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FIRST

Seek First the Kingdom of God!

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OFFICIAL MAGAZINE OF THE FAITH MISSION



MY SOUL MAGNIFIES THE LORD

» WHO IS JESUS CHRIST?

» JEHOVAH TSEBAIOTH: THE LORD OF HOSTS

» BIDDY CHAMBERS



A MESSAGE FROM THE FAITH MISSION'S GENERAL DIRECTOR

As the darker nights of winter close in, the moral darkness and political, social, and climatic challenges which confront our nation become ever more apparent. These seem to be unprecedentedly dark times and it is easy to understand the deep despair which so many in our nation feel at this time.

When faced with similar challenges, including the foretold invasion of his nation by a godless and barbaric people, the prophet Habakkuk sought refuge in the Lord. As the book commences he is greatly burdened that God does not seem to be answering the prayers of His people. However, as God speaks to Habakkuk we find him acknowledging God's sovereignty, surrendering to His purposes and resting in the sufficiency of His grace. By chapter 3 he has recognised that God is at work; howbeit by means which Habakkuk would not have chosen! In verse 2 he prays: *'O Lord, revive Your work in the midst of the years! In the midst of the years make it known; in wrath remember mercy.'* God is still on the throne and, by means which we perhaps would not choose, is working out His purposes in our nation. Our earnest prayer is: "Lord revive your work and, although we rightly deserve Your wrath, please remember mercy".

Our summer programme of outreach closed well with several people from all age ranges trusting Christ as a result of the camps, conventions, campaigns and other activities which took place. The personnel who changed locations and responsibilities during the summer are settling into their new situations and I am pleased to report that our autumn and winter programme of ministry has got off to an encouraging start. The approach of Christmas brings many seasonal outreach opportunities and Mission personnel value

prayer for the Lord's enabling as they seek to make the most of every opportunity.

Behind the scenes we are grateful to have a dedicated and capable team of people handling the increasingly demanding administrative tasks necessary to enable the Mission to function both legally and effectively. This year, due to changing legislation and the potential consequences of Brexit, we face a number of new administrative challenges. We thank God for the wisdom and skills He has given which enable us to meet those demands.

The new session of training at the Bible College got off to a good start in September. Eight new students joined the seven who returned for a second year and these are joined by five who do the part-time course. Preparations continue as we move towards the goal of achieving accreditation of the course at degree level. We warmly welcome Catherine Briggs, who recently replaced Valerie Robertson as librarian. Valerie withdrew from the staff during the summer having served faithfully for over twenty years. Since graduating in 2014 Andrew and Janice Quinn have made a significant contribution to College staffing and we are sorry to see them leave at the end of 2019. Andrew has accepted the call to be minister of Ballycraigy Congregational Church in Northern Ireland. We take this opportunity to thank each of these staff members for their fellowship and ministry and wish them God's richest blessing in their new spheres of service.

As always, we greatly appreciate your fellowship and support and trust you enjoy reading this edition of the magazine. ●

| *John Townsend, General Director*



COLOSSIANS 1:15-20

BY GEORGE CLAYSON

AW Tozer has said: “What you believe about God, that is the most important thing about you.” We could equally say that what you believe about Christ, that is the most important thing about you.

Paul wrote this letter to the church at Colosse at a time when the church was being put in danger by a heresy that tried to belittle the character of Christ. He recognised that the church needed a proper view of Christ in order to have a proper view of anything. A right view of Christ is paramount for salvation.

In this portion of his letter, Paul reminds the believers about who Jesus Christ is. In this issue, we will focus on the first three verses; next time we will look at the second section. In verses 15-17, we learn that Jesus is Lord of creation, and discover three truths about who Jesus is.

1. JESUS IS LORD OF CREATION

(i) Christ – The Image of God

Verse 15 begins with these words: ‘*He is the image of the invisible God.*’ Paul begins by telling the church at Colosse that Jesus Christ is the *visible* expression of the *invisible* God. The word ‘image’ used here by Paul is the same word that Jesus Christ used in Mark 12:16 when he was being tested by the Pharisees. They asked him whether they should pay taxes to Caesar and Jesus told them to bring him a coin. ‘*Whose likeness and inscription is this?*’ Jesus asked. They replied: ‘*Caesar’s.*’

The word ‘likeness’ is the same word as ‘image’. The image of Caesar was on a denarius. Paul is saying when we look at Christ we see the image of the invisible God. Paul is telling the Colossians that Jesus Christ has all the attributes of God. He is the exact

representation of the invisible God in bodily form. This is why Jesus could say: *'whoever has seen me has seen the Father'* (John 14:9). This shows that Jesus Christ is God.

He is the perfect representation of the invisible God. The Bible says that God is Spirit. Here Paul tells the Colossians that although God is Spirit, He has revealed Himself to us in Jesus Christ. The obvious application of this truth is that if you want to know what God is like, look at Jesus. Read the gospels. Jesus had mercy and compassion on people: that's what God is like. Jesus had righteous anger over sin: that's what God is like.

(ii) Christ – The Firstborn Over All Creation

The second truth about Jesus is that He is the firstborn over all creation. Look again at verse 15: *'He is the image of the invisible God, the firstborn of all creation.'* Paul is reminding the Colossians about the preeminence Jesus Christ has over the things that have been made.

The word 'firstborn' needs to be properly understood. Throughout history, false teachers have used this verse to try to show that Jesus Christ was created and so could not be God. This is often done by Jehovah's Witnesses. They point at the word firstborn and contend that Jesus was the first to be created. But that is not what this verse is saying. So, what does the word firstborn mean as Paul used it here?

In the Bible firstborn can be used to mean the one who was born first, as in Exodus 13:13 and 22:29. But the title can also be given to people who were not actually born first. In

Hebrew culture the firstborn son was the heir to his father's wealth. The firstborn would get the inheritance. The firstborn was first in rank over the household. However, over time the term came to be used to refer to a person who had the privileges of the firstborn son even though they were not physically born first. It was used as a title to show prominence. The firstborn had prominence over the others in the household.

Elsewhere in the Bible we see that this term can refer to position or rank without referring to physical birth. In Psalm 89:27, God says of King David: *'And I will make him the firstborn, the highest of the kings of the earth.'* Clearly this verse is not speaking about being born first physically because David was the youngest of all his brothers and he certainly was not the first king to exist. We understand the meaning of firstborn by the second part of the verse: *'the highest of the kings of the earth.'* The term is being used as a title to show that David will have prominence over every other king. It is in this sense that Paul uses the word firstborn and the strongest evidence for this is found if we read on.

In verses 16-17 Paul gives the reason why Jesus Christ is the firstborn: He created *everything* seen and unseen, everything was made through Him and for Him. If He created everything then He cannot be created because He obviously did not create Himself. What Paul is telling the Colossian believers is that Jesus Christ is the firstborn over all creation. Jesus Christ has supremacy over all creation. *'At the name of Jesus Christ every knee should bow, in heaven and on the earth and under the earth'* (Philippians 2:10).

Paul is telling the Colossian believers ... that Jesus Christ has supremacy over all creation.

The question is do we give Him His rightful honour in our lives?

(iii) Christ – The Creator

The third truth we learn is that Jesus is the Creator: *‘For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him’* (v.16). Paul continues to remind the Colossians that Jesus Christ is the preeminent One, by telling them He is the Creator. Paul says that Jesus Christ created all things and leaves no room for anything that was not created by Him.

He created everything *‘in heaven and on earth’*. Paul is saying that the entire universe was created by Christ: in heaven – the stars, the planets, the galaxies; on earth – the trees, the birds, human beings – every strand of DNA, every single cell. He continues by saying that Christ created everything material and everything spiritual: *‘visible and invisible’* – the things we can see and the things we cannot see were created by Christ. Christ created the body and He created the soul.

Paul goes even further to explain this point with a list of spirit beings or angels: *‘whether thrones or dominions or rulers or authorities’*. He lists different ranks of angels to indicate that he is referring to the entire angelic realm. Paul emphasises the point that the angels were created by Christ because false teachers had come into the church at Colosse and were trying to teach angel worship (2:18). Here, Paul is proving angel worship to be worthless because Christ Himself created the angels. He is the One they must worship. Why look to created beings for salvation when Jesus Christ created them? He is the One sent by the Father to save us from our sin.

The Apostle Paul now rounds up the list by restating that Christ created everything and he gives the purpose of creation: *‘all things were created through him and for him’* (16b). Everything exists for the glory of the Lord Jesus Christ. He created everything for His glory. This is another proof that Jesus Christ is God. Everything exists to bring glory and honour to Him.

Do you live to bring glory to Jesus Christ? That’s the reason that you were created.

Finally, as Paul reminds the Colossian church that Jesus Christ is the Creator of everything, he finishes this theme by stating two facts that naturally follow. *‘And he is before all things, and in him all things hold together’* (v.17). He reminds them that Christ is eternal – He has always existed. This is why Jesus could say to the Jews in John 8:58: *‘Truly, truly, I say to you, before Abraham was, I am’*. He also points out that Christ is the One keeping the universe in existence. Jesus Christ is the One who holds all things together. It is in Him that everything consists and has its being.

So, who is Jesus Christ? He is Lord of creation. He is the image of the invisible God, the firstborn over all creation. He created everything for His glory, and He is the One who holds everything together.

That means He is the One who created you. He is keeping you alive this moment. I wonder if you give Him the honour and the worship that He deserves? As the eternal God who not only created you but also died for you upon Calvary, your whole life should revolve around Him.

Is Jesus Christ the centre of your life? •

George works with The Faith Mission in the south-west of England.

One Solitary Life



Here is a man who was born in an obscure village, the child of a peasant woman. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher.

He never wrote a book.
He never held an office.
He never owned a home.
He never had a family.
He never went to college.
He never put His foot inside a big city.
He never travelled two hundred miles from the place where He was born.
He never did one of the things that usually accompany greatness.

He had no credentials but Himself.
He had nothing to do with this world except the naked power of His divine manhood.
While still a young man, the tide of popular opinion turned against Him.
He was turned over to His enemies.

He went through the mockery of a trial.
He was nailed to a cross between two thieves.
His executioners gambled for the only piece of property He had on earth while He was dying – and that was His coat.
When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.
Such was His human life – He rises from the dead.

Nineteen wide centuries have come and gone and today His is the centrepiece of the human race and the leader of the column of progress. I am within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life. •

| *James C Hefley*

BY ANNA
ANDERSON

My Soul Magnifies the Lord

Luke 1

Mary was an ordinary young woman in God's plan, chosen to give birth to God's Son! She shares in the same experiences as that of any young woman: marriage, love for her son and then grieving his death.

Mary was betrothed to Joseph (Luke 1:27)

Betrothal was a legally binding commitment before marriage and could only be broken with a divorce. In our culture a couple gets engaged but there is no legal binding. There is no love story here, as in the case of Isaac and Rebekah or Ruth and Boaz, simply *'betrothed to a man whose name was Joseph of the house of David'*. How this came about we are not told but with the tradition at that time, it was most likely pre-arranged by her parents. Mary

was probably like any young woman, looking forward to her wedding day and setting up home with her betrothed, Joseph.

Mary was a virgin (Luke 1:27, Isaiah 7:14)

She had never had sexual intercourse with a man, she was unwed. In verse 34 Mary asks the question: *'How can this be since I am a virgin?'* This is the only time Mary is referred to as a virgin. Mary was keeping herself for her husband, Joseph. She did go on to have other children.

Mary lived in Nazareth

(Luke 1: 26)

Nazareth was known as an out of the way place, a place where pagan temples were raised. Remember what Nathanael said: *'Can any good thing come out of Nazareth?'* (John 1:46). Mary was probably unnoticed by the people of Nazareth, an insignificant young humble girl engaged to a carpenter. The angel goes to a humble home, not to the temple, with a message from God the Creator. She was probably the least likely person in her village that people would expect to receive a message from God. This young woman, known by God, was the first to know about God's Son coming to earth. He chose to send the angels with the same message to the shepherds out on the hillside, who were classed as minor, as inferior doing a menial work. Jesus came into this world in a humble stable; there was no fanfare, no great public display. As we read through scripture we see time and time again that this is how God works. He chooses to bring about His purposes through very ordinary people. He removes the proud to display His power, shows His strength through the weak channel so He alone will receive the glory.

Mary found favour with God

(Luke 1:29-30)

To find favour with someone is to be liked, approved, held in high esteem, proven acceptable. Mary had found favour with God – this came from God's messenger not from a friend or a neighbour. For someone to have found favour with God, they will have lived humble, God-honouring lives. When God looks down on us, is He pleased with how we live for Him here on earth, is He being honoured in our daily walk with Him? Mary was afraid, which would be a natural response to seeing an angel. But perhaps it was a fear in awe, wonderstruck at knowing this was God's angel. She would have read through the Torah and how God appeared to His people in various ways.

How does Mary respond to God's message? (Luke 1:38)

Mary's obedience to accept God's plan for her life may have meant being shunned, being the subject of idle gossip amongst other women. The day this happened to Mary was just another ordinary day, planning all the things she needed to do. But there comes an unexpected interruption with an unexpected message. This interruption was going to change her whole life. We do not know how long this dialogue lasted between Mary and the angel, but in that space of time I am sure hundreds of questions ran through her mind. Was she thinking what are people going to say about me, will Joseph still marry me or will he abandon me, will I be thought to be an adulteress? She would have known the punishment for being an adulteress – brought out into a public place and stoned. Whatever plans she had before this day were now gone. Her plans for a simple life, being wife to Joseph, having a normal family life were now disturbed, unsettled, and unsure of her future. So, what does Mary do?

Mary submits to God's way

'Behold I am the servant of the Lord; let it be to me according to your word' (Luke 1:38). She surrenders to God's will and plan. Perhaps your day has been interrupted like Mary's and everything in your life has changed. In a short space of time everything has come tumbling down. God has allowed these things to touch your life, the interruption, the disturbance, the shattering of your future plans. Sometimes God upsets our plans by asking us to do something or go somewhere that is completely out of our comfort zone. If God is speaking into your life about something in particular, be like Mary, listen and respond: *'let it be to me'*. Hand it back to God and accept His help and His strength. In his book, 'Invest Your Disappointments', Paul Mallard describes disappointments as: "The sadness we feel when our hopes are shattered

and our expectations fail to be realised. It can easily lead to disillusionment, disenchantment and discouragement. In extreme circumstances it may even result in a collapse of faith.” I wonder was it a disappointment to Mary when she first realised that her life was now going to be very different. Of course when things don’t turn out the way we expected, it can be very painful. Paul Mallard goes on to say: “if God enfolds disappointment into our lives, then it is for a purpose... God’s purpose will give us patience and hope.” It is how we react to plans being shattered, the disappointment determines our course. Mary responds: *‘let it be to me according to your word.’* Paul Mallard says: “we cannot control what happens to us but we can control how we respond.”¹

Mary’s song (Luke 1:39-56)

When a young woman is pregnant, she is ecstatic and wants to tell someone. Perhaps Mary needed to tell someone this news, which was probably filling her with fear at the thought of this formidable and daunting task. The angel tells Mary about her cousin, Elizabeth, being with child (Luke 1:36, 39-40). We can see that God is giving Mary help and encouragement. He knows our makeup and He knows Mary will need someone to talk to. God often sends help to us through another brother or sister in Christ.

When she is with Elizabeth, in a humble home up in the hills, it is a safe environment to process her fears and talk about what just happened. Elizabeth’s greeting creates a response from Mary and she sings. She bursts into song. *‘My soul magnifies the Lord and my spirit rejoices in God my Saviour...’* She is enlightened to see that the events she is part of herald the coming

of salvation, hence the exuberance of joy, the rapture, the anticipation radiates into her song of faith.

Mary sings about her experience

Mary acknowledges God as her Saviour; she knew this Saviour would be her Saviour and her response was to praise Him and celebrate this salvation. In Jesus, God stepped down to redeem us. He came down into our world because nothing else could save us from our sin.

Mary sings because of her confidence in God

He has kept His promise to send the Messiah. In every Jewish home the children learned the history of their people and what God did for them. Throughout this song we see Mary was familiar with the Psalms and the Old Testament. The word had permeated her heart and mind while growing up. She would have known the story of her people and now this same God is going to send a Deliverer, a Saviour to the world. Mary celebrates what God has done *‘from generation to generation’* (v.50). She gives glory to God, the God of her fathers. Down through history God delivered His people again and again.

Mary sings to glorify her God – *‘My soul magnifies the Lord’*

Mary sings to her God recognising He is merciful, He is mighty and He is faithful. Her God became foremost, sovereign, crowned, pre-eminent, unsurpassed, and incomparable. This is our God... let us sing our song of praise, for what He has done for us. •

In Jesus, God stepped down to redeem us. He came down into our world because nothing else could save us from our sin.

¹*Invest Your Disappointments’ by Paul Mallard can be purchased at FM Bookshops in Scotland and Ireland. It is on special offer at £7.99 until Christmas.*

BY H E GOVAN

JEHOVAH TSEBAIOTH



יְהוָה צְבָאוֹת

THE LORD OF HOSTS

Joshua 5

A title which occurs only twice in the New Testament (Romans 9:29 and James 5:4) but 260 times in the Old Testament is 'Lord of Sabaoth' or correctly 'Tsebaioth'. This has no connection with Sabbath, but is the plural of the Hebrew word for host or army. Jehovah is 'The Lord of hosts.'

This title was first revealed in 1 Samuel 1:3 and continues through the historical

books and Psalms, but more often in the later prophets. Isaiah and Jeremiah each use it sixty times or more. In Haggai's short prophecy, fourteen times, in Zechariah, fifty times, and in Malachi, twenty-four times. It is not mentioned in Ezekiel or the Books of Moses. However, those who left Egypt were called 'the hosts of Jehovah' (Exodus 12:41), seen as an army marching under His command.

Joshua knew his forces were unskilled as the Israelites neared the land of Canaan. It was there, alone in a field one day, that he saw an unknown warrior with naked sword, to whom he challenged: *'For us, or our adversaries?'* The answer, so timely, came: *'No, as the Prince of the host of Jehovah, I am now come'* (Joshua 5:14).

As Joshua humbly tendered his sword to the new commander, as Moses found at the burning bush, he received divine commission, instruction and equipment for the task to which he was divinely called. For him were the host of Jehovah and Jehovah of hosts, if he would accept and realise the plan and campaign Moses left them: *'When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them for the Lord thy God is with thee, who brought thee up out of the land of Egypt... Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is He that goeth with you to fight for you against your enemies, to save you'* (Deuteronomy 20:1-4).

We would be completely missing the mark here, if we regard the word 'hosts' as merely earthly armies under Jehovah's command.

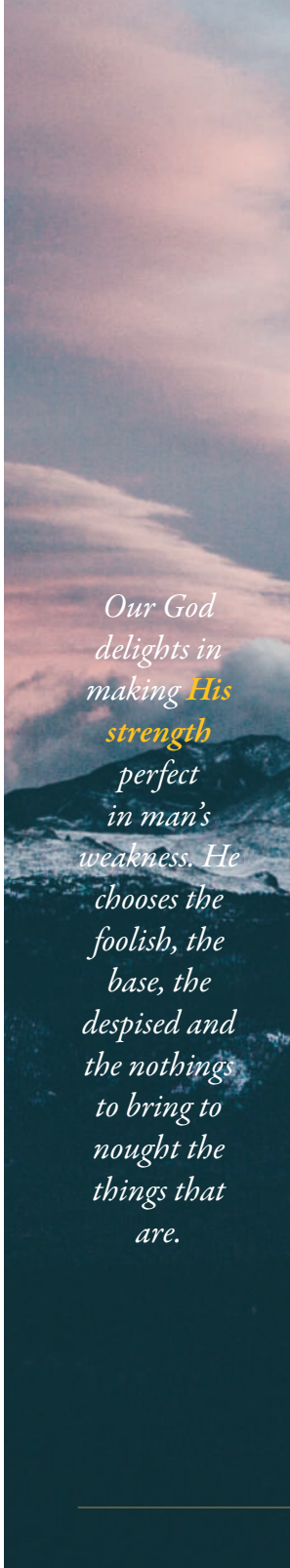
There is much more than that; it is a suggestion of forces rather than material, forces unseen and supernatural, as multitudes of glorious celestial beings are at the disposal of Jehovah. The heathen recognised this power in the innumerable host of heaven, in the oriental sky they worshipped. They had deified the forces of wind, fire and water. Compared to gods of the hills, but not the plains, the trees but not the crops, Jehovah asserted Himself as the one and only, comprehending in Himself all fullness of power, uniting in Himself all the worthy attributes the heathen had distributed over

their deities. The Red Sea and Jordan were His servants, as was the sun, wind, hail, mountain, valley and ocean. He was equally Lord of all which were under His command. His sovereignty was sole and universal.

With this knowledge, we find an inspired prophet declaring his vision of Jehovah seated on His throne surrounded by all the host of heaven (1 Kings 22:19, Psalm 103:21). In Nehemiah 9:6 they sang to the eternal as one *'the host of heaven worships'*. Daniel 4:35 mentions God doing His will in the army of heaven.

This was Israel's essential faith. Not worshipping heavenly bodies but Jehovah, the supreme and sole God with all forces under His command. *'Jehovah of hosts is with us: the God of Jacob is our refuge'* (Psalm 46:7). *'Some trust in chariots and some in horses; but we will make mention of the Name of Jehovah our God'* (Psalm 20:7). However great the odds against them, however devoid of earthly help, invincible divine forces were engaged on their behalf. These were at work in the destruction of Sennacherib's host or again with Elisha at Dothan (2 Kings 6) when even thousands of chariots of God are mentioned: *'They that be with us are more than they that be with them'*. It is on behalf of the consciously weak and needy, these forces are engaged. In the New Testament we note it was to a very small remnant and poor labourers whose pay had been withheld, that the help of the Lord of hosts is the answer.

It is more in the dark days of Israel's decline and adversity that the prophets, heavenly enlightened, cling to and appeal to this name of their God. They are confident that, according to His gracious promises, He will act omnipotently for His people's salvation, if only they would turn to and trust Him. Our God delights in making His strength perfect



*Our God
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in man's weakness. He chooses the foolish, the base, the despised and the nothings to bring to nought the things that are. In all our earthly conflict, though we are nothing, we can look for His omnipotent help. Innumerable heavenly reinforcements can always be claimed by faith.

How was it that Israel with such vast resources so often knew defeat? The presence of Jehovah of hosts and the hosts of Jehovah on their behalf were not promised unconditionally. The sin of Achan after Jericho meant their immediate withdrawal. *'Jehovah is with you while ye be with Him'* (2 Chronicles 15:2) declared a prophet. When He presented Himself to Joshua, it was not as an ally but Commander-in-Chief – not 'with us' but 'Prince of Jehovah's host'. He did not come to help Israel in their quarrel but to lead, direct and give victory to Israel so long as they submitted to His command. Whoever Israel's visible king was it was always to be remembered that the unseen Jehovah was the real King in Israel. His hosts are not to secure our cause but the case must be His. A feeble student asked Abraham Lincoln: "Have you the assurance, Mr President, that God is with us in this war?" The reply he received was: "The question that causes me concern is, are we with Him?" The life lived in self-will cannot know the divine reinforcement. Even the Lord

Jesus could not claim His twelve legions of angels outside of what He saw to be His Father's will for Him.

But, if only like Joshua, we have fallen at our Master's feet crying: *'What saith my Lord unto His servant?'* What victory and conquest then lies before us? Every place the sole of our foot treads on is to be ours and no foe can stand before us. *'If God be for us, who can be against us?'* (Romans 8:31).

We must not forget the other side of this picture. No divine armies would be called into action were it not that there are spiritual hosts of wickedness under a diabolical commander. In this war there can be no neutrality. He who has not rallied under *'the Lord my banner'* is on the other side. What a woeful condition, to have the Lord of the universe and all His hosts engaged against us! Sisera was at the end of such. Thunderings, lightning strikes, great hailstones and stormy winds fulfilling His word are all against the man who is against God; working together for his eternal ruin. *'God resisteth the proud, but giveth grace to the humble'* (1 Peter 5:5, James 4:6). God draws up His forces and sets Himself in array against the proud. We must surrender absolutely and say with Joshua: *'What saith my Lord to His servant?'* ●

| *Adapted from the writings of HE Gowan*

Somewhere Over the Rainbow

BY BEN FIDDIAN

Let me tell you a true story about God's faithfulness to His people. A missionary family we knew in Asia were serving the Lord in a part of the world where idolatry was prevalent. There was very little by way of real Christian fellowship for miles around. They gave themselves to prayer and took whatever opportunities they could to teach God's Word. Following a time of set-aside prayer, the Lord thrust them into the middle of a critical and sensitive pastoral situation. This spiritual advance provoked a strong reaction and the missionaries soon found themselves in a tremendous storm of opposition. The hostility became so heated they found it necessary to withdraw completely and sought refuge with the American pastor of a Bible-believing church several hours drive away.

The journey took them on a road which ran directly from south to north. Looking ahead, they could see nothing but black storm clouds which continuously emptied violent torrents of rain on to the car. The atmospheric darkness seemed to mirror the emotionally overwhelming and spiritually charged situation from which they were

fleeing. However, behind them – to the south – the sun had begun to break through. As the sunbeams shone through the rain drops the light was scattered. A glorious rainbow was projected onto the dark sky ahead. It had the most vivid, intensely saturated colours you can imagine and formed a perfect arch over the road.

The sign of God's covenant is vivid and saturated when the sky is dark and the sunbeams are bright.

That was not all. Such was the alignment of the sun, the rain, and the road that as they passed under the first rainbow another appeared on the horizon. For mile after mile, each time they passed under a rainbow another one appeared. A sense of God's peace gradually filled the car, as these troubled Christians sensed that God was assuring them that He was there and that He cared, in a profound and unusually tangible way.

Imagine their shock the next day when the pastor, who did not yet know the storms they had been through, announced His Sunday morning text:

And God said, "This is the sign of the covenant that I make between me and you and every

living creature that is with you, for all future generations: I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth” (Genesis 9:2-16).

In his sermon the pastor told the story of George Matheson’s hymn ‘O love that wilt not let me go’. This deeply moving hymn was written out of Matheson’s deep personal experience of suffering and grief. The third verse, as it is commonly known, contains these words:

*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.*

The pastor explained that in Matheson’s original manuscript he had actually written: “I climb the rainbow through the rain”.

The idea of climbing rainbows was a bit too ethereal for the hymnbook committee so they altered it to “trace the rainbow”! But the difference is significant. Whilst you can *trace* a rainbow by looking through the window, wearing your warm dry slippers and sitting next to the fire in your favourite armchair drinking a soothing mug of hot chocolate, you can only *climb* a rainbow if you are outside, exposed to the wind and the cold and the rain without anywhere to shelter.

Matheson’s original image is profound. God’s covenant promises are not there for armchair theologians and fair-weather Christians. They are there for Christian pilgrims treading their weary way through the often overwhelming storms which rage in this dark world of sin. God’s promises to care for His people applied to Noah in a world destroyed by a flood of God’s righteous and holy anger. God’s promises to care for His people still apply in a world which is often flooded by sin and suffering. The promises point us up to God and provide a way for our hearts to climb heavenward above the storm, and to look by faith beyond the dark clouds, towards the eternal and unchanging sunlight of God’s loving presence.

The missionaries were overwhelmed by God’s kindness in giving them such a manifestation of His commitment to care for them. They needed that special assurance because they were never able to return to their original sphere of service and had to rebuild their lives in another location. The cost of this was more than compensated by the picture lesson which God had firmly impressed on their minds. The rainbow is only visible when you have a beam of sunlight and a rain cloud. The sign of God’s covenant is vivid and saturated when the sky is dark and the sunbeams are bright. So it is that God’s covenant love is most clearly seen at the Cross, the Light of the World engaged the darkness of Satan and sin, and the promise of eternal life to all who believe in Jesus Christ was proclaimed for every nation in resurrection power. And it is the frequent experience of His saved people that, as He leads them home to heaven, the assurance of His presence and care is known most clearly as they trust His promises in the darkest of circumstances. •

Ben is a residential lecturer at our Bible College. He is married to Hannah and they have three children.



Two Mind-sets

According to the Bible, there are two kinds of people in the world. They vary in the way they are described, sometimes being called the 'righteous' and the 'wicked,' the 'godly' and the 'ungodly,' or the 'saved' and the 'lost'. Essentially, however, mankind is divided into two groups, and all of us belong to one or the other.

The apostle Paul makes this distinction in Romans 8:5 as *'they that are after the flesh'* and *'they that are after the Spirit'* (AV). The question we need to ask is: "To which group do I belong?"

Jesus said there are only two ways to go through life, the *'broad way'* that leads to destruction, or the *'narrow way'* that leads to life (Matthew 7:13-14). He also spoke of two men who each built a house. One man was wise and built his house on a rock. This house withstood the

rigours of a storm. The other man was foolish and built his house on sand causing it to fall to pieces when hit by a storm (Matthew 7:24-27). Jesus said whoever hears His words and does them, will be like the wise man whose foundation was secure.

How we react to the words of Jesus is not simply important. It is all-important! He used words like destruction, hell, judgment and condemnation; as well as love, heaven, peace and compassion. Only a fool would treat such words with indifference. Our attitude to Jesus' words will decide where we shall spend eternity. Is it possible to know with certainty that we are on our way to heaven, the narrow way that Jesus says will lead to life? In Paul's letter to the Romans we are given a very clear picture in a few words of what it means to be a Christian and to have this assurance of salvation.

Difference In Substance

In Romans 8:5(AV) Paul speaks of *'they that are after the flesh'*. Our Lord used similar words when He said to Nicodemus in John 3:6: *'that which is born of the flesh is flesh'*, meaning the human body made up of bones, muscles, blood, etc. To that extent, we are all born *'after the flesh'*. But Jesus went on to say *'that which is born of the Spirit is spirit'*. He's talking now of a **second** birth, a **new** birth, which someone experiences when they become a Christian. Just as our human body of flesh is formed when a seed is planted in the mother's womb, so the new birth takes place when the good seed of the Word of God is planted in the soul and we are born again, as Peter puts it, *'not of perishable seed, but of imperishable, through the living and abiding Word of God'* (1 Peter 1:23-24).

Difference In Character

'They that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit'. Here we see two different mind-sets. Proverbs 23:7 tells us that as a person thinks in his heart, so is he, meaning that what goes on in the mind determines the kind of person you are. Is your life one of self-indulgence? God's way is self-denial (Luke 9:23).

The things *'of the flesh'* are listed by Paul in Galatians 5:19-21 – adultery, fornication, uncleanness etc. Perhaps you are saying: "But that's not me, I don't do these things." Jesus said that even if a man looks at a woman to lust after her, he has already committed adultery with her in his heart (Matthew 5:28).

The Word of God is very searching! Especially when talking about sin.

When we come to the things *'of the Spirit'* there is a difference. Paul lists these in Galatians 5:22-23 – love, joy, peace, etc. These are the fruit that the Christian longs to cultivate, which leads to a life of holiness. It is through the presence of the indwelling Holy Spirit that these qualities can grow and be seen in the life of a Christian believer, whose walk is no longer *'according to the flesh but according to the Spirit'* (Romans 8:4).

Difference In Destiny

'To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace' (Romans 8:6 ESV). This not only applies to this life but in the life to come. Paul has already made this point to the Romans in chapter 6:23: *'the wages of sin is death but the free gift of God is eternal life in Christ Jesus our Lord'*.

Two kinds of people. Two mind-sets. Two destinies. Which way is the way for you?

*Out of my bondage, sorrow and night,
Jesus, I come: Jesus, I come;
Into Your freedom, gladness and light,
Jesus, I come to you.
Out of my sickness into Your health,
Out of my want and into Your wealth,
Out of my sin and into Yourself,
Jesus, I come to you.*
William T Sleeper ●

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

I LEFT RELIGION AND NEVER WANT TO GO BACK



TESTIMONY OF NICOLA KELLY

I was raised in a Christian family, or so I thought, in Wexford in the south-east corner of Ireland. We were a practicing Catholic family, as were every family I knew. I often read or sang at mass. I heard the stories of Jesus throughout my childhood and knew that Easter was all about His death and resurrection. I can't remember a time I didn't love Him. I knew the facts about Jesus but I didn't know what these had to do with me personally.

When I was in sixth class in primary school a major event happened – Pope John Paul II visited Ireland. As a family, we travelled to Phoenix Park in Dublin to see him, along with about a million others. My dad lifted me onto his shoulders at one point to get a good view and I was blown away by the sea of heads spread out before me. I had never before, nor since, seen such a large number of people gathered together. As the Pope travelled through the crowd after saying mass, he threw some flowers

out to the people. I was just out of reach of a rose but asked an usher to pass it to me. I had acted instinctively, but having a rose thrown by Pope John Paul II caused quite a stir, and my mam had the rose preserved. This event caused me to wonder why I had gotten the rose. Was I singled out for something?

In my late teens I followed my sister and went to France for six months to work in a shop. I took in about a hundred pounds a day selling rosary beads and holy water bottles and all manner of paraphernalia in Lourdes. I absolutely loved it – the grotto was beautiful, full of twinkling candles as the river Gave de Pau flowed behind, and the craic and fun in the hotels was great.

I came back to Ireland and had a three-week job in a shop close to Christmas. I had arranged to meet my school friend for lunch and she began to fill me in on her life. She told me that

she had started going to a Bible meeting that was held in the local hotel. She also told me that she knew she was going to heaven! That one phrase hit me like a ton of bricks. I knew her – she wasn't any better or worse than I was. She wasn't a holy person. How could she possibly *know* she was going to heaven? At her invitation, I went along to that Bible meeting... and I continued to go. On Wednesday nights we met in a local hotel and on Sundays we met in a home. One day I fired all my questions at our leader and, praise God, he fired all the answers right back at me. My friend overheard this conversation and told me later that she didn't expect to see me again. But, see me she did!

I prayed to God almost every night to show me the truth and to protect me in case I was getting involved in some weird cult. It took several weeks but it was like something 'pinged' inside my brain, all the pieces fell into place and I knew this was the truth. Jesus was indeed my mediator with the Father and He had suffered in my place, paying the penalty for my sin and was offering me the free gift of salvation by faith.

I lived twelve miles from the town and had no car. My parents weren't too keen on what I was doing; they too thought it was a cult. I was planning on returning to France and I didn't want to become dependent on this group of people as I would have to make it alone in France so I stopped going! But God had other plans. I remember being at home, unemployed with two linen baskets of ironing to do for my mam and I thought, "Is this it? Is this as good as it gets?" I realised that my way

hadn't amounted to anything and I prayed to God, submitting to His way and asking Him to come into my life.

Within three weeks I had a job in Wexford (that I hadn't applied for and did a disastrous interview) and a flat with my sister. I could walk to the meetings and the outreach and felt as free as a bird. Those early days in Wexford were amazing. A number of people were saved at that time and we were hungry to know God and obey Him. We hung out together all the time, open Bibles on kitchen tables were commonplace. My sister moved out of our flat and I moved into a gorgeous house with two other Christian girls. I met Peter, who also got saved around that time and in 1990 we were married. After a few years my dad became a Christian and later, my mam. When my Mam died suddenly, aged 53, I was so thankful to God that He had saved her.

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I would love to say that it was onwards and upwards from then on but that wouldn't be the truth. God never promised us a rose garden. I'm here by the grace of

God and nothing more. I've never lost my faith; as Peter said: *Lord, to whom shall we go? You have the words of eternal life*' (John 6:68). But I have been battered and grown weary and made some colossal mistakes. Those glorious early days are hard to match but I don't want to settle for religion. I left religion and never want to go back. Like the prodigal I continually return to my loving Father and He forgives me and reminds me of who He is and who I am in Him. Moladh le Dia! ●

Peter and Nicola moved to Edinburgh with their two young girls in September to study at our Bible College.



BY ANNE BROWN

Biddy Chambers

Gertrude Annie Hobbs was born in London in 1883 to Henry and Emily Hobbs, a sister to four-year-old Dais and two-year-old Bert. Plagued by ill health, her education was cut short. However, wanting to be successful in the working world, she learned shorthand and typing to a high standard. This enabled her to acquire a job and so contribute to the family finances as her mother was now a widow. Emily and her daughters attended Eltham Park Baptist Church where Rev Arthur Chambers had come to pastor the small congregation. Although Gert's spiritual life was very private and she never spoke of her conversion, her Christian character was obvious. Rev. Chambers' youngest brother, Oswald, a volunteer lecturer for the interdenominational League of Prayer, came to the church to lead a mission week and Gert recorded every message in shorthand. Her mother often invited him to tea when he stood in for Arthur. Although he felt comfortable in her home, he was not looking for a wife!

Beloved Disciple

Gert had received an invitation to work in New York, but middle-class young ladies did not usually travel such long distances alone. Her mother happened to hear that Oswald would be travelling on the same sailing and so asked him to 'look out' for Gert which he was happy to do. Once on board, Oswald found Gert to be someone who understood his longing to serve God and the importance of prayer; within days they were at ease confiding in one another. Now he needed a nickname for Gert as he had a sister of the same name!

He suggested Beloved Disciple shortening it to BD, which in turn became Biddy, and that was how she was known for the rest of her life.

Bible Training College

They returned from America separately but one in heart! Oswald wanted to open a residential Bible school but the League of Prayer leaders proposed a six-month correspondence course first. Three hundred students enrolled for the first term, with Oswald's sister Gert handling all the mail. Following their marriage, Oswald and Biddy set off on a teaching tour. Biddy took down her husband's lectures in shorthand and then typed them up, which proved invaluable for the future. Meantime the League of Prayer had rented a magnificent house in London for the Bible school, an amazing provision for a couple who owned practically nothing! Biddy was responsible for the running of the household and often, as they exercised faith in God, He provided. Several of the lady students looked to Biddy

for advice and friendship. She was sympathetic and always attracted needy people – perhaps because she never betrayed a trust. Despite their busyness, Oswald and Biddy rose early each morning to read the Scriptures and Daily Light, pray and discuss the day's plans. She taught a class each week and attended every lecture Oswald gave, taking down everything he said and so filled a trunk with notebooks! Invitations to visit them went around the world and she often had to cope with unexpected guests. The secret to her calm spirit despite her heavy workload was her prayer time each morning as well as absorbing her husband's lectures.

The secret to her calm spirit despite her heavy workload was her prayer time each morning as well as absorbing her husband's lectures.

Egypt

Kathleen, their first and only child was born in 1913, the year before the First World War broke out. Oswald was too old to be called up for army service but they began to wonder if he should close the college so he could serve as a chaplain. In 1915 that became a reality and Bidy and Kathleen joined him in Egypt a few months later. The mud brown bungalow was a far cry from the college in Clapham Common but she aimed to make it a home. Soldiers begged her to let them help her during their off duty and even those who did not appreciate Oswald's teaching felt welcome in their home. Oswald continued to travel, leaving Bidy to manage the ministry at home as well as writing or typing out at least six letters each day. During this time the League of Prayer leadership informed them that they had decided to close the Bible college and that they would no longer be under any obligations to them; this freed them to dream about an independent Bible college. However, one night in 1917 a fierce pain stabbed Oswald's side and although urged to go to the Red Cross hospital, he refused in case he took a bed a soldier would need. Twelve days later the pain was unbearable and he had emergency surgery on a ruptured appendix. It was announced a success but seventeen days later, forty-three-year-old Oswald Chambers was dead

Writings

Bidy agreed to carry on ministry until the end of the war. Finally, in May 1919, she was permitted to return to England – a young widow with no pension but trusting the promises of God. She and Kathleen eventually

ended up living in Oxford, everything in their home being a gift. Before they left Egypt, Bidy had developed a calendar of Oswald's sayings and had it published. Now several books of Oswald's lectures followed. Despite her meagre circumstances, she gave away between seven and eight hundred books a year! She called Kathleen to join her in prayer when things were especially tight. Oswald Chambers is best known for the devotional "My Utmost for His Highest", which Bidy compiled over the course of three years. She placed particular writings on her birthday, his birthday, their wedding anniversary and the anniversary of his death as well as other notable dates. It was first published in 1927 and has never been out of print. Following its publication, she regularly received and replied to up to fifty letters a day!

Despite her meagre circumstances, she gave away between seven and eight hundred books a year!

Later Years

Bidy never shut herself away from society to write. People travelled regularly to her home seeking advice and expressing appreciation for her publications. During the Second World War she entertained young soldiers, often receiving letters of thanks from their parents. She really enjoyed writing to lonely missionaries, including books with her letters. She and Kathleen, who never married, took a week's holiday by the sea every year. She died in January 1966. One obituary read: "The ocean now separates the earthly remains of this devoted pair... and of no two saints may it more truthfully be said, "Their works do follow them." •

Anne gives regular help with Faith Mission work.

Information and quotation are taken from 'Mrs Oswald Chambers' by Michelle Ule published by Baker Books, which is readily available from FM Bookshops.

How Can the Wilderness be a Gift?

BY VANEETHA
RENDALL RISNER

Why does God take us into the wilderness? I have asked that question numerous times, especially when I've been surrounded by fears and doubts with no clear way out. I have wondered how long I need to stay in the wilderness and if I'll even make it through. The wilderness isn't just a physical place – it symbolizes periods of darkness and struggle, when life feels impossibly heavy and everything looks grey. We enter when our lives aren't unfolding as we planned, often when we feel lost, useless and alone.

For two decades, I've had intermittent seasons in the wilderness, but the longest continuous stretch lasted four years. Four years when I begged God daily for deliverance and cried almost every single day. Four years when I learned to lean on God. Those four years were unspeakably hard. Yet as I've seen in Scripture and experienced in my own life, *God meets us in the wilderness more than anywhere else*. In the wilderness, we learn to depend on God, we sense His presence and we grow to love His Word.

The children of Israel wandered in the wilderness for forty years. This wilderness came after a great victory, as the Lord parted the Red Sea so they could escape the pursuing Egyptians who were right behind them. Yet this stunning display of God's power wasn't enough to maintain the Israelites' loyalty and trust; they soon doubted God's provision and complained. The Lord then took them into the wilderness where He taught them about Himself.

When the Israelites entered the wilderness, they had no way to provide for themselves. They fondly remembered Egypt, where they were slaves, because in Egypt they knew what was happening. Life was hard, but predictable. Now, day-to-day life was uncertain. In the wilderness, they were constantly moving so there was no way to plant crops or have a reliable source of food. Yet even in this uncertainty, God took care of them, so they needn't worry. When they were hungry and thirsty, God gave them manna to eat and brought water from a rock (Exodus 16-17). They lacked nothing.

I couldn't provide for myself in my four-year wilderness either. At one point, I was a single parent and my body was failing, so I had to rely on God for the things I could not do for myself. Friends would unexpectedly bring meals when I didn't have the strength to cook. People offered to drive me to appointments when I was physically depleted. Others dropped by unannounced to see if they could fix anything. God sent His servants to help when I needed it.

The children of Israel not only depended on God for their physical needs, but they also needed Him for direction. They had to keep their eyes on the Lord because without His guidance, they didn't know where they were going. God went before them, as a pillar of cloud by day and a pillar of fire by night, so that they would know when they had to leave and where they were supposed to go (Exodus 13:21-22). They weren't given any information beforehand so they couldn't make plans; they were forced to wait for God, only moving when He moved. In my wilderness, I did the same thing. There were so many decisions before me, with so many unknowns, that I didn't trust my own judgment. So I kept my eyes on the Lord and every day He showed me what to do.

The pillars of cloud and of fire indicated that the Lord was with the Israelites: they were visible signs of His invisible presence. When they saw either, they knew that God was with them. One of the greatest gifts of the wilderness is God's presence – it becomes electrifyingly real and deeply intimate. *We know He is with us. We sense His love and His comfort, often because the love and comfort of others feels conspicuously absent.* In the wilderness, I feel God's presence in ways that I can't experience elsewhere. It is one of the elusive 'treasures of darkness' (Isaiah 45:3).

In the wilderness, God taught the Israelites

to listen to His word. They learned that '*man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord*' (Deuteronomy 8:3). Through their wanderings, God's people learned that while manna was important, God's word was essential. God's word would satisfy and sustain them in the desert in ways that food never could. As Jeremiah 15:16 says: '*Your words were found, and I ate them, and your words became to me a joy and the delight of my heart.*'

God's Word is what has sustained me in my wilderness. I learned to love Scripture in ways I'd never loved it before. God spoke to me as I pored over the pages, searching for His promises and encouragement. *My time with him grew richer and longer because I was not merely reading for information – now I was reading for direction, wisdom, and life-giving connection.* Connecting with the Lord surpassed any joy I had ever felt before.

My years in the wilderness were the hardest of my life, but they were also the most precious. In them, I learned to trust God and not myself. I learned that God will provide for my every need, though often He redefines what I need. I learned to love Scripture and to see God more clearly.

So if you are in the wilderness today, don't despair. God has brought you to this difficult place '*to do you good in the end*' (Deuteronomy 8:16). In this wilderness, God can teach you His ways, provide for your needs and draw you to Himself. One day you will see how God has used every minute in the desert to showcase His glory and to maximize your eternal joy. •

Vaneetha contracted polio as an infant and spent most of her childhood living in and out of hospitals. Her parents were true believers but their faith was irrelevant to her. At the age of sixteen she met Jesus and that changed everything. You can read her story in 'The Scars That Have Shaped Me.'

A TENT IN THE Highlands

BY DONNIE MACLEOD

The Burden

Eight years ago, I felt a burden to begin a tent mission ministry in the Highlands and Islands. Initially, the thought of doing this was away beyond what seemed possible. The Faith Mission already owned a tent, but so much more was needed to make it work that I doubted if it could happen. However, after much thought and prayer, the Lord brought me to accept that, if this was of Him, then there was nothing that could not be overcome.

He gave me confidence that with Him *'all things are possible'*. I began taking the first steps...

The First Steps

Wood was purchased and we constructed the floor sections. A good sound system was needed and I was advised on what to get. Conscious that the overall initial outlay was high and of the need to be careful with the resources we had, I looked at and considered this system a few times. I didn't have peace to buy it until one day the Lord confirmed it was right. That day, I was just about to go ahead with the purchase when the phone rang. It was a church saying that they wanted to give a sum of money to help with tent missions. I was amazed at the timing and so grateful to God for providing almost the amount required to buy the system. There were many times God stepped in and confirmed the way was right with His amazing provision.

The First Mission

The first mission was in Kyleakin on the Isle of Skye. I had no proper transport to move the tent and equipment. However, with a borrowed pickup and trailer and a few trips back and forth, we got everything to Kyleakin. There was a lot of adjusting to do before everything was in place, but the help that came was amazing. At one point, there were three joiners on site, an electrician on hand to bring

power in and wire all the lights and, just when we needed the carpets down, a carpet fitter arrived!

With minutes to spare, it was ready to welcome a number of children for the first club in the tent that afternoon. It was a great day!

A lady trusted the Lord near the end of that first mission in Kyleakin. She said: "This was for me".

Some time later she took very unwell and passed away. We had the privilege of visiting her in the hospice and there was no question about her love for the Lord. She witnessed to her family as they stood round her bedside.

The Lord's Provision

So the tent came down, but we had the same difficulty in transporting all the equipment back to Inverness! We began praying for a lorry; money began to come in and a suitable lorry was found. However, the asking price was

THERE WERE
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quite a bit more than we were able to spend and I resigned myself to the fact that this one was out of our reach. It was not out of the Lord's reach! I got a call a few days later to say we would get it at the price we could afford: *'My God will supply all your needs'* (Philippians 4:19).

As time went on, some tent meetings were reaching almost full capacity. The floor had to be extended and more equipment was required, which meant that the lorry alone was not adequate. We needed a large trailer urgently as all the equipment had to be taken from a mission on the Isle of Arran to Maryburgh, just north of Inverness. God's timing is perfect though and a new trailer was gifted just in time, and was exactly what was needed. There was much cause for praise and thankfulness.

The story of the Lord's provision goes on. Today, we have the lorry, a trailer and a box van for transporting the equipment. Often, all three are used to full capacity when all the tent sections are needed. Two years ago, we were able to purchase a new tent for the work in the Highlands – another thrilling story of God's wonderful provision and an amazing tool for reaching out with the gospel today. Also, He provided a number of people who generously

give practical help and for whom we are very grateful. What I saw as an impossibility, God made possible.

Transforming Power

Towards the beginning of one mission, a very frail man entered the tent. We learned that he lived as a hermit and was an angry man who fought against society in general. His head was down and he didn't say much. Night by night, however, he was brought along. When asked, he indicated that he was enjoying the meetings and understood what was being shared. At the end of the mission, he requested to attend a local church on Sunday evenings, which he continues to do when he is able. More recently, we heard that he has professed to have Christ in his life and that he asked for the forgiveness of his sins. For those who know of the life that he once lived, this change is nothing less than a miracle of grace.

Together in Unity

As the years have passed, interest has increased in missions and in some parts large numbers of people have found their way into the tent. Usually, the team is not long in a place when a number of specific needs come to light. This becomes fuel for prayer at our morning prayer times. It is such a joy to have a group of Christians from different churches and



backgrounds coming together, morning by morning, to pray for specific needs in their community. The effects of a mission go much deeper than what we see, and prayer is the key. Before a tent mission begins, churches in the area meet to pray, often jointly, leading up to the mission. Following one of those joint prayer meetings, where seventy people gathered, it was said: “The mission is a success already, even before it comes, as it has brought Christians together to pray for the community.” One of the great encouragements of tent missions is to see people from many different denominations and walks of life coming together for one purpose, to hear about Jesus who *‘came to seek and to save the lost’* (Luke 19:10).

Cause for Rejoicing

During recent missions, we rejoiced with several people who clearly trusted the Lord. Some came under deep conviction of sin and the change was so obvious. Others we were told about after the mission had ended. Many of these people had already contact with a local church and we were just another ‘link in the chain’. The all-important thing is that it is *‘the Lord’s doing and it is marvelous in our eyes’* (Psalm 118:23). To Him be all the glory.

Looking Ahead

The door is open for mission in the Highlands



and Islands and we are planning for 2020. It’s an exciting prospect, waiting on God, seeing His plan unfold and doors of opportunity opening. The command we must follow is to go, and in going we only have one thing to offer: *‘For I decided to know nothing among you except Jesus Christ and him crucified’* (1 Corinthians 2:2). Our prayer is that we will always be sensitive to God’s leading and that we will see many, many more people come to Him through the simple, passionate preaching of this glorious gospel... in a tent in the Highlands. •

Donnie and his wife, Catherine, are based in Inverness. He is the director of The Faith Mission’s work in Scotland.

A Faithful Servant Goes Home



It is with sadness we share of the passing of Miss May Dawson, who went to be with the Lord a number of months ago.

May entered The Faith Mission Training Home and Bible College in 1947 and, after training, had a fruitful ministry mainly in the Highlands and Islands of Scotland for a number of years. She then joined the staff in the Bible College as assistant matron in 1957, becoming matron in 1971 and remaining in this position until her retirement in 1981. She was a warm, motherly figure who served the Lord with all of her heart. Students during



Miss Dawson (centre right back row) with Faith Mission Bible College staff members in 1968

that era often spoke passionately of her impact for God upon their lives as they prepared for Christian service

After retirement, she returned home to Edentrillick, near Hillsborough, County Down, and gave valuable help in the local mission hall where she had been converted so many years previously. Her funeral service was one of praise for a life which was completely yielded to God.



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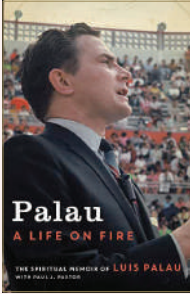
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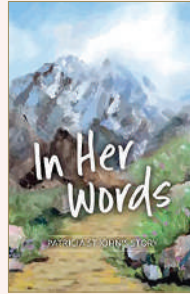
BOOK REVIEWS



Palau – A Life on Fire

Palau Family Trust
Publisher: Zondervan
Price: £12.99

For the first time, Luis Palau shares a rare glimpse into the formation of his spiritual life and ministry. The book traces his faith journey from humble beginnings on the streets of Buenos Aires, Argentina, to sharing the good news on a global basis.



In Her Words – Patricia St John's Story

Patricia St John
Publisher: 10 Publishing
Price: £7.99

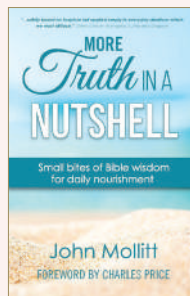
Patricia St John was a master storyteller. Her books continue to captivate readers today and her personal story is no less exciting than one of her historical fictions. The book charts the work of God in her life and in those she met in her own words.



An Open Door – A True Story of Courage in Congo

Maud Kells
Publisher: 10 Publishing
Price: £9.99

When twenty-five-year-old Maud gave up her home in Ireland to replace martyred missionaries in Congo, she was acutely aware of the risk she was taking. A remarkable story of an ordinary woman who stepped through the door God opened, no matter what the cost.



More Truth In A Nutshell

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Ladies' names in italics

* denotes withdrawal during year

** denotes on leave of absence

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