



THE

VOICE

September

OF THE MARTYRS

26



To the Last and the Least

AT ANY COST...

IN THE TIBETAN
PLATEAU

|| IN CARTEL
TERRITORY



"Remember them that are in bonds, as bound with them." Heb 13:3



“this is acceptable with God”

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

1 Peter 2:19-20 - KJV

My wife would tell you (correctly) that I have a short attention span. There's always books on my bedside table I've started to read but haven't finished ... yet. Writing *When Faith Is Forbidden* was a years-long process. I'd write a chapter or two, then the manuscript would sit in a drawer or on a hard drive for months before I'd have another burst of inspiration and pour out a few more paragraphs. Then I'd save the file ... and get busy with some other project. By the time I held the published book, it felt like a huge triumph!

Because of this ('frustrating) personal trait, I stand in absolute awe of men and women who faithfully keep their hand on the plow, working God's harvest fields day after day and year after year without seeing measurable fruit for their godly labours.

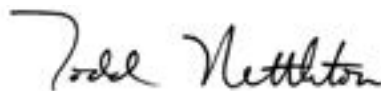
One such example is Adoniram Judson, who laboured in Burma for six years through the heartbreaking burial of his first wife and some of their children before seeing any Burmese choose to follow Christ. Another is Dr. William Leslie, who spent 17 years along the Kwilu River in what is now the Democratic Republic of the Congo before he and his wife were forced to leave. He died nine years later believing his missionary efforts an utter failure — because he'd seen no fruit. But a century later, Gospel workers attempting to contact "unreached" peoples in the area where the Leslies had lived discovered a spreading network of growing churches. In one village, a church structure seated 1,000 people! These churches were birthed out of Dr. and Mrs. Leslie's years of faithful teaching — work they'd thought had failed completely.

Judson and Leslie are among dozens of stories we know of "faithful fruitlessness"; I believe we'll learn thousands more in heaven. In these magazine pages, you'll meet Gospel workers who are, like Judson and Leslie, faithfully advancing God's kingdom in spiritually parched parts of the world. These inspiring brothers and sisters persist in obediently sharing the Gospel in the mountains of Nepal (though they've seen only one person accept Christ in five years), in cartel-infested regions of central Mexico and in the Islamic Central Asian nations built on the ruins of the Soviet Union — where discipling your own children could lead to their removal from your home. They may see limited spiritual fruit today, yet they persevere in faith and prayer for great spiritual harvest tomorrow.

I've always had a fondness for pithy quotes (perhaps because of my short attention span). Here's one that challenges me, and I hope will challenge you. Some said John Chau "wasted" his life after he was martyred on North Sentinel Island. After all, there wasn't visible fruit. But John saw the situation differently: "I believe that the measure of success in the kingdom of God is obedience," he said just months before his death.

You and I don't get to choose the earthly impact of our lives or efforts. We do get to choose to be faithful and obedient today. And again tomorrow. And the next day — for as long as God keeps us alive to serve him.

Our job is obedience. God's job is results.



Todd Nettleton
Host, *The Voice of the Martyrs Radio*

About the cover: Pastors conduct a baptism service in India. These Christians, like many of our brothers and sisters in Christ in hostile areas and restricted nations, risk rejection, imprisonment and even death for the activity of their Christian faith.



A Godly Welcome at the Roof of the World



A Nepalese couple endure rejection and loneliness to give Tibetans an opportunity to encounter the living God.

Boasting breathtakingly tall mountains, stunning scenery and an area four times the size of Texas, the Tibetan Plateau draws die-hard mountaineers and wealthy thrill-seekers along with their massive entourages of expert guides, support staff and porters. Catering to these outsiders is a huge part of the economy of the region.

But it is not this crowd that comes to the guesthouse of Jampa Lama and his wife, Dronma, in their village in northwest Nepal. Jampa and Dronma extend their hospitality to less glamorous guests, not to earn a living but to save souls. In 2021, they rented a house up the street from the little regional hospital and made space there to welcome those who came down from the higher altitudes for medical care.

Jampa had spent time at the hospital praying for people, and he had noticed something disturbing. People who came down from the remote areas for care were befuddled, not sure where to get medicine or even find a bathroom, and the staff didn't seem interested in helping

them. Distance and rough terrain also made it impractical for the sick—sometimes carried on stretchers by half a dozen family members—to come for medical services and return home on the same day.

"I was there and I was watching everything," Jampa explained, "and it was like God spoke to me ... saying, 'You have to work for those people and make a place for them to stay.'"

And that is what Jampa and Dronma began prayerfully to do. Slowly, as Jampa continued to serve in the hospital and observe the patients coming and going, the couple began to invite families to stay with them during their medical treatments.

"They were very happy," Jampa said of these special guests. "God blessed this, and through hospitality it was very easy to share the Gospel."

Such openness was a welcome change. Opportunities to share the Gospel among Tibetan Buddhists had never been abundant or easy.

An Unexpected Path

Jampa was not born to be an innkeeper. Coming from a Tibetan Buddhist background, it was far more likely that he would have settled into life as a Buddhist monk. But he and his brother were presented a choice: Study at a Buddhist monastery in Kathmandu or attend a Christian boarding school. His brother chose the monastery, while Jampa chose the school.

Jampa, 8 years old at the time, spoke only his tribal language, didn't know how to write his name and couldn't even recognize letters. The Christian man who ran the school kept the mountain children at his home for a year, helping them learn the fundamentals of the Nepali language and recognize the alphabet and other basics.

"It was very complicated," Jampa said. "Slowly, slowly I was growing."

Part of that growth was in fact a growing interest in the worship and prayer modeled by his teachers and caregivers. Many of the Buddhist families eventually took their children out of the school, fearful that they would be converted to Christianity. But Jampa wanted to finish his education, so he defied his parents and stayed.

By fifth grade, Jampa was turning over lots of questions in his mind: *What was it that the Buddhist families were so afraid of? Why did he get an opportunity to study and improve himself when others didn't? Why did God allow four of his five siblings to have disabilities?* Jampa took these questions to God in prayer. Over time, he learned more about God, and he placed his trust in Christ.

As Jampa's faith grew, so did the pressure from his family. And then came what Jampa described as his biggest turning point. When Jampa was in the 11th grade, his father died.

Some argued that Jampa should return home and take a job to care for his family. In Jampa's mind, the real reason for going back was more pressing. He knew his father had died without knowing Christ.

"My heart was full of guilt, because I stayed long at school and I knew the truth but I didn't share it with my dad before he passed away," Jampa recalled. "If I stay here in school for many years, many people will die without hearing the Good News."

Desiring that not even one more soul from among his people would die without the chance to know Christ, Jampa planned his return home to the mountains. He knew the language and the culture of his tribe in a way no missionary from outside could.

"This is the big reason God chose me," Jampa said, "so I came back 100 percent sure."

Calling and Courting

Before he left the school where he had come to faith in Christ, many of Jampa's friends advised him to postpone his entry into ministry. It would be very difficult, they said. He would need years of Bible training and an internship before he launched into full-time ministry. He even felt like some were laughing at his naivete about starting ministry to his people. He was discouraged and second-guessed his calling.

As the time drew near for his move home, he still wasn't sure what to do. Then one week from his moving date, an old friend called him to see how he was doing. Jampa

poured out his heart. Unexpectedly, a few days later funds arrived - a gift from this friend for him to begin his ministry. With a grateful heart, Jampa set off.

The early days of work were devoted to praying over villages and sacred Buddhist places, asking the Lord to provide opportunities to share the Gospel. As a former Buddhist himself, with a family steadfastly resistant to the message of the Gospel, Jampa knew that many of the Tibetan people regard Buddhism as an essential element of their cultural identity. Winning people to Christ in that context would be a slow, difficult work. But Jampa persevered, and he partnered with others who shared his vision for reaching the remote peoples of the Tibetan Plateau with the Gospel.

Jampa invited two other people to join him, and they rented a house as a base, trusting the Lord from month to month to provide for rent and other needs. Each time money ran out, another gift would come to fund the work.

Much of their efforts involved street evangelism — open-air dance and drama programmes, then sharing the Gospel and handing out tracts and New Testaments. They traveled from village to village, sometimes drawing a small but interested audience, other times being assaulted and chased away by angry Buddhist leaders.

Jampa met Dronma in 2018, early in his ministry. She was



▲ Jampa and Dronma welcome hospital patients and their families into their home and lovingly serve them in the name of Jesus Christ.

“In this culture, hospitality is very important. ... But because we were Christians, people didn’t want us to come.”

a leader for another Christian ministry bringing evangelism teams into the district. Their paths crossed, and Dronma immediately knew that, as a native of the region, Jampa would be a great person to do long-term follow-up with the people her teams reached.

Both Jampa and Dronma understood the hardships of a life of ministry where Christianity is rejected and opposed. Every ministry trip involved trekking hours or even days, finding places to rest and sleep along the way. Without inns and hotels in the remote mountain villages, travellers rely on the warm hospitality of the residents. But when people learned that Christian evangelists were on the trail, hospitality could quickly dry up.

“There was a big *yatra* organized pilgrimage for Hindu worship going on for ten days,” Jampa recalled of one trip. Buddhists and Hindus believe inviting a pilgrim into their homes carries karmic reward, so ordinarily a traveller at such a time would find a reception everywhere. “It was almost 7 or 8 pm, and we were asking people for a place to stay, but they were making excuses.” Finally, after being shunted from one neighbour to the next, Jampa announced in frustration that he was going to stay in someone’s cow shed. It was only then that the owner explained that word had reached them about Christian

travellers, and they were trying to avoid them.

“In this culture, hospitality is very important,” Jampa explained. “So they welcome and they give tea and they serve. They do very well for people, treating a guest like they have high value. ... But because we were Christians, people didn’t want us to come.”

Such exclusion from an otherwise very welcoming culture has been painful for both Jampa and Dronma, adding to their sense of loneliness and isolation. Fellowship with other Christians often comes only in the form of visiting ministry teams.

Considering the pressures of his ministry life, Jampa had once thought he would never marry. Dronma’s family, from a Hindu people group, was also a little scared at the thought of her marrying into a tribe like the Tibetan clan Jampa comes from, renowned for its fierceness. But each saw the beauty and benefit of being married to a likeminded Christian, so they wed in 2021.

When the coronavirus pandemic brought travel to a standstill, Jampa and Dronma prayed and asked the Lord about their next step. They found a house in town near the regional hospital. Jampa was drawn to the hospital to pray, and that prayer opened his eyes to new needs and a new calling.



▲ As a young man and a new Christian, Jampa returned to his home region in the Himalayas as an evangelist, distributing Christian literature in villages throughout the area.

A Warm Welcome

When Jampa came home and told Dronma that God had called him to serve the patients and their families, she embraced this calling with enthusiasm.

"I was at peace and very happy knowing that now we have this opportunity to serve these people," Dronma said. "This is an easy way to reach out to people."

They invite guests of many tribes and backgrounds and treat them all with grace and kindness. Dronma noted that opening her home to strangers in need, especially women, has led to deep conversations. She said often the other person initiates the opportunity to share the Gospel by expressing curiosity about what motivates Jampa and Dronma to such loving care.

Mamata was one such woman. She had become a Christian, but her Hindu husband and family were strongly opposed. Now pregnant at 20, she came with her husband to stay at the guesthouse for two weeks before her due date. Jampa and Dronma took every opportunity to serve Mamata and show the love of Christ to her husband, Krishna.

The relationship lasted beyond the baby's delivery. When Mamata needed follow-up treatment, no family members would help them with a loan, so they asked Jampa and Dronma, who gladly contributed. Because of the trust built with this family, Krishna and his mother both began following Christ.

Another woman, abandoned in her illness by her adult children, stayed with Jampa and Dronma for two weeks. Their gentle care for her brought tears to her eyes. "We know the truth about how God loves us, the same way we love you," they told her. Dronma said the woman overflowed with thanks.

Most guests do not come to faith in Christ, and no Tibetan Buddhist guest ever has, but Jampa knows seeds are being planted. He recalled a father and son, both Buddhist monks, who had arrived so the son could be treated at the hospital. At first they didn't seem interested, but the warm conversations left a lasting impression, and these men grew in their openness. Interested in understanding more of what Jampa shared, they accepted Bibles. Jampa continues to pray for the son's healing and for the family's salvation.

One of the happiest fruits of their hospitality, though, was within their own family. Jampa's nephew lived with them for four years. He showed no interest in the Christian faith, and they didn't pressure him, but Jampa would occasionally good-naturedly joke that it was his turn to pray over their meal.

Jampa and Dronma could tell at some point that he was struggling with something, but he wouldn't talk to them about it. Then Dronma had a dream and shared it with him.

"I dreamed about you last night," she said. "God is calling you, but you are running from him. You want to be strong



▲ Prayer flags fly over a Buddhist temple in northern Nepal as people go about their lives. The region where Jampa and Dronma live is primarily Tibetan Buddhist.

by yourself, but God is calling you and he has a special plan for you."

Their nephew didn't respond, but the next Saturday, as they prepared to attend a weekly worship service, he asked to come with them. After church, he shared how the Lord had been at work in his heart.

"When I look at you and your wife and your character and behaviors, I feel I have to accept the Lord," he told Jampa. "From today, I will accept the Lord and never reject God in my life."

Jampa counts his nephew as "firstfruits" of his ministry among Tibetan Buddhists, who are deeply resistant to the Gospel. He prays that many more will come.

In the meantime, Jampa and Dronma faithfully work and wait for a strong fellowship of Christians among Tibetans in Nepal. While Jampa had expressed the profound loneliness of serving the Lord in these remote areas, he and Dronma have been moved to know they truly are not alone. As a Front-Line Worker shared some prayers that were written for them by members of the global body of Christ, Jampa wept, overwhelmed to know the body of Christ stood with them in this way.

"Pray that God can use us and our ministry in his kingdom, strongly, powerfully," Jampa requested. "Pray for me to have ideas and wisdom to do ministry with my own tribal people, for me to show peace and generosity. Pray for our tribe people. Still there is darkness, but people can come to Christ and God can do miracles in their life. That is why we share the Gospel." ■



Ministry Among the Forgotten

When Aaron's church members decided to explore a new ministry, they felt like the Israelites scouting the Promised Land in the book of Numbers. They carefully found their way down gravel roads and long, dusty driveways to the *rancherías*, or settlements for farm workers, embedded in the heart of plantations in the farmlands of central Mexico.

A half-hour drive from the heart of San Juan de los Lagos, a city of 70,000 inhabitants, the landscape is a world apart. Past sparse agave fields and into fields planted with tall maize, the church members entered these isolated communities to discover the physical and spiritual needs of the families trapped in service on these estates.

They didn't find milk and honey, but there were plenty of giants in the land.

Aaron's team found tiny homes, often without electricity or adequate sanitation. No schools, no chapels, no clinics, no stores. The people, referred to as *ranchos*, just work. When the seasonal farm work slows down, some family members take jobs with the local drug cartels to subsidize their income. Alcohol, drugs and prostitution are common. The children play games with makeshift toys and balls in stubby fields, usually within breathing distance of agricultural chemicals that locals say have led to a generation of birth defects and untreatable illnesses.

The violent drug cartels and domineering land owners are both opposed to a Gospel witness on their land, so proclaiming Christ in this area can come at a cost. But with eyes of faith like Joshua and Caleb had, Aaron and his team

knew that this was the land where the Lord was leading them to advance the Gospel.

A God Who Knows

As a young man, Aaron had lived an alternating lifestyle. Heavy partying and drinking left him feeling guilty and dirty; then, following his parents' traditional faith, he fasted and performed other rituals to try to feel clean again. Nothing worked, and he felt confused and burdened. In high school he fell in love with a beautiful girl, Marisol, and he continued the rituals to please her family, who were very influential in the religious community of San Juan. But it was all empty, meaningless and powerless. He concluded that there wasn't really a God after all.

Then the unthinkable happened. After a night of drinking, Aaron and his best friend got in the car to drive home. On the way, a tire popped and the car spun out of control. Aaron cried to the Lord for help. He walked away from the accident mostly unscathed. His friend, though, was dead. Aaron was flooded with guilt and hopelessness.

Wandering aimlessly past an open window one day in this fog of despair, Aaron heard bits and pieces of a parenting seminar. Aaron went in, looking for a place to listen unobtrusively, and overheard words that were electrifying.

"I know that you are suffering," the Christian speaker said. Aaron glanced around to see if anyone else felt, as he did, that this man was speaking right to him. "God can take away this pain that you are feeling."

"It was clear to me that this was exactly for me," Aaron



▲ Gospel workers have faced indifference and hostility in the bustling city of San Juan de los Lagos. *Inset:* Aaron discipled members of his congregation to engage in outreach and prayer to reach not just their city but the surrounding rural areas.

recalled. With tears in his eyes, he met the speaker after the conference. The man invited him to return for another seminar in eight days.

Aaron attended that next seminar and took his mother with him. During that meeting, when an invitation was issued to place his trust in Christ, Aaron enthusiastically said yes. He was the only person in the room to stand up, and he fled in embarrassment. But his mother came home with another invitation from the man, this time to a Bible study that became the beginning of a transformation.

Building a Family and a Church

Aaron longed to draw near to God, but he was also starting life as a married man, and Marisol and her family couldn't understand this enthusiasm for knowing God. They mocked and scolded, but he continued to study and apply God's Word. Marisol threatened divorce, but he continued to grow in faith.

Children came, adding to the family pressure to get his mind off spiritual matters and focus on practical things, like his job. But when he started studying the Bible with his officemates after hours, he was written up for proselytizing on the job. When three of those men decided to follow Jesus and were baptized, he was written up again. Without waiting for a third offense, Aaron's manager fired him.

Aaron's brother, himself a new Christian, invited Aaron to

help with his business. The job provided better pay, better hours – and ongoing contact with his former coworkers as he became the supplier for his old employer's technology needs.

The seminar speaker who led Aaron to the Lord continued discipling him and other men, with a view to planting churches across the city. Eventually Aaron was chosen to pastor one of these churches, conducting adult Bible studies and hosting Bible clubs and after-school programmes for kids.

Community response was sometimes lukewarm, sometimes outright angry. A rumor spread that the church was planning to kidnap and harm the children they ministered to. Some businesses refused to serve them. Other opponents handed out pamphlets slandering Aaron and church members. And every time the church would open for worship, loud motorcycles would race back and forth in front of the open doors to try to drown them out.

Still, the church kept growing and looking outside their walls to see where they could make Christ known.

"We asked God, 'If San Juan doesn't want us, where should we go?'" Aaron said. "He put it in my heart that San Juan was in the center ... but I started to watch around me, and I saw the need there is outside."

The church spent three months in prayer before the answer became clear.

"That is why we started to work with the ranchos," Aaron said. "There are people there, and nobody there has access to

*“At the beginning there was really a lot of fear,
so we were praying the most for courage.”*

the church, and nobody here has access to the ranchos. These people work 24/7, so we have to take the church there to be accessible for them.”

Preparing a Harvest

Aaron and his team did not underestimate the risk involved in entering powerful landowners’ private property and dodging cartel members, who are territorial and trigger-happy.

“At the beginning there was really a lot of fear, so we were praying the most for courage,” Aaron said of their

▼ Marisol and Aaron (pictured with their children) find joy in reaching the rancherías with the message of Christ, even though the work is demanding and dangerous.



preparations for the exploration trip.

But they gathered information and brought back a positive report.

“Hey, we can do this!” Aaron told his congregation. Realistically, they knew not everyone could or should go out to the rancherías in person. But Aaron was encouraged by the church’s willingness to embrace the work. Every Wednesday evening, the church members met to pray for the people of the rancherías and the safety of those who would go to them. They gathered clothes, food and school materials to share with the ranchos.

Aaron and his team began visiting the rancherías, teaching in the open fields to people hungry for hope. Aaron calls this work, serving these families hidden in the vast stretches of farmland, “the church of the forgotten.”

The work has not been without risk and fear. Aaron has been followed by drones, confronted by drug dealers, “escorted” home by SUVs with dark windows and threatened with drawn pistols. His team has had to shelter in place during a gun battle between rival cartels on their road home. But he has found the results worth the cost, and the spiritual fruit has encouraged Aaron and the church to continue.

“Two who have been baptized ... are leading a new life, and it is a testimony for the rest of the people who live near, and for us it is a joy,” he said. “You can see there are just two, but for us, two is huge. We understand that Jesus left the 99 for the one, so it is worth it.”

Now some families from the rancherías are getting assistance to attend church with Aaron’s congregation, where they have been welcomed and included.

And it is not only ranchos who are experiencing transformation. With discipleship from Front-Line Workers, Marisol has experienced a heart change too—from opposition to her husband’s faith, to reluctant acceptance, to joyful surrender and support of the work Aaron does.

Working to make Christ known on the rancherías has solidified the outward-focused vision of this little church. Like the faithful Israelite scouts, its members can see past the difficulties and opposition to the great opportunity for Gospel advancement.

“I wanted to invest my life in people so that they can share their lives with others too,” Aaron said. “If the church will hold onto this, we will have as our priority to display the grace of God. This is how I fulfill my duty to make true disciples.” ■

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Prayer Diary

September 2026

T	1. North Korea	Pray that untraceable Bibles and portions of Scripture will be creatively distributed to every person in North Korea.
W	2. Israel	Pray for the protection of Christians who share the Gospel in regions of conflict.
T	3. Pakistan	Use Romans 15:13 to pray for the joy, peace and hope of Pakistani Christians.
F	4. Afghanistan	Pray for Fazal, who was arrested and released after sharing his faith with other displaced Afghans in Central Asia.
S	5. Djibouti	Pray that Djibouti will be protected from Islamic extremists who have taken sanctuary in surrounding territories.
S	6. Morocco	Ask the Lord to remove government barriers that prevent churches from worshiping openly.
M	7. Mexico	Pray for church planters like Aaron in central Mexico.
T	8. CAR*	Pray that displaced Christians will be a burning and shining lamp to others displaced by civil war.
W	9. Kazakhstan	Pray that officially "de-registered" churches will still be able to worship and fellowship.
T	10. Libya	Pray for the families of missionaries and indigenous Believers who paid with their lives for sharing the Gospel.
F	11. Nicaragua	Pray that churches closed by the authoritarian government will be permitted to reopen.
S	12. Pakistan	Ask the Lord to heal and comfort a courageous evangelist who was arrested and tortured for sharing the Gospel.
S	13. Cameroon	Pray for the spiritual care and healing of children who have been attacked and abducted by Boko Haram.
M	14. Sri Lanka	Pray that Buddhist monks who stir up communities against Christians will be convicted of their sin and turn to Christ.
T	15. Eritrea	The government blacklists Christians after releasing them from prison. Pray for their provision.
W	16. China	Pray for the perseverance of Christians under continual government surveillance and oppression.
T	17. Algeria	Using Isaiah 55:11 as a guide, thank God that his Word is being proclaimed online and through broadcast media.
F	18. Benin	Pray for all who have lost families or homes because of their Christian faith.
S	19. Qatar	Praise God that Qataris can easily access the Bible through the internet.
S	20. Colombia	Young Christians are vulnerable to kidnapping and forced recruitment by guerrilla groups. Pray for their protection.
M	21. Iraq	Pray for pastors and other church leaders who regularly face death threats for their evangelistic work.
T	22. DRC**	Thousands of Congolese Christians have been displaced by Islamists. Pray for their provision and comfort.
W	23. Malaysia	Pray for Pastor Raymond Koh's wife and children as they continue to seek the truth behind his 2017 abduction.
T	24. Bahrain	Pray that religious, political and economic tensions in Bahrain will help lead Muslims to Christ.
F	25. Uganda	Pray for several young Christians who were injured in beatings by their parents or community after turning to Christ.
S	26. Turkmenistan	Ask the Lord to provide opportunities for Turkmen to access Christian broadcasts and hear the Gospel.
S	27. Tunisia	Pray that Christians persecuted by their families will have the courage to follow Christ and proclaim the Gospel.
M	28. Maldives	Pray that Christian converts who are imprisoned for their faith will remain strong in Christ.
T	29. Bangladesh	Pray that those who persecute Christians will repent and come to faith in Christ.
W	30. Tajikistan	Pray for the provision of pastors and other church leaders, many of whom must seek work in Russia.

*Central African Republic

**Democratic Republic of the Congo



Christian Mission International - The Voice of the Martyrs, South Africa.

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