



KINGDOM WORD MISSIONS



A MISSION REPORT

It Is Time

London, Derby and Exeter

1-4 OCTOBER 2026

Knowing the time, that now it is high time to awake out of sleep.

ROMANS 13:11

By Ekaba Bisong & Chidera Bisong

OCTOBER 2026

THURSDAY 1 – SUNDAY 4 OCTOBER 2026

Summary of the Mission

THE TRIP to the British Isles was a success. It was full of pressure and stress, but God greatly rewarded the efforts for His Name's sake.

The journey was undertaken by Brother Chidera Bisong and Brother Ekaba Bisong, and this time we were joined by Brother Segun Olumoroti (Jnr) from Chicago. We left Calgary, Winnipeg and Chicago on Thursday 1 October 2026 and landed in London on the morning of Friday 2 October. In three days we went from London to Derby, from Derby to Exeter and Bovey Tracey in Devon, and back again by Derby to London, and on Sunday 4 October we flew home.

WHAT WAS ACHIEVED

1. **A strong kingdom partnership was established in London.** At Heathrow we sat with Brother Chukudi Nwokorie and sought alignment on the work of the kingdom in the United Kingdom, in a common commitment to planting kingdom churches, strengthening the churches and the brethren, bringing people together for holy worship, and seeing the word of the kingdom thrive in the United Kingdom and spread among the nations.
2. **Another kingdom-minded church, of what we commonly call “this way”, was planted in the city of Derby.** On the evening of Friday 2 October, at St Peter's Church in the heart of the city, after an hour on the streets, the Church of Christ, Derby was born. Josh Callan gave himself to the Lord and to the work, with our brother Emmanuel Akpet and his wife Josephine.
3. **The kingdom-minded church planted in Exeter was further established** in the wedding of two brethren from the church, James Beaumont and Elouise Brooks-Herbert, on Saturday 3 October at the Parish Church of St John the Evangelist, Bovey Tracey. The event was to the glory of God, and we were there to co-officiate the wedding in conjunction with the Church of England.

For these three successes we say: glory be to God in the highest, for His mercies to our people and to the cities of our God. Amen.

The church now planted in Derby is the third church planted in the British Isles in less than two years: the Fellowship of Christ Church in Exeter, which began in Plymouth; the church at Bamburgh in Northumberland; and now the Church of Christ, Derby. We are not satisfied, but ever filled with more zeal to attack as we have been attacked.

But truly, as I live, all the earth shall be filled with the glory of the Lord.

NUMBERS 14:21

This account is written as a plain record of what was done and said, the pressure with the fruit, so that all who read it may give glory to God and pray for the work in London, Derby and Exeter. Shalom. Please, pray for us.

Kingdom Word Missions was formerly Canada Interior Mission.

THURSDAY 1 – SUNDAY 4 OCTOBER 2026

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SEVENTY-TWO HOURS

The Hours

3

brethren: Ekaba,
Chidera and Segun

3

cities: London,
Derby, Exeter

1

church planted: the
Church of Christ, Derby

1130

kilometres by road in
England, approximately



From Calgary, Winnipeg and Chicago to London, Thursday 1 to Friday 2 October 2026; home again on Sunday 4 October. Lines show great-circle distances, not flight paths.

FRIDAY 2 OCTOBER

6.30–7.00 am Chidera and Segun land at Heathrow.
11.30 am Ekaba lands at Heathrow.
Midday With Brother Chukudi Nwokorie at Starbucks, Heathrow North.
2.30 pm The road north to Derby.
6.00 pm St Peter's Church, Derby.
6.15–7.00 pm On the streets of Derby with Emmanuel Akpet, inviting the city.
7.00 pm *It Is Time*: the Church of Christ, Derby is born.
10.00 pm Ekaba and Chidera set out for Exeter; Segun stays in Derby.

SATURDAY 3 OCTOBER

2.00–2.30 am Arrival in Exeter.
Morning Prayer with James by telephone.
3.00 pm The marriage of James Beaumont and Elouise Brooks-Herbert, St John the Evangelist, Bovey Tracey.
4.00 pm In Derby, Segun with Josh, Emmanuel and Maddie.
Evening The wedding reception; the road north again.

SUNDAY 4 OCTOBER

Sunday Derby; Segun rejoins us; Heathrow; home.



PART I

London



FRIDAY 2 OCTOBER 2026 · MIDDAY

At Heathrow North

WE SET OUT ON Thursday 1 October 2026, Chidera from Winnipeg and Ekaba from Calgary, and this time we were joined by Brother Segun Olumoroti (Jnr), who came from Chicago. Chidera and Segun landed at Heathrow at about half past six or seven on the morning of Friday 2 October, UK time, and Ekaba at about half past eleven.

§ THE ORDER OF BUSINESS

The order of business was set. First, in London, we were to sit with Brother Chukudi Nwokorie and Brother Jireh Ovwah, to seek alignment on the work of the kingdom in the United Kingdom: centred on strengthening and planting kingdom churches, and on preaching the gospel of the kingdom actively to the nations in the United Kingdom. We wanted a clear understanding of where we are, and of our role in ministry in this light. Then, by half past two, we would head out to Derby, a drive of two hours and forty minutes, where an outreach and the planting of a church had been called for that same Friday evening. After Derby we would drive through the night to Exeter for the marriage of James and Elouise on Saturday; and after the wedding we would drive back to Derby, pick up Brother Segun, and go on to Heathrow to fly home on Sunday 4 October.

§ STARBUCKS, HEATHROW NORTH

Because Ekaba came late, he took a cab, and found Chidera and Segun already sitting with Chukudi at the coffee shop where we were to meet: the Starbucks at Heathrow North, on Shepiston Lane in Hayes. Brother Jireh could not come: his son was sick, and he was with him in the hospital. We prayed for the child's swift recovery.

So Chukudi, Chidera, Ekaba and Segun sat down together.



Fig. 1 Segun, Brother Chukudi Nwokorie, Ekaba and Chidera (left to right) at Starbucks, Heathrow North, Friday 2 October.



Fig. 2 Segun and Chukudi.



Fig. 3 Ekaba and Chidera.

Chukudi spoke first. He said that he too had commitments of his own, but that at the centre this work was primary, and that he was part of it: “I don’t even just say I want to be part of it. I am really a part of it.”

§ NOT A TACTICAL AGREEMENT

Ekaba asked him to say plainly what he meant, and then explained why he asked.

Ekaba

When somebody puts that kind of thing forward, we have to be direct. We have discussed with brothers in the past, and they say: we are part of the work, we are part of Jesus Christ and His message. But coming here, I want to respect you enough to be very clear. If it is only that, we would align with the Roman Catholics; we would

align with the Mormons; we would align with many people who speak about Jesus Christ and His message. That is not what we are talking about. We are much more specific, and we use the original phrase from the Bible: the kingdom. When Jesus Christ came, what was His message? Repent, for the kingdom of God is at hand. We cannot be part of Christ without His message; we cannot divorce the message from the Person.

He spoke of John the Baptist, who came before Christ to clear the way, breaking out of the order of man that had circled the temple: “the axe is laid to the root of the trees”. He spoke of a kingdom where the King is God; of repentance, which is meaningless without the vision of the kingdom; and of the new birth, which is not a profession of the face but coming into the sight of the kingdom: “Unless one is born again, he cannot see the kingdom of God.”

Ekaba

We have been fortunate to grow up in the teachings. But we are not here because we were born into this. We are not nepotism babies. We have met Jesus Christ. So we are coming with the strength of a conviction that in our time and in our generation we will carry the message of the kingdom, of Christ, to the whole world; and we believe that the vehicle of an end-time church is what is best equipped to bring people into the fullness of Christ.

“Are we saying that Christ is not moving in the Roman Catholic Church? No; we have no illusions about that. That is God’s grand view of things.” But to those who have had access to the Scriptures, he said, the weight is heavier: the book in our hands has come to us down a highway paved from the Sea of Galilee with the blood of the saints. And so: kingdom churches, where the brethren gather to worship in spirit and in truth; anchored on the centrality of Christ; every member taking his place in the body; disciples raised; an explosion of righteousness and holiness in the land. “But we disavow the empire of man, no matter how noble a man of God or pastor is. Touch the gold, and touch the glory.” God chooses to use men, for the Father’s plan requires human instruments; but they must never glorify themselves. All the glory must go to the Lord.

A SYSTEM, NOT THE MEN

Chidera added that what stands against the plan and design of God is a system, not necessarily the men within it; and he drew the picture from football.

Chidera

You can have an individual player who is very good. But who that player is depends on the system he is playing in: the coach, and the philosophy of that coach. That is why a player can shine at one club and fade at another. Inside the system there are men and women who are genuinely of God; but over time the system has a way of shaping them, and you cannot function bigger than the system you are in. Man likes to go over men; that is the basic nature of man. But when they came to John the Baptist and told him that all were going to Jesus, he said: He must increase, but I must decrease. That is the system of the kingdom of God. Men decrease; Christ

increases. The people take their place, grow, and rise up. That is what we believe must be spread, and taken to this part of the world.

§ WHY WE CAME

Then Ekaba set out plainly what we had come for.

Ekaba

We came with a motive and an expectation: to find, by the mercy of Christ, partnership in this ministry. When I came to England for the first time, sixteen years ago, through a child's eyes I saw a church of a hundred people or more, thriving. Coming back fifteen years later and asking about that church, I heard it described, not from outside but from within, in a single word that Segun gave: it was greatly diminished. We know from church history that these things happen. But we are looking to the future. Can we get people to worship Christ in spirit and in truth? Can we have a partnership to energise those of the same vision, to plant churches, to water churches, and to labour? There is labour back home in Canada, and there is suffering, a lot of suffering; it is like having another job. We wanted partnership in this suffering and in this labour. And it was no accident that we came to you: each time we reached out to the brothers, you gave us the best reception. So we thought we might have a landing ground with Brother Chuks, if God would give us favour, for a partnership in the ministry, to labour in our time for the work of the kingdom.

§ CHUKUDI

Chukudi said that he was honoured and humbled; he had not known that this was so. Then he explained, "in plain language, as we ought to", what he had meant.

Chukudi Nwokorie

The first thing is that we are the children of God. We are bought by the blood, we have the Holy Spirit, we are identified with Christ, and we belong to the church; Paul speaks of the family in heaven and earth. Within that family there are people of different degrees and understandings, and that is where you have all these factions. But the factions are a man thing. God never designed the church to be divided that way. When Paul wrote, he wrote to the believers of a locality; he did not divide them by this group and that.

The main point, as you have rightly said, is the message of the kingdom, which Jesus Christ came to preach and which Paul preached. That kingdom has come to live in us, and our purpose is to be expressions of it, and to raise people in the church. I always use the phrase *depopulating hell*: men without Christ are headed there, aliens from the commonwealth of Israel, and it is our job to bring them into the kingdom of God, equip them, and make disciples.

But concerning the system, he said, there is Elijah, who thought he was alone, until God told him of seven thousand who had not bowed the knee. Even among those known today as pastors, with churches of their own, there are men who have this vision: of the kingdom, of raising disciples unto God, of Christ at the centre of everything. He remembered a message heard years before: "You came out of the church system so that you can also

reach the church system.” God did not bring us out to turn our backs on them; they are still the family of God. So there must be a conduit for partnership and fellowship, and if some must come out to join the chariot, they will.

He saw the work as twofold: the outward work of bringing men into the kingdom, for He “has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love”, discipling them so that they too go out; and the inward work of growing in the knowledge of God, walking in the Spirit, in righteousness and holiness, lest, having preached to others, we ourselves become disqualified.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love.

COLOSSIANS 1:13

He told us his own journey. He had grown up in the House Fellowship in the United Kingdom, a naturally curious boy who questioned everything and searched the Scriptures for himself. He had found a gap between what was preached and what was lived, and too little teaching that a young man could carry into the practice of his life. “I don’t want to say I left,” he said, “because leaving means that I have nothing to do with it. My connection to the brethren is continuously the same.” For some nine years he has attended and served in a church of the Christ Embassy, under a minister whom he respects as a man of God, because he does not make himself the centre: Christ is the centre, the growth of each believer is the focus, and men are given room to take their place in the church and in the body of Christ. He had wanted his children, too, to be part of a regular fellowship where they would learn the word of God from infancy.

Two things, he said, he passes on to every child: every child of God must grow in the knowledge of God, and must have a personal fellowship with the Holy Spirit. And no one is covered by belonging: “You must be born again. Do you know the Lord Jesus yourself?” The Scripture, he said, does not present one system against another; it presents darkness and light, righteousness and unrighteousness, Belial and Christ. “A pastor who has a church is my brother. If he truly knows Christ, the Spirit in him is the same Spirit in me, and I cannot divide the Spirit; for there is one body and one Spirit.”

§ THE SUBSTANCE, NOT THE FORMS

Ekaba answered him.

Ekaba

I agree with you; and this is not a tactical agreement. I trust God that we have passed the threshold of unity, so that if I do not agree with you, I will tell you. Chidera and I disagree; we have no problem disagreeing; and yet we are together.

That question, “What are you still doing there?”, is the wrong question. What is the advantage of knowledge if it leads to a holier-than-thou spirit, or to strife? We are mature; we see things by their substance and not by their forms. I know it is not only a hypothetical question: there are brethren amongst us of the fanatic type, for whom it is us against them. But the kingdom is not a denomination. We are not a faction.

He told us of what we have met in the work. Many have shut the door: “When the gold

and the glory are not threatened, everybody is like a lamb. Touch them, and you find out that you have crossed a line. Behind the curtain is a business, always polished, always civil; and the curtain is a transaction, and that is where the corruption is.” A minister who came to Calgary began on his second day to ask about being ordained, and left. But an old bishop, eighty years old, who had never heard us, heard that we were planting a church in Halifax and offered to drive there to meet us; we drove to him instead, and he gathered the brethren, heard us, and gave us the right hand of fellowship.

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship.

GALATIANS 2:9

He spoke of the bride and the harlot in the Revelation of John; of the dragon, the beast and the false prophet, with the unclean spirits like frogs coming out of their mouths; and of how a false thing can only deceive by mirroring the true. “You cannot reform Babylon from the inside out.” Luther, he reminded us, began with no revolutionary intent when he nailed his ninety-five theses; only after the Diet of Worms did he see that the thing could not be reformed. So the heart of every man must be tested, not by us, but by Christ, who knows those who are His. “We are open. We want to work with fellowships and local churches, wherever there is the seed of Christ: to meet with the brother or the pastor, to share, to pray and minister together, and to see where God leads.”

Chidera added that we are not bound to one mode of working. In Türkiye we are already working in partnership with others who reach Muslims through social media, and we are very open to working with churches.

THE HOUSE FELLOWSHIP

Chukudi asked a question he had carried since our first meeting: when we came before, we had said that what we were doing was not part of the House Fellowship. What did we see as the difference?

Ekaba

It is part of the House Fellowship, and it is also not part of it, and the two are not contradictory. It is part of it because we understand the fellowship to be biblical, and spiritually we understand one another. It is not part of it in the sense that we are not in the denomination of the House Fellowship as a structure. When we said that, we were making an appeal to brethren who had left, so that we could reach them and connect in the spirit we all share. We will not carry that identity, with its weaknesses; but we carry the spirit breathed from the beginning. We have a mind of our own as a community, as given by the Holy Spirit. And we are not planting churches and handing them over to a central authority.

Chukudi named the weaknesses he had seen, and we agreed: a lack of teaching that touches life; a lack of leadership, and a leadership that infantilises the people. Years before, he and others had run a youth fellowship that met every three months, so large that its photographs ran from one edge to the other; it ended over a doctrinal difference that the elders might have guided rather than shut down. London, he said, should have had the largest work outside Nigeria. Ekaba answered that the same tendencies are found in Canada

too, and that it takes some to speak up, not in rebellion, but refusing to be silent; and that whoever does will become a target. “But we are not looking at men.”

He told Chukudi how, when we came to the United Kingdom, we did not come unannounced: we wrote to the leaders of the fellowship and submitted what we were doing; and the work goes on in the open, in Exeter, in Bamburgh, and now in Derby.

Chukudi Nwokorie

To be honest, what you guys are doing is actually the vision of what the House Fellowship is and should be about. I have not forgotten what Chidera said when we met in London last time: that we have been sitting in our panelled houses. That is how it has been run: no new people coming in, the same faces, the same people.

Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?

HAGGAI 1:4

THE BURDEN

Then Ekaba read out to Chukudi what we had written among ourselves before we came, “verbatim, so I am not making this up on the fly”: a ministry partnership for the kingdom message in the United Kingdom.

Ministry partnership for the kingdom message in the UK: a strong commitment to

- ¶ Planting kingdom churches.
- ¶ Strengthening the kingdom churches and the brethren.
- ¶ Bringing people together for holy worship, fostering a spirit of unity, love and understanding.
- ¶ Seeing the word of the kingdom thrive in the United Kingdom and spread among the nation groups.

“This is our heart,” he said, “as we wrote it privately amongst ourselves.” Chukudi answered that none of it was new to him: “Everything you have written here, I think we have already gone through. When I say I am already part of it, that is what I mean. I understand the kingdom message. In spite of where I am, I support the partnership and fellowship.”

Ekaba laid the challenge before him: what if Brother Chuks stood up and planted a kingdom church in London? He told of the church in Calgary: a hall rented two years ago, and now the church moving and expanding; marriages, families restored, disciples raised; people flowing in, and among the nation groups, not only Nigerians.

Ekaba

What use is the gift of knowledge and wisdom if we just sit there? It is on the field. When we step out, there is darkness everywhere. It is hard, it is uncomfortable, it is rugged, and there are hearts involved; but there is that uncreated light. We are following the cross: if He suffered, we must suffer.

And he told Chukudi the song he had been given in a dream in Istanbul, in August: *Jesus, all I want is to suffer for You, and I lay down my life at the altar for You.* “It appeared to me that I was hearing the voice of the saints of Anatolia, who died in those lands. The road is suffering. Let us buckle up, and die for our King.”

INSPIRED

Chukudi said that the work excited him, “exceptionally exciting”, and not because of anyone’s age.

Chukudi Nwokorie

You have left your comfort zone, and within twenty-four to thirty-six hours you are going to Derby, and from Derby to Exeter. For me personally, it is inspiring. I think the fact that we are sitting here having this discussion was written in the books of the Spirit from ages past: there is something we are to do, because of our connection in the Spirit, as a union, as a partnership. It is propelling something in me. God, what is the work You have for me to do, if I am not doing it? Is there more You require of me at this time? There are various ways one can support and partner: God may say to me, pay for their flight tickets. I do not know yet. But there is definitely something I am convinced that God wants to achieve.

He spoke too of what must be worked out in time: how often visits would need to be made to churches planted so far from where we live.



Fig. 4 Chukudi speaking, with Segun and Ekaba.



Fig. 5 Segun, Chukudi and Ekaba at the table.

THE PRAYER

Then Chukudi prayed for us.

Chukudi Nwokorie

Lord, we thank You for this oneness that we have in Christ; that You have brought us together in such unity, such a bond in the Spirit. We thank You for the inspiration, the direction and the guidance, and for Your heart and purpose that You have revealed to us. The path of the just is like the shining light, that shines brighter and brighter unto the perfect day. Lord, that light is shining, brighter and brighter; and in the fullness of time there will be a breaking forth, a manifestation. Thank You

that we are joined in faith, joined in power, joined by grace, joined by the Holy Ghost; and wherever we are, we shall speak with one spirit and one heart, in the name of Jesus.

I pray for my brethren as they travel to Derby and to Exeter: the angels of the Lord accompany them. No weapon formed against them shall prosper, and every tongue that rises against them is condemned. They shall travel in peace, and they shall be stronger, in the name of Jesus. Amen.

But the path of the just is like the shining sun, that shines ever brighter unto the perfect day.

PROVERBS 4:18

Can two walk together, unless they are agreed?

AMOS 3:3

A strong kingdom partnership was established in London. By about half past two we were on the road north to Derby.



PART II

Derby



FRIDAY 2 OCTOBER 2026 · SIX IN THE EVENING

St Peter's, Derby



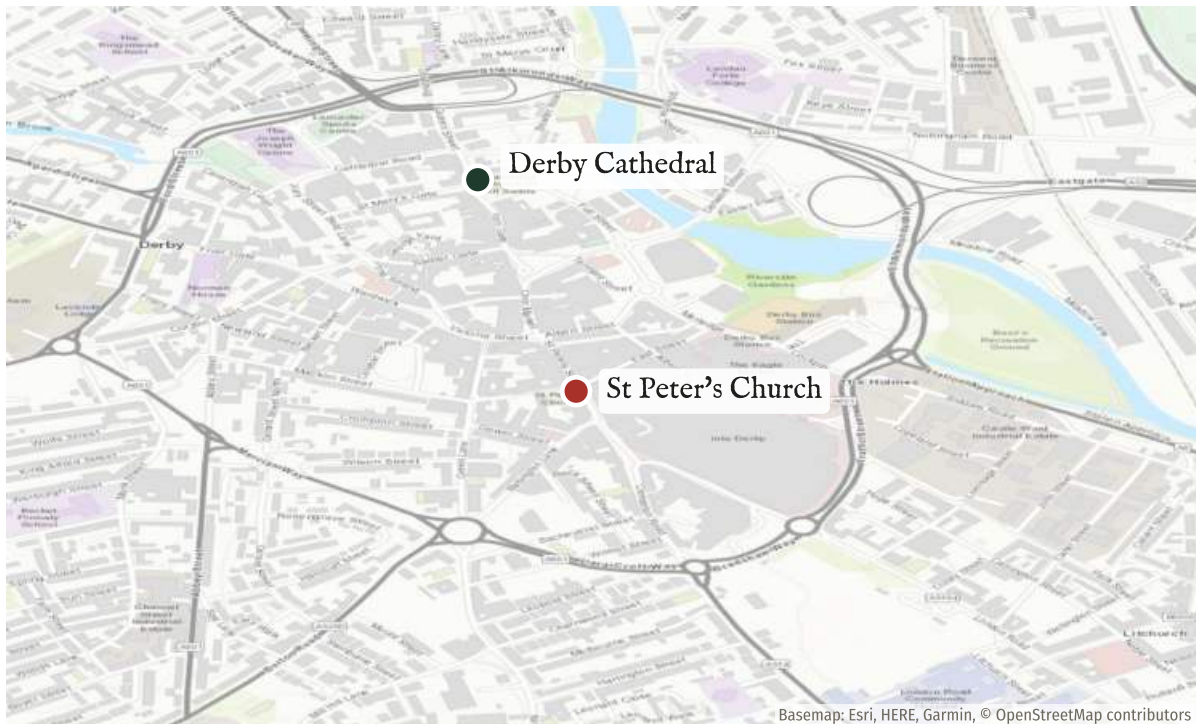
AT HALF PAST TWO we left Heathrow and took the road north up the length of the Midlands, some two hundred kilometres, two hours and forty minutes of motorway, to Derby. We came into the city a little before six o'clock in the evening, and went to St Peter's Church on St Peter's Street, in the heart of the city centre, where the meeting was to be held at seven.



Our roads in England, Friday 2 to Sunday 4 October 2026: from Heathrow to Derby; through the night to Exeter; to the wedding at Bovey Tracey; and back by Derby to Heathrow.

THE CITY

Derby stands on the River Derwent at the southern edge of the Peak District. It began as an Anglo-Saxon settlement called Northworthy; the Danes, who took it in the ninth century, called it Deoraby, and it became one of the Five Boroughs of the Danelaw. In the eighteenth century the first water-powered silk mill in England was built on the Derwent here, and the valley above the city became a cradle of the factory age. Derby was made a city in 1977. It is home today to some quarter of a million people, of many nations: the Midlands of England now hold people from every part of the earth.



The heart of Derby: St Peter's Church on St Peter's Street, and Derby Cathedral to the north.

THE CHURCH OF ST PETER

ST PETER'S CHURCH

St Peter's is the only medieval church still standing in the centre of Derby. A church has stood on this site since about 1042, the first year of the reign of King Edward the Confessor, and it is recorded, with three other churches of the town, in the Domesday Book of 1086. From 1137 it belonged to the abbots of Darley Abbey, until the dissolution of the monasteries.

The church that stands today is mostly of the fourteenth century. It was rebuilt in about 1350 in the Decorated style, though Norman work survives at the east end, in the east wall of the nave and the responds of its arcade. In about 1509 the roof was lowered, the walls of the nave raised and the clerestory windows put in, and the tower was rebuilt; its bells were cast and hung in about 1636. Galleries were added in the eighteenth century and taken out again by the Victorian restorers of the 1850s, and in 1898 the west end and the tower were rebuilt once more. Its clock, made by John Smith of Derby, has kept the hours over St Peter's Street since 1902. The church is listed at Grade II*.

For almost a thousand years men and women have gathered on this ground to call on the name of the Lord. It was a fitting place to begin: in the one medieval church left in the heart of the city, the Lord was beginning a new thing.



Fig. 6 St Peter's Church from the churchyard, Friday 2 October.



Fig. 7 The church on St Peter's Street.



Fig. 8 "It is time! Church of Christ, Derby."

Our host at St Peter's was Bill, who had arranged the use of the building for us; we had taken it and paid for it for the evening. Inside, under the old arcades, chairs had been set out in a circle on the brick and tiled floor, and through the screen at the west end the great east window glowed at the far end of the nave.



Fig. 9 Through the screen into the nave.



Fig. 10 The nave of St Peter's.



Fig. 11 Preparing for the evening.

THE INVITATION

For weeks before, the invitation had gone out across the city under one word: *It is time*. It was printed on a flyer, carried in a series of pictures on social media in which a pocket watch moved, card by card, from seven minutes before midnight to the stroke of twelve, and set out on a website made for the new church, derby.kingdomfellowships.org.

The invitation

It is time. A church is being born in Derby: not a building, but a living, breathing Body of Christ, with Jesus alone as Head. Awake to the hour. Arise to His purpose.



Fig. 12 The flyer for Friday 2 October.

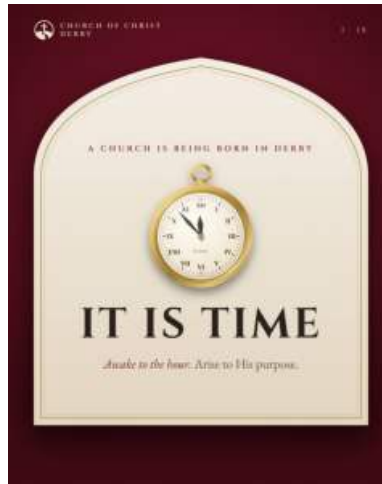


Fig. 13 "It is time": the first card.



Fig. 14 "At midnight": the last card but one.

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand.

ROMANS 13:11-12

The invitation set out seven purposes for the church to be born, each grounded in the Scriptures: the message of the kingdom, a living church, worship in spirit and truth, a life for the glory of God, Christ alone as Head, every member disciplined, and love to the city.

Centred on His purpose

- I **The kingdom message.** Reigniting the message of God's kingdom in our city through the Word and righteous living. *Matthew 24:14*
- II **A living church.** A body with Christ as Head: His purchased bride, His flock, holy and in order. *Colossians 1:18*
- III **Worship in spirit and truth.** Not performance, but encounter; the whole church offering itself to God. *John 4:24*
- IV **For His glory.** Whether we eat or drink, or whatsoever we do, all to the glory of God. *1 Corinthians 10:31*
- V **Divine order.** Christ alone as Head and centre; no man over the flock. *Matthew 23:8*
- VI **Every member disciplined.** Each one finding and fulfilling their place in the Body of Christ. *Ephesians 4:16*
- VII **Love to Derby.** The compassion and righteousness of the kingdom in the streets of our city. *Matthew 25:40*



FRIDAY 2 OCTOBER 2026 · SEVEN IN THE EVENING

It Is Time

SHORTLY BEFORE the meeting our brother Emmanuel Akpet arrived, and he came with flyers. So we took them and went out of the church and hit the streets of Derby.

J ON THE STREETS

For about forty-five minutes, almost an hour, we preached in the streets around St Peter's, speaking to people about Christ and inviting them to the meeting, telling them that it is time, as was the theme of the meeting. It was aggressive evangelism, invigorating evangelism; and by "aggressive" we mean the energy of the Holy Spirit. The Spirit was present as we went, and we hit the streets with so much of His energy that the intensity was carried from one conversation to the next. We came back in just in time, a few minutes past seven, to begin the meeting. We thank God for that grace.

Go out into the highways and hedges, and compel them to come in, that my house may be filled.

LUKE 14:23

J WORSHIP

We sat in a circle under the arcades of St Peter's, and we began with worship. We sang *In Your presence there is anointing; the anointing breaks the yoke; We bring the sacrifice of praise into the house of the Lord; You are worthy of it all; King of kings and Lord of lords, we worship You; You are highly lifted up, there is no one like You*; and the alleluias rose and went on and on in the old church. Then we read from the Revelation.

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" ... "Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen."

REVELATION 7:9-10, 12

When he saw us gathered, Bill, our host, came and sat down with us, and he took part in the evening with us to the end. Ekaba introduced us all around the circle: Chidera, who had flown in that morning from Winnipeg; Segun, from Chicago; himself, from Calgary; Emmanuel, a local man of Derby now, and his wife Josephine; Josh; and Bill, who had been so generous and so kind to us.



Fig. 15 The first gathering of the Church of Christ, Derby, at St Peter's, Friday 2 October.



Fig. 16 In the circle.



Fig. 17 Sharing the word.

IN SPIRIT AND IN TRUTH

“There is no better way to introduce who we are,” said Ekaba, “than to read the scripture”; and he opened the Gospel of John at the fourth chapter.

Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ... But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.

JOHN 4:21, 23-24

He spoke of the Samaritan woman, a woman who should not have been speaking with such a man as Jesus Christ. He was harsh, if “a little harsh” is not too mild a word, with the Pharisees; but with her He spoke. “And what He was saying to her is: a time is coming. And what the Holy Spirit is saying to us is: it is time. You can’t make this stuff up.”

In Christ’s words to the woman, he said, Christ speaks to the church, who is a woman, the bride of Christ: not the woman dressed in scarlet who rides upon the beast, nor in league with the dragon, nor in bed with the false prophet, but the woman who carries Christ in her womb. In type she is the Samaritan woman, unworthy; and he sang the old hymns as he spoke: *Jesus sought me when a stranger, wandering from the fold of God; At the cross, at the cross, where I first saw the light, and the burden of my heart rolled away.* In prayer the week before, he said, the old Greek words had come to him: *Kyrie eleison*, Lord, have mercy. “The same comfort He brought to this woman is the comfort Christ is bringing to us in Derby, as He is doing all over the world.” Christ steps outside the walls of religion and of those who would put God in a box; like the Hound of Heaven of Francis Thompson’s poem He goes out to the byways and the highways, to the one bruised by the streets and wounded in the soul, with the oil of mercy that heals the brokenness of the human spirit.

Ekaba

He began with the positive: you will worship the Father. Brothers and sisters, it is time for true worship to come. Then the negative: neither on this mountain, nor in Jerusalem. We do not determine how we worship Him; Christ determines that. The true worshippers will worship the Father in spirit: not in liturgy, not in the order of service, not in a form, not with the cassock and the staff and the homilies; in spirit, and in truth. For the Father is seeking; and even tonight in Derby the Father is seeking. And the promise is that he who seeks will find. The Father will find.

I want to present to you myself and my brothers as humble servants of Jesus Christ: humble, not because we are humble, but because we serve a God who is humble, who emptied Himself. We are not sent by any board or denomination or parent church. I came with the funds God has given me by the labour of my hands, as a tentmaker. We are working boys, just walking the streets with our hands. But there is something that moves us in these last days for the restoration of the house of God; and where the Spirit blows on us, we go. Our wives are very accommodating; we thank God. Our mission is to set up the locals where they are: there must be a church of His purpose in each place, where worshippers worship in spirit and in truth, praying, seeking the Father, pressing into righteousness and holiness, until His glory comes down and the true revival of the Holy Spirit fills the world.



Fig. 18 Under the arcades of St Peter's.



Fig. 19 Listening.

THE DAY OF SMALL THINGS

Then Chidera spoke.

Chidera

Our gathering here looks very simple. But many great and radical things, many revolutions, began with gatherings like this, sometimes at the back of a pub. Something rugged and real begins, and it looks as if it has no effect at all. When they were rebuilding the walls of Jerusalem, the enemies mocked and said that if even a fox went up on it, it would break their stone wall down. That is what this kind of thing looks like. But this is the hour.

He reminded us that the religious giants of Christ's day, the scribes and Pharisees, the custodians of the mysteries of God, were sure that the Messiah would come to them, and walk hand in hand with them; but He went to common men, fishermen and men of the streets, rugged men with few values before He found them, Peter who swore he did not know Him, and Judas. So David, a type of Christ, gathered to himself those who were in distress, in debt and discontented, and they became his mighty men. "Not many mighty, not many noble, are called; but God has chosen the weak things of the world to put to shame the things which are mighty." The Christianity of today, he said, came on the back of twelve men who walked with Him and were filled with His life and power.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty.

1 CORINTHIANS 1:26-27

He spoke of the system of man, which stands in great opposition to the purposes of God; of Israel, who asked Samuel for a king like the nations, when God said, “They have not rejected you, but they have rejected Me”; of the things that are Caesar’s and the things that are God’s, and how Caesar has entered the house of God, so that men seek to rule and control God’s people. To worship in spirit, he said, is to let the Spirit orchestrate the worship; and he turned to Bill to make it plain.

Chidera

Worship is service. If I want to serve you tea, I will ask you how you like it: without sugar, with cream or no cream. Supposing Bill is God, just supposing: I have to serve Bill according to Bill. When I do that, I am serving him rightly, in truth. But if I say, no, you will take it black, and there has to be sugar, I am serving according to how I want you to be served. That is how man has begun to serve God. When David brought up the ark in their own way, there was disaster. Worship must be orchestrated by the Holy Spirit; and when it is done by the Spirit, it will be done in truth.

Does that mean a gathering without structure? No. “We start like this: we gather, we pray, we worship God, we go into the word. I have a word today; Josh has a word tomorrow; Emmanuel has a word; and we grow into a powerful community.” As the church grows, he said, the Holy Spirit gives wisdom for order: elders, and administration, as when the Twelve, after Pentecost, appointed seven men to serve the tables. But the important thing is the fluidity of the Spirit, giving each one room to find expression and to grow into the fullness of Christ. “Being born again is just the beginning of a journey.” The system of man keeps people as babies, for the sake of control; but in a healthy spiritual house people grow like the trees on the banks of the river that flows from the temple. “When you preach God’s word, you preach yourself out of the pulpit.”

As newborn babes, desire the pure milk of the word, that you may grow thereby.

1 PETER 2:2

Chidera

If we apply ourselves, in this city we can take over. Derby is too small. Philip told Alexander that Macedonia was too small for him, and it was true. We can shake this land, which has been ridden by wickedness. It is God's land. But it will take people truly loyal to Jesus: not to any system or group, but to Jesus; people who bring the pure gospel of Christ. It will be a steady work, a patient work; but we will reclaim this land for Christ. The figurative ark of Noah is being built, and men are being beckoned: come in, come in.

We came all the way across the Atlantic to share this life, he said, because God has His people in every city; and when we knew that one of His "dangerous agents", Emmanuel, was here in Derby, we came to walk with him. "There are five hundred Joshes in Derby, people God is already speaking to." And we are intentional about the nations: "The kingdom of God is going to be made up of people of every cultural background. When we come back to Derby, who knows, we will see every kind of people."

BILL

Bill answered that this was very important to him. His own congregation at St Peter's is now very international, he said, and they are beginning to involve the people in worship in their own way, not in the English way. A small team from the church goes out on the streets to speak with people about God and the Bible.

Then he told us a story. He had been involved in a project in Ethiopia, and speakers had come to the university there from South Africa, America, Switzerland and England. They asked to see something of the city, and their driver took them to an old church, with steps going up and round to its door and walls covered with paintings of the Bible. Two of them would not go in, one of them a Muslim, and Bill, who had been in before, stayed outside with them. "And then, out of the woods, there came a great crowd of young people, worshipping God. And I think God said to those who did not go in: you are not going in; I will come out to you. And I think that is what you are doing: you are going out to people. That is what we should be doing. We are not in competition." And he said that when he reads the Revelation and sees what is going on in the world today, it is too close.

Ekaba

We cannot stay on the sidelines. A privatised faith is a dead faith. Receiving that uncreated light into our souls, becoming progressively one with Christ, must by definition evolve into sharing the gospel with the world. From Eden four rivers went out, and the four rivers of Christ are the four Gospels He has so graciously given us. We have to be active, or we go back into the institutions, or become institutionalised. Men and women must roll up their sleeves and go to the field. The harvest is ripe; labour is work. We were on the streets this evening: it is hard, rugged work. And if it is hard and rugged, we are doing the right thing. The ministry is not some formal profession; it is serving God in His holy temple, in the secret place of prayer and the word. That is why, according to the Scriptures, we call it a church of His purpose. And you can't make this stuff up, Bill: that you should be the one here tonight. Christ

knows why you are here.

Then those who feared the Lord spoke to one another, and the Lord listened and heard them; so a book of remembrance was written before Him for those who fear the Lord and who meditate on His name.

MALACHI 3:16

“How can we keep this going?” Chidera asked, reading it. “We have to compare notes. If we are of like mind, let us begin to meet, weekly, or as often as the Lord leads. Iron sharpens iron.” And to Bill he said, “You spoke of not wanting to sound like a doomsday man. Brother, I perceive that you have an end-time spirit. In my church in Winnipeg they used to call me the prophet of doom.” The world is heading for something very great, and people are not unaware of it, but in denial.

§ NO STRINGS ATTACHED

Chidera

We are troublemakers. Of Paul and his companions it was said that these men had turned the world upside down. We plant, and we move. And there are no strings attached: we do not come back and say, you must give your offering every Sunday and send a portion of it to us. It takes a life of its own. Something like this is happening in Exeter, down south: it has a life of its own; they are just moving and serving God, and when God enables us, we come by and strengthen one another. By Sunday we will all be back across the Atlantic; you are the ones holding the fort. If you can meet every week, it is fantastic: begin to grow, begin to reach out, talk to your friends. Christ must have His way in every city, and He must have His own church in the city, a church of His purpose: men and women who pray and seek God and worship, and let His kingdom come and His will be done on earth as it is in heaven. That, in a sense, is our full stop.

§ JOSH

Then we asked Josh what he thought of these things. He said there was a reason he was there: the invitation had come up in his feed.

Josh Callan

I have only recently found my faith. I was brought up around the church, but I never really let it sink in. About six months ago it really hit me. I have always been into history and theology, and I started looking at the Bible from a historical point of view, as opposed to a religious point of view. The more I looked into it, and the more I researched outside it, it just started to make sense. The dots started connecting, and it all made sense. He found His way to me; or I found my way to Him.

“The Hound of Heaven,” said Ekaba. “He found you.”

THE CLOSE OF THE AGE

Segun spoke of the end-time ministry: that this age, the church age, which began when Jesus Christ was raised and ascended, will close, and the kingdom age begin when He comes again, and that before it closes the Lord goes about awakening His people. Even where there is no one to preach, he said, in the Middle East, there are many accounts of Jesus appearing to people in dreams and visions. The Lord is choosing men and women of willing hearts to be His instruments of harvest in this last stage, as He told the disciples, “Follow Me, and I will make you fishers of men.” “I was not like this ten years ago. I was in the world, lost. But there is a transformation He does in you, so that you begin to feel His burdens, and become aware of His presence, and you cannot just live your life anyhow.”

Follow Me, and I will make you fishers of men.

MATTHEW 4:19

A FATHERLY BLESSING

Bill said that it would be good to pray. He is involved in chaplaincy, meeting people where they work, and he said that the work must not be done for our own glory. “It is amazing: sometimes we find ourselves in places we never expected, as I found in Ethiopia.” And he prayed for us: that the Lord would lead us and guide us, give us His Holy Spirit and wisdom, so that we may follow Him truly and reach out to those who are lost and blind to their situation, and reap the harvest, through the power of Jesus Christ our Lord and Saviour, who died for each one of us and for those we serve.

We received it as it was given. “A fatherly blessing has been given,” said Chidera; and Ekaba said, “It is given as a key to the city. It is not by accident.” And Bill told us that if there was anything he could do to help in Derby, he would be happy to help.

TWO OR THREE GATHERED

Ekaba

The enemy is always waiting for any moment of slackness to bring in coldness, so we do not give him that chance. Let there be a meeting: speak to one another, pray, open the word. The first prayer meeting of the church, the ecclesia, is two or three gathered in His name, and He is there. Keep the book open, Christ speaking, and there will be light for the next step. It is good to say: we will meet every Sunday at this time, and anchor our lives around it, understanding clearly that the church is His body, the woman, and not a building. “Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.” So let us start tomorrow, or on Sunday, as a practical step, and take it from there.

It was agreed that they would meet the next day, and that Segun would stay behind for it. We told them of the church in Exeter: it began with one young man, and now there are about eleven; and that very man was to be married the next day, because, having a girlfriend, he had listened to godly counsel and chosen to build on the order of Christ. “He is very like you, Josh,” we said. “If you two meet, you will click.” Josh and the brethren exchanged numbers, and we handed over to them the new church’s Instagram page, to

manage it themselves.

WHAT SEGUN SAW

During the meeting, while Ekaba was speaking, Brother Segun saw a vision. Afterwards he told it in his own words.

Segun Olumoroti (Jnr)

As you were talking, because you talked first, I was sitting there listening. We were sitting in a circle, facing you, and behind us I saw an outline of big people standing behind us: I would say four, five, six, seven, eight people, but they were standing together, so I couldn't really count them. But it made us a lot more in number than we were. And they were huge. Of course, in my physical eye there was nothing; but it was like I could see another thing other than that.

It is like the camera in the reverse mirror of my car: the camera covers the mirror, but not the whole of it, so if I look at an angle I can see the road around it. The camera is our physical reality, and I could see everybody as we were; but I could also look at an angle and see something more than what the camera was showing me. Two things at the same time.

Then I saw a golden bridge, with a conveyor belt, coming from their direction. I couldn't see where it stopped. It was horizontal, not from up to down, which I liked, because I thought: we are seated in heavenly places; we are not expecting anything to come from up to down. A golden bridge, horizontal, carrying things on a conveyor belt, and it was going into your mouth as you were talking. And out of your mouth another conveyor belt was going to the people you were speaking to. And out of your mouth came things that had lives of their own: small, not nearly as huge as those angels or beings, but small, like goodies; and they would go to the people and take on a form of life of their own.

And I remembered the scripture: the words that I speak unto you, they are spirit, and they are life. The words were made available from heaven on the spot, as you were speaking. I was admiring it, so happy, so encouraged. And as I was thinking about it, I believe I also saw the same thing attached to Chidera.

It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

JOHN 6:63

And raised us up together, and made us sit together in the heavenly places in Christ Jesus.

EPHESIANS 2:6

§ A CHURCH IN DERBY

At the end of that meeting, to the glory of God, we can say that a church has been planted in the city of Derby in the United Kingdom. It is called, as we reach out to the nation and to the people with what Christ is doing in these last days, the Church of Christ, Derby.



A church is being born in Derby: not a building, but a living, breathing Body of Christ, with Jesus alone as Head.

God stirred the heart of Josh Callan to be part of this end-time church of Christ. Josh has joined the work. He has given himself to the Lord, to seek Him and to walk in His ways. Together he and Emmanuel Akpet, and Emmanuel's wife, his beautiful wife Josephine Akpet, will be labouring and fellowshiping together as brothers in a covenant communion, for the glory of God in the city of Derby.



Fig. 20 The circle at St Peter's.



Fig. 21 The Church of Christ, Derby.

We pray that God will strengthen the hands of Emmanuel Akpet for this work, and strengthen the hands of his wife, Josephine. We believe that God has placed them uniquely for such a time as this, and that they will receive strength from the hands of the Almighty God to do the work of the ministry in Derby and in the United Kingdom.

§ SEGUN STAYS

Now it was expedient that Brother Segun should stay behind in Derby to confirm the church: to sit with them again and go through some foundational instructions, to set the church in order and to confirm it. Chidera and Ekaba would continue that night to Exeter, to be present on Saturday for the wedding of James and Elouise. So we booked a hotel for Segun, and he stayed. At about ten o'clock that night Chidera and Ekaba set out for the south.



SATURDAY 3 OCTOBER 2026 · FOUR IN THE AFTERNOON

Confirming the Church

ON THE FRIDAY NIGHT in Derby we had agreed with Josh, Emmanuel and Josephine that they would meet again the next day with Brother Segun, who would set out instructions for them: general guidance on what to expect from a new church, how to lay its foundations, and how to be equipped to do the Lord's work in their own city. At four o'clock on Saturday afternoon they met in a coffee shop in Derby. Afterwards Segun gave this account.

Segun Olumoroti (Jnr)

The first night, which was Friday night, we met Josh, and then Josephine and Emmanuel. We had a meeting with them for the first time in Derby. We shared with them the burden that we had brought with us, and they all bought into it. It was beautiful. A church was planted.

J MADDIE

Josh came, and he brought a friend, Maddie, whom he had known since their school days. She is not yet a Christian, but she says that she is open: she was raised a Catholic, knows little of the Bible or of Jesus, and is thinking about these things, processing them, as she put it. Seeing that she was open, Segun spent the first half hour with her.

He told her what Jesus means to him and to us, what He has said about Himself, that He is coming back, and how urgent it is to embrace Him and receive Him into her life. Without Jesus, he told her, we live like a shadow in darkness, for Jesus is the light; and we do not even know who we are until we learn it from our Creator. There is a gap between man and God because man sinned; but Jesus is the bridge. He bridges the gap between man and God. He is the way to God, and the only way. Without Him we are nothing, aliens from God; with Him we have God in us. "If I walked in here," he told her, "I walked in with God." It is an upgraded life, compared with the lives of ordinary men; and Satan does not want us to have it, and so he makes men hate Jesus. He opened John 15 with her, and showed her what Jesus said concerning that.

If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

JOHN 15:18-19

She was very accepting, and very kind. She is passionate about such things, but for some reason she has not yet opened her heart to the Lord Jesus. We pray that she will.

§ LOVE IS THE FOUNDATION

Josephine could not come, because she had fallen ill, and so it was Josh and Emmanuel. Ekaba had sent Segun an outline, and he used it to teach them, laying down the instructions for starting and running the church. He emphasised love: the body must be built on love; love is the foundation. He emphasised forgiveness. He spoke of how we are a new family, brothers and sisters in Christ.

Bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection.

COLOSSIANS 3:13-14

They were very open. They had questions, and they were excited and looking forward to starting out. And they found out that they live ten minutes' walk from each other, on the same street.

§ THE FIRST STEPS

Because they are few for now, they will begin by meeting in their houses, from the very next day. Segun counselled them to find, in time, a place with its own address that is not a home or a coffee shop, perhaps a library or another room that is free, as their means allow; and they are looking into it. There is no rule, but they should meet as often as they can, perhaps twice a week, as they decide.

They were together about two hours. Then they closed, and called it a day.

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

ACTS 2:46-47



PART III

Exeter



FRIDAY 2 – SATURDAY 3 OCTOBER 2026 · THROUGH THE NIGHT

The Road South

WE LEFT DERBY at about ten o'clock on Friday night, Chidera and Ekaba, and drove south-west across England, some three hundred and thirty kilometres by the motorways, past Birmingham and Bristol and down into Devon. We came into Exeter at about two o'clock, half past two, on Saturday morning.

It was the first time we had lain on a bed since we came to the United Kingdom. We had come over the ocean, nine and a half hours for Ekaba, much the same for Segun and longer for Chidera; we had landed and gone straight to our meeting at Heathrow; we had driven to Derby, preached on its streets, planted a church; and then we had driven through the night. So we slept. We woke at about eleven, and began to prepare for the wedding.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He gives His beloved sleep.

PSALM 127:2

THE MORNING OF THE WEDDING

That morning we had a call with James. He had gone out for a walk, and he was feeling heavy; and he reached out to us to pray. When we called him, we learned that he had had a small accident, and had broken his fingers, and had had to be rushed to the hospital: on the morning of his wedding.

We prayed with him on the telephone. We spoke the word over him, prayed with him, encouraged him and strengthened him in the Lord.

Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, yes, I will help you, I will uphold you with My righteous right hand.

ISAIAH 41:10

Then we bathed and put on our wedding clothes, and drove out of Exeter, west towards the edge of Dartmoor, to Bovey Tracey.



SATURDAY 3 OCTOBER 2026 · THREE IN THE AFTERNOON

A Wedding at Bovey Tracey



THE MARRIAGE of James Beaumont and Elouise Brooks-Herbert was held at three o'clock on Saturday 3 October 2026 in the Parish Church of St John the Evangelist, Bovey Tracey, a small town in the valley of the River Bovey on the eastern edge of Dartmoor, some twenty-five kilometres from Exeter.

THE CHURCH OF ST JOHN

ST JOHN THE EVANGELIST, BOVEY TRACEY

The town takes the second half of its name from the de Tracy family, its Norman lords; and an old tradition holds that William de Tracy, one of the four knights who murdered Archbishop Thomas Becket in Canterbury Cathedral in 1170, rebuilt the parish church of Bovey Tracey in penance.

St John's is younger. In 1849 the Honourable Charles Leslie Courtenay came to Bovey Tracey as vicar, and, as the town grew, he resolved to build a second church as a chapel of ease to the parish church. He obtained land to the south of the town, and the church of St John the Evangelist was built in 1851–53 to the design of the architect Richard Cromwell Carpenter, at a cost of some nineteen hundred pounds. Its windows are filled with stained glass, most of them memorials, and its altarpiece is by Charles Francis Hansom. In time it became a parish church in its own right, and it is listed at Grade II*.



Fig. 22 St John the Evangelist, Bovey Tracey, before the wedding, Saturday 3 October.



Fig. 23 The order of service.



Fig. 24 Reading the order of service.

THE WEDDING

When we came in, James came to find us inside the church, and his father, Richard Beaumont, who was his best man, came up to us as well. It was a beautiful time. We met Ollie; and we met Mark, who has begun to fellowship with James in the church at Exeter, and his wife Fiona.



Fig. 25 The bride comes in.



Fig. 26 James waits for Elouise.



Fig. 27 Before the altar.



Fig. 28 James and Elouise.



Fig. 29 The vows.

Ekaba took the Bible reading, from Psalm 91.

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, "He is my refuge and my fortress; my God, in Him I will trust." ... For He shall give His angels charge over you, to keep you in all your ways.

PSALM 91:1-2, 11

After the joining, during the prayers, Chidera and Ekaba prayed over James and Elouise and ministered to them. We were there to co-officiate the wedding with the Church of England, and the whole event was to the glory of God.



Fig. 30 Husband and wife.



Fig. 31 At the altar of St John's.



Fig. 32 The congregation.

THE RECEPTION

We stayed for the reception, a dinner and cocktails, and it was fantastic. Afterwards we took pictures with James and Elouise, and had a beautiful time with them and with their families, with Elouise's mother and with everyone present, rejoicing and happy.



Fig. 33 "Welcome to the wedding of Elouise and James."



Fig. 34 "Reserved: Wedding Reception of Elouise and James."



Fig. 35 The wedding dinner.



Fig. 36 At the reception.



Fig. 37 Dressed for the wedding.

THE CONSEQUENCES OF OBEDIENCE

We understood what we were seeing: it was the outcome of yielding to God, going out and preaching the gospel. James was marrying Elouise that day because he had opened his heart to receive the leading of Christ, and to receive godly counsel, apostolic counsel, from Chidera and Ekaba, which he obeyed. And it was bringing joy to a whole community of people whom we had not known.



Obeying Christ has consequences for individuals, for whole communities, and for generations unborn.

It is a great thing to serve the Lord truly, and to walk in the light of Christ.

SATURDAY 3 – SUNDAY 4 OCTOBER 2026

Homeward

FROM THE WEDDING we took the road north once more, back up the length of England to Derby, where we picked up Brother Segun, and from Derby to Heathrow. On Sunday 4 October 2026 we flew home: Ekaba to Calgary, Chidera to Winnipeg, and Segun to Chicago.



Fig. 38 The three of us at Heathrow, Sunday 4 October.

In three days we had sat with a brother in London and joined hands for the kingdom in the United Kingdom; we had preached on the streets of Derby and seen a church born there; and we had stood with a brother and sister in Devon as they were joined together before God. The Lord kept us on every road, by day and by night.

The Lord shall preserve your going out and your coming in from this time forth, and even forevermore.

PSALM 121:8



PART IV

The Fruit and the Call

The Fruit

FOR THREE SUCCESSES we give glory to God in the highest.

¶ A PARTNERSHIP IN LONDON

A strong kingdom partnership was established in London. With Brother Chukudi Nworie we found a common commitment: to plant kingdom churches; to strengthen the kingdom churches and the brethren; to bring people together for holy worship, fostering a spirit of unity, love and understanding; and to see the word of the kingdom thrive in the United Kingdom and spread among the nation groups.

¶ A CHURCH IN DERBY

Another kingdom-minded church, of what we commonly call “this way”, was planted in the city of Derby: the Church of Christ, Derby. Josh Callan gave himself to the Lord and to the work, with Emmanuel and Josephine Akpet. On the next day the church was confirmed and set on its foundation of love and forgiveness, and it began to meet in their homes. Josh’s friend Maddie heard the gospel, and is considering it.

¶ A CHURCH ESTABLISHED IN EXETER

The kingdom-minded church planted in Exeter was further established in the marriage of two of its brethren, James and Elouise. A brother who received counsel and obeyed it was joined to his wife before God, and a whole community that we had not known rejoiced with them.

¶ THREE CHURCHES IN TWO YEARS

The church in Derby is the third church planted in the British Isles in less than two years. The Lord began in Plymouth with two young men, and that work is now the Fellowship of Christ Church in Exeter; He planted a church in Bamburgh in Northumberland in February 2026; and now He has planted one in Derby.

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

ACTS 9:31

Challenges

THE TRIP was full of pressure and stress. We record it plainly.

¶ TIME

The whole mission was held within three days. We landed in London on Friday morning, met at Heathrow at midday, drove to Derby in the afternoon, preached and held the meeting in the evening, and drove through the night to Exeter. We lay on a bed for the first time on the Saturday morning, after an ocean crossing of nine and a half hours or more, a day of ministry and some five hundred kilometres of road. Then, after the wedding, we drove north again to Derby and on to Heathrow to fly home.

¶ ABSENCE AND SICKNESS

Brother Jireh Owah could not join us at Heathrow, because his son was sick and he was with him in the hospital. We prayed for the child's swift recovery. In Derby, Josephine fell ill and could not come to the meeting on Saturday.

¶ AN ACCIDENT ON THE WEDDING DAY

On the morning of his wedding James had a small accident, broke his fingers, and was rushed to the hospital. We prayed with him by telephone, and he was married that afternoon.

¶ A CHURCH OF FEW

The church in Derby begins small: a few brethren meeting in their homes, without yet a place of its own. But the Lord does not despise the day of small things.

For who has despised the day of small things?

ZECHARIAH 4:10

¶ ATTACKED, AND ATTACKING

We are not satisfied, but ever filled with more zeal to attack as we have been attacked.

And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

MATTHEW 11:12

Prayer Points

PLEASE, PRAY for us, and for the work in the British Isles.

1. **For the Church of Christ, Derby:** that it may be built on love, grow in number and in grace, and find a place of its own.
2. **For Emmanuel and Josephine Akpet:** that God will strengthen their hands for the work of the ministry in Derby and in the United Kingdom, and for Josephine's health.
3. **For Josh Callan:** that he may seek the Lord and walk in His ways, and be established in the faith.
4. **For Maddie:** that she may open her heart to the Lord Jesus.
5. **For Brother Chukudi Nwokorie** and the partnership in London: that the word of the kingdom may thrive in the United Kingdom and spread among the nations.
6. **For Brother Jireh Ovwah and his son:** for the child's full recovery.
7. **For James and Elouise Beaumont:** for their marriage and their home, for James's healing, and for the Fellowship of Christ Church in Exeter.
8. **For the church at Bamburgh,** and for the new churches still to be planted in the British Isles.
9. **For Ekaba, Chidera and Segun,** and for their families, and for strength for the journeys ahead.



AT MIDNIGHT

The Midnight Cry

THE INVITATION to Derby ended at midnight. Card by card the hands of the watch moved on, until at the last they stood together at twelve, and beneath them was written the word of the Lord:

And at midnight a cry was heard: "Behold, the bridegroom is coming; go out to meet him!"

MATTHEW 25:6

It is time. The night is far spent, and the day is at hand. In London, in Derby, in Exeter, the Lord is gathering a people for His name, a bride making herself ready; and we have seen with our eyes, in three days, the word of the kingdom go out and bear fruit.

We are not satisfied. We are ever filled with more zeal to attack as we have been attacked; and we go on, for the earth shall be filled with His glory.

But truly, as I live, all the earth shall be filled with the glory of the Lord.

NUMBERS 14:21

And the Spirit and the bride say, "Come!" And let him who hears say, "Come!"

REVELATION 22:17

Shalom. Please, pray for us.

Ekaba Bisong and Chidera Bisong
Kingdom Word Missions, October 2026