

Charity Christian Missions

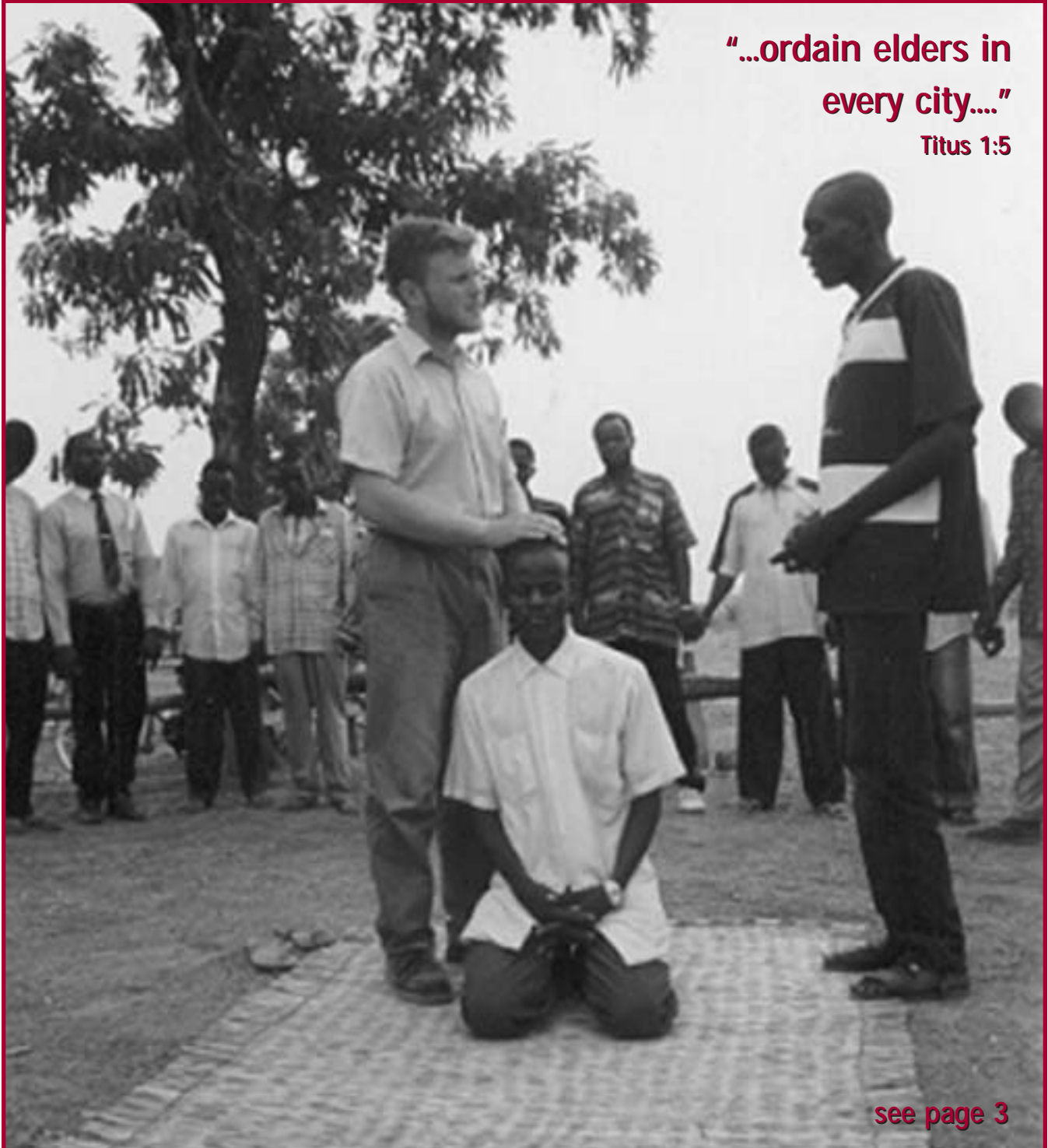
*The
World
is
Waiting*



June 2002 Newsletter • Volume 6 / Number 3

**"...ordain elders in
every city..."**

Titus 1:5

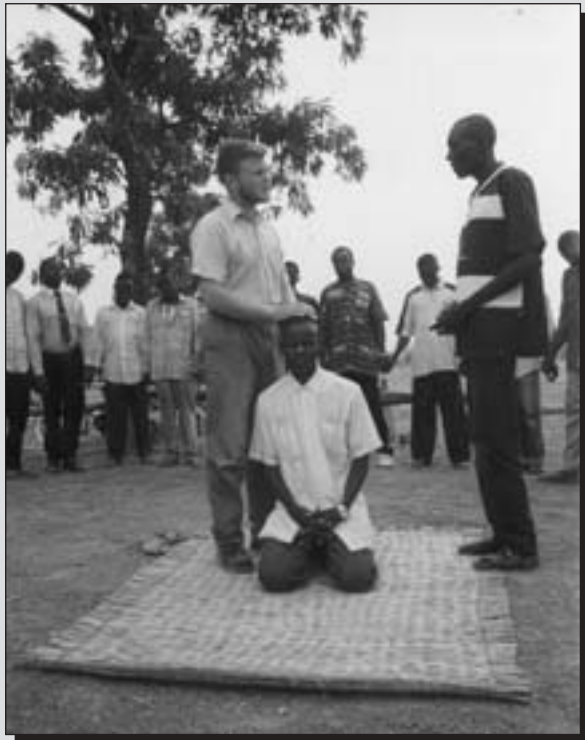


see page 3

"...ordain elders in every city..."

Titus 1:5

by Daniel Kenaston



"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:17-18

I have been meditating on Romans 5 a lot lately and have been both thrilled and deeply challenged. All that has been passed on to us because of Adam's fall—the sinfulness, earthliness, and eventual death—have all been undone in our second Adam, Jesus Christ. He has not stopped at just putting things back to their original blessed state, though that in itself would be a wonder. The Bible says that in the same way Adam passed along his sinful nature, much more so Jesus will pass on an abundance of grace and righteousness to those who become God's children. Much more so! All that was lost in Adam could be discouraging—and indeed it was a tragedy unparalleled in history—but we should rather meditate on and be thrilled with the fact that on a personal, spiritual level, everything has been more than made right in Jesus. We can bemoan the fact that the Adamic nature passes so clearly to each human born onto this earth and seems so difficult to uproot, or we can rejoice in the truth that through faith in Christ's blood our nature can be changed into His image. His righteousness and grace will then hold us just as tenaciously as the old nature did under Adam!

What a tremendous challenge to our personal lives is contained in these verses. What light they throw on the first verses of Romans 6, *"What shall we say then? Shall we continue in sin, that grace may abound?"* Jesus came, as these verses clearly teach, to establish a new line under which we can receive a new nature and by His death to cut off the old line for any that believe on Him. Why then should we continue to voluntarily go back to our old father, Adam, to accept his hand-me-down pattern of sin and a broken relationship with God? That line is dead in Christ, and it holds no more power over our lives to dictate our actions unless we of our own choice give it authority to do so. Our new nature or natural behavior is to follow the pat-

tern of our new Father in His life of righteousness, grace, and perfect oneness with God. Please understand that I am not saying that your normal life should be absolute perfection. I am only sharing with you the strength that I have been gaining to fight my own battle against the nature of the old line, through meditating on the truth, that it is a dead line that should have no power over me.

Let me try to communicate the inspiration that I have felt by sharing an illustration. Several days ago I found a very large beetle in our sitting room, and Christy brought the broom and dustpan to remove it to the outdoors. Maybe when I say a large beetle your mind goes to the largest beetle you have ever seen. No, this insect was about three inches long and had a set of pincers for a mouth that could have easily inflicted considerable pain on my finger. When Christy tried to pick it up with the dustpan, it raised itself up on its legs and hissed, all the while opening and closing its claw-like mouth. We were able to send it outside, and Abigail kept repeating the story of the big bug throughout the rest of the day. But the part of this picture that emphasizes my point is still to come. In the evening I was walking out to get something in one of the rooms when I noticed the same or a similar beetle on its back moving across the compound floor. I got down to look closer and, wonder of wonders, there were four tiny ants carrying this huge beetle towards their house. My mind went to the difference between the hissing, attacking beetle that we had removed from our house earlier in the day and the totally mind-boggling sight I now saw before me. What was the difference? I think you already know. The difference was that the beetle was dead. Now, on his back with his legs in the air and his jaws unmoving he did not seem at all formidable, especially not when being carried to his grave by such tiny pallbearers! Our sin nature is just like that, hissing, biting, and devouring when alive, but totally ineffective and diminutive when rendered dead because of Christ's death! Now, dear ones, you and I can approach this once fearsome enemy, our self-life, and pick it up like the tiny ants did, and carry it to where it belongs. Why? Because

our new Father has cut off the automatic reproduction of Adam's nature in us and made it possible by Jesus' death for us to not only evict the giant beetle of sin, but to be made righteous after the pattern He has set. Need I say more? Hallelujah!

It is time to send another update to you, dear uplifters, upholders, and undergirders! That is what you are to us, and we thank you for the vital role you are filling for us and for the Konkomba tribe. Though I shared all of the thoughts above (and I thank you for allowing me to overflow a bit), my real desire is to communicate information about the work here so that you can uplift us to God with informed prayers. I mentioned in the last article that we were looking forward to having an ordination in the near future, and I would like to detail that special service for you here. I think that the details of the background, setting, and the actual form of the ordination will give you unique insights into the church here and will help you to pray effectively for the new elder/pastor here, our first among the Konkombas.

We have worked from day one here to look for and raise up leaders from among the churches who would be able to one day be ordained to lead the Konkomba church. We have worked on this from a dual realization: the church will never really be able to stand on its own until the leaders are local men who have become mature enough to lead their own people, and the fact that we as foreigners can never be as effective at leading and discipling the churches here as a Konkomba man filled with Bible knowledge and God's Spirit. We have tried from the beginning to focus our attention not so much on discipling the village churches, as training and guiding the potential leaders among them to carry out this work in their local context. We avoid doing what they can do and should be doing on their own, and we have made it clear that it is not our intention for me to pastor them. God guides and teaches us as we go. It was quickly impossible for me to pastor so many villages as the work grew, which helped us make sure that we were staying focused on training leaders to meet the mounting needs. I am very aware that we have failed

many times in both our methods and in the execution of them, but in spite of those failures God has been training men who can lead the churches here.

We have been sensing for some time that the needs of the churches coupled with the maturity shown by one of the village church leaders pointed towards having an ordination soon. Probably the greatest thing that held me back was not wanting to bring disunity into the church through the process of choosing a leader. I wanted to be sure that the church understood what we were doing enough to make it an important event. I also did not want to discourage the other leaders who have also been laboring or in any way give them the message that they can now sit back. God brought things together in His wisdom, and the churches came to me some time ago to express the need they felt to have a man who would be their recognized leader. Praising God for moving in all of our hearts, we began to make plans towards choosing and ordaining an elder/pastor to oversee the work God is doing in and around the Bilisinga area.

For those of you who follow the names of these villages, Bilisinga has been a center out of which work has been done, mostly by the local men, in a number of villages in their locality. This work is somewhat separate from the work we have been doing in the immediate Bunbon area, kept apart by location and the fact that the leaders of the Bilisinga churches can only reach around to so many villages. So the choosing and ordination participation was limited to these eight villages that have been linked by joint meetings and shared leaders over which this new elder would be placed. We gathered with most of the leading men from each of these village churches for some teaching on ordaining an elder. First, on what it means to ordain a man, and then on the qualifications that the Bible lays out for these elders. The idea of choosing was new to these men; they wanted me to appoint one of them so that there would be no campaigning among them or argument over who it should be. I already felt quite clear in my heart on who God was choosing, but I really wanted them to "own" and choose to

submit to this pastor through their choice and involvement in the whole process, remembering that they will have to continue to do this long after we are gone. After lots of explaining and showing Bible verses on the subject, all were in agreement to pray and then choose.

Again God guided this process, which I must confess I approached with some trepidation. The overwhelming voice of the church was to ordain Boboly Paul as their elder. The simplicity of these men and the newness of the territory we were in were made evident by some of the things they said as they came to me in a private place to share their choice. Boboly's older brother voted for him, though he said it is against his culture to vote for his younger brother. Another man, who came to Christ shortly before Boboly, shared that although we may think that he should be the elder as he came first, God does not choose that way, and he is choosing the one who is doing God's work more than all of them. When Boboly came to vote, he simply said that he cannot make any choice but will agree with whatever God says. In all of these simple words I rejoiced to hear these men express a mature attitude towards this ordination, knowing that it is not a "choose-your-friend" matter. God had prepared these Konkomba Christians for their Konkomba pastor!

After consulting together, we decided because of the number of villages involved to only have the leading men from each village present at the ordination. The logistics of having everyone there could detract from the important focus of the day and from the truths we wanted to press home. So about thirty-five men and young men from eight villages gathered on Saturday, the 4th of May to ordain Boboly Paul as their leader. We held this meeting in the village of Nalingmado and met under the tree that this village church uses for its weekly meetings. As is common for almost all of these little churches, there are a number of simple log benches arranged in a square under a tree for shade. The one speaking usually stands in the center of this square and moves around so as to face all of the people during his sharing. This is the "structure" into which we



all gathered, some straggling in over a period of more than an hour until most of the benches were full. We sang lots of songs while we waited for the latecomers, and after everyone was present I got up to speak.

I shared two messages: one in the morning on the responsibilities of the church to their leader, and then one in the afternoon detailing God's call and commands to the new elder. In between these services we all had a wonderful meal of pork, okra soup, and corn meal porridge. The church in the village where we were holding this meeting would not allow us to come unless they could slaughter a pig for the occasion, and certainly in the Konkomba mind such an important occasion cannot be complete unless there is meat, preferably pig meat. I will not go through the details of the messages I preached as the subject matter would all be familiar to you, but I will say that we stressed and restressed several points that are new and somewhat foreign to the churches. The clear command in the Bible for the church to respect and obey their leaders will be a challenge to live out in practical reality, and we talked a long time about the authority that God puts in and on an elder. The ideas of respect in this culture are based more on age and fear than on love and the choice to obey out of respect, so we focused on these truths.

Secondly, we placed a lot of importance on the responsibility that the church has to care for the financial needs of the one who labors to feed them spiritually. Again, the local pattern is entrenched for spiritual leaders (Juju doctors) to be paid for their services, but this is based on fear of what would happen if you didn't, not on

love or as an expression of appreciation of all they do for us. We talked about a lot of practical ways that they could help their new leader, as few Konkomba men have very much available cash: giving a day to farm for him, making a plot in each village for the church to farm for the pastor, etc. As I expected, this subject made for lots of discussion, and I was glad for it as it gave me the chance to gauge their level of understanding. Most of the message to the elder was a reaffirmation of the call that God has placed on Boboly's life and a public exhortation to him to do the work of God and care for the people that God is putting under him. He sat, as he usually does, with a clear, upturned but humble face, nodding in agreement at each point I made.

When it was time for the actual ordination, we asked for a mat to lay on the ground in the center of the square and had Boboly kneel on this mat. Then we asked all of the men to form a circle centered around where I stood beside Boboly. The men all joined hands, and I laid my hands on Boboly, praying for gifts to be upon him and committing him to God's work as an elder. It was as quiet as an African village can be in the late afternoon, most of the men in awe at this new experience for the church. Then one man from each of the villages also prayed, committing their village church to submit to and care for Boboly as God's choice for them. As I laid my hands on Boboly, I was mindful that he represents many hours of labor and training. But the men in the circle around us (many of whom he led to Christ) represent many hours of Boboly's labor. This was a thrill and a faith-building experience I will not forget. The proof

of Boboly's call and his faithfulness to it were these men gathered around him agreeing to submit to the man who has labored and sweated to bring God's word to them. Isn't that God's way?! It was so very beautiful!

We soon finished our prayer, and after a few more words of admonition, we all got on our bicycles and headed to our home villages. The reality of what God had done is still with me today. God had called a man, long before we even knew him. God had chosen him to do His work, and after his faithful obedience God had ordained him to more fruitful labors. It was God! I am sure you can imagine how special this day is in my heart, after all of the prayer, sweat, and toil that went into making it happen. But the real joy in my heart is not because of the fruit for my labors, wonderful though it is. The most wonderful thing to me is that God is at work among this tribe, bringing people to repentance, calling them to do His work, and growing them up in Him to the point that they are ready to be ordained. I am so thankful to be working with God in bringing Konkombas to worship Him!

The ordination is over, but the real tests and trials are still ahead for both this young man whom God has called and for the churches who are learning to submit and support for the first time. Boboly continues to make a circuit of the villages under him, spending many hours on bicycle to go to each remote village church. He faces many tests of his faith, as this is the planting season. His faith is stretched to see how God is going to provide for him, but his determination is evident to do what God has called him to do. The churches all have their problems, some of which Boboly is beginning to address, and the reality of submitting to this man we chose is not easy. It is also the 'lean' season, when the families here are planting the seeds for this year's crop, hoping that their food supplies do not run out before the new harvest comes in. Getting practical about supporting their pastor really requires commitment during this season, and it is easy to put off helping him until the new crops come in. For these needs and tests and others we've not mentioned, the young Konkomba church here

needs your prayers. They need you to undergird and uplift them during these first steps towards being a strong church with all that it entails. Pick up the excitement that they and we feel at the steps we have taken, and stand with us to hold back the forces of Satan who are working to wreck these new steps before they can be a blessing to the church. This is our first Konkomba pastor; pray for dozens more, for God knows we need them. Pray that the other Timothy-types Boboly and I are discipling will grow to maturity and join us in the work here. Pray for a clear sense of direction and unity for Boboly and me as we work together to lead and direct the churches here. We face many problems in different villages, and the burden of caring for so many churches is heavy.

If the last sentences seem like a prayer list, that is exactly what they are! You are our upholders, uplifters, and undergirders, and while we rejoice in and thank you for the support you are giving to the work here, we still sense a need for more people to carry this group on their hearts daily. I am not asking for money to meet the needs above, though certainly none of the work we are doing would be possible without your supporting us in this way. What I am unashamedly asking for is for more committed people to pick up the burden of God's moving among this tribe and to hold that burden with us until and while God moves, until this people group is no longer Godless and unreached. God wants to revolutionize this group in the next ten years, and we are begging you to be faithful in your part as we seek to be faithful here to see this divine destiny of salvation worked out for the Konkombas. It is a lot to ask for, but the dividends of joy are high, and what is more, the Savior beckons all of us to follow Him in caring for the world. May the tears of the One who wept for Jerusalem now become our tears as we storm heaven on behalf of the 450,000 Konkombas. Then may His joy be our joy as we see them come to Christ, now one by one, but soon in their multitudes! He is worthy!

*Working in faith in Bunbon,
Daniel & Christy Kenaston
and family*

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A Fisherman or a Hunter

Jesus said in Mark 1:17, “Come ye after me, and I will make you to become fishers of men.” Jesus promises that if we come after Him and learn of Him, He will make us to become “fishers of men.” Sometimes we have more of a hunter mentality than that of a fisherman. What is the difference, and how does it apply?

by Emanuel Esh

A hunter tries to corner his quarry, flush it out, and then pounce on it. Have you hunted? Sometimes when we go street witnessing we hunt. We go out there and hand out tracts and preach, “Repent or perish!” We try to find someone who will listen. Sometimes we even argue and get kind of pushy. “I’d like to ‘bag that one.’” We pounce on them, “This is what you need!” Our attitude is that of trying to corner, trap, or expose so we can shoot. “You are wrong and I’m right!” We hunt. By the time we are done, we have driven them deeper into hiding than before.

Now the fisherman goes at it in a different way. **A fisherman is one who tries to lure in the quarry.** He doesn’t go out there with a gun. A fisherman takes a line and a tackle box, quietly goes up to the water’s edge, and sits down. An experienced fisherman knows what kinds of fish are in there, what kind of bait they like, and the best time to fish. He opens his tackle box and chooses the right size hook, the right size sinker,



drawings for this article by Ann Keyes

and the right size line. He carefully baits that hook with what he knows will appeal to the fish. Then he just quietly throws his line in, sits down, and waits. Sometimes he'll pull the line a little, or draw it in and cast it out again. Or he will put a wiggling worm on the hook, cast it out, and then just sit there and wait for a hungry fish to come by and eat it. Usually he is quiet, not talking too much, lest he scare the fish away.

Are you a hunter, or are you a fisher? *"Come ye after me, and I will make you to become fishers of men."*

Too many times in the past I have hunted. I stalked and pounced! I think of my parents and brothers and sisters. When I first got converted, I had a hunting mentality. I thought that if I would tell them the truth, they would want it. Time and time again I would tell them what they needed, but they soon learned to stay away from me. I would corner them. I would expose them and point out their sin. I drove them away. Others also were turned off by my forceful approach with the Gospel of Jesus Christ. Every time I came by, they all had their defenses up, afraid I would shoot at them again. God forbid.

Have you been hunting? Is it not time to allow the Lord Jesus Christ to make you a fisher of men instead of a hunter?

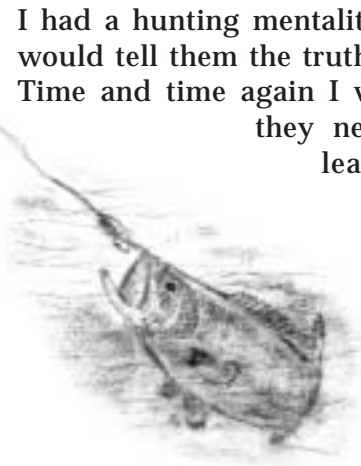
So how do I minister to the unsaved neighbor, family, and friends? What should my approach be? First of all, my heart attitude must be changed from hunting to fishing, from chasing to drawing! I must learn that unless the Father draws them, they will not come to Jesus. If Jesus is lifted up, He will draw all men to Himself (see John 12:32). Now, if I lift up myself or my church, that will not draw them to Christ. If I speak evil of their religion or church, or preach in a condemning way, is that drawing them to Christ? No, that is what turns them away.

So when we go to visit the unsaved we should have an attitude of fishing. We're not going to shoot at them; we're going to go fishing. We try to find some kind of bait that they'll want. We come down to their level. We talk about something they will want to hear. We look for an unfulfilled need that they have. This is called a "felt need." Where are they hurting? What are their fears? What are their longings?

This surface need is the avenue to the deep and real issues of the heart. If you minister to their felt needs, it will open up the door to minister to the very depth of their soul, which is their need for salvation.

Think of the many people who came to Jesus during His three and a half years of ministry. They came for many different reasons. Some of them were hungry and thirsty, some blind or lame, and some bound by evil spirits. Whatever their need, they came because Jesus had the answers.

I think of the woman who came to Jesus while He sat on the well (see John 4). She came





“Follow me, and I will make you fishers of men.” Matthew 4:19

there because she had a need, and her need was to draw water. Jesus used that to speak to the very need of her heart. He said, “Oh, if you would know Who it is that speaks to you, you would ask, and He would give you living water.” In her mind she had a vision of water somehow coming into her house so that she wouldn’t have to go fetch it. And she said, “Give me this living water so I don’t need to come here to fetch anymore.” Jesus was addressing her felt need. When He addressed this, He also opened the door for further conversation. He began to talk about her life, about the need that was hidden there. She was an adulterous woman! She ended up going back to her city and telling all the people in the city, “Come and see a man who has told me all that I have done! Is not this the Christ?” She had been won to Christ.

There were lepers who came to Jesus. They came because they were sick, and that was what God used in their lives to bring them to a place where they would desire to meet Jesus.

The woman who was bent over and bound for eighteen years also had a need. She couldn’t stand up straight. She came to Jesus because she had heard that He cares for needy people. Jesus ministered to that need and set

her free both physically and spiritually.

Nicodemus came to Jesus with a need. He wanted to know the truth, and Jesus said, “Ye must be born again.”

Zacchaeus was chief among the publicans. He had everything money could buy, but he had a great need. He was alone. He didn’t have any friends and was hated by his own people. But he wanted to see Jesus. Well, he got to see Jesus and even took Him home for lunch.

There were even some who came to Jesus against their will. I think

of the woman caught in adultery (see John 8). God is wonderful. Can you imagine this one? The scribes and Pharisees have an agenda. They want to trap Jesus in His words, so they drag this woman caught in adultery to Jesus. But do you know what happens? Even though the Pharisees were arguing with Jesus about what they thought was right or wrong, she ends up getting saved! It’s so beautiful.

Jesus knew how to meet the needs of people. Do you know how to get to the need down in the heart by first meeting the felt needs?

Are you a fisherman? Are you fishing or are you hunting? Let’s put our guns away and pick up our fishing poles. Here are some things a fisher of men needs:

Colossians 4:2 “*Continue in prayer...*” When you go soul winning you need to do it with prayer. A clean heart and much prayer are keys to soul winning.

Verse 3, “*praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ...*” Everywhere you go you should be in prayer, asking God to open the doors of utterance to share Christ.

Verse 5, “*Walk in wisdom toward them that are without, redeeming the time.*” Who are the ones that are without? They are outside of the

grace of God, and we are to walk in wisdom toward them. We are not to walk as hunters out there, trying to flush them out so that we can expose them and gun them down with the Word of God. That's not walking in wisdom, *"but rather be wise as serpents, harmless as doves."* Redeeming the time means to save it, not to waste it. It's taking advantage of every opportunity.

Verse 6, *"Let your speech be always with grace, seasoned with salt..."* Sometimes we talk too much religion and turn them away. We don't have the right kind of bait, and they're not interested. If we try to force it upon them, they will try to get away from us, and we will have lost the opportunity to bring them to Christ. Sometimes it is needful to preach the truth. I'm not saying no to that, but let's be wise in how we approach these things.

Good evangelism is always kind and courteous. Learn to speak graciously. I think of the people who influenced our lives and the graciousness with which they did that. They did not force the gospel down our throats, but very graciously ministered to our needs, and by that opened up our hearts so that our deepest need would be met.

Have salty comments, words that create thirst, thoughts that make them question and think. Sometimes a salty question or comment can be followed by more gracious words, and then after awhile another salty comment about God. They'll perk their ears when they hear that salty comment. When your conduct is gracious, your character is godly, and your conversation is holy, they'll begin to think and ask questions in their minds. After a while, if they see you are not dangerous to them like a hunter is, they will feel free to ask questions. That's what you want to have happen. You fish out those who are seeking, and you allow the Spirit of God to minister to their hearts and lives.

Continuing in verse 6, *"...that ye may know how you ought to answer every man."* Wouldn't

you like to know how to answer every man? Wouldn't you like to have all the answers when they ask you about Christ? What is the prerequisite for that? It is to be a praying person, to walk in wisdom, to redeem the time, and to have your speech always with grace.

You can also do fishing while you're at work. Here are four other essential points for winning the people with whom you work:

1. Personal Integrity

Be honest, upright and godly in every area. Don't cheat on your employer's time. Remember that God is watching you even though the boss is not. Have personal integrity every day, every hour at the workplace.

2. Quality Work

Do it right. Don't rush it too much. "Things done by halves are never done right," my dad used to say. It is a poor testimony when things are not finished or done right.

3. Caring Relationships

Care about your boss, the people with whom you work, those who are under you, and those for whom you are performing the work. Remember they have a soul. You are not just here to

get the work done or earn money.

4. Short, Fitting Comments About God

Are you working with an unsaved man or on a crew that is unsaved? Are you working for an owner that is not saved? In your conversations, share a short fitting comment about God. Watch what their response is.

Put these four essentials to practice in the workplace and you will be able to reach some in due time.

Are you a fisherman or are you a hunter?

"Wouldn't you like to have all the answers when they ask you about Christ? What is the prerequisite for that? It is to be a praying person, to walk in wisdom, to redeem the time, and to have your speech always with grace."



BONDING

LEARNING HOW TO BELONG

by Mel Esh



“...the bottom line is relationships.”

There are some important parallels between an infant’s entrance into a new world of sights, smells, and sounds and an adult’s entrance into a foreign culture. An adult will also be bombarded with new sensations, sights, sounds, and different ways of doing things. How he responds to this initially is very critical. This is where a group of people gets its first glimpse of how the new mis-

sionary responds to them as human beings and to their culture. Is the missionary ready to bond, to become a “belonger” with those to whom he is called to share good news? We all know that first impressions are often lasting ones. Here is where imprinting takes place in their minds.

In the following I will relate some points of interest my wife and I experienced when we bonded with our

people, the Dagombas. Yes, we may not be on the mission field at this time, but we still count them as our own people. They are still in our hearts, and I trust we are in theirs. I believe much of this has to do with the principle of bonding.

I remember our first introduction to the culture. We were traveling to Tamale and had stopped to get something to eat at a chop bar [an eating place]. Before we went to Africa, my wife felt a little unsure of herself adapting to a new culture. In her memory now is her first sight of a Dagomba woman. She was old and her front teeth were out. There was nothing really attractive about her, but she had a soul. I still remember my wife retelling how she felt about this woman and what went through her mind, “So these are the people we’ve come to minister the gospel to!” At that very moment, it seemed as if God stepped down from heaven and put a deep love in her soul for the Dagomba tribe. Her heart went out in love to this old, toothless woman.

When we first arrived in Gushiegu, we had to prepare our new home. We remembered of years ago when we had spent three months in Wawase where Eric & Martha Cherry are now living. During that time we were painting

“An adult will also be bombarded with new sensations, sights, sounds, and different ways of doing things. How he responds to this initially is very critical....We all know that first impressions are often lasting ones.”

much of the interior of the house and were helped by some national brothers. My wife got so upset at times at the way they painted, leaving paint on the tin roof, door frames, etc. She would come over to the room where I was painting, fussing at the way they were painting. She had to get alone with God to get the issue straightened out.

Those days were learning experiences. Now this time we were more prepared. What's a little paint on the door compared to an eternal soul? So again we had nationals help paint our house at Gushiegu and help in many other different ways. What was my response when I was making shelves and one of them wanted a turn at cutting the lumber? Would they cut the board straight enough to suit me? These and many other questions can go through one's mind. Their way of doing things seemed so different to us. They saw the boards with a hand saw cutting away from themselves. We always cut toward ourselves. Or what an odd way they have of holding their paintbrush. It looked pretty awkward to me. These things can either be hindrances or stepping-stones in one's relationship with a new culture.

Bonding also takes place in the area of language. A missionary's attitude and efforts in trying to learn the new language are so important. The nationals love every word that comes out of your mouth in their language. They know when you're really trying. This communication is so important in bonding. Even if in the beginning you can just let out a few cries like a newborn baby, at least signs of life are there. Yes, you're making signs to them that you have real missionary blood within you. Maybe you can just say "Good morning" and "How are you?" at the beginning. Sometimes they will laugh at your mistakes and the way you say things. Maybe at times it seems like they're mocking you. Do not let this deter you.

Learn to do in action what pleases them. In the Dagomba culture, with the men especially, when they like something you do or say, they will put their arm high in the air and come down with it, striking their hand into yours.

Have a listening ear. Initially, especially if you're living in the village with your people, many people will come to the door. Some will come just to say hello; some to gawk at you. Others have monetary needs or physical problems. Most times they associate a white man with having all the answers. At least take time to listen. Don't display the attitude that they are just another person out of many you've met today. Nor this: "Hello. Can't you see I'm busy? I really don't have time to listen." After relationships are established, they will understand if at times you don't have time for them. But especially initially it is so important to take time for your new culture and people group, even with the children.

In all these areas I've covered, the bottom line is rela-



tionships. Take time to look at a child's wound and perhaps put a bandage on it. Take time to look at the big fish Osmano caught with a little homemade fishing pole. Purposely at times go to your local market to buy things, instead of the big city where things are cheaper, just to establish relationships with the market women and to show that you care about their needs. Go with the women to get some firewood out in the bush or go with the men farming at times. Remember you are establishing relationships. Some days the workload may be overwhelming, and you will hardly be able to do such things. But these are tremendous stepping-stones in bonding. Also, in many African cultures men sit around in the evening in groups just chatting and sharing together as friends. Take time to join them and show them you're also one of their friends. Someday you may have an opportunity to share the gospel with some of these very same groups. The Dagomba people are a tribe that loves when you're free and open with them.

Bonding is an important principle to be followed for any would-be missionary. Establish a sense of belonging to them in your heart, and they will in turn make you feel like you do belong to them and are actually one of them. Jesus was rich, yet for our sakes He became poor. Can we follow His footsteps and identify with our new culture as closely as possible? Just like Jesus, it will be an open door into their hearts and an avenue to share the gospel with these for whom Christ died. Praise the Lord! □

TELL US THE STORY

Oh tell us, oh tell us that story of old—
We never, no, never have heard it be told.
Oh tell us, oh tell of this God that you know,
His glory, yes, glory on your faces does show.

You see us in darkness and blindness today;
We're groping and searching to find the true way.
We're captives of sin, and we're destined for hell—
Still waiting for someone the story to tell.

We know it must be that there is a great God
Who made the vast heavens and earth that we trod.
We've heard He is loving, forgiving, and true—
A merciful God Who speaks kindly to you.

We only know gods who are cruel and hard;
They demand of our cattle, our yams, and our lard.
The head of a son and the life of a friend—
They rule us with fear, and we cannot contend.

Oh man from afar, tell us, how could it be—
This story of love that is able to free—
You've known it for hundreds, yes, hundreds of years,
Yet we are still captives of sin and of fears?

You know we are helpless and lost in our sin;
We're bound by the devil and hatred within,
Still waiting for someone the story to tell—
The story of love that can save us from hell.

Oh tell us, oh tell us why you cannot stay
To teach us and show us what is the true way?
Oh why don't you send us just one of your friends
Whose story could save us from that fiery end?

Emanuel Esh
Chairman
Charity Christian Missions



Country Profile

PAKISTAN

EARLY HISTORY

Pakistan today lies in the ancient Indus valley which links the Khyber, Gumal, and Bolan passes from central Asia to the heartland of India. These historic invasion routes were used for thousands of years by various invaders and adventurers. The history is checkered by many groups that came in for a time, only to be overtaken by the next, e.g., the Indus, Aryans, Persians (Alexander the Great), Seleucids, Mauryas, Afghans, Sikhs, Muslim Arabs, and Turki invaders. The coming of the British during the latter half of the 19th century brought another influence that ushered in the modern history and more contact with the outside world.

MODERN HISTORY

The land of Pakistan was originally part of the whole sub-continent of India ruled by Britain. After World War II the British moved more quickly toward granting India independence. The process was not easy because India's Muslim minority was afraid that the

Hindu majority would trample upon its religious, economic, and political rights. No agreement on a form of government for India could be reached between the Muslims and Hindus. Rather than compromise politically, the Muslims desired their own separate homeland, away from the Hindu majority in India. They decided that they would call it "Pakistan," which means, "Land of the Pure."

In June of 1947 the British government declared that it would give control of the land to two separate dominions—India and Pakistan. The five hundred districts were then given the choice to join either India or Pakistan. During the three months leading up to independence the Muslims and Hindus each scrambled to be on the right side of the new border. Much violence and communal fighting claimed more than 500,000 lives. Seven and a half million Muslim refugees fled to Pakistan from India, and ten million Hindus fled to India from Pakistan.

Most of the districts of British India joined either India or Pakistan immediately. Those districts where Muslims constituted a majority became part of Pakistan. There has

ISLAMIC REPUBLIC OF PAKISTAN

LOCATION

Southern Asia

LAND AREA

796,095 sq km (slightly less than twice the size of California)

BORDERING COUNTRIES

Afghanistan, China, India, and Iran

TERRAIN

Flat Indus plain in east; mountains in north and northwest; Balochistan plateau in west

NATURAL HAZARDS

Frequent earthquakes, occasionally severe especially in north and west; flooding along the Indus River after heavy rains (July and August)

INDEPENDENCE

August 14, 1947

PRESIDENT

Pervez Musharraf

POPULATION

Estimated to be 144,616,639 in July 2001

CAPITAL

Islamabad (1.1 million)

CLIMATE

Mostly hot, dry desert; temperate in northwest; arctic in north

RELIGION

Muslim 97% (Sunni 77%, Shi'a 20%), Christian, Hindu, and Other 3%

ETHNIC GROUPS

48%	Punjabi
13%	Pashto
12%	Sindhi
10%	Saraiki
8%	Urdu
9%	Other

been much fighting over the years between the two nations for a piece of land called the Kashmir to the northeast of Pakistan. Kashmir's population was mostly Muslim, but its Hindu leader decided to join India. Conflict over this parcel has continued to the present day. News reports the past few weeks warn of a renewed buildup of tension between India and Pakistan.

Pakistan was granted independence from Britain on August 14, 1947. The country was divided into two parts, West Pakistan and East Pakistan. Separated from West Pakistan by more than 1,000 miles of Indian territory, East Pakistan became the country of Bangladesh in 1971.

The details of the many political events and strife of modern Pakistan are long and varied, but much of the turmoil has centered around two things: fighting between the Hindus and Muslims over the partition of India, and internal strife among its own leaders and factions. The government has changed many times over the last fifty years, going back and forth from reforms to martial law to reforms. A big issue to decide was the role of Islam in the society.

ISLAMIC LAW IMPOSED

At independence, the father of the nation, Muhammad Ali Jinnah, urged equal rights for all citizens regardless of religion. *"You are free, you are free to go to your*

temples, you are free to go to your Mosques or to any other place of worship in this State of Pakistan. You may belong to any religion, cast or creed—that has nothing to do with the business of the State."

But in the years following, the Muslim fundamentalists applied intense pressure to have Islamic principles incorporated into the constitution and into the laws and society. This process is referred to as "Islamization." In 1956 Pakistan became an Islamic Republic. With the implementation of a new constitution in 1973, the country is experiencing this continual Islamization in all areas of society. In May 1991 the passage of the Shariat Act established the Koran or Quran (the Islamic holy book) as the country's supreme law. A section of this act says: *"Nothing contained in this Act shall affect the personal laws, religious freedom, traditions, custom and way of life of the non-Muslims."* Even though the law says that non-Muslims would not be affected, that has not been the case.

BLASPHEMY LAW

A notorious part of Pakistan's law is its blasphemy law. Pakistan has the harshest blasphemy law in the world. An old blasphemy law from the colonial days that equally protected all religions from insult was modified to protect mainly Islam in 1986. This new law states: *"Whoever by word, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation,*

directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad... shall be punished with death or imprisonment for life, and shall also be liable to fine." In May 1991 the option of life imprisonment was abolished, and the death sentence became the only punishment.

The generality of the law makes it easy to accuse anyone of blasphemy. The law has been used much to falsely accuse Christians. Almost all accusations against Christians are related to other motives such as land disputes, settling personal scores, jealousy, or simply religious persecution. Christians can be jailed immediately, without an arrest warrant, on a mere rumor that they have spoken against the Prophet Muhammad. The evidence required to convict a person is simply *"at least two Muslim adult male witnesses who are supposed to be truthful persons who abstain from major sins."* Once a person is convicted he is given an irrevocable death sentence with no bail. Many who are falsely convicted of blasphemy never even make it to their execution date, but are murdered beforehand. Muslim extremists have even killed Christians in the courtroom itself.

Muslims believe that if they kill a blasphemer, they will immediately have a reward in heaven.

In 1992 a Muslim fanatic murdered a Christian teacher whom he had falsely accused of blasphemy. It was reported that when the police came, they congratulated the killer, saying that he would be in paradise for this act.

It is not only Christians who are accused of blasphemy. The law is also used to persecute various minority Muslim sects and Hindus. Even individuals in the majority Muslim group (Sunni) use this law to accuse one another. This usually centers around a dispute of some kind. If the person is convicted (as often happens), he is doomed.

PERSECUTION AND INTIMIDATION

Since 1991 persecution and intimidation have been a growing reality for Christians. They are barred from some professions. Many converts have told of losing their jobs when their Muslim employers learned they had become Christians; then other Muslims would not employ them either.

In general, Christians can only find menial jobs, e.g., working for Muslims as domestic servants, farm workers, or factory employees.

In court, a Christian has little redress; the testimony of a Christian has half the value of a Muslim's. There is little publicity in the local press of violence and blatant discrimination against Christians. Beatings, imprisonments, and even some cases of murder go unpunished, as well as the destruction of property and churches.

The many cases of persecution and suffering we read in preparation for this article are astounding. It is hard to believe how much hatred and violence can be justified in the name of religion. I John 4:20 says: *"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother*

whom he hath seen, how can he love God whom he hath not seen?" **Let us pray for the Christians in Pakistan, that they would be an example of the love of God to those who hate them, and overcome evil with good. Pray that these sufferings may draw Christians close to the Lord and strengthen them in faith and courage so that they may bear a pure testimony to those who oppress them.**

CHRISTIAN MISSIONS

Christian standards and institutions have had a deep impact on the country—a fact which Islamists try to ignore. Missionaries first began their pioneering work in Pakistan in 1833. There was a great turning to the Lord from among six of the 30 Hindu castes between

Unreached People

(from *Operation World* by Patrick J. Johnstone)

Over 160 ethnic groups and 40 language groups are without viable, indigenous congregations and an effective cross-cultural missions initiative. Few countries present a greater challenge for missions.

The Baluch and the Brahui. Some 75% of the world's 4.5m Baluch live in Pakistan. There are only about 10 known Christian Baluch in the world, though there are reports of some groups of believers in Baluchistan. Over 1 million live and work in Karachi. Baluchistan is largely desert and not open for expatriate workers.

The Pathan of the North West Frontier with Afghanistan who are famed for their combativeness and clannishness. They control the lucrative drug and weapons trade in Pakistan and Afghanistan. Over 2 million live in Karachi. There are only two known Pushtu-speaking congregations, and a steadily growing number of believers. A handful of expatriate workers are committed to ministry among them.

The peoples of the far north. Over 27 smaller people groups live in the mountain valleys of the north. All are Muslim except the Kalash. They are largely animist, but turning to Islam since 1975. There is not one known church among any of these peoples and only a handful of Christians. The medical work of the Brethren has been the means of many openings for the gospel.

1890 and 1930. This was accompanied by revival in 1904. Other missions, predominantly evangelical, entered Pakistan around the time of independence. Because of the large number of ethnic groups and diverse languages, few countries present a greater challenge for missions.

LABORERS NEEDED

In spite of the oppression in the country, *Operation World* reports there are still opportunities for missionary service for **expatriate workers** in Pakistan. Most are within existing church structures and institutions, but some in pioneer outreach and church planting. **Bible translation** is a big need. Only seven languages have a New Testament or Bible. Fifty five languages

require translation teams. **Bible correspondence courses** have proven to be a useful means for teaching Christians and non-Christians and a major factor in leading Muslims to Christ. Efforts are under way in **literature production and distribution and cassettes**. These are all effective ways to reach out, and need the prayers of God's people to support them.

Pakistanis have emigrated all over the world in recent years—especially to the Middle East, North America, Britain, and Australia. Very few Muslims of Pakistani origin have come to Christ in these lands, and Christians have done relatively little to reach out to them. This is particularly true for the 500,000 living in Britain. Pray for converts among these emigrants and that some of them might

gain a burden to return to share the gospel.

(Unreached Peoples continued...)

The Panjabi majority on the Indus plain. Christians are almost exclusively from the Hindu minorities that were originally at the bottom of the social order. A few missions are working here but so far few Muslims have been reached.

The Sindhi. There are less than 50 known believers and no truly Sindhi congregation of believers.

Karachi, a lawless city. With its huge population (double the official figures) inter-ethnic conflicts, kidnappings and violent crime are endemic, yet it is a key to reaching the country. There are an estimated 1 million drug addicts in the city. The 120,000 Christians in the city are almost entirely Panjabi and Goanese. Pray for outreach and church-planting teams to be set apart for every ethnic group in the city—especially for the Urdu-speaking Mohajirs, the 500,000 Ismaili Muslims, the 7,000 wealthy Parsees and numerous Afghan refugees.

Afghan refugees. There were already around 1.8 million in camps in Pakistan. But the war and bombing have driven countless more across the border. These represent many still unreached ethnic groups from the mountains. **Pray that God's spirit would move on these peoples.**

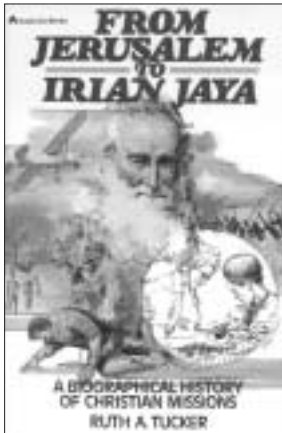
The Ahmaddiya. This is an aggressively missionary-minded Muslim sect but largely driven underground in Pakistan by intense Muslim persecution. Few of the three million Ahmaddiya world-wide have ever come to Christ, but their sufferings are making them more open for the good news.



From Jerusalem to Irian Jaya

by Ruth A. Tucker

A Biographical History of Christian Missions



Christianity has become the largest religion in the world. In 2000 years it has grown from an obscure band of men in one small country to many peoples and nations, and changed the course of history. Countless lives, even whole societies, have been transformed. Scores of “hidden” tribes at the ends of the earth will never be the same. How many ever heard of the far away island of Irian Jaya until the gospel wrought change there? The message of God’s redeeming love is indeed encircling the globe. He continues to prepare his Bride. This is truly His story.

Can two thousand years of missions be summed up in one volume? Ruth Tucker tackles this challenge and aims to give us a panoramic view of the spread of the gospel from the

birth of the church up to the present day. Facts and figures are easy to quote but the strength of this book is its insights and commentary of events and people and their faith. She uses brief biographies to underscore the contributions of the people of each period and their impact on missions. The author highlights their strengths but is also honest about their weaknesses.

This volume is filled with inspiring accounts of courage, suffering and sacrifice, pioneering, and faith. I found the introductory analysis of each part fresh and stimulating, setting the stage for the chapters of that period. One soon sees that mission’s history is influenced by the many social, political, and economic conditions of the day. We study these factors to better understand the teachings of Christ in His day. And knowing the prevailing philosophies and trends of our day also gives us insights as we minister. The heroes of each era, however, are those who chose to go against the tide of their day, rise up in faith, and dared to cast themselves on God to do exploits in His name. That is what this book is all about.

I. The Irresistible Advance.

Often accompanied by persecution and martyrdom in the early church, Christianity took root and spread to parts of Europe, Africa, and Asia, all by the end of the first century. The dynamic faith of the early church was more an outflow of their love for the Lord than obedience to a command. By the end of the fourth century Christianity had become so influential that even the emperors had to reckon with it.

Chapters in this part cover the early church and its impact on the Roman Empire, the expansion of the Roman Catholic church, the Moravian advance and the dawn of Protestant missions, and missions to the North American Indians. The testimonies of men like Polycarp, who challenged the emperor and was burned alive, stir the heart. A lesser-known figure, (Saint) Patrick of Ireland, we learn was neither Catholic nor Irish. Yet he moved all Ireland, standing up against the pagan druids of his day. In medieval Europe Boniface, a colorful figure, “boldly struck a blow to the very heart of the local pagan worship” when he dared to cut down a sacred tree to demonstrate that it had no supernatural power.

The excesses of the papacy of this period are not covered over. Neither are the weaknesses of the Reformation in relation to missions. It did not fire the passions for men's souls. Luther's teaching on the imminent return of Christ focused on preparing oneself, not evangelizing, nor did Calvin's preaching on election stir men to seek the lost.

Brief but important mention is made of the Anabaptists. They clearly charted a different course as they sought deeper spiritual meaning in life. Their separation from the state and other contributions would affect the whole Western church in the seventeenth and eighteenth centuries and revitalize missions. In reading the many similar stories in this book, one stands back in awe to realize that time and again God used such a tiny minority, or even an individual who dared to be different, to have a far-reaching and deep impact.

Nicolaus Zinzendorf of the Moravians was the most influential missionary statesman of the eighteenth century. Most seafaring nations then were Roman Catholic, meaning state-supported religion. Their early explorers and commercial companies gave political protection to their missionaries. But a few counted the cost and went against the grain. The Moravians went out as self-supporting artisans, plying their trade wherever they went. They trained evangelists, not theologians, and they used simple methods that endured the test of time. In these are many lessons for us today.

This first part ends with a chapter on the pioneers to the American Indians. Men like John Eliot, David Brainerd, and Marcus Whitman dared to turn aside from the adventure and wealth of the New World and exhausted themselves for the souls of savages. Who can read these accounts of sacrifice and not be stirred? Where are the men in our day who will like these, rise up, spurn the opportunity to be well-off and "settled", and go off to some God-forsaken corner to seek lost souls?

II. The "Great Century"

The 19th century was a turning point in world mission advance. Revolutions and social upheavals shook Europe and a bloody civil war upset America. These and other factors set the stage for spiritual awakenings. Secularization (religion no longer mandated by the state or by law) brought individuals to face their own spiritual condition. This resulted in a responsibility to reach out, and evangelism.

Volunteers were the new thing. Soon there were more full time workers than ever before in history! The 1790s and early 1800s saw the formation of several large mission societies, supported from the proceeds of the industrial revolution and advances in technology.

Colonialism and Christianity meant new challenges for missions. Did missionaries simply follow their nation's flag? This was often hotly debated. There is no doubt that colonialism afforded protection for some missionaries, but

biblical values also addressed injustices and influenced its demise. Christianity improved education, medicine, and agriculture, and brought changes to forms of government. Many of today's leaders in Africa were strongly influenced through a mission school or church-based institution.

Early in this period a small band of pioneers like William Carey, Adoniram Judson, and Hudson Taylor laid a foundation that other missionaries would build on. Chapters in this section include "South Central Asia: Confronting Ancient Creeds." What could a "Western" religion offer the teeming millions who followed Hinduism, Buddhism, Islam, Sikhism, or Jainism? One example: for the untouchables the gospel offered hope for the present.

Black Africa was known as the "white man's graveyard." The summaries of Moffat, Livingston, and Stanley, all colorful figures, raise many points for discussion still applicable today. These men often combined the roles of evangelist, translator, educator, diplomat, and even explorer. The call was the Bible and the plow. But missionaries also addressed thorny issues such as the slave trade and cultural taboos like the murder of twin babies. Mary Slessor was a pioneer in her own right. She tackled the many physical needs and charted a course many women followed.

III. The Expanding Involvement

The 19th century opened up the world for the gospel. The

saying “the sun never sets on the British Empire” describes its breadth and influence on world trade. It was now possible for missionaries to travel to new and “strange” lands. But by the end of the century there was resistance to Western power and imperialism. Marxism was rising up against the excesses of capitalism and its class structure. Liberation theology was a response to oppression and poverty. And nationalism was the response to the wrongs of colonialism. Then two world wars brought disillusionment to man’s forward march and diminished the wealth and power of the western nations. All this profoundly affected missions. One example: with men going off to war, there was a labor shortage. For the first time many women went into the workplace.

Chapters in this section cover single women missionaries like Amy Carmichael, Gladys Aylward and others who were often deemed “second class citizens.” Their faith is a shining example, set apart. The Student Volunteer Movement was a driving force in mission’s history. By the early 1900s it was instrumental in sending out 20,500 students to the foreign field. C.T. Studd, John R. Mott, Robert Speer, Samuel Zwemer, and E. Stanley Jones are some of the familiar names of this period. They forsook wealth and prestige and moved to far away lands to sacrifice all for the cause of Christ. But liberalism and the Great Depression had disastrous effects on the whole missionary enterprise. Another

chapter unfolds the work of “faith” missionaries, not referring only to financial policies, but to those who cast themselves wholly on God for direction. The “inland” missions were born in this era, going beyond the safer settlements of the coastal areas. Sudan Interior Mission, Africa Inland Mission, New Tribes Mission, and others are still active today. A.B. Simpson stirred the soul of the American church with his passionate plea to go to a Christless world. His vision was worldwide, and rose out of the local church. He became known as a great missionary statesman, for his vision was for the whole world, not just a particular region.

IV. The Call for Specialization

The missionaries of the 19th century were primarily evangelists and church planters. Their practice of medicine or other vocational involvements was secondary. But the 20th century brought a new trend. Advances of science and technology in the United States brought new ideas of how to penetrate hard places and meet practical needs. This section gives overviews of medical missions, translation and linguistics (a vision for a Bible in every language), the advent of Christian radio and gospel recordings, and mission aviation.

These men of faith and their vision and how they started is no less important than those who went before. The airplane saves days of travel in the jungle. The Bible in a language reaches tens of thou-

sands of readers. The radio crosses impenetrable physical borders (the Iron and Bamboo Curtains, and the Muslim world). A medical ministry breaks down cultural barriers. Space does not permit highlights, but the book gives many accounts and beautiful testimonies of how God blessed this work and how it multiplied the efforts of missionaries and bore much fruit.

V. The Shift Toward Nationalization

To some the interpretation of this section might read more like a commentary on politics. The landscape changed dramatically after World War II with the move toward independent states in the third world. No longer under direct control of the West, diplomacy and dialog became crucial to the work. Governments looking for assistance in medical, educational, and economic needs all affects openness, visas, and freedom of movement. Some “closed” countries do not permit, even ban the preaching of Christianity. But the work goes on.

This section holds up a chapter on 20th century Christian martyrs. There is no longer the image of a missionary boiling in a cannibal’s pot, but most killings of this century have been political. Totalitarian leaders and oppressive governments are threatened by values of choice. Missionaries and national Christians alike get caught in the fray. Some died in national uprisings. Many died under communism in Russia and

China, and more recently in Muslim states.

As the third world church matures, national Christians have also picked up the vision, not only for their own people, but also for the unreached outside their borders. Though limited financially, many make up for it in zeal. Men like Rochunga Pudite, Festo Kivengere, Luis Palau, Philip Teng, and Paul Yonggi Cho are familiar names in mission's circles. Theirs are intriguing stories of original ideas. Their faith has yielded rich fruit. They bring a richness to the tapestry God is weaving in the body of Christ worldwide.

A few aid organizations are mentioned too. World Vision, Open Doors (Brother Andrew), and others God used to meet specific needs. Whether it was food for the famished in Ethiopia or Bibles for the Muslim world, all had a vision

born of God and opened doors for the gospel in hard places.

As we might expect from the title the book ends in Irian Jaya. The gospel has indeed penetrated the most ungodly and heathen places on earth. The Sawi were one of only a few cultures in the world that combined cannibalism and headhunting, and also idealized treachery. History now records the message of *Peace Child*. Don Richardson's story and many others continue to spur others on to the high calling of sacrifice and mission. Indeed we stand on the shoulders of those who have gone before us.

Here are a few quotes to close:

"Today there are more missionaries in more countries of the world than ever before in the history of the Christian church."

"Today the major change is the shift of initiative to the non-Western church."

"Never before have the non-Christian people of the world been so open..."

But there are thousands of peoples still without a witness.

The message throughout history rings clear. God in His love is still reaching out to the lost. And He uses people, willing vessels. Without a doubt the testimonies in this book confirm this. The lessons yet speak. God still honors faith. He unquestionably blesses and empowers those who cast themselves utterly on Him. What will your vision be? What kind of history will your life write for the next generation? □

CARRY THE VISION!

Make it your business to reach every life you can in every way you can, for this important work of 'World Evangelization.' There is no better time than NOW, for tomorrow you may be in heaven. Those you would have challenged will be idle still, and the heathen you were going to teach will still be on their way to hell.

Start your day with believing prayer. Ask the Holy Spirit to guide you and to prepare and empower you. Dig deeper into the Word of God—get out and witness to the lost—challenge the saved—write letters and pray when there is no other way.

See to it that all available and challenging material or other spiritual helps are provided for everyone you know. Pass on the message that God has used to awaken you to your responsibility. Pray for your co-workers—for the missionaries—for the unevangelized fields—for those in spiritual leadership—for more Christians who will catch a WORLD VISION.

Eat, live, drink and sleep your job, for it's the biggest business in the world. If you have caught the vision, CARRY IT! May it be so catching that those you reach will carry it to others who in turn will reach others, also.

*Paul W. Fleming
New Tribes Mission*

“Would that God would make hell so real to us that we cannot rest; heaven so real that we must have men there; Christ so real that our supreme motive and aim shall be to make the Man of Sorrows the Man of Joy by the conversion to Him of many...”

-Hudson Taylor



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