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FIRST

Seek First the Kingdom of God!

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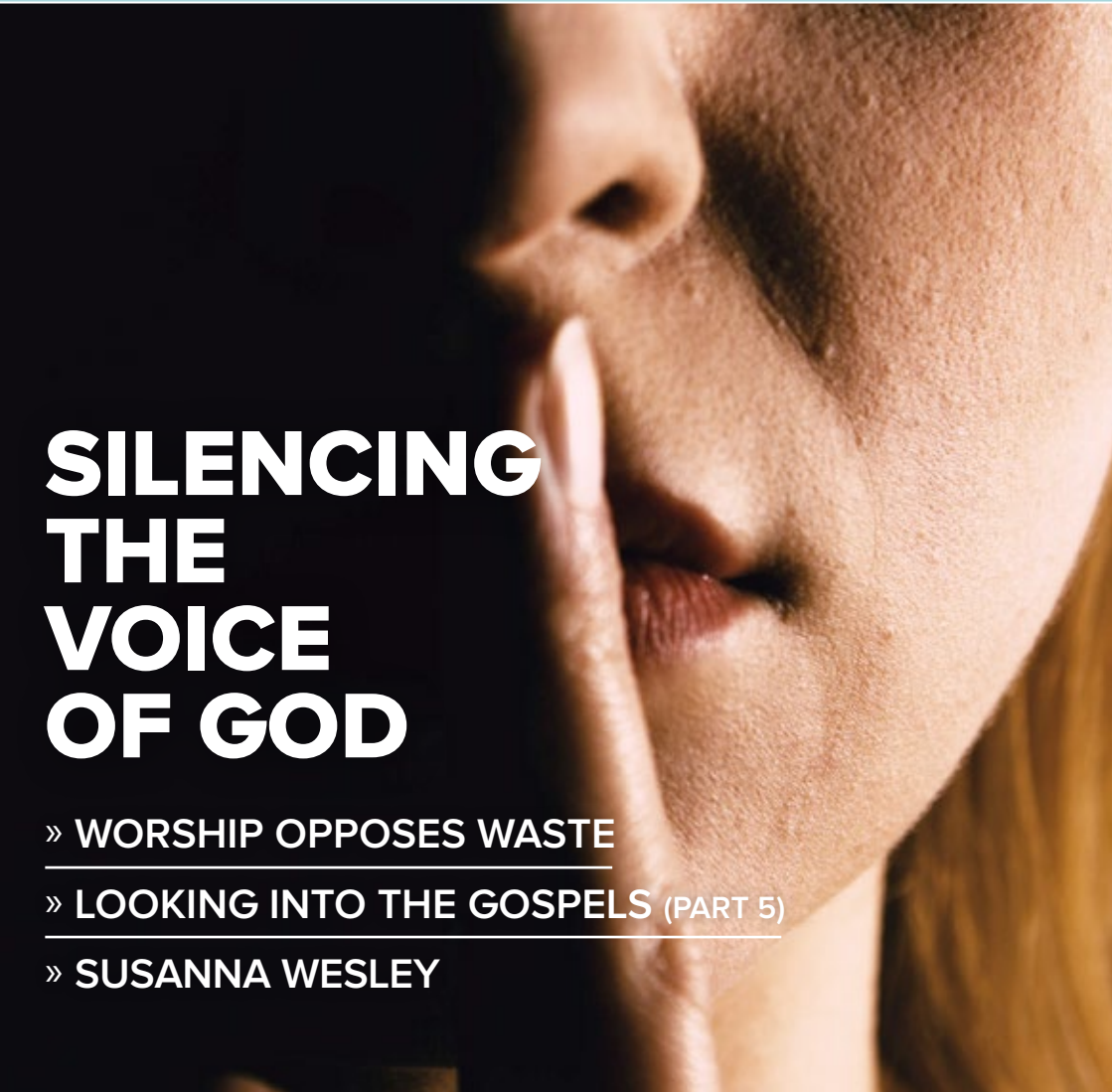

SILENCING THE VOICE OF GOD

» WORSHIP OPPOSES WASTE

» LOOKING INTO THE GOSPELS (PART 5)

» SUSANNA WESLEY

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A MESSAGE FROM THE FAITH MISSION'S DIRECTOR FOR SCOTLAND

What a great comfort to know that in these mixed-up days the Word of God gives hope, *'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'* (1 John1:9). Nothing is secure, everything can crumble very quickly but as believers in the Lord Jesus Christ, we know that we are safe and secure; our life is built upon the Rock, Christ Jesus.

In these testing times stay strong in Him, *'But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint'* (Isaiah 40:31). Always remember that you are secure in Christ, '*And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand*' (John10:28).

Always remember that you are secure in Christ.

We thank God for Donnie and Catherine Macleod who have served the Lord through The Faith Mission for twenty seven years. We wish them God's blessing in their retirement and as they continue to seek first the Kingdom of God. Praise the Lord for answered prayer concerning a house for Jeff and Sarah Townend and their family. Do pray for them as the Lord leads and directs them in the Highland District that they will see many crying out *"What must I do to be saved?"*

Pray also for our Bible College staff and students, that they would continue to know the blessing of the Lord and for those who have been accepted to join the course in September. We look forward to Ryan Malone coming back after his surgery to study again. Pray for the Lord to challenge Christians to have a desire to study the scriptures and prepare for the work of God. "Only one life, 'twill soon be past, only what's done for Christ will last" (C T Studd).

We look forward to having Paul Mallard and Charles Price as the main speakers at the Edinburgh Convention from Sunday 2nd – Friday 7th July. Pray for these men that God would use them to bring a word in season. Over the years many have been converted and called into full time service through this convention and we long to experience this once again. *'If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land'* (2 Chronicles7:14).

Along with various outreach activities in the summer, there are many camps being held this year. Pray for the young people who will attend and hear the good news of the gospel, that they will leave knowing that their faith and trust is in the only mediator between God and men, the man Christ Jesus.

Thank you for your prayers and practical support for the work of The Faith Mission. •

| ***Gordon Thomson,*** *Director for Scotland.*

BY JONATHAN CURRIE

Silencing the Voice of God



Today the road of all biblical truth-tellers is increasingly difficult and filled with lots of dumps and potholes. People from all spectrums of society are being used by the enemy, in his subtle ploy of silencing the voice of God. Our children and grandchildren are being fed lies about issues such as transgenderism, issues that just a few years back were not even thought about. As we see increasingly, those who hold biblically informed convictions are quickly attacked as bigoted and are clearly not welcomed in the public square. What is happening is that slowly but surely the voice of God is being silenced.

In Mark 6:14-29 we find the account of what happened to a truth teller called John the Baptist and how even back in the days when Christ walked this earth, there were those who foolishly tried to silence the voice of God. The 'King Herod' who is also a main player in this biblical account, is Herod Antipas, one of the sons of Herod the Great, who ruled Galilee at the time of Christ. These verses focus on how Herod silenced the voice of God, silencing his conscience, with terrible and eternal consequences.

This incident is set in an occasion when Herod was visiting his brother Philip and when Herod became infatuated with his brother's wife, a woman called Herodias. This all resulted in a relationship which violated the law of God. God's truth teller, John the Baptist ended up behind bars for fearlessly speaking God's truth into this situation. But in the midst of a dark situation there is a little glimmer of gospel light. Even though Herod might have imprisoned John the Baptist, Herod's conscience mercifully kept on troubling him.



We see increasingly, those who hold biblically informed convictions are quickly attacked as bigoted and are clearly not welcomed in the public square.

His troubled conscience kept on speaking, "Herod John is right, you better do what he says". Mark 6:20 puts it in a fascinating way, *'When Herod heard John, he was greatly puzzled, yet he liked to listen to him'.* Herod was evidently torn between two alternatives, his sin and the message of God's truth that John spoke.

As events progress, Mark 6:21 takes us to a sleazy setting of pulsating music, too much alcohol, and too little moral restraint, *'On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee'.* As Herodias' daughter danced, Herod's eyes burned with lust and in the midst of his drunken passion, Herod made a rash promise to her, *"Ask me for whatever you want, and I will give it to you"* (verse22). Herodias' daughter rushed to her mother, who nursed a grudge against John for denouncing her sin. Herodias' daughter announced, *"I want you to give me right now the head of John the Baptist on a platter"* (verse 25). Immediately Herod's trapped conscience told him, "It is wrong, don't do it, this man John simply told you the truth". But when Herod looked around at his dinner guests, what would they all say if he backed out now. Herod's conscience was trapped and against a screaming conscience, he gave in and ordered that John be beheaded.

Fast forward to sometime later when news came to Herod's palace about the ministry of the twelve that Jesus had sent out. Herod who now was evidently plagued by a tormented conscience, latched onto his worst but unfounded fear that John the Baptist had returned from the dead, to claim his vengeance. Herod was hounded by a guilty conscience. We have all seen those movies on TV about a prisoner who escapes from a prison camp in some remote part of America. The dogs would be let loose and sent out after him to hound him down. The prisoner runs frantically through the woods but eventually he is hounded down. That was Herod, a man hounded by his conscience. This incident from Mark 6 has a lot to teach us all today.

Could it be that you are being hounded by a tormented conscience?

Perhaps it is over something that you did years ago. You thought you had brushed it all under the carpet but today you have skeletons in the cupboard of your life. You try and escape from your sin and its guilty memories, but you cannot. The devil says, "Nobody will find out about your secret", but God says in Numbers 32:23 *'You can be sure your sins will find you out'.* Your hope is found in 1 John 1:7, *'If we walk in the light as he is in the light, we have fellowship with one another and the blood of Jesus, his Son purifies us from all sin'.*

Increasingly God's voice is not listened to anymore in our nation

The last biblical picture of Herod is found in Luke 23:8-9, *'When Herod saw Jesus he was greatly pleased because for a long time he had wanted to see him. From what he had heard about him, he hoped to see him perform some miracle, he plied him with many questions, but Jesus gave him no answer'.* In this scene, Jesus shortly before His crucifixion was brought before Herod. This was Herod's big opportunity to silence his tormented conscience. But the Bible says that Jesus answered him, not a word. Why was that? Surely, it's because Jesus had said everything that he wanted to say to Herod through John the Baptist. And now Herod's conscience was long since dead and buried. Herod had silenced the voice of God to his soul.

In light of a lot of the dark things going on around us, we often find ourselves asking, "How can people live with their consciences?" Surely the answer is that they have silenced the voice of God and God is not speaking anymore. The cost of silencing the voice of God is so very high; it will lead to an awful spiritual harvest of sin and finally to a spiritual catastrophe called hell. But there is hope with the Lord.

We often find ourselves asking, "How can people live with their consciences?" Surely the answer is that they have silenced the voice of God and God is not speaking anymore.

Cry to the Lord to awaken our nation's critically ill conscience

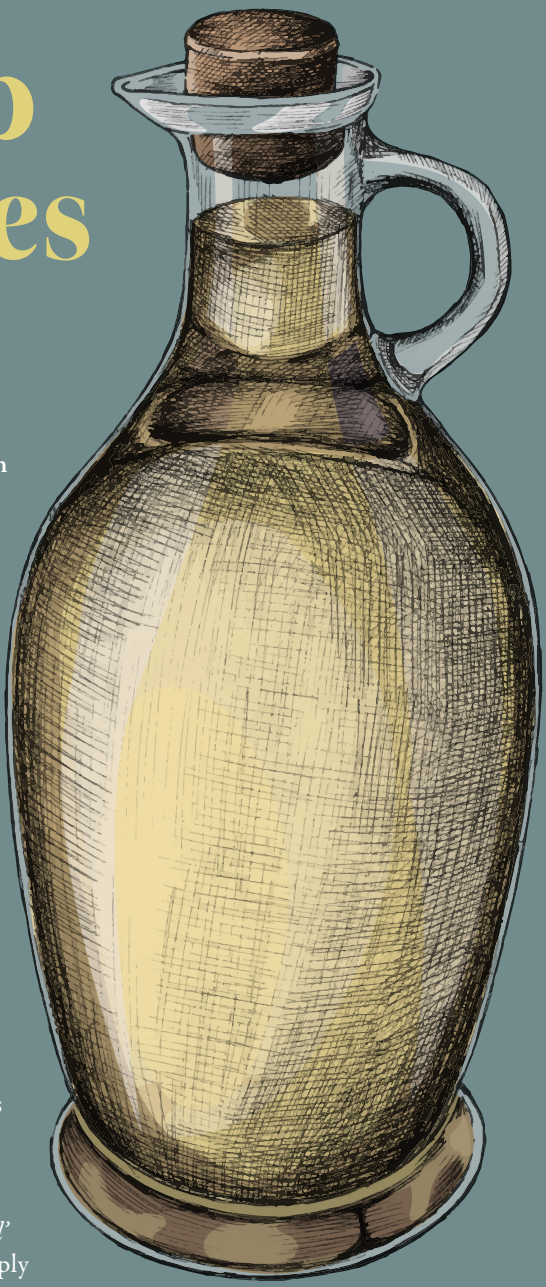
Society in 2023 is becoming more and more corrupt and more and more tolerant of sin. When you look at your TV and social media, what was shocking and considered unacceptable only a decade ago, is now accepted as the norm in society. Our nation in 2023 could do with a few John the Baptist's today! Christian, is there some situation at work, at home or in your family, where you need to graciously say what God says about sin in His Word? Let us never be ashamed to say what God says about sin.

The voice of God is not welcome in many quarters of today's world and is being silenced in our nation. Isaiah 5:20 says *'Woe to those who call evil good and good evil, who put darkness for light and light for darkness'.* Let's all pray to the Lord in the words of Habakkuk 3:2, *'O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years revive it; in the midst of the years make it known; in wrath remember mercy'.* •

***Jonathan** is married to Liz and the minister of Kilkenny Presbyterian Church. He is also a member of The Faith Mission Board of Trustees.*

BY JOHN MATTHEWS

Worship Opposes Waste



The familiar words we find in Matthew 26:1, *'Now it came to pass...'* are often used to signify a change, a new opportunity or perhaps a new development. In other words time has moved on.

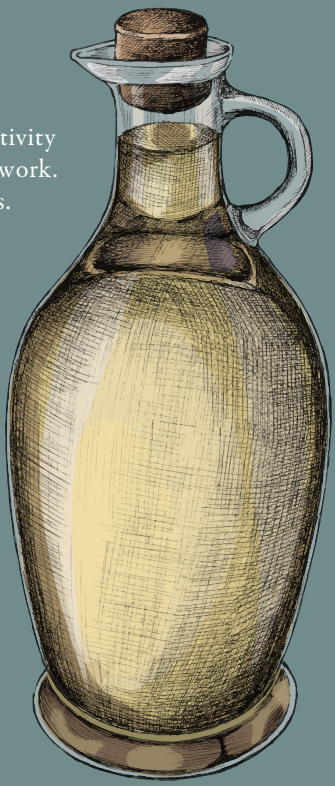
The text goes on to say, *'...when Jesus had finished all these sayings....'* These words had never been used before and will never be used again. They could be referring to the Olivet discourse in the previous two chapters or to all the sayings of the Lord throughout the gospels. All these sayings have come to pass. There are no more public parables, no more public discussions, no more sermons on mountains or on the sea shore.

A Great Silence

The sayings, the teachings, the explanations are all over. Jesus has nothing more to say except to His disciples, *'You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified'* (Matthew 26:2). These are some deeply

personal words to His closest followers. The chief priests, the scribes and the elders are all assembled plotting on how to get Jesus arrested and killed (Matthew 26:3-4). But there is a delay. They find themselves between a rock and a hard place. They want Jesus to be killed as soon as possible but they dare not do it during the feast of the Passover as many people would be coming to celebrate the feast and many of them would have listened to Jesus' preaching. His enemies now need to figure out the best way forward and so they suspend their plans. Of course, they think it's their masterly inactivity but there is a Higher Hand at work. God has suspended their plans.

When Jesus is eventually brought before the chief priests and elders, *'... He answered nothing...'* (Matthew 27:12). And when He was brought before Pilate, He remained silent. It is now that the Lord's silence speaks volumes. It is a solemn occasion and would continue for the next two days. How thankful we are that our Lord is not silent with us today but speaks through His Word. Are we listening?



"Mary's actions were put into words by the English cricketer, C T Studd when he gave his life to missionary service, "If Jesus Christ be God and died for me then no sacrifice is too great for me to make for Him." That's the kind of sacrifice that fills the house with fragrance.

A Great Serenity

But between the last of the public sayings of the Lord and the onslaught of the events surrounding His crucifixion, the gospels record an incident of peace, of welcome, of genuine love for the Lord Jesus and a lavish demonstration of that love. There is a little window of calm before the storm of condemnation and the crucifixion. There is a kindness to be administered by one of His closest followers who has an abundance of love for their Lord.

Matthew doesn't tell us all the details but he does tell us that Jesus was in Bethany (26:2) at the house of Simon the former leper, just a few miles along the road from the house of Caiaphas. John, with a few extra details gives us a broader picture on what is happening in Simon's house. Amongst the many who were there was Lazarus (who was raised from the dead) and Martha is also mentioned as the one who serves the food (John 12:2).

Jesus knows that within a day or two He will suffer deep agony. He is fully aware that, *'He is the Lamb slain from the foundation of the world'* (Revelation 13:8). He

knows what is ahead – false accusations, the spitting in His face, the mockery, the hostility and betrayal by Judas and the failure of all twelve disciples who will forsake Him and flee. However, here an atmosphere of serenity and peace permeates the room bringing a wholesome fellowship and friendship with those who loved Him. There is a banquet and a genuine welcome for the Lord.

A Great Sacrifice

In the midst of all of this there is Mary with an alabaster flask of very costly oil. She begins to pour it on the head of Jesus as He sat at the table (Matthew 26:7). The scene is one of extravagance. The cost of the oil would have been a years' wages. A little drop of this oil was not enough to show Mary's love and devotion to her Lord, *'...she poured it on His head as He sat at the table'* (verse 7).

Let us not become taken up with 'things' that are unfruitful and unprofitable but leave everything we have and are at the feet of our Saviour.

To the disciples it looked like downright waste but to Mary it was an acknowledgement for her recognition of who Jesus was, her Lord and her Saviour. Mary's actions were put into words by the English cricketer, C T Studd when he gave his life to missionary service, "If Jesus Christ be God and died for me then no sacrifice is too great for me to make for Him." That's the kind of sacrifice that fills the house with fragrance.

A Great Sermon

Jesus interrupts the disciple's conversation with each other and tells them to, '*Leave her alone...'* (Mark 14:6). Jesus goes on to explain Mary has kept this oil for, *'...the day of my burial...'* (Matthew 26:12). Jesus knows that He will be crucified within days. He knows they are already plotting His death. Jesus rebukes Judas and the other disciples and lets them know that this devotional act of Mary's will be told throughout the world. It is better to have our Lord's commendation than His disapproval. Serving the Lord is a great service for us and in doing so we are bringing blessing to many others.

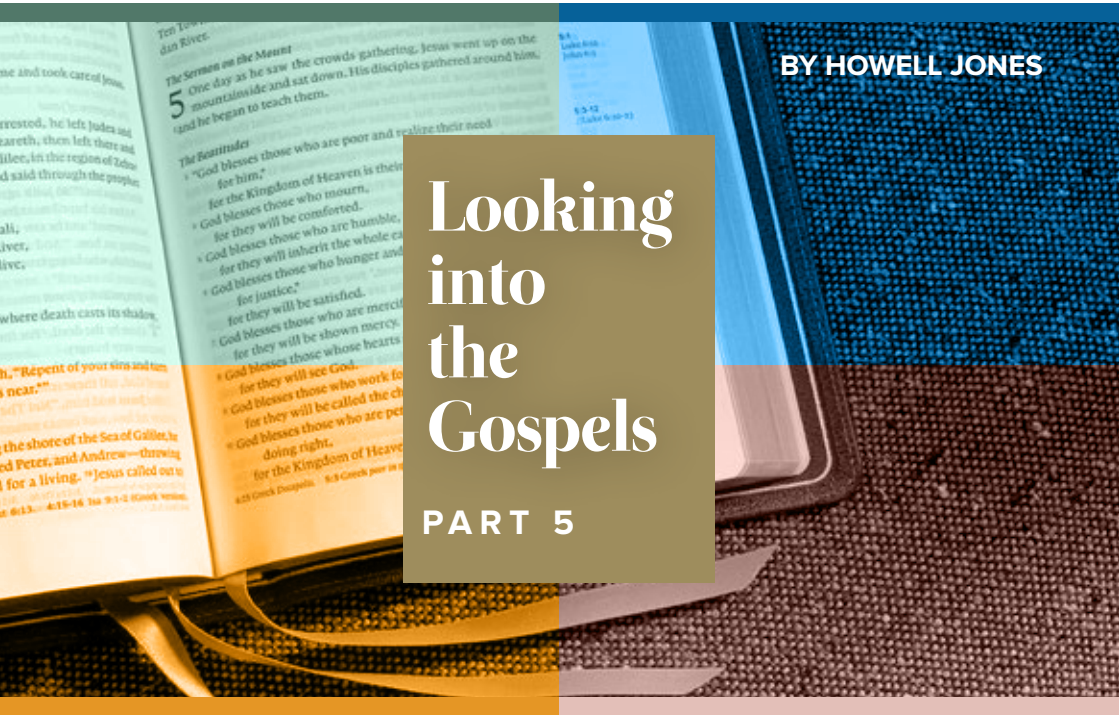
One of those disciples was Simon Peter. It's interesting to note the question Jesus asked Peter after He rose from the dead, *'Do you love Me?'* Perhaps Peter remembered the scene in Simon's house with Mary and the alabaster box. How much do we love our Saviour? May we not miss opportunities to bring our worship to the feet of our Lord and Saviour. Let us not become taken up with 'things' that are unfruitful and unprofitable but leave everything we have and are at the feet of our Saviour.

My Jesus, I love Thee, I know Thou art mine;
For Thee all the pleasures of sin I resign;
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee, my Jesus, 'tis now.

I love Thee because Thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow;
If ever I loved Thee, my Jesus, 'tis now.

William R Featherstone (1846-1873) •

***John** is married to Hazel, they have two grown up children and four grandchildren. John and Hazel served as missionaries in Brazil before returning to the UK to work with The Faith Mission. John is now retired but preaches regularly in various churches throughout Scotland.*



BY HOWELL JONES

Looking into the Gospels

PART 5

Jesus: Saviour and Lord

The gospel of John is reputedly written much later than the others. John looks at selected events and their significance from a different perspective. He has time to reflect on all that happened and to call back to his memory all that Jesus said about these events. He is not so concerned about telling the story as to conveying the message.

The Gospel of John is about the revelation, and subsequent discovery by the people, of Jesus Christ as the Son of God. At the end of chapter 20 he explains that, *'...these things are written that you might believe that Jesus is the Christ, the Son of God; and that, believing you may have life in His name'* (verse 31). That declared purpose provides a framework for appreciating this particular gospel and its characteristics.

John's gospel is quite unique as far as the material is concerned. Most of it is not included in the accounts of the other gospel writers apart from a few incidents, but the details of what was said and the teaching that arose from them are special to John. He recalls the substance of the conversations and reflects on the theological significance of what was said or happened. Here the claims of Jesus, particularly the *'I ams'* are featured. Light and life are often used as definitions of what is essentially a gift from a loving God, a gift to be received and believed. Glory is mentioned often, especially the fact of it being revealed

in various incidents. The revelation is not a boast but a communication which results in there being a witness to it, to the glory of God. The whole story is about a *'work'* Jesus came to perform. His life on earth was for a purpose. *'For this I have come into the world that I should bear witness to the truth'* (18:37).

In writing this gospel, John adopts a specific structure. Starting with the prologue, a kind of theological introduction, he proceeds by relating several incidents from which he draws out great meaning, for example, Nathanael, Nicodemus, the man at the pool of Bethesda, the woman at the well and the blind man. He relates how they respond to what Jesus does and say. They discovered who the Messiah really was.

But there are further discoveries to come. On the one hand He reveals the cost of the Lord's mission and the implications for them as they continue His work, *'...unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much [a] grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life'* (12:24-25).

But peculiar to John, as this material might be, the account of the death, burial and resurrection is almost identical with the other three. There is no variation in the facts, John simply enhances it with his complementary application.

Having looked at each of the four gospels there is no doubt about their importance as they complement the incomplete Old Testament by presenting the One who was to come, the promised Messiah, who would be our great High Priest (Hebrews 4:14).

We have seen how He is presented differently in detailed emphasis in each gospel, and yet with a common irreducible core representing His sinless life, His death and His resurrection. From that we can deduce two important truths. God's graciousness is such that each one of us can see in this Jesus someone who appreciates what we are, someone who is sympathetic to our condition and someone we feel we can have empathy with. Jesus is the same from whatever standpoint or perspective He is looked at. There is no variation in the undefiled Son of God.

The central truth of all four gospels is that He, the sinless One, died for our sins, was buried and was raised from the dead in a glorious resurrection. While we can expect sympathy by focusing on different aspects of the Messiah's earthly life we only have salvation by accepting all that He was.

These four accounts offer a comprehensive picture of Jesus as the Messiah. To Matthew He is the royal king, the One come from God. To Mark He was the servant king and to Luke the sympathetic One. John, on the other hand, devoted his gospel, *'...that you might believe...'* (20:31) and gives the invitation to come. *'For God so loved the world that he gave His only begotten Son that whoever believes in him should not perish but have everlasting life'* (John 3:16). They all show Jesus as Saviour of the world and while on this earth He responded tenderly to people's needs.

In essence He is both God and man. This is the message that was at the core of the early church's witness and continues throughout the rest of the New Testament. Paul writing to the Romans, declares, *'...concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead'* (Romans 1:3-4). •

***Howell** lives in Glasgow and is a retired pastor and lecturer.*

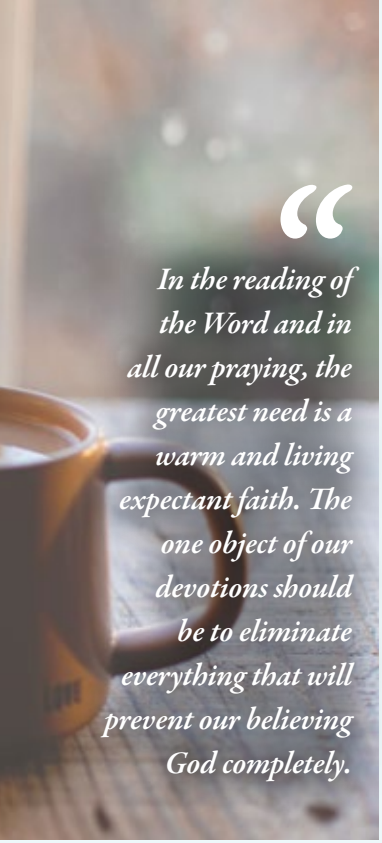


Fellowship with God

If authority were needed for observing an early morning quiet time, the writings and example of men and women of God in all ages would supply it. The practice of our Master Himself who, *'...rising up a great while before day, went out and departed into a solitary place, and there prayed'* (Mark 1:35) is sufficient evidence of its supreme importance for us. If He who was never out of touch with His Father could not dispense with definite and prolonged seasons of retirement for fellowship with Him, how much less can we?

One of the most amazing things conveyed to us through the Scriptures is that the Creator ardently desires to have fellowship with His creatures. The fact that God desires our fellowship, is so staggering in its conception that it is extremely difficult for us fully to grasp and realise its significance. That God should allow His creatures to have fellowship with Himself is wonderful enough, but that He can desire it, that it gives Him satisfaction and joy and pleasure is almost too much for our understanding. *'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him'* (John 4:23).

He has ordained that the visible should know and love the invisible, that God should remain unseen by the outward eye, unheard by the outward ear, unfelt by the outward touch, unknown by the outward senses, and yet that it should be possible to know and love and serve and hold communion with Him. This is His wisdom, His wonderful way with His creatures. Let



this reflection fasten itself upon us and it will inspire us with a passionate desire to seek His face morning by morning.

The general conception that we read our Bible and say our prayers for our own benefit and satisfaction will fade into insignificance if what I have suggested be true. Let this simple thought obsess us morning by morning and day by day. It will carry us through times of deadness and darkness and give us patience to continue and persevere. Let us remember that He is waiting to be gracious to us, waiting till He sees that we wait on Him.

In the Old Testament God ordained that the sacrifice should be offered daily, morning by morning. Does this not speak to us? With us, too, there should be a definite, conscious, prayerful, praiseful offering morning by morning of the blessed sacrifice of His Son to God. One of the saints of the last century wrote, “Never have I felt a greater need of the blood of Christ than I do today, and never have I been enabled to make such use of it.” The cross of the Lord Jesus should have its proper place.

It is at that mercy seat that God has promised to meet us. God is seeking for men and women who will worship. Let us create this gracious habit. Christ is worthy to be praised as we set ourselves to worship and praise Him for that wondrous sacrifice, seeking to give rather than get, we shall find that the Holy Ghost will silently convey to us the efficacy of His death and make our fellowship with God through the Word and prayer a blessing and delight. Christ and His atoning death are worthy of everlasting praise and adoration. Let us keep our eyes of ourselves and our own subjective experience, and keep them fixed by faith in worship and wonder on the Lord Jesus and Him crucified.

In the reading of the Word and in all our praying, the greatest need is a warm and living expectant faith. The one object of our devotions should be to eliminate everything that will prevent our believing God completely. *‘Jesus said…If thou canst believe, all things are possible to him that believeth’* (Mark 9:23).

In Luke 17 faith is likened to a mustard seed. If the seed we planted in our garden a week ago could speak to us, it would tell us how cold, dark and damp its environment is but this is only temporarily as in a few months it will produce some seedlings which will in time produce flowers. This is the story of a living faith planted in our hearts by the Holy Ghost. When patience has done its perfect work, our faith will turn to sight.

Before we leave our quiet hour let us see that faith has brought us into a quiet resting place – of wonder that God desires our fellowship and worship, of leaving the day with Him and having an affectionate confidence in His dear Son. •

Taken form ‘The Quiet Time’, *Inter-Varsity Fellowship compiled by F Houghton (General Director of China Inland Mission) in April 1933. This article was written by Paget Wilkes.*

Joy in prayer

BY NOEL DARRAGH

In his hymn 'Sweet hour of Prayer', William Walford speaks of: 'The joys I feel, the bliss I share'. Fanny Crosby writes in one of her hymns:

Oh the pure delight of a single hour,
That before Thy throne I spend.
When I kneel in prayer and with Thee my God,
I commune as friend with friend'.

Throughout scripture, joy is not simply an emotion but a quality grounded upon God Himself and indeed derived from Him. Psalm 16:11 states, *'In Your presence is fullness of joy'.* While we will only know the perfection of joy in heaven we can have a wonderful foretaste as we experience the Divine presence in prayer. F.B.Meyer writes: "The secret of perennial joy is in the realised companionship of the Redeemer." Or as it has been put, the Christian joy is at its fullest when basking in the Divine presence.

The apostle Paul writes to the Philippian believers, both he and they were facing difficult circumstances yet the encouragement or perhaps the command is to, *'Rejoice in the Lord...'* (Philippians 4:4). It is the bond of unity described in that phrase, *'...in the Lord...'* that makes it possible for the Holy Spirit to bring home to us the reality of Divine presence in a special way when we engage in communion with our God. As we close out all other thoughts and activities our living, listening, loving Lord becomes the supreme object of our attention and desires and the altogether lovely One has the joy and delight of our affections. Sinclair Fergusion states, "A



Christian's joy is based on our fellowship with Christ." Matthew Henry commenting on this verse says, "All our joy finds its absolute fulfilment in the Lord." At of the next verse Paul makes the statement, *'The Lord is at hand'.* Some versions read, *'The Lord is near'.* While this may be a reference to Christ's Second Advent it can also be taken as an encouragement that He is near, by His presence. As we read in Psalm 34:18, *'The Lord is near to the broken hearted'* and in Psalm145:18, *'The Lord is near to all who call upon Him, who all call upon Him in truth'.*

In spending time in communion with God we get to know Him better. And as we get to know Him more intimately we find more joy in His presence.

It is this wonder of basking in the Divine presence that prevents limiting prayer to simply, or primarily getting answers. In spending time in communion with God we get to know Him better. And as we get to know Him more intimately we find more joy in His presence. Doubts about His faithfulness, fears regarding His personal care and questions to do with His Sovereign control in all of life's circumstances subside as peace and confidence become paramount.

Of course it is a recognised fact, that we become like those we keep company with, especially when we have great admiration for them. So in joyful company with our Lord we become more like Him. Our thoughts, words and actions are purified by His holy presence, as well as by His word. As our motives, desires and ambitions align with our Fathers will, our asking will reflect His purposes. This avoids the frustration of unanswered prayer resulting from asking with wrong motives. (James 4:3). John in his first epistle chapter 5:14-15 states clearly, *'This is the confidence we have in Him that if we ask anything according to His will He hears us. And if we know that He hears us, whatever we ask we know that we have the petitions that we have asked of Him'.*

In the aspect of prayer that is a battle against the powers of darkness, it is the joy of the Lord that is our strength. As we rejoice in the victory of the words, *"It is finished"* sounding from the cross and the victory of, *"He is not here, He is risen"* spoken at the empty tomb we can understand Pauls statement, *'For the weapons of our warfare are not of the flesh but divinely powerful for the destruction of fortresses'* (2 Corinthians10:4 AMP).

In the Old Testament we have the thrilling account of how God caused Judah's enemies to destroy themselves. Although it was a battle situation there was a major emphasis on praise both in prayer and singing and when King Jehoshaphat and his army had enriched themselves with the spoils of the enemy they returned to Jerusalem with joy, *'For the Lord had made them to rejoice over their enemies'* (2 Chronicles 20:27).

Looking at the different types of prayer as set out in the acronym: **A.C.T.S**. for easy remembrance, we see in each one a cause for joy and rejoicing. **Adoration** - this is self-explanatory, adoring and honouring the One who is worthy of all our worship. The Hebrew word *'hallelujah'* is a command to *'hallel'* the Lord. That is to praise and enjoy Him. **Confession** – here is the opportunity to bring our sins and failures to Him who alone can pardon and restore the joy of His salvation. **Thanksgiving** - if it is genuine, will arise from a heart that is overflowing with gratitude for what God has done, is doing and will yet do for us if we trust Him. **Supplication** – this is asking God for something, or to do something for oneself or others. An important aspect of this type of prayer is intercession. That is to intervene or to request on behalf of others, as Jesus intercedes for us. The joy in this praying is the fact that we can so wonderfully serve others quietly behind the scenes. Fasting is useful in intercessory prayer as it closes out distractions and focuses the mind, thoughts and affections on the One whose presence gives fullness of joy.

The two hymn writers mentioned above were both blind. One wonders if being closed off in a measure from the visible contributed to their joy and delight in communion with Him who is invisible.

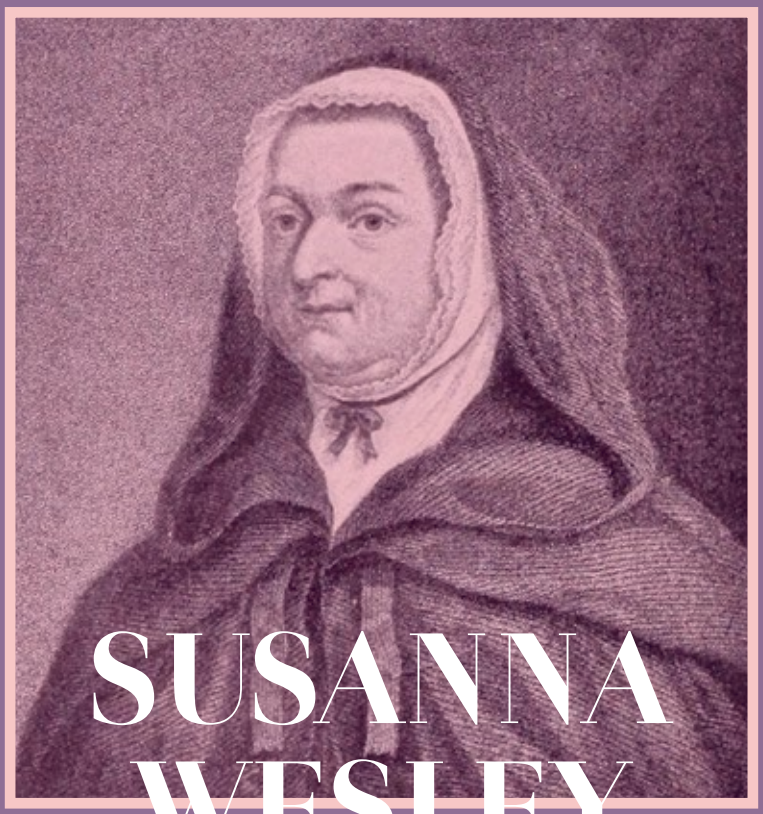
Sweet hour of prayer! Sweet hour of prayer!
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless.
And since He bids me seek His face,
Believe His word, and trust
His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour
of prayer! •

In joyful company with our Lord we become more like Him. Our thoughts, words and actions are purified by His holy presence, as well as by His word.



***Noel** is married to Olive and they live in Northern Ireland. Noel is a retired pastor and for a number of years he*

BY ANNA ANDERSON



SUSANNA WESLEY

In the city of London on 20th January 1669 Susanna was born, the twenty fifth and youngest child of Dr Samuel Annesley and his wife Mary. Grandparents on both sides were very active in opposing King Charles I and did not grieve his death. Samuel Annesley did not remain silent when King Charles II tried to stamp out any trace of Puritanism and refused to submit to the Act of Uniformity in 1662.

Both parents had an impact on the life of Susanna. It is said of her mother, "She spared no labour in endeavouring to promote the religious welfare of her numerous children." But it was her father she was very close to. Together they spent many hours in theological discussion, both having a love for books. Instead of playing with her siblings she preferred to spend the time in her father's library. As she grew older she was able to read Hebrew, Greek and Latin, not in the least frightened to enter into a religious debate.

Susanna had strong opinions with a determined ability to make decisions of her own. Aged thirteen she came to the conclusion that Dissent was wrong and the Church of England was right. She writes, "Because I had been educated among the Dissenters, and there being something remarkable in my leaving them at so early an age, I had drawn up an account of the whole transaction, under which the main of the controversy between them and the established Church, as far as it had come to my knowledge." Some authors think, "the main of the controversy" could be to do with the historical events of the conflict between the Church of England and the Dissenters. Her father must have been deeply grieved when she left his church and joined the church at whose hands he and his family had suffered much. It is difficult to understand her reasoning as she would have listened to many Puritans visiting the Annesley home and would have overheard such as, John Owen, John Bunyan, Richard Baxter in their arguments for resistance against the Church of England.

There is no mention of when Susanna came to know the Lord as her Saviour, some think it was when she was a young girl. However, two years before her death, both her sons John and Charles write of an experience she had at that time, which they consider to be her conversion. On the other hand in her letters to her children she gives clear persuasion that salvation is not obtained from religious ritual but submission of the heart.

At her sister's wedding Susanna met Samuel Wesley for the first time. Like Susanna he also left the Dissenters and joined the Church of England. Perhaps he saw greater possibilities for his own advancement within this system. In the spring of 1689 aged twenty, Susanna married Samuel Wesley and on 10 February, 1690 she gave birth to her first son, Samuel.

Married life was difficult. They were living in a small boarding house in London and her husband seemed to go from one position to another gathering more and more debt. Eventually they moved to South Ormsby, Lincolnshire where the rectory was very basic. Susanna accommodated herself to her new surroundings without any complaint. She wrote, "I am content to fill a little space if God be glorified." In her father's house she had grown up in comfort and was allowed her own thoughts on subjects but now she was constantly living in debt and her husband was the decision maker. Her point of view was not considered.

However, bigger trials were ahead. Nine of their nineteen children died and as a family they were constantly on the edge of poverty. They were now looking forward to moving, hoping things would be brighter. Samuel took



"I am content to fill a little space if God be glorified."

"Help me Lord, to remember that religion is not to be confined to the church or closet, nor exercised only in prayer and meditation but that everywhere I am in Thy presence."

up the position of rector at Epworth in Lincolnshire. His salary would be sufficiently more than the last place but despite this he still accumulated more debt.

Susanna faced another difficulty when she and her husband had a very strong disagreement resulting in Samuel leaving the marital home for twelve months. This was a severe wound for her to bear. She poured all her energy into her children and in particular their education. This was the beginning of her school where she taught her children with great diligence. In her eyes, discipline was the key to teaching children. Religious instruction was an important part of the timetable. Each day classes began and ended with the singing of a psalm and a reading of the scriptures. The training of her children was of huge importance to her. In a letter to her eldest son she writes, "Begin and end the day with Him who is the Alpha and Omega...get a deep an impression of the constant presence of the great and holy God. He is about our beds and about our paths and spies out all our ways." The Puritans believed it was the parent's responsibility to instruct their children in all matters of religion and virtuousness. Susanna followed this rule implicitly.

Although she was a naturally frail woman and busy with many family cares, she set aside two hours for prayer at the same time each day without fail. It was here she received the strength and courage to face whatever the day was to hold. She prayed, "Help me Lord, to remember that religion is not to be confined to the church or closet, nor exercised only in prayer and meditation but that everywhere I am in Thy presence."

Susanna Wesley is probably known because of her two famous sons - John, the founder of Methodism and Charles, the great hymn writer. There is no doubt the training and educating they received from their mother helped them both in their achievements.

Susanna's life was not the easiest with the many troubles she had to bear but perhaps made less severe when she witnessed some of John and Charles's contribution to Christendom. In July 1742, John was preaching in Bristol when he learned that his mother was ill. He returned in haste to be at her bedside. Five days later while her children were gathered around her bed and before she died, she said, "Children, as soon as I am released, sing a Psalm of praise to God."

Her prayer throughout life was, "We are of yesterday and know nothing. But Thy boundless mind comprehends all things, past, present and future, and as Thou dost see all things, Thou dost best understand what is good and proper for each individual and for me, with relation to both worlds. So deal with me, O my God Amen." •

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Enemies Reconciled Through Christ

BY JACOB DESHAZER


Jacob DeShazer

During the Second World War I was a prisoner of Japan for forty long months, thirty four of them in solitary confinement. When I flew in on the first raid over Japan in April 18, 1942 my heart was filled with bitter hatred for the people of that nation. Our plane ran out of gas and the members of the crew of my plane had to parachute down into Japanese held territory in China and were captured by the enemy. The bitterness of my heart against my captors seemed more than I could bear.

Taken to Tokyo with the survivors of another of our planes, we were imprisoned and beaten, half-starved and denied by solitary confinement even the comfort of association with one another. Three of my friends were executed by a firing squad about six months after our capture. Fourteen months later another one of them died of starvation. My hatred for the Japanese people nearly drove me crazy.

I began to ponder the cause of such hatred between members of the human race. I wondered what it was that made the Japanese hate the Americans and what made me hate the Japanese. My thoughts turned toward what I had heard about Christianity, changing hatred between human beings into real brotherly love. I was gripped with a strange longing to examine the Christian's Bible to see if I could find the secret. I begged my captors to get a Bible for me. At last in the month of May 1944, a guard brought the Book but told me I could have it for only three weeks.

I eagerly began to read its pages, chapter after chapter gripped my heart. I came to the books of the prophets and found that their every writing seemed focused on a divine Redeemer from sin, one who was to be sent from heaven to be born in the form of a human baby. Their writings so fascinated me that I read them again and again until I had earnestly studied

them through six times. Then I went to the New Testament, and there read of the birth of Jesus Christ, the One who actually fulfilled the very prophecies of the other Old Testament writers. My heart rejoiced as I found confirmed in Acts 10:42, *'To Him give all the prophets witness, that through His name, whosoever believeth on Him shall receive remission of sins'.* After I had carefully read this I continued on into the study of the epistle of Paul who wrote to the Christians at Rome.

On June 8, 1944 the word in Romans 10:9 stood out boldly before my eyes, *'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thin heart that God hath raised Him from the dead, thou shalt be saved'.* In that very moment God gave me grace to confess my sins to Him and He forgave me all my sins and saved me. I later found that His Word promises so clearly, *'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness'* (1John 1:9).

How my heart rejoiced in my newness of spiritual life, even though my body was suffering so terribly from the physical beating and lack of food. But suddenly I had discovered that God had given me new spiritual eyes and that when I looked at the Japanese officers and guards who had starved and beaten me and my companions so cruelly, I found my bitter hatred for them changed to loving pity. I realised that these Japanese did not know anything about my Saviour and that if Christ is not in a heart it is natural to be cruel.

God had given me new spiritual eyes. I found my bitter hatred for them changed to loving pity. I realised that these Japanese did not know anything about my Saviour and that if Christ is not in a heart it is natural to be cruel.

I read in my Bible that while those who crucified Jesus on the cross had beaten Him and spat on Him before He was nailed to the cross, He tenderly prayed in His moment of excruciating suffering, *'Father, forgive them for they know not what they do'* (Luke 23:34). Now from the depths of my heart, I too prayed for God to forgive my torturers and I determined by the aid of Christ to do my best to acquaint the Japanese people with the message of salvation that they might become as other believing Christians. With His love controlling my heart, 1Corinthinans 13 took on a living meaning.

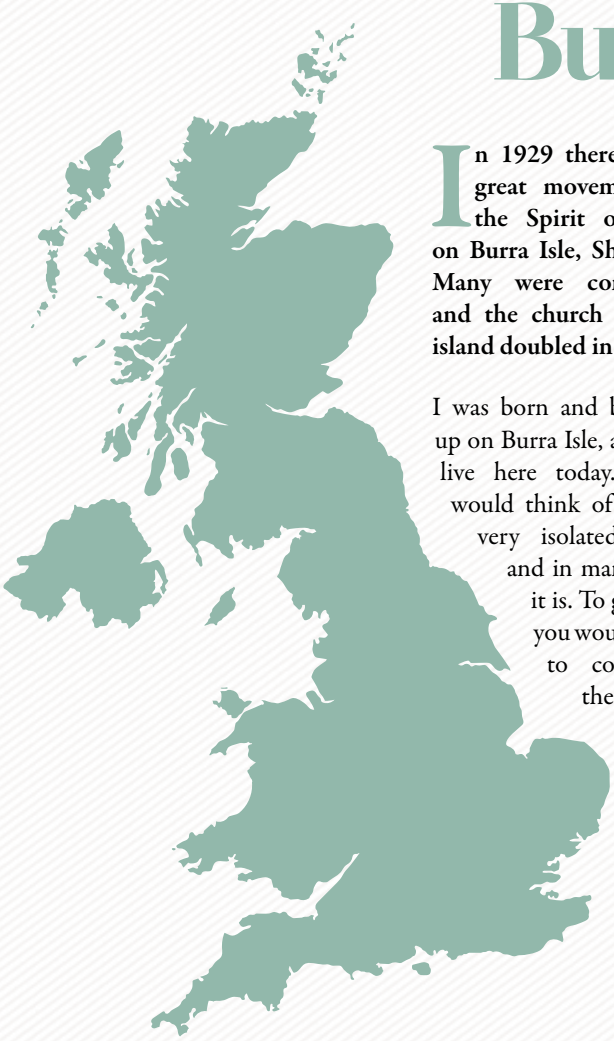
A year passed and the memories of the weeks I had been permitted to spend with my Bible grew sweeter and sweeter day by day. Then one day as I was sitting in my solitary confinement cell in Peiping, I became very sick. I slid down onto my knees and began to pray. The guard rushed in and began to punish me but I kept praying. Finally they left me alone. In that hour God revealed to me how to endure suffering.

At last freedom came on 20 August 1945. American parachutists had dropped into the prison ground and released us from our cells. We were flown back to the United States and placed in hospitals where we slowly regained our physical strength. •

This testimony was taken from a book in our archives written by John G Eberstein. He goes on to say that Jacob DeShazer went back to Japan as a missionary with one single purpose – to make Christ known.

BY
COLIN GOODLAD

Revival on Burra Isle



In 1929 there was a great movement of the Spirit of God on Burra Isle, Shetland. Many were converted and the church on the island doubled in size.

I was born and brought up on Burra Isle, and still live here today. Some would think of it as a very isolated place and in many ways it is. To get here you would need to come to the main land of Shetland, travel down south of Scalloway and over the bridge. It was in December 1929 that two Faith Mission Pilgrims came to have a gospel mission on our island. Back then it would have been quite a journey for them to make and especially in the winter. A report in the Faith Mission magazine of February 1930 gives us a vivid picture: "The work on the Shetland Isles, where successful missions have been worked, has difficulties of its own, involving roughing it with a tincture of romance and adventure owing to a stormy long passage and crossings to isolated areas but the Pilgrims have a good reception with much kindness shown to them".[1]

Miss Cowie and Miss Farnell arrived on Burra and gave themselves to the work of bringing the message of salvation to the island. Both were enthusiastic and warm hearted. At that time Burra Isle was still cut off from the mainland of Shetland with a population of approximately 900. In 1971 a bridge was opened connecting us to the mainland. The main occupations for those who lived on the island was fishing, knitting and crofting.

As the mission was drawing near, one of the islanders said to a local lady who was known as 'Old Kitty Pottinger of The Meadows', "Oh, if only one person would be saved, that would be great." Her reply was, "Na, Na, I am praying for 101 converts." She had such a strong faith that God was going to work through this mission.

Miss Cowie and Miss Farnell began at the south end of the island in the Baptist Church. They then moved to the north of the island, Hamnavoe Public Hall and Meal Church of Scotland. There was such a response from the local people that they kept the mission going and it lasted for six weeks. The fishermen even stayed ashore to be able to attend the services. A report was sent to Headquarters in Edinburgh about this mission: "The Lord sent two faithful pilgrims to Hamnavoe who were not ashamed to stand up and speak for Jesus, and in doing so brought many to the feet of the dear Master. Those who came were not ashamed to stand up and testify of what the Lord had done for them in saving their precious soul and now in love for their Master they carry on the good work the Pilgrims left them to do. On Saturday night there is a children's meeting and many attend. Later in the evening the older converts have a meeting of praise and prayer with a good attendance every week" (J Laurenson).[1]

The question is, was old Kitty Pottinger right in that 101 were converted? Exactly as she said it would be, 101 came to know Christ as their Saviour. That was approximately 11% of the population at that time. What faith the old woman had!

My father, William was one of the first converts. I grew up attending the Baptist church where he was secretary. A good proportion were saved at that mission, more than half of the members of this church. The church records reveal that there were over thirty baptisms in the months following the revival. Others joined the local Church of Scotland and the Methodist church.

The pilgrims stayed on in the Shetland Islands for the rest of the year and in February moved to the Island of Whalsey. In June they came back to the mainland going further south to Sandwick. In the magazine of August 1930 there is a report about this mission: "It has been a glorious week. We thank God for sending the Faith Mission to Shetland, our hearts have been made glad when they tell out the old, old story of a Saviour's love".[1]

Fourteen years later the evangelist Ivor Powell came to Burra Isle and conducted a mission. At that mission fifty to sixty people were converted and God's people were truly blessed.

I believe the Lord can do similar again but the challenge to us is to continue to pray with greater faith. *"Oh Lord, may the Holy Spirit descend on our land and we will see a great company of people coming to know you. Make us ready for this."* •

[1] Quotations have been taken from The Faith Mission archives and added by the Editor

DONNIE & CATHERINE MACLEOD



At the end of March we said farewell to Donnie and Catherine Macleod who retired from the work. We thought you might like to know a little more about them and where they have served.

FM: Tell us a little bit about your background and how you became a Christian?

Donnie: I was born in Rogart, Sutherland and enjoyed growing up on a croft. My parents were Christians and will always be thankful for being brought up in a home where God was honoured. My work as a plant operator meant I travelled around and a trip to the Western Isles in 1982 will always hold a special place in my heart. It was while I was there that God showed me, it was more important to get right with Him than to continue the life I was living. I prayed, asking the Lord to forgive me and to be my Saviour. Of course, He answered!

Catherine: Growing up on the Isle of Lewis I had heard the gospel many times, particularly in Sunday School. Our elderly teacher would always say to the class, with tears in his eyes, "Young people...close in with Christ." I truly wanted to trust in Christ but I was shy and worried that I could never keep it up. That conflict continued until late one night at a friend's house when I told her how much I needed peace. As soon as I had said these words, I looked at my car keys which had John 14:27 written on the fob, *'Peace I leave with you.'* I knew this was the Lord calling me to Himself and there and then I asked for forgiveness for my sins and help to follow Him.

FM: When and why did you come to study at FMBC?

Donnie: For a while, we were very unsettled and didn't know what was going on in our lives. After some time, it became evident that God was doing something. God spoke very clearly on several occasions but particularly so at an evening service in Perth when Rev David Paterson spoke on the call of God. I was left in no doubt that this was of the Lord. Catherine and I were five years married when we both began training in 1996.

FM: What led you to join the work of The Faith Mission?

Donnie & Catherine: The call was not just to study at FMBC but we firmly believed it was a call to The Faith Mission. Following two precious years at FMBC, we felt it was right to apply to the work and felt very privileged to be accepted.

FM: Tell us about some of the places you have worked with The Faith Mission over the last twenty seven years?

Donnie: Our first year was spent in Edinburgh being mentored by Paul and Sharon Acheson. Following that, we were six years in Norfolk as area workers and then worked for the last seventeen and a half years in the Highland District.

FM: What lessons were learned in these different areas of the work?

Donnie: The first year was invaluable and working closely with Paul I got a good grounding in many areas of the work. The work in Norfolk was a pioneering work and I had to learn that I must adjust to a different culture and be patient in allowing God to open up doors for us, which He did. The most valuable lesson I learned in the Highland District was that it's not enough to be busy working through a programme but to be effective and that meant endeavouring to have a closer walk with God. 1 Peter 1: 5-8 clearly spoke to me.

Catherine: I have learned that wherever we are and whatever we go through, His grace is truly sufficient for all our needs.

FM: Was balancing family life within the work difficult at times?

Catherine: Yes, looking back there were times when it was difficult, especially when Donnie was away a lot. However, we were a team and my role was one of support and working behind the scenes. Bringing up my family was, for me, a very important mission field.

FM: You are both Highlanders and have a very real burden for your own people, what has been a highlight while working in your home district?

Donnie: In 2012, God placed a burden on my heart for tent missions and it was amazing how He supplied the need to see this work begin and grow. Through this ministry, a number of lives have been touched by His grace and to God be all the glory.

Catherine: It has been wonderful to see young folk who have come to summer camps growing and becoming mature in their faith and going on with the Lord. Personal highlights were seeing both our children trusting Jesus as their Saviour. Also, my father, before he passed away.

FM: Are there key things that we should be praying about for the future of the work in the Highlands?

Donnie: The Lord has clearly led Jeff and Sarah Townend to the Highlands to continue with the work. Pray for God's protection to be over them and their family. Also, pray that many doors of opportunity would open for them and that they would have the joy of seeing souls won for Him.

FM: Hopefully you will have more time in your retirement. What are you most looking forward to doing?

Donnie: Spending a little more quality time with my wife and family and being part of a team helping Jeff with a tent mission.

Catherine: At the moment I have the privilege of caring for my elderly mother, going up to Lewis every two weeks to be with her. When I am home, I look forward to spending time with Donnie and our family. I also look forward to being more involved in our local church.

FM: We know you have a love for the Psalms; perhaps you could share your favourite with us?

Donnie: *'Those who sow in tears shall reap with shouts of joy! He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him'* (Psalm 126:5-6). I love this concept of sowing and reaping and longing for the harvest time. •



Reaching Children in Modern Day Britain

BY ARABELLA PAUL

The vast majority of people become Christians before they reach adulthood. We have a huge mission field on our door steps.

Imagine being asked, "What is Sunday School?" It was a genuine question that a young lad asked me, as I was teaching in his class. In the 20th Century, numerous children would have gone to Sunday School, but sadly such a reality has been confined to the history books, and now there is a whole new generation of children in Britain, who possibly don't even know that Sunday School exists. There are literally millions of youngsters growing up, in modern day Britain, with little knowledge of the Bible. The question is as urgent as ever, *'How shall they hear without a preacher?'* (Romans 10:14).

Research has shown that the vast majority of people become Christians before they reach adulthood (i.e. before eighteen). We have a huge mission field on our door steps. When I came into the work of The Faith Mission in 1989 I was involved in missions for nearly twenty years, before being invited to go to Kent, South East England. Hardly anyone in the area had heard of The Faith Mission, and it wasn't easy opening it up for missions. One day, I really felt the Lord speak to me, "If you can't go through the front door (have adult missions), then go through the back door (hold children's missions).

We decided the key was to go to where the children already were, into the school. We set up five day "After School Clubs", where the children remained in school and at the end of the school day were invited to the club which ran from Monday to Friday. Much fun was had with parachutes, stories, memory verses, quizzes and at the end of the week, prizes! Kent Camp was then raised up so that children, who were interested, could discover more about the Saviour who loved them so much

Creativity in the Classroom

There are millions of young lives that need the Lord. In 2010, the opportunity opened up for me to train with "Walk through the Bible". What a joy, when armed with a huge bag of props, I started visiting different schools, offering them an overview of the Bible for a period of five weeks. With the 9 to 10 year olds, I began with asking a question, "How did the world begin?" A number of children respond by saying, "The big bang." So I dive into the prop bag and bring out a fluffy hen, with her little egg and then produce a couple of little chicks, one of which moves and the other tweets. I dig into the prop bag again and bring out a caterpillar, a cocoon and then, wow...a beautiful butterfly! The question is, "Did these happen by accident, by a big bang... or was there a designer?" I then give the children a challenge, offering them some putty and ask them if they can make something that moves, eats, talks etc. in less than a minute. The conclusion, surely must be a designer?

More props appear; a six foot long red and black fiery serpent, that tempts Eve. "Do we ever get tempted?" I ask. Next, a flaming sword appears out of my prop bag to guard the tree of life. One child concluded, "So, because Adam and Eve sinned, we have all inherited the same sin?" That's it..... brilliant! It is such a privilege to present the gospel. Then out come a menagerie of animals who all enter into the ark. The Bible gradually unfolds its incredible truths.

When the children begin to ask questions, "Who created God?" and "How did Noah get fresh water?" one knows they are engaging with the teaching. Other questions I have been asked are, "Does God really speak to you? How do you hear Him?" In one lesson, a child shared about their grandparent's death, another then said they thought they would return as an animal. More questions are asked, "What is Heaven like?" and "Is hell real?" One needs real wisdom, as one answers these inquisitive young minds with the truth of the Word of God.

With the 10 to 11 year olds, we dive into the New Testament. As I began to share about the temptations of Jesus in one lesson, I asked if anyone knew what fasting was. A lass shared about the fasting they did as Muslims. There were a couple of Sikh children in one of the Year 5 classes also, so one needs to be, *'...wise as serpents, and harmless as doves'* (Matthew 10:16).

In the third lesson, we have a whole hour to re-enact the Crucifixion. We begin with The Triumphal entry (donkey included) and sit down for The Last Supper. Judas betrays Jesus and then Jesus is put on trial before the Priests, Pilate and Herod. The verdict is definitely "NOT GUILTY". Jesus is sent to the soldier's barracks. The cat 0' nine tails comes out, as does the crown of thorns and the gruesome nails that pierced His innocent hands. Sometimes there is a real hush that comes over the class, as the Lord draws near. "What happens when we die?" I ask, and various responses come back. I then tell them about the greatest miracle of all, He lives and because He lives we can too. After telling them that Jesus ascended to Heaven, one class asked, "Is that it?" Of course my immediate response is, "No, no." The following week we go further into the incredible Acts of The Apostles.

Challenges

Teaching can definitely have its challenges. One day, just after lunch, I was waiting for the class to begin. A lad appeared and literally started a fight right in front of me. Elsewhere, a child had been transferred from another school due to behavioural issues. As the class started he hid under one of the desks, but as we began acting, he gradually came out from his hiding place and when I asked him if he wanted to take part, he said "Yes!" The following week he was fully involved in the acting, from the beginning. What a joy to see the turn around.

Sometimes the teaching staff will talk audibly to each other throughout the lesson, which isn't easy. However, there are some uplifting moments. One of the Teaching Assistants mentioned that she was originally from the Outer Hebrides, so I asked if she had heard of the Revival. Her family was fully immersed in it. She was assisting one particular young lad in the class I was teaching, and was delighted that she could help with some of his questions.

Encouragement

'Faith comes by hearing and hearing by the word of God' (Romans 10:17) "If you met Jesus what would you ask Him for?" is one of the questions on the worksheets that the schools sometimes use, to follow up the teaching. A lad wrote, "To forgive everything I have done wrong." Brilliant! God is good, as the truth is revealed to these tender young lives. *'...some seed falls on good ground'* (Matthew 13:8) is a mighty biblical principle. May the Lord meet with them, as only He can.

"Who can tell what God can do?"(Job 21:22) - raise up a preacher...a missionary, a godly Mother? Many years ago, a young lad was arrested, and as the news got out, a Christian lady decided to pray for his salvation. Within three years at the age of sixteen, he attended a Billy Graham crusade and trusted the Lord. His name was George Verwer, one of the greatest modern mobilisers for world mission that this world has known. Will you pray for the children of this generation, that the Lord would move mightily amongst them?

The Lord's call is still the same, *"Whom shall I send and who will go for us?"*(Isaiah 6:8). Perhaps you could do the three day training course with "Walk through the Bible" and bring the good news to your local school? You can find details at **www.bible.org**. May we together see a new generation who will hear of our Mighty Resurrected Saviour. •



REACHING OUT TO Women

BY JANET SLATER

When Jesus met with people we often read of Him going to their houses for a meal. During this time He taught His followers many truths. See Luke 7:32, Mark 1:29-39 and Matthew 9:9-12. Quite often in the ministry with women, food is a common theme!

Before joining The Faith Mission I trained as a chef. I love to bake and cook and enjoy sharing recipes and ideas with others. Ten years ago I began a ladies outreach in The Faith Mission Camp Centre, Carhue, Co. Cork, called CAMEO@CARHUE. This is an opportunity for ladies to 'Come and Meet Each Other'. At each event there is a cookery demonstration followed by an interview style testimony being shared by a local Christian lady. At the end there is an opportunity for questions. There is also time to do what we women love, chat together over refreshments and enjoy samples of the previously demonstrated goodies. God has used this as a means to bring ladies in to hear the gospel and to have contact with Christian women. Many of them will have never been in a gospel meeting and some who have not heard anything from the Bible.

I am thankful to the Lord for the one to one opportunities He gives me to chat with women in a more relaxed environment. I like to make sure they know that the Bible is a precious book to me. Sometimes that means I tell them what God says on a particular subject that comes up in conversation or I'll text them a Bible verse after our chat to confirm something we've talked about. I usually bring a gospel leaflet or book to give them some food for thought.

When we do meet for physical food I endeavour to leave them with spiritual food, giving them something to think about! This has sometimes led to a desire to study the Bible in a more in depth way, giving a wonderful opportunity to share Jesus.

Sharing Jesus and who He is brings a great joy to my heart, whether it is at a Bible study or on a one to one. Please pray we will have the joy of pointing many more women to our wonderful Saviour. •

The Faithfulness of God



ON MONDAY 30TH JANUARY THE MEMBERS AND FRIENDS OF BERAGH PRAYER UNION GATHERED IN DONAGHANIE ORANGE HALL TO CELEBRATE ITS 70TH ANNIVERSARY.

BY GARETH JONES

Beragh is a country district approximately eight miles from Omagh in County Tyrone and it was here in 1953 that a gospel mission conducted by two Faith Mission pilgrims Mitchell and Best was held and continued for around six weeks. Following this the Prayer Union was formed to edify and encourage new converts to pray for the work of The Faith Mission.

We knew a real sense of His presence as we gathered for the special meeting. We were delighted to have George and Andrea Conn with us to share in the meeting. Anne Brown led the meeting and Andrea Conn ministered in song.

Founding member, Mrs Mary McFarland shared her memories of the Prayer Union in the early days and Paula Anderson, the most recent member, testified as to what it meant to her. One of our longstanding members gave a resumé of more recent times in the Prayer Union. George brought a message from 2 Kings 2 encouraging us to go on with God in our lives and in the place of prayer.

We give thanks that through the years we have known the blessing of God as we have prayed for the work of The Faith Mission, for each other and for the local needs.

Today Beragh Prayer Union meets on the fourth Monday of each month in Donaghanie Hall. All who attend are thankful to God for His goodness in reaching this milestone and rejoicing in our faithful God who not only hears but answers prayer. •



Left: Mary McFarland

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The Faith Mission

EDINBURGH CONVENTION

23

SUNDAY 2 - FRIDAY 7 JULY

SPEAKERS



PAUL MALLARD
MORNING BIBLE READINGS



CHARLES PRICE
EVENING CELEBRATIONS

SEMINARS

CHILDREN AND YOUTH ACTIVITIES

REJUVENATE YOUNG ADULT PROGRAMME

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