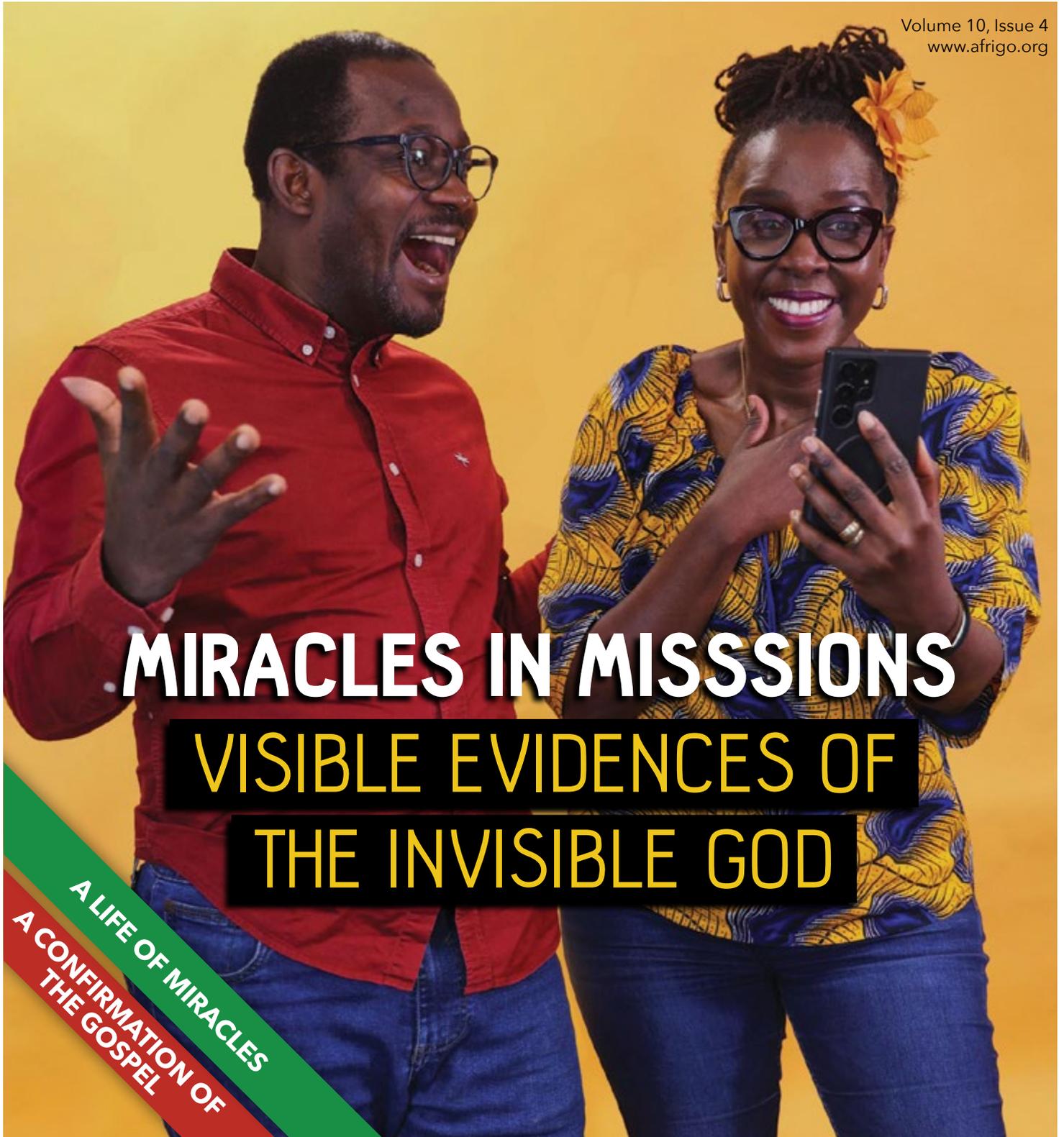


AFRIGO

Encouraging the African Church in world mission

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MIRACLES IN MISSIONS VISIBLE EVIDENCES OF THE INVISIBLE GOD

A LIFE OF MIRACLES
A CONFIRMATION OF
THE GOSPEL

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MIRACLES

A CONFIRMATION OF THE GOSPEL

BY GASHAHUN NEMOMSA



Miracles, I have learned, are not the gospel – but they are its undeniable confirmation. After spending decades on the frontier mission field among an unreached people group, I have witnessed the unmistakable faithfulness and power of God. I have seen God provide resources at the last possible moment, deliver us from physical danger, and heal the sick in ways that opened entire villages to the gospel. Yet, the greatest miracle remains the transformation of a human heart – when rebellion turns to worship and self-sufficiency to surrender.

A work of grace

Miracles point to the ultimate work of grace: salvation and discipleship. They are the visible evidences of an invisible, living God breaking through spiritual darkness. As Jesus promised, “These signs will accompany those who believe” (Mk. 16:17).

We must, however, guard against distortion. When believers chase signs rather than the Saviour, faith becomes shallow and transactional. True discipleship anchors us in the Word and grows deeper through obedience, not spectacle. Even when miracles seem absent, our steady obedience is itself a miracle of God’s grace. God’s power is not confined to the spectacular; his presence is revealed in perseverance and faithfulness.

Africa’s mandate

Today, the centre of global missions is shifting. The African Church – once a mission field – is being called by God to become a mission force. This is not a strategy but a spiritual mandate. Africa must rise with the gospel – not in dependence on human strength, but in the demonstrated power of the Holy Spirit. The same God who called, provided, and protected in the Book of Acts remains faithful today.

To be a true blessing to the nations, the African mission movement must rise in faith, unity, and obedience to God’s global call. Our first task is spiritual: to deepen our relationship with Christ and let his compassion for the lost ignite our

vision. We must cultivate a theology of dependence on God’s power, not on foreign support, trusting that he who calls also provides. Africa’s unique history has forged resilience, faith in divine provision, a theology of suffering, prayerfulness and community – qualities essential for frontier missions, and which the world desperately needs.

On mission with God

The African Church must intentionally train, send, and support missionaries from our own churches, developing indigenous mission structures rooted in biblical truth and cultural relevance. Partnerships with the global Church should be based on mutual respect and shared purpose, not on dependency. As we go, we carry not only the message of salvation but also the practical expression of God’s love through service, justice, and reconciliation.

We don’t need to wait for validation or resources from the West. As we step out in obedience, the God who called us will confirm his Word with power, provide what is needed, and bring glory to himself among the nations. The mission is his. Our part is to go and let his miracles confirm the gospel message he has entrusted to us.

In this issue of AfriGO, MacPhillips shares his experiences of miracles in his missionary work. Our Feature article highlights a church that witnesses miracles while reaching the unreached. For Training, we bring you two stories of a family that received their expected miracle and another family that didn’t. Enjoy reading and share with others.

Rev. Gashahun Nemomsa is president of the Ethiopian Global Harvest Alliance (EGHA), a ministry committed to mobilizing Ethiopian evangelical churches for global missions and inspiring believers to take an active role in reaching the unreached. He has served as a missionary with his family among the Fulani people since 2011, and has a deep passion to see lives transformed by the gospel, and communities strengthened through God’s love. His ministry focuses on the Fulani and aims to build bridges of understanding and faith across cultures.

Our steady
obedience is
itself a miracle of
God’s grace.

CALLED A LIFE OF MIRACLES

BY MACPHILLIPS ELISHA D.

Miracles still happen – sometimes quietly, in ways only the heart understands, and sometimes so loudly that even unbelievers are left in awe. In missions, miracles are not merely divine interruptions; they are signs of God’s presence, power, and faithfulness in advancing his mission.

Mission amid persecution

I have served in missions since 1997, mostly in Northern Nigeria and across Africa. Serving in the North is, by itself, a miracle of survival. There is hardly a year without persecution, hostility, or hardship for believers and those who witness for Christ. Yet, even in these dark places, I have seen God’s light break through in ways that cannot be explained.

When I first responded to God’s call into missions, I faced heavy criticism. I was labelled irresponsible and foolish for leaving a secure salaried job for a path with no material prospects. Even to me, the journey looked uncertain. I entered missions with no expectations. Today, many who opposed my decision are among my strongest supporters. Looking back, I see that my perseverance itself was a miracle shaped by God’s grace.

Miraculous conversions

Coming from North-West Nigeria, I have witnessed the cost of following Christ in hostile communities. New converts often face intense persecution. Yet, God continues to confirm his gospel with power. One tool that transformed our work was the Jesus Film. Communities that resisted preaching agreed to watch the film out of curiosity. Afterward, many began experiencing dreams and visions of Jesus calling them and numerous people surrendered their lives to Christ.

I recall an idol priest who vowed we would never show the film in his community. Unknown to us, he had prepared charms to attack us during the screening. Earlier that day, we met him while inviting people to the show. He was sick, and out of courtesy he allowed us to pray for him. God healed him instantly and everything changed. He confessed Christ, surrendered his charms, and the community opened to the gospel.

Perhaps the most astonishing miracles are the conversions of persecutors, especially among the Fulani. Over nearly three decades, I have never seen such widespread encounters with Christ through dreams and visions. One former jihadist leader was tormented by repeated visions of Jesus until he surrendered his life to Christ. When men were sent to kill him, they too encountered Christ. Three of them became evangelists, and within a year, more than forty believers emerged, planting churches among their own people.

Miraculous provision

God’s miracles are not limited to conversion alone. I have experienced divine protection and provision in moments of danger. I once escaped a close-range gunshot by a split-second swerve on a steep road. Another time, God provided accommodation and care in an unfamiliar city through a stranger who had simply heard about our mission work. Survival itself often bears witness to God’s preserving hand.



In March this year, we mobilized 1,000 participants for a mission saturation campaign in Taraba State, trusting God despite having no clear resources. At the last moment, God provided the funding, personnel, and support needed. The outreach resulted in the planting of 101 new churches. An organization later committed to supporting 100 missionaries, and today 87 are serving full-time in Taraba. Only God could have orchestrated this.

In our ministry to the widows of the persecuted, God has provided in ways that defy logic – homes rebuilt and businesses revived. Through our girl-child rescue and substance-abuse recovery work, we rescued two young girls after a violent attack. We cared for them and educated them. When their mother witnessed this love, she and her family gave their lives to Christ. What began as tragedy became a doorway to salvation.

Miracles in the Lord’s service

There is also my personal miracle. I am a cancer survivor. From diagnosis to surgery and radiotherapy, God provided abundantly. My entire surgery trip to the United States was funded without my asking. Though I still carry weaknesses, I continue to serve in difficult mission fields. That strength is a daily miracle.

I have learned that miracles in missions are not always thunderous. Sometimes they are the quiet endurance, the daily provision, and the lives transformed. Every survival, every healing, and every soul saved testifies that God is still at work. The God of miracles has never stopped working, and he continues to advance his mission across Africa.

PRAY FOR

- Believers in persecuted areas to receive the support they need.
- Growing strength and complete healing for MacPhillips.



MIRACLES REVEAL GOD'S GREATNESS

BY EMMANUEL SHILIKALE

Do we still have miracles and should we believe in them? In some African societies, people associate unnatural acts with witchcraft. The person who performs them is seen as powerful and is feared and respected. Such acts are believed to bring prosperity, healing and fertility. Among the Datooga people of Tanzania, there is someone who can use spiritual powers to cause a river to dry up or to flow. He can cause a borehole to become dry or to have water, and then people bring him a bull or a sheep as a sacrifice. This African belief and practice that has to do with spirits, is not the kind of self-serving miracles we as believers seek for the growth of our ministries.

Biblical perspective

Miracles in the Bible were done not just to help the person or community in need, but to show the greatness of God. From Genesis to Revelation, God revealed himself to people, and he did this through miracles, using his own creation or by asking his people to trust him as he provided them with a miracle because of their faith. In these passages, we see God's anger when his people do not trust him. At other times,

God responds to his people's pleas for a miracle in difficult circumstances, as he did in parting the Red Sea (Ex. 14). In the New Testament, Jesus explained that the reason for doing miracles was so that people would believe and give glory to his Father.

Later on in Scripture, Paul and other apostles performed many miracles which helped people believe in the Jesus they were preaching about. In Acts 8, God performed miracles of healing and the casting out of demons through Philip, and this brought great joy to the city of Samaria. Miracles confirmed the gospel message and people believed in Jesus.

Miracles are not salvation.

Do miracles still happen?

The same God who did miracles in the past has not changed. He still heals and transforms people's lives, revealing himself in different ways. The problem that the world is facing now is fake miracles which lead people astray. Jesus warned that false messiahs and prophets would perform signs and wonders to deceive even the elect and so this should not surprise us (Mt. 24:24). We should not lose our confidence in God's ability to do real miracles in our

lives and in the lives of others. God will do miracles according to his will, and sometimes, he uses humans to perform them. Humans do not do miracles by themselves, but only as God allows.

Miracles in the mission field

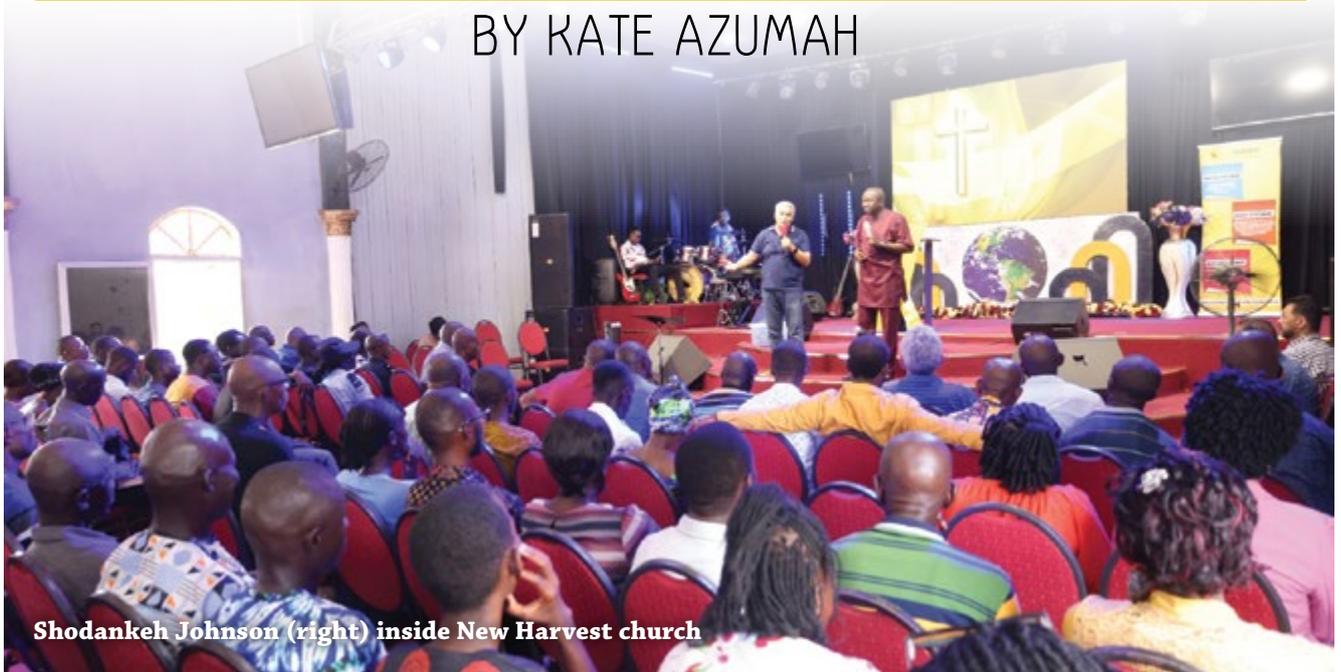
Prayer is asking God to do something that is beyond human capacity, and we can ask God to answer our prayers with evidence of his miraculous acts. Miracles are needed in the mission field now because sometimes, people want to see the power of God before they believe.

In the same way miracles were used by the apostles, they can shore up work in the mission field and help to make Jesus known. It is important to remember that miracles are not salvation. Salvation is found in believing in Jesus Christ, and not by performing or receiving miracles.

Emmanuel Shilikale and his wife, Esther, have been serving God in cross-cultural missions since 2001. They were missionaries among the least-reached Datooga people for several years. He is the head of missions for the Africa Inland Church in Tanzania. The Shilikales have been married since 1999 and have four children; Daniel, Eliya, Mary and Julia.

THE GREAT INTERVENTION FOR THE GREAT COMMISSION

BY KATE AZUMAH



Shodankeh Johnson (right) inside New Harvest church

Musa*, the youth leader of a religious sect in the town, sent letters threatening to kill Pa Johnson's family and to burn down his house. Next, he reported Pa Johnson to the town's government officials, and Pa Johnson was called into a meeting. At the meeting were clerics with Pa Johnson as the only Christian. When Pa Johnson greeted, the other clerics were so furious that none of them responded. The charges against Pa Johnson were read – he was converting their followers and claiming that Jesus is the only way to God – but God gave him wisdom to respond. After Pa Johnson spoke, the officials decided that he had done nothing wrong. In fact, one of them, who belonged to Musa's religion, testified to the good work Pa Johnson's ministry had accomplished in his own village.

But Musa was not placated. Pa Johnson shares, "Musa continued with the threats. He sent me a photo of Osama bin Laden with my picture beside it and the words, "You are next." I replaced Osama's photo with a picture of Jesus and returned it to Musa with the words, "you are next"

(to be saved)." I kept praying for Musa until he began having dreams about Jesus. He came to me to learn more and we became friends. Musa is now a Christian leader who is also serving Jesus." This is one of the many miracles Pa Johnson has witnessed in what he calls, "God's great intervention for the Great Commission."

Multiplying disciples

Rev. Dr. Shodankeh Johnson is the global team leader for New Harvest Global Ministries, a church that started about 30 years ago with the goal of reaching unreached peoples in non-Christian communities. "We started with the old way of planting churches through evangelistic crusades until we switched after 10 years to focus on making and multiplying disciples and churches. Now, we pray for the Lord to lay on our hearts a people group or nation that he wants us to reach. When we get the conviction, we send people into the community and find a person or family of peace."

"Persons of peace are those whom God has already prepared to open the community to us. We build strong relationships with them and tell them

about Jesus. We encourage them to invite other people and then we start a Discovery Bible Study (DBS) where we read the Scriptures with the community and discover God's Word together. The study goes on for about five to ten weeks and then we baptize those who are willing to follow Jesus. Once we baptize some individuals and families, a church begins."

"The new church may meet in a house or under a tree but from the onset, we create a leadership DBS group to train leaders for the young church. We also coach the members to reach others and to multiply disciples, disciple-makers, intercessors, leaders and churches. Once they understand the process, they replicate it. Our definition of success is not in the size of our church buildings but rather in how our disciples and churches are rapidly multiplying themselves."

Using this strategy, New Harvest Global Ministries has planted several churches with rabbit DNA (multiplying quickly) – from small churches of seven to 20 members in restricted communities to those with up to 1,000 members in places where there is freedom of worship. "In everything we

do, we have the principle of ‘touch not God’s glory’ – we don’t announce it but we let God take all the glory.”

Miracles for the gospel

Pa Johnson defines miracles as God’s divine work among us which he accomplishes directly by himself or indirectly through man. He says that no man has a monopoly on God, but because we are God’s masterpiece creation, he usually choses to do his miracles through people. “We are very open to miracles and we see God’s miracles in many ways,” he says.

“When it comes to the Great Commission, we have the miracle of soul-winning. Like Musa’s story, we have seen the most unlikely individuals, families and communities come to Jesus; people who previously hated Jesus and the Church. God has used dreams and revelations, or worked through our intercessors and disciple-makers to bring them to himself. We currently have many disciples and leaders who were once like Saul in the Bible. Today, they have become Pauls who are enduring the same kind of persecution they had meted out to us.”

“Another miracle is what God does through prayer. We have a prayer house for chain prayers from Tuesday to Saturday. Teams come to pray every three hours. We have seen God heal people with severe mental illness and others whose situations were written off by doctors. One woman came after the doctors said her organs were shutting down and she wouldn’t survive. We kept

praying for her and one day, she woke up with every part of her body functioning normally. Since her healing, she has given birth to two children.”

“A baby who could not talk was abandoned at the prayer house. Every morning, we would pray for him. That child is now an adult who preaches the Word of God, and goes to hospitals to pray for people. Other miracles are people delivered from demonic possession. All we do is to lay hands on people and pray. We tell them God is the healer, so we are not pressured to make anything happen. When God heals, we give him the glory, and when healing doesn’t happen, we keep trusting God. We don’t take money when we pray for people because Jesus instructs us to freely give as we have freely received.”

“We have witnessed God raising individuals and families from generational poverty. When we notice a community lagging behind in development, we mobilize the community members to pray for God’s intervention. Soon, they begin to see development coming to their towns.”

Why miracles?

“It is erroneous to think that the Great Commission can be done without the great intervention of miracles. Although we may have human hands laid on us, it is God who is sending us. If God doesn’t draw the people to himself, or dispossess the powers that keep them in spiritual bondage, our work will be futile. The strongman

Jesus mentioned in Mark 3:27 could be cultural, intellectual and economic barriers that keep people from coming to the Lord. We need God’s miracles to overcome them.”

“We also need God’s intervention for the labourers to go, just as Jesus instructed us to pray. Sometimes, God sends the most unlikely people. Some people never went to school but God works through them. Miracles accelerate God’s work. We once sent two people to a community, and when they arrived, the chief’s senior wife was at the point of death. They requested permission to pray for her and as they did, she sneezed and got up. That miracle caused the chief to open his community to the gospel and today, we have planted more than 27 churches in the area.”

Pitfalls and encouragement

Pa Johnson acknowledges that not all miracles are from God. The enemy creates counterfeits too. “Be careful about using any power that operates outside God’s Word. If you are on the mission field and no miracles are happening, it doesn’t mean God is not with you. There are times when God is silent. It is dangerous to give up on God that it cannot work or that miracles will not happen. Some labour faithfully with no results for many years before a bountiful harvest suddenly comes. If things are not working, mobilize more people to pray with you. Don’t give in to frustration, or the desire to make money and a name for yourself. God called us to the Great Commission of winning souls and not the “Great Commotion” of fighting each other for supremacy and who has the biggest church or private jet.”

To witness God’s intervention in missions, Pa Johnson advises that everything be founded on God’s Word and prayer. “Prioritize disciple-making and multiplication over gathering crowds. Initiate collaborations with likeminded churches and leaders to advance the Great Commission, and pray for spiritual gifts and the fruit of the Spirit.”

The African mission movement is growing. Shall we do it in our own strength or depend on God to accomplish his mission his way and by his power?



Participants at a church training

WHEN MIRACLES HAPPEN AND WHEN THEY DON'T

FROM PIONEERS AFRICA

WE GOT OUR MIRACLE

For over six years, Abudu* and his wife, Amina*, walked a journey of faith, waiting on the Lord for the blessing of a child. As they served faithfully among the unreached, their hearts longed for this miracle. Yearly, they declared, “With God nothing shall be impossible” (Lk. 1:37).

When medical reports seemed discouraging and the waiting period grew longer, they chose faith over fear. They continued serving in their mission assignment, teaching and making disciples for Christ among the Gola and Kpelle peoples in West Africa. Their missions community and friends joined them in prayer, trusting God for a breakthrough. Like Abraham and Sarah, they believed that the God who called them was able to fulfil his promise.

And then, the long-awaited miracle arrived! The doctors confirmed that Abudu’s wife had conceived. Their joy was indescribable (Ps. 126:3). Tears of gratitude replaced years of wondering. Their testimony is a reminder that God never forgets his children. Even when answers are delayed, his timing is perfect. The Bible declares, “At the right time, the Lord will make it happen” (Is. 60:22). Truly, God made it happen for this faithful couple!

As they prepare to welcome their baby, they are more committed to proclaiming God’s faithfulness. Their story encourages other missionaries and believers who are still waiting on God to keep trusting. God still works wonders, and he delights in rewarding those who hold on in faith.

OUR MIRACLE DID NOT COME

Kalu’s* ministry was flourishing. He was instrumental in establishing two thriving Bible discovery groups and working with three local contacts. His consistent work led to six converts among the neighbouring Ditamari people – a testament to his passion for sharing the gospel. For five years,

he had volunteered, and after nearly a year of serving as a full-time missionary among the Ani people, tragedy struck – Kalu was bitten by a snake.

The news sent ripples of concern throughout the missions community, and an intensive campaign of prayer and practical support issued from his mission agency and fellow missionaries in Benin and Togo. Calls and visits offered solace to the family, and financial aid was dispatched.

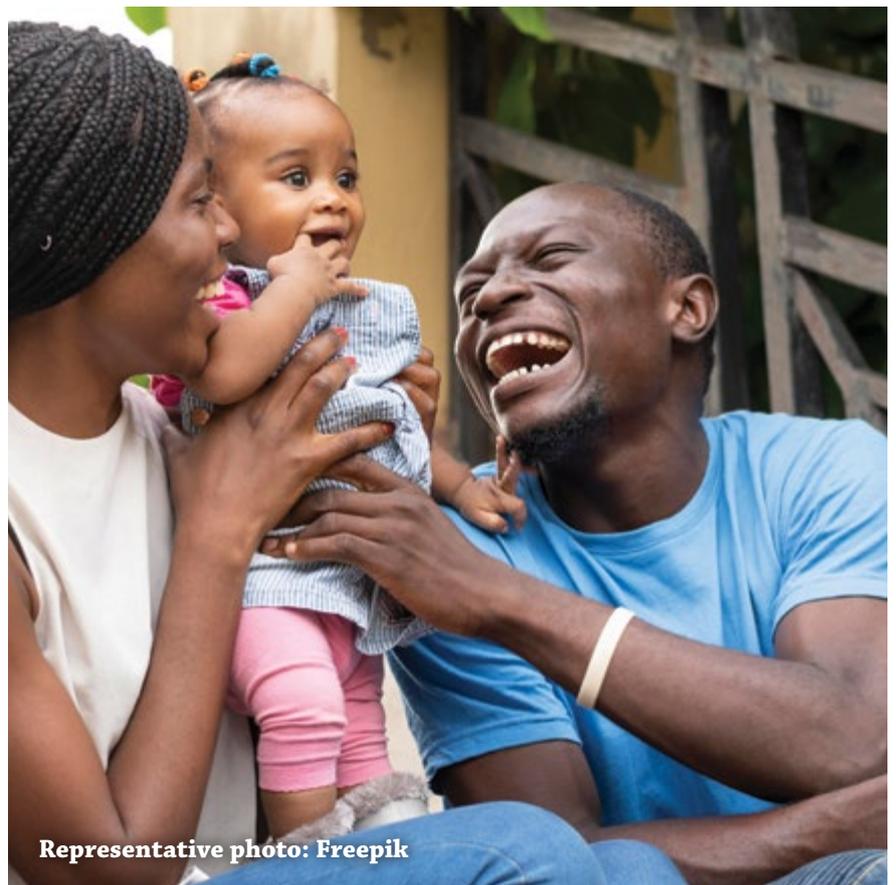
Fervent prayers focused on a miracle of healing. Kalu was young – 32 years old – his ministry was vibrant, and his family needed him. Surely, God would spare his life. In the New Testament, we read of God’s power over sickness and even death. The apostle James encourages believers: “... And the prayer of faith will save the one who is sick, and the

Lord will raise him...” (Jam. 5:14-15). This promise fuelled the hopeful cries of his colleagues and family.

But as the hours turned into a sorrowful night, the miracle did not happen, and Kalu succumbed to the venom. The healing was withheld, leaving his wife and their two young children to face a heart-breaking void. In the raw aftermath of grief, the question echoed: why was this prayer unanswered?

The husband, the father, the tireless servant, slipped away from the earthly field he had toiled in so diligently. When God’s power is evident in conversion, why does it seem absent in such moments of need?

The words of the Apostle Paul offer a perspective that transcends physical healing: “For we walk by faith, not by sight” (2 Cor. 5:7). Kalu’s life, though cut



Representative photo: Freepik

short, was not without divine purpose. His true miracle may not have been in his healing, but in the enduring fruit of his labour – the Ditamari converts who now carry the torch, and the communities he helped to reconcile.

God's faithfulness is displayed not

just in miraculous healing but in his provision for the bereaved. The financial and emotional support from his organization and friends is a tangible demonstration of God's care for his wife and their children. The community rallies around them, upholding them in

their sorrow (Ps. 34:18).

Kalu's death seems a tragic end, but the work he began continues. His ultimate victory lies not in escaping death, but in the promise of eternal life: "For to me, to live is Christ, and to die is gain" (Philip. 1:21, ESV).

A HEALTHY VIEW OF MIRACLES

BY DINAH RATSIMBAJAONA

Across Africa, missions often unfold in contexts of great need – poverty, disease, instability, and environmental hardship. In such settings, the expectation of miracles is never far away. Africans are deeply aware of the spiritual dimension of life, and Scripture affirms that signs and wonders accompany the advance of God's Kingdom. Yet, for those serving long-term on the mission field, an important question arises: how do we maintain a healthy, biblical view of miracles in missions?

Miracles in God's mission

The Bible clearly affirms the role of miracles in missions. In the book of Acts, signs and wonders confirmed the message of the gospel and pointed people to Christ (Heb. 2:4). Miracles were never ends in themselves; they served to reveal God's compassion and to authenticate the truth of the gospel.

In African mission contexts today, God continues to intervene through healing, protection, provision, and transformed lives. These moments remind us that God is present and active. However, miracles in missions extend beyond dramatic supernatural events. Often, God's intervention is quiet but profound – sustaining faith under pressure, opening unexpected doors, or providing strength and resources just sufficient for the journey.

Miracles amid crisis

In Madagascar, where I have served for many years, missionaries work amid recurring crises – food insecurity, disease outbreaks, cyclones, and economic hardship. Many expect miracles primarily in the form of instant solutions. While God sometimes acts powerfully and suddenly, more often, his miracles unfold through endurance, perseverance, and faithful obedience.

I have witnessed local church leaders continue ministering despite hunger in their own families. I have seen communities respond to the gospel not because circumstances immediately improved, but because they encountered hope in Christ. I have seen God provide resources at the last moment, protect teams traveling dangerous routes, and transform lives gradually through sustained engagement with Scripture. These, too, are miracles – no less divine because they develop quietly over time.

Common pitfalls

One danger in missions is developing an unhealthy fixation on signs and wonders. When miracles become the primary measure of spiritual success, missionaries and believers may grow discouraged when visible supernatural events do not occur. Some may chase experiences rather than pursue obedience, discipleship, and spiritual maturity.

Another pitfall is the assumption that faith guarantees constant miraculous outcomes. When missionaries encounter suffering without immediate deliverance, they may question God's presence or their calling. Yet, Scripture reminds us that even faithful servants endured hardship. The Apostle Paul, though used mightily by God, experienced weakness and suffering, learning that God's power is made perfect in weakness (2 Cor. 12:9).

When miracles seem absent

Perhaps the most challenging seasons in missions are when prayers appear unanswered – illness persists, resources remain scarce, and opposition continues. In such moments, a healthy theology of miracles anchors us in God's sovereignty rather than our expectations. God's mission does not fail because circumstances are difficult. Often, he is shaping deeper faith,



humility, and dependence through these trials.

The greatest miracle in missions is not always healing or provision – it is transformed hearts. When individuals turn to Christ, when communities embrace reconciliation, and when believers remain faithful despite suffering, we witness the enduring power of the gospel.

A balanced African missiology

African missions must celebrate miracles without idolizing them. We must teach believers to rejoice when God intervenes supernaturally and to trust him when he works through process and perseverance. A healthy view of miracles strengthens the Church, protects missionaries from disappointment, and keeps Christ – not signs and wonders – at the centre of God's mission.

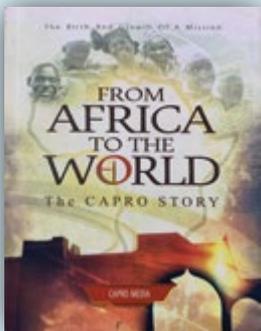
Reverend Dinah Ratsimbajaona is the Founder and Director of Madagascar Mission and Islands, and serves on the Executive Board of the Association of Evangelicals in Africa (AEA) as President for the Indian Ocean Islands Region. With over 25 years of mission experience, he is committed to church planting, discipleship, and strengthening African-led mission movements.

GO! NEWS OF AFRICA'S MOBILIZING CHURCH

BOOK REVIEW

FROM AFRICA TO THE WORLD: THE CAPRO STORY

When revival fire swept through Nigeria in the late 1960s and 70s, few could have imagined the global ripples it would ignite. *From Africa to the World: A CAPRO Story*, published by CAPRO Media, captures this journey with remarkable depth, tracing how God turned ordinary young Nigerians into carriers of his mission to the nations.



The book opens with the story of Western missionaries who laid the foundations of Christianity in Nigeria. It recalls the defining moments of revival, particularly during and after the civil war, when

grief and repentance gave birth to a new hunger for God. The heart of this awakening had men like Pa Elton, whose mentoring shaped a generation of Nigerian believers. Out of that furnace of prayer, fasting, and youthful zeal, CAPRO (Calvary Ministries) emerged.

Young men and women embraced radical obedience, living by faith, sacrificing careers, and sometimes facing rejection from families. They burned with the conviction that the gospel must reach unreached peoples, beginning in Northern Nigeria and stretching far beyond Africa.

The book highlights CAPRO's unique DNA: indigenous leadership, team-based ministry and selfless sacrifice. Unlike many earlier missions that depended on Western structures, CAPRO was distinctly African.

From the early days of trekking through hostile terrain to the gradual spread into West Africa, the Middle East, Europe, and Asia, the narrative shows CAPRO's steady growth into a global mission agency, and testifies to what happens when young people dare to believe God for the impossible.

CAPRO's story proves that when the willing step out, God can take them from Africa to the rest of the world. For copies, contact: +234 8148895147 or email: io-info@capro.global.

– Review by Festus Ndukwe

AFRICA MISSIONS CONFERENCE 2025

BY ENOCH MARFO

September 23–27, 2025. At the Semara Hotel in Machakos, Kenya, more than 500 mission leaders from 46 nations gathered for what many now call a turning point in Africa's missionary story. The Africa Missions Conference 2025, organized by the Africa Missions Association (AfMA), pulsed with one conviction — Africa must lead its own missional movement to the nations.

For five days, the air was filled with worship and purposeful conversations. Pastors, professionals, and mission leaders shared how God was moving in their nations. From plenary sessions to nation-specific consultations, a united dream took shape: to see a National Missions Association (NMA) established in every African country to mobilize churches, equip leaders, and build bridges across denominations.



Ray Mensah (right), President of AfMA

"It's no longer about isolated efforts," said Dr. Tokunbo Salami, AfMA's newly elected General Secretary. "We are witnessing the birth of a connected continental movement that speaks with one voice for the Great Commission."

The week culminated in the signing of the Machakos Memorandum which highlighted leadership development across generations and the inclusion of women, youth, and persons with disabilities in mission leadership. It

reaffirmed AfMA's goal of zero unreached people groups in Africa through sustainable sending models.

Delegates elected a fresh team to guide the movement into its next season: Rev. Dr. Ray Mensa Mensah (President, Ghana); Dr. Sam Ngugi (Vice Chairman, Kenya); Dr. Tokunbo Salami (General Secretary, Nigeria); Rev. Paul Mawaya (Asst. General Secretary, Malawi); Mr. Tariku Gebre (Treasurer, Ethiopia); and Mr. Abraham Okurot (Financial Secretary, Uganda).

In his acceptance speech, Rev. Dr. Mensah captured the heart of the movement: "We are not only sending missionaries; but sending hope from Africa to the nations."

The Africa Missions Association (AfMA) is a coalition of mission agencies, networks, and leaders working to advance the gospel from Africa to the world. Learn more through the AfMA Conference 2025 Facebook Page.

STRUCTURES FOR FIANANCIAL MIRACLES

BY PRISCILLA ASAMOAH

Miracles usually evoke the concept of healings and divine interventions. What if another way God miraculously works is through divine ideas, structures, and supply?

Adel Azmy is originally from Egypt and spent over 20 years in business – tourism, export and import, and real estate. In 2017, God placed a burden on his heart to equip ministries in generosity, fundraising and accountability. He explains, “I saw that although churches and ministries had a strong spiritual vision, they lacked structural and financial capacity to sustain long-term impact. God led me to launch the NABLA Initiative, named from the Greek word for the inverted triangle symbol (▽), which suggests a catalytic shift in how churches lead, steward, and serve with integrity.” Adel is now CEO of the NABLA Initiative, serving churches and ministries across the Middle East and North Africa (MENA) regions.

Training inspires generosity

Churches and ministries in the MENA region face persistent barriers to long-term missions, such as difficulty in raising local resources, poor sustainability, and gaps in leadership development. NABLA’s framework of biblical teaching on generosity, financial discipleship, governance and accountability, called the NABLA Sustainability Cycle, leads to stronger churches and ministries, allowing God to provide miraculously through people.

Adel shares how this happened for a church in need: “During one of our partner-led generosity training sessions using the NABLA Generosity 12-Week Discipleship Curriculum, a trainer was teaching in a local church in Cairo that had been praying for the resources to complete their unfinished building,

After sharing that generosity is what God wants for us, not from us, and reading 2 Corinthians 8:1–5, a small-group leader approached the trainer during the break. He said, ‘I own a three-floor house, and for months I’ve felt prompted to sell it and give the proceeds to our church. Today, the conviction became clear.’ The trainer gently encouraged him to follow God’s leading with obedience. He sold the house and gave the full amount towards the construction. Two months later, the building was fully renovated and ready for ministry. A long-standing prayer had been answered through one courageous act of obedience sparked during the training.” This story reflects the heart of NABLA’s mission: biblical teaching awakens obedience, generosity flows, and God provides exactly what ministries need.

Not always spectacular

Miracles in missions are not always dramatic signs or extraordinary events. Often, they appear as timely provision, God-given clarity, or solutions that

unlock doors previously closed. These moments may not make headlines, but they are powerful miracles of breakthrough and renewal. The call is to obey, plant, and persevere, even when the harvest seems slow.

To the African Church and mission leaders, Adel shares: “God is clearly on the move through you. Your passion and spiritual boldness are fueling revival and expanding the gospel beyond borders. But to sustain this movement, passion must be paired with preparation. To carry the fire into future generations, strong systems, wise leadership, and consistent accountability are essential. Closed doors, disappointments, and seasons of delay are part of the mission landscape. Miracles are not the only evidence of God’s presence – faithfulness is. Expect miracles, but build for longevity. Miracles may open doors, but structure keeps them open. The Spirit empowers the work, but stewardship multiplies it. This is not only a time to move in power, but a time to build with purpose. Let’s expect miracles, and let’s be faithful when they come.”

For more information, visit <https://nabla-initiative.org> or email Adel at adel.azmy@nabla-initiative.org.

Expect miracles,
but build for
longevity.



Adel Azmy (middle) at a NABLA event



PEOPLE GROUP

THE BILALA OF CENTRAL CHAD

The Bilala are a Muslim people group who live in the central region of Chad. Along with the Kuka and Medogo peoples, the Bilala make up a larger group, the Lisi. The Bilala conquered the Kuka in the 1600s and settled on their land. Today, they remain the largest and most politically dominant group. The Bilala have lived near Lake Fitri (or Lake Chad) for over five hundred years and their current population is estimated to be between 300,000 and 436,000.

The culture and language of the Bilala, unlike those of the other groups, are of Arab origin. They are predominantly Muslims as a result of the Muslim Arab merchants who have strongly influenced them from their regular trading interactions. The Bilala observe many of their pre-Islamic

practices and also follow Muslim laws and traditions. They speak a language called Naba and many also speak Arabic, which serves as a trade language in Chad.

The men practice regional trading, hunting, herding and fishing while the women perform most of the domestic duties and engage in local trade in the village markets. Polygamy is common. Families arrange marriages with the consent of the young people. The life expectancy in Chad is about 55 years, one of the lowest in the world due to communicable diseases such as malaria, respiratory infections, stroke and diarrhoeal diseases.

A majority of the Bilala have not yet heard a clear presentation of the gospel despite there being audio Scripture recordings available in the Naba language.

AT A GLANCE

- The Bilala have a need for more educational opportunities and modern health care facilities.
- Additional labourers, Christian teachers and medical workers might have opportunities to share the love of Jesus with them.
- A great need exists for Christian radio broadcasts and evangelistic resources to reach the Bilala with the gospel.

PRAY FOR

- The hearts of the Bilala people to be stirred to hunger after God.
- Family-based movements to Christ that will transform Bilala society, blessing them spiritually and economically.
- The Lord to move the hearts of believers to give up their lives to see the Bilala people blessed by the work of Jesus Christ, the only Saviour.

Sources: Joshua Project, Wikipedia, www.peoplegroups.org.



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