

MISSIONARY PAGE

The Challenge of 1956

Bill and Elsie Morgan

The challenge of spiritual care and guidance of ten of God's children for the year of 1956 now rests upon us. We feel keenly the responsibility of our task as we open this new year in the history of Evangelical Holiness Bible School. But we thank God for the increase in our student body and depend upon His un-failing strength, grace and wisdom to make us equal to the task given by Him into our hands. The enrollment for the new year is nine resident students and one day student which is an increase of four over last year's enrollment. On the percentage basis it marks an increase of over 66%.

Our little group of students is only a handful, it is true. We would pray that it might be increased an hundredfold, the need is so great. For it seems very evident that the one hope for the African people is evangelization by God-called, Bible trained men and women of their own race. It is through institutions such as E. H. B. S. that this training can be accomplished. It is our burdened desire that the training of these men and women whom God has placed under our care may be thorough and well-rounded, a course that may develop the intellect, deepen the spiritual life, and round out the whole character. In this we earnestly seek your faithful prayer support. Only through such as these can Africa be reached.

That you might be enlightened for more intelligent praying let me draw your attention to a few points which deepen our own prayer burden.

Let us take, for example this little area known as the Magisterial district of Louwsburg, only a few square miles in area. But packed into this area are some 32,000 Africans! Multiply that figure a few hundred times and you begin to get a glimpse of the immense density of the African population. But even a better way, were it only possible, would be for you to walk some of these hills and valleys, travel some of the few thousand miles hither and yon across this vast country and be overwhelmed, as I have, at the abundance of African homes wherever you go. It makes no difference whether you travel the great highways, the back country roads, the paths through the fields, close to civilization or in the most remote, hidden valleys far from any sign of civilization, there they are—neat little circles of huts on the side of a hill, in a valley by a stream, anywhere, everywhere. There seems to be no place one can go where he will not find a circle of huts comprising a kraal containing anything from two to 25 or 30 inhabitants. The land is full of these people, many of them, most of them having not yet found the light, power and peace of the gospel of Jesus Christ.

From the standpoint of population alone it becomes apparent that the missionaries alone can never hope to cope with reaching this vast multitude of millions of people.

Aside from this there is another very important angle becoming more and more prominent. Anyone who has read anything about Africa in the past few years is well aware of the condition of internal strife and unrest. The

two ruling attitudes are perhaps fear and suspicion. The white man is afraid of the black man—therefore keep him down. The black man is suspicious of the white man—therefore beware of his promises. In fairness to the present government one must admit that it has done much in certain lines for the benefit of the African. But how does the African feel about it all? To illustrate, one man said in my hearing, "They feed our children in school in order that they may later claim them for cannon fodder on the basis of what they have done for them. What is it? Suspicion. Now, one would be foolish to think that such a condition could exist in a country without its effect on the work of God. The devil has his agents busy in a deadly whispering campaign, whispering words of suspicion against the missionary. "Be careful of his promises to help, tomorrow those promises will be used as levers to your very destruction." And what is the result of this engrained attitude of suspicion? It ties the hand of the white missionary to a large extent in reaching these people for God. They don't want to listen to him. They don't accept his words at face value. Thank God this is not 100% the case but it is an attitude which is becoming increasingly strong. What is the answer to this serious problem? God-called, Spirit-filled, Bible trained African men and women to whom the people will listen.

Let me mention but one more angle. It is quite common opinion that there is a religious revival on foot among the African people. But it is not a Christian revival. It is a revival of heathen ancestral worship. The devil in his diabolical subtlety has chosen to push this revival through a supposedly Christian group known as Zionists. The poor African people, many of whom cannot read for themselves and who are harassed by generations of teaching concerning the power of departed spirits to do them either good or evil according to their behaviour make an easy target for this Satanic controlled "gospel." This sect uses the Bible as a foundation for its teachings choosing passages particularly suited to its own interests especially from the Old Testament concerning the offerings of beasts. From this they go on to heathen rites relative to ceremonials to hold the good favours of the departed spirits, etc. Sorcery and witchcraft play an important role in their religious activities. Faith healing is supposed to be one of their doctrinal strong points. It is common to see supposedly sick people coming from their meetings with a bottle of "medicine" concocted by their "prophet" and blessed by him which, if administered according to directions, will relieve the sickness. At other times special strings of a particular color worn at certain times and in a prescribed way will take away the sickness. And all of this done under the guise of Christianity! Why does the sect find such a ready response? Illiterate people are usually more or less gullible—(sometimes literate ones are just as bad). They accept this spurious teaching as being the true interpretation of the Scriptures. Again it frees them from the need of departing from the worship of the

ancestral spirits who may bring upon them great and terrible calamities if not given proper attention. Here is the hope of heaven coupled with the retaining of the worship of these powerful departed spirits. It is more than darkened, illiterate people can refuse and the multitudes are flocking under the banner of Zionism and Naziritism, another cult of the same nature. Wherever one goes he sees them with their white robes and green strings, their sticks and emblems—wolves dressed in sheep's clothing, false prophets of whom Jesus said to beware.

Another strong point in their platform is Nationalism—or, in other words anti-white-ism. Their cult is headed up and controlled entirely by Africans. Their success in reaching the masses and their anti-white teachings make the white missionary's task a heavy one. Again the answer lies in trained, Gospel-saturated, Daniel-spines Africans.

We have a few potentials at E. H. B. S. whom God has placed in our hands to prepare for this great task of getting the life enriching, soul saving Gospel to their own people, a task which is becoming ever more impossible for the missionary to accomplish.

Here is a work worthy of your wholehearted support in prayer and in your giving. May the Lord of the harvest send in reapers and give us the ability to prepare them for the great harvest field in as much as lies within the range of man's ability to prepare.

REVIVE THE CHURCH! EVANGELIZE THE WORLD! AND STEM THE RELENTLESS TIDE OF EVIL!

This is God's hour for world-revival. An awakened, spirit-empowered Church is God's answer to the world's appalling needs.

The Spirit's world-wide downpour will set the flames of evangelical truth ablaze in the world. A revival of sweeping magnitude, bringing deep conviction of sin and a mighty hunger for God, as recorded in this article, will alone serve to sweep our cities clean of vice and crime.

This revival, showing the heavens pouring forth grace into the hearts of a seeking people, had its beginning in 1953, and is but a token of what the Lord will do if the whole church in the whole world will betake itself to the Upper Room of prayer—and pray down the promised world-wide effusion of the Spirit upon all flesh. (Acts. 2: 17.

—Written by Missionaries of The Worldwide Evangelization Crusade, in the Belgian Congo, Africa.

ASK OF ME

Ask of me, and I shall give thee the heathen for mine inheritance, and the uttermost parts of the earth for thy possession. Ps. 2:8.

The prayers of God's saints are the capital stock in heaven by which Christ carries on His great work upon the earth. The mightiest successes that come to God's cause are created and carried on by prayer.

God's conquering days are when His saints have given themselves to mightiest prayer. When God's house on earth is a house of prayer, then His earthly armies are clothed with the triumphs and spoils of victory. He does the most for Christ's cause on earth, who prays the most.

—E. M. Bounds

The King's Highway

Disciples In The Insignificant

By E. W. Lawrence in "Christian Witness"

In our holiness camps and conventions scores of young people hear the call and respond to the call for service on earth's far flung battlefields. May God be pleased to bless and honor them all. But today I want us to look at the other side of the picture, and think of those parents and others who give up their children for the Master's sake. It is only as they do this that the youngsters can respond to the call.

They are the Zebedees of this dispensation, and they constitute a glorious army of the redeemed. Zebedee, father of James and John, supplies a concrete and ideal illustration of discipleship in the place of apparent insignificance. Their sacrifice enables another to 'go.' And if, after all, to so remain at 'home,' the 'Jerusalem' of Acts 1:8, is God's place for you, then you can just as truthfully sing, in the full dedication of your heart and life:

"Just where He needs me,
My Lord has placed me,
Just where He needs me
There would I be:
And since He found me
By love He's bound me
To serve Him faithfully."

The Zebedee of the Gospels was a fisherman, the father of two sons, James and John. His wife was one of those beloved women who ministered to the Lord Jesus of their substance.

One day the Master came along, and called his sons to a life of discipleship. Read with me, will you, from Mark 1:16-20.

"As Jesus walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little further thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them; and they left their father Zebedee in the ship with the hired servants, and went after Him, and they went into Capernaum . . ."

James and John were called out. They responded. The Lord Jesus also called Zebedee to stop at home. Only by His doing could James and John ever have been enabled to heed the call divine.

Zebedee was in what we here in Britain, in those dark days of World War II, used to call a 'reserved occupation,' when the job of work back at home, in the factory, on the farm, and so forth, was of equal importance with that of the man at the actual fighting point.

Our dear brother Zebedee had a vital place in God's scheme of things, and it was most essential, and that for the Kingdom's sake, that he should 'stay put' and thus enable his two sons to go out. The prayer-song, "O use me, Lord, use even me, just as I am, and when, and where . . .", could have equally been used by Zebedee as well as his sons.

There is a place that only you and I can fill. There is a need that only you and I can supply. If ours is to be service on the far flung frontiers, then by all means let us step out in entire dedication. God forbid that any

of us should use the prevalent 'stay-at-home' excuse if God has called us elsewhere. God forbid also that this message should ever be used to encourage any brother or sister to stop at home when God has called them out.

On the other hand, and we have to face the matter fairly and squarely, if the lowly service of the Zebedee is God's commission for us, then we must be content to fill the little space so long as Christ is glorified. The Lord Jesus still says to us: "ye have not chosen Me, but I have chosen you, and placed you," for that is the real sense of the Greek original, just as in Psalm 8 it says that God ordained or placed the planets of the universe in their respective positions. He says to us in effect, "I have placed you, beloved one, where you are just now, that you should go and bring forth fruit."

A place in the limelight was not to be Zebedee's. No reference was to be made to him in the "Evangelists' Slaters" of that day. But Zebedee was one of God's men. He was even a preacher of righteousness, by the life that he lived day by day. "We preach as we walk around," said Francis of Assisi, to one of his own lay-brothers, who was accompanying him on what had been termed a preaching tour of the streets of Assisi, and when the two brethren had walked around most of the streets without speaking one word to anybody.

It was not that Zebedee had no sacrifice to make. He did. It was a large one also, his two sons. For one moment try to imagine just what this would mean to a man with a prosperous business by the lakeside in Galilee. James and John played an important part in this business, and Mr. R. G. LeTourneau has shown us, if anyone has, how God is able and willing to honor and use those who are called of Him to remain in so called secular employment, and so do to the glory of God.

With the loss of James and John fate would loom on the horizon of Zebedee's business life. But God had called James and John, and just as these two brothers responded to their call, so Zebedee remained faithful in the Lord's portion for him. In his case it was not so much, "Lord, here am I, send me," but rather "Behold James and John, Lord take them, and help me to remain true to Thee just here."

It cost Zebedee in hard cash, in literal dollars, to train James and John for their place in the business world around Galilee. Perhaps you have a child whom you have trained for a business profession. If God calls them out, so that they can burn out their lives in some other sphere of His appointing, perhaps on a foreign shore, then do not you rebel.

It may even be that you had one in your family whom you loved dearly. At their birth you dedicated them to the Lord and His service. Perhaps physical decease crept into your homestead and removed your beloved child. The Lord called on them to wait on Him up higher. The 'why' is, I know, a mystery. None of us can understand it down here. But do not rebel in this realm either.

Remember Zebedee, and ask God to give you grace to serve Him as Zebedee did. And as one brother has pointed out, "Zebedee's greatness is shown in his silence, his willing self surrender to Christ of so much dear to him."

Look at this story for a moment from the standpoint of the two brothers. James and John owed much to their father. There was security and position for them if they'd remained with their father. They could also have glorified God in their business career, because their father did so. God in sovereign grace called them out, however, and when that call comes we dare not disobey.

James and John are with us today. They are reading this message just now. I want to ask you a personal question, dear brother and sister. What about your Zebedee? your father and mother? and others? Only by their self sacrifice have you been called to 'go.' I would like to bear humble witness to my own people, my beloved father in the Gloryland, and my precious mother who at this moment is still with us, though enduring much physical affliction.

There came a day, a year or so before World War II, when the day opened for me to enter Cliff College, training home for evangelists. I had engaged in a little preaching ministry up to then, and about one year before that been led into a wonderful experience of sanctification, or the baptism of the Holy Spirit and fire, four years after my conversion, incidentally.

As a result of this deeper experience of grace into which I entered, I felt the call to service. My feet were turned in the direction of Cliff College. I promised the Lord that if He'd open the door for me, that I'd go out in faith, not knowing whither.

The door opened in September, 1938. Now Mother and Father were dependent upon me financially, and could quite legitimately have blocked the door. In any case I was then under 21 years of age. But they did not. Indeed, although the case seemed hopeless so far as they were concerned, they did everything in their power to encourage me and help me get to Cliff. They point blank refused to hinder my going. And I am glad right here to testify that God undertook for them—financially and otherwise—in a remarkable manner. It is only presumption on my part I know, but I have often felt since, that if they had hindered my going forth, then the war would have claimed me as one of its victims in the earliest days in France. As it was I never saw any military service whatever. God led me into the evangelistic field instead.

Even today I cannot boast of being on the foreign field. Even a home pastorate or "full time" evangelistic vocation is not mine. I am still what they call a layman with a little though regular preaching ministry and an ever widening worldwide writing one. If as a result of one's writing ministry people are saved and sanctified then built up in their most holy faith, then let all the glory be God's. I am happy if this is so, but am more than ever conscious of that hidden part that my mother and father played, the Zebedee ministry that they rendered. During the years I travelled in different parts of England, I had the joy of knowing that not a night passed but that they were praying for me, and beseeching God's blessing on my labors for the Master. If any glory ensues as a result of having your name printed in various American and other holiness magazines as the author of this and that article, then 'glory' surely is mine. I detest it actually, and desire that all the glory should be given to God. But in Heaven above, on that great day to come, my mother and father will not be (To Page 5, Col. One)