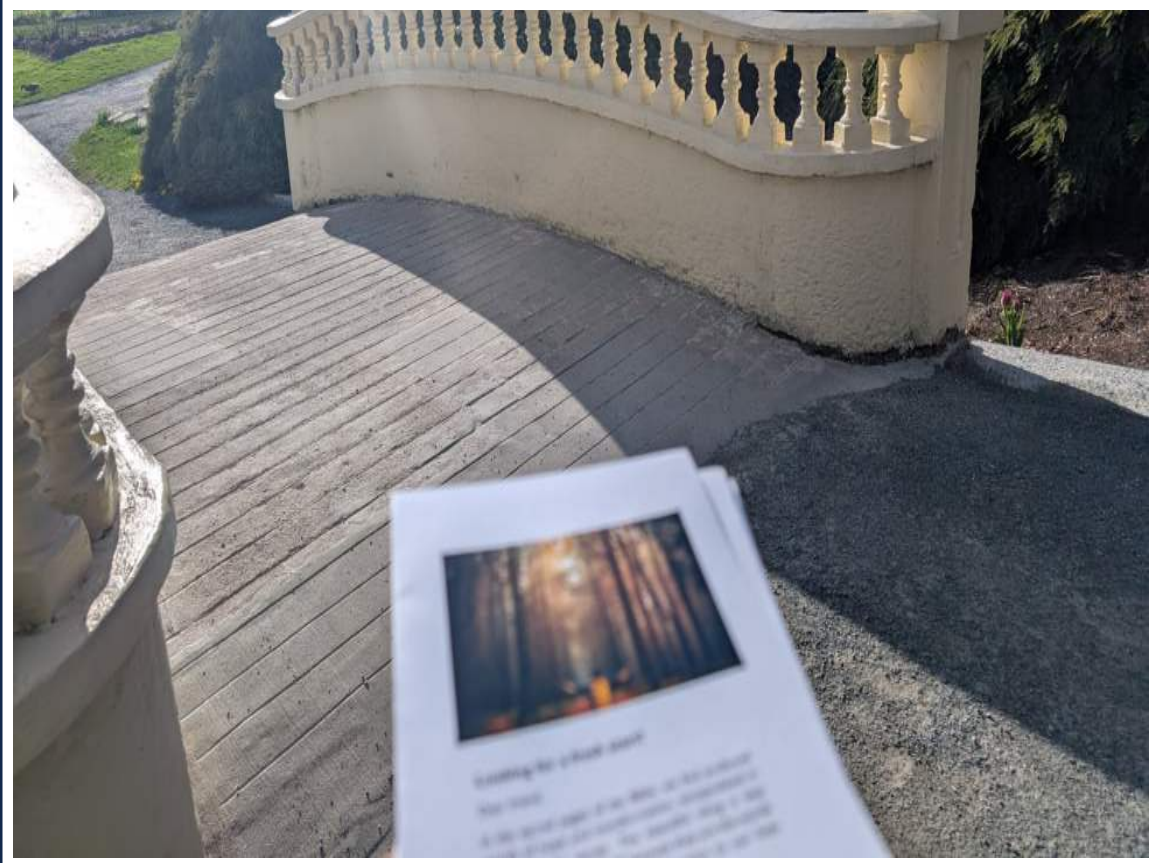




KINGDOM WORD MISSIONS



A MISSION REPORT

Halifax & Valley Waters

Nova Scotia and New Brunswick

7 – 12 May 2026

By Ekaba Bisong & Chidera Bisong

May 2026

Summary of the Mission

FROM 7 TO 12 MAY 2026 we, Ekaba Bisong of Calgary and Chidera Bisong of Winnipeg, returned to the Maritime provinces of Canada on a mission of the gospel under Kingdom Word Missions: to encourage the church in Halifax, planted in August 2023; to go out on the streets of the city with the gospel; and to visit Brother Don Carpenter and the brethren at Valley Waters, in New Brunswick.

We flew in overnight and went straight from the airport to the streets, to Dalhousie University and the Public Gardens, inviting people to an open meeting. It was hard ground, and we bore the reproach of Christ there.

On Saturday 9 May the church held its open meeting at the North Woodside Community Centre in Dartmouth, in the room and on Zoom, on the theme *A Fresh Sight of Christ*. The meeting was taught by question and answer, and the brethren searched the Scriptures for themselves: whether the church is an organisation or an organism; the church as the bride of Christ; the call of God to *come up* to the throne and *come out* of Babylon; and what Babylon is. Some came who were new to the fellowship, and one said, “This is actually what I needed.” On the Lord’s day the church gathered again, and we spent time encouraging Natalie, who has been at the heart of the work from the beginning.

Then we drove some four hundred kilometres into New Brunswick. At breakfast Brother Don counselled us as a father, frankly and without flattery, about the church in Calgary and about stewardship. Later he told us how he had built the Bible school at Valley Waters in the 1990s with volunteer hands and donated hospital sheets for walls, and how, at his age and with severe heart disease, he has no thought of stopping: “The man of God is not done until God is finished with him.” The brethren there received us very well. Early on Tuesday 12 May we drove back to Halifax airport and flew home.

This account is written as a plain record of what was done and said, so that all who read it may give glory to God, pray for the work in Halifax and New Brunswick, and give themselves to the Great Commission until Christ returns.

Kingdom Word Missions was formerly Canada Interior Mission.

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The Log

6

days, 7–12 May 2026

780

kilometres by road
in the Maritimes, ap-
proximately

2

provinces: Nova
Scotia and New
Brunswick

2023

the year the church in
Halifax was planted

THE COURSE

DAY 1 • THURSDAY 7 MAY

Calgary and Winnipeg

Night flights east: Ekaba from Calgary, Chidera from Winnipeg.

DAY 2 • FRIDAY 8 MAY

Dalhousie and the Public Gardens

Straight from the airport to the streets of Halifax, with the gospel and the invitation.

DAY 3 • SATURDAY 9 MAY

North Woodside, Dartmouth

The open meeting: *A Fresh Sight of Christ*. Come up, and come out.

DAY 4 • SUNDAY 10 MAY

Halifax, and the road west

The Lord's day; time with Natalie; the drive into New Brunswick.

DAY 5 • MONDAY 11 MAY

Valley Waters, New Brunswick

Brother Don Carpenter, the house he built, and the brethren.

DAY 6 • TUESDAY 12 MAY

Halifax Stanfield

Back across two provinces to the airport, and home.

PART I

Halifax



Back to the Eastern Gate

IN AUGUST 2023 we went to the Maritime provinces of Canada for the first time. The burden had been on Chidera's heart for some three years before that: to take the gospel of the kingdom to the Maritimes, and to build there a faithful church in which the Lord might dwell. On that first journey, in the company of a sister in Halifax named Natalie, the church in Halifax was planted, and it gathered for the first time in a hotel meeting room in Dartmouth with six who pledged themselves to go on together. We returned in September 2023 to strengthen it, and we went out then, as we did again this time, to the students of Dalhousie University. The first two Maritime missions are told in our earlier report, *Summary Account of the First Mission Trip to the Canadian Maritimes* (2023).

The church has continued since then, meeting on the Lord's day. In May 2026 we went back: to encourage the brethren in Halifax, to go out on the streets of the city with the gospel and invite people to an open meeting, and, before we flew home, to drive into New Brunswick to see Brother Don Carpenter and the brethren at Valley Waters.



Thursday 7 to Friday 8 May. Ekaba from Calgary and Chidera from Winnipeg to Halifax, overnight; home the same way on Tuesday 12 May. Lines show the great-circle distance, not the flight paths.

THE JOURNEY OUT

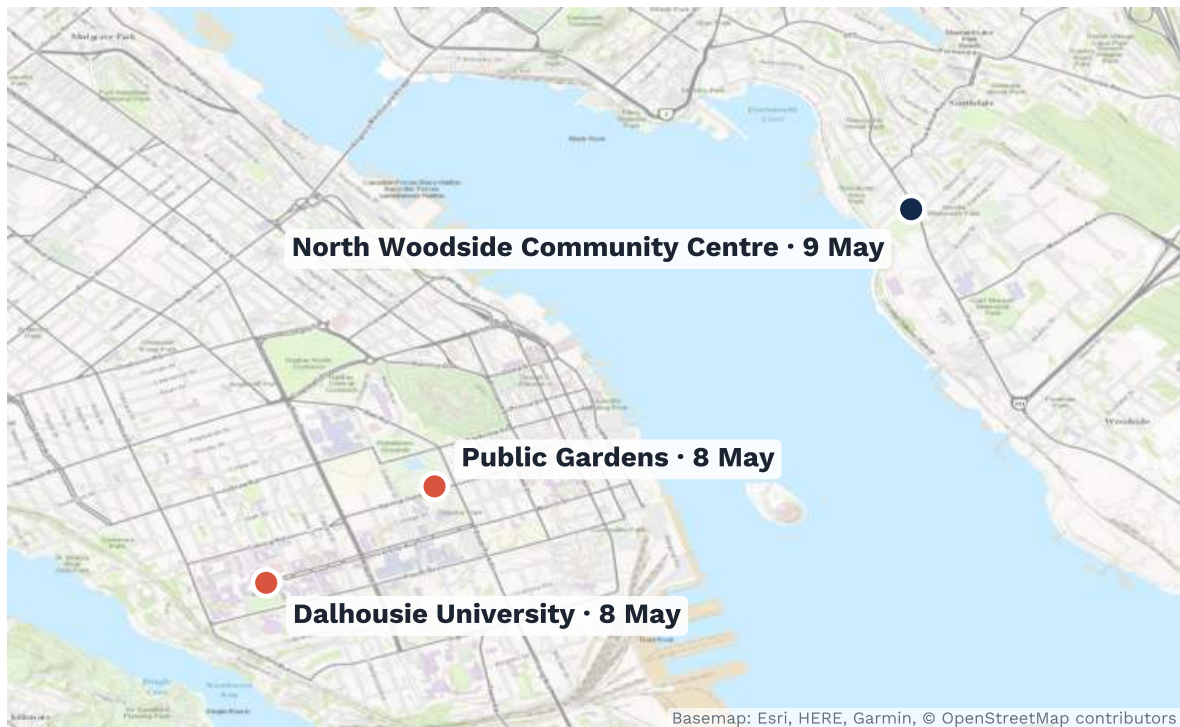
We left on the night of Thursday 7 May, Ekaba from Calgary and Chidera from Winnipeg, and arrived in Halifax on the Friday morning. As on every one of our missions, the journey was paid for out of our own wages. Ekaba's wife was then expecting their third child, who was born in June. We went straight from the airport to the mission field.

ISAIAH 42:10

Sing to the Lord a new song, and His praise from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them!

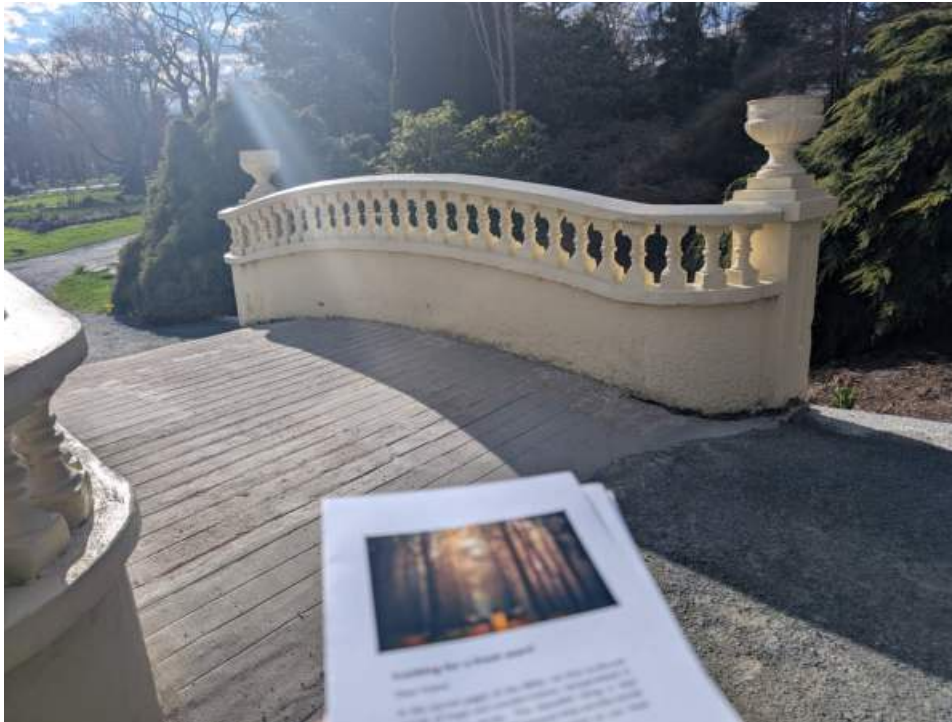
Bearing His Reproach

WE HIT THE GROUND on the morning we arrived. We went first to Dalhousie University, where we have gone out to the students before, and then to the park nearby, the Public Gardens on Spring Garden Road, and spent the day on the streets: speaking to people about Christ and inviting them to the open meeting the next day.



Halifax and Dartmouth: Dalhousie University and the Public Gardens, where we went out on Friday 8 May, and the North Woodside Community Centre, where the open meeting was held on Saturday 9 May.

We carried printed invitations, with a picture of light falling through a dark forest. The theme of the meeting was *A Fresh Sight of Christ*.



The invitation, on the bridge in the Halifax Public Gardens, Friday 8 May, early evening.

ON THE STREETS

It was not easy work, and we do not pretend that it was. The next day, at the meeting, Ekaba told the brethren what it had cost:

Some of us who did some of the work on the streets yesterday, you bore His reproach. If we went and said to people, can I give you a hug, we would have had a lot of hugs from strangers. But if we said, can we speak to you about Jesus Christ, it wasn't funny. We bore His reproach on the streets.

And he told them honestly of the thoughts that had come to him as he stood on the pavement with the papers in his hand: "Who sent me? I could have been with my wife and children. Why am I even doing this?" And then the answer: "The bride must speak. The bride cannot be silent."

HEBREWS 13:13-14

Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come.

A Fresh Sight of Christ

ON SATURDAY the church in Halifax held its open meeting in a hall at the North Woodside Community Centre, on Pleasant Street in Dartmouth, across the harbour from the city. The brethren had set out chairs before a screen and a lectern, and the meeting was carried on Zoom for those who could not be in the room. It began a little before one in the afternoon and ran for more than two hours, until we had to give up the room.



The open meeting at the North Woodside Community Centre, Dartmouth, Saturday 9 May.

LIFT UP YOUR HEADS

One of the sisters of the church opened the meeting. She read the twenty-fourth Psalm, and stopped at the seventh verse:

PSALM 24:7 (KJV)

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Our souls, she said, our feelings, our will, our emotions, are gates, entry points; and we had come to lift them up so that the King of glory might come into every part of our lives. And as there is a protocol for visiting a premier or a prime minister, so there is a protocol for coming into the presence of God: *Enter into His gates with thanksgiving*. “There is a password,” she said, “and the password is *thank you*.”

We sang *Better is one day in Your courts than a thousand elsewhere*, and *We bring the sacrifice of praise*, and a simple song that the room took up again and again:

Yeshua, when we call You, You will answer;
Yeshua, when we call You, You deliver.
There's no name, no name greater than Yours.

Between the songs she asked a question the Lord had put on her heart that morning: *Where do we learn the things we learn about God?* From our families, from society, from school and science and culture? God made man in His own image, she said, intending that we should resemble Him as a child resembles its parents; but by the fifth chapter of Genesis man was begetting sons “in his own likeness”, and the break had come through sin. Yet God is still interested in a relationship with each one of us, and she named the young people in the room. The first step, she said, was the one we had all taken that morning by coming.

JEREMIAH 33:3

Call to Me, and I will answer you, and show you great and mighty things, which you do not know.

THE CONTEST OF WORLDVIEWS

Chidera then explained how the meeting would run: a time of meditations from the word, a short break, and then questions and discussion. “Things may look very simple,” he said, “but I have full expectation in my heart that something great is taking place, and God will meet with us individually.” Then he called Ekaba to speak.

Ekaba began with two men. In 386, in Milan, Augustine wrote his *Confessions*, in which his moral and intellectual struggle came to its resolution; and perhaps, he said, in 2026 we are come to the climax of the moral and intellectual struggle of our own age, at the heart of which is the question of meaning. In the eighteenth century, on this same eastern seaboard, Jonathan Edwards preached at Northampton, Massachusetts, his sermon on *A Divine and Supernatural Light, Immediately Imparted to the Soul*.

Every worldview, whether it's religious, political, philosophical or whatever, is competing to be the dominant framework from which we can appraise life and understand our meaning: where we are right now, and where we are going. It's a contest of worldviews. And whatever you see is what you are transformed into. In the end there are two: the worldview of man, which is the vision of Lucifer, and the vision of God, to be one with Jesus Christ. Jesus Christ is the only physical manifestation of a divine light in all of human history.

A MEETING OF QUESTIONS

He did not lecture. “I am merely a facilitator,” he said; “a moderator”; and he taught by asking questions and letting the brethren answer. “If somebody must manipulate you, then they have an objective at hand. But if somebody has no interest, there is no angle of manipulation. So if we can discuss our way into something, perhaps we will be more trusting.”

Why did Jesus die? “For our sins,” said one. “For our salvation,” said another. “To reconcile us back to God,” said Brian; and Ekaba took up his word: we were estranged, and Jesus died to bring us back into union with God.

What did Jesus preach? The kingdom of God, and repentance, because the kingdom was at hand. *Is the kingdom here, or is it to come?* One answered that it begins within, when a man receives Christ, and goes outward into the world. A sister read from Revelation 12, *Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come*, and said that the kingdom had come into her life, but had not yet come over all the earth. Chidera answered that it is both: the kingdom has come, and it is coming; its rule is progressive, as salvation is, given in full and yet worked out in us day by day. *If I cast out demons with the finger of God, surely the kingdom of God has come upon you.*

And what did He establish on the earth? The church. *Which church?* Ekaba asked, “the Presbyterian Church in Canada, or the Roman Catholic Church?” The church, they answered, is not a denomination or a place but the body of Christ: *the church, which is His body, the fullness of Him who fills all in all.*

Organism or organisation?

Then he asked whether the church is an organisation or an organism, and the brethren did not agree. One said it is an organisation, with leaders and teams and each member a duty, and a common goal. Another said both, because people need structure and order. Natalie said it is an organism: Christ Himself defined the church as a body with Himself as the head, and though structures may grow from it, “at the core level, it is an organism”.

Chidera drew it together. Within the living organism there is organisation, he said, as in the body every system feeds another, and you do not tell your brain what to do; but in the church that order is directed not by the plans of men but by the Holy Spirit, who orchestrates worship and the working of the house of God. Ekaba put it in a sentence:

“

An organisation within the organism is submission. Outside of it, it's control.

EKABA



The bride

They read the Scriptures together, one after another: Emmanuel, a brother from Ghana whom we met that afternoon, from Ephesians 5, that Christ loved the church and gave Himself for her, to present her to Himself a glorious church, without spot or wrinkle; Natalie from 2 Corinthians 11, *I have betrothed you to one husband, that I may present you as a chaste virgin to Christ*; Shania from Revelation 19, *the marriage of the Lamb has come, and His wife has made herself ready*; and another from Revelation 21, *Come, I will show you the bride, the Lamb's wife*, which is the holy city, New Jerusalem. "Conversations about the church are serious business," Ekaba said. "It is the church He died for. This is a matter of life and death."

There are two women in the book of Revelation, he said, and two cities: the bride, which is New Jerusalem, and the harlot, which is Babylon; and for deception to take place, the counterfeit must look exactly like the bride.



Saturday 9 May: the word, and the brethren reading the Scriptures in turn.

THE CALL: COME UP, AND COME OUT

Handouts were passed round with the outline of the second part, and again the brethren read.

REVELATION 4:1–2

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

"The throne, and Someone sitting on it," Ekaba said. "That must be the singular vision of every believer at the end times. That vision will deal with issues of character, with besetting or secret sins, with how shall we then live, and how do we worship." Then Chidera read the second call:

REVELATION 18:4

Come out of her, My people, lest you share in her sins, and lest you receive of her plagues.

“Come out from among them and be separate,” Brian read from 2 Corinthians 6, “and I will be a Father to you.” “What is another word for separation?” Ekaba asked. “The H word.” “Holiness.” The brethren read on: from 2 Timothy 3, of those who have a form of godliness but deny its power; from 1 Corinthians 5, of the company we keep; from Romans 12, *do not be conformed to this world*; from Romans 6, that our old man was crucified with Him; from Mark 7, of those who teach as doctrines the commandments of men. Come out of sin, he said; come out of the old man; come out of dead tradition, and hold to Scripture alone; come out of unequal yokes; and come out of what he called the church business system, with its chief executive and its directors and its payroll.

He answered, too, the question he knew some in the room might be asking.

So these guys want to establish a church, get us together, and then maybe we have another big ministry in Halifax, with extensions in Calgary, and we get some good tithes, and the whole shebang continues. It's a valid question. Why are we doing what we do? Who paid your flights? Who are these guys? What do they want from us? Nothing. Let there be a living church in Halifax. It is for you and for your children.

And then: come up. Up to Christ as the head and treasure, for Christ is not a part of our lives but our life; up in holiness of body and spirit; up in worship in spirit and in truth, “not performative”, not a fine stage and an LED screen; up in body life under Christ's headship, every member functioning, with no division between clergy and laity. “Who is responsible for body life here?” he asked, and named them: “It's Shania. It's Brian.” Up in mission and witness. And up in expectancy of the Bridegroom:

REVELATION 22:17, 20

And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” ... Surely I am coming quickly. Amen. Even so, come, Lord Jesus!

“Brothers and sisters, come out to meet Him,” he said, reading from the parable of the ten virgins. “Emmanuel, come out to meet Him. Brian, come out to meet Him. It is an instruction.” And Mercy closed the readings from the first letter of John: *everyone who has this hope in Him purifies himself, just as He is pure*. Two commands of purification, he said: come out, and come up.

WHAT IS BABYLON?

Before the discussion, Chidera took up the word *Babylon*, “because it is easy for us to talk, and something goes over our head”. Babylon, he said, is the symbol of a system that is no longer about Jesus Christ but about man. He traced it through the Scriptures: from Nimrod, who built Babel in the land of Shinar, where men said, *Let us build ourselves a city, and a tower whose top is in the heavens*; to the Babylon of the Chaldeans, which carried Judah captive, and its king Nebuchadnezzar, who set up an image and commanded all to bow; to the Babylon of the Revelation. Wherever man exalts himself in the place of God, there is Babylon, in society, which is to be expected, and, which is far more serious, in the church.

He read the farewell of Paul to the elders of Ephesus, *from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves*, and set against it John the Baptist, who had disciples before Jesus did, and who said, when they complained that the crowds were going to Jesus, *He who has the bride is the bridegroom; but the friend of the bridegroom rejoices greatly. He must increase, but I must decrease*.



A true preacher, preaching Christ, preaches himself out of the pulpit.

CHIDERA



Such a meeting is not disorderly, he said. There had been a plan for the afternoon, and the Holy Spirit had led it, even where it went beyond the plan. But Babylon must first be cast out of each of our own lives, “Nebuchadnezzar must be cast out of your life”, before it can be cast out from among us; and then the mind of God for this hour can flow freely among His people. The meeting might look small, but God does not save by many or by few: He sent Gideon’s thirty-two thousand home and won the battle with three hundred.

He gave the brethren four practical charges for building together: to stay together, and build friendships that reach beyond the Lord’s day; to centre their lives on the gathered church; to commit to the body, each one taking responsibility for the meeting; and to keep the living word of God always present, *the church of the living God, the pillar and ground of the truth*.

WHAT THE BRETHREN SAID

When the floor was opened, one who had come for the first time spoke.

For me, this meeting is a reminder. While he was talking, I was seeing myself, and asking myself a few questions. The essence of this is to remind me to come out, to remind me to take the things of God more seriously. This is actually what I needed. That is why I registered. I am the one who messaged: are you still holding this program? This is what I needed. It's very encouraging.

The church meets every Sunday, the brethren answered. And Brian said:

I'm just grateful to actually meet you in person, and everybody else. It's inspiring for me to understand that we've joined the labourers. The field is big, and there's work to be done, to bring the word of Christ to the world. Like I always tell Natalie and Catherine: you feel good when you have the presence of God in your life. That's not what a lot of people feel in their offices. It's not what people feel on the street. That's why the goodness is important to bring to people, so they can also experience the goodness of God.



The brethren at the meeting.

Before we closed, the brethren made ready for the next day. "We have a meeting tomorrow, on Sunday," Ekaba said. "Who's going to give the word? Who's going to pray?" It was agreed that a brother of the church would bring the word. Then we prayed, and the room was given back.

For Natalie

ON THE LORD'S DAY the church in Halifax gathered again, as had been arranged at the close of Saturday's meeting, with a brother of the church bringing the word.

We gave time that day to Natalie. She has been at the heart of the church in Halifax from its beginning in 2023. We met with her to encourage her and strengthen her in the work, and to pray with her.

GALATIANS 6:9

And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Then we set out from Halifax for New Brunswick, some four hundred kilometres and about five hours by road, up through Truro and across the Chignecto isthmus, past Moncton, and on into the valley country towards Hampton.

PART II

Valley Waters



Not Done Until God Is Finished

FROM HALIFAX it is a drive of some five hours, about four hundred kilometres, up through Truro and across the isthmus into New Brunswick, past Moncton and down the valley towards Hampton. We went to see Brother Don Carpenter, a minister of the gospel who had visited both of us in our own cities, Calgary and Winnipeg, and the brethren who gather with him at Valley Waters.



The road journey: from Halifax into New Brunswick, and back to Halifax Stanfield International Airport on the morning of Tuesday 12 May. Road routes are drawn from OpenStreetMap routing and are approximate.

BREAKFAST WITH BROTHER DON

On Monday morning we had breakfast with Brother Don. Before we ate, he gave thanks:

Father, we thank You for food and fellowship. Thank You that these precious men have a love for You and Your kingdom. Bless us today. Bless their efforts that they put into coming here and being with us. May this be a fruitful day for all of us. In Jesus' name. Amen.

Brother Don is a father in the faith, and he spoke to us as a father, plainly and without flattery. "I'm just standing back," he said, "and I'm saying, this is what I'm seeing. I have no vested interest. I don't pay your bills. I don't have your vision." He spoke first of fruitfulness. A work must be given a fair time, a year, two years, five, but if it is not producing, a servant of God should not be afraid to turn and establish it afresh. "Don't feel guilty." At his age, he said, he asks of every field, *What am I producing right now?*

He remembered his visit to Winnipeg, and the building Chidera had rented for the church there, and the young brother and sister, David and Mercy, who had stood with him: "They're precious. It's not easy today getting started in the ministry." And he told us of his own struggle as a young minister, of looking at what others were doing and wondering why his own vision did not bring him the people: "I had to learn that their calling was totally different than what my calling was. I can't do what somebody else does."

Counsel for Calgary

Ekaba told him how the church in Calgary stood. Some had left; but those who remained were rock solid, and new people had come. Ten to twelve gathered on an ordinary Sunday, and on some Sundays as many as seventeen or nineteen. The hall had been a rundown space, and the church had spent close to forty thousand dollars to make it fit; the rent was 1 360 dollars a month, and most of it Ekaba had carried himself, though four of the brethren had now begun to give regularly.

Brother Don did not soften what he thought. "You're a good preacher," he said. "It's not your preaching." The difficulty, he said, was that many who had come were already settled believers, rooted in the churches they had come from. He had planted churches himself that would not grow, and had once closed a church of twenty or thirty because he could not carry it, and made sure that every one of them found another fellowship.

Counsel for Winnipeg

To Chidera, for the church in Winnipeg, his counsel was to gather the church in a home for now: "That's what the body means. That's scriptural. Many big churches have come out of house groups." Meet in a house, he said; let the people bring food and eat together, "because that develops bond"; leave a box by the door, so that those who wish to give may give, and teach them to give; and set aside each month what would otherwise go on a hall, "and build up a war chest", so that in a year or two, if the Lord adds to the church, it can launch out again.

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It doesn't mean you're a failure. I'm talking about you being a good steward.

BROTHER DON



“I am sure, having a little family, there are some financial pressures,” he said, “and it’s hard to find God when you’re under financial pressure.” We received the counsel with thanks, and have brought it home to pray over.

Those he had met

He asked Ekaba after those he had met in Calgary: the Ferko brothers, Clay and Chris, from Albania, who are still with the church; and Dylan and Miyu, who are working for a season in the north of Alberta and expect to return to Calgary in the autumn. “They are with us in spirit,” Ekaba said.

Brother Don had arranged for us to stay in rooms at the church, and invited us to his home for lunch and for the evening meal. “Our joy is to spend time with you,” we told him, “the whole day.”

THE HOUSE HE BUILT

The church at Valley Waters stands in open country, a long white three-storey building above a mown slope and a pond, with woods beyond. Brother Don built it in the 1990s as a Bible school.



The building at Valley Waters, which Brother Don built as a Bible school in the 1990s.

That afternoon he told us how it had begun. He had the land, and went to the government to have it declared tax exempt; the civil servant who granted the exemption was on the point of retiring, and it was one of the last cases he ever handled, and his brother, it turned out, was the man who had christened Don as a baby in the Anglican church.

He was raised between two churches. His mother was Anglican, his father Baptist; he went with his father to the Baptist church in the morning and at night, and with his mother to the Anglican service in the afternoon. “And it wasn’t really God-conscious until I was fifteen years old. And I got saved one night. I made a commitment, and I knew it was locked in. I knew: you’re in, Don. You’re My son.”

BROTHER DON God always uses you wherever your revelation is. Don’t ever make the mistake of thinking, well, I don’t know this. Work with what you do know. Preach what you do know. That’s the secret. And if He brings you into another level higher, go for it. But you will pay a price every time you move ahead in obeying God. You always pay a price. Jealous brethren, people you thought were going to be with you, and when you step out, they’re not there. You just keep moving ahead with what God shows you. The worst thing to do is to stop.

He has no thought of retiring. He had come back from Virginia only three weeks before, where people would not believe his age; he has preached in Uganda and in India; and he lives with severe heart disease, of which his heart specialist has warned him plainly. He told us of a word an American preacher once gave him, which he attributed to C. S. Lewis: that the man of God is not done until God is finished with him.



The man of God is not done until God is finished with him.



Sheets for walls

The building went up in the early and middle 1990s, with carpenters who had done nothing else all their lives to oversee the structure, and many others who gave their labour: men building, women cooking. Then the Bible school opened. It never had many students, four or five most years, once ten or eleven, and by Christmas some of those had gone home. The young women lived on the top floor and the men below. One year a huge donation of bed sheets came from a Montreal hospital, two or three hundred of them, and they were hung between the rooms for walls. Classes ran five days a week, from chapel at nine in the morning until three in the afternoon, a two-year course taught in ten months. “We never made any money in Bible school. I don’t know how many students we let come for free. We just fed them and taught them and sent them home.”

A school again?

Chidera asked him what his vision was for the place now. “I don’t know if it will ever be a Bible school again,” he said. “It could be. I would love it.” Only days before, walking up the back stairs, he had thought how much he would love to see students there again. “If I had a Bible school, I would



The sanctuary, the library and classroom, and the dining room at Valley Waters.

bring you in for a week or two weeks to teach. That would be my joy. There’s nothing on earth I love more than teaching the Bible.”

Chidera told him that there is a hunger for such teaching. A little before, a sister of the church had written to him, frustrated after reading the first book of Samuel, unable to see Christ in its battles and its many names. “That is an excellent sign,” Brother Don said. “She’s seeking. Seek, and you shall find.” They talked of how a month given to a single book, an hour each day, in person or online, might feed such hunger; and Brother Don said that nothing could match being present: “You can’t beat coming here and being immersed. You live here, you’re right here.”

WITH THE BRETHREN

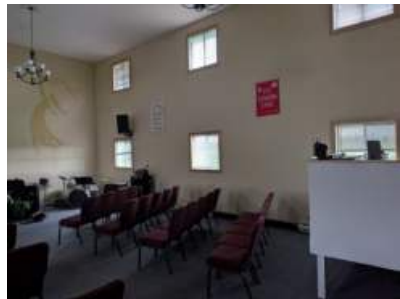
That day we also met with the brethren at Valley Waters. They received us very well, and it was a blessed meeting and a lovely time of fellowship in the Lord. We spent the night at the church.

PSALM 92:13–14

Those who are planted in the house of the Lord shall flourish in the courts of our God. They shall still bear fruit in old age; they shall be fresh and flourishing.

The Road Back to the Sea

EARLY ON TUESDAY morning, under a low grey sky, we walked round the house at Valley Waters before we left: the long white building, the pond below it fringed with bare spring woods, the sanctuary with its rows of maroon chairs, the library lined with books where the students once sat, the dining room and the kitchen where the women cooked for the builders thirty years ago.



Valley Waters at first light, Tuesday 12 May: the pond below the house, the building from the side, and the sanctuary.

Brother Don had said that a house like this, where people may come and live and be immersed in the word, cannot be matched by anything online. It stands ready.

Then we took the road, back across New Brunswick and down through Nova Scotia to Halifax Stanfield International Airport, some four and three-quarter hours, and flew home: Ekaba to Calgary, and Chidera to Winnipeg, each to his family.

PSALM 107:30

So He guides them to their desired haven.

PART III

The Fruit and the Call



The Fruit

WE WENT TO STRENGTHEN what had been planted. We record here what we saw.

A CHURCH STILL STANDING

Nearly three years after it was planted in a hotel meeting room in Dartmouth with six souls, the church in Halifax is still gathering on the Lord's day. The brethren opened the meeting in worship, carried it on Zoom for those who could not come, read the Scriptures for themselves, argued with one another over what the church is, and answered for themselves. Natalie, who stood at its beginning, stands in it still.

NEW FACES

Some came on Saturday who were new to the fellowship: Emmanuel, a brother from Ghana; and one who had written to ask whether the meeting was still to be held, and who told the room, "This is actually what I needed. It's very encouraging." Brian said that he was grateful to meet us in person, and to know that they had joined the labourers in a great field.

THE BRETHREN TAKING UP THE WORK

At the close of Saturday's meeting the brethren themselves arranged the next day's gathering, with a brother of the church to bring the word. Brother Don taught us that a work must be measured by whether it produces; in Halifax, the fruit we most wish to see is a church that does not depend on two men from the west.

VALLEY WATERS

At Valley Waters we were received with great kindness by a father in the faith. We were given rooms in the house he built for the teaching of the word, sat at his table, and heard his story. He told us that if he had a Bible school again, he would bring us to teach. We count the friendship as fruit, and the door as one the Lord may yet open.

COUNSEL RECEIVED

We record among the fruit the counsel we were given, because we asked for none of it and needed all of it: that a work must be given a fair time and then judged by its fruit; that a church may meet in a home without shame, and its money be stewarded for the day the Lord adds to it; that every servant must preach what God has shown him, and keep moving.

PROVERBS 27:17

As iron sharpens iron, so a man sharpens the countenance of his friend.

Challenges and Resistance

WE RECORD the obstacles as plainly as the fruit, because this is a faithful report.

THE COST

Every one of our missions is paid for out of our own wages. This journey, across the breadth of Canada and back by air, with a hired car and some eight hundred kilometres of road, was no exception; and it came only weeks before Ekaba's third child was born, with further missions still before us that year.

A SHORT MISSION

We had five days on the ground, two of them given largely to the road. There was time for one day on the streets of Halifax, and one open meeting. Much that could have been done was not done for lack of days.

HARD GROUND ON THE STREETS

The streets of Halifax were not friendly to the name of Christ. "If we had said, can we speak to you about Jesus Christ, it wasn't funny." We bore His reproach there, and we will not pretend otherwise. Ekaba confessed the thoughts that came to him as he stood with the papers in his hand: "Who sent me? I could have been with my wife and children."

A SMALL GATHERING

The open meeting was small, a handful in the room and others on Zoom. We do not despise it. But we record it as it was.

CALGARY AND WINNIPEG

Brother Don's counsel laid bare a burden we carry at home. The church in Calgary gathers ten to twelve on most Sundays, and pays a heavy rent for a hall that the church spent much to renovate; most of the cost has been carried by Ekaba alone, though four have begun to give. He told us plainly that the people who had come were already rooted in other churches, and that there was "no hunger". For Winnipeg, his counsel to Chidera was to gather the church in a home for now, and lay up what would go on a hall. We have brought that counsel home to weigh before God.

2 CORINTHIANS 4:7

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

Prayer Points

WE ASK all who read this account to labour with us in prayer. Pray by name, and pray without ceasing.

1. **For the church in Halifax:** that the brethren would stay together, build friendships beyond the Lord's day, centre their lives on the gathered church, each take responsibility for the meeting, and keep the living word always present.
2. **For Natalie,** that she would be strengthened and not grow weary in doing good.
3. **For Brian, Shania, Catherine, Mercy, Dima, Emmanuel** and every brother and sister who gathered on Saturday, in the room and on Zoom; and for the one who said, "This is what I needed."
4. **For the students of Dalhousie University and the people of Halifax,** who heard the gospel on the streets, that the seed would not be taken away.
5. **For Brother Don Carpenter,** for his health and his heart, that the man of God would not be done until God is finished with him; for his wife; and for the brethren at Valley Waters.
6. **For the house at Valley Waters,** that it may again be filled with those who hunger to understand the word of God.
7. **For the church in Calgary,** and for wisdom concerning its meeting place and its finances; for the Ferko brothers, Clay and Chris, and for Dylan and Miyu.
8. **For the church in Winnipeg,** for wisdom concerning Brother Don's counsel to gather in a home; for David and Mercy, and all who stand with it.
9. **For our households,** who bear the cost of our going, and for Ekaba's wife and the child born to them in June.

Come Up, and Come Out

TWO CALLS ran through the meeting at Dartmouth, and they are the whole of what we would say to you who read this.

The first is *Come up*. A door is open in heaven, and a voice like a trumpet says, *Come up here*; and the first thing seen is a throne, and One sitting on it. Let that be the single vision of your life; not a part of your week, but your life. *When Christ who is our life appears, then you also will appear with Him in glory.*

The second is *Come out*. *Come out of her, My people, lest you share in her sins.* Come out of the old man, out of dead tradition, out of the system that puts man at the centre, out of the church that has become a business. Babylon must be cast out of each of our own lives before it can be cast out from among us.

And then, as Brother Don told us at his table, keep moving. Preach what God has shown you. You will pay a price every time you move ahead in obeying God. The worst thing is to stop.

1 JOHN 3:2-3

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.

Even so, come, Lord Jesus.

Ekaba Bisong & Chidera Bisong
Calgary and Winnipeg, October 2026