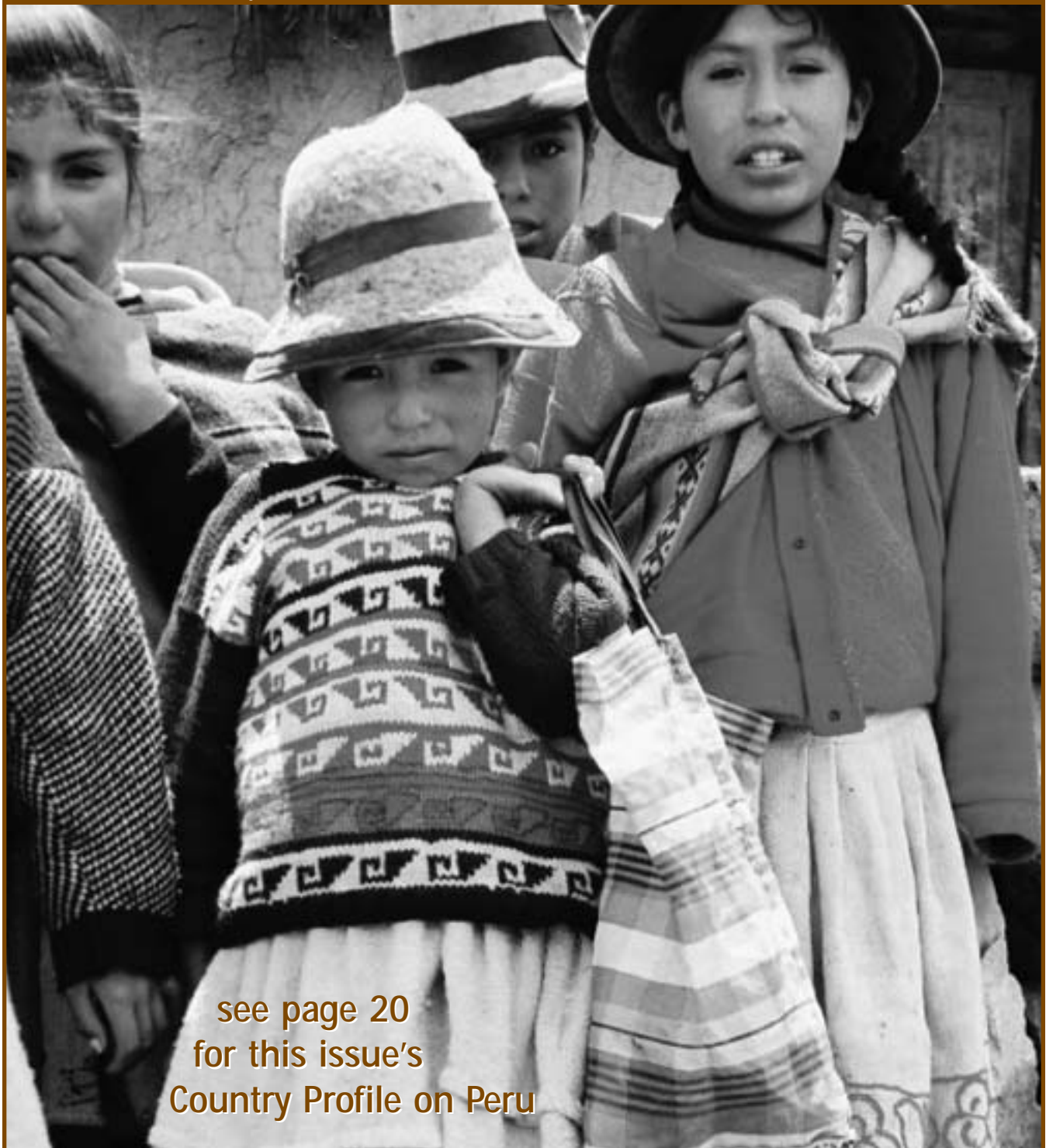


Charity Christian Missions



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Country Profile on Peru

THE GREAT MISSIONARY CALL

by Weston Leibee

Missions: a quick check in the *Strong's Concordance* and also in the dictionary will prove disappointing. There is no listing. **Missionary** is equally non-existent in the literal Scripture. And so we must ask ourselves a very crucial question: "Is missions scriptural?" Surely if missions is such a critical subject, and if it really lies at the core of God's heart as we have been told it does, there must be Scripture to prove it.

The casual observer flips through the Holy Word and comes up with Matt. 28:18-20 (the Great Commission) as the only real basis for any kind of foreign missions. He may see it as an afterthought, given by Christ to His disciples as a sort of over-the-shoulder comment only seconds before He ascended into the sky. Perhaps it seems a next-to-impossible challenge given to the twelve in case they ran out of things to do. If somehow, in the course of history, the last chapter of each Gospel had been lost, would the Bible still give us a base for foreign missions?

My answer is "Yes." In fact, I see the Bible as a missions textbook. It is rich with illustrations and failures, and the very heart throbs of the missionary God. The Bible literally overflows with the subject. For proof, come with me on a lightning-fast tour of the Old Testament. "Now wait a minute!" you're thinking. "Missions in the Old Testament?" Absolutely. The Almighty's heart has never changed. Let us see the plan begin to unfold with the first great patriarch, Abraham.

MISSIONS IN THE OLD TESTAMENT

God's call to Abraham in Genesis 12:1-3 is quite possibly the key passage in the Bible in regards to missions and the position and calling of God's people throughout time. I like to think of it as the original Great Commission.

Let's look at a little history before we get into the passage. We must understand that prior to Genesis 12, God dealt with man as a whole. He had chosen no "peculiar people," no Zion, no Israel, no church. In fact, it is the very universal dominion of God that separates Him from any other tribal god. We must never relegate Him to be a local God with some kind of a "pet" people or nation. "**All the earth** is mine..." His declaration comes ringing through the ages. Three times before Genesis 12, God set Himself up as Lord over **all** people.

First, in the garden, God reigned over all earth and all people—in this case, the first man and woman. Adam and Eve, by opposing their very nature of worshipping God alone (II Tim. 2:25,26) and by listening to the master Rebel himself, fell in the first rebellion and were expelled.

Secondly, God introduced blood sacrifice, and once again set Himself up as God of the whole earth. Man rebelled again, beginning with Cain and ending in the devastating flood.

And lastly, a clean start was made after the flood. God commanded Noah and his seed to be fruitful and multiply, to fill the earth with

God-fearing worshippers. But as man began to multiply, we find the third great rebellion at Babel in Genesis 11. The Almighty diversified the people through language, thus scattering them abroad.

It is against this backdrop that we arrive at Genesis 12. It seems to be a new beacon of hope, and indeed proves to be the very foundation for God's dealings with man until time shall be no more. A radically new concept was introduced. Not "new," of course, to the eternal, all-knowing mind of the Ancient of Days, but new to us. The concept could very well be called "missions." It could be called "a priestly people." But the concept is laid out with absolute simplicity and clarity. Let's listen in on God's plan.

- v.1 *I am calling you out to myself.*
- v.2 *I will keep, multiply, and bless you.*
- v.3 *You will carry my Name to all families of the earth.*

There it is: the great missionary call. In principle, it stands firm until this day.

ABRAHAM STEPS OUT

And Abraham obeyed. He left his people and home and struck out through the desert, following the God of all the earth. Where did this God take him? He took him to Canaan, the "Fertile Crescent." God set him on center stage. Even secular historians readily agree that the shores of the Mediterranean are the historical center of our world. So God set him smack dab in the middle of idol-worshipping families, in the middle of people who gazed in bewilderment as this man built an altar to the true and living God and worshiped in their midst. In fact, when some time later he ended up rescuing his heathen neighbors, he used the opportunity to give a living sermon by refusing to keep any of the spoil except a tenth. This he openly offered to Jehovah-God! Granted, his techniques were different from modern missions, but let's give Abraham some grace—he had neither the Law nor the Gospel!

A few hundred years and one book later, the second great missions scene was set. God chose the core of power, education, and wealth in the ancient world, the very epitome of all earthly kingdoms—Egypt. There a dramatic face-off unveiled, and as the waves of the Red Sea finally settled over Pharaoh's army, Jehovah-God revealed His power to the entire world.

THE CALLING PASSED ON

In the midst of this awesome drama, God reiterated his calling to Abraham's descendants, now several million strong. "*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: **for all the earth is mine:** And ye shall be unto me a **kingdom of priests**, and an **holy nation**" (Ex. 19:5-6a). Unfortunately, the children of Israel seemed only to hear the "peculiar treasure" line, which fed their elitist national pride. But that was the smallest part of the message! The theme of their calling was to be the "all-peoples" claim that God made. Israel was chosen, not to be a pet, but as a host of priests, to go out and reconcile the sinning peoples to their Creator! As spiritual and physical sons of Abraham, they were expected to live up to His calling in Gen. 12—to separate themselves wholly to God, receive His blessings and power, and in turn, bring blessing upon all families of the earth!*

Unfortunately, Israel proved to be very reluctant in their worldwide priesthood calling. In fact, in Numbers chapter 11, Joshua came running to Moses, begging him to forbid certain men from prophesying. Moses replied with some exasperation and revealed a great understanding of God's desire for His people by saying, "*Would God that all the Lord's people were prophets!*" (Num. 11:29). Moses, who knew God face to face, surely understood God's high calling for the chosen: to reveal and make known the mind of God.

DAVID'S MISSIONARY HEART

Years later, God was deeply grieved by the people's request for a king in order to be "like all the nations" around them (I Sam. 8:20). He had purposefully called them out from those nations to be a kingdom of priests. They were to be busy reconciling these sinning nations to God, not copying their political games! Nevertheless, a king was given to the people. Meanwhile, God chose Himself a king, a man after His own heart.

Have you ever wondered just why David is called the "man after God's own heart"? I mean, he certainly was a miserable family man. And he definitely made some grave mistakes, one of which cost Israel 70,000 men (I Chron. 21:14). But one great passion drove the heart of David. Let's hear it straight from him: "*Let the people praise Thee, O God; let **all the people** praise Thee. O let the **nations** be glad and sing for joy*" (Ps. 67:3,4a).

David understood God's throbbing heart – that through Israel's worship of the one true God, all the nations would come to praise Him! Look at the flow of the blessing of God that David portrays in verse 7 of the same Psalm. "*God shall bless us; and **all the ends of the earth** shall fear Him.*"

Beautiful missionary language! Perfect fulfillment of the Abrahamic covenant back in Gen.12, isn't it? David's missionary emphasis is repeated throughout the Psalms.

"*Declare his glory **among the heathen**, his wonders among **all people***" (Ps. 96:3).

"*Let **all the earth** fear the Lord: let **all the inhabitants of the world** stand in awe of Him*" (Ps. 33:8).

But it is in David's son, Solomon, that we see the great climax of Israel's missionary calling. The temple was built, a physical representation of the presence of God. At the majestic opening ceremony, King Solomon included these words in his prayer of dedication: "*That **all the people of the earth** may know that the Lord is God...Moreover concerning the **stranger**, which is not of thy people Israel, but is come from a **far country** for thy great name's sake...Then hear thou from*

*the heavens, even from thy dwelling place, and do according to all that the **stranger** calleth to thee for; that **all the people of the earth** may know thy name, and fear thee, as doth thy people Israel...*" (I Kings 8:60; II Chron. 6:32,33).

Did this plan work? Indeed, it did. A chapter or two later, the queen of Sheba traveled for weeks to come and see the glory of God upon His people, Israel. She left for home with the cry, "*Blessed be the Lord thy God...*"! (I Kings 10:9) There may very well be a direct correlation between the queen of Sheba and the Ethiopian eunuch in Acts, who made the very same journey to Jerusalem to worship. If so, this would prove to be one of the longest-range mission projects in history!

Were there other Gentiles affected by God's missionary people? There was Naaman the Syrian, the widow of Sidon, and of course, the people of Nineveh. Had Israel lived up to their calling, there may have been thousands, or even millions more like them. Look at this incredible ideal of missions given to Israel in Zechariah 8:22,23. "*Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord... ten men shall take hold out of **all languages of the nations**, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*" Talk about bringing their sheaves with them! Ten Gentiles streaming into God's house for every one Jew!

NEGLECTING THE CALLING

Sadly enough, this calling did not prove to be reality in the lives of most of Israel. But the negligence and sin of the servants of God does not alter His purposes or passions. Israel slipped into a self-centered religion that focused on the blessings of God upon His chosen people. They assumed that, because they were so blessed and favored, they surely must be God's favorites. Ironically, the major perversion seems to have been started by Solomon himself. As possessions and power became theirs, God's people lost sight of the higher

calling of priesthood. They settled into an imperialistic mentality, and eventually developed what has been termed a “Gentile-complex.” This was clearly visible in Christ’s time, when the Gentiles were viewed as having little more importance than animals—a view worlds apart from God’s “all the earth is Mine” theme, and a far cry from David’s “Let all the peoples praise Thee!”

But God refused to give up His purpose. Through Isaiah, He pled with His people to repent, clearly reminding them of their calling. “*Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow... Ye are my witnesses, saith the Lord, and my servant whom I have chosen... I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto **the end of the earth***” (Is. 1:18; 43:10; 49:6). Isaiah went on to prophesy about Israel’s potential for leading the peoples of the world to worship the true God. “*Arise, shine; for thy light is come...And the Gentiles shall come to thy light...Therefore thy gates shall be open continually... And the Gentiles shall see thy righteousness...so the Lord God will cause righteousness and praise to spring forth before **all the nations***” (Is. 60:1,3,11; 62:2; 61:11). He even mentioned the “*isles,*” or the most remote places on earth, “*that have not heard My fame, neither have seen My glory; and they shall declare my glory among the Gentiles*” (Is. 66:19). Obviously, God had broad missionary plans for the nation of Israel, but they were just too interested in their own agenda.

THE TRANSFER

Finally, the Messiah arrived. But to the horrified astonishment of the Jews, He wasn’t the least bit interested in improving their physical kingdom. He came to “*preach deliverance to the captives*” which he clearly intimated as Gentiles in Luke 4:26,27. He credited a Gentile centurion with having more faith than anyone in Israel, purposefully traveled through Samaria, and held two days of Gospel meetings with an out-cast people (John 4:40). He talked about many

coming from the east and west and sitting in the kingdom of His Father (Matt. 8:11).

His real purpose was revealed in the parable of the vineyard in Matt. 21:28-46, which we may well call “The Transfer”. Through an allegory, he pictured the children of Israel as husbandmen (priests) in the vineyard of the world, living in the tower of Zion. Though they were instructed to render back the fruits of the lives of men to the Lord of the vineyard, they were preoccupied with their own interests and selfishly refused to fulfill their occupation. Though prophets were sent, the fruit remained on the vines. Finally, the Son was sent and killed by the arrogant, self-centered husbandmen. In a dramatic revelation, Christ unfolded the parable to the Jews, and gave this shocking statement: “*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*” (Mt 21:43).

That nation is you and I, dear friends. We were given the kingdom simply because Israel failed to fulfill her missionary calling. As spiritual sons of Abraham, we have the same calling; the calling to come out, be led and blessed by God, and bring His blessing to all families of the earth. The church is now the “kingdom of priests” to bring the sinning peoples of the world back to their Creator. We are the husbandmen who must “render Him the fruits.” The weight of the responsibility rests upon our shoulders.

How well have we done? Looking back over two thousand years of church history, can we honestly say we have done much better than Israel? In some ways, yes. But in many ways, we are embarrassingly short of our potential.

**May we be the generation
that turns the tide
and fills the earth
with the praises of our God.**

□



Gospel Team Overflow

The youth team led by Tanner Leibee shares out of their experiences from their 5½-week intensive ministry trip to Ghana in October.

Jacob Honebein

In May 2002, God spoke to my heart, gently asking me to give up all my ideas and desires of mission work. Two weeks after I completely laid it down, Brother Tanner called and asked me to pray about going on the fall team to Ghana.

Although we did preparatory assignments in the weeks before going, and shared in group orientation, I was not prepared for what I met in Africa. Almost everything was new: team life, the culture, the land, the people, the intense ministry, and the missionaries. I grew to love it all very quickly.

Two things were very much the same: God and myself. I had all the same struggles and feelings. But the same God that I knew at home showed Himself greater as I called upon Him from a more desperate state.

I accepted the sickness that kept me from ministry during the last week in Ghana, but found difficulty in being thankful for it. Once back in the States, I was still too sick to go to Youth Bible School. One evening I started singing and praying through the songs we sang as a team. As I sang “His Grace Reaches Me,” God opened His storehouse of grace and just poured it upon me. Thus I learned another meaning of absolute surrender.

Janet Wipf

We as a team were involved in over 40 services, including schools, village crusades, and church services. In these services we sang, the young men preached, and we girls shared our testimonies. If we visited an all-girls school, we team girls got the privilege of sharing a message with those girls. We are young people, inexperienced, unlearned, and untried in many ways. We knew that these people needed a clear standard of Christianity lifted up before them—a clear standard of Christ,

His holiness and purity. That knowledge brought us to our knees many, many times. But we knew God was able to supply every need. And He did! Every, every time!

The Lord spoke to me through the sacrificial lives of the missionaries as they lived before us day after day. They gave, and gave, and gave, and gave, until it seemed that humanly speaking they shouldn't be able to give anymore, and then, they still gave. That put into my heart such a resolve to learn to walk with God, to make Him the very center of my life, to learn what it actually means to let God be all that I need, drawing upon the storehouse of provisions that He has promised to every Christian.

Cheryl Yoder

God strengthened my faith in Him during my time in Ghana and taught me more of who He is. This happened in the question-and-answer times at the schools when we mingled with the students and talked with them personally. I was nervous—but God was faithful. I came away blessed and praising God! I just had to let go of the fear of myself and focus on God! The questions they asked were incredible.

I am grateful for all that the missionary families taught me, not only in word, but also in daily life. God touched my heart about being spiritually prepared and being a “second-mile” person. Determining by God's grace to be a “second-mile” person has changed my life. It's not all fun or easy; it is very practical to daily living. It brings greater peace and joy than I could have ever imagined!

Ernie Tschetter, Jr.

It was very good for me to go to Africa. I needed to go. Many things that I thought were important, I found out are not so important. I found out that the reason I even care about



Matthew Kauffman sharing one on one after a service at one of the schools in Ghana

some things is that I don't care about the right things. I like large cars that are accommodating. I don't like wind or road noise or any rattles. Well, when I cared about reaching souls, I didn't mind the rattles and bumps and sitting 12 hours in a dusty Land Rover. It changes the priorities. I enjoyed living simply without all the complexities of our gadget-filled American life. I now realize that my life here in America is not normal—and is also not the standard to hold up. Truly the rich man falls into a snare and has many sorrows.

Oh, that no individual or church looks so inward that they implode into a lifeless and useless mass! May our gaze look out across that plain with “the smoke of a thousand villages” rising from it. And just as that sight would overwhelm us, we lift our gaze yet higher to the hills beyond, to our Almighty Heavenly Father, from whence cometh our help. And then let us take that next step of faith and face yet another soul with the eternal choice.

Matthew Kauffman

At first it was rather difficult to minister to audiences of 200 to 1500 students, but as we availed ourselves to the grace of God each day, it soon became quite addictive! We enjoyed standing in front of a large audience of young,

attentive, expectant, African faces and sharing the Good News of Jesus Christ, the risen Savior, as the Answer to all their longings and needs. We saw them grasp the reality of their own sinfulness and inadequacy to come before their holy Creator God! How stimulating to be engaged as “workers together with Him,” constrained by His love! As I remembered that it really was His project to reconcile these never-dying souls to Himself, and that He had only sent me to be part of His great plan, it gave me a confidence and peace in His sufficient grace. God was so good to us! May all blessing and honor be to Him!

Working in the remote villages of the Dagombas and Konkombas together with the Nolts and Kenastons, we saw how God’s kingdom is transforming these tribesmen’s hearts. Deeply impressed on my mind is the experience of several hundred village folk sitting on the ground under the starry heavens, giving me their attention as I share with them the way God made for them through Jesus Christ. Sitting closest to me are the gray-haired village elders, listening intently as I warn their people of sin, of righteousness, and of judgment. My heart was deeply moved to realize that these patriarchs were hearing for the first time the wonder of God’s love to us!

Matthew Wollman

As we drove up to our first school, we saw students overflowing the school auditorium and flowing out of the doorways into the yard. All were expectantly waiting for us to come and preach the Word of God. The hundreds of students listened eagerly as we shared our songs, testimonies and message. The most challenging part, and also the most blessed, was the hunger and openness. The school chaplain came and begged us to come back the following Sunday and have a couple hours of questions and answers.

The Konkombas who hosted our “bush week” spent days hacking and cutting a three to five-mile trail for our vehicle through the bush and over the rough terrain! There had only been a mere bike trail weaving through the thick bush land. Immediately upon our arrival they decided that their current church



Matthew Wollman preaching at one of the many schools the team visited in Ghana

was not going to be big enough to seat all the villages that were going to come, so they went and chopped down more trees and forked sticks, extending their church into a giant rectangle. Here were hungry, searching souls, making accommodations so that they could hear about Jesus. Many willingly gave up their idol worship and began to serve the living and true God, pleading for mercy because they had never heard that idol worship was wrong.

Aleda Baer

As my dreams of adventure faded like clouds in the Ghanaian atmosphere, I was left

“The Konkombas...spent days hacking and cutting a three to five-mile trail for our vehicle to get through the bush...”

with the stark reality of real mission life: a life of constant sacrifice, giving of self; a life of constant sickness, maybe even shortening or taking your life; a life of loneliness, separation from loved ones; a life where you have no rights to your time, money, plans, your own agenda, and many other things that I probably don't even realize. As I reflected on all this I could almost feel the pain of some of it, and I thought, "Lord Jesus, I do not know if I love you enough to carry through such a commitment."

Then, one evening we arrived at a school of 1500 girls. We opened the program with singing. One of our girls opened her heart to them, sharing how we as girls all have the need to be loved, how we seek to find that love in different places, and how she had finally found that desire in Jesus Christ. We could see that the girls were identifying with her.

Brother Steve Clark also got up to share. He told about his family and that he had been married to the same person all his life. He shared about his children: "My children are about your ages. That gives me the right to come to you tonight and speak to you as a father. I have been made aware through receiving Bible lessons from one of the students here that there is a lot of immorality amongst you." Brother Steve poured out his heart, pleading with them that God longs for their purity and that immorality is an abomination in God's

eyes. The message struck their hearts and afterwards, as we were standing outside, a lot of the students came up to us and started asking questions. I will never forget the girl who came to me that night. Her face was desperate, and she was almost crying. Her heart cry was, "How can I find victory to live for Jesus? I have tried so long, but am finding no power." Another girl had been dabbling with idol worship, but longed to get close to Jesus.

When we left the school that evening I had a strong sense that it was God who brought us there. God in His mercy saw the cries of those hearts and longed that they could be free and know Him. It was in these moments that God began to speak to my heart, "This is the reason I am calling my people to a life of suffering, loneliness, and hardship."

Lauren Keyes

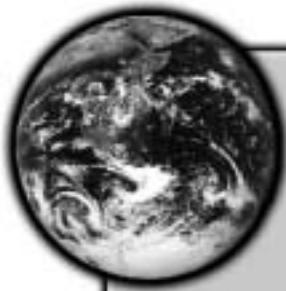
Through our whole experience in Ghana, God gave me such a burning desire to give my all for the furtherance of the gospel. I just got a little taste of the fulfillment that comes from wasting your life for the Lord Jesus Christ, and I am addicted. I saw that we must be gripped with the things that grip the heart of God.

Toward the end of our trip, we recognized that the devil would try as hard as possible to undo all that we learned these weeks. We discussed together what we can and will do to keep the fire burning that we lose not the vision. We concluded that we will have to fight this battle on our knees.

It was hard for me to think about leaving Ghana, where people are so hungry for the gospel. But Tanner reminded us that God is calling us to come back home just as loudly as He called us to go to Africa. What a blessed place to be—just following God in faith and confidence that He has a perfect plan for my life! ☐



Yes, this is team life, too. ☺



Country Profile

PERU

PERU is the third largest country in South America. It is only 800 miles wide at its widest, yet has some of the greatest contrasts in climate and landform. It is bordered on the west by 1,410 miles of Pacific Ocean coastline. Along this coastline is a strip of arid desert drier than the Sahara. Only 2 inches of rain falls here annually, although every two to seven years a warm air current brings devastating storms. Commercial farming is done on 40 oases in this strip of desert. The large cities are also along the coast. The water for drinking and for irrigation is taken from the many streams that flow down from the melting glaciers in the mountains and pass through this desert area to the ocean. Beyond the coastline are islands where guano (bird dung) is harvested for fertilizer.

Ecuador and Colombia neighbor Peru on the north, Brazil lies to the east, and Bolivia and Chile to the south.



The towering peaks of the second highest mountains in the world make up three ranges of the Andes Mountains as they pass through the length of Peru. These mountains have peaks that are always covered with snow, even though they are very close to the equator. To the east of the mountain range is the tropical rainforest.

Over twenty-seven million people populate this varied country. Only 12% of Peruvians are white, but the upper class is made up almost entirely of whites. Some of the 32% Mestizo population live in a middle class economy. The rest of the Mestizos and the

PERU

POPULATION

25,661,669

Lima (capital) 7,350,000

PEOPLES

Amerindian 54.7%

Highland peoples 51.7%

Quechua 13,100,000

Aymara 1,200,000

Lowland peoples 3%

300,000 (speaking over 50 languages)

Mestizo 32%

White 12%

Other 1.3%

LITERACY

87%

OFFICIAL LANGUAGES

Spanish / Quechua

Spanish speakers 80.3%

LANGUAGES WITH SCRIPTURES

25 New Testament

27 portions

21 work in progress

RELIGIONS

"Christian" 90%

Protestant 6.58%

Independent 3.98%

Anglican 0.01%

Catholic 68.97%

Marginal 3.27%

Unaffiliated 15.04%

Non-religious 8.32%

Traditional 1.2%

Buddhist 0.31%

Baha'I 0.09%

Jewish 0.02%

Missionaries from Peru

362 in 31 agencies

in 28 countries

Missionaries to Peru

1,003 in 103 agencies

from 28 countries

entire 55% native Indian population are in the lower class. Many of this lower class are subsistence farmers in the Andean highlands, living much as their ancestors of ages past, many in poverty.

When the Spaniards arrived in Peru during the mid-1500s, they forced the Catholic religion upon the conquered Inca Indians. Today 90% of the population is Roman Catholic. Of those, only 15% are regular in church attendance, and it is estimated that 25% of Peruvians are Christo-pagans, who believe more in their traditional animistic religions and sorcery.

Eighty percent of the Peruvian Catholic clergy are foreigners. The church is divided into traditionalists and liberals. Many are leaving and turning to indigenous movements, foreign sects, or to Evangelicals. Many of the ancient religions are being revived.

The first Evangelical congregation began one hundred years ago. Through the worst times of national hardships and local violence, the church grew fastest. From 1980 until 1994 the Peruvian army fought the terrorists over the cultivation of narcotics. Evangelicals were looked upon as a threat to both of the warring factions, and much persecution resulted. More than 750 evangelical leaders were martyred, and others sentenced to prison on false charges. As peace returned, persecution dwindled, and growth of the church slowed. At present there are keen dissensions

within denominations over such issues as worship styles and charismatic gifts. Many congregations lack resources for effective discipleship. Lukewarmness is widespread, and many evangelicals who have not been discipled are being drawn into the indigenous sects, Jehovah's Witnesses, and Mormons.

Widows, orphans, and traumatized people, results of the war, need physical, emotional, and spiritual help. But in some congregations 70% of the members are unemployed themselves.

Although millions of mountain Quechua and Aymara people are yet in the bondages of pagan and "Christian" superstitions, Light and deliverance are reaching into their villages. Operation World reports, "The Quechua church has grown rapidly as Christianity at last becomes indigenized in Scriptures, structures, worship and music. Whole villages have been turning to Christ."

The capital and largest city in Peru is Lima, with a population over seven million, sixty percent of which live in slums that encircle the city. Poverty, unemployment, and malnutrition are the norm. It is a difficult environment for evangelization and fostering a church.

Education is required in Peru, but many children do not go to school because the schools are sparse and the parents are not financially able to send them. Statistics give the literacy rate at 87%. Quechua has recently joined Spanish as

the official languages. Ninety-two languages color the speech across the length and breadth of Peru.

Peru obtained independence from Spain in 1821, but has known few years of internal quiet and stability since then. Civil strife, dictatorships, being preyed upon by other countries, and terrorist activities prevailed through most of the nineteenth and twentieth centuries. Earthquakes, flooding, and landslides add to the difficulties of this nation and its people. Every two to seven years a very warm current comes up from the south, bringing floods along the coast. This warm current blocks the normal cold current, causing the destruction of the fish, which the coastal peoples rely upon for a livelihood. An unusually severe El Nino current in the late 1990s was partially responsible for a national recession. The government struggles to pull the country onto stable economic ground, while the majority of the people live in the devastation and poverty caused by these factors.

A terrorist group, MRTA, renounces religious faith and regularly induces fear and a sense of inferiority in Christian workers. Along with another guerilla group known as the Shining Path, these terrorists have wrought much havoc in the lives and economy of Peruvians. □

"Sons of the Sun"

THE INCAS

Adapted from an article written by Dale E. Heisey and published by Publicadora La Merced

Peru, on the west coast of South America, twice the size of Texas, and nearly equally divided between the Amazon basin and the Andean highlands, was the home of the Inca Empire. Although the Incas were subjugated and destroyed by the Spaniard Francisco Pizarro in 1533, millions of their descendants, the Quechuas, remain in isolated villages high in the Andes. This highland region forms the largest *altiplano* in the world. One 75-mile range, the Cordillera Blanca, has more than 30 peaks exceeding 20,000 feet. The land is rugged, rocky, with towering cliffs and snow-covered peaks. It is home to more than 700 glaciers—and this within the tropics! But between those formidable summits and soaring ranges lie beautiful and fertile valleys, where sparkling rivers formed by melting glacial ice provide a lifeline of water in this region of scant rainfall. Nestled in one of the highland valleys at an altitude of about 11,500 feet, lies the city of Cusco, the capital of the Incas. But let us turn our attention from this unusual geography and consider the Incas themselves, whose empire was the largest formed in the Americas.

Legend lists the first Inca (a term referring to the king of the empire and meaning "son of the sun") as Manqo Qhapaq. It is thought that he founded the empire in the first millennium after the Flood. Concerning this personage, it was remarked in a speech to Simón Bolívar as he passed through southern Peru, "God of the savages wished to form a Great Empire and He

thus created Manqo Qhapaq." Without further study we already know from this something of the historic thought of the Incas:

1. They must have had an oral tradition of the Flood.
2. They must have had some concept of a universal Sovereign who ruled in the affairs of men.

And this is not difficult for us to understand, for Paul preaching at Lystra said: "*Nevertheless He (God) left not Himself without witness...*" (Acts 14:17). But as the name *Inca* suggests, those unenlightened people worshipped the sun. True, they had many gods. Prominent among them was their worship of the spirit of the earth; to this end gifts were buried in "her heart." Besides these every family-oriented community, had a famed ancestor who was revered by that clan. Yet, through all this the concept of a universal cause continued with the Incas.

It was the father of Pachakuteq who sensed that the Supreme God of Creation revealed Himself to the Inca in a dream. This God he called *Wiraqocha*. This may have been the first direct witness to the Quechuas for many centuries. Although still unknown, and without a known means of relating to Him, the dim awareness of a Supreme Being was renewed among them. But it was the ninth Inca, Pachakuteq, who seriously began to think and seek. As Don Richardson points out in his interesting study of Gospel analogies among heathen peoples (what he chose to call the "Melchizedek factor"), the Inca experienced the discovery of Acts 17:27 ("*That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.*").

It happened like this:

In his study of the sun, the feared and revered god of the Incas, Pachakuteq observed several things:

1. The sun was forced to follow a daily path from east to west. The sun, therefore, was not a god in command but under command of One greater.
2. At times the sun was covered over by clouds or other heavenly bodies. How could any-

thing hide the light of a true God?

3. The sun is a servant for he can never rest.
4. How can the sun, *Itni*, be universal if while giving light to some, others remain in darkness?

Pachakuteq called the priests to a conference to evaluate these points. His conclusions led him to an understanding of *Wiraqocha* preserved for us in a modern, secular Quechua dictionary. It says, "Fundamental Lord, God Supreme, principal God of the gods." It is believed that Pachakuteq composed hymns to *Wiraqocha*, hymns we have preserved until today. But the ninth Inca made a serious mistake. He withheld the knowledge of the true God from his people; the worship of *Wiraqocha* was reserved for the ruling class. But we know that from their inmost hearts the Quechuas sought for a knowledge of the unseen Creator. It seems that many of them knew they were worshipping objects that were merely God's creatures. Pachakuteq remains today the most celebrated of the Incas, some comparing him to Alexander the Great of Greece but all affirming him to be the greatest leader the Americas ever produced. Perhaps we could summarize the accomplishments of his life and government by quoting his parting words to his sons. Speaking of the many peoples that he had united into the empire (many of whom so respected his leadership that they surrendered to his authority without a fight), Pachakuteq said, "Care for them, and they will serve you."

These words are reminiscent of advice that another young king received. But Rehoboam forsook that counsel; Topa Inca Yupanki, Pachakuteq's son, obeyed it. Under his guidance as the tenth Inca, the empire reached its zenith, stretching from Ecuador to Chile, from the eastern side of the Andean chain to the Pacific. A system of roads covering 25,000 miles united this vast territory. Communication consisted of a series of runners: news from Lima reached Cusco in three days, and from Quito, Ecuador in only five to six! And all this in a nation without a written language or written records.

But there is one interesting aspect of this Inca nation that survives even today in the practice of *ayni*. Perhaps we could translate this as

"brotherly assistance." It contains the idea that the community forms the center of the society, not the family as in Latin culture, and not the individual as in Greek-Western culture. Understanding this socio-economic principle is important for the presentation of the Gospel to a Quechua village. Let us examine the following snapshot taken in a village of 200 families:

It is 2:00 p.m. Just outside the village, which is virtually void of inhabitants this afternoon, a small trail winds through the valley and climbs the pastured slopes of the ascending mountain range. Each day the ladies and children take the village cattle up this road to graze in the highlands. At night they return them to small corrals near the village. On either side of the pathway are the verdant, well-cultivated garden plots and fields of the village. Though rainfall is limited, even here in the Sacred Valley of the Incas, east of Cusco, the water at times falls in torrents. And so it was that this village road, so important in community life, began to wash out. The elders of the village had called a meeting, making plans for a united effort to repair the damage. And now, before our eyes, we see why the village as we had passed through it was empty. The people are all here, extending out before us as a human chain: ladies 70 years old, young men, children, teen-age girls—all with picks, shovels and a mind to work. This is *ayni*! That day they had dug a ditch on the upper side of the road several miles long. Now they are nearly finished.

As we looked at that picture we saw the plots of land, ranging from one-half to one acre, designated to the villagers for cultivation. Here again, *ayni* played a vital role, for in that dry, highland climate crops needed to be irrigated. That intricate system of stone pipe work and lined ditches was accomplished by group effort. As the life-giving water wound its way toward the village cropland, each plot received its necessary portion. When through death or for another reason the plot was no longer needed, it returned to the community once again.

Long before the world had learned the word *ecology*, the Incas were experts in the conservation of resources. We will note one example in their careful use of soil. Seldom will you find a

city in a fertile valley. Usually the town is located well up the slope. The fields in the valley below the village are used for crops needing warmer air and more water. Here corn is planted. Above the village, sometimes several miles above, the Quechuas still plant their potatoes. And higher still the agropastoralists graze their alpacas. This is the upper limit of agriculture and of habitation, now from 13,000-16,000 feet. Even today the llama and the alpaca provide wool for spinning cloth, their sure-footed strength for carrying burdens, and their meat for food. As you read these words there are probably hundreds of Quechua women sitting in their doorsteps spinning with a simple distaff, and many more with primitive looms making colorful cloth.

Let us step inside a typical kitchen. It is apart from the family quarters and is the only heated room. The doorway is low to preserve the warmth; there is only one small window. The fire glows along the stone wall on the earthen floor. Since it is quite dark, you can hear them before you can see them—the guinea pigs, that is. But when someone brings in some tender barley shoots, out they come from the corners and from under the benches. There are some 30 or more of them. Here they were born, and here they will live until the cook prepares a high-protein dinner, for which guinea pigs are well known. What we have just seen has an unbroken history of perhaps several thousand years.

Thus lived the Incas: a strong, thrifty and industrious people who knew virtually no adultery, theft, or immorality. So trusting were they of one another, that, upon leaving the house unattended, they merely placed a small stick across the door as a sign that the master was out. But the Spanish conquistadores came, and with them their cruelty, their lust, and their greed—and yes, one thing more—their Roman Catholicism. And a people locked in spiritual darkness, with only a vague awareness of a Supreme God, *Wiraqocha*, and with no concept of a Heavenly Father or of a loving Savior, are to this day trapped in superstition and pagan fear. There are Quechuas still waiting to hear; still desiring to know who the true God is. It will be a fitting conclusion to this introduction to the Incas to include a prayer prepared, it is

supposed, as a hymn by Pachakuteq. It remains our task to so teach the “Sons of the sun” that they one day become the “Sons of the God.” To this end we labor and pray together. As you read it, ask yourself a question, “Do I have a responsibility in answering this prayer?”

O Wiraqocha! Lord of the universe,
 Whether thou art male,
 Whether thou art female,
 Lord of reproduction,
 Whatsoever thou mayest be,
 O Lord, if divination,
 Where art thou?
 Thou mayest be above
 Thou mayest be below,
 Or perhaps around
 Thy splendid throne and sceptre.
 Oh, hear me!
 From the sea beneath,
 In which thou mayest be,
 Creator of the world,
 Maker of all men,
 Lord of all Lords,
 My eyes fail me
 For longing to see thee,
 For the sole desire to know thee.
 Might I behold thee,
 Might I know thee,
 Might I understand thee.
 Oh, look down upon me,
 For thou knowest me.
 The sun, the moon,
 The day, the night,
 Spring, winter
 Are not ordained in vain
 By thee, O Wiraqocha!
 They all travel
 To the assigned place;
 They all arrive
 At their destined ends,
 Whithersoever thou pleasest.
 Thy royal sceptre
 Thou holdest.
 Oh, hear me!
 Oh, choose me!
 Let it not be
 That I should tire,
 That I should die.





The War for Mansoul

A John Bunyan classic

retold by Ethel Barret

Greetings in the name of our Master, Jesus Christ, our Redeemer from sin and all of its consequences! Hallelujah!

I've been reading to my family in the evenings from the book *The War for Mansoul*. Here is an excerpt which I feel is especially fitting for us in our age of ease and plenty. This excerpt breaks in on a council being held by Diabolus (Satan) and his captains as to the best possible strategy to retake the castle (heart) of Mansoul. Mansoul had already been redeemed by Prince Emmanuel, but came under severe oppression of Diabolus and his army because of friendship with Mr. Carnal-Security.

"I know we've tried it before," said Beelzebub patiently, "but this is the way it must be done, or it can't be done at all. Do you agree?"

"I am forced to agree," said Diabolus at last. "The only way to get the castle [heart] is to get the town to sin. But how? They're awake. They've had a trouncing, and they seem determined not to get another one. And that miserable Captain Faith looks all too healthy. He gets healthier

every day. And Understanding—" Diabolus started rocking back and forth again. "I'd give anything to throw him back in his palace and board up the windows."

"I agree with brother Beelzebub," said Legion. "And with brother Apollyon too, except for his idea of an ambush. I say withdraw our forces—"

Diabolus looked up.

"And terrify them no more," Legion went on. "No more summons. No more threats. No more noisy drums. Frights awaken them and make them stand to their arms. I say leave Mansoul, lie in the field at a distance, and pretend to ignore them."

"And what then?" said Diabolus. "I don't like such nebulous strategy. What exactly is supposed to happen then?"

"Mansoul is a market town and a town that delights in commerce," said Beelzebub. "We can trade there. Send some of our Diabolonians disguised as merchants with wares to sell. Half price! What does it matter?" They were all listening avidly now. Legion warmed to his subject. "Send those who are accustomed to this work. Mr. Penny-Wise-

Pound-Foolish. Mr. Sweet-World and Mr. Present-Good. They are civil and cunning. Let the Mansoulans be taken up in much business. Let them grow rich and full."

"Do you think it will work?" said Apollyon.

"I'll give you my crown to pawn if it doesn't," said Legion. "When they begin to grow full they will forget their misery (at the absence of communion with Prince Emmanuel). And if we are careful not to frighten them they may even fall asleep and neglect their town watch and even their castle watch. Do you see?" He turned to Diabolus.

"I'm way ahead of you," said Diabolus.

"I see," said Beelzebub. "Cumber them with abundance!" They were taken with excitement; they all began to talk at once.

"Stuff them with goods!"

"They'll be forced to make their castle a warehouse instead of a garrison fortified against us!"

"Yes—a warehouse! Filled to the brim!"

"Then if we made a sudden assault upon them, it would be hard for the captains to take shelter there!"

“Like the parable—the deceitfulness of riches chokes the Word!”

“And, ‘When the heart is overcharged with surfeiting and the cares of this life—’ “

“ ‘All mischief comes upon them unawares!’”

“Furthermore, my lords,” said Legion, “you very well know that it is not easy for a people to be filled with our things and not to have some of our Diabolonians in their homes and businesses. Where is there a Mansoul full of this world who has not for his servants some of our own?”

“Mr. Profuse.”

“Mr. Prodigality.”

“Or some of our Diabolonian gang, as Mr. Voluptuous, Lord Opinionated, Mr. Ostentation—”

“Yessss,” hissed Diabolus. “These can take the castle of Mansoul, or blow it up or make it unfit for a garrison for Emmanuel; any of these things will do.”

“Exactly,” said Legion, “these, for all I know, may do it for us sooner and more thoroughly than an army of twenty thousand men.”

They all nodded agreement.

“To end as I began,” said Legion, “my advice is that we quietly withdraw ourselves. No further force or forcible attempts upon the castle. At least until we’ve given this a try.” They all applauded. “A veritable masterpiece of the pit,” said Diabolus.

“Yes,” said Legion. “Surfeit Mansoul’s heart with the good things of this world. Full, full, full to the brim. And

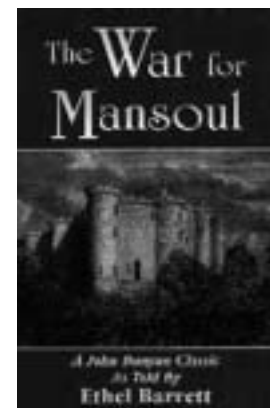
may the town choke on it.”

May God help each of us that our “mansoul” be not lulled to sleep by this devilish plot. This love of things, fun, and ease is the god of the Americans, and those who do not bow to this god are misfits and weirdos in this “Vanity Fair.” Not only is this the enemy’s strategy to destroy us personally, but I believe it is also his strategy against the church collectively in these last days. Rock the church to sleep with ease and an overstuffed stomach, then when she is undisciplined and despises hardship, spring the Antichrist system upon her quickly. Many, many Christians will not be able to stand up against the worldwide system, because to reject it means slow death by starvation, or torture and death. Brothers, let’s be realistic. If we are pampering ourselves now, we will not one day suddenly choose starvation. The answer to this is not to stockpile food for the Tribulation, nor to live as monks for asceticism’s sake. The answer is to obey our Master’s clear call to follow Him, to live as soldiers

in battle until every person alive has had the gospel preached to him! Every Christian can share the gospel. Every Christian can pray for the lost and the work of carrying the gospel to the lost. Every Christian can give, usually much more than we think we can. “And having food and raiment, let us therewith be content.”

We continue to need your prayers. We often feel the battle. Please pray that God will increase our faith. God bless all of you who labor in prayer for us, many of whom we’ve not met face to face!

*Rejoicing in our Father’s love,
Ross Ulrich and family*



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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 Charity,

We just received our first Missions Newsletter, and we read the need of shoes in Haiti to our children during family devotions. Afterwards, they all wanted to know how much money they should give toward this, and we told them to pray about it. We have eight children; six are adopted, and one is from Haiti. They all joyfully gave with a happy heart, and the one from Haiti gave **all** of her money! Yes, all three dollars! They picked out these shoes, and we pray that the person who wears them receives as much joy as we did when we watched our children give with only joy God can give.

*Thank you!
A Family in Altoona*



We really enjoy the teaching and testimonies in the "Heartbeat of the Remnant" and "Charity Christian Missions" newsletter. It would be great if we could fellowship in person. Someday we will. Praise be to God we have met several like-minded families

within 2-3 hours radius of here.



Dear Brothers and Sisters!

I praise our Lord for all His blessings. Enclosed is a check for "Haiti, Children's Shoes". I only went to school because my mother sacrificed all she had...

A Sister



Dear Brothers & Sisters,

Greetings in Jesus' name! "My God shall supply all your need according to His riches in Christ Jesus." Phil 4:19

Your newsletter is a blessing. Enclosed find [\$] for my donation subscription. May God bless you as you minister to people through your newsletter.

*Sincerely,
A Sister from Texas*



Brethren,

Being introduced to this ministry by a mutual friend, I am often impressed by the simple love shone by your mission-

aries. The newsletters, "The Remnant" and tapes received are enjoyable and uplifting. Let me encourage you all to continue the good work. I pray for you sometimes as I do for all who minister Jesus Christ to the world. May God keep you in perfect peace whose mind is stayed on Him.

If there is still a need for shoes to be supplied for Haiti, please use this.

A Brother



We really enjoy the teaching and testimonies in the "Heartbeat of the Remnant" and "Charity Christian Missions" newsletter. It would be great if we could fellowship in person. Someday we will. Praise be to God we have met several like-minded families within 2-3 hours radius of here.



Dear Charity staff,

How blessed we are to be able to help towards missions. We appreciate your ministry to bring the Gospel to other lands.



“Missionary work is a grain of sand, the work untouched is a pyramid.... Face it. Look and listen, alone with God. Then go, let go, help go. But never, never, never think that anything short of this is being ‘interested in missions.’”

- Amy Carmichael -



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