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# FIRST

Seek First the Kingdom of God!

AUTUMN 2026 | ISSUE 1341

OFFICIAL MAGAZINE OF THE FAITH MISSION



# Soar Above

» LET US GO AND TELL

» UNTANGLING RELATIONSHIPS

» STUDENT PLACEMENT REPORTS

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The Faith Mission is a charity registered in Scotland No SC005119

Design and Print by
www.PepperCollective.com


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

### Remembering

Throughout the Bible, there are examples where God's people were urged to remember what had taken place in a particular location. Physical memorials were made for this purpose. One such example was the removal of the stones from the River Jordan to help the Israelites remember God's strength and provision (Joshua 4:1-9). This enabled them to walk across a previously impassible river on dry ground. As we anticipate the dawn of the 140th year of the Faith Mission, we also need to take on board the principles presented to the Israelites as they crossed the river.

They remembered what God had done in the past, but also made provision for the future.

**As a Mission, we also need to acknowledge our great heritage.**
The Faith Mission was used of God in revivals and also provided Biblical teaching in times or areas where it was scarce. We need to remember that first and foremost we are an evangelistic organisation.

**We need to set a marker.**
For the Israelites, dragging the stones up out of the riverbed enabled them to create a visual reminder of the miracle God had performed. At the time of writing in this current season of camp ministry, many of our purpose-built centres are those modern markers. They are a reminder to many children and young people of how they became a child of God at a week of camp. Many can point to a room or area under a tree where they trusted the Lord.

**We need to be relevant for the future.**
We should not fear change. The message which is proclaimed by FM members across Great Britain and Ireland remains the same, but the method of delivery may vary. Already over the past year, we have seen the closure of some of our bookshops, and the emergence of new literature initiatives. In our Bible College, staff are continually engaging through social media, promoting the relevance of the various courses. Some of these will be in-person, other courses will enable people to enjoy teaching and fellowship from a distance.

### Moving On

Reuben & Debs Hutchinson, who have been serving in the South East English District for the past two years, intend to leave the Mission in September. This will enable Reuben to pursue a pastoral calling in his home area. We thank them for their fellowship and for the impact which they have made serving alongside James & Katie Brown on the Gainsborough Estate, Ipswich. Do also remember James & Katie Brown, and their family as they move to the Irish Midlands and progress the work there.

All these changes do create vacancies which can be filled by those who are called by God. Great Britain and Ireland are still mission fields and God still uses people in this work. Do pray that God will raise up many more with a clear call to reach the lost as we enter this anniversary year. •

*Mervyn Tomb,*
*General Director*

# Let Us go & tell




BY IAIN JAMIESON

**As 2 Kings 7 opens, the inhabitants of Samaria, capital of the Northern Kingdom, are undergoing extreme suffering under siege from the Syrian army.** In the midst of events like these, you would expect the focus of Scripture to be on the corridors of power in the palace or the decisions of military commanders. However, the Holy Spirit shines the spotlight on four very unexpected characters: *'Now there were four leprous men at the entrance of the gate; and they said to one another, "Why are we sitting here until we die? If we say, "We will enter the city," the famine is in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die'* (2 Kings 7:3-4 NKJV).

### The Reality of Their Situation

These four men lived lives defined by disease. Perhaps once they were businessmen, family men or had influence and status. All of that was now a thing of the past. When the signs of leprosy began to appear, all social ties were cut. They would live the rest of their lives in a purpose-built colony outside the city, shunned and feared by the people within the walls. They had a terrible decision to make - either enter the city and die of the famine brought about by the siege, remain where they were and starve to death or do the unthinkable and enter the Syrian camp. Maybe, just maybe the Syrians will think that four lepers were a waste of arrows and leave them be. As they made their way across no man's land, we can only imagine the terror they must have felt. What they found when they arrived left them stunned.

***When we come to Christ we find instant salvation, the forgiveness of our sins on the basis of His precious blood.***

### The Riches They Discovered

As they neared the Syrian encampment, what must have struck them first was the eerie silence. Not a voice could be heard. No-one was there! An entirely empty camp with not a soul to be seen. Unbeknownst to them, Almighty God had worked a miracle. The Lord had caused the Syrians to hear the sound of a huge army, and they assumed that Israel's allies were attacking. The entire army fled, leaving all their equipment and supplies behind. These four outcasts who had been living in crippling poverty took full advantage, *'And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid them'* (2 Kings 7:8).

Firstly, they had found salvation. They were no longer in fear of their lives because God had brought about miraculous deliverance. Secondly, they found satisfaction. These men who had known nothing of life's luxuries for years were now feasting on the best of Syrian fare. When we come to Christ we find instant salvation, the forgiveness of our sins on the basis of His precious blood. We also find true, lasting satisfaction, *'I have come that they may have life, and that they may have it more abundantly'* (John 10:10).

### The Realisation They Came to

Suddenly these men who had possessed nothing now had everything they had ever dreamed of. Their first instinct was to protect it, guard it and hide it. Eventually their consciences directed them back to the starving city behind them, *'Then they said to one another. "We are not doing right. This day is a day of good news, and we remain silent. If we wait until morning light, some punishment will come upon us. Now therefore, come, let us go and tell the king's household"'* (2 Kings 7:9).

**Their Duty was Serious**

It began to dawn on these men that having found salvation and satisfaction, they now had a moral duty to tell the people of Samaria. Behind them was a city of starving people, totally unaware that God had provided not only their deliverance from the Syrians but also the supplies they desperately needed. What a powerful lesson for us as followers of Christ. The grace of God has brought us into salvation and satisfaction in Christ, and we now have the duty and joy of taking that

news to a lost and dying world. How often we content ourselves with enjoying all that God has blessed us with, staying safe inside our tents. Our Saviour had compassion on the crowds while He was here on earth. He had compassion on them because they were lost, sick and helpless. May we ask for those same eyes of compassion for the lost.

**The Day was Significant**

They realised that, '*This day is a day of good news*' (v9). It is 2026, and we are still living in the day of God's grace, and He is still saving men, women, boys and girls who come to Christ in repentance and faith. This incredible opportunity will not last forever. The glorious appearing of the Lord Jesus Christ will mark the end of the opportunity we have to reach this lost world with the gospel of salvation. The Lord Himself said, *"'We must work the works of Him who sent me while it is day; the night is coming, when no one can work"'* (John 9:4).

**The Decision to Speak**

Gripped by a sense of duty and urgency, the men come to this inescapable conclusion, *"'Now therefore, come, let us go and tell the king's household".* Notice that evangelism always involves communication, *'go and tell'.* There is a vital message that must be proclaimed before it is too late. Yes, duty and urgency are powerful motivators in evangelism, but Paul remind us that for followers of Christ there is an added dimension, *'For the love of Christ compels us'* (2 Corinthians 5:14). May we be filled with love for Christ in such a way that it sends us out to a spiritually starving world with the gospel.

## The Reaction of the City

How did the city respond to the news brought by these four lepers? The first reaction comes from the king himself who is deeply suspicious of this report which seems far too good to be true. He suspects deception; that the Syrians will pounce once the people of Samaria go out to raid the camp. As we go out with the gospel, people will often misunderstand us or mistake our motives. However, that is not the end of the story. One of the king's servants suggests that some men go and investigate. If they die then it is likely that everyone in the city will die anyway, *'so let us send them and see'* (v13). As we faithfully proclaim the gospel, there will always be those who are prepared to listen.

> Facing a task unfinished that drives us to our knees
> A need that undiminished rebukes our slothful ease
> We who rejoice to know Thee, renew before Thy throne
> The solemn pledge we owe Thee to go and make Thee known.[1]

*References:*

[1] Hymn: Houghton, F., *Facing a Task Unfinished*, Public Domain

***Iain, Rebekah** and their 18 month old son **Caleb** live in live in Erskine, Renfrewshire and attend Albert Hall Evangelical Church in Renfrew. Iain is in full-time service for the Lord in itinerant preaching, open-air evangelism and writing tracts. He travels regularly to Eastern Europe to teach the Bible.*




*May we be filled with love for Christ in such a way that it sends us out to a spiritually starving world with the gospel.*

# ON MAKING HASTE TO PRAY



**In Exodus we read that, *'Moses made haste and bowed his head toward the earth and worshipped'* (34:8).** He 'made haste' to pray. It is a searching word and makes us wonder if there is anything comparable to it in our own experience of prayer? When the hour of prayer comes, the hour which in some moment of vision we consecrated to that high purpose – do we with glad haste draw near to the Mercy Seat? Do our hearts burn within us with desire and expectancy as we approach the Holy Place where God waits to be gracious? Or is it with reluctant and hesitant steps, feeling only the sense of duty upon us, that we worship?

Seeing such great issues are involved in these acts of prayer, may we go without flagging or slow steps. One of the saints said, when teaching his son, "First of all think magnificently of God, magnify His Providence, adore His power and bear Him always in your mind." Thus to know God is to love Him and to love Him will make us long to be with Him. One of the tests of our love for Him is that, like Moses, we make haste to enter His Presence. We make haste when we love; our feet drag heavily in the way when our love has grown cold.

That we may make haste we must enlarge our thoughts concerning the greatness, the wonder and the love of Him we fain would find. "The lack of desire is the ill of all ills,"[1] and the lack of love in our spiritual life will surely hinder us from making haste to seek His face.

Following the example of our Lord in this, as in everything, we shall make haste when the hour strikes to take the road to the glorious place of fellowship and prayer (Mark 1:35, Luke 6:12, Matthew 14:23). See Him, as rapt in love, He hastens with glad steps to the mountain side where the Father is waiting to welcome Him. There in the solitude He tastes anew the blessedness of communion.

It has been pointed out that with Luke for our guide we often come upon our Lord praying. He made many errands to the Throne of Grace, withdrew there upon every opportunity, turned everything into a reason for making haste joyously to pray. In our full and restless lives we need to seek with resolution the Holy Place for restoration and power. "The world is too much with us"[2], and the din of its traffic hinders the realisation of the peace of God.

The call to make haste comes to us imperatively – a name leaps into our mind – someone is needing our prayer; a temptation rushes upon us – make haste to turn to God, a difficulty beyond our strength – our resources are inadequate – let us run quickly where help can be found. Thus we can turn every occasion into an opportunity for prayer. •

*References:*

[1] Hymn: Faber, F.W., 'Desire of God', Public Domain

[2] Poem: William Wordsworth, 'The World is too Much with Us', Public Domain

*From the Archives: Bright Words No. 687, March 1946*

# Empowerment of the Spirit

**Scientific Dr Luke made sure in his meticulously researched treatise that, *'It is written ... that repentance and remission of sins should be preached in his name among all nations'* (Luke 24: 46, 47.** It is in God's plan; it has been written, so it will happen. To accomplish this objective Jesus declared that He would send *'the promise'* of the Father to His disciples (v 49). This of course refers to the Holy Spirit.

Here then are three vitally important issues; firstly, that the commission is grounded in the Scriptures, secondly that the gospel is proclaimed in His Name and thirdly that it is empowered by His Spirit. It is the promised Spirit which now claims our attention.

The essence of the promise is seen in that it comes from a long way back in history. To faithful Abraham it came in his first great meeting with God, *'In thee shall all families of the earth be blessed'* (Genesis 12:3). Abraham, the grandfather of Jacob (Israel) was the father not only of Israelite believers but of all who believe. How can all families of the earth be blessed? How can this promise be fulfilled in Gentile unbelievers?

The light gleams in Isaiah, for he was waiting expectantly, *'until the Spirit be poured upon us from on high, and the wilderness be a fruitful field'* (Isaiah 32:15). In Ezekiel we get glimpses of prophetic words such as the reference to 'the *Lord pouring out the Spirit upon the house of Israel'* (Ezekiel 39.29). In Joel the light shines stronger, *'I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy'* (Joel 2:28). This is the prophecy to which Peter refers on the day of Pentecost, *'This is that which was spoken by the prophet Joel'* (Acts 2:16).

Jesus had said, *'I will send the promise of my Father upon you'* (Luke 24:49). *'Jesus'* said Peter, *'being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear'* (Acts 2:32, 33). In the coming of the Holy Spirit at Pentecost the

promise was fulfilled. The Spirit was poured *'upon all flesh'* and *'all families of the earth'* can now be blessed. The dim light of prophecy has yielded to the brilliance of fulfilment. The Holy Spirit has come!

We also find the essentiality of the promise. Centuries had passed, and however much they had tried to gain proselytes and extend their message, it had remained merely a national religion. *'All families of the earth'* had not been blessed.

To attempt to spread the message of God without the Spirit of God is to fail. Satan has entrenched his position in the lives of those who are in this world and under his sway. He scorns those who attempt to dislodge him in their own power. All who try to do so become the laughing stock of the Devil who holds in utter disdain those who think that they can conquer him without the mighty Spirit of God. Jesus' words still ring true, *'without me ye can do nothing'* (John 15:5). *'Power belongeth unto God'* (Psalm 62:11).

The endowment of the promise is therefore essential. If we are to be effective soldiers in the King's army, we need to be possessed and controlled by the Spirit, be endued and filled with the Spirit. The fullness of the Spirit was the supreme condition for usefulness in the early church and time has not altered God's pattern. We must be possessed by a power far greater than human oratory of persuasive personality. The Spirit of God is our strength and glory. It is in the Spirit that exploits are done for the Master. To God's Almighty Spirit Satan must bow.

Without the divine equipment, the fullness of the Holy Spirit, we can say so much which is but words - good words, instructive words, orthodox words but powerless words! It is *'not by might, nor by power, but by my Spirit, saith the Lord'* (Zechariah 4:6). It is the Spirit that brings life.

Not only did Paul pray for the Ephesian Christians that they *'might be filled with all the fullness of God'* (Ephesians 3:19), but he also exhorts them to *'be filled with the Spirit'* (5:18). The greatest need today is for a cleansed church filled with the Holy Spirit. It is the pre-requisite for service and spiritual fruitfulness. Oh, for the enduement of the Spirit of God where He possesses the individual Christian wholly and completely and through that Christian accomplishes His purposes.

> Holy Ghost I now receive thee
> I accept thy mighty power
> And by faith I claim the promise
> In this solemn sacred hour [1]

Should theological and Bible college students be well instructed in the things of God, and not filled and equipped by the Spirit of God, their efforts will be gravely inadequate to meet the demands of the day. We need men and women in the service of God who are full of the Spirit of the Lord.

May God send us such as will seek Him with all their hearts, who will be mightily endued with power from on high, and who will go through the land, as hard as it may be, as flames of fire in the service of the Master. •

*References:*
[1] Hymn: Potter, A.M., Come to me, *O Blessed Spirit,* Public Domain

***Colin Peckham*** *(1936-2009) served as Principal of Faith Mission Bible College in Edinburgh for 17 years. He invested his life in evangelism, revival movements and Christian education in Scotland. "Empowered by the Spirit — Colin Peckham." SermonIndex.net, 30 Mar. 2026, reproduced with kind permission*



# SOAR ABOVE

**BY MARGARET ROBERTS**

*Margaret works with the Faith Mission in the Irish Midlands based in County Wexford.*

**There is no doubt that our world is beset with trouble and with our minds full of anxieties as we gaze at an uncertain world, it is easy to become distracted from the truth.** We face turmoil outside and inside, but for those of us who are in Christ we don't need to be full of fear. As Paul wrote to the Colossians, we are called to *'set your mind on things above'* (3:2).

In 2 Corinthians chapter 11 Paul shares of many trials and heartaches including *'beatings'* and *'stoning'* (vv.24-25), *'sleepless nights and hunger* (v.27)' as well as the *'daily pressures'* for the churches (v.28). Despite all this, Paul doesn't stop his endeavours to serve the Lord. Instead, he wrote, *'For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us'* (Romans 8:18).

Paul's mind was on the eternal, *'where Christ is, seated at the right hand of God'* (Colossians 3:1). He knew there was a better eternity ahead of him in which Jesus reigns - and it would be glorious! Since his focus was on the eternal, Paul could then look past his troubles to the Saviour who gave him a passion for the souls around him. Therefore Paul could write:

*'How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"'* (Romans 10:14-15)

Because of what Jesus has done at the cross, our trials shape and refine us so we can be a people better prepared to serve the risen King. The hope of eternity causes us to rise above what we experience. We may face difficult situations that press in and grieve us, but we aren't without hope.

Not far from Wexford town is a cliff walk beside Rosslare harbour. One day as I walked, I noticed the seagulls not flying against the wind but soaring above it. For the gulls, the wind wasn't an obstacle but rather a guide to help them reach their destination. Their eyes weren't on the difficulty nor did the strength of the wind stop them. Fear of the wind currents didn't cause them to turn around. They were focused on their destination.

Meditating on Christ and spending time in God's Word changes our perception so that we can rise above our fears. Holding fast to His promises guides us through the trials we face. It doesn't minimise our heartaches, but it helps us to view them in a different light. Several times when Paul was facing danger, the Lord reassured him. One such instance was when he was in Corinth, *'Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people'* (Acts 18: 9-10). Amidst the hardship the Lord drew near to Paul and being in His presence was a great comfort. It was a relief that the world could not experience and a peace they could not understand.

The promises that God gives us in the Bible can be our greatest reassurance as we walk through the difficult valleys of life. When we dwell on these precious truths, instead of on the troubling world around us, we find comfort and strength to press on. Even more, we become aware of the presence of the One who gave His people such promises. Our eyes turn to the living God who is so much greater than the troubles; who reaches out His nail-pierced hand to hold us and guides us to a glorious eternity.

As our minds are set on *'things above,'* on Christ, we are better prepared to go and share the good news of the gospel, to a world that is fraught with turmoil and who need the same hope that guides us through the pain. •



BY SANDY ROGER

# Untangling Relationships

**I know as much about the Argentinian tango as I do about the Highland fling, and I'm incapable of performing either.** But I am aware of the phrase, "it takes two to tango" often heard in everyday speech. Usually, it surfaces in a situation where it is obvious both parties are to blame. As often happens, when two people are in any kind of dispute, the fault lies on both sides.

It's a situation that can arise between Christians as well. The most glaring example is when Paul had to write rather sternly to the two women who were at loggerheads in the Philippian congregation. *'Euodia and Syntyche, please, I beg you, try to agree as sisters in the Lord'* (Philippians 4:2 GNB). A witty wag who had difficulty pronouncing their Greek names, used to call them "Odious" and "Soon-touchy", which more or less sums up the damage their fallout was doing to the whole congregation.

Because Christian congregations are made up of fallible, imperfect people, it is inevitable such situations will rear their ugly head from time to time. Paul wrote about it on other occasions too. To the Roman Christians he put a realistic spin on it with the practical advice, *'Do your part to live in peace with everyone, as much as possible'* (Romans 12:18). It is the word of a wise pastor who recognises that with the best will in the world, sometimes it is just not possible to get on with others. But the suggestion, *'so far as it lies within you'* (NEB) leaves a man or woman a bit of leeway. The verse is so sane in the advice it provides. Surely, a wealth of experience lies behind such a carefully phrased a sentence? Paul understood not everything in life's personal relationships depends on us or necessarily goes smoothly. We may have the best of intentions and yet be unable to keep the peace because others will not let us.

## IT TAKES TWO

In every human relationship there is a "you" and "another". All relationships are mutual, and Paul is advising the Romans to keep that in mind. It is a double-sided equation. Was Paul thinking back to the time when he got it so horribly wrong in dismissing young John Mark from a forthcoming mission (Acts 15:36-41), and now lived to rue the day? Healthy working relationships in all Christian work depend on this dual action. As the writer E.M. Forster wrote, "Personal relations are the real life for ever and ever".

When we meet people for the first time, and maybe are thrown together in a working relationship, all of us are subject to sudden likes and dislikes. It may be something in them we just don't take to or that irritates us. It's helpful to keep in mind, some people will not take to us naturally either. We all have within us the capacity for rubbing others up the wrong way.

## FINDING COMMON GROUND

The most positive thing we should do is make up our mind that such a situation must not continue, and as far as we are able put things right. *'As much as lieth in you'* (KJV) is the key phrase. Latching on to a person's good points should be second nature to the Christian. In every person there is some common ground to be found and uniting interest to be discovered. This is the obligation laid upon us by our faith, because this is how God has dealt with us. When we take our eyes off the irritating faults we see in others, and take a long hard look at ourselves, we realise that there is only one answer to the question posed in one of Henry Collins' hymns: Nothing!

> "Jesus, what didst Thou find in me,
> That Thou hast dealt so lovingly?"[1]

## THE JESUS WAY IS THE CHRISTIAN'S WAY

So often, as we read through the gospels, we come across various encounters Christ had with all sorts of people; nearly all of them despised and cast to one side by others. Jesus had a way of dealing with people that drew them in to the ambit of His love and grace. No doubt there were those who wondered at the motley crew He had chosen to be His disciples. How would we have looked upon Peter with his big mouth, Thomas with his questioning pessimism, Andrew always keeping a low profile, Judas with his ulterior motives, James and John with their fiery tempers? Yet it was despite their irritable characteristics, maybe even because He knew He could change them, that Jesus prayerfully hand-picked them.

He had the ability to see past people's weaknesses and faults because He knew what He could do with the raw material of their flawed personalities. He handled people well and refused to see them as unusable in His service.

How about keeping this piece of doggerel in mind as you encounter people this week?

> They drew a circle that shut them out:
> Renegades! Rebels! Things to flout!
> But Christ and I had the wit to win,
> We drew a circle that brought them in.[2]

The letter to the Romans, from which our text comes, is often described as the Magna Carta of Christian theology. It is solid stuff indeed. But all the theology in the world will do us no good unless worked out in good relationships with others. It takes two to untangle! •

*References:*

[1] Hymn: Henry Colling, 'Jesus, my Lord, my God, my All', Public Domain

[2] Reference to poem: Edwin Markham, 'Outwitted', Public Domain



# The Most Careful Attention

## On not drifting away

BY RICHARD MYERSCOUGH

In his book, *The Art of Noticing*, Rob Walker repeats a warning given in 1971 by the economist Herb Simon: ***"A wealth of information creates a poverty of attention."*** It sounds almost counter-intuitive, but I think we're all discovering how very and how sadly true it is. We have unfettered access to more information than any generation before us and yet our minds are splintered, our attention attenuating by the day.

Yet although dressed in very modern apparel, the struggle for the poised alertness of a soul is as long-standing and persistent as any other aspect of human life. Hence these words by the writer of Hebrews, *'We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away. For since the message spoken through angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore so great a salvation?'* (Hebrews 2:1-3).

In these verses, he is urging his readers to pay the most careful attention not to techniques or hypotheses but to the God who has spoken by His Son—a full, final and perfect disclosure of His glory and being—the Son who has provided purification for sins and is now seated in the place of highest honour (Hebrews 1:1-4).

If the fear of the LORD is the beginning of wisdom (and it is), then perhaps we can say that the beginning of worship is *attention*. You cannot worship what you pay no regard to. That's simply impossible. But attention, as we're all no doubt aware—often to our very real cost—is a battleground on which armies are massed and weapons being constantly deployed.[1]

Yet the difficulties of undivided attention are not limited to the splintering effects of social media's dopamine overload (against which we are not helpless, by the way[2]). There are times and seasons in life when the overwhelm is not down to our choices but is the fruit of a broken system, the infection of sin's twisted ambitions. For still others, the life-long struggle to tame and corral their thoughts is a feature of being non-neurotypical. They often experience the challenges that all face with a far greater intensity.

It's important at this point to remember that the readers of Hebrews didn't have their own copies of the Scriptures; it simply wasn't feasible. So *'paying the most careful attention'* is *not* the same as 'read your Bible more often and more carefully'. It can, of course, include that (and it's great when it can be so) but the emphasis of Hebrews is more aural and soulful. Paying attention is the act of hearing with the adoration of the heart.

Can the broken-hearted and disconsolate give this kind of focus too? The writer knows that many of those who will hear what he styles a *'brief word of encouragement'* (Hebrews 13:22) are going through profound difficulties. Yet he dignifies them by calling them, amid the calamities, to the most rapt attention. It's hard—very hard—during such times to remain focussed and poised in our hearing, but we don't enter the awareness arena on our own. The LORD who speaks is the great High Priest who feels deeply for us and fits His address to our hearts, suiting His words to our souls' present condition. He can overcome and make Himself heard above the most intrusive of thoughts.

The importance of dedicating ourselves to this kind of unblinking attention is found in the clarity of the writer's rhetorical question, *'How shall we escape if we neglect such a great salvation?'* (Hebrews 2:3). Clearly, we won't. And this really matters. The road to carelessness can be a disarmingly slow drift, like an unmoored boat as the tide begins to rise. A loosening of bonds and commitments, a slackening into slothfulness that slowly but surely separates the heart from its moorings in the heavenly harbour.

How do we guard against such an eventuality? The author of Hebrews sets great store by two things: *hearing* the words of God and hearing those words *collectively*, in one another's presence. If we close our ears to the Lord's voice in His Word and close our hearts to what can, admittedly, be complicated congregational life then we run the risk of drifting away.

So, let's pray for one another, that we would give the voice of the Lord the rapt and fully-absorbed attention of our humbled hearts. •

*References:*

[1] Nicholas Carr has very famously written about that in his book, *The Shallows: How the Internet is Changing the Way We Think, Read and Remember*

[2] Dr Anna Lembke's work, *Dopamine Nation: Why Our Addiction to Pleasure is Causing us Pain*, is well worth reading.

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# RELENTLESS PURSUIT

*By Charlene Bains*

**I grew up in Fraserburgh, on the east coast of Scotland.** When I was four, my mum and dad separated, and I still remember the heartbreak of dad leaving. After that, life felt dark. My mum later met someone new who moved in; he was abusive and often drunk. I would wake at night to the sound of violence downstairs and lived in constant fear. I don't want to dwell on the darker parts of my past, but it is important to share how God brought light into such a hopeless place.

Looking back, I remember moments when God's people reached out to my brother and me. Although my mum was not a believer, she would often let us go to Sunday School with the kids down the road and that is where I first encountered the gospel. I loved the Bible stories and the songs – "He's got the whole world in His hands" became my favourite, and I would often sing it quietly in bed before falling asleep.

We had heard about Friday night club called 'The Powerhouse Kid's club'. Kids told us about the free sweets you were given, so my brother and I were sold on going, but what I loved most wasn't the sweets - it was singing to God and learning to pray. One night the leaders took us out in groups to drive around the neighbourhoods, praying that others would come to know Jesus and experience the light of the gospel. The route took us past my house that day.

*Although my mum was not a believer, she would often let us go to Sunday School with the kids down the road and that is where I first encountered the gospel.*

I had a hunger for God and convinced my brother to come with me to attend a church service. I don't remember anything about the service but looking back it must have seemed quite the thing to see two 8/9 years olds attending church on their own and of their own accord.

We often moved house that meant I had to adapt to attending three different high schools, which left me always trying to catch up and fit in. Life at home got worse so I left home in the middle of the night and stayed with a family friend until I could get myself on my feet.

I found work and got my own flat but spent most nights out drinking with friends. During this time I made a lot of poor choices and carried a growing ache and emptiness that left me feeling completely lost and alone. In a moment of desperation, I decided to move to Greece and live with my dad, hoping that starting over would finally ease it.

I booked a one-way ticket to Greece. I started working in a club, but the dream of a better life quickly evaporated and left me in despair. I became the victim of a serious assault, which led me to fly back to the UK. I had no real time to process what had happened to me and tried to push it all to the back of my mind and carry on as though nothing had happened. I moved back to Edinburgh with Jay, whom I had met just before going to Greece. Everything seemed to happen so quickly and very soon after this we got married and welcomed our first baby!

After our son was born, I began to sense the Lord drawing me to Himself. However, it was a very difficult time for me as the trauma resurfaced again, and I tried to push it away. I would find other unhealthy ways to cope and became self-destructive. I felt a desire to visit a church and would ask questions on Google about God and what the Bible had to say on certain topics. For the first time I felt like light had come into my soul; reading the Scriptures shed light on a lot of the lies I had believed. I just knew that what I was reading was truth. I went to visit a church service one Sunday and a few months later, during the Edinburgh Festival, we walked past a Bible exhibition held by Charlotte Chapel. I went in while my husband, Jay, waited outside. I felt compelled to ask for a Bible, and they were more than happy to give me one.

I couldn't stop thinking about God, the more I found out the more I wanted to know. I started ordering books of people's testimonies and at the same time searching for Bible verses on Google. I started remembering my time in kid's club; the relationship I wanted with God when I was a child and the faith I had back then. Memories of this and the gospel came to my mind and the penny dropped. How did I not see this till now? I knew I needed God and for the first time understood what Jesus had done for me and why; I desperately wanted this forgiveness He freely offers and wanted this relationship with Him. I knelt on the floor and prayed out loud in tears, "Lord forgive me, I know I have turned away from you. I am sorry. Please help me, I need You".

My eyes were opened for the first time, I saw everything differently and was bursting with joy. For the first time I knew without any doubt that God had heard my prayer and loved me with a love I could never articulate. I enjoyed being in His presence and would often lie awake at night thinking and talking with Him. I didn't want to keep it to myself. This news was too amazing! I desperately wanted others to know this God too; I couldn't keep quiet. I would hand tracts and handwritten letters to strangers I walked past on the street. I told my colleagues in the hotel I used to work in all about Jesus and how He saved me. I looked for every opportunity I could to share even sharing with the hotel guests.

I applied to study at the Faith Mission Bible College, but after the advice of a wise friend, I pulled out. My husband was already having to come to terms with the great change the Lord had made in my life. A few months later I saw an advertisement for an administrative assistant at The Faith Mission, and I knew I had to apply. That was 11 years ago now, and looking back, I can see the Lord's great kindness and faithfulness to me in bringing me here.

Over the years, the Faith Mission has been a place of real blessing in my life. Serving there each day alongside God's people has had a profound impact on me. Through their example, encouragement, prayers and fellowship, the Lord has strengthened me, helped me, and continued His healing work in my life. In seasons of difficulty and challenge, He has been my ever-present help and time after time He has reminded me of His goodness and care. It has been a real privilege to serve Him here, and I am deeply thankful for all the ways He has blessed me through these years. It has also been a great joy to see my son come to put his trust in Jesus too. Truly, the Lord is good.

*I knew without any doubt that God had heard my prayer and loved me with a love I could never articulate. Truly, the Lord is good.*



Charlene, with her husband Jay, and their two children

BEING A CHRISTIAN IN THE WORKPLACE:



# Software Engineer in the Defence Industry

'**What do you think about AI?**' Such is a question that comes up every so often these days upon my interlocutor hearing that I'm a software engineer. To be honest, I don't have a sophisticated answer, seeing as I've had relatively little exposure to it. This may surprise you, but it is mostly a consequence of working in the defence industry, which is paradoxically cutting-edge, yet very risk-averse; security-conscious and inhibited from using the latest and greatest engineering tools precisely for (usually understandable) security reasons. I will come back to artificial intelligence later, but let us first explore programming through a Christian lens.

God is *the* software engineer *par excellence*. Throughout your body right now as you read these words, billions of automated algorithms and processes with inputs, side effects and outputs are running to keep you alive, grow you and repair you, all ultimately encoded using the best data storage medium ever created, DNA. Modern computing power may be capable of calculating certain things much faster than any human, but the human mind is still extremely good at complex problems like exactly how to kick that football so that it has the perfect speed, height and spin to drop right in front of a teammate so that they can score a sublime, World Cup-winning goal.

*There's little space for emotion and subjectivity in engineering; either it works or it doesn't. Due to this polarisation with regard to God, a solid grounding in apologetics, especially the creation vs. evolution debate, is important in engineering.*

As well as being a software engineer, God loves systems, and seems to build them based on the following principles according to Ebenezar Wikina:

1. Replicability (the Seed Principle, Genesis 1:11–12)
2. Cycles and Seasons (the Rhythmic Principle, Ecclesiastes 3:1)
3. Abundance (the Overflow Principle, Genesis 1:28)
4. Stewardship (the Co-creation Principle, Genesis 2:15)
5. Interdependence (the Ecosystem Principle, I Corinthians 12)
6. Embedded Intelligence (the Intuition Principle, Proverbs 6:6–8)
7. Built-in Rest (the Sabbath Principle, Genesis 2:2)

It is through insights like these that we can go from merely having a profession or a hobby to thinking, 'How can we think biblically about doing X?' and furthermore start taking pages out of our Creator's Book. This is the sort of question I and my friends within the Wilberforce Academy (run by Christian Concern) are asking and slowly exploring.

Moving on to the defence industry, we must address the matter of whether or not a Christian should work in such a field. From the murder of Abel, there has been, alongside God's writings on the matter, a simmering debate over the relationship of 1) the righteous and 2) the state to the exercising of violence against either individuals or other states/groups. Some Christians have been well-known staunch pacifists, while others draw from Augustine's concept of a 'just war'. I feel like I've personally not grappled much with this debate, since I naturally grew an interest in the military and the associated engineering throughout my teenage years (despite my family having no background in the Forces beyond conscription). My perspective is that, for the time being, sin persists and therefore war is inevitable. Given the nation state seems to be the highest entity in the hierarchy of man's affairs, it is necessary that military forces and their equipment be developed and maintained to keep the sovereignty of the state, even if that state rejects God.

There is an interesting dilemma, though, for the engineer: What is the cost of new (military) technology? In the film *Jurassic Park*, Dr Malcolm rebuffs Hammond with, "... your scientists were so preoccupied with whether they *could* that they didn't stop to think if they *should*." How many scientists and engineers regret developing the atom bomb, the plastic bag or Teflon. These all have had negative effects on either people or creation at large.

To return to AI, I would offer two thoughts in brief:

1. **It is not sentient** and, in my opinion, never can be, since we cannot fathom our own sentience, let alone reproduce it.

2. As with every new technology, ask, **'What is the cost?'** Is it the atrophy of your own skills, whether artisanal, engineering, writing, reading or more?

I'd like to address how I've been able to witness to people within my job. I'm grateful for a small group of Christians on the site that meet fortnightly. That we are a mixture of evangelical, charismatic and reformed folks makes for some interesting discussions. However, there are many lost in the company. I feel engineering generally is polarised on the matter of God. Either you're in awe of God and His creation, or (more often), you're pretty materialistic and atheistic. I think this is a consequence of dealing with hard, visible, tangible stuff every day. Even if a product of yours is purely virtual, it stills runs on a physical computer somewhere, and there are real processes happening.

There's little space for emotion and subjectivity in engineering; either it works or it doesn't. Due to this polarisation with regard to God, a solid grounding in apologetics, especially the creation vs. evolution debate, is important in engineering. I'm personally grateful that God gave me an interest in that, an analytical mind, resources such as Creation Ministries International and the right environments (being home-educated, solid churches, etc.) to build that solid foundation.

I personally prefer deep talks on a one-on-one level or in very small groups, and I've found these most productive in at least getting to know people. While I've not had many serious discussions about faith hitherto, I've been able to build good relationships at work and have not encountered negative reactions to my faith, just respect or indifference. I do pray there would be more opportunities, but that's in the Lord's hands. However, I thank God that I've become much more open about being a believer over time (being an introvert, I've sadly not always been bold in doing this). Another little thing I've noticed is that Christians seem uniquely able to rise above and transcend the 'politics' within organisations and be on friendly terms with all or most. Truly Roman 12:18 has been true in my experience, *'If it be possible, as much as lieth in you, live peaceably with all men'.*

In closing, I encourage you to build the foundation of apologetics in your life. Ask the Lord to build your confidence in striking up conversations with your colleagues and to be open about your friendship with the Lord of all. Ask what thinking biblically about your profession and hobbies looks like. Do not be afraid of AI, but seek wisdom from the Fount of Wisdom for how to respond. Count the cost(s) of new-fangled technology. And above all, do everything for the glory of Him who lives forever and evermore.

*I encourage you to build the foundation of apologetics in your life. Ask the Lord to build your confidence in striking up conversations with your colleagues and to be open about your friendship with the Lord of all.*



# LAUNCHED BY THE GRACE OF GOD

*By Bill Murdoch*

**The year the Queen Elizabeth 2 was launched, 1967, in John Brown's shipyard in Clydebank, my Christian life was launched, not by the Queen, but by the King of Kings, the Lord Jesus Christ!** I had served six years as an apprentice plater in that very shipyard and worked on the QE2 when she was being built and had become a qualified tradesman. One cold February evening in 1967, as I was leaving to do a 12-hour nightshift, I answered a knock at the door to find two people, a man and a woman, with very warm smiles, who wanted to talk to me about God! "God?", I reacted, "I need to go and get a bus! Sorry," I said, "I'll get my wife." Cathy was in the living room with our young two sons, Paul and Colin. They handed me a Bible tract, which I hurriedly slipped into my back pocket.

Nightshift has a way of separating one from the normal world, yet I remember clearly reading my back pocket tract and wondering what it meant. I had no awareness that the college students and their prayer supporters in local churches were praying for Cathy and me and folk like us whom they had encountered in their outreach.

With no regular church experience or teaching, I had never seen a Bible in my nominally Roman Catholic family. But I wondered about the tract's message: *'Blessed are those who hunger and thirst after righteousness, for they shall be filled'* (Matthew 5:6). "What does this mean?" I wondered. When my nightshift ended and the day dawned my darkness also began to break.

*I thank the Lord that my empty life, filled only with teenage guitar-playing pop groups, was now filled with meaning.*

Cathy started attending nearby Drumchapel Baptist Church with our boys. The minister, Edwin Gunn, visited and asked if I could assist on Thursday evenings with the young people having fun and playing with weights to make sure they did so safely.

The light within my heart was brightening. I noticed, how the text on the tract ended, with a promise: *'they shall be filled'* – based on the assumption the seeker was empty, but nevertheless, still hungering and thirsting after *'righteousness'*. I now had a Bible and discovered that the One promising was none other than the Lord Jesus! The church family was open to sharing my queries, my curiosity - even my ignorance – and I heard the gospel in a very meaningful and challenging way.

In May 1967, the students who had given me the tract made a return evening visit. That night both Cathy and I received the Lord but in two separate places; she at home and I in the church hall with the young people. When we met later that night, we were both waiting to tell each other that we had received Jesus as our Lord and Saviour! When I met the students in the church hall, they did not tell me Cathy had been led to the Lord shortly before; I consider that very wise since I could have been influenced to feel pressure to submit to the Lord on the wrong basis.

O how I thanked the Lord, when I learned they had been praying for us and many others throughout my remaining nightshift period. Within the following months, God's marvellous providence revealed to Cathy and me, how He graciously hears and guides His godly people.

In 1971 I left my trade to study at the Glasgow Bible College, and I am so indebted to the fine Christian men and women at Drumchapel Baptist who encouraged Cathy and me and confirmed me in ordination in 1977. With their support I recognised the Lord's call, and my ministry began on the island of Islay as the pastor of both Bowmore and Port Ellen Baptist churches.

I never saw those Glasgow Bible Training Institute (BTI) students again – until the woman came on deputation as a missionary of the Baptist Missionary Society (BMS) some 20 years later at Springburn Baptist Church, Glasgow to speak of her African mission. She was overjoyed to learn the Lord had called me to the ministry, in that wonderful sovereign and personally enabling way that only He can do! Praise the Lord!

I thank the Lord that my empty life, filled only with teenage guitar-playing pop groups, was now filled with meaning. The God-shaped blank was removed, and the promise given in the tract was fulfilled. When I confessed Christ as my Saviour and repented, I was forgiven, declared to be righteous by God's grace to me in His Son who made atonement for all my sins. By the Holy Spirit, God began a good work within me and has promised to bring it to completion on the Day of the Lord Jesus Christ (Philippians 1:6). Glory to the King of Kings!



# EDINBURGH CONVENTION REPORT

**No-one likes change, but sometimes change is needed!** Taking into account some feedback from past attendees and Mission staff, it was decided to condense the Edinburgh Convention into a long weekend. As a result, lower costs are incurred by those who opted to stay in Edinburgh at the busy holiday season. Using the Headquarters building for the main meetings ensured a quicker set up and clear up, benefitting Mission members in their busy summer programmes.



The results:

- Well attended meetings, promoting fellowship, with worship acoustics contained under the roof, bringing a taste of heaven for many to look forward to.
- Many guests were able to stay on the College campus and enjoy meals in the College dining room.
- Much of what was familiar remained, with Bible teaching and activities planned for all age groups, facilitated by Mission staff.









Bible College staff shared two seminars, one of which focused on the life of William Tyndale, in this 500th anniversary year of the publication of the English New Testament.

Jim Lyons took us to the Acts of the Apostles, examining the motivation of the early church. Derek Maxwell opened up various portions of Scripture, punctuated with illustrations and insights from his mission field experience with SGA. Former College graduate, David Nixon, brought the closing message to the congregation gathered at the College Graduation Ceremony. This was complemented by a well-received barbeque tea.

Several mission agencies exhibited over the weekend giving good opportunities for representatives to share of their work with attendees during the coffee and meal breaks.

Children and young people were well catered for with separate age-appropriate programmes, ensuring that all generations could learn about God.

We deeply appreciated the many comments and encouragements received about the changes. Do pray with us as we plan for 2027.

# STUDENT PLACEMENTS

## Ríona Kelly



**During my five weeks of placement, I had the opportunity to be involved in a wide range of activities, all of which I thoroughly enjoyed and learned from.** My first two weeks were spent with Wesley Brewer in Cumbria. During this time, I shared my testimony and a Bible College report in churches, Prayer Unions, and other meetings. One highlight was attending the Harby Centre, where I met many new people, shared about college, and enjoyed fellowship together afterwards.

A large part of our time was spent going door to door around local housing estates, distributing gospel tracts and invitations to a tent mission taking place during the second week. I found this challenging at first, as I had little experience and we often received negative responses. However, as the days went on, I became more confident and comfortable speaking with people. I was grateful for the opportunity to share the gospel and continue to pray that those who received the tracts will read them and come to know Christ.

The second week centred around the tent mission, entitled Life Stories. Each evening, Wesley interviewed a Christian about how God had transformed their life, before a gospel message was

*My time in Cumbria was stretching, uplifting, and beneficial. Working alongside Wesley gave me valuable experience in evangelism and ministry.*



preached. It was my first experience of a tent mission, and I thoroughly enjoyed every aspect of it. Hearing the different testimonies, serving throughout the week, and seeing so many people attend made it a memorable and encouraging experience.

Overall, my time in Cumbria was stretching, uplifting, and beneficial. Working alongside Wesley gave me valuable experience in evangelism and ministry.

From Cumbria I travelled to Cork for the Bandon Convention. Having attended many times as a child, it was a privilege to return and help serve. I arrived a few days early to assist with preparations before the convention began. Throughout the weekend I helped with the children's meetings, Teens Connect, kitchen work and also shared at one of the meetings. It was wonderful to reconnect with many people I had not seen for some time and to be involved in serving throughout the convention.

After the convention I stayed for a few extra days to help at an outreach event called Oasis. After sharing a meal together, I had the opportunity to preach a gospel message to those who attended. My time with the Slaters was a real blessing, and I was thankful for the opportunity to serve alongside them.

The final part of my placement was spent with Margaret Roberts in County Wexford, where I stayed for ten days. During this time I was involved in a variety of ministries. We visited Christian friends, attended church services, and I shared my testimony and a college report. I also helped with the music at New Ross church and led the Bible story at a children's Lego Club in Bannow, where several children came from non-Christian homes. I am very grateful for everything I learned during placement.

## Scott Hall

*From Cumbria to the Isle of Lewis*




**Ríona Kelly and I had our first placement in Cumbria with Wes Brewer, the Faith Mission worker for that area!** During our time there, we were given opportunities to share our testimonies and present reports about the Bible College at rallies in various places including Silloth, Inskip Baptist Church, Longhorsley and the Harby Centre. In addition, alongside students from Capernwray Bible College, we took part in street café outreach in Kendal. This provided opportunities to share the gospel over tea and coffee, which led to a number of interesting conversations with those who stopped to chat.

In the lead-up to the tent mission in Cowan Bridge, we were involved in door-to-door outreach in nearby towns, inviting people to attend the Life Stories events at the tent. At times, this work was challenging and discouraging, as many people we met were apathetic towards questions about God and spiritual matters. However, we were encouraged that the vast majority were willing to accept a leaflet, even if they did not want to engage in conversation.

It was especially encouraging to witness the support we received from local congregations. Many were eager not only to attend the mission themselves but also to invite unsaved friends, family members and neighbours. Attendance reached close to one hundred people on two evenings, with an average of around fifty attending each night throughout the week. We were also greatly encouraged by the opportunity to work alongside Alistair and Yvette Park, whose fellowship, experience and enthusiasm made the week very enjoyable.

My personal highlight was the street outreach in Kendal. The 'even playing field' (so to speak) created an environment where conversations could develop naturally in a way they couldn't on the doors. One particularly memorable conversation was with a man who, whilst curious about Christianity, was deeply invested in a broad pluralistic spirituality influenced by Buddhism, Hinduism, Egyptian mythology and modernist religious pluralism. We discussed the pre-eminence and uniqueness of Christ, the shortcomings of religious figures like Krishna, Buddha and Horus, and some of the common misconceptions that are often used to challenge Christ's uniqueness (for example, claims that Krishna rose from the dead or that Horus was born of a virgin, which are undoubtedly false). Hopefully he walked away with both something to think about, and a fuller

understanding of the person and work of Christ.

This placement reminded me of both the challenges and opportunities involved in evangelism. Whilst many people appeared indifferent to spiritual matters, there were also genuine opportunities for substantial conversations. I was encouraged by the willingness of local believers to support outreach efforts.

After our time in Cumbria, Ríona and I went our separate ways for our second placements. I travelled north to the Highlands to join Jeff Townend for a tent mission in Ness on the Isle of Lewis. Accompanying us on the journey were Donnie Macleod, a retired Faith Mission worker, and another volunteer, Ryan. After packing the truck, we made the long journey north and were thankful to have good weather as we set up the tent. By God's providence, the majority of the work was completed on the sunny Thursday before the weather soured.

Once the tent was in place, we began the door-to-door outreach in the surrounding area. This proved to be a valuable learning experience because of the opportunity to spend time with Donnie Macleod. As a veteran evangelist, he was able to offer practical advice, encouragement and insights that I found both helpful and challenging.

I had the opportunity to share my testimony with a much larger audience than I had previously experienced, because of the testimony-gospel message structure of each evening. Whilst initially somewhat daunting, it was encouraging to be able to contribute in a small way to the mission.

I was also responsible for the audio-visual equipment on many of the evenings. This gave me the opportunity to develop new practical skills and gain confidence in an area of ministry which I had previously had limited experience with. I was also thankful for the opportunity to give a short gospel message from Isaiah 52 at the coffee morning.

Throughout the mission, I was greatly encouraged by the preaching of God's Word. Listening to Jeff, Donnie, Jonathan Currie and Innes MacSween reminded me of the importance of clear, Christ-centred gospel proclamation. Their example made this placement both enjoyable and spiritually profitable.

Unfortunately, my time in Ness was cut short when my grandfather, who had been unwell for some time, passed away. As a result, I travelled home to be with my family. While disappointed to leave early, I was very thankful for the time I had spent on the mission.

Below: Scott Hall, Jeff Townend, Aaron Meeke, Ryan Farren, and Donnie Macleod



## Stephen Johnston



**Over the course of my placement helping Faith Mission workers, I had the opportunity to be involved in a variety of ministries and outreaches, which have already proven to be so valuable to me.**

The first week I was at the Balmoral Show working alongside Andrew and Carolyn Maybin on the Gospel Truck. Although the weather wasn't always favourable, it was good to meet and speak with different people over the four days. Serving teas and coffees created opportunities for conversation, and there was lots of literature available for those who stopped by. It was great to engage with people about the Lord in this way.

During the second week, I was involved in a tent mission in Glenmaquin in Donegal with William Harrison and Rev. Mervyn Carter. This was also an enjoyable and beneficial week as I was able to take part in many different aspects of the mission. Door-to-door visitation provided opportunities to meet local people, many of whom were open to conversation and willing to receive an invitation and gospel tract. I had the opportunity of preaching, and I am thankful for the Lord's help.

The following two weeks were spent at Ballycraigy Church with Rev. Andrew Quinn. It was a privilege and a very enjoyable experience to get involved in their church life for a short time and to be a part of many different aspects of a busy church. I was involved in visitation, Sunday services and other ministries. I really appreciate the time Andrew invested in me, and the advice, honesty and practical insight he shared regarding ministry and church life.

The final week was spent at the 'Faith on the Farm' event in Newtownards with Garry and Alison Tutty and Andrew and Carolyn Maybin. It was good to be involved in the meetings throughout the weekend, as well as kid's clubs held on the Gospel Truck at a local school in the area. I was encouraged by the large numbers who attended the meetings. It was especially good to see many young people there.

I am thankful for the variety of opportunities I was involved in throughout my placement. These allowed me to grow and develop in different areas. I particularly appreciated working alongside Christian workers who had so much advice and wisdom to share with me. I am grateful to each one.



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