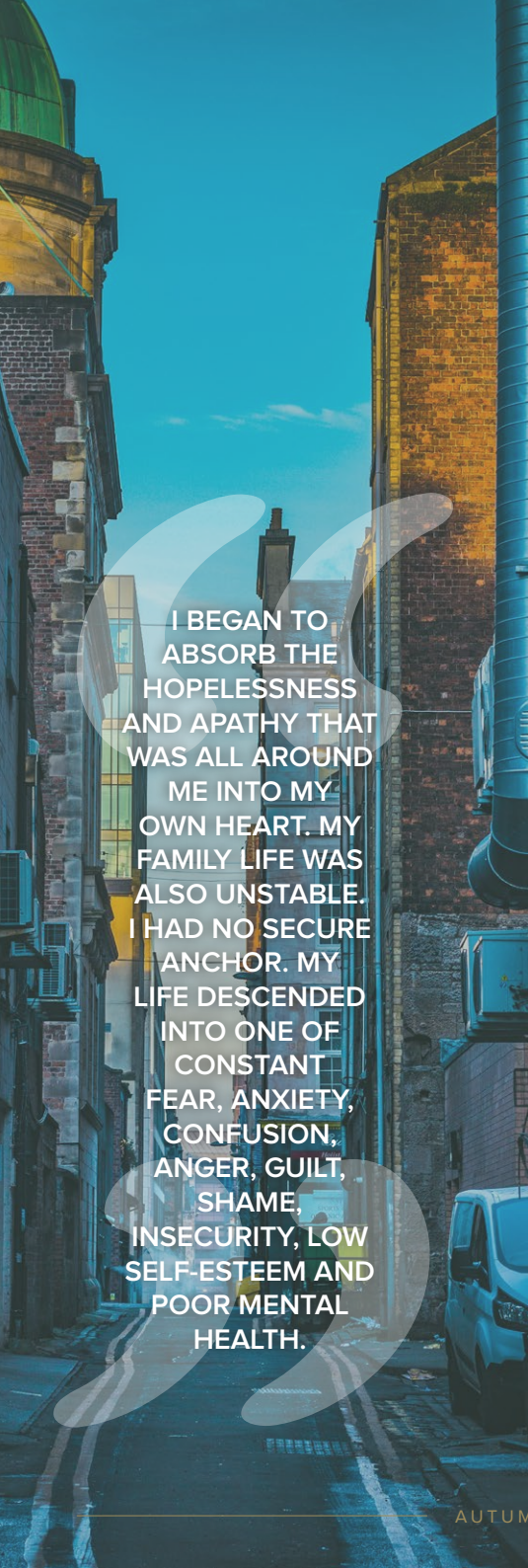
I grew up in a deprived area within the City of Glasgow. It was a harsh environment which was characterised by poverty, stress and disillusionment. There was a sense of desperation that hung in the air and contaminated the lives of many people in the local community.

Through time, I began to absorb the hopelessness and apathy that was all around me into my own heart. To compound matters, my family life was also unstable, which meant I had no secure anchor to help withstand the impact of the wider social conditions of my life. These factors, and many others, caused my life to descend into one of constant fear, anxiety, confusion, anger, guilt, shame, insecurity, low self-esteem and poor mental health. This was the emotional context of my life as I entered into adulthood.

In keeping with the culture, I looked to the material world for solutions to the problems in

my life. I eventually graduated from university and developed a career within different strands of public service. Superficially, the quality of my life increased, as I began to transcend the social issues prevalent throughout my formative years. However, despite all my efforts to find meaning and purpose from the material world, there was no alleviation from the pain of life. Paradoxically, the more I seemed to obtain from the physical world, the more my soul seemed to suffer. I had no choice but to eventually pray and ask God for help.

I began attending church in June 2018 and instantly felt lifted by the Spirit of the Lord. I commenced to read the Bible immediately and completed all of the Scriptures within one year. During this period, a new reality dawned in my life, as my spirit awoke, and I came to realise that the root problem, which had underpinned all the difficulties in my life, was my separation from God. I had been apart from God, and in the absence of this



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relationship, there was no choice but to follow my own plans and desires to give life meaning and make sense of the world. This self-directed framework of meaning was the source of my emotional decay, but crucially also became the womb of my spiritual rebirth. It is not overstating matters to say that engaging with the Holy Bible was a homecoming for my soul.

Following my baptism in September 2018, I became actively involved in the life of the church. At the moment, I have a key role in the delivery of a ministry programme for individuals experiencing problems with substance misuse. I have also undertaken short theological courses to enhance my understanding of the Scriptures and strengthen my walk with God. This includes units which explore the history of the church and the Bible from a missional perspective.

For some time now, I have felt that God is leading me towards increasing involvement with ministry. It is my hope that God will therefore open more doors for me to walk this path and my desire is that He will be glorified through it all and many will come to know the true meaning of life is only found in knowing Jesus as Saviour.

*I tried the broken cisterns, Lord,
But, ah, the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.*

*The pleasures lost I sadly mourned,
But never wept for Thee,
Till grace the sightless eyes received,
Thy loveliness to see.*

*Now none but Christ can satisfy,
None other Name for me;
There's love and life and lasting joy,
Lord Jesus, found in Thee. •*




Praying Aright

BY MARY PECKHAM

While on a speaking tour in America, Colin and Mary Peckham were asked a question on 'how to pray'. This is a transcript of Mary's testimony as to how she experienced God intervene through prayer in a most remarkable way.

A prayer that is theologically sound must be biblical, and the way to illustrate that is by the pattern that our Lord gave us with the first request: *'Our Father who art in heaven, hallowed be thy Name, Your Kingdom come, Your will be done on earth as it is in Heaven...'* (Luke 11: 2-3).

When I was on the island of Tiree in the western Highlands of Scotland with another girl, both of us were very young, but we dared to conduct a mission on this island. The weather was very stormy. The structure of the church where we held the mission was in poor condition. The wind was blowing in through every hole including the windows, which only had shutters with no glass. We laboured on going from door to door and every morning spending time in prayer seeking God in a little cottage with a leaky roof and no heating.



*He brought us to
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not the honour of
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not even the
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community.*

Sometimes no one turned up, but one night in the middle of the seventh week of the mission an unconverted man and an old missionary who was stone deaf came to the meeting. We didn't know what to do and asked the old missionary to pray – but he thought we had asked him to sing! We did the best we could, prayed with them and then sent them home.

We were desperate. One morning during the seventh week, as we were praying, we both came to the place where it didn't matter about us, it didn't matter whether our needs were supplied, it didn't matter if we were living on eggs morning, noon and night and with little money. We were a faith mission and we were praying and seeking God. He brought us to the

place where nothing mattered, not the honour of the Mission, not our reputation, not even the salvation of souls, but we became consumed with the desire to see Christ vindicated in this community. We wept in the presence of God and this gripped us to such an extent that our whole frame that morning was – let Christ be exalted, let Christ be glorified – nothing else mattered.

Then the miracle happened and the break came – we went to the meeting and there were not just two people there but eighty. Some of them carried heaters! They told us this was in answer to our prayers, but we had not told anyone what we had been praying for. An elderly man came to the home one morning, he took off his cap as he walked in the door and said: “Girls, can you tell me, is there mercy for a sinner like me?” That night his niece came to the front of the meeting – we had not made any appeals – she fell on her knees with the tears flowing freely and cried out: “O God I did not know that I had to come this way.” A young man came from the back of the church after the service was over and said: “I'm not going home tonight until I get saved.” This spread right through the small island and from district to district the Lord worked in an amazing way bringing conviction of sin and turning people to Himself in repentance. This all started when we began to ‘Seek first the kingdom of God’ (Matthew 6:33).

Prayer lays hold of God's plan and becomes the link between His will and its accomplishment on earth. Amazing things happen, and we are given the privilege of being the channels of the Holy Spirit's prayer. (Elisabeth Elliot) •

Mary Peckham was from the Outer Hebrides and came to the Lord during the revival there. After serving with The Faith Mission in Scotland, she went to South Africa to work with the African Evangelistic Band. She was married to Colin, who was the principal of the African Evangelistic Band Bible College and later the principal of The Faith Mission Bible College in Edinburgh. Both are now with the Lord. The mission referred to was conducted in 1953/4.



Lord Lead Me to Some Soul Today


One morning as I was returning to my office, I saw a stranger looking with apparent interest at our showroom windows displaying ships' equipment. I thought he was a ship's officer and so entered into conversation with him but found that, while interested, he had no connection with the sea and was only on a visit from London.

While in conversation with him I offered to show him over the works to which he readily agreed. As we walked around the machinery, I had several opportunities to point out the various processes in testing our equipment. I shared how it demonstrated to me God's overruling providence and planning in our lives. If we wish to experience our wonderful resources in Christ Jesus, we must expect

trial and suffering, and in being tested we are privileged to get to know more of God's presence and power. On the way to my office the stranger remarked that only once did he ever remember anyone speaking to him as if God and Jesus Christ were close by and to be spoken of as a Friend.

At that moment I remembered that when on my knees that morning I had asked the Lord to lead me to some soul, to give me understanding and discernment that I might be of some spiritual help. I invited the stranger to my office and there we opened the Word of God and saw clearly that eternal life was God's most

“I invited the stranger to my office and there we opened the Word of God and saw clearly that eternal life was God’s most gracious gift, to be found only in Jesus Christ. His very life having been given for our redemption.”



gracious gift, to be found only in Jesus Christ. It had been obtained for us at tremendous cost, His very life having been given for our redemption. I explained this gift must be accepted by us, not just appreciated. Together we read the word, *‘And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life’* (1 John 5:11-12). After talking over these things for a while, he was invited to accept Jesus Christ as a definite act, while his heart was warm to the invitation. We both knelt down in the office and he opened his heart to the waiting Saviour.

Both of us were impressed by the working of the hand of God – my prayer in the morning, his visit to the shipping port and, because of missing a bus, his decision to walk and thus stop outside my premises. The following day he phoned to say how complete was the change in his outlook and how real the consciousness of his new relationship in Christ.

Up to this point I only knew he came from London. A few days later I had a letter addressed from his home. “My whole attitude to life and my entire way of living have been changed by one meeting. When you suggested I kneel in your office and pray with you, I was

staggered and my immediate reaction was to decline. However, I recognised you regarded prayer as an ordinary everyday affair and I felt that it could do me no harm. I cannot tell you how thankful I am that I did kneel; had I not, I feel I would have come away and dismissed the matter from my mind. My own attempts at prayer are still clumsy and self-conscious; pray that my tongue may be loosened to pour out all that is in my heart.” I discovered he lived near a friend of mine who was active in Christian work. I put him in touch with this friend and they both realised they already knew each other, having played football together.

May God make us more eager, with His help, to witness for Him and to seek to meet the need of the hungry and dissatisfied, by pointing them to the One who gives life more abundant.

*Lord, lay some soul upon my heart,
And love that soul through me;
And may I bravely do my part
To win that soul for Thee.*

*To win that soul for Thee, my Lord,
Will be my constant prayer;
That when I’ve won Thy full reward,
I’ll with that dear one share. •*

Taken from It Happens Today by J G Eberstein, a selection of stories and testimonies demonstrating the power of the message of the cross.

Perspectives on Placement

As part of our Bible College course, students are placed with Faith Mission field workers to gain practical experience. These are some of their reports.

LESSONS LEARNED



My placement was with Garry and Alison Tutty, co-ordinators of the West Irish District, for two weeks followed by two weeks with Robert Little. I learned many valuable lessons from my time with them. One such lesson was that the mission starts at the first door you knock on to give an invitation. An observation I made was that it takes a fair amount of boldness to drive up and down farmers' lanes to give out invitations.

Another valuable lesson I learned during the mission in the Clogher Valley was that if a sermon has been well prepared and prayed over, then let go and ask God do the work. Don't be stressing over whether it made an impact – God often does His work behind the scenes in ways you wouldn't expect. It was a tremendous privilege to help conduct a mission on the Faith Mission Gospel Truck

and interesting to hear the local farmers' comments: "It's some yoke"!

The final two weeks of placement gave me an experience of street outreach, which involved open-air or street preaching and gospel tract giving. I discovered this is not an easy work to go into 'cold' with no experience, however I found it most rewarding, as you are given the ability to engage with people where they are and most unsaved people won't come into a church. The final lesson learned was that if someone was given a tract and then comes back to argue with you, count that as a win, as they have read the material and engaged with it, and then came to the conclusion that they didn't like it. This means that the seed of the Word of God is there. •

| Daniel Brown



BEING PART OF A TEAM



The past year or so for students has been tough due to the coronavirus pandemic. With the move to online lectures and the cancellation of the practical evangelism side of the course, there seemed to be no real hope for us as students for placement. However, we serve a God who is sovereign, in control of all things and hears the prayers and longing of His children's hearts. Praise the Lord that students were provided with the experience of placement.

We were placed in the south of England alongside Stephen and Cynthia Walker and James and Katie Brown. We all learnt so much from our time with both these couples and would like to thank them dearly for their support and patience with us.

We worked closely with James at Leighton Road Evangelical Church in Ipswich, handing out gospel packs to the community, helping out at an after-school drop-in/fun afternoon for the families and at the B4T primary-aged club. There seemed to be a mixed response to the gospel packs, with one house throwing them back over the church fence and others writing touching messages on Facebook on how they felt loved and appreciated. Alongside this, each of us had an opportunity to share God's Word

at a youth club at a local church and to do street café outreach in both Stowmarket and Ipswich, reaching people with the good news of the gospel. On the Sundays, Cami and Georgia did children's talks, gave their testimonies and shared about life at the College, and I had the honour of sharing God's Word with two of the churches in the local area.

On the last week of the four-week placement we also had the opportunity to serve God in the form of a soccer school. Twenty-seven children aged 7-11 attended and we had the amazing privilege to show Christ and share the gospel with these children, especially after the last year that they have experienced. One of them became a Christian and three others asked questions and went away considering Christ. Some of the children were already saved and it was great to see them encouraged and seeking to grow in their faith.

Please pray for the links made with families on the Gainsborough Estate and the children who attended the soccer school, particularly the child who became a Christian and those who had several questions. •

| Calvin Park with Cami Kay and Georgia Ireson.



PRIVILEGED TO SHARE THE GOOD NEWS OF THE GOSPEL



We spent our placement with Jim and Hilda Lyons in the Irish Border District and are extremely grateful for all their help and support during this time.

The programme was structured around two drive-in missions held at the Faith Mission Centre, Portadown, and Cladmore Presbyterian Church outside Markethill. The mornings were spent preparing for the evening meetings, while afternoons were spent visiting homes in the surrounding area. It was a privilege to be able to share gospel literature with many people where there seemed to be little gospel witness. At times it felt overwhelming to realise the need in these areas, which reinforced the urgency for much prayer.

The team – Faith Mission workers and ourselves – led, testified and preached at different nights of the missions. We knew the Lord's help throughout this time, both physically and spiritually, but long to see lasting fruit from these efforts. At the second mission several people took evangelistic booklets. We are extremely grateful to God for this and ask that you would pray that these booklets would find themselves in the hands of people earnestly seeking the Saviour.



Also during our placement we were able to visit several Faith Mission Prayer Unions. This helped us and them to realise the vital role they play in seeing a work done for God, and to hear mature believers pray at some of these meetings is something that will not easily be forgotten.

On the final night of placement, a community drive-in event was arranged by Faith Mission area workers Brian and Hazel Parker in a public carpark in Cootehill, County Monaghan. It was exciting to see the local people from different backgrounds coming together to listen to the ministry of God's Word. Do continue to pray that many of these folks who have been contacted during these weeks of outreach will come to saving faith in the Lord Jesus Christ. •

| *Calvin Burns and James Maxwell*



THE URGENCY OF THE GOSPEL



Our four-week placement was a real blessing. Up until this point we had had very few practical evangelism opportunities, so it was an answer to prayer that restrictions were lifted enough for the placements to take place. For the first two weeks of my placement, I was based in Rogart in the Highland District with Donnie Macleod and Lewis MacDonald. The focus was two drive-in missions – in Balintore during the first week and Tain in the second. Donnie had converted the Mission’s curtain-sider lorry into a ‘go anywhere’ pulpit. Having been a farmer, I enjoyed being able to preach the gospel out in the country in a field where sheep had been grazing only the week before.

For the last two weeks of my placement, my wife Sarah and the family were able to join me at the Camp Centre near Newton Stewart with William and Carolyn Harrison. Again, the main focus was a drive-in gospel mission, which lasted from the Wednesday to Sunday of the second week. During the build-up to these meetings, we were leafleting. It was a delight to be sharing the gospel in an area where we had previously lived and which is spiritually barren.

What were the highlights while on placement? One was seeing unsaved people continually coming to drive-in meetings night after night,

people who may never have been in a church. A night at Balintore stands out, when at the close of the meeting several people came forward to take literature. It was amazing to see first hand the Holy Spirit working in people’s lives. The prayer times at Newton Stewart each morning with the other Mission personal were special where we felt God’s presence, and on the last day of the mission in Newton Stewart we saw God really work as a woman gave her life to Lord before the meeting was finished and another woman recommitted her life after some counselling.

I am grateful to Faith Mission workers for their help and patience. The placement was such a valuable experience with lessons learnt that could never be taught in a lecture room. One of these was the realisation of how lost souls urgently need the gospel. I had always understood that people needed salvation, but it was not until I met people on the doors who completely rejected the gospel that I realised the urgency. All I could think as I walked away from those people was that that could be their last opportunity to hear the gospel – these people are on the road to hell and they don’t even realise it! •

| *Jeff and Sarah Townend*



How do I reach this generation?



BY ANDREW MAYBIN

Asking reflective questions are always helpful as we endeavour to improve something we do. On a summer evening of 2019 as I pondered over future evangelism efforts, several questions raced through my mind. How can I engage people with the Christian message in a culture that has changed so vastly over the past two decades? How am I engaging, and how can I do it better?

To say that we have the most important, powerful, amazing message humanity has heard and will ever hear is still, I think, somewhat understated! The last instruction given to us from the lips of our precious Saviour, the Lord Jesus Christ, in Matthew 28:19-20 is *'Go therefore and make disciples of all nations, baptizing them in the name*

of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.' The instruction is concise and clear, but just how is the Lord Jesus asking me to do it?

The pondering and wrestling over these questions before the Lord resulted in what we as a Mission have simply called the Faith Mission Gospel Truck. To our great God we give thanks for His abundant provision and for His reassurances along the journey so far. *'With man this is impossible, but with God all things are possible'* (Matthew 19:26).

As God laid the image of a truck and trailer upon my heart, the search for suitable equipment began. The search took me the



length and breadth of England and into Europe but to no avail. The Lord however, had already gone before and the trailer He provided was only twenty minutes driving time from our home in Northern Ireland!

The challenges we face today as Christians tasked with sharing the greatest news humanity will ever hear, is not a new challenge. The Apostle Paul faced the very same challenges as he engaged with people across Asia many centuries ago. While our message is unchanging, the challenge we face today as Christians is how to engage with people in a way that fits our ever-changing culture? At the very heart of the Gospel Truck ministry exists the understanding that how we seek to engage with people is fundamental in Kingdom building. We acknowledge that salvation is a supernatural work that belongs fully to our great God, yet we are all called to play our part as Kingdom builders. In the will of God, the Gospel Truck

team seeks to create a space to love, to listen, and to engage with people in a tangible way.

Partnering with local churches and other Christian organisations we run youth and children's events, themed events, and barbecue evenings simply creating a space that will be conducive to sharing the precious truth of God's Word. In addition to this we plan to attend as many public events as possible including county fairs, shows and festivals. The distribution of Christian literature is central to our work as we spread the precious truth this world so badly needs. 'On a mission to deliver' is our calling, our message is the amazing hope that comes from the power of the gospel. The trailer is very universal, quick and easy to set up – taking about twenty minutes, and can be easily adapted to suit different styles of ministry. These include drive-in ministry meetings, drive-in mission, as a café, or as a Christian literature centre in a safe and relaxed atmosphere.

On Saturday 24 April this year, the ministry began with an evening of prayer and thanksgiving, seeking for the Lord's leading and provision. Since then, the Gospel Truck has been involved in back-to-back drive-in missions across Northern Ireland, which the Lord has really blessed. In Ballymena, a young man attended the meetings one evening who just needed someone to show him love, giving us the opportunity to speak to him about the amazing love of God and the gospel message. In Ballymoney, a man remained behind in the car park who acknowledged Christ as his Saviour! In the townland of Largy near Limavady, again during another seven evenings of mission, we had the privilege of speaking to a man. His face awash with tears, holding firmly to his Bible, the worry upon his heart was the lack of assurance of salvation. It was such a joy and a privilege to simply restate the truths of God's Word to him, helping him to understand that he was safe and secure in the arms of his Saviour.

During Covid-19 restrictions we have been able to share the truth of the gospel into the lives of precious souls. As a mission team in the Clogher Valley in County Tyrone, we had the privilege of counselling a young lady searching

for answers to life's big questions. In July we even managed to hold a games and barbecue evening for youth. It was so lovely to see the young people back together again building friendships and having fellowship with each other, and was a wonderful opportunity to share the gospel message to those still outside of Christ's Kingdom.

As a team, where do we go from here? With restrictions easing and an endless work to do, we seek the Lord for future events and destinations. At the time of writing, we are currently partnering with a Presbyterian church in the village of Knockloughrim holding an outdoor holiday Bible club. What an amazing privilege it is to have the opportunity to minister into the lives of these dear children. A question asked during a teaching lesson was: "What must one do to get to Heaven?" Another dear child responded with this answer: "Just die". It really is heartbreaking to hear this type of response that comes from a misunderstanding of Christian truth and a mixture of world philosophies. The work to be done is so vast: "Then he said to his disciples, *"The harvest is plentiful but the workers are few"* (Matthew 9:37).

We look to the Lord as the Truck is in County Wicklow in early August for street outreach work and drive-in gospel rallies. Any ground won in the battle from the enemy will be a direct result from prayer. Paul exhorts us to *'take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people'* (Ephesians 6:17-19).

Pray, pray, pray, and give God the glory! •

Find us on Facebook at *Faith Mission Gospel Truck* – please follow and share the page.





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