

£1

FIRST

Seek First the Kingdom of God!

SPRING 2018 | ISSUE 1307

OFFICIAL MAGAZINE OF THE FAITH MISSION



FAITH THAT OVERCOMES

- » THE HEART OF THE CROSS
- » THE IMPORTANCE OF LITTLE THINGS
- » THE CRUEL SQUEEZE OF INADEQUACY



A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR

When I was a young teenager I owned a pencil with the words 'Prayer changes things' printed on it. This little phrase lodged in my mind and later, after I had trusted Christ as Saviour, became imprinted on my heart too.

A few weeks ago, one of our missionaries contacted me about a very practical need and wondered whether Headquarters had any means of helping out. I replied that we were not able to help and we should look to God, adding "Prayer changes things!" Over the weekend we began to seek God for the provision of that need and, as we did so, He began to give assurance that He would supply all that was required. I left for my office on Monday morning, sure that God would answer prayer but wondering how He could possibly do it. I was humbled later that morning when someone phoned to say that God had burdened them to give exactly what was needed.

This led me to realise that sometimes we fail to recognise the answers we receive in prayer! In the introduction to the last magazine I asked you to pray with us for the provision of personnel for the various outreach openings currently available to us. Since then, Margaret Roberts, a worker with The Faith Mission (in Canada), has been accepted to join our work. She arrives in March and will initially be working along with Mervyn and Rachel Tomb in the Irish Midlands. Please uphold Margaret as she adjusts to working in the Irish culture, and continue to pray that others will become available to place in other needy areas.

Another clear answer to prayer relates to Bible College staffing. This came in the person of Dr David Reimer, who is giving detailed help with our application for university validation. He is a lecturer in Old Testament studies, has been involved in academia throughout his professional life, and is well qualified and experienced in working with university validation boards. Pray that as he and Robert Murdock work together on this application, God will give the direction and wisdom needed.

I never cease to be amazed at God's timely provision of finance. This has been particularly evident in recent months as the redevelopment work at our Earl Stonham Centre has progressed. On several occasions, in answer to prayer, gifts have been received at just the right time to enable our liabilities to be met.

Yes, prayer changes things, and we rejoice in God's great faithfulness. Needless to say we value prayer for the ongoing outreach and ministry activities of the Mission. These include Bangor Convention at Easter, which will be followed by our Members meetings when all our personnel will meet together in Edinburgh for ministry, prayer and fellowship. Then as we move further into the Spring, many missions, outreach events and Bible weekends will be taking place.

Thank you for your fellowship; we trust you are blessed as you read this issue of the magazine. •

| *John Townend*
| *General Director*



The Heart

of the
Cr**oss**

BY LEE GATISS

The one thing I'm most passionate about as a Christian and as a minister is Christ. And right at the heart of what it means to know Christ is the cross – His death. That's what thrills me as a believer and as a pastor – God's love for us shown in the death of His Son in our place.

One of the first parts of the Bible I committed to memory as a Christian was Isaiah 53:5-6.

*'He was pierced for our transgressions;
He was crushed for our iniquities;
Upon Him was the chastisement that brought us peace,
And with His wounds we are healed.
All we like sheep have gone astray;
We have turned – every one – to his own way;
And the Lord has laid on Him
The iniquity of us all.'*

I remember how excited I was when I first saw the New Testament writers applying this Old Testament passage to Jesus, and realising what it meant.

This vital and pivotal teaching of the Bible must lie at the heart of all we believe about Jesus and His death. *'Christ redeemed us from the curse of the law, by becoming a curse for us'* (Galatians 3:13). Jesus took my place, and was cursed by God so that I will not be. Or as Peter says, *'Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God'* (1 Peter 3:18). *'In my place condemned He stood, sealed my pardon with His blood,'* as an old hymn puts it.¹

Modern people, even many modern Christians, don't like to think of God as angry at sin. Talk of His 'wrath' scares or horrifies them, as if it were some primitive barbarism to be eradicated from memory and replaced by something 'nicer'.² But as Leon Morris once wrote: "Those who object to the conception of the wrath of God should realize that what is meant is not some irrational passion bursting forth uncontrollably, but a burning zeal for the right coupled with a perfect hatred for everything that is evil."³

Surely we want a God who loves what is right and hates what is wrong? We don't want an apathetic God who just lets us get on with it, wrecking ourselves, each other, and His world in the process. But as Morris concludes: "The Scripture is clear that the wrath of God is visited upon sinners or else the Son of God dies for them."⁴ Either we are punished, or

someone takes our place. Either we die, or He dies, but the option of just forgetting about our sin is not a biblical one.

**The
Scripture is
clear that
the wrath
of God is
visited upon
sinners or
else the Son
of God dies
for them.**

Some people have pejoratively called this 'cosmic child abuse'. They wince at the idea of singing: 'on the cross, as Jesus died, the wrath of God was satisfied'⁵, and they try instead to change the words to fit their own more liberal understanding. They are full of wrath against the idea of God's wrath, and the thought that

Jesus has borne the full brunt of it for us.

As so often, John Stott put it brilliantly. He said: 'in and through the person of His Son, God Himself bore the penalty which He

Himself inflicted.⁶ The mysterious unity of the Father and the Son made it possible for God to both inflict punishment for sin and endure that same punishment for sin at the same time.

This is not mechanistic or impersonal. As Garry Williams rightly says: ‘in bearing the punishment of sin on the cross, the divine Word as a man endured the consequences of the personal confrontation between God and sinful men and women. The punishment involved the very being of God Himself.’⁷ Or as Jim Packer summed it up in his magnificent essay, ‘What did the cross achieve?’: ‘The penalty due to me for my sins, whatever it was, was paid for me by Jesus Christ, the Son of God, in His death on the cross.’⁸

This way of understanding the cross is sometimes called ‘penal substitution’. That is, it is about punishment (the Latin for which is *poena*) being taken *in my place* (substitution). I want to affirm with all my heart that God the Son’s punishment-taking, in-my-place death, is a magnificent centrepiece for all Christian theology. As I’ve read more and more church history over the years it has also become clear to me that this way of looking at things is not just something taught by the great evangelical scholars and preachers over the last century.

Without penal substitution, I would be nowhere as a Christian. I wouldn’t have a hope, so I’m passionate about it, and utterly committed to it theologically and pastorally.

**Without
penal
substitution,
I would be
nowhere as
a Christian.
I wouldn’t
have a hope.
How else
can I stand
before a
holy God on
judgment
day?**

How else can I stand before a holy God on judgment day, or come to Him in prayer even, if I myself have to bear the punishment for my sins?

Without penal substitution we don’t understand the cross at all. But that’s not to say it is comprehensive. On the cross, Christ exhausted the punishment due to sinners. But even if we know that, and revel in it, we have not exhausted the depths of glory in that spectacular act of sacrificial love.

On the cross, God did more than punish Jesus in our place. So much more. And that’s what I want us to explore together in this short little book, ‘The Forgotten Cross’, some aspects of the death of Christ that are opened for us in the Bible but which, with very good excuses perhaps, we may have neglected in evangelical circles of late. •

¹ Hallelujah! What a Saviour by P Bliss

² Confident and Equipped: Facing Today’s Challenges in the Church of England (Lee Gatiss)

³ The Apostolic Preaching of the Cross (Leon Morris)

⁴ Ibid. 213

⁵ In Christ Alone by Keith Getty and Stuart Townend

⁶ The Cross of Christ by John Stott

⁷ Garry Williams in David Peterson (ed.) Where Wrath and Mercy Meet: Proclaiming the Atonement Today

⁸ What did the Cross Achieve? by J I Packer

Dr Lee Gatiss is the Director of Church Society (www.churchsociety.org) and has served in several Anglican churches. He teaches church history at Union School of Theology and in Cambridge where he lives with his wife, Kerry, and their three children. This is an excerpt from his book ‘The Forgotten Cross’, which is available at FM Bookshops priced £3.99. J I Packer describes it as ‘down-to-earth insights into cross-shaped living.’

A photograph of two people from behind, looking at a stone structure in a lush, green forest. The person on the left is wearing a blue t-shirt, and the person on the right is wearing a patterned shirt and a red backpack. The text 'WHAT IS FORGIVENESS?' is overlaid in white, bold, sans-serif font, centered over the image. The text is arranged in four lines: 'WHAT IS' on the first line, 'FOR' on the second, 'GIVE' on the third, and 'NESS?' on the fourth. The text is enclosed in a white rectangular border.

WHAT IS
FOR
GIVE
NESS?

BY
NANCY DEMOSS WOLGEMUTH

The first way to respond, and the way that most people choose, is what I call becoming a debt collector. The mentality of the debt collector is, “This person wronged me; she owes me, so I’m going to hold her hostage and put her in debtor’s prison until she pays me back.” This way of responding ultimately leads to resentment, bitterness, and anger – it is the way of retaliation.

That is where most people live much of their lives today. The way of retaliation is a subtle, secret desire for revenge. We may not retaliate with guns, but we do it with looks, attitudes, and words. Ultimately, those seeds of bitterness and resentment are likely to grow up and produce a multiplied harvest, not only in your life, but also in your children and their children and the next generation.

The second way to respond is to choose to release the offender from prison. We choose to forgive, not because the offender deserves to be forgiven or has even asked for forgiveness, but because of God's grace that He has poured upon us, which we then are able to pour out upon others. This is the pathway of reconciliation. Our God is a reconciling God. He took the initiative

to be reconciled to us. We were His enemies, we were estranged, we were sinners. We were not seeking Him. We were not searching for God, but He came searching for us as the Hound of Heaven, pursuing our hearts, pursuing reconciliation. And He calls us in His name to initiate reconciliation in our relationships.

Forgiveness is not a feeling; it is a choice, an act of my will

If I waited until I felt like forgiving before I forgave, I might never forgive. We are not to wait for our emotions but rather to choose to

obey God. Then, in time, God will cause our emotions to catch up to right choices.

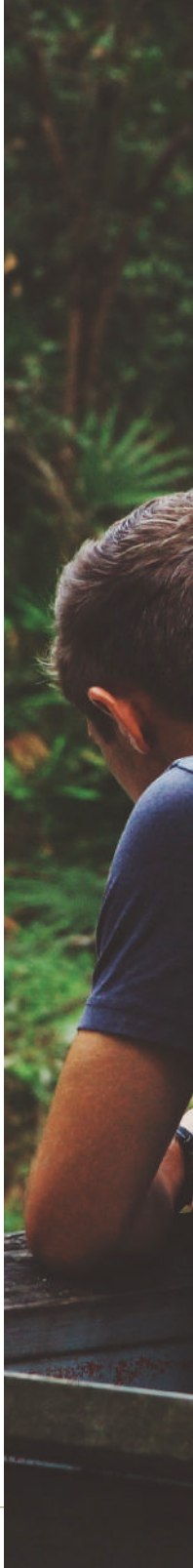
God commands us to forgive

Regardless of how we feel and regardless of what has been done to us. Jesus says in Mark 11:25: *'And when you stand praying, if you hold anything against anyone, forgive him so that your Father in heaven may forgive you your sins'* (NIV). 'If you hold anything against anyone' – that pretty much includes every offense, doesn't it? When you come to offer up to God your prayers, before you pray, if you hold anything against anyone, there's one step that you must make first: to forgive. Jesus says we must do this so that our Father in heaven may forgive us our sins.

We were not seeking Him. We were not searching for God, but He came searching for us as the Hound of Heaven, pursuing our hearts, pursuing reconciliation.

Forgive as God has forgiven us for the ways that we have sinned against Him

How did He forgive us for taking the life of His Son? Psalm 103:12 says: *'as far as the east is from the west, so far has God removed our transgressions from us.'* He does not deal with us as our sins deserve; rather, He deals with us in mercy and kindness. His mercy toward us is infinite, unconditional, complete, and undeserved. The blood of Jesus cleanses from all sin. That's how God forgives us. He didn't wait until we deserved it to extend forgiveness. He didn't wait until we realised our need





for forgiveness. He forgave us before we had any thoughts of seeking Him.

As infinite and unconditional and great is His forgiveness toward us, that is the measure of the forgiveness we can extend to others. The person who is not a Christian does not really have a capacity to forgive the person who has never experienced God's love and forgiveness. But if you are a child of God, if you have been washed by the blood of Jesus, if you have experienced His forgiveness, then you can extend that same forgiveness to others.

Forgiveness is a promise

It is a promise never to bring that sin up against the offender again – to God, to him, or to others. It is a promise to clear the record of the offender. I know just enough about computers to be dangerous. But one thing I've learned the hard way is the meaning of the 'delete' key. I've had the unhappy experience of spending a lot of time working on a document and then pressing that delete key accidentally. What happens to that document? It's gone. Forgiveness is pressing the delete key. It is clearing the record of the one who has sinned against us. That doesn't mean the person never sinned. It just means you're clearing the record so she no longer owes you for those sins. You're promising never to hold it against that person again.

How can we expect the world to believe that God's grace is so wonderful and His forgiveness is so available if we, who claim to have been forgiven, refuse to forgive others? Our lack of forgiveness steals our credibility. It's no wonder that people aren't knocking down the doors to get into our churches. They know us. They work with us. They live next to us. They listen to the way we talk about those who wounded others and who have wounded us. They hear the bitterness, anger, and resentment that come out when those names or those situations come up. They don't see in us the grace and the forgiveness of God. As a result, they have no interest in what we are offering.

How can we expect the world to believe that God's grace is so wonderful and His forgiveness is so available if we, who claim to have been forgiven, refuse to forgive others?

Without forgiveness, you and I are really not much different than the unbelieving world. I believe that when we begin to demonstrate biblical forgiveness, our message will finally become believable to our world! •

© Moody Press

Nancy has authored nineteen books, including 'Lies Women Believe and the Truth that Sets Them Free', 'Seeking Him' (co-authored), and 'Adorned: Living Out the Beauty of the Gospel Together'. Nancy and her husband, Robert, live in Michigan.

www.ReviveOurHearts.com



אל שדי

EL SHADDAI

THE ALL SUFFICIENT GOD

*'Any blessing that is lasting is contained
in some new discovery of God.'*

E^l, meaning strength, is the most common word for God and the Hebrews liked to use it in their personal names, e.g. Dani-el, Samu-el, Ezeki-el.

In Genesis 15-17, Abram's faith was severely tried. If idolatry is 'the religion of sight', spiritual religion is that of faith. When famine came to Canaan, Abram turned to walk by sight instead of the promise and digressed from Canaan into Egypt with grievous results (Genesis 12). After his return, the promise

of a 'seed' was renewed but over time his patience grew weary. *'He believed in the Lord and He counted it to him for righteousness.'* But even this faith wavered and in his eighty-sixth year Hagar bore him a son, but he was not the promised heir! Thirteen years later, God appeared to him again. 'I am EL SHADDAI' was the message this time. *'I am God Almighty; walk before Me and be thou perfect.'*

God is the All Sufficient One: the nourisher, satisfier, strong to overpower, equal to every

occasion, able to overcome all obstacles. God is the absolute and universal sovereign and He is revealing Himself to Abram now as the God of redeeming promise before whom no opposing 'mountain' can stand, powerful to accomplish His promise even when the order of nature offers no prospect of it and the powers of nature are inadequate to it. He is supreme over the laws of nature and free to intervene, because He is All Sufficient.

Abram was to walk before this God in a way that would be

complete, entire, undivided and wholehearted. Before this meeting with God, he had been apt to become weary in well-doing and so incomplete in his devotion. Now he was to practise the presence of God, always conscious of His oversight and eager for His approval.

Paul said: *'I exercise myself always to have a conscience void of offence toward God and man.'* 'Walk before Me' is not a question of His presence, but whether we recognise or disregard His Presence. It is not a parade or 'march past' but a constant, deliberate, systematic practice.

In Romans 6, Paul forcibly refers to Abram believing in a God who gives life to the dead and boldly confronting apparently insurmountable obstacles against His promises. So *'he waxed strong through faith, giving glory to God and being fully assured that what He had promised, He was able also to perform.'* The All Sufficient God was more than equal to all the obstacles. Charles Wesley wrote: 'Faith...laughs at impossibilities and cries "it shall be done"!'.

This was far more than Abram becoming the father

of the Jewish nation as Christ was the promised 'Seed'. The realisation of the promise depended on his faith in this discovery of the new name for God, leading to his new name, Abraham. The great multitude which no man can number, from all nations, kindreds, peoples and tongues are followers of Abraham's faith, workers of his works and spiritually the children of Abraham through Christ the promised Seed. He learned to guide his whole life by reference to the All Sufficient God, which was no easy task with all the wicked people surrounding him. Yet he lived a wholly Godward life. EL SHADDAI was able to maintain and preserve him to enable him as he walked before God on a completely Godward course, even among the heathen round about.

Faith realises that with God all things are possible.

*'Twas most impossible of all
That here sin's reign in me
should cease;
Yet shall it be, I know it shall;
Jesus, I trust Thy faithfulness.
If nothing is too hard for Thee,
All things are possible to me.*

*Though earth and hell the
Word gainsay,*

*The Word of God shall never
fail;*

*The Lord can break sin's iron
sway:*

*'Tis certain, though impossible.
The things impossible shall be.
All things are possible to me.*

Disregarding all arguments to the contrary, Abraham believed the Word of God as all sufficient and it was counted to Him for righteousness. The day came, when little Isaac ('exuberant laughter') was born, the heir God had promised.

Have we believed God and accepted His promise but, under tests or impatience, turned to other things outside God's will?

This only leads to confusion and darkness. God comes anew to bring us back in simplicity and wholeheartedness to remind us: *'I am God all sufficient; walk before Me and be thou perfect.'* However strong or insurmountable our obstacles may be, if we will only give Him a chance by wholehearted surrender, He will prove to us that 'there is nothing too hard for the Lord'. •

*Adapted from an article written by
H E Govan, published under the
title 'Discoveries of God.'*



FAITH THAT

BY DAVID LANG

While visiting an old friend, Jimmy Brown, who was dying, it was remarkable how often he repeated these words: “Hold on to your faith – it’s all we’ve got.” Wise words! When the time comes for us to leave this world, our faith will indeed be all we’ve got. Possessions, friends, family, houses, cars etc., we will leave it all behind. Jimmy was right. Our faith is the only thing that will sustain us on *that* day.

As a small boy, Jimmy fell down a flight of stairs, resulting in injuries leading to tuberculosis of the spine. He was left badly deformed, spending his first thirteen years going in and out of hospital, with little or no schooling. When Jimmy was finally able to leave hospital,

he was determined to rise above his circumstances, and he started to work as a cobbler. He became an avid reader, and the Bible was high on his list of priorities. It was largely through the reading of the scriptures that he was wonderfully saved, a fine example of how *‘faith comes by hearing, and hearing by the word of God’* (Romans 10:17).

Jimmy worked hard at his education, eventually going to university and becoming a minister in the Church of Scotland. He certainly knew something about ‘overcoming the world.’ And he put it all down to his faith, which he preached faithfully to the end, emphasising that faith was not of ourselves, but the gift of God (Ephesians 2:8-9)

A victory to be claimed

In 1 John 5:1-5, we are reminded that 'victory' presupposes some kind of fight or war. Paul often refers to the Christian life in this way. His close contact with soldiers through his imprisonments led him to write such passages as Ephesians 6:10-20, in which he describes the Christian's armour, preparing him to face the enemy. He even tells the Corinthians that death itself, the last enemy, is to be conquered saying: *'thanks be to God, who gives us the victory through our Lord Jesus Christ'* (1 Corinthians 15:26,55-57). Paul certainly believed in victory.

A world to be overcome

John warns us in 1 John 2:15 against worldly attractions. The world, as God created it, is to be greatly admired, of course. God's creation is full of wonders and He gives us richly all things to enjoy (1 Timothy 6:17). Man's sin, however, has marred God's world and made it a place where *'the lust of the flesh, the lust of the eyes, and the pride of life'* are in the ascendancy. Fleshly lust can have such a hold on us that God can be shut out of our lives.

It is similarly with the lust of the eyes. When our eyes start to wander where they shouldn't go, leading to covetousness which is idolatry, we step beyond the boundaries God has set for us. And what shall we say of the pride of life? James tells us that *'God resists the proud, but gives grace to the humble'* (James 4:6). He also says that *'the friendship of the world is enmity with God'* (James 4:4).

A faith to be exercised

'Who is he who overcomes the world, but he who

believes that Jesus is the Son of God?' Perhaps you say: "I believe that!" Sadly, many who say they believe in Jesus give no more than a casual response to Him. When He was at the Passover in Jerusalem, *'many believed in His name... but Jesus did not commit Himself to them'* (John 2:23-25). We hear a lot about committing ourselves to Christ, and rightly so; but even more important is this – has He committed Himself to you?

In John 8:31-32 we read: *'many believed in Him. Then said Jesus . . . if you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free.'* But verse 59 finds the same people ready to stone Him! Yet again, in John 12:42: *'among the chief rulers, many believed on Him; but because of the Pharisees they did not confess Him lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.'*

Clearly then, we can have a kind of faith that can fall short of saving faith. Is that not why Paul says to the Corinthians, *'examine yourselves as to whether you are in the faith'* (2 Corinthians 13:5)? John Wesley used to say that he would constantly examine his relationship with God "lest I should sleep in an unsound condition." Surely there can be no greater tragedy than someone who is convinced they are saved, only to hear the Lord Jesus say at the last: *'I never knew you'*. But we can rest in God's promise: *'If you declare with your mouth, "Jesus is Lord" and believe in your heart that God raised Him from the dead, you will be saved'* (Romans 10:9). •

Surely
there can be
no greater tragedy
than someone who
is convinced they are
saved, only to hear the
Lord Jesus say at the
last: *'I never knew
you'*.

David is married to May and lives in East Lothian, Scotland. He is a retired art teacher.



The
Cruel Squeeze of
Inade-
quacy

Have you ever felt the pressure to be good at everything? How often have you been asked to do something that you feel you are completely unqualified to do? How many of us enter into a task feeling like we are in way over our heads? But where do we get this idea that we are meant to be good at everything? God has not called all of us to be preachers, great hostesses or Bible study leaders, but He may call us to do things that we don't feel qualified to do.

I remember the first time I was asked to speak at a meeting. I felt totally overwhelmed. Surely someone else was more qualified than I to do it. Many times in my life I have felt completely overwhelmed and questioned why I was asked to do something. I take comfort, however, in the fact that I'm not the only one who has had these same feelings of inadequacy. As we read

BY HANNAH BUTT

through Scripture, we meet many people who thought that someone else could do it better. Moses begged: 'Send my brother Aaron, not me.' Jeremiah thought he was too young to be God's prophet; Sarah laughed when God told her she would be a mother. It's not hard to find people who doubted that they were qualified to serve God.

Paul reminded us: *'Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God'* (2 Corinthians 3:5 ESV).

In ourselves we are not able to do the things that God has called us to do; God does not always call those who are able, but he always enables those He calls. In the same way God does not call us to be qualified; He calls us to be willing.

As we look at God's Word, we find many examples of people who in themselves did not appear qualified for the task that God had called them to do. King David, arguably one of the greatest kings, was at first only a simple shepherd boy, but he managed to slay the giant with a simple stone. Esther was a young woman who had to keep her cultural identity a secret in order to save her people. Mary, the

mother of Christ, was an unwed mother from a town of no significance chosen to carry the One who would redeem His people. Look at the list of Christ's disciples; many of them seemed the most unlikely people to be chosen to follow Jesus for His earthly ministry.

WE EACH
PUT FAR TOO
MUCH PRESSURE
ON OURSELVES TO BE
GOOD AT ALL THINGS,
FORGETTING THAT OUR
STRENGTH ACTUALLY
COMES FROM
GOD.

We each put far too much pressure on ourselves to be good at all things, forgetting that our strength actually comes from God. We need to remember that the gifts we are given are all different. God is not looking for qualified heads but willing hands to serve Him. We might even do things that we never thought we could do.

Don't get me wrong! I am not suggesting that we all must agree to do everything that we are asked to do. It is okay to say "No" to some things, but our rationale should never be that we are not able or qualified to do something. If we start our task asking God to help us in whatever we are required to do, He will enable us. •

Hannah is married to Daniel, who is a Baptist pastor. They live in Canada with their two children. Hannah works as a member of the Commission on Women Ministries.

Two friends graduate; one goes to India as a missionary, the other becomes a successful businessman. Both get notification of a class reunion and while there, they compare their lives. It would be easy for the missionary to think himself a failure. We need to clear the hurdle of comparison. True achievement for each one of us is listening to and obeying His voice when He says: *'Follow Me'*. •

Author unknown



The Importance of

little

THINGS

BY WILLIAM SMYLIE

This article was sparked off when I read a sermon by B B Warfield on ‘The Religious Life of Theological Students’ in which he states: ‘No religious character can be built up on the foundation of neglected duty.’ In general people are switched on by *big* things – headlines that grab the attention regarding some success story in the business world, or some scandal concerning a prominent public figure.

In the area of mega churches, there are those who will travel half way around the world to see if they can copy the same method, imbibe the same ethos, and imitate the same format, in order to have similar so-called success. They forget that how the Lord may be pleased to work in one geographical area and culture is no guarantee that He will do the same in another.

Big projects, whether they are humanitarian or of a spiritual nature, grip many and move them to get on board; if everyone else is supporting them, they must be right and should guarantee success.

Missionaries are not exempt from this trap when faced with the temptation to expand their report of what God is doing in order to make the work sound more successful than it is, hoping to make a bigger impact. What is wrong with this is that all of them are estimating from a secular mindset and trying to match the secular attempts at so-called success.

The Christian is called to be faithful in the little things – the routine and simple duties of life. Is not this where we all fail? We often hear it said about some sportsman or woman that he or she performs well on the big occasions, implying that when all eyes are on them it becomes an outward performance for all to see. The Christian life is about how we perform *all* the time, even when no one sees us, remembering that God's searchlight is always upon us. Thomas Binney captured this thought when he wrote:

*Eternal Light! Eternal Light!
How pure the soul must be
When, placed beneath Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee.*

In Warfield's sermon he comes to the root of the matter when he states: 'You cannot

build up a religious life except you begin by performing faithfully your simple, daily duties.' Failure in this lets the little foxes spoil the vines. Our Lord Jesus Christ is our great example of faithfulness in the simple duties of life when He organised the feeding of the five thousand, and when He stooped to wash the disciples' feet.

**Our Lord
Jesus Christ
is our great
example of
faithfulness
in the simple
duties of
life.**

Of course, there are *big* occasions and the *big* projects; but the test of success in these is not in the performance of an hour, but of a lifetime, through a life of faithfulness in the little things. Ultimately, we are not the gauge of success but the Lord is, the One who will test our motives at the Judgement Seat. Then the first could be last and the last first.

*Does the place you're called to labour
Seem so small and little known?
It is great if God is in it,
And He'll not forget His own.*

*Little is much when God is in it!
Labour not for wealth or fame;
There's a crown, and you can win it,
If you go in Jesus' name.*

*When the conflict here is ended
And our race on earth is run,
He will say, if we are faithful,
"Welcome home, my child, well done!" •*

William is a retired pastor living in Northern Ireland with his wife, Beth. Until recently he was the chairman of The Faith Mission Board.



WHAT IS YOUR RESOLUTION?

In the mid-1700s, Jonathan Edwards, who was nineteen years old, became aware of the nature of God and, as a result, became serious about his own life and in what direction it was going. As he began to study the infinite attributes of God he discovered his inadequacies and sinfulness. So he sat down and wrote his own list of resolutions, which comprised of simple expressions of his desire for holiness in his own life. In all he wrote seventy-five resolutions and here are a few of them, the vast majority of which begin with the word 'resolved'.

Resolved, that I will do whatsoever I think to be most

to God's glory, and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do whatever I think to be my duty and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many and how great so ever.

Resolved, to live with all my might, while I do live.

Resolved, always to do that, which I shall wish I had done when I see others do it. (*August 11, 1723*)

Resolved, that I will live so as I shall wish I had done when I come to die.

Resolved, never to do anything, which I should be afraid to do, if I expected it would not be above an hour before I should hear the last trump.

I frequently hear persons in old age say how they would live, if they were to live their lives over again. Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age. (*July 8, 1723*)

Resolved, never to do anything out of revenge.

Resolved, never to suffer the least motions of anger to irrational beings.

Resolved, never to speak evil of anyone, so that it shall tend to his dishonour, more or less, upon no account except for some real good.

Resolved, not only to refrain from an air of dislike, fretfulness, and anger in conversation, but to exhibit an air of love, cheerfulness and benignity. (*May 27, and July 13, 1723*)

Let there be something of benevolence, in all that I speak.

Resolved, when I feel pain, to think of the pains of martyrdom, and of hell.

Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.

Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as providence orders it, I will as far as I can, be concerned about nothing but my duty and my sin. (*June 9, and July 13, 1723*)

Resolved, never to do anything, which if I should

see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, to examine carefully, and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and to direct all my forces against it.

Resolved, to cast away such things, as I find do abate my assurance.

Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of. (*May 26, 1723*)

Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

Resolved, when I find those '*groanings which cannot be uttered*' (Romans 8:26), of which the Apostle speaks, and those '*breakings of soul for the longing it hath*' of which the Psalmist speaks (Psalm 119:20), that I will promote them to the utmost

of my power, and that I will not be weary of earnestly endeavouring to vent my desires, nor of the repetitions of such earnestness. (*July 23, and August 10, 1723*)

Resolved, never to speak anything that is ridiculous, sportive, or matter of laughter on the Lord's day. (*Sabbath evening, December 23, 1722*)

Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's. (*Saturday, January 12, 1723*)

Resolved, whenever my feelings begin to appear in the least out of order, when I am conscious of the least uneasiness within, or the least irregularity without, I will then subject myself to the strictest examination. (*July 4 and 13, 1723*)

Resolved, to improve every opportunity, when I am in the best and happiest frame of mind, to cast and venture my soul on the Lord Jesus Christ, to trust and confide in him, and consecrate myself wholly to him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer. (*July 8, 1723*). •

Jonathan Edwards,
August 17, 1723.

QUESTIONS ABOUT TOMORROW

TESTIMONY OF PAM BARTLETT

I was born in Horbury, Yorkshire, the youngest of three children. My father, having been called up into the army in the early days of the war, subsequently served many years abroad and I did not see much of him because of this. My mother took all three of us to the local Methodist Church. When the war ended my father was demobbed and we were a complete family again.

All through my life I had been very close to my maternal grandparents, spending a lot of time with them, even after I got married and had three children. I loved them very dearly. My life was very busy and full. But my happy life was shaken when my beloved grandma died. Her death really shook me; as the weeks passed I began to feel a very deep sense of loss. It began to dawn on me that I was

not going to see her again. She had always been a big part of my life and I missed her terribly. Death had never entered into my secure world before, at least not that close.

I thought of her constantly and began to wonder: “Where is she now? Where do people go after death? Is there really life after death? Is there really a heaven and a hell? Is there really a God? If we live out our span of years and die, then nothing, what is the point of it all?”

Although I went to church, learned the Apostles Creed off by heart at school, and said the Lord’s Prayer every morning, these didn’t answer the questions that were buzzing around in my head. I didn’t think of the meaning of the words: it was just like reciting poetry and they were soon forgotten. I said

a prayer every night to this God I didn’t know existed. No matter what time I got into bed I would not go to sleep until I had said the same prayer. I didn’t really think about the words, it became a habit.

After my grandma’s death I was determined with all my being to find out the answers to my questions. I simply had to know. I didn’t know how but I knew I would leave no stone unturned in my quest. I told no one except my husband, Kenneth. He told me repeatedly that we just cannot know the answers to these questions, they were a mystery and that I should forget about it. I knew I could not go on living without knowing the answers.

But who would I ask? I knew no one who talked about such things or went to church.

After I got married and had our children christened, I had not been to church except at weddings and funerals. I thought people would laugh at me if I started talking about God. I remembered an elderly lady we knew who went to church and I decided I would ask her. But her answers were vague. That did not satisfy me. I didn't want vague theories; I wanted to know the real answer. Quite unknown to me at that time, God knew my heart's desire and desperation.

One morning I was alone at home and into the quiet of my mind came the words: "read the Bible". It was as if someone had spoken to me quite clearly, but there was no audible voice. I thought: "read the Bible – I don't have a Bible." Then I remembered that when our twins were christened, their godmother had bought them a small Bible. I eventually found the Bible and sat down to read it. My first thought was where on earth do I go to find out the answers to my questions? I opened it at the beginning, surely that is the obvious place to start. I read one or two chapters until I came to a list of genealogies. I put it down feeling very disappointed. "I just do not believe," I said to myself.

We moved to a bigger house and needed a larger cooker. One day whilst walking to school with the children I noticed a sign in the window of a house: 'Gas cooker for sale'. We enquired about it and eventually bought it. The man we bought it from said he could install it for us. I heard from a friend that he was a local preacher on the Methodist circuit. On the day he came I told him of my questions and my search for the answers. He did not preach to me but told me to read the Bible again and start to read in the New Testament. "Keep at it, don't give up," he said. He added: "at the moment you cannot reach God because you are a sinner; but don't let that put you off or keep you from reading."

After he had gone, I kept thinking about being a sinner. No one had said that to me before. What did he mean? I starting reading through the gospels, I could not put the Bible down. I had entered into a world I had never known, learning about Jesus, who was no ordinary man. I was enthralled. Two months later, this local preacher with his wife knocked on my door, asking me how I was getting on reading the Bible. I still had lots of questions. He explained to me how sin

had entered into the world through Adam and Eve, when they disobeyed the command of God in the Garden of Eden. He said Adam and Eve passed sin on to the whole human race, so we are all born with a sinful nature. We want our own way, not God's way. The only way sin can be forgiven was by a substitute blood sacrifice. In the Old Testament it was a lamb without blemish. God said without the shedding of blood there is no forgiveness. I had never heard this before. Jesus was the perfect sinless Lamb of God who died in my place on the cross.

What could I do? Firstly, I had to acknowledge that I was a sinner and that I had broken God's law and there was nothing I could do to save myself. I needed the blood of Jesus who had died on the cross, to cleanse my heart from sin. Eventually I took the step of faith, confessed my sins to God and asked Jesus into my heart. He changed me. I had new desires.

The Bible has been my constant guide and chart ever since that day. Life has not always been easy, but the knowledge that God is always with me and in control has made all the difference. ●



Billy Bray

Unschooling Evangelist to Cornwall

One hundred and fifty years ago this year, Billy Bray went to glory. A fervent evangelist to the mining community in Cornwall, he saw many come to Christ. C H Spurgeon referred to him as ‘the uneducated soul-winner’ and describes him as ‘a live man, not a dummy. In his own simple style he did all that he did with rigour, physical vigour being more than sufficiently conspicuous in his shouting and leaping for joy.’ Locally he was known as ‘God’s man with a shout’. J I Packer said of Billy Bray, ‘John Owen and John Calvin knew more theology than John Bunyan or Billy Bray, but who would deny that the latter pair knew their God every bit as well as the former?’

Billy Bray was born at Twelve Heads, Cornwall on June 1, 1794. He worked as a tin miner, spending any money he earned on alcohol rather than feeding his wife and children. In later life he testified: “I became the companion of drunkards and during that time I was very near hell.”

In 1823, a friend gave him a copy of John Bunyan’s book, ‘Visions of Heaven and Hell’. This book had a deep impression on him, stirring his heart. He longed to know he would be part of this glory of heaven and be done with his lifestyle. When speaking about his escape from a collapsed mine he said: “I used to dread to go to sleep for fear of waking up in

hell; and though I made many promises to the Lord to be better, I was soon as bad or worse than ever.”

Billy’s wife, Johanna, knew the Lord as a child but had drifted away. One night Billy spoke to her, thinking that if she came back to the Lord, then he could become a Christian too. He went to bed, but awoke at 3am, realising if he waited for his wife to get right with God he might die without Christ. He knew he was a great sinner in need of forgiveness and could not wait for his wife. Getting down on his knees, he cried to God for mercy. Later he testified: “I said to the Lord, ‘Thou hast said, they that ask shall receive, they that seek shall find and to them that knock the door shall be opened and I have faith to believe it.’ In an instant the Lord made me so happy that I cannot express what I felt. I shouted for joy. I praised God with my whole heart for what he had done for a poor sinner like me...I was a new man altogether. I told all I met what the Lord had done for my soul. I have heard some say that they have hard work to get away from their companions, but I had hard work to find them soon enough to tell them what the Lord had done for me.”

The next day was payday at the tin mine and the pubs were full that night; but for the first time in years, Billy Bray came home sober. After seeing a notable change in her husband’s life, Johanna recommitted her life to Christ. Billy expressed his joy of salvation by singing out loud, dancing as he walked and shouting praise to the Lord. “I can’t help praising God,” he would say. “As I go along the street I lift up one foot, and it seems to say ‘Glory’; and I lift

up the other, and it seems to say ‘Amen’; and so they keep on like that all the time I am walking.” To those who disapproved of his shouting he said: “If they were to put me in a barrel, I would shout glory out through the bung-hole.”

In 1842, he became a local preacher reaching out to the miners. His preaching was simple but it powerfully subdued hearts for the Lord.

His preaching was simple but it powerfully subdued hearts for the Lord. He spent many hours praying for their salvation and doing door-to-door visitation.

He spent many hours praying for their salvation and doing door-to-door visitation. After a day underground in the mine he would visit around the doors near his home, seeking to reach the families with the gospel.

He built many chapels; as soon as one was finished, he was building another. He said: “When our chapel was up about to the door head, the devil said to me: ‘They are all gone and left you and the chapel, and I would go and leave the place too.’ Then I said: ‘Devil, doesn’t thee know me better than

that; by the help of the Lord I will have the chapel up, or lose my skin on the down.’ So the devil said no more to me on that subject.”

Right up to the end of his life Billy’s joy of salvation was very evident. On being told he was going to die, his response was: “Glory to God!” On 25 May, 1868, he got his desire and joined with the choirs of heaven.

Are we praising God daily for our salvation? Do others around us see this joy in us? When we think of what our Lord has done for us, there ought to be an expression of sheer joy from our hearts. *‘Rejoice in the Lord always, again I say rejoice.’ (Philippians 4:4 ESV).* •

A person with long dark hair is seen from behind, looking out a window. The window shows a blurred outdoor scene with trees and a building. Overlaid on the image are several white gear outlines of various sizes, some solid and some dashed, creating a mechanical or industrial aesthetic.

a Very Different plan

BY LORRAINE MUNN

If you had met me when I was around twenty-one or twenty-two and had asked me how I saw my life going in the future, I'd probably have replied something like this: "Well the most important thing in my life is God and I want to know Him more. I'm enjoying my job (an executive officer in the civil service in Edinburgh), but I think that maybe God wants me to serve Him in some kind of full-time way and I'd be open to that. It seems to me that we have to act out our faith in a practical way and not just in words."

Ask me today, thirty-two years later, how has it all turned out? Very differently is the answer! I could not have predicted God's plan for me in a million years!

On the day of my twenty-fourth birthday, I took what I thought was the flu. Over the next few months it got a lot worse to the point where I had to leave my job and my flat and go back to my parents' home. I was

bedridden and needed help with everything. I could barely lift a brush to my hair. It was very frightening!

After three months the GP said that it could be Chronic Fatigue Syndrome (referred to at that time as ME) and that in severe cases it could take up to two years to recover. I remember thinking that two years was just an unimaginably long time! I had many varied hospital tests and saw quite a few different consultants but had no improvement. After several years of this almost one hundred percent housebound and bedbound existence, I became depressed. As a Christian, I accepted this was not caused by my 'lack of faith' but was another journey for me.

I prayed for healing, and many others prayed for me too. I tried various different remedies but all to no effect. I struggled to understand why God had allowed this to happen, when all I had wanted was to live for Him. I battled with anger as I tried to accept my situation.

One evening when I had been ill for about six years, I was crying out to God in desperation, when I read a verse in Jeremiah chapter thirty and I believed God was saying that He alone would give me back my health and also heal any emotional and mental scars it had all caused. Over the following years I held on to that. I had a couple of little patches of improvement but also had further physical problems which complicated matters.

At the moment, almost thirty years to the day from when I first took ill, I am a little better. I get out of the house perhaps once per week for an hour or two. I still spend the majority of each day resting on top of my bed but I now have a new programme of 'pacing' which is giving gradual but very hopeful improvement. But mentally and spiritually I am a very different person! God has used these circumstances to refine me in countless ways! He has indeed healed many 'scars' and in a small way I have 'learned to be content'. Perseverance does truly produce character and character hope!

My best friend has spent these thirty years with AIM in Uganda doing amazing work for God. At first I envied that; but I know now that God's path

for me has been equally important and although there were many dark times I wouldn't change it.

*Whate'er my God ordains is right:
His holy will abideth;
I will be still whate'er He doth,
And follow where He guideth.
He is my God; though dark my road,
He holds me that I shall not fall:
Wherefore to Him I leave it all.*

*Whate'er my God ordains is right:
He never will deceive me;
He leads me by the proper path;
I know He will not leave me.
I take, content, what he hath sent;
His hand can turn my griefs away,
And patiently I wait His day. •*

Samuel Rodgist (1649-1708)
Translated into English by Catherine Winkworth in 1863



If you are suffering from a long-term illness and would like to get in touch with Lorraine, her e-mail address is:
lorraine.munn@yahoo.com



The God of

Transformation

BY JAMES AND KATIE BROWN

Acts chapter 9 tells the familiar story of Paul's conversion on the road to Damascus. It's so well known that it would be easy for us to overlook how incredibly God worked in Paul's life! God is still working in the lives of people today... bringing them into His family, and sending them into the world with the message of hope and life in Jesus Christ.

Firstly, we see how God completely transformed Paul. We see transformation in nature; a caterpillar disappears inside its cocoon, and when it re-emerges, it has been transformed into a butterfly! The change is spectacular! But when the

Holy Spirit transforms a person, giving them spiritual life and a new heart, this is a change beyond anything we see in the natural world. At the beginning of the chapter we find Paul breathing threats and murder... but by verse 20, God has turned him into a preacher, who is telling others about Jesus! The God who transformed Paul can transform anyone... there is no one so far from Him that He cannot reach them.

Katie and I work with a little church in Ipswich, called Leighton Road Evangelical Church. The pastor and his wife are Brian and Sheila Langston. When they were first married, they had no time

for church or the Christian message. But God began to work in their hearts, and they were both converted. God called Brian to be a minister and, since then, he and Sheila have served God faithfully in churches in Suffolk. After they retired, God challenged Brian to pastor Leighton Road, which was going to close. They have a heart that is full of love for the unsaved people of the Gainsborough Estate. What God has done in their lives, and in ours, He can do for anyone.

On Fridays we run an after-school club, and we are thrilled to see the children develop in their Bible knowledge and understanding of who Jesus

is. One boy has told us that He believes Jesus died for him and has accepted a Bible of his own... we can't be sure of where he stands with God, but we know that our God is a God of transformation!

Secondly, we can easily miss the part that Ananias played in Acts 9. We don't know much about him, but we do know that when the Lord spoke to him, he answered: *'Here I am, Lord'* (9:10). God used Ananias to bring His message to Paul. When Ananias obeyed the Lord, God restored Paul's sight, and he was filled with the Holy Spirit (9:17-18).

Ananias received a commission from the Lord, and he obeyed! God chooses to use ordinary Christians like Ananias, and like you and me, to go with His message to the people around us. At first, Ananias was reluctant, until the Lord explained how He would use Paul, and Ananias saw the 'big picture'. We don't know how the Holy Spirit is working, but we can trust God, be available to Him, and obey when He sends us.

Katie and I would appreciate your prayers as we serve God in Ipswich. God has entrusted us with the task of taking the gospel to the Gainsborough Estate and beyond, and has

opened doors for us to speak to children and adults. With God's help we want to be bold with the good news about Jesus, trusting Him to transform lives for His glory.

Finally, how amazing it is to read through the rest of the book of Acts and see what God did through Paul! He spearheaded the advance of the gospel through Turkey, Greece and Italy, and brought the Christian message to the heart of the Roman Empire! Who knows how many people God saved and transformed as Paul obeyed Him. But we can't forget the part that Ananias played; he has a share in this story as well. He did what the Lord asked Him to do, as did Paul.

It is mind-blowing to think that the Creator God, the God with the power to transform lives, uses people to accomplish His eternal purposes. We don't see the big picture as God does! When we speak to children in our local primary school, or when an unsaved person comes into the church service on a Sunday morning, we don't know what God will do. But just think what He could do!

We are always excited at harvest and Christmas to see the children come into the

church at Leighton Road from the primary school next door. They come, one year group at a time, with teachers and classroom assistants, and we have the opportunity to tell them why Christians celebrate harvest and Christmas. This year we told them about the greatest gift that has ever been given: how God sent Jesus into the world to be our Saviour, and that this gift is for whoever receives it. We don't know what God will do in the lives of these children, and adults. But we can be faithful with the message, and look to God to do what only He can do.

All of us have a part to play in advancing the Gospel message. Let's be encouraged, because our God is a God of transformation! We might play a small part in bringing the message of Jesus to the world, but it's a small part in a big story. •

James and Katie work with The Faith Mission in Suffolk. They have two children, Suzie and Benjamin.





90 YEARS OF THE FAITH MISSION IN CANADA

BY JOHN BENNETT

In 1927, as John George Govan's earthly remains were being laid to rest in Dean Cemetery in Edinburgh, two young ladies were setting sail from Liverpool docks to Canada. Upon arrival in Toronto they were met by Rev Nesbit who greeted them with: "You poor wee things – you'll get lost in the snow." He was later to refer to them as the "mighty atoms" because of the anointing of the Holy Spirit that ministered through them.

Phoebe Rowdon and Helen Gibb quickly endeared themselves to the Canadian Christian community. Within weeks they were engaged in aggressive evangelism in rural communities surrounding Toronto. Hours were spent in prayer and visiting homes prior to each evening meeting. Often they trudged through mud and snow to reach the farming communities; sometimes a shoe was lost in the mud or their feet were so cold that they needed to warm them in the ovens of the homes visited. Records tell of fruitful missions with thirty, forty and many more coming to Christ.

Others joined the work and soon the need for someone to give leadership to the Canadian mission was recognised. Mr John Eberstein was appointed. He was followed by John Wallace, Hugh Jamieson, and Ken Buchanan. All of these men, along with their fellow evangelists, saw significant advances under their leadership. Over the years, thousands of souls have come to Christ and some localised spiritual awakenings have taken place, with many pastors reporting of rich blessing in their churches through the ministry of the Mission.

Through changing times the message has not changed, even though methods have. Today there are nineteen full-time workers, mainly in four provinces – British Columbia, Alberta, Quebec and Ontario – and two camp/conference centres. Kids and youth camps, weekly clubs, three-day 'Thirsting for God' conferences, ladies and men's retreats, marriage retreats, youth leadership training, prayer conferences, weekly Bible studies, evangelism training, outreach banquets, and 'Christianity



Explored' are some of the means used to encourage the church and reach lost souls.

Canada is a needy mission field. In a recent report it was stated that only 1% of people in the province of Quebec are believers. It is in this province that you will find Robin and Debra Perron. Each week their regular schedule includes giving leadership to two youth groups, two kids clubs, teaching Sunday School and lots of one-to-one ministry to youth. Robin also preaches at weekends as opportunity arises

In the Province of Alberta an amazing door of opportunity to minister to refugees has opened to Jeff and Jani Goudy. Heartbreaking stories of what these dear people have come through prior to arriving in Canada is contrasted with the love and concern shown by the Goudys and local Christians. A men's soccer outreach where the gospel is clearly presented attracts many men. Jani cannot keep up with the numerous requests from ladies to visit in their homes, and a number of families have attended church.

Taking a trip to Northern Ontario, where in the winter temperatures can fall to -40°C with snow often many feet deep, you will meet Mark and April Hardwick. April's ministry to ladies and young girls has resulted in some conversions and meaningful Bible studies. With so many churches without pastors, Mark's preaching gift is in constant demand at weekends. They are praying for a greater spirit of prayer to grip the churches in the North.

Throughout Canada there are vast areas where no one is going with the gospel. Mission organisations report decreasing numbers of people willing to commit to long-term mission. Many missions struggle financially. With every passing year the government is pushing forward its agenda to marginalise the church and sadly the church seems powerless to reverse this trend. Recognising this need

Graham and Melodie Ghent are focusing on prayer and training in evangelism with the churches in their area of Southern Ontario. They have committed extended periods of time to various churches to teach and train both leadership and lay people.

Vast areas of Eastern Ontario have small rural churches with none or very few children or youth. It is mainly in these churches that Laura-Anne Drake and Margaret Roberts have been engaged in ministry. As well as kids and youth ministry they have utilised the 'Christianity Explored' course to great effect.

The Camp Centres in Falkland, British Columbia, and Campbellville, Ontario, are in constant use both for Faith Mission events and by church groups. How thrilling it is to hear testimony from people who have been saved or met God afresh at these centres. Kevin and Janice Evans and Conan and Julana Arndt in Falkland, and Myron and Janet Hoover in Campbellville, are constantly seeing God answering prayer, providing for every need and giving strength for each task. Jennifer Armitage has served well in the office and looks forward to a full summer of camps and Vacation Bible School ministry.

While the challenge is beyond us, we are privileged to be involved at a time of great opportunity, knowing that *'what is impossible with man is possible with God.'* Our constant cry is for more Spirit-filled labourers with a passion for the lost and a clear call from God to join us, and the church in Canada, in taking the gospel to this vast nation. Will you join us in prayer to this end?

Isabel and I have been privileged to be part of the Mission in Canada for almost twenty-six years. Soon we expect a new general director with fresh vision, vitality and leadership. Will you join us in praying that the *'glory of the latter house will be greater than the former'?* •



TAKE A GAP YEAR AT FMBC

A GAP YEAR AT FAITH MISSION BIBLE COLLEGE PROVIDES A PLACE TO FOCUS ON YOUR OWN **SPIRITUAL GROWTH** WHILE BEING **CHALLENGED, TRANSFORMED AND EQUIPPED TO FULFIL** THE GREAT COMMISSION OF MAKING THE GOOD NEWS OF JESUS KNOWN TO THE ENDS OF THE EARTH.

**ENROL
NOW FOR
SEPTEMBER
2018**

Our course involves time in lectures as well as practical outreach, with the intent to develop skills in thinking through and studying the Bible and then putting that into action. We are interested in creating a place where Christians can examine deep questions, worship, learn, pray, serve and grow into unreserved disciples of Jesus Christ.

Subjects include:

- An overview of the Bible
- Practical Evangelism
- Discipleship
- Church History
- ...and many more

The course runs from September to June and includes a five-week placement working with Christian evangelists within Great Britain and Ireland and two weeks of children's camp in the Summer.

Contact:

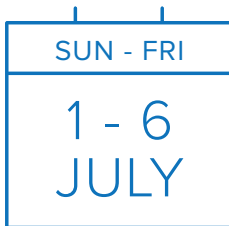
admin@fmbiblecollege.org.uk
0131 664 4336
www.fmbiblecollege.org.uk

Other courses available

- **Certificate in Biblical Studies**
(part-time, one day a week for two years)
- **Certificate in Applied Theology**
(full-time, one year)
- **Diploma in Applied Theology**
(full-time, two years)
- **COMING SOON: Degree in Theology (BA)**
(full-time, three years) (pending validation)

EC 18

EDINBURGH CONVENTION



 **THE FAITH MISSION BIBLE COLLEGE**
EDINBURGH, EH17 8QG

THE FAITH MISSION EDINBURGH CONVENTION OFFERS AN OPPORTUNITY TO **ENJOY QUALITY BIBLE TEACHING** AND **FELLOWSHIP** WITH CHRISTIANS FROM ACROSS THE BRITISH ISLES AND BEYOND

EC18 SPEAKERS



JOE BARNARD

ROGER CARSWELL

JOHN SHEARER

LESLIE BRUSH

PAUL CROWE

JASON CUSTER

SANDY ROGER

JOHN TOWNEND

ALISON WOODS

w: faithmission.org/edinburgh

e: edinburghconvention@faithmission.org t: 0131 664 5814

