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FIRST

Seek First the Kingdom of God!

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OFFICIAL MAGAZINE OF THE FAITH MISSION



WHITE AS SNOW, SOFT AS WOOL

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THAT HEALETH THEE

A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR



Without doubt amongst The Faith Mission's greatest assets are the people who serve under its banner. A small army of people give themselves unreservedly to enable the Mission to fulfil its calling and purpose. Our membership consists of around eighty people who have sensed the call of God to leave the security of secular employment, train at Bible College and become full-time missionaries serving to make the gospel known throughout Great Britain and Ireland. This is the main focus of the Mission's ministry; the founder once stated that "if the Faith Mission ever ceases to be a soul-saving agency it will cease to deserve to exist".

In addition to those serving as missionaries we have a mix of around one hundred full-time and part-time employees who are invaluable in enabling the Mission to fulfil its ministry. They are passionate about sharing the gospel as they help to staff our bookshops, cafés and key administrative and practical roles in the Headquarters and Bible College. Also, around two hundred volunteers join our workers at various times each year to help with children's clubs, summer camps, missions, practical projects and much more. Without their enthusiastic help we would be greatly hampered in what we can do. We deeply appreciate each of these groups of people and want to record our sincere thanks to them.

The end of the summer often brings changes of Mission personnel and this year was no exception. In September we received the resignations of Kyan and Clair Frith. They concluded their ministry with the Mission on 30 September but are caretaking the Centre at Harby through until the end of this year. Recently, Andrew and Barbara McIlroy also indicated their intention to withdraw from the Mission and will leave at the end of the year. We are grateful to

both these couples for their commitment to ministry with the Mission in England and Northern Ireland respectively and trust they will know God's rich blessing as they move on. They will appreciate prayer as they and their families adjust to these changes.

Timothy and Emma Condy's departure to The Faith Mission (in Canada) left a huge gap in the North Irish District. Jim and Hilda Lyons have agreed to take oversight of this District from January through to the end of July next year. The Faith Mission Board and Mission Council will appreciate prayer as they decide who to appoint to this District from next August onwards. Decisions are also to be finalised regarding who should take responsibility for Harby Centre in the new year and some key leadership appointments created by retirements taking place next summer.

In October, Stephan Dundas, who has served on our Bookshop staff in Northern Ireland for nine years, was appointed as the regional manager of the Northern Ireland Bookshops. He will fulfil this role as a missionary member of the Mission and he and his family will appreciate prayer for the changes and challenges this will no doubt bring.

We are delighted that former Bible College students Stewart and Jill Megaw are to join the College staff as maintenance manager and house manager respectively. They and their daughters will value prayer as they sell their house in Canada and relocate to Edinburgh early in 2019.

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

John Townend,
General Director

FRUITS OF THE SPIRIT



BY SAM GORDON

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

Galatians 5:22-23

The Fruit of the Spirit is Love

The Beatles had a song about it: 'Love, love, love... all you need is love'. There is nothing sweeter and better than love. Paul scatters the sweet fragrance of love throughout Galatians: 2:20, 5:6, 5:13-14, and at the top of his list in 5:22. Jesus declared the supremacy of love

when he said we are to love the Lord and to love the man next door.

We know from John's first epistle that God is love. Therefore He does what He does because He is who He is. For Him, love is the most natural thing: He loves because He is love.

For us love is a new constraint (2 Corinthians 5:14); it is a new commandment (John 13:34); it is new clothing (Colossians 3:14); and Christ's love 'compels' us (1 Peter 4:8). The love here is not a human emotion; it is of divine origin and comes from the heart of God. It is supernatural.

Love is a word that appears many times in the divine narrative and especially in the writings of Paul. In the Greek language there are three primary words for love. The first is 'eros', which is seen as a sensual love, and has more to do with a lustful relationship. It's worth noting that you'll not find this word planted anywhere in the sacred soil of Scripture. The second is 'philos', which is more social in nature, referring to the warm feelings of affection that we have for our family and friends. The third word is the one Paul uses in Galatians 5:22. It is 'agape', a spiritual love. This is high-level, high-energy, high-octane love, and is divine in origin. Here is a love that involves the mind as well as the heart; it's a deed before it is a feeling. Such love is unconquerable benevolence; it seeks the highest good of others.

The finest illustration of this love is seen at Calvary (see John 3:16). On the cross we see the great proof and pattern of divine true love that sent God down to man and ever since has raised man up to God. Paul sums it up in Romans 5:8: *'But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.'* We know from Jeremiah 31:3 that His love is 'everlasting'; the Hebrew carries the rich idea 'from vanishing point to vanishing point'. God was love as far as you can see into eternity past and God will still be love as far as you can see into eternity future.

There is a horizontal dimension to this love when it refers to our love for each other... that's

what the fruit of the Spirit is all about. It impacts on our interpersonal relationships. The church in Corinth had all the gifts, but they lacked in the love. Love as spelled out by Paul in 1 Corinthians 13 is what counts; this is what oils the machinery and this is what leaves a lasting impression on those who are watching from the sidelines. This love is always optimistic; it never gives up on people. It is not confined to those we like, or to those who like us. Our church, our family, our world is to be an orchard where we cultivate the grace of love for one another. Without love, our worship, our work and our witness is hugely affected. This fruit of the Spirit that we should earnestly desire is the kind of love Jesus showed to people.

D L Moody said: "A man may be a good doctor without loving his patients, a good lawyer without loving his clients, a good geologist without loving science; but he cannot be a good Christian without love."

The Fruit of the Spirit is Joy

C S Lewis said: "joy is the serious business of heaven." Jesus talked about the joy in heaven when one sinner repents. Peter reminds us we have a joy that is *'inexpressible and glorious'* (1 Peter 1:8). The Puritan, Thomas Watson, said: "Here, joy begins to enter into us; there, we enter into joy."

The Hebrew language has more words for joy than any other language, including 'simchah' meaning 'bright and shining', and 'masos' meaning 'leaping or jumping'. When we move across to the New Testament the main word for joy is 'chara'. The Greek root for joy is the same as the word for grace – joy is 'chara', grace is 'charis'. Because we can know God's grace, we can experience His joy. When we read that the fruit of the Spirit is joy we are celebrating what God has done in us and for us. The Message

paraphrases it as an *'exuberance about life'*. Joy is connected to love; we cannot know God's joy until we know God's love.

We read in John 15:11: *'I have told you this so that my joy may be in you and that your joy may be complete.'* Jesus calls us to a life of delirious joy. Yes, it's a life on the ragged edge of faith with ups and downs; but He pours joy into our hearts in the ups and downs, then it bubbles over to the lives of others. There is a difference between being happy and being joyful. Happiness depends on happenings.

The joy of the Lord is such that circumstances cannot change it. It is immune to the twists and turns on the highway of everyday life. It is not influenced by the emotional seesaw we sometimes are sitting on. Our circumstances may be less than conducive to a life of joy. Our present situation may cause us considerable concern and the forecast may sound menacingly ominous. When bad news comes like a bolt out of the blue, we don't feel like jumping up and down for joy.

This joy is not artificial. It is not a thin veneer of superficial smiles. This joy is fixed and rooted in Jesus Christ for He is the source of true joy, He is the force of real joy, and He sets the course for all joy. David the psalmist knew that in Psalm 16:11 when he testified: *'You have made known to me the path of life, you will fill me with joy in your presence, with eternal pleasures at your right hand.'* We may not be able to rejoice in our circumstances and that is perfectly understandable. But we can still rejoice in the Lord. Habakkuk lifts it to a totally new level in 3:17-18. There is nothing fluffy about his joy; it comes from the life within. Joy is internal;

it is not influenced by what's external. Even when life crashes around our feet we can still experience an exuberant sense of joy within. *'Consider it pure joy, my brothers, whenever you face trials of many kinds'* (James 1:2).

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I think it was Melba Cosgrove who quipped that "joy is the feeling of grinning inside." The good news is that the bad news can be turned into good news when we change our attitude. Humanly speaking this is not easy to do. But our joy is in the Lord. It's a spiritual fruit. He remains constant. He is unchanging. The one-liner says all that needs to be said: 'A kettle is up to its neck in hot water, but it still sings.' It's all about you and I singing in the rain!

When the Lord enables us to pick up the shattered pieces, we have a renewed sense of joy and we can bounce back to where we once were in our relationship with God. When the once-silent chords begin to vibrate in our lives, they will prove to be a marvellous antidote to all our cares and concerns. *'The joy of the Lord is your strength'* (Nehemiah 8:10).

The blind Scottish hymn writer, George Matheson, wrote:

*O joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain:
That morn shall tearless be. •*

Sam has an international Bible teaching ministry under the banner of Truth for Today. Check out his website for free resources – www.truthfortoday.co.uk.



A CHILD IS BORN

BY JOHN PHILLIPS

'For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.' Isaiah 9:6

“A child is born!” says Isaiah, “a Son is given!” Matthew and Luke tell us of the child that was born. John tells us of the Son that was given. The child born! That points us to the Son of man. The Son given! That points us to the Son of God. The child born was the Babe of Bethlehem; the Son given was ‘the Lord from heaven.’ The Child born! That reminds us He was truly Man, the Son given tells us He was God, overall blessed forevermore. The Child born! That marks a beginning in time, the Son given is the ancient of days, from everlasting to everlasting. Jesus was both the child born and the Son given.

The prophet gives us a four-fold description of the glorious One born of the virgin Mary, conceived of the Holy Ghost.

He is the *‘Wonderful Counsellor’*. That is, there is **no problem He cannot solve**. There are some 27,000 psychiatrists in the United States alone. People go to them to pour out their anger, frustration, bitterness, fear, envy, and guilt – the problems in our society multiply and grow more horrendous all the time. Obviously psychiatrists, psychologists, and social workers, trained counsellors, do not have any real answers to the problems of people in general and society at large. But Jesus does! There is no problem He cannot solve. No one ever appealed to Him in vain. No one ever found Him at a loss. For *‘in Him are all the treasures of wisdom’*. (Colossians 2:3).

Then, too, He is the *‘Mighty God’*. There is **no power He cannot subdue**. He is the

‘Creator of the rolling spheres, ineffably sublime’. One who can fling a hundred galaxies into space, or populate a drop of ditch water with countless microscopic germs, or pack enough powder into an atom to incinerate a city can surely put down at will any power on earth or heaven or in hell.

Moreover, there is *no period He does not span*. He is ‘the Father of Eternity’. We go back, even further back in time, and always He is there. Back we go...and on back.. And there **He** is, about to launch countless stars and their satellites into vast orbits, at inconceivable velocities, to travel with mathematical precision on predictable paths! Always He is there – inescapable, gathering all time into the eternal present tense.

And too, **there is no person He cannot save**. For the One who sits astride the centuries, who walks amid the galaxies, who has all the wisdom and who dwells amid great certainties has nail prints in His hands. He is mighty to save: “Whosoever will may come,” He says. That Child born, that Son given, is our Saviour and Lord. And, blessed be God, our God, He is our peace. ●

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BY H E GOVAN



JEHOVAH ROPHI

I AM THE LORD THAT
HEALETH THEE

יהוה רפא

The name Jehovah stands for God at work in redemption, and He revealed Himself in so many ways as Moses led Israel out of bondage. As we saw in the previous article with Abraham, and God's provision of a lamb for sacrifice, so God provided redemption for the Israelites as they applied the slain lamb's blood to their door posts. Jehovah would see to all this on their behalf.

Now however, before them was *'the great and terrible wilderness'*. What about the new needs that confronted them (or indeed, us) there? The Passover meets our first needs in redemption; but for the long pilgrim journey fuller provision is needed. 'I will be that I will be' requires a new complement of meaning. And at this stage of history, the name unfolds itself afresh. Jehovah, pillar of cloud and fire, is a Leader and

Comforter to the people. At His orders they would march forward or encamp. (Exodus 13:21-22; Numbers 9:15-23).

The presence of God in Israel was immediately shown in His leading of them through the Red Sea and sheltering them from the pursuit of the Egyptians. When the enemy realised *'Jehovah fighteth for them'* and turned to flee, they were overcome by the returning waters. So,

the victory song on the other shore resounded of liberty at last! The exodus from Egypt led to the foundation of their nation, to the anthem: *'He hath triumphed gloriously, the horse and rider fell into the sea'* (Exodus 15:21). And so they happily camped at the well of Moses, safe from the foe.

As their forward march commenced, passing the Desert of Shur, it was a hard journey with their flocks, herds, women and children, and they found their water skins were insufficient for their need. In their despondency, it was not many days until the deliverance and song were forgotten as they plunged into despair. Their eyes had lost sight of the great 'I will be'.

On the third day, news passed around of the sound of water and what expectation was created, followed by the horror that this water was bitter and nauseous. What poor comfort for a parched and weary host! Yet, this was a new opportunity for their faith to prove the resources of Jehovah. Is this a problem to which the great 'I will be' has no answer, an emergency to which He is unequal? Surely they would know from the past that He would not let them down!

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Alas! God's past goodness was soon forgotten. *'They understood not His wonders in Egypt, they remembered not the multitude of His mercies'* (Psalm 106:7). They need not have murmured at Marah. What a delight it would have been to God had they honoured Him by instant faith in the new emergency! Moses alone goes back to the place of prayer, to his unfailing resort. He finds miraculous purification of the waters, for the people's thirst to be quenched.

This miraculous provision would have been talked over at the camp fire that night and some may have

felt remorse for not trusting God. Who would fear life in the desert now with such a God as this? Jehovah could make Egypt's sweet waters bitter and the desert's bitter waters sweet. All would heed His bidding. He had stricken Egypt with all the plagues, from which Israel was exempt. Egypt had all its diseases, from which Israel shrank in horror – the boils, haemorrhoids, scurvy, incurable itch (Deuteronomy 28:27,60).

As they pondered Jehovah healing the waters of Marah to them, He surely is the God of health and cure, not only sweetening the bitter waters, but ministering to ailing bodies and sick souls. Reminding them of such provision, Moses said: *'If thou wilt diligently hearken to the voice of Jehovah thy God, and do what is right in His eyes, and give ear to His commandment and keep all His statutes, I will put none of the diseases upon thee which I put on the Egyptians; for I am Jehovah Rophi – the Lord that healeth thee'* (Exodus 15:26).

On condition of obedience, His powers would be with them as a healing force. He would provide remedy for all that might hurt them; bitter waters would all be

made sweet and illnesses all cured; the hand that smote Egypt with affliction would tenderly be laid on them in blessing.

Primarily of course, this was a distinct promise to Israel of physical health, though the deeper healing of the soul was implied. This can be similarly implied today. However, it is the essential character of the new covenant that the promise is of spiritual blessing. It offers us grace that shall be sufficient for us amid material and physical disabilities – grace to make us more than conquerors in spirit when poor, afflicted, oppressed, wronged, persecuted, rather than deliver us actually from such adversity. Christians are not guaranteed the material benefits promised to ancient Israel, though sufficient material welfare is assured to all who seek first the Kingdom of God. Spiritual wealth and health are promised.

Spiritual disease is the deadliest foe of the pilgrim way; the foe within the gates is more treacherous and more antagonistic to our progress than opposition from without. Balaam's curse on Israel was much less of a threat than the hearts that

gave in to the evils of Moab (Numbers 25:1, 31:16; Revelation 2:14). It was the unhealed spirits of the people in Exodus, not the opposing nations that caused them all to die in the wilderness. Their unbelieving hearts made Marah bitter, and when unbelief left, Marah was made sweet.

Often our journey brings us thirsty to what we hope will satisfy, only to find bitterness. We dreamed the journey heavenwards would be all sweet and pleasant, only to find our lot to be a bitter cup. How sad if inward bitterness remains uncured! We say all is wrong, circumstances are against us and we think the world is faring better. It is true that the desert journey will have its Marahs, but the question is, can God sweeten the bitter springs and satisfy our longings?

Some come to learn the bitterness is a reflection of their own heart's bitterness. In humble surrender they have sought healing for their pride, puffed up self esteem and self seeking, unbelief and murmuring. They have experienced a transformation in inner healing to remove bitterness and the resulting sting. All has been made sweet

because the heart's springs have been sweetened and cleared: 'Ills have no weight and tears no bitterness' – real enough though the ills are!

How, then, can this inner healing be mine? Conditions need to be maintained. In Moses of course, they are stated legally; but we can interpret them in grace. The conditions are an entire devotion to the will of Jehovah as known and heeding it: *'diligently hearken, do, listen and keep all His statutes.'* This is nothing less than a wholehearted consecration to Jesus Christ in whom His will is made known to us. On this condition alone, He promises to be the healer of all our spiritual diseases. We are unable ourselves to deal with bitterness within; but when we hand it all over to Him by faith, He will heal us.

In the past some saw the 'tree' cast into the waters as a symbol of Christ's cross. It is certain that *'by His stripes, we are healed'* (Isaiah 53:5). Our only hope of a truly purified and renewed nature springs from the identification of our 'old man' with Him on the cross. This is followed by a resurrection to new creation in divine health and vigour, to walk and work in *'newness of life'*. •



BY DAVID LANG

White as Snow, Soft as Wool

As a nation, Israel enjoyed a special relationship with God. He had chosen them through Abraham and promised that in Him, all families of the earth would be blessed (Genesis 12:1-3). The Old Testament tells of God's gracious dealings with Israel and how often He delivered them when their enemies were intent on wiping them out. You would expect a nation so favoured by God to be living in thankful obedience to Him. Not so with Israel. Time and time again they rebelled against God. He sent to them judges and prophets to urge them to repent and turn back to Him. Isaiah was one of these prophets.

All have sinned

Before we point the finger at Israel however, let us examine our own hearts. Sin is sin, whether committed by Israel or by ourselves, and God hates it (Psalm 7:11). In verse 6 of the first chapter of his book, Isaiah uses very distasteful language to describe sin. He says: *'The whole head is sick and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed or bound up, or soothed with ointment.'* Perhaps you are saying: "That's not me; I'm not like that. I'm not perfect, but I'm not as bad as that.

I'm not a sinner." I met a man some time ago who used these exact words. He said: "I'm not a sinner. I don't do many bad things." Isaiah says later on in his book, in chapter 53:6: *All we like sheep have gone astray. We have turned every one to his own way.* That's all you have to do to be a sinner – to want your own way and not God's way. God has said: *'my thoughts are not your thoughts, nor are your ways my ways'* (Isaiah 55:6).

God's response

How does God respond to this rebellion of Israel and that of our own hearts? In Isaiah 1:18 we read: *"Come now, and let us reason together," says the Lord, "though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool."* Scarlet and crimson are vivid, striking colours.

God is saying even if your sins are like this, I can change all that, and make them white, like snow, soft as wool. Perhaps you are asking how this can happen?

Your choice

First of all, God invites you to 'come'. Jesus said: *'Come to me all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls'* (Matthew 11:28-30). God says: *'come now'*. Oh, the urgency of these words! You have no time to lose. All of us will soon be at the end of life's journey. Next, God says: *'let us reason together'*. This is incredible. Here we have the great God, the Creator of all things and He's inviting you to reason together with Him! Such condescension!

Finally we read: *'says the Lord'*. It is God who is saying these things. If the writer was saying them, you could happily ignore them. But it is God who is speaking – you can't afford to ignore Him. You will end up in hell if you do.

"What?" you may ask. "Are you saying that a loving God can send people to hell?" No, I'm not saying that. Our God delights in mercy, but it is never said that He delights in anger (see Micah 7:18, Ezekiel 18:23). Listen to

how He pleads to Israel: *'All day long I have stretched out My hands to a disobedient and contrary people'*

(Romans 10:21). God sends nobody to hell. They go there themselves because they refuse God's offer of salvation in Christ, Who shed His blood on the cross to make atonement for their sins. He took the 'hell' of God's judgment upon Himself so that we could go to heaven (John 3:36).

The hymn writer, Cecil Frances Alexander puts it so well:

*He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.*

*There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.*

*O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do. •*

| David and his wife, May, live in East Lothian, Scotland.

lest we forget

BY RON COLLARD

'You shall remember well what the Lord your God did...'

Deuteronomy 7:18

November is the month of remembrance. This year has added significance as it is the centenary of the armistice which ended the First World War at the eleventh hour of the eleventh day of the eleventh month of 1918. Ever since, the nation has remembered the millions of lives lost, not only in that conflict but also in the Second World War, the Korean War, the Falklands War, and conflicts in Iraq/Kuwait, Afghanistan, Syria and many other locations, including the troubles in Northern Ireland.

The word 'remember' or 'remembrance' appears 260 times in the Bible. The Lord obviously recognises that mankind has a short memory! Our text is one of them: *'Remember well what the Lord your God did.'* We must never forget that the Bible is all about what God did, is doing, and yet will do. Whenever we read of Moses, Gideon, David, Joseph or any other Biblical character, we must remember that they are not the heroes – God is! It was what God

did in, through and in spite of Moses, Gideon, David, Joseph etc. that we must remember – not the people themselves. They were merely the tools in the hands of the sovereign God of history who is constantly 'working His purpose out as year succeeds to year'. Indeed history is simply His story, the account of God's sovereign dealings with mankind.

How can we *'remember well what the Lord our God did'* in, for example, the Second World War? The list is too long to deal with comprehensively, but let's look at just three examples.

Take for instance, the Dunkirk evacuation in 1940 when, under constant enemy attacks from land and air, 338,226 Allied troops were taken off the French coast, not only by the Royal Navy but also by fleets of small boats (the smallest of which was only 15 feet long), some crewed by their civilian owners. This was made possible only because the sea remained

uncharacteristically calm, and the weather fair throughout the evacuation. It was known as “the miracle of Dunkirk”.

‘Remember well what the Lord your God did.’

By contrast, in the same period just four years later, the weather was so atrocious that the invasion of Europe (D-Day) planned for 4 June 1944, had to be postponed. Because of the prevailing weather conditions and the pessimistic forecast, the majority of enemy generals were called to attend a “war games” conference in Rennes. A slight improvement in the weather occurred, lasting only 48 hours, enabling the invasion to take place on 6 June, with the enemy generals away from their posts! *‘What manner of Man is this that even the winds and the sea obey Him’* (Matthew 8:27).

‘Remember well what the Lord your God did.’

As a nation we were blessed to have as our king, George VI, who was a believer. He called the nation to prayer on the eve of the Dunkirk evacuation and at other critical times. His elder brother, Edward VIII, who should have been king, was alleged to be a Nazi sympathiser! We could have had Lord Halifax as our prime minister, one who was for appeasement.

Instead we got Winston Churchill, the man for the hour.

‘Remember well what the Lord your God did.’

It is right that we remember the cost of our freedom, but sadly the majority of the acts of remembrance give the impression that “we won the war”. God is given only a

passing acknowledgement as though He was “on our side”. It is interesting to note that, in the First World War, the belt buckles on the German soldiers’ uniforms were inscribed with the words “Gott mit uns” – “God with us”.

They also believed that God was “on their side”! Christians of all nations should look behind world events and see the awesome sovereign God of history at work in His world. We must never get the idea that God is on anybody’s side but rather ensure that we are on His. We did not win any wars, but were delivered from our enemies as God overruled the evil intentions of men, the futility of war, and even the weather, to bring about His purposes in history.

Christians of all nations should look behind world events and see the awesome sovereign God of history at work in His world.

Deuteronomy 7:18 is set in the context of Moses reminding the people of Israel, just before they entered the promised land, that their deliverance from Egyptian slavery and their survival during their wilderness wanderings was **not** brought about by themselves but by God’s sovereign grace. However, in 8:11-20, the people of God receive a stark warning!

In the many events of remembrance that we will have observed and in which we may have participated during the month of November, let us remember well, with humility and thankfulness, what the Lord our God has done in our nation’s history and in our own personal histories. Take heed of His warning... lest we forget! ●

Ron came to know Christ as a school boy and saw many fellow pupils become believers. He held the Queen’s Commission for twenty-three years before joining the Mission Aviation Fellowship in which he and his wife Elizabeth served for nineteen years. Subsequently he pastored a church in Dorset before retiring to North Yorkshire. He and Elizabeth have four children, fourteen grandchildren and fourteen great-grandchildren. They are both still active in their local evangelical church and Ron has a continuing itinerant preaching ministry.





PRAYING OR PERFORMING

BY PAUL CROWE

In our times of prayer, whether in private or in the prayer meeting or indeed from the pulpit, are we praying or performing? Are we simply drawing near to the Lord with our lips, but our hearts are far from Him (Matthew 15:8)? It was John Bunyan who said regarding prayer: “better heart without words than words without heart”. In Psalm 145:18 the Psalmist says: *‘The Lord is near to all who call on him, to all who call on him in truth.’*

When we are performing, there can be many words but no heart. When we truly pray, there can be few words but much heart. In 1 Samuel 1:13 we read of Hannah, how her lips moved but her voice was not heard. In her affliction she pours out her heart in prayer. Remember how the Psalmist in Psalm 62:8 encourages the people of God to *‘trust in him at all times O people; pour out your heart before him; God is a refuge for us.’* Are we pouring out our hearts before the Lord or are we simply performing when we come to the place of prayer?

To pray aright we need to know the Lord’s

help. The Lord Jesus said: *‘for without me you can do nothing’* (John 15:5). God by his Holy Spirit aids or assists us in our praying that we might be enabled to pray as we ought. This surely speaks of our humble dependence on the Lord in prayer.

The question is, are we praying or performing in our times of prayer?

A person who is simply performing by saying their prayers is not feeling their need of the Lord’s help by His Holy Spirit, nor will the Lord draw near to help, for we read in 1 Peter 5:5: *‘The Lord opposes the proud but gives grace to the humble.’* In praying we not only need the help of the Holy Spirit but we need to make use of the Word of God. We are reminded in

Ephesians 6 not only to pray in the Spirit (v.18) but to take the sword of the Spirit which is the Word of God (v.17), particularly in warfare praying.

So the question is, are we praying or performing in our times of prayer? Perhaps like the disciples we need to request of the Lord: *‘Lord, teach us to pray’* (Luke 11:1). May He enable us to pray in our praying. •



Shaping Our Children's Future

BY MARJORIE BENNETT

“**M**ony a mickle mak’s a muckle”. Are you familiar with this lovely old Scots saying? It simply means that lots of little bits become a significant amount.

For years I have had a habit of throwing the 20p coins in my purse into a jar on the bench. I never even notice them going, but after a while, when the jar is full, I know I have a nice little sum that I can spend on something we need or want – shoes, a kitchen gadget, stuff for our car. The ‘mickles’ have become a ‘muckle’ – something substantial.

The Bible agrees with this principle in the spiritual

realm. In Isaiah 28:10, speaking of teaching God’s Word, we read: *‘For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.’* Scripture reminds us over and over again of the importance of teaching God’s Word to our children and our children’s children (Joel 1:3, Deuteronomy 6:7 and many more places). But it must be done slowly, consistently and in a way that they can cope with. Our little granddaughter, Hannah, is only four months old at time of writing. Her mum wants to nourish her and help her to grow, but she does not set the baby down to a roast beef

dinner every Sunday, then neglect her for the rest of the week! Just a little bit at a time, increasing in quantity and strength as she grows, but always, some every day.

In the same way, parents are held responsible by God for giving their children spiritual understanding, a little bit at a time. The Bible tells us that children grow in four ways (Luke 2:52; also 1 Samuel 2:26). I notice that many families are concerned about their child’s *physical* growth, and rightly so. They spend time, money and effort on their *intellectual* development. More than ever before, they concentrate on the child’s *relational* and *emotional* needs. All of these things are extremely important and needful. But the ‘fourth leg of the chair’ is so often overlooked, or even totally neglected – the parental teaching and knowledge of *spiritual* things – what the Bible says. Nonetheless, the time invested in doing this – day by day, here a little, there a little – is totally worthwhile and will have incalculable and everlasting results. We will find that all the ‘mickles’ of biblical teaching will make a significant difference not just for time, but for eternity. •

If you would like help or advice on resources for family devotions, why not contact FM Bookshops?

The Influence of a Father's Faith and Prayer

John G Paton was born near Dumfries, Scotland, on 24 May, 1824. He sailed for the New Hebrides with his wife, Mary, on 16 April, 1858, arriving on 5 November. The following March, both his wife and newborn son died of a fever. For the next four years, John served alone on the island under insufferable circumstances.



In his autobiography, Paton pays tribute to his godly father. There was a small room, ‘the closet’, where his father would go for prayer after each meal. The eleven children knew it and they revered the spot and learned something profound about God. The impact on John Paton was immense. He writes:

“My soul would wander back to those early scenes, and shut itself up once again in that ‘Sanctuary Closet’, and hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, ‘He walked with God, why may not I?’ How much my father’s prayers at this time impressed me I can never explain.”

The time came for the young Paton to leave home and go to Glasgow to attend divinity school. From his hometown to the train station at Kilmarnock was a forty-mile walk. Paton writes:

“My dear father walked with me the first six miles of the way. His counsels and tears and heavenly conversation on that parting journey are fresh in my heart as if it had been but yesterday. For the last half mile or so we walked on together in almost unbroken silence. His lips kept moving in silent prayers for me; and his tears fell fast when our eyes met each other in looks for which all speech was vain! We halted on reaching the appointed parting place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said: ‘God bless you, my son! Your father’s God prosper you, and keep you from all evil!’

Unable to say more, his lips kept moving in silent prayer; in tears we embraced, and parted. I ran off as fast as I could; and, when about to turn a corner in the road where he would lose sight of me, I looked back and saw him still standing with head uncovered where I had left him – gazing after me. Waving my hat in adieu, I rounded the corner and out of sight in an instant. He set his face toward home, and began to return – his head still uncovered, and his heart, I felt sure, still rising in prayers for me. Hastening on my way, I vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonour such a father and mother as He had given me.”



‘MRS
D L’

1842-1903

Emma Revell Moody

Married to a man who worked so intensely, spoke so passionately, travelled so many miles, it was no easy role being wife to a great evangelist. Affectionately referred to as ‘Mrs D L’, Emma Revell Moody (1842-1903) was the ‘helpmeet’ of Dwight L. Moody.

Emma, the eldest of four children, was born in London and emigrated with her family to

Chicago in 1849. She was a quiet, sensitive girl with a keen sense of humour. When she was fifteen, she met Dwight Moody whilst attending his Sunday school class. He was trying to assemble new teachers for the Sunday school and Emma joined Moody’s organisation. This quiet, reserved girl caught the attention of Moody and in 1859 they were engaged. He wrote home to his mother: “I have found a fine Christian girl.”

Emma took a teaching position in a Chicago public school to support herself through their three-year engagement. By this time Moody was a successful businessman, but he chose to give it all up to preach the gospel. Emma would become the wife of an itinerant evangelist with no guaranteed support. Amid the confusion of the Civil War, Dwight Lyman Moody and Emma Charlotte Revell were married on 28 August, 1862.

Early in their marriage, the Moodys lived in Chicago. When the city was engulfed in flames in 1871, Emma feared for her children as she watched the city burn. She dressed the young ones and led them to safety; but because of what she saw, her hair turned white and never regained its colour. She raised their three children under the most difficult circumstances, having no permanent home until their later years.

Moody often acknowledged that he could not have accomplished his ministry without the quiet strength of his beloved wife. He found in her what he termed “my balance wheel”. Emma was content to remain in the background of her famous husband. She was a dedicated Sunday school teacher and loved teaching the Bible to children, passing on her knowledge in a modest and quiet way. As a devoted mother and teacher it was natural for her to support her husband in his sympathetic outreach to children. Emma had great ability to teach them, academically and spiritually. He had a huge respect and appreciation for her intelligence and discernment. Her grace and poise had an effect on her husband’s preaching, producing a more compassionate note that would be so important in his later ministry. She wholeheartedly supported him in his convictions and in reaching out to the lost. Along with her husband’s correspondence, she also handled the family’s finances for many years. Emma never went to

college, receiving most of her education from a wide range of reading and her contacts with many people. Central to all of Emma Moody’s work was prayer and study of the scriptures. She began a weekly prayer meeting with some close friends to pray specifically for the establishment of a Bible institute.

Writing about his mother, their son, Paul, said: “My father’s admiration for her was as boundless as his love for her. Till the day of his death he never ceased to wonder two things – the use God had made of him despite what he considered his handicaps, and the miracle of having won the love of a woman he considered his superior. He said that in thirty-seven years of their married life she was the only one who had never tried to hold him back from anything he wanted to do and was always in sympathy with any new venture.”

In June 1872, D L Moody made his first trip to the United Kingdom, and during this time some urged him to come back. The following year, accompanied by his wife, Emma, and their children, good friend and musician Ira Sankey and his wife, he arrived in Liverpool. They travelled throughout the UK and Ireland holding meetings, helping to fuel the revival that was slowly sweeping various parts. After two years they returned to America and set up home in Chicago, their first fixed abode since their marriage.

Emma Moody died at her home in October 1903, four years after her husband. In the months before her death she was determined to resume her monthly Sunday school that autumn. The girls met in her home and she was thrilled to have the opportunity to influence their lives. After her death, the notes she had prepared for the next class were found, with the last point underlined: ‘He has sanctified childhood, motherhood and the home.’ •

TEACHING KIDS IN KENT

Rachel Henderson shares of a rewarding and enjoyable (and tiring) summer placement



My name is Rachel, I am twenty-four, and I am a second-year student at Faith Mission Bible College in Edinburgh.

Along with Jess, a fellow student, I spent two summer weeks in Kent with local Faith Mission worker, Arabella Paul. We visited many schools and churches in the area, taking part in teaching on Sunday mornings, 'Bible Explorer'

during the week and a four-day after school club.

Arabella is a brilliant mentor. She gave us the right balance of freedom and guidance when it came to planning children's talks or clubs. It was an extremely creative process, which I enjoyed a lot. We spent our mornings and afternoons writing scripts for puppet shows, choosing props that would bring a story to life

and help children understand the word of God. I remember having a discussion in the car on the way to a school about how you explain the truth of 'new birth' to a child. We came up with lots of both silly and sensible ideas.

Before we started the creative process, the three of us met together every morning for a time of devotion and prayer. This was one of my favourite

parts of placement and something I looked forward to. We shared our worries and struggles, gave thanks for the children we had met, and asked the Holy Spirit to lead us in our ministry.

In the afternoon we went out to a school or club. It was such a privilege to work with Arabella; her enthusiasm for what she was saying captivated even the most sceptical child. There were some children who were very open and curious about God, but also some who were convinced that every question about life could be answered with science. We had an amazing opportunity to take an after school club where we saw a girl pray for the first time and a boy who was so keen to read his Action Bible that he didn't want to take part in the games.

Constantly planning and delivering children's messages was tiring and draining at times. However, it was clear



that God was working in the lives of the children we met and that His presence was with us. We had time to think in the evenings as we prepared meals for each other or went on walks in the park. I learned how valuable it is to rest so God can use us for His purpose.

I enjoyed exploring around Kent and visiting people who live there. At times, it was a challenge for me to adjust to the cultural differences between Scotland and South East England, my accent being the main one. It was also lovely

to have meals with very kind and welcoming people, and in this way get to know some of those who were supportive of us and our work.

Over all, this experience taught me a lot about myself and trusting in God. To teach children, I must have a real understanding of the message myself. God can use my crazy ideas and ability to bring a puppet to life to show children that they are guilty of sin and need Jesus to save them. Being part of this process is the most rewarding thing about children's ministry. •



The Faith Mission Bible College



That was Then, and This is Now

BY ROBERT MURDOCK

The Faith Mission Bible College has been training and equipping people for gospel work for 131 years. Previous articles looked at how it all began and the journey the College has taken over the years. That was then, and then is a world away from now. So, what does FMBC look like in 2018/19?

This year's College staff team includes:

- » Robert Murdock, *Principal*
- » David Reimer, *Academic Dean*
- » Ben Fiddian, *Lecturer in Ministry subjects*
- » Russell Newton, *Lecturer in Church History*
- » Grace McKeown, *Administrator and Lecturer in Youth and Children's Work*
- » Andrew Quinn, *Lecturer in Hermeneutics and Discipleship*
- » Linda Townend, *House Manager*
- » John Frame, *Chef*
- » Valerie Robertson, *Librarian*

Alongside these full-time staff members, Paul James-Griffith teaches Evangelism, Cameron



Preaching workshop



Children's Ministry lecture in progress

Clausing teaches Systematic Theology, and Peter Grainger and John Shearer do preaching workshops.

The course includes all of the things that you would expect to find in a Bible college or theological seminary course. In the first year, there is an introduction to the Old Testament, New Testament, Church History, Systematic Theology and Ethics. Alongside this, there are several ministry orientated courses like Bible Interpretation, Pastoral Care, Prayer and Revival, Christian Character, Biblical Relationships and Evangelism. In the second year, the Old Testament module looks at Deuteronomy and Isaiah. The New Testament focus is on a gospel and an epistle. Specific periods of church history are studied in detail and the same is true of Systematic and Practical Theology. The ministry modules also continue in the second year with topics like Leadership, Apologetics, Discipleship and Mission. Second-year students also have an opportunity to complete a dissertation.

What makes FMBC unique are its core values. When John George Govan set up the College in 1887 he intended that the

course would be *scriptural*, *spiritual* and *practical*. These are the three core values that remain at the heart of our college course and shape everything we do.

The course remains thoroughly *scriptural*. The Bible lies at the heart of everything that is studied in one way or another. That is clear when it comes to the study of Old and New Testament, but it is equally true of Church History, which is the story of the Bible, and Systematic Theology, which is a gathering together of biblical truth.

We continue to emphasise the *spiritual* development of each student. We believe that the qualities of holiness and Christlikeness still matter. All of the qualifications for leadership which are set out in 1 Timothy 3:1-7 relate to character with the exception of one. We are intentional about taking an interest in each student and endeavour to walk with them on the journey of becoming more like Jesus. In this regard, time is also set aside for prayer both individually and corporately in the knowledge that without God and His help we can accomplish nothing. Many of our students live on-site and are therefore considered

residential; this gives students a chance to grow in grace together and to learn how to live and work with other people.

The course is *practical* in the sense that it is focused on training people for ministry. Almost all of our students go into Christian work and we are thrilled that over the last five years fifteen of them have entered the work of The Faith Mission. With this in mind, the College team works hard at helping students develop the gifts that God has given them in a practical way. One of these areas is preaching: we want our students to be able to handle the Bible skilfully and helpfully. Sermon formation and presentation is something that they work on every week they spend at FMBC. Another area is evangelism. Every Thursday afternoon students are involved in street outreach. There is also an opportunity to be involved in special outreach events in

the on-site café. All of this goes hand in hand with active involvement in a local church while in Edinburgh. The College receives all kinds of requests for students to help churches and other gospel works across the city of Edinburgh and beyond. We have the unique privilege of being connected to a missionary organisation that has workers all across Great Britain and Ireland and this affords students a ready-made opportunity to spend seven weeks every year in a real-life ministry setting. We feel that this practical emphasis is one of the things that makes FMBC a little bit different.

The Faith Mission Bible College is endeavouring to provide a course that is academically robust, biblically and spiritually focused, and intentionally practical. We are constantly evaluating ourselves in our efforts to maintain our core values while ensuring that we are fit for purpose in the 21st century. •

Some of this year's full-time students



LISTENING, LEANING AND LEARNING



My First Impressions of Bible College

'Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go.'

Joshua 1:9

BY EMILY GREENAWAY

Since coming to Bible College I have not been able to escape this verse. This is such a special verse because it reminds me that I need to listen to God's commands. God commands me to be courageous and not to be afraid. I am not to be afraid when I go to sing and try to hit the high notes in a church where I don't know anybody; and I am not to be afraid when on street café outreach telling strangers about God's love. It's not always easy to be so courageous, and I fail God every day when I rely on my own strength as I struggle on. At Bible College I am learning more and more about how weak and selfish I am, and how gracious, longsuffering, merciful and mighty God is. Joshua 1:9 says: *'the Lord your God is with you wherever you go.'*

At Bible College there is an amazing sense of God's presence when His people come together in worship and in prayer. I have been overwhelmed by the kindness people have shown to me and I know that God is with me here at Bible College. He has provided great

shepherds for us, His sheep, in every corner of the world.

Before Bible College, I always wanted to know where and what I was going to do next, I wanted to have a plan – and I still do. So often in our hectic lives we live like the hamster, always chasing round the wheel and all the while God says: "Be still my child". When I look back through hard times, I know that God has never left me nor let me down. He keeps His promises. We can put all our hope and trust in Him. Be encouraged that we don't need to have it all figured out but we can trust the One who has. My heart is singing praise to God.

*My heart is filled with thankfulness
To Him who walks beside;
Who floods my weaknesses with strength
And causes fears to fly;
Whose ev'ry promise is enough
For ev'ry step I take,
Sustaining me with arms of love
And crowning me with grace. •*



EVANGELISM AND ENCOURAGEMENT

Our bookshop ministry in Northern Ireland and Scotland is well known and visible. We seek to help folk in their own personal Christian walk: inspirational books to read and encourage, Christian music to listen to, cards to celebrate occasions or let folk know they are in our thoughts. We are here to minister to our customers through the product that we sell, and to help churches and individuals reach others in their own ministries as they seek to reach out to others with the gospel.

We may not always appreciate that our three cafés, in Portadown, Edinburgh and Glasgow, also have a real ministry value. On a day-to-day basis there are opportunities for staff to engage in a ministry of friendship with lonely or needy people. Many customers come in a number of times over the course of the week; some come in daily and know they are valued as friends by the staff. This is love in action in a practical way.

In addition to the informal evangelism and encouragement opportunities which can arise in the course of the normal day the cafés also organise evening events where Christians can bring friends to hear the gospel message. Portadown held a series of 'Fit 4 Life' evenings

in May when ladies invited friends along for a short walk followed by supper and a testimony in the café – no calories burned these evenings! They also hosted a showing of the Christian film 'I Can Only Imagine' as an outreach event.

Edinburgh Café has a regular programme of events over the winter months where folk can bring friends along to hear a gospel message and enjoy singing and testimony. They have also run a local 'Christianity Explored' course. As the café is next door to the FM Bible College campus, college staff and students have helped run these events and engage in conversation with visiting folk. There are plans to have some Christmas themed evenings in the café in Glasgow this December with carol singing and a gospel challenge.

We are, then, blessed to have both a bookshop and a café ministry and we would value your prayers that the Lord would equip our staff to be sensitive to the Spirit's leading as opportunities arise to witness for Him. •

MEET STEPHEN DUNDAS

THE NEW REGIONAL MANAGER FOR FM BOOKSHOPS IN NORTHERN IRELAND

I am truly humbled to have been appointed by the Faith Mission Board as regional manager for the Bookshops in Northern Ireland and also to be joining the Mission as a full-time member. I grew up in a Christian home, with my dad being a Church of Ireland minister and my mum staying at home as she raised me, my five brothers and one sister. I was saved at a summer camp when I was fifteen years old and God has been patient with me as I have grown in my faith over these past 30 years. Since joining FM Bookshops nine years ago, I have been really blessed in this ministry and have held several different positions before taking on this new role.

My wife, Maureen, and I have been married for over nineteen years and have four children: one daughter Lois, who is 17 and has just passed her driving test, and three sons, Peter (16), Thomas (13) and Reuben (8).

My prayer for the Bookshops is that we will continue the legacy left by Edward Douglas



and John Matthews, which is to see good resources made available for churches, and to lead people to faith in Jesus as their Saviour and see Christians grow in their faith. I have a passion for books and I love to watch someone's expression when they buy their first Bible; it's so encouraging to see Bible sales continue to be strong in our Bookshops. We have a unique opportunity in the Bookshop ministry to share the gospel as many unsaved come into our shops, and I am thankful for the staff we have who can share the good news with them.

One of our biggest challenges is internet shopping, and how we can continue to survive in today's market. I truly believe that by good customer service, having products available, and through prayer – seeking God's wisdom and guidance

– we can continue to have a presence on the high street.

Over the next few months I plan to assess all aspects of the Bookshops and look at how we grow and have an influence for Christ on the high street. I also look forward to spending time at the Bible College in Edinburgh, to study God's Word for my own benefit, and to help me grow in my new role and share what I have learned with the staff of the Bookshops.

As already mentioned, I am humbled to take on this role; but without God none of this would have been possible. I know that it is His hand on my life that has allowed this to happen. I want to honour Him as I serve Him as regional manager for Northern Ireland and pray that we will see many people come to faith or grow in their faith through the ministry of FM Bookshops. •

OUR PRAYER UNION...

What About You?



BY BILLY COLEMAN

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

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

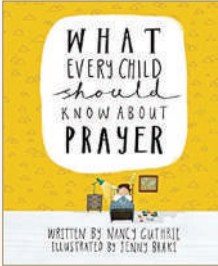
people attending, ranging from teenagers to pensioners.

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

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

BOOK REVIEWS

What Every Child Should Know About Prayer



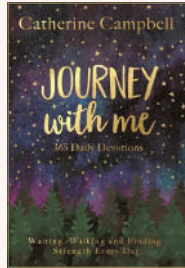
Nancy Guthrie

Publisher: 10Publishing

Price: £6.99

Best-selling author Nancy Guthrie and much loved illustrator Jenny Brake team up on this biblical theology of prayer for children. Nancy explains in child-friendly language what prayer is, how and why we should pray, and the things we can pray about. There is a Bible verse for each topic, and a prayer for children to make their own. This book will introduce children to the gift of prayer and will encourage them to enjoy speaking to their father God.

Journey With Me



Catherine Campbell

Publisher: Inter-Varsity Press

Price: £8.99

Catherine Campbell invites you to journey with her through the year as she shares 365 Bible meditations that have touched her heart and changed her life. Using an eclectic mix of readings, character cameos and anecdotes, Catherine takes us across new terrain every day. As with life, some paths will be smooth and scenic, while others are steep and stony. The journey may be unpredictable, but the map is trustworthy and the Guide always present. 'As surely as winter blossoms into spring, and autumn eventually carpets summer lawns, God's word will excite, challenge, heal and guide us in the year ahead,' says Catherine. 'So, let's walk together!'

They Called Us Love



Deborah Meroff

Publisher: SPCK

Price: £9.99

After coming to faith as a young girl, April Holden became convinced that God was calling her to work with street children in Africa, despite suffering from persistent ill health, both emotionally and physically. Although she was initially rejected by one mission organisation, she did not give up and, in due course, was accepted by Operation Mobilization. Working with street boys in war-torn Sudan, she faced difficulty and danger often, experiencing God's strength and protection in the midst of political unrest and physical struggles. This is a moving and powerful story of one woman's faith in an almighty God.



faithmissionbookshops.com

THE WORKERS IN THE FAITH MISSION DURING 2018

General Director & Treasurer

Principal of Bible College

Director for Ireland

Director for England

Director for Scotland

Director of Bookshop Ministries

Director of Human Resources

J TOWNEND, 1st Oct 1975, and *Mrs Townend*

R J W MURDOCK, 1st Oct 1989, and *Mrs Murdock* (rejoined 2013)

T MATTHEWS, 1st Oct 1972, and *Mrs Matthews*

A B PATTERSON, 1st Oct 1986, and *Mrs Patterson*

D A MACLEOD, 1st Oct 1996, and *Mrs Macleod*

S J MATTHEWS, 1st Oct 1973, and *Mrs Matthews* (rejoined 1986)

I MACLEOD*, 1st April 2015

Superintendents

D R BENNETT, 1st Oct 1972, and *Mrs Bennett*, West Irish District

P R CROWE, 1st Oct 1982, and *Mrs Crowe*, Wales Regional Representative

W L HARRISON, 1st Oct 1983, and *Mrs Harrison*, Anglo-Scottish Border District

G CONN, 1st Oct 1985, and *Mrs Conn*, Central Irish District

G THOMSON, 1st Oct 1987, and *Mrs Thomson*, South Scottish District (rejoined 2013)

A PARK, 1st Oct 1989, and *Mrs Park*, South West English District (rejoined 2016)

G J TUTTY, 1st Oct 1990, and *Mrs Tutty*, North West Irish District

N McCLINTOCK, 1st Oct 1991, East Scottish District

A McCULLOUGH, 1994, and *Mrs McCullough*, Irish Border District

M TOMB, 1st Oct 1994, and *Mrs Tomb*, Irish Midlands District

G S S WALKER, 1st Oct 1996, and *Mrs Walker*, South East English District

J SLATER, 1st Oct 1998, and *Mrs Slater*, South West Irish District

T E A CONDY*, 1st Oct 2003, and *Mrs Condy*, North Irish District (rejoined 2015)

Mission-Foi-Evangile

K Ruegger & *Mme Ruegger*

W Streiff & *Mme Streiff*

K Lipp & *Mme Lipp*

D Schott & *Mme Schott*

D Perret & *Mme Perret*

P Crosnier

L-M Lemofack & *Mme Lemofack*

J Makaya & *Mme Makaya*

B Drevon & *Mme Drevon*

Faith Mission Workers (Britain & Ireland)

I H P Farrell, 1st Oct 1973

L Brush and *Mrs Brush*, 1st Oct 1982

A H Paul, 1st Oct 1987

J Lyons and *Mrs Lyons*, 1st Oct 1989 (rejoined 2018)

A McLroy and *Mrs McLroy**, 1st Oct 1991 (rejoined 2013)

N J Bovenizer and *Mrs Bovenizer*, 1st Oct 1993

N Wilson and *Mrs Wilson*, 1st Oct 1993 (rejoined 2014)

I Booth **, 1st Oct 1994

K I Wood, 1st Oct 1995

J Cummings and *Mrs Cummings*, 1st Oct 2005

J McCartney, 1st Oct 2005

J Lennox and *Mrs Lennox*, 1st Oct 2008 (rejoined 2017)

H Wilson, 1st Oct 2009

P Curwen, 1st Oct 2009

A Morton and *Mrs Morton*, 1st Oct 2010

E Stevenson, 1st Oct 2011

A Quinn and *Mrs Quinn*, 1st Oct 2012

J Brown and *Mrs Brown*, 1st Oct 2013

K Frith and *Mrs Frith**, 1st Oct 2013

G Harrison and *Mrs Harrison*, 1st Oct 2013

R Little, 1st Oct 2014

G McKeown, 1st Oct 2014

G Clayton, 1st Oct 2015

H Clayton, 1st Oct 2015

S McFarland, 1st Oct 2015

S Patterson, 1st Oct 2015

M Roberts, 1st Apr 2018

Associate Workers

S Walsh and *Mrs Walsh*, 1st Oct 2000

Auxiliary Workers

N Dudgeon, 1st Oct 1997 (rejoined 2014)

T Bennett and *Mrs Bennett**, 1st Jan 2011

The Faith Mission (in Canada)

V J Bennett and *Mrs Bennett*

T E A Condy and *Mrs Condy*

A Porter and *Mrs Porter**

J Armitage

R Perron and *Mrs Perron*

K Evans and *Mrs Evans*

J Goudy and *Mrs Goudy*

L-A Drake

M Hardwick and *Mrs Hardwick*

M Roberts*

M Hoover and *Mrs Hoover*

G Ghent and *Mrs Ghent*

C Arndt and *Mrs Arndt*

Retired Workers (Britain & Ireland)

M J Dawson (1947-81) (deceased 2018)

O Greenaway (1953-90)

M Thompson (1955-97)

M Wright (1981-99)

I Porter (1956-2000)

R C Dukelow (1953-2000) and *Mrs Dukelow*

C Slight (1968-2002)

J McDonald (1966-71; 1990-2003)

K H Percival (1961-2004) and *Mrs Percival*

J Macdonald (1989-2013) and *Mrs Macdonald*

L F J Pearson (1972-2013)

D Chambers (1983-2015) and *Mrs Chambers*

J McNeill (1969-2015) and *Mrs McNeill*

Ladies' names in italics

* denotes withdrawal during year

** denotes on leave of absence

† denotes individual withdrawal



BANGOR CONVENTION EASTER 2019

FRIDAY 19 - TUESDAY 23 APRIL 2019

MINISTRY TO ALL AGES INCLUDES:

BIBLE TEACHING
PRAISE & WORSHIP
WORLD FOCUS
FELLOWSHIP & CHALLENGE



CRECHE
AGE 0-3



ADVENTURE TIME
AGE 4-11



TEEN PULSE
YOUNG TEENS



LIVING HOPE
LATE TEENS & TWENTIES



**SPEAKERS
INCLUDE:**



**VAL
ENGLISH**
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