

# Charity Christian Missions

*The  
World  
is  
Waiting*

August 2002 Newsletter • Volume 6 / Number 4

**"If you knew the gift of God...**

**He would have given you living water."**





# The Ministry of Encouragement

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T H E B A R N A B A S M I N I S T R Y

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*by Emanuel Esh*

**T**he ministry of encouragement flows out of choice servants of God, who simply want their brothers and sisters in the body to know that the hand of God is on them for good. They desire that others should walk in the assurance that His promises will not fail. The results are seen primarily in the lives of others. Those who exercise this ministry of encouragement are spiritual giants. The fruit of their anointing points to others, and not to themselves. They are often found behind the scenes rather than in the limelight. They are willing to take a back seat, so that others can find their purpose in life and full potential in ministry.

First, we will look at the need for encouragement. And second, the life of the Son of Encouragement, Joses surnamed Barnabas, in The Acts of the Apostles.

“But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin.” (Heb. 3:13) This verse indicates that we all need exhortation or encouragement daily. Does this mean that encouragement lasts only one day? Not necessarily, but we do need it daily. Most of us can remember the sting of criticism for days and weeks or even years after it is given. But encouragement does not seem to last as long as criticism does. Therefore we are encouraged to exhort one another daily.

We also need to learn to encourage ourselves in the Lord, as did David. In the midst of a very difficult trial, “David encouraged himself in the Lord his God.” (I Samuel 30:6) David knew how to get a hold of God. At another time of difficulty in David’s life, Jonathan encouraged him by

suggesting that David would be the next king. Jonathan was willing to give up his throne so that David could rise up and fulfill his God-given calling. **This is a beautiful picture of the self-less ministry of encouragement.**

The vast difference between encouragement and criticism cannot be measured. “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” (Prov.18:21) Are you conscious of the negative or positive effects that you have on others by the power of your tongue? As a father to his children, or a wife to her husband, the words spoken can encourage or discourage the one spoken to. It is the same in the church or the work place. May God sanctify our hearts and tongues!

For an example I will use the life of Joses, or Barnabas, from the book of Acts, calling it the Barnabas Ministry.

## Point #1

### **The Barnabas Ministry is a Selfless Ministry**

In Acts 4:32-37, Joses, recognizing the goodness of God in his own life, shows his full surrender by selling his property and laying the money at the apostles’ feet. Joses is not concerned about his own welfare; rather, his heart is that others will prosper. This is the springboard that thrusts him into service.

Before ministry comes a relationship with Jesus Christ. And before that relationship with Jesus Christ as Lord and Savior, comes a full surrender, or a yielding of oneself 100%. This is

the foundation for an effective ministry. There are no entanglements of property or business to quench the zeal and take up the time needed for ministry. Anyone who is fully surrendered will certainly be anointed for service. Jesus had such an anointed ministry of encouragement, that they called him Barnabas, or “Son of Consolation”, which means “encouragement.” If such an anointed ministry is needed in the midst of a Holy Ghost revival, how much more in a struggling church of today. Consolation is needed in the body of Christ at all times. A Barnabas is a very valuable gift to the church.

### **Point #2**

## **The Barnabas Ministry Recognizes Potential**

In Acts 9:23-28, Barnabas stands by Saul who has had a very bad reputation. A Barnabas can see the potential in a raw recruit or a new convert. He knows the effect of personal encouragement and accountability to someone who is trying to find his way in his newfound faith and zeal.

Following his conversion on the Damascus road, Saul straightway preaches Christ in the synagogues. His preaching so confounds the Jews in Damascus that they try to kill him, and he escapes over the wall in a basket at night. Upon arriving back at Jerusalem where he was known as the persecutor of the church, he finds himself unable to convince the apostles of his conversion. But Barnabas, seeing the potential in this new convert, takes him and brings him to the disciples and tells them of his conversion and of his preaching boldly in the name of Jesus. Then they receive him. Saul is with them coming in and going out in Jerusalem. Later Saul is sent to Tarsus, his home city.

### **Point #3**

## **The Barnabas Ministry Is Needed in the Planting of a Church**

In Acts 11:22-24, the news of revival in Antioch reaches the church at Jerusalem. Then

they send Barnabas as a minister. There is always more than enough work for a Barnabas. Much encouragement is needed to get a church off to a good start. His exhortation is greatly needed and appreciated. Because he is a good man, full of the Holy Ghost and faith, many are added to the church. Most any church will prosper under the pastoral ministry of encouragement. Many new churches fail because this ministry is not exercised or recognized.

### **Point #4**

## **The Barnabas Ministry Is a Discipleship Ministry**

In Acts 11:25, Barnabas goes in search of Saul. At the heart of this calling is a vision for finding, training, and sending workers. With the Antioch church flourishing under his ministry, Barnabas goes to Tarsus to find Saul. Now he brings Saul into the church and discipled him for a year. This is a good example of being part of a good, hot fellowship and of being under authority before being sent out to the mission field. Some people get a vision or maybe even a call to missions similar to Saul. Often they want to leave for the mission field immediately. But Saul (who was also called Paul) comes under authority, and only then is he prepared to be a man in authority. Barnabas plays a vital part in shaping the life of the apostle Paul. Barnabas emphasizes the calling of God in others, not himself. Paul was needing to experience the gracious outflow of the Barnabas ministry before being sent out. As a Barnabas, you might not know or realize the potential of the men whom God is raising up through you to do a great and effective work in His kingdom.

### **Point #5**

## **The Barnabas Ministry Has a Great Commission Vision**

In Acts 13:1-2, Barnabas and Paul are sent to the work to which they had previously been called. Paul was called at the time of his conver-

The Barnabas Ministry is not cheap or easy. Barnabas pays a price to do what he does.

sion (Acts 26:17-18), but now he is commissioned to go.

The Barnabas Ministry is used here as a launching pad to take the gospel to the ends of the earth. It is like the first-stage rocket for a spaceship—a booster that is only to fall away after the initial thrust is given. Barnabas is called along with Paul and gives encouragement to him as Paul steps into his apostolic ministry of evangelism and church planting. Acts records it as “Barnabas and Paul,” then “Paul and Barnabas,” and finally, just “Paul.” Barnabas is later left behind as Paul fulfills his calling to preach the gospel to the Gentiles. The Barnabas Ministry is willing to step aside to allow *others* to reach their full potential in *their* calling. After training, the Barnabas Ministry also assists in sending.

## Point #6

### The Barnabas Ministry Is a Supportive Ministry

It continues to stand behind the front-line soldiers. In Acts 15:1 certain men come to Antioch from Jerusalem and are teaching the law of Moses for salvation. This brings contention since it is different from the gospel Paul is preaching. Paul is preaching justification by faith, not works. The Jews from Jerusalem are teaching that the men must be circumcised. Then the Antioch church sends Paul and Barnabas to Jerusalem to settle the matter. Paul argues his point and Barnabas stands with him.

Sometimes the home church does not understand the missionary or his ministry within the culture of the people he is trying to reach. And because they do not agree with what he is doing or how it is being done, they lessen, or cease altogether, their support—be it prayer, letter writing, or financial. But the Barnabas Ministry is a supportive ministry through thick and thin.

## Point #7

### The Barnabas Ministry Does Not Trade Its Calling for Popularity

In Acts 15:36-41, Paul suggests another missionary journey to see how the brethren are doing in every city. Barnabas determines to take with them John whose surname is Mark. Paul does not want to take John Mark along because he had forsaken them on their first missionary journey. (Acts 13:13) Why does this bring such strong contention between these two long-standing friends? Barnabas wants to give his cousin another chance. He is simply responding to the spiritual gift of encouragement, while Paul is responding to his call as an apostle. Paul had been called to pioneer evangelism and church planting. Front-line soldiers simply do not want to take anyone with them who has been known to turn back in the heat of the battle. Barnabas, on the other hand, as the Son of Encouragement, has a different calling. His calling is more to restore the fallen soldier and encourage him to go on again.

Paul ends up taking Silas, and Barnabas takes John Mark. The result of Barnabas reaching out a helping hand to John Mark is that Paul later recognizes him as being profitable to him in the ministry. (2 Timothy 4:11) Barnabas knows the importance of the ministry of encouragement, and will not let his close friendship with Paul deter him from working out his spiritual gift as the Son of Encouragement. The Barnabas Ministry is not cheap or easy. Barnabas pays a price to do what he does.

First, he sells his property—a sign of surrender. (Acts 4)

Then, he takes a risk by introducing Paul to the apostles in Jerusalem. (Acts 9)

Next, he brings Paul to Antioch, thus jeopardizing his own position in the church to Paul's superior anointing. (Acts 11)

Then, he leaves a successful ministry to support Paul's calling. (Acts 13)

Later, he supports Paul at Jerusalem when Paul is in trouble. (Acts 15)

*continued on page 9*

# Bible Class Surveys Unreached Tribe

by Daryl Nolt

“Oh, that I might KNOW Him!” is the cry that rings from the heart of every sincere believer of Jesus Christ. That heart cry is hindered by neither cultural nor language barriers. The Dagomba Christians are not an exception to that law of love that longs to know our Savior in a deeper and more intimate way. I have spent a couple years praying for wisdom to know how to help them answer the love cry coming from many of their hearts. While on furlough God began to speak to my heart that the time had come to focus on teaching those who have already repented and help them reach a place of spiritual maturity in their Christian lives. The fruit of our prayers and their heart's cry has been an intense study of God's Word.

Each week on Saturday five men from the Gushiegu church and myself meet together to study and discuss God's Word together. We have designed a Bible study course that they study during the week. On Saturdays we have teachings combined with group discussion concerning the things that we learned.

Each student is taking New Testament and Old Testament Survey plus courses on Church Planting, Church History, Stewardship, Sermon Preparation, and Church Leadership. The students have just completed their first ten weeks of study, which included Old Testament Survey, New Testament Survey, and Church Planting. Our goal as we study God's Word is to learn to know Him and to make Him known. As we learn from His Word we are making it practical in our Christian lives. For example, after we completed our Church Planting course, we traveled to the northern part of Ghana to the Kasena/Nankana tribe. There we put into practice some the principles of planting churches cross-culturally. We traveled to Bolgatanga and spent the night there before traveling to the Kassena/Nankana tribe. Our mission was to survey the area and gather the information that we would need if we were to start a church planting effort among them in the future. We also wanted to experience things like language learning, cross-cultural evangelism, and living with a new people group.

We spent two days among them learning the language, making friends, and gathering information. It was a very exciting time for all of us as we prayed together, lived together, and learned together. The last evening of our time in Bolgatanga we sat and compiled a report of all we learned.

*(See language profile for sample of a report compiled with five of the Bible school students in June 2002 to an unreached tribe.)*

We have just started our second set of classes. For the next ten weeks we will continue our New and Old Testament Survey plus study a course on the “Work of the Shepherd” (pastor). I plan on teaching this group for approximately two years. By the time these students complete the course they will have received and studied 12-15 TEE books (Theological Education by Extension), *Explore The Book*, a Bible concordance, and the *Thompson Chain Reference Study Bible*. In the future they will become the teachers for the students who are just beginning. There is something about teaching that settles Biblical issues deep into the heart that does not come just by studying. North Africa has been largely untouched by the gospel. My prayer is that God would plant a vision and burden upon these students' hearts, that they would not rest until they have proclaimed the name of Jesus to all who have not heard. We would deeply

appreciate your prayers as we study God's Word from cover to cover. May God open up the

eyes of His people and give us a vision to win those who walk in darkness. May it be the goal

of every Bible school student to KNOW HIM and to MAKE HIM KNOWN!

# Charity Bible Training Institute

## *Language Profile:*

### K a s s e m P e o p l e G r o u p

#### Geographical Area

The language group extends 30 km west of Bolgatanga to 164 km east of Wa.

#### Villages Visited

Abulu, Kunchagu, Gwenia, and Nakong.

#### National Language

English

#### Tribal Language

Kassem

#### Samples of the Language

Good Morning

*De maa daane*

Response

*De maa dawe deni*

How are your house people?

*N san ye te mo?*

Response

*Ku gara*

#### Religion

Islam, Animist, and Christianity. A high percentage of them are idolaters, but Islam and Christianity are gradually gaining ground.

#### Animist

The Kassem tribe still largely practices idol worship. The **tindana** is a local leader who works with the chief and who carries the responsibility of appeasing the gods.

One village claimed that one of their ancestors had been lost and a chameleon led him home. The chameleon has become a god in this village, so it is very common to see it painted on the mud walls and worshipped because of its wisdom. Others worship mountains and offer large sacrifices to them in hopes of finding success in life.

#### Festivals

They have one major festival, "Faa Festival", which celebrates the harvest time each year. Animal horns are worn along with their witchcraft (juju) to celebrate their yearly harvest.

#### Traditional Authorities

Chief, tindana, and assemblyman. When you greet the chief you will send him a gift of kola nuts or a small amount of money first. When

you enter his room you will be seated, and as he greets you, you will clap in response to him. It is not necessary (as it is among many tribes) to remove your shoes before entering the "palace".

#### Islam

The Kassem people have a neighboring tribe to the west, the Wali people, who are very largely Muslim. The influence of Islam upon the Kassem tribe appears to be minimal, but in our research we did find whole villages dedicated to following the Islamic religion. Those who are worshipers of Allah practice the Islamic festivities along with those that are cultural.

#### Christianity

The Kassem tribe has also been penetrated with the Good News of Jesus Christ. We found large numbers of them going to church in villages around the SIM Bible School in Chiana. We bless God for every soul that has been freed from the clutches of the evil one. Over all there is still much work to do among the tribe.

The animists offer little resistance when a family member decides to follow Christ, but those who are Islamic do not let go of their family members easily. It seems that the young people are always the people who are most open to change, while the older men and women dogmatically cling to the way of their ancestors. Many of the chiefs, even one who was the chief of a totally Islamic group, welcomed us any time God would lead us to work among them.

#### Church Groups

Bible Church of Africa (SIM), Church Of God, Roman Catholic, and Presbyterian.

#### Strongholds Against Christ

Fear of ancestral spirits, Islam, drunkenness, and poverty.

#### Most Effective Methods of Evangelism

House-to-house evangelism bathed in prayer.

#### Housing

The houses are either rectangular or round and are made from mud. When they build a compound, they will often add extra rooms in which to keep their animals. Their houses are unique because their roofs are flat rather than peaked. Thus, when the village is viewed from a dis-

The chameleon has become a god in this village.

tance, it appears like they forgot to put the roof on. After the walls are built, they cut logs (neem trees) from the forest and lay them across the walls. After that is complete they plaster the top and bottom of these logs with sand so that they have a smooth ceiling

inside and a flat roof on the top. They place one course of blocks around the perimeter of the roof so that it is not as easy to step off the side. A log is also notched and set against the house to make it easy to climb to the top. The doors and windows are small, so it does not provide for much air movement. During the hot season they sleep on the top to enjoy the cooler outside temperatures and during harvest season they dry their grain on the top to keep the animals away from it. They have a shortage of grass in the area, so that is why they make the roof flat. A thick mud pillar to support it during the rainy season supports each wall. Each rectangle room measures about 6-8 feet wide and about 8-10 feet long. They are well made for the environment in that area.

#### Family Life

The father is the head of the home. Though some of the

compounds are inhabited by extended family, they all have their own clearly marked quarters. Polygamy is practiced by the tribe but is very limited due to the food shortage they often face.

#### Main Occupation

##### Farming

The man and his wife often do this while their children attend school or remain at home. They do most of the soil preparation by hand or by oxen. Tractors are not heavily depended on.

##### Crops

Millet, groundnuts, maize, beans and yams.

##### Food

Porridge (from millet), Ti-zet (from corn), yams, and beans.

#### Needs of the People

JESUS, good water, medical help, tractors, schools, and grinding mills. Due to the needs of the people, there is not a lot of village growth other than by birth. Many are moving to the southern part of Ghana in hopes of

bettering their living conditions.

#### Baby Naming Ceremony (Outdooring)

The outdooring is held on the third day if it is a boy and on the fourth day if it is a girl. They will prepare ti-zet for

Some worship mountains and offer large sacrifices to them.

the ceremony and squeeze the milk from the guinea corn while they prepare it. They give the mother this milk to drink, believing it will ensure that the mother will have enough milk for her baby. Soon after they will give the baby its traditional name.

### Marriage

Normally happens between 18-20 years of age. Girls are not given away as young girls and they are not forced to marry. If a man desires marriage he will speak to the girl and see if her feelings are mutual. If they are, he will first go and greet her father, giving him kola as a gift and also bringing salt and guinea fowls for the mother. When he is asked of his mission he will explain his interest in the man's daughter. If the father

and mother agree, he is free to take their daughter as his wife. When she delivers his first child, he will then begin paying the dowry. A girl's dowry may include one big bundle of tobacco, two hoes, and seven sheep. Some money may also be required. If her father deeply loves and respects the young man, he may reduce the dowry so that the son-in-law will have more left to take care of his daughter.

Cross-cultural marriages and cross-religious marriages are accepted as long as both families agree.

### Funerals

For the first day no dancing is allowed, and during this day they decide if the man was a rich man, a medium-rich man, or a poor man. The food

they cook, depending on their conclusion, is as follows:

#### **Rich Man**

They will kill one guinea fowl and one cow.

#### **Medium-Rich**

They will kill a guinea fowl and a goat plus cook some Bambara beans to mix with the plain beans.

#### **Poor Man**

They will kill a fowl and cook plain beans.

The body is buried immediately. They dig the grave like a deep well that widens enough at the bottom for the wrapped body to lay flat. (Note—the Christians do it differently, and the Muslims follow the laws of Islam.)

□

*continued from page 5, The Ministry of Encouragement by Emanuel Esh*

Finally, he even separates a long-standing relationship with Paul in order to rescue the fallen and rejected John Mark. (Acts 15)

The Barnabas Ministry is defined as a pastoral ministry with a Great Commission vision.

There is no place where it is so needed as on the front lines of missions. Many missionaries give up for lack of encouragement. When the vehicle is broken down and the electricity is off for days and the children are sick, just one encouraging letter from home can mean so much. Even a phone call, just to know that someone cares, is very meaningful. And not just to missionaries. Do we not all stand in need of encouragement from time to time?

The Barnabas ministry endeavors to encourage Christians to:

- deny self of earthly goods and reputation
- recognize their high calling in Christ Jesus

- find a useful place in the local body
- be a self-sacrificing servant in the kingdom of God
- be active in the salvation of souls
- restore those who have fallen into discouragement

Will you take this challenge and purposefully encourage at least one person daily? Will you today write a letter of encouragement to that friend in need? Will you today make that phone call to that someone who is hurting and share vital words of encouragement? When is the last time the missionary got a letter from you? Have you encouraged your husband, your wife, your children, or parents today?

Anyone who takes up this beautiful ministry of encouragement to others will also be greatly encouraged himself. □

**"If you knew the gift of God...  
He would have given you living water."**



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These women in the village of Karaga, Ghana do not know who it is that offers them living water. Pray that they will find the true source of life in Christ Jesus our Lord. Pray for their "meeting at the well". Pray for Daryl and Rebekah Nolt as they proclaim the gospel in this town, for many to hear, repent, and a new church to be planted there.

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Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of him, and he would have given thee living water." John 4:10

The phrase "living water" is mentioned three times in Scripture, twice in the dialog with the woman at the well. In Jesus' time, as in many countries still today, carrying water is a daily chore. Water is one of those absolutely necessary things. We can't live without it, even for a short time. Yet we so easily take it for granted. We open the spigot at the sink to get a drink, hop in the shower to wash, or throw the clothes in the washing machine. For us it's that easy. But for most people of the world, they have this daily chore that reminds them how dependent they are on this most precious commodity.

Using this human need as a starting point Jesus engaged the woman at the well in a conversation that led beyond her daily chore. He led her to understand the thirst of her soul, an eternal need. This thirst could only be satisfied by a person. And He was that person. She desired the water He had to offer. But first she needed a washing, an internal cleansing. The water we draw from a well or get from a human source is of no avail to remove the dirt of the soul. Only blood can remove that stain. And not just any blood. God requires the blood of a perfect human sacrifice. Our Lord Jesus was that sacrifice. And just as He offered Himself to the woman at the well to satisfy her thirst, so He offers Himself to those today who thirst for God. "Blessed are they which do

hunger and thirst after righteousness: for they shall be filled." Only God can satisfy the longing soul. He does it with His presence, His very being.

This living water is not only to flow into us. There is more. It is to flow out of us as well! Jesus promises an abundant life, well watered, fertile and fruitful. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit,

which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:38, 39

Praise God for His Spirit who floods our souls with the very being of Christ. Truly we have a message for the many "water carriers" of our day who still seek among the daily temporal pleasures that do not satisfy. Have you met such a one lately on your way through Samaria? Pray, for God surely would arrange such a meeting for those who desire one and ask Him.



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The Daniel Kenaston and Daryl Nolt families depend on water haulers like these most of the year for their supply of water when there are no rains to fill their barrels.

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## Country Profile

# MONGOLIA



## HISTORY

“Wild, Devil  
hordes in sheep  
skin, riding  
their horses  
with wild  
shouts.”

**T**hus the warriors of Genghis Khan appeared to the terrified inhabitants of Asia and Europe in the early 13<sup>th</sup> century. One by one they fell before the advancing army until half of the known world was conquered.

Considering their humble origins, it is remarkable that the Mongols were able to accomplish so much with so

little and in such a short time. Traditionally following a nomadic way of life with no centralized government to pull the people together, the Mongols were often a prey to their more powerful neighbors to the south—the Chinese.

All that changed in the year 1206, when a convocation of tribes elected a warlord named Temujin as universal ruler, bestowing upon him the title of Genghis (or *Chinggis*) Khan. Unquestionably a military genius, he organized the scattered tribes under him into a compact but highly disciplined army.

Their military success was due to several factors. When on a raid, Genghis’s warriors would often precede their coming with psychological warfare, spreading terrifying rumors throughout the enemy

## STATE OF MONGOLIA

### LOCATION

North central Asia

### LAND AREA

604,250 sq. miles (slightly smaller than Alaska)

### BORDERING COUNTRIES

China and Russia

### TERRAIN

Vast semi-desert and desert plains, grassy steppe, mountains in west and southwest, Gobi Desert in the southeast.

### NATURAL HAZARDS

Dust and snow storms, grassland and forest fires, drought and “zud.” (a combination of drought followed by harsh winter conditions).

### INDEPENDENCE

March 13, 1921 (from China)

### PRESIDENT

President Natsagiyn Bagabandi

### POPULATION

2,662,020 (Just 4.5 people per square mile as compared to the US with 75.5 people per square mile)

### CAPITAL

Ulaanbaatar [*Ulan Bator*], population 774,000

### CLIMATE

Desert; continental (large daily and seasonal temperature ranges)

### RELIGION

Non religious 41.59%  
Shamanist 31.2%  
Buddhist 22.5%  
Muslim 4%  
Christian 0.71%

### ETHNIC GROUPS

Mongol 85%  
Turkic 7%  
Tungusic 4.6%  
Other 3.4%

camp. During an invasion, they would deploy howling arrows that would emit an eerie screeching sound as they flew through the air. Thus they paralyzed the hearts of their enemies with dread even before the battle began in earnest. These tactics coupled with their excellence in marksmanship made the Mongol conquerors advance like a wave of the ocean.

By the time of Genghis's death, his vast empire stretched from the China Sea to the Dnieper River and from the Persian Gulf all the way north to the Arctic Ocean.

Genghis's grandsons, Mangu Khan and Kublai Khan, continued their grandfather's war campaign to the south. And, in spite of the Great Wall, much of which was built to keep the Mongols out, they proceeded to conquer most of China and relocated the seat of the Mongol Empire there. This was a decisive moment in Mongol history, since it opened the door to Buddhist influence and teachings.

Centuries passed and the glory of the Mongol Empire faded. The Chinese rose up to vanquish their former conquerors and Mongolia began its long history as a province of China.

In 1921, helped by the Soviet Union, Mongolia won its independence from China. In 1924, a communist regime came into power, which was responsible for the execution of tens of thousands of Buddhist monks. This regime was finally replaced by a constitutional democracy in 1992.

## RELIGION

Truly Mongolia is a land enshrouded in spiritual darkness. Today, the largest sector of Mongolians do not profess any religion at all. This is undoubtedly due to the oppression of religion during the communist regime. Approximately 42% of the population falls into this category.

### *Animism*

The early Mongols were animists. They believed in both good and bad spirits residing in nature and tried to curry the favor of some while avoiding the wrath of others. This spiritual darkness continues today in the form of Shamanism (witch doctors). Fifty-three percent of "religious Mongolians" still practice some form of Shamanism.

### *Buddhism*

Mongolia was at one time regarded as the second bastion of Buddhism (after Tibet). Before communism, every Mongolian family was obliged to give one of its sons to serve as a Buddhist monk. All major cities, without exception, grew up around Buddhist temples. As can be expected, Buddhist thought, culture and tradition permeate all of Mongolian society. Thirty-nine percent of religious Mongols are Buddhist.

### *Islam*

An important minority in the far west of Mongolia, especial-

ly among people of Kazakh origin, Muslims comprise about seven percent of the "religious population."

### *Christianity*

Accounting for only less than 1% of the total population (1.22% of the religious population), the light of the Gospel is burning dimly in dark Mongolia. And even these figures are likely overstated. While statistics may say that Christianity has the highest growth rate of any faith in the nation, it is reported that many of these "conversions" are based on hopes of material betterment and economic security.

On the positive side, Mongolia is not closed to foreign workers and grants religious freedoms to all people. While there are some restrictions on "foreign religions" (religions other than Buddhism, Shamanism and Islam), these have not been a major obstacle to evangelism. At present there are approximately 400 Christian missionaries in Mongolia.

When the Son of Man returns, will He find faith in Mongolia? "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'" □



# Wayfarer in the Land

by Hannah Hurnard

(author of *Hind's Feet in High Places*)

“It is told of a certain missionary bishop that he was once asked by a young candidate for the foreign mission field what, in his opinion, was the best preparation and training a prospective missionary could undergo during his last year in the home land. The bishop replied that he considered the best possible preparation would be to speak to as many individual people as possible about their personal relationship with the Lord Jesus Christ.”

Have you thought foreign missionaries to be made of stuff that ordinary people are not? Do you consider them to be more courageous, be more adventurous, or have more faith than the average individual? I tended to think somewhat that way, even though I had met a number of missionaries in my life. When I became a “foreign” missionary, I realized that I was not the ideal I had for a missionary. As we have had our struggles in the work here, it is so apparent that I lack so many of the character qualities I thought all missionaries had. That is one of the reasons the book *Wayfarer in the Land*

spoke so much to my heart. It is the story of an ordinary single woman who was a “foreign” missionary. Ordinary, in that she struggled with fears, lack of faith, dread of hardships and so much more. What makes a person like this go through the hardships so dreaded and feared? A clear, unmistakable call of God to a particular work.

*Wayfarer in the Land* is the personal testimony of Hannah Hurnard during the 1930s when she was doing missionary work in Israel. She spent the first four years working in a mission hospital but had a great burden for the remote villages of the district. There were many souls that would never come to the missionary hospital, and no one was reaching out to these souls. The burden increased as her first term was coming to an end, and she would be due for a furlough. She clearly heard the call of God to go from village to village and house to house sharing the Gospel of Jesus Christ to the Jewish settlements. How it would be accomplished she did not know, but she obeyed the call of God on her life. God clearly opened the doors where it seemed impossible.

Miss Hurnard is very open in her writing about her failures and distresses, but also about the victories that the Lord granted in her work. Upon a somewhat difficult entrance and acceptance to a particularly poor settlement, she and her companion were served a meal. Feeling awkward, but thinking this was the customary way to treat a stranger they sat quietly and ate their food. When they finally explained the reason for their visit, the hosts felt they had been accepting the hospitality under false pretense. In her own words she describes her failures: “Feeling quite exhausted and with a sense of having failed in a despicable manner and all because of cowardice, we drove away and hid ourselves in a quiet spot and talked over the whole miserable business. We had failed because we had been too cowardly to speak openly and honestly. And then and there, as we confessed this failure to the Lord, I registered a vow that on all future occasions when visiting this kind of communal settlement we would honestly explain at the very beginning who we were and why we had come, so that even if we were

then unable to find any entry at all, we should at least have lifted up the standard of our Lord, and there would be no danger of going under false colors, or of bearing no witness at all.” (pg. 24)

The work expanded over a five-year period of time and extended into the Arab Muslim settlements. Miss Hurnard and her companions traveled hazardous roads and trails in a small car to reach some of the most remote and primitive settlements in Israel and Palestine all because of their desire to reach the unreached with the gospel. It was a daily commitment to the call on her life that kept her pressing on. “The thought persistently haunted me that the day would arrive when the Lord would test my faith by letting me have a real breakdown (in the car) in some awful, inaccessible spot; and though I was theoretically sure that if that happened He would in some way effect a rescue for us, and although I hated and abominated my own fear and unbelief, they persisted. It needed a definite act of surrender and faith, every single time.... I used to think how lovely it would be if the Lord would provide a male preacher to go with us, who was also a mechanic, but He only did this once, and on that occasion we broke down. In the end I began to realize that, the Lord being what He is, the weaker and feebler our little party was, the more certain we were to get safely and easily through.” (pg.66)

Another incident Miss Hurnard related was a painfully all-too-real experience of frustration that I also experience, shamefully more often than I care to admit. That is the frustration of lack of peace and quiet and time alone. She had gone to a hill outside a village for some quiet time when a group of Arab women and children came to the same place and began to ask her all sorts of questions. Just wanting to be left alone she answered them ungraciously and asked them to leave. This only prompted ungracious and rude behavior from her visitors, and in the end of it her rudeness drove them away. She was immediately smitten in her heart that the Lord would have had her speak to them of Himself. Knowing she had disappointed the Lord she sadly walked home. To her unspeakable joy she met the same group on her way. She told them that Jesus would never have acted the way she did and asked them to forgive her. They willingly did, and one woman in particular approached her with the following story.

The woman told Miss Hurnard that she had wanted to speak with her because she was very sad and lonely. She had been the daughter of a Christian man who had a son that fell in love with a Moslem girl and persuaded her to marry him without her parent’s consent. A blood feud was imminent. To appease the offended family a large sum of money was to be paid and one

of their own daughters was to be given. She was the daughter that was chosen. At the age of 18 she was given as the second wife to a Moslem man. She related that she had not heard the name of Jesus in 15 years and wanted this missionary woman to tell her about the Lord. This hungry soul met with the missionaries for morning prayer and Bible study frequently. Her last words to Miss Hurnard were, “Do you really believe He will be able to keep me and help me when I am all alone back there in my village?”

As I read the book, I was so impressed with how God worked through and in the life of an ordinary woman whose desire was to follow the call of God on her life. There certainly have been giants in the field of missions, but it seems that God uses the ordinary, weak and feeble ones that He may get the glory. This book has encouraged me to continue to press on in my weaknesses and shortcomings and to just obey the call of God on my life also. Who knows what things God can do for eternity? □

**Wayfarer in the  
Land**

by Hannah  
Hurnard

ISBN# 0842378235  
Tyndale House  
Publishers



# From the Mailbag...

*We sincerely thank each one for your letters, prayers and gifts toward reaching precious souls for Christ. A special thank you to those who responded on such short notice to our last newsletter for the need for shoes for Haiti. May God indeed bless you all!*

Dear Friends in Christ,

I appreciate all you do for Him in Haiti. Twenty or so years ago, my husband's parents were missionaries to Haiti. Now they are in Cebo, Philippines.

I sent some of my childrens outgrown shoes today and wanted to send a money gift, too.

God's richest blessings,  
*Ranae Wood*



Dear Charity Mission,

My name is Mark and I live in Canada. I am 13 years old.

Since the year 2002 started, I am collecting and recycling pop cans and bottles to buy me an air gun, but when I read about your mission field's need for shoes I was touched. So I sent forty dollars of Canadian money.

May the LORD BLESS you.



Dear Missions,

Please use this money in the most needed way. May His Kingdom move on!

God bless you! Grow not

weary in well doing! Every little thing will count in Eternity!

*Gene and family*



Dear Charity Christian Missions,

I have a flock of laying hens and I sell their eggs. I have been reading Charity Christian Missions newsletters. And I would like to support this ministry with this donation from some eggs that I have sold. "The grace of our Lord Jesus Christ be with you all, Amen."

Philippians 4:23

*Jacob, age 11*



Dear Charity,

Grace and peace be upon all who work unselfishly in this desperately needed ministry! May the Lord grant your requests, whatever they may be, in Jesus' name!

Enclosed is a check to go toward the missionaries from Charity. Please place it wherever the need may be greatest. Hoping that in some small way this will be a blessing to them on the field. What a beautiful

testimony they all have!



We appreciate the work being done around the world and enjoy the challenging updates. May God be continually magnified as souls are drawn to Him.

*Julie*



This is a check for shoes for Haiti. Please receive it in Jesus Christ's name and for His glory.

*Sincerely, A mother*



Dear Charity Christian Missions,

We are a young missionary family on deputation preparing to be part of a church planting team in Tanzania, East Africa to the unreached Datooga tribe. Your February 2002 newsletter focusing on the priority of the unreached was such a blessing to us that we would like to subscribe to your newsletter. We found your newsletter among some reading materials a pastor friend of ours had in his living room.

*Jon & Becky Whitmer*

# *Bending the Knee*

The Ibex goats live in the high desert area of the Himalayas in Kashmir, India. An old story is told in India of two Ibex goats meeting head to head on a high narrow path in the Himalayas. There was room for only one to pass, with a long fall to death on the other side. The space was too narrow for turning around and too dangerous to go backwards. What could the goats do but stay there and starve? This seemed to be their fate until at last one goat bent his knees and lay down, while the other walked safely over his back.

As we ponder this story, what might it mean for conflicts...for our relationships...for husbands and wives...for cultural differences?

*And whosoever shall exalt himself shall be abased;  
and he that shall humble himself shall be exalted. Matthew 23:12*

“I am a creature of God, and He has an undoubted right to do with me as seemeth good in His sight. He has my heart in His hands, and when I am called to face danger, to pass through scenes of terror and distrust, He can inspire me with fortitude, and enable me to trust in Him.”

*Ann “Nancy” Judson*



Charity Christian Missions

**Charity Christian Fellowship**

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Ephrata, PA 17522

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