

# HeartCry

MAGAZINE

## THE NARROW WAY AND **THE BROAD WAY**



# GREETINGS

Another year has passed, and the new year is upon us once again. The swiftness with which the years are passing is a validation of one of the greatest truths of Scripture regarding the plight of all men:

*“Man is like a mere breath; his days are like a passing shadow.”  
- Psalm 144:4*

The brevity of our lives becomes even more apparent when we consider that even the works of creation itself are only temporary. The psalmist writes, “Even they will perish, ...all of them will wear out like a garment” (Psalm 102:26). The Apostle Peter writes, “...the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up” (II Peter 3:10).

In light of this undeniable reality, “How then shall we live?” Peter asks and answers this question in a single breath:

*“Since all these things are to be*

*destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God....” - II Peter 3:11-12*

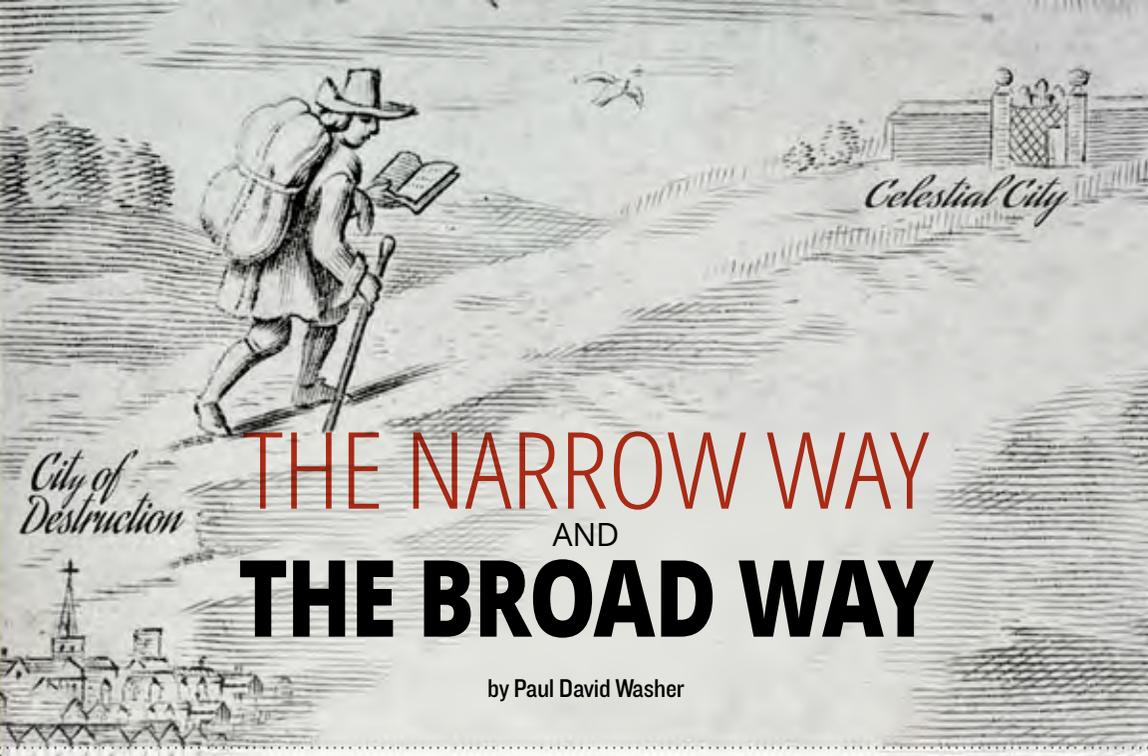
Peter sets forth three characteristics that should mark our lives. First, we should be a people who are constantly cultivating conformity to Jesus Christ through renewing our mind in the Word, strengthening our hearts in prayer, and walking circumspectly. Secondly, we should look for Christ’s return. We should set our eyes upon eternity, and invest our lives according to the will of God. The Scriptures promise that “the one who does the will of God lives forever” (I John 2:17). Thirdly and lastly, we should hasten the day of God. This does not mean that our actions have power over God’s decrees, but it points to our role in the working out of His decrees. We are to be a people who are constantly laboring for the Gospel to be proclaimed to the whole world, a people constantly crying out “Maranatha!” – “Our Lord come!”

Your brother,  
Paul Washer

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# THE NARROW WAY AND THE BROAD WAY

by Paul David Washer

"ENTER THROUGH THE NARROW GATE; FOR THE GATE IS WIDE AND THE WAY IS BROAD THAT LEADS TO DESTRUCTION, AND THERE ARE MANY WHO ENTER THROUGH IT. FOR THE GATE IS SMALL AND THE WAY IS NARROW THAT LEADS TO LIFE, AND THERE ARE FEW WHO FIND IT."

- MATTHEW 7:13-14

In the text before us, we find not only a gate but also a way, both of which are small and narrow. From this we understand that conversion is not merely defined by a gate through which a person passes but also by the way in which he walks. When we survey contemporary Evangelical preaching, however, it seems that only half the story is being presented.

By God's grace, most of the Evangelical world continues to hold to the truth that Jesus is the only Savior and Mediator between God and men.<sup>1</sup> Also, we can praise God that most remain steadfast in the doctrines of *sola gratia* and *sola fide*: salvation by grace alone through faith alone.<sup>2</sup> However, although there is a great deal of preaching about how to enter into the kingdom, little or nothing is said about the evidences that prove one's entrance. We enter into the kingdom

by passing through the narrow gate, but the evidence that we have passed through this gate is that we are now walking in the narrow way!<sup>3</sup> We are justified by faith alone in the person and work of Christ; however, the evidence of our justification is our on-going sanctification. The narrow gate and the narrow way are inseparable.<sup>4</sup> The man who enters through the former will find his life defined by the latter.

## THE NARROW WAY DEFINED

The word "way" is translated from the Greek word *hodós*, which literally denotes a natural road or traveled way. Metaphorically, it refers to a way of life, a course of conduct, or a way of thinking. The word is used six times

in the book of Acts as a synonym for Christianity itself.<sup>5</sup> Thus, we quickly discover that the Christian faith is more than a one-time decision to accept Christ. It is an enduring faith which alters the very course of one's life.

The word "narrow" comes from the Greek verb *thlĭbo*, which means to press or crush as a worker in a vineyard might crush grapes or a crowd of people might press against one another. In the passive, the word means to experience trouble, difficulty, or affliction.<sup>6</sup> Combined with the Greek word *hodós*, it refers to a compressed, straitened, or contracted way. Various writers and preachers have chosen to illustrate the meaning of this metaphor by painting the picture of a narrow gorge where men can only walk single file. On each side are high walls of sheer rock. The confined or restricted nature of the path seems to indicate two important truths about the nature of the Christian life – it is a way defined by the will of God, and it is a way marked by difficulty and struggle.

**FIRST**, the narrow way is a way defined by the will of God. Those who walk in this way are hemmed in with little room to wander.

The redeemed do not walk aimlessly; their course is marked out or well-defined by the will of God and His relentless providence. The man who has truly been converted has become a new creature with new affections.<sup>7</sup> He desires to do God's will, and it is not a burden to him.<sup>8</sup> Furthermore, he has become an object of God's providence, which involves teaching, empowering, direction, and discipline. He is taught

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of God,<sup>9</sup> strengthened in his inner man,<sup>10</sup> led in the way that he should go,<sup>11</sup> and disciplined when he strays.<sup>12</sup> Those who have passed through the narrow gate will walk in the narrow way. The nature of salvation and the providence of God ensures it.<sup>13</sup>

The notion of a path or way marked out by God for the conduct of His people is a common theme

throughout the Old Testament Scriptures. It is referred to as the way of the Lord,<sup>14</sup> the way of the righteous,<sup>15</sup> and the way or path of righteousness.<sup>16</sup> It is above all things a road that is marked out by God's commands. In the book of Psalms, we discover that the way of the Lord and the way of the righteous are synonymous with the way of God's commandments,<sup>17</sup> statutes,<sup>18</sup> precepts,<sup>19</sup> and testimonies.<sup>20</sup> Furthermore, it is a path that is well-worn, because the great multitude of God's people throughout the ages have traveled it. In the twenty-third Psalm, David gloried in the truth that God was leading him in paths of righteousness. The word "path" is translated from the Hebrew word *ma'gal*, which denotes a trench or a long, deep, narrow depression in the ground. It is well-worn and hemmed in on both sides. It is the path cut into the ground by the countless saints that have tread upon it from the very beginning of God's dealing with men. Another important truth about this narrow way is that its markers become clearer and clearer as the saint journeys upon it. For the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.<sup>21</sup> When the new believer first sets foot upon the path, the way is often hard to distinguish; however, as he continues to walk, the way becomes more easily discerned. Through the

renewing of his mind, he begins to understand or prove what the will of God is, that which is “good and acceptable and perfect.”<sup>22</sup> The new believer who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But as he matures, he goes on to more solid food, and through practice, his senses are trained to discern good and evil.<sup>23</sup>

God leads His people in the **path of righteousness**, not only for their good, but for His name sake.<sup>24</sup> The chief end of salvation is to demonstrate the excellencies of God. He has determined to demonstrate or prove His character and power through the redemption and transformation of a people. If this work of salvation were to fail at any part, it would serve only to malign and discredit the name of God. From the Scriptures, we understand that the justification and sanctification of the believer is designed to be to God a name of joy, praise, and glory before all the nations of the earth.<sup>25</sup> He will not disgrace the throne of His glory by letting His work fail!<sup>26</sup>

As we have learned, the narrow way is marked out by the **will of God** as **revealed** in His commandments, statutes, precepts, and wisdom. However, we must be careful to understand all of this Christologically or within the context of the person of Jesus Christ. Jesus told His disciples in no uncertain terms that He was the way and the truth and the life; no one comes to the Father but through Him (John 14:6). Thus, we must constantly be reminded that in this narrow way we follow a Person and not a code of conduct or procedural manual for life. Propositional truth<sup>27</sup> is absolutely essential to Christianity, and we have been given great laws, principles, and wisdom to obey. However, they are not the sum of the Christian faith, and if they are viewed outside the context of Christ, they can lead us down a dangerous path of legalism and self-righteousness. As Christians, we follow a Person,<sup>28</sup> and we seek to imitate a Person.<sup>29</sup> The proposi-

tional truths of Scripture have great value in that they explain to us who He is and how we are to follow Him, but they are not an end in themselves and can never be detached from Christ without doing the greatest violence to Christianity and the Christian. The gist of this warning is summarized powerfully in the words of Christ to those of His day who had reduced the faith of Israel to an empty code of conduct. Jesus said, “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.”<sup>30</sup> Christ cannot be separated from the instruction and commands of Scripture, but neither can these commands be separated from the person of Christ!

**SECONDLY**, the narrow way is a way marked by difficulty and struggle. It is not an easy road!

As we have already stated, the word “narrow” comes from the Greek verb *thlibo*, which in the passive tense means to experience trouble, difficulty, or affliction.<sup>31</sup> Even a cursory reading of the New Testament reveals that the Christian life is marked by difficulties, afflictions, persecutions, and oppositions of every kind. It is safe to say that if a striving or holy violence is required even to enter into Christianity then we can only assume that an equal if not greater striving is required to continue in it. Anyone preaching anything to the contrary is not a true minister of Christ, but a charlatan with something to sell.

Aside from the Gospel and its virtue, the greatest marks or characteristics of the early church were the difficulties and afflictions she suffered. Christ, as well as the New Testament writers, frequently forewarned both seekers and believers that true discipleship would entail great affliction. Jesus warned His disciples that they would be hated by the world and suffer great trib-

ulation because of it.<sup>32</sup> They would be persecuted, insulted, and slandered.<sup>33</sup> They would be hunted down, condemned, and killed before governors and kings for His sake.<sup>34</sup> The Apostle Paul considered it his duty to inform believers in advance that they were going to suffer affliction<sup>35</sup> and to prepare them with the truth that “all who desire to live godly in Christ Jesus will be persecuted.”<sup>36</sup>

It was his message to every church that “through many tribulations we must enter the kingdom of God.”<sup>37</sup> He even admonished the church in Philippi that it had been granted unto them not only to believe in Christ, but also to suffer for His sake.<sup>38</sup> The Apostle Peter went so far as to inform believers that their suffering had been willed by God<sup>39</sup> and that they should not be surprised at the fiery ordeal through which they were suffering, as if some strange thing were happening to them.<sup>40</sup> In fact, he told them that such suffering was the norm for the believers and churches throughout the entire world.<sup>41</sup>

From the Scriptures and personal experience, we understand that the path of the Christian is narrow and full of affliction, but it is not without purpose. The entire thing is designed by God to refine, transform, and make him like His Son. In fact, even Jesus learned obedience through the things He suffered.<sup>42</sup> In a similar fashion, through the fiery trials of this world, the Christian’s faith is proven genuine<sup>43</sup> and refined to greater and greater degrees of purity until it is as precious as gold.<sup>44</sup> Furthermore, the various trials and tribulations which are found in the narrow way lead to greater degrees of Christian virtue. For tribulation brings about perseverance; and perseverance, proven

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character; and proven character, hope.<sup>45</sup> And the testing of our faith produces endurance that we may be perfect and complete, lacking in nothing.<sup>46</sup>

The believer is assured that “God causes all things to work together for good to those who love Him and are called according to His purpose.”<sup>47</sup> For this reason, he greatly rejoices, even though for a little while he must be distressed by

various trials.<sup>48</sup> For he knows that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to him.<sup>49</sup>

The difficulties and afflictions which are found on the narrow way arise from a fallen world which lies in the power of the evil one.<sup>50</sup> The Christian’s beliefs and conduct are diametrically opposed to the world: they rub it the wrong way and evoke its hostilities. Nevertheless, this is not the only source of the Christian’s affliction. There is another which arises from within: the flesh – that unredeemed aspect of the believer’s person in which no good resides<sup>51</sup> and which hates God,<sup>52</sup> rejects His commands,<sup>53</sup> and opposes the work that He is accomplishing in the believer.<sup>54</sup> As the Christian makes his pilgrimage along the narrow way, he is confronted by greater and greater revelations of his lack of Christ-likeness and his affinity for sin. The mirror of God’s Word casts a perfect reflection of the believer’s character that is sometimes more terrifying than the tormented faces of the persecutors who seek his death. It is an amazing thing that the apostle Paul never seeks to be liberated from his persecutors, even though they daily slandered him and sought his death by the most horrific means possible. However, he did cry out to be delivered

from his flesh and saw no hope of victory except through the person and work of Jesus Christ.<sup>55</sup>

The truth that we are God's workmanship and that He who began a good work in us will complete it is both comforting and disturbing. It is a comfort to know that we will not remain as we are, yet it is terrifying to think of the fires through which we must pass to be rid of that which God will not tolerate in us. The coming of the Messiah was to be a delight to His people; however, He was also to come like a refiner's fire and fuller's soap. He would sit as a smelter and purifier of silver, and He would purify the sons of Levi and refine them like gold and silver, so that they might present to the Lord offerings in righteousness.<sup>56</sup> His work of purification among His people would be so intense that the question was asked by the very prophet who foretold His coming, "But who can endure the day of His coming? And who can stand when He appears?"<sup>57</sup> One of the great promises of the New Covenant is that the Messiah will cleanse His people from all their filthiness and their idolatry. However, this cleansing is not merely through a tender washing, but through a scrubbing and a scourging.

*"And you have forgotten the exhortation which is addressed to you as sons, 'My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; for those whom the Lord loves He disciplines, and He scourges every son whom He receives.'"<sup>58</sup>*

To understand the intensity with which the Lord may deal with His children, we must focus upon the following three words from this text – reprove, discipline, and scourge. The word "reprove" is translated from the Greek word

*elégcho*, which means to convict of wrongdoing or guilt by means of bringing to the light or exposing. It also generally suggests the bringing of shame upon the person convicted. The word also means to reprehend severely, chide, chasten, or punish. The verb "discipline" is translated from the Greek word *paideúo*, which denotes the instruction and training of children. It often includes, as in our context, the idea of chastisement with reproofs, admonitions, and scourging. The word "scourges" is translated from the Greek verb *mastigóo*, which means to beat, lash, whip, or scourge. Such language seems too "hard" or even immoral for the overly sensitive ears of contemporary Evangelicalism. Nevertheless, it is biblical language and a reality to anyone who has walked long enough in the narrow way. One of the great lessons that is learned by any true pilgrim of the narrow way is that God will go to the greatest lengths and spare no expense to make his children holy. He loves His children and does not hate them. Therefore, He does not spare His rod, but disciplines them diligently<sup>59</sup> to deliver their souls from Sheol.<sup>60</sup> The believer submits to this divine work and even gives his back to the rod; for although at the moment of discipline it brings great sorrow and even pain, he knows that afterwards it yields the peaceful fruit of righteousness.<sup>61</sup> Furthermore, he knows that whether the scourging comes directly from God's hand or from a lesser instrument (such as the devil or the world), it is all designed by God and directed by His all-

wise and omnipotent will. This is beautifully illustrated by Samuel Chadwick in the following observation of a blacksmith at work:

*"The smith holds the glowing metal, turning it lest the stroke fall too often upon the same spot, directing the*

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*blows that they may descend at the right moment; turning, tempering, regulating till the metal is fashioned to the desired shape. So God holds the soul and regulates the stroke. Sometimes He makes the Devil His hammerman. Satan strikes to smash. God regulates the stroke, and turns his malice to our perfecting, and the Devil sweats at the task of fashioning saints into the likeness of Christ. At the end of the day we shall find that all life's discipline has worked together with grace, and that we stand complete in our identification with the Son of the Father. The glorious purpose will have been accomplished, and we shall be like Him – 'I shall be satisfied when I awake with Thy likeness' (Psalm 17:15)."*<sup>62</sup>

Since God's purpose is also His people's good, we seek to walk

the narrow way and stay within the safety and blessedness of His will revealed in His commandments and wisdom. Furthermore, we also seek to work out our salvation in fear and trembling, knowing that it is God who is at work in us both to will and to work for His good pleasure.<sup>63</sup> Having such promises as these, we discipline ourselves for the purpose of godliness,<sup>64</sup> cleanse ourselves from all defilement of the flesh and spirit,<sup>65</sup> pursue sanctification without which no one will see the Lord,<sup>66</sup> and perfect holiness in the fear of God.<sup>67</sup> If God would go to any length and spare no expense to transform us into the image of Christ, then let us strive with equal diligence toward the same great prize! In this narrow way, let us forget what lies behind, reach forward to what lies ahead, and press on toward the goal for the prize of the upward call of God in Christ Jesus.<sup>68</sup>

## THE BROAD WAY DEFINED



The adjective “broad” comes from the Greek word *eurúchoros* and denotes that which is spacious, broad, wide, or roomy. In the Septuagint,<sup>69</sup> the word is used to denote both freedom and prosperity.<sup>70</sup> In the context of Christ's teaching, the “broad way” is the way of the great mass of fallen and rebellious humanity that has denounced or ignored God's claim upon it, thrown off His law, and sought an existence that is independent and autonomous. Several things should be noted about this broad way and the wide gate that leads to it.

**FIRST**, the broad way is man's path by default. It is a path upon which every member of fallen humanity is born. The psalmist declared that the wicked are estranged from the womb and go astray from birth.<sup>71</sup> Isaiah the prophet cried out, “All of us like sheep have gone

astray, each of us has turned to his own way.”<sup>72</sup> Nothing is required and nothing must be done to find the wide gate or enter upon the broad way. It is the boulevard beside which Adam built his house, and it has become the inheritance of his children.<sup>73</sup> No sooner are we born than we find the path by our fallen instincts, and once found, we discover that it suits our nature. The broad way is man's by default. No striving is required to enter into it or to continue upon it, but everything is required for him to turn from it. For this reason, Christ admonishes men to strive with the greatest violence to turn from the broad road which leads to destruction and to enter into the narrow gate which leads to life.

**SECONDLY**, the broad way is the path of autonomy or self-government. It is the place where

the inhabitants of this world take their stand against the Lord and His Christ, saying, "Let us tear their fetters apart and cast away their cords from us!"<sup>74</sup> It is the place where everyone seeks to do what is right in his own eyes.<sup>75</sup> Those who choose the broad way boast that they have freed themselves from the Tyrant of heaven, but in doing so, they have subjected themselves to the tyranny of their own depraved hearts. They have traded a heavenly King for seven billion unworthy usurpers, whose opinions of the truth are as vague as a morning mist and as numerous as the stars in the heavens. They have traded divine law in order to be governed by their own lusts and have become an unrestrained people rushing headlong into destruction. Where there is no vision or revelation of the law the people are unrestrained,<sup>76</sup> and the way that seems right to them will always end in death.<sup>77</sup> They have taken God from the equation of life and have made absolute truth an impossibility. For this reason, the way of the wicked must be broad, because without a moral compass, men are condemned to wander aimlessly without rhyme or reason. In the frightening language of Jude, those who reject God's sovereignty in favor of their own become like clouds without water, carried along by winds;<sup>78</sup> they are wild waves of the sea, casting up their own shame like foam; they are wandering stars, for whom the black darkness has been reserved forever.<sup>79</sup>

Although this language is dark and foreboding, it applies to the churchman as well as to the atheist and infidel. How many sit in our churches as confessed adherents of Christianity and yet live their lives on the broad way? They do not seek to know God's will, they do not desire His commands, they do not look for markers of His providence, and they do not walk circumspectly. What is even more troubling is that they can rest undisturbed in the great majority of Evangelical churches and sit unconcerned under the great

majority of Evangelical preaching. They make every claim under the sun to belong to the kingdom, but their continued pilgrimage on the broad way disproves their claim.

**THIRDLY,** the broad way is the path of self-gratification. It is a walkway for all who would put "self" before God, this world above the next, the immediate over the eternal, and the carnal in place of the spiritual. It is an avenue that caters to every carnal desire and every aspiration of the fallen flesh. The Scriptures tell us that men are by nature lovers of self,<sup>80</sup> lovers of money,<sup>81</sup> lovers of this world,<sup>82</sup> and lovers of pleasure rather than lovers of God.<sup>83</sup> All of these things are found on the broad way, and those who walk in it are driven by the lust of the flesh, the lust of the eyes, and the boastful pride of life.<sup>84</sup> For this reason, the broad way may be described as a continuous Vanity Fair, similar to that which was portrayed in Bunyan's *Pilgrim's Progress*:

*"Then I saw in my dreams, that, when they [i.e., Christian and Faithful] were out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long. It bears the name of Vanity Fair, because the town where it is kept is lighter than vanity, and also because all that is sold there, or that comes there, is vanity; as is the saying of the Wise, 'All that cometh is vanity.' This is no newly begun business, but a thing of ancient standing. I will show you the original of it. Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions seeing that the path of the pilgrims lay through this town of Vanity, set up a fair; a fair where they would see all sorts of vanity, and it should last all the year long. Therefore at this fair are all such things sold as houses, lands, trades, places, honors, preferments,*

*titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not. At this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind."*

The broad way is filled with every sort of superficial distraction designed to keep men from concerning themselves with what really matters. It offers temptations that create and increase cravings in the hearts of carnal men while at the same time decreasing their capacity for satisfaction. It ensnares men both by gross immoralities of the worst sort and by good things, which become deadly idols when set above God. The longer men walk on this boulevard, the farther from God they roam, the more vain they become, and the more barren and fruitless are their lives!

When men see things correctly, they understand that the chief end of man is to glorify God and to enjoy Him forever.<sup>85</sup> When they turn their hearts from this purpose, they lose their divinely appointed dignity. They were created to know God and to explore the infinite wonders of His person and works, but they have chosen to wallow with swine and play with trinkets. They have chosen the downward spiral of the broad road described by the Apostle Paul in the opening chapter of his epistle to the Romans:

*"For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God*

*for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures."<sup>86</sup>*

We live in a culture of men with voracious appetites for all that is carnal and vain. They are described in Scripture as those whose god is their belly, whose glory is in their shame, and who set their mind on earthly things.<sup>87</sup> They have traded the eternal for the temporal, heaven for earth, and God for self. They walk the broad road, and they spend their money for what is not bread and their wages for what does not satisfy.<sup>88</sup>

The great mass of humanity, including many adherents to Evangelicalism, are on the broad road to destruction. The problem is that there is no clarion call from the Church; there is no warning to the wicked of their impending doom.

**THE GREAT MASS OF HUMANITY, INCLUDING MANY ADHERENTS TO EVANGELICALISM, ARE ON THE BROAD ROAD TO DESTRUCTION.**

The broad road of self-gratification is no longer denounced. To the contrary, it is actually defended and promoted! It is even used as a means to attract the carnal multitudes to church! Many "congregations" have become nothing more than a Vanity Fair, and their preachers are nothing more than hawkers of cheap merchandise. Using clever ser-

monettes like pickaxes and spades, they have redirected the broad way so that the carnal multitudes that attend their churches can pour into heaven with as much boldness as the Puritan-types who take the narrower route. Theirs is a salvation without crosses, afflictions, persecutions, or self-denial. It is a religion of self-realization and self-promotion. It is a business venture with God where one can keep wealth, luxury, extravagance, and ease of life as long as he tithes ten percent. It is a pilgrimage in a broad and spacious lane where the "redeemed" walk arm in arm with the world, where the grace of

God is turned into licentiousness, and where the Lordship of Jesus Christ is denied!<sup>89</sup> These things must not be! May God once again grant us preachers and shepherds with true instruction in their mouths and no unrighteousness on their lips, who walk with God in peace and turn many back from iniquity.<sup>90</sup> Let us stand by the gates and cry out to all, “The world is passing away, and also its lusts; but the one who does the will of God lives forever.”<sup>91</sup>

**FOURTHLY,** the broad way is the path of least resistance. It is the proverbial “going with the flow.” To begin with, there is no opposition from the flesh on the broad way. We do not have to strive to enter in, but as we have already stated, we find ourselves there by default. We were born in sin,<sup>92</sup> were estranged from the womb, and go astray from birth.<sup>93</sup> For this reason, our fallen flesh finds affinity with every fellow rebel it meets upon the broad way and heartily approves of every wrong attitude and activity. We must remember that fallen flesh is hostile toward God and cannot please Him.<sup>94</sup> Instead, it loves the world and willingly hearkens to its voice. The flesh needs no prompting to give free rein to its lust and follow the broad road wherever it leads. Those who would seek to enter upon the road will find no enemy in their flesh, but only a deceptive ally.

Likewise, there is no opposition from the world on the broad way. William Hendriksen writes, “The signs along this wide avenue read, ‘Welcome to each of you and

to all your friends, the more the merrier. Travel as you wish and as fast as you wish. There are no restrictions.’”<sup>95</sup> Those who walk on the broad way are on the “World’s Boulevard.” It is the road taken by the majority, and those who travel upon it find the majority’s approval. It is humanity’s route, the road of brotherhood, inclusivity, and tolerance. It is an unending festival, where mutual flattery is demanded, truth is thrown out the window, and no one is allowed to point out that the emperor has no clothes or that the entire parade is moving toward destruction.

The Scriptures teach that the world loves its own<sup>96</sup> and listens to its own.<sup>97</sup> When the Son of God came to the world that He created and the people that He had chosen, they would not receive Him.<sup>98</sup> When the time came for an ultimate choice, the world chose one of its own. It asked for the pardon of a notorious thief and murderer and demanded the crucifixion of the Holy and Righteous One, the Prince of Life.<sup>99</sup> The world is a friend to all who would not be a friend of God. Its hostility is reserved only for those who would dare break truce with it and turn from its path in obedience to God.<sup>100</sup>

Furthermore, there is no opposition from the devil on the broad way. In fact, the road was his design and is directed by his will. According to the Apostle Paul, to walk in the broad way is to walk “according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.”<sup>101</sup> William Hendriksen writes, “The [broad]

WE MUST  
REMEMBER THAT  
**FALLEN FLESH IS**  
HOSTILE TOWARD  
GOD AND CANNOT  
PLEASE HIM.  
INSTEAD, IT **LOVES**  
**THE WORLD**  
AND WILLINGLY  
HEARKENS TO ITS  
VOICE.

'way' was built by the devil. His followers travel on it."<sup>102</sup> The saint of God who walks the narrow path will constantly be tempted, tried, and even thwarted in his pilgrimage. The devil will oppose him at every turn and seek to undo his every attempt at progress in the faith. If it were not for the protection of Christ, the devil would sift him like wheat<sup>103</sup> and crush him until he cursed God.<sup>104</sup> But to those on the broad way, the devil is a friend, at least for a time. For from

his lips drip honey, and smoother than oil is his speech; but in the end he is bitter as wormwood and sharp as a two-edged sword.<sup>105</sup> With his many persuasions he entices men; with his flattering lips he seduces them.<sup>106</sup> But his feet go down to death, and his steps take hold of Sheol.<sup>107</sup> Those who follow him on the broad way are as an ox that goes to the slaughter, as a fool who goes to his punishment in chains, or as a bird that hastens to the snare. They do not know that their choice will cost them their life.<sup>108</sup> For the devil's house sinks down to death, and his tracks lead to the dead. None who go to him return again, nor do they reach the paths of life.<sup>109</sup>

**WE MUST WARN EVERY MAN ON THE BROAD WAY THAT EACH STEP BRINGS HIM ONE STEP CLOSER TO REPROBATION.**

**FINALLY,** the broad way is the way of increasing darkness. From the book of Proverbs, we learn that "the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day."<sup>110</sup> In contrast, "the way of the wicked is like darkness; they do not know over what they stumble."<sup>111</sup> The Scriptures teach us that sin has a cauterizing affect upon the sinner's conscience.<sup>112</sup> There comes a time when God may give a man over to the lusts of his heart, to im-

purity and degrading passions.<sup>113</sup> It is a terrible thing for a man to be given over to the futility of his unregenerate mind, darkened in his understanding and excluded from the life of God.<sup>114</sup> Nevertheless, this is a judgment that falls upon men and nations with greater frequency than we have courage

to admit. Although we can never give up on God's grace to save even the worst of sinners, we must warn every man on the broad way that each step brings him one step closer to reprobation, to being turned over and placed beyond all retrieval. It is not a place where he will want to be saved, but cannot; rather, it is a place where he will no longer care. At this point, his heart has turned into a dry husk, and his soul is so shallow that the diversions of the broad road are all he needs to fill it.



*Celestial City*

- <sup>1</sup> John 14:6; Acts 4:12; I Timothy 2:5  
<sup>2</sup> Ephesians 2:8-9  
<sup>3</sup> William Hendriksen writes, "The order 'gate' followed by 'way' is therefore very natural and makes good sense, especially in view of what is probably the intended meaning: right initial choice (conversion) followed by sanctification; or else, wrong initial choice followed by gradual hardening." (New Testament Commentary, Matthew, p.368-369)  
<sup>4</sup> William Hendriksen writes, "It is clear from the description that these – gate and way – should be combined: narrow gate and constricted way, wide gate and broad or roomy way." (New Testament Commentary, Matthew, p.367)  
<sup>5</sup> Acts 9:2; 19:9, 23; 22:4; 24:14, 22  
<sup>6</sup> The noun *thlipsis* is translated as "tribulation" in the following texts: Romans 2:9; 8:35.  
<sup>7</sup> II Corinthians 5:17; Ezekiel 36:26  
<sup>8</sup> I John 5:3  
<sup>9</sup> John 6:45; Jeremiah 31:34  
<sup>10</sup> Acts 1:8; Ephesians 3:16; Philippians 4:13  
<sup>11</sup> Ezekiel 36:27; Romans 8:14  
<sup>12</sup> Hebrews 12:5-11  
<sup>13</sup> Ephesians 2:10; Philippians 1:6  
<sup>14</sup> Genesis 18:19; Judges 2:22  
<sup>15</sup> Psalm 1:6; Isaiah 26:7  
<sup>16</sup> Psalm 23:3; Proverbs 8:20; 12:28; 16:31  
<sup>17</sup> Psalm 119:32  
<sup>18</sup> Psalm 119:33  
<sup>19</sup> Psalm 119:27  
<sup>20</sup> Psalm 119:14  
<sup>21</sup> Proverbs 4:18  
<sup>22</sup> Romans 12:2  
<sup>23</sup> Hebrews 5:13-14  
<sup>24</sup> Psalm 23:3  
<sup>25</sup> Jeremiah 33:8-9  
<sup>26</sup> Jeremiah 14:20-21  
<sup>27</sup> Propositional truth refers to truth that is revealed or communicated in statements or assertions.  
<sup>28</sup> Matthew 4:19; 8:22; 9:9; 10:38; 16:24; 19:21  
<sup>29</sup> I Corinthians 11:1; Ephesians 5:1; I Thessalonians 1:6  
<sup>30</sup> John 5:39-40  
<sup>31</sup> The noun *thlipsis* is translated as "tribulation" in the following texts: Romans 2:9; 8:35.  
<sup>32</sup> Matthew 10:22; John 15:18-20; John 16:33  
<sup>33</sup> Matthew 5:10-12  
<sup>34</sup> Matthew 10:22-28; Luke 21:12  
<sup>35</sup> I Thessalonians 3:4  
<sup>36</sup> II Timothy 3:12  
<sup>37</sup> Acts 14:22  
<sup>38</sup> Philippians 1:29  
<sup>39</sup> I Peter 3:17; 4:19  
<sup>40</sup> I Peter 4:12  
<sup>41</sup> I Peter 5:9  
<sup>42</sup> Hebrews 5:8  
<sup>43</sup> I Peter 1:6  
<sup>44</sup> I Peter 1:7  
<sup>45</sup> Romans 5:3-4  
<sup>46</sup> James 1:2-4  
<sup>47</sup> Romans 8:28  
<sup>48</sup> I Peter 1:6; 4:12-13; Romans 5:3  
<sup>49</sup> Romans 8:17-18  
<sup>50</sup> I John 5:19  
<sup>51</sup> Romans 7:18  
<sup>52</sup> Romans 1:30; 5:10; Romans 8:7; Colossians 1:21  
<sup>53</sup> Romans 8:7-8  
<sup>54</sup> Galatians 5:17  
<sup>55</sup> Romans 7:24-25  
<sup>56</sup> Malachi 3:1-3  
<sup>57</sup> Malachi 3:2  
<sup>58</sup> Hebrews 12:5-6  
<sup>59</sup> Proverbs 13:24  
<sup>60</sup> Proverbs 23:14  
<sup>61</sup> Hebrews 12:11  
<sup>62</sup> Humanity and God, p. 90  
<sup>63</sup> Philippians 2:12-13  
<sup>64</sup> I Timothy 4:7;  
<sup>65</sup> II Corinthians 7:1  
<sup>66</sup> Hebrews 12:14  
<sup>67</sup> II Corinthians 7:1  
<sup>68</sup> Philippians 3:13-14  
<sup>69</sup> The Septuagint is the Greek version of the Hebrew Old Testament.  
<sup>70</sup> Psalm 31:8 [Psalm 30:9 LXX]; Isaiah 30:23  
<sup>71</sup> Psalm 58:3  
<sup>72</sup> Isaiah 53:6  
<sup>73</sup> Romans 5:12  
<sup>74</sup> Psalm 2:1-3  
<sup>75</sup> Judges 17:6; 21:25  
<sup>76</sup> Proverbs 29:18  
<sup>77</sup> Proverbs 14:12; 16:25  
<sup>78</sup> Jude 1:12  
<sup>79</sup> Jude 1:13  
<sup>80</sup> II Timothy 3:2  
<sup>81</sup> II Timothy 3:2  
<sup>82</sup> I John 2:15-17  
<sup>83</sup> II Timothy 3:4  
<sup>84</sup> I John 2:16  
<sup>85</sup> Westminster Larger Catechism, Question 1  
<sup>86</sup> Romans 1:21-23  
<sup>87</sup> Philippians 3:19  
<sup>88</sup> Isaiah 55:2  
<sup>89</sup> Jude 1:4  
<sup>90</sup> Malachi 2:6  
<sup>91</sup> I John 2:17  
<sup>92</sup> Psalm 51:5  
<sup>93</sup> Psalm 58:3  
<sup>94</sup> Romans 8:7-8  
<sup>95</sup> New Testament Commentary, p.369  
<sup>96</sup> John 15:19  
<sup>97</sup> I John 4:5  
<sup>98</sup> John 1:11  
<sup>99</sup> Matthew 27:16, 21, 26; Mark 15:7, 11, 15; Luke 23:18; John 18:40; Acts 3:14-15  
<sup>100</sup> John 15:19  
<sup>101</sup> Ephesians 2:2  
<sup>102</sup> New Testament Commentary, Matthew, p.369  
<sup>103</sup> Luke 22:31  
<sup>104</sup> Job 2:9-10  
<sup>105</sup> Proverbs 5:3-4  
<sup>106</sup> Proverbs 7:21  
<sup>107</sup> Proverbs 5:5  
<sup>108</sup> Proverbs 7:22-23  
<sup>109</sup> Proverbs 2:18-19  
<sup>110</sup> Proverbs 4:18  
<sup>111</sup> Proverbs 4:19  
<sup>112</sup> I Timothy 4:2  
<sup>113</sup> Romans 1:24, 26  
<sup>114</sup> Ephesians 4:17-19

## AFRICA

### COORDINATOR'S REPORT

BY MARC GLASS

#### THE LISELI PASTORS TRAINING COLLEGE: INITIAL STAGES

*A few years ago, HeartCry sent Sean and Shannon Reece and their families to the Lozi people in the Western Province of Zambia. The Reeces lived and worked among the Lozi for approximately three years before being led to return to the United States. Their involvement with this rural tribe helped to fuel a desire in the elders and congregation of Kabwata Baptist Church to reach out to this needy people with the Gospel and a plan to plant churches. In the following letter, written in July of 2013, Pastor Conrad Mbewe explains about an opportunity that had arisen to press on in the work with the Lozi through a pastors college.*

**G**reetings in the name of our precious Redeemer and soon-coming King! We have continued to push forward in mission efforts in the Western Province among the Lozi people. At the end of this month, Kuyumbana Poniso will finish his internship with us and head out to take charge of the church plant in Senanga, which started last December. We have interviewed two potential missionaries for Senanga thus far (to work alongside Kuyumbana), but came away not satisfied with the men. So, we continue to pray and look.

I am writing this letter to you because another door has opened which is beyond what we would

have asked or thought. It is an opportunity to train pastors in the Western Province through our part-time ministerial college here in Lusaka. The story is that a husband and wife from the United States began a social project in Western Province and wanted to work through the churches. However, they found them extremely weak and became burdened to find someone locally who could help train these pastors. When they asked around, my name popped up, and the pastors expressed willingness to be trained if I was involved. Thus, the couple approached me, and when I put the matter before our ministerial college faculty, they agreed that we should extend our labors in that direction.





"ANOTHER DOOR  
HAS OPENED,  
WHICH IS BEYOND  
WHAT WE WOULD  
HAVE ASKED OR  
THOUGHT."

We are excited about this new work, and so are the pastors in the Western Province. Already I am told that about 70 to 80 pastors have registered, though I am not sure how many will remain after they see the amount of work required and become more familiar with our doctrinal distinctives. However, bearing in mind where we are coming from, this is certainly much more than we initially envisaged. Please pray for us.

## MOVING FORWARD

*The following is a report from academic dean Isaac Makashinyi on the progress of the work described in the letter above: the Liseli Pastors Training College in Mongu, Zambia. Though there are several churches in the villages scattered about near the Zambezi River, many of them proclaim a syncretistic form of Christianity that has combined teachings from the Bible with their traditional African religions, which rely heavily upon witchcraft and ancestor worship. The training college is seeking to correct this sad reality through the biblical training of pastors and leaders to plant and pastor churches that are founded upon the Scriptures.*

On July 4th, 2013, the Liseli Pastors Training College (LPTC) was launched in Mongu, Zambia. The college is the result of the prayerful burden of the Wauterleks of the United States to

provide biblical training for pastors and church planters in the Western Province of Zambia. The LPTC, as an institution, will operate under the auspices of the Lusaka Ministerial College (LMC). After this launch, the Wauterleks committed the initial funding to meet the operational costs of the college as it gets on its feet.

With the funding received, preparations then got underway for the first session of classes, which was scheduled for October 8-11, 2013. At the faculty meeting of the LMC on September 17, 2013, it was agreed that two courses were to be offered: The Doctrine of God (Pastor Isaac Makashinyi) and The Call and Character of the Man of God (Pastor Kennedy Sunkutu). In addition to those classes, portable speaker-boxes were uploaded with thirteen audio lectures on the Doctrine of Scripture.

The lectures commenced on Tuesday, October 8, and lasted from 8:30 AM until 4:00 PM. The church made their P.A. system and generator available to us, which came in handy when we had power outages. The students followed all the sessions with great engagement, despite the unfavorably hot weather. At the end of the class on Friday, students were given assignments which were due at the end of November.

Over the four days of classes, we had thirty-four students. All but



*Student-pastors at the Liseli Pastors Training College, Mongu, Zambia*

four were men. We gathered information from each of the students, including their names, churches, and denominations. The farthest-traveling student came from Kalabo, over 300 km (185 miles) away.

We are grateful to the Lord that the classes have started well. The enthusiasm of the students was encouraging. Most of those that enrolled were consistent in attending the classes throughout the four days. It was very gratifying to see the students fully engaging and participating during the lectures, both in asking and responding to questions. The lecturers sought to make the classes as interactive as possible. No one had difficulty understanding English, which is the language of instruction. The meals were served on time, and the quality was appreciated. Each student was provided with

a notebook and a pen to help him in his note-taking.

We thank the Lord that the training has now commenced. We are grateful to Mr. and Mrs. Wauterlek for their invaluable support to this training program. We are also grateful to the leadership of the Word Alive Church for making their church building and other facilities available to us. The dates for the next session of classes will be set by the local administrative team in consultation with all the students. It is likely to be scheduled for sometime in January of 2014. We hope and pray that many more students will come on board and that those who have already started the training will continue in earnest until they successfully complete the institute in three years.

*Pastors Isaac Makashinyi and Kennedy Sunkutu*



# SOUTH ASIA

## COORDINATOR'S REPORT

BY AARON P.

### MISSIONARY TRAINING CONFERENCES IN 2013

At HeartCry, we consider the training of indigenous missionaries to be one of the greatest privileges entrusted to us by God. We believe missions is primarily a theological endeavor in which the Church grows as the true Gospel is proclaimed and believers are disciplined in the whole counsel of God. For this reason, we seek to strengthen our missionaries' understanding of the biblical Gospel and sound doctrine by conducting regular theological training conferences.

Last year, we were blessed to have many such conferences for our missionaries in South Asia. The following is a list of all the HeartCry conferences that were held in South Asia in 2013 and a summary of the topics that were covered. We thank God for these opportunities which He has given us.

### FEB - NORTH INDIA

- ⊕ The Preacher's Communion with God - 6 Sessions
- ⊕ The Importance of the Preacher's Marriage & the Responsibilities of Fathers - 1 Session
- ⊕ The Doctrine of Salvation - 5 Sessions
- ⊕ True and False Expressions of Healings and Miracles - 1 Session
- ⊕ The Doctrine of the Church - 4 Sessions

### FEB - SOUTH INDIA

- ⊕ The Holiness of the Minister - 8 Sessions

### MAY - NORTH NEPAL

- ⊕ The Preacher's Life - 5 Sessions
- ⊕ The Doctrine of Salvation - 10 Sessions

*Continued on page 20...*



# HeartCry

MISSIONARY SOCIETY

## 2013 STATISTICAL MISSIONS UPDATE

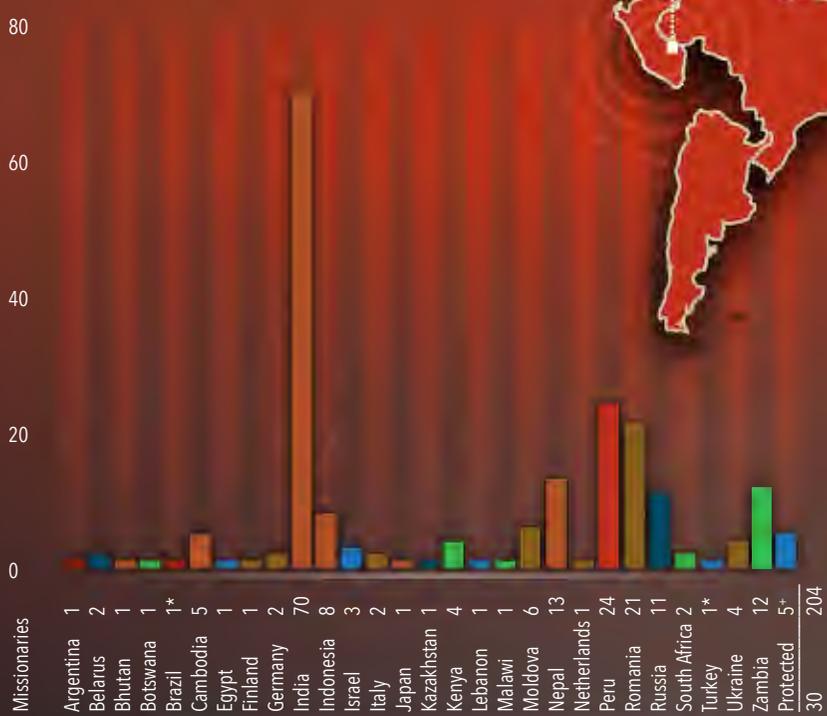
In 2009, HeartCry supported 95 missionaries serving within 18 countries in 5 regions. Today, we have over 200 missionaries in 28 countries, and we also are funding projects in two more countries. Expansion of the mission work has made it necessary to add a new region – Eurasia – and to redefine old ones. Eastern Europe has flowed over to Western Europe with works now in Finland, Germany, Italy, and the Netherlands. Our most significant increase by far in the last two years has been seen in India, from 7 missionaries in January of 2011 to 70 by the end of 2013.

YEAR .....	MISSIONARIES	COUNTRIES	REGIONS
2009.....	95	18	5
2010 .....	106	20	5
2011.....	155	24	5
2012 .....	178	29	6

### NUMBER OF MISSIONARIES BY REGION



**LATIN AMERICA**  
25 MISSIONARIES



### NUMBER OF MISSIONARIES BY COUNTRY

# 204

TOTAL MISSIONARIES

+projects in Turkey and Brazil

# 28

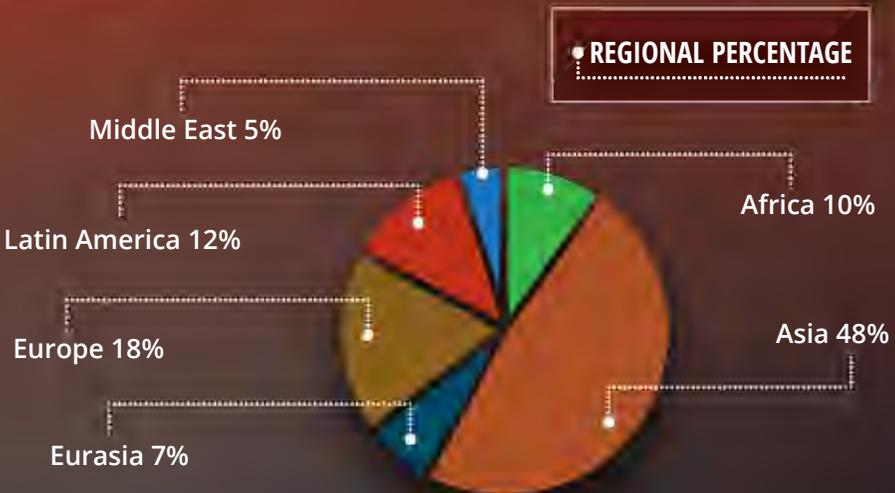
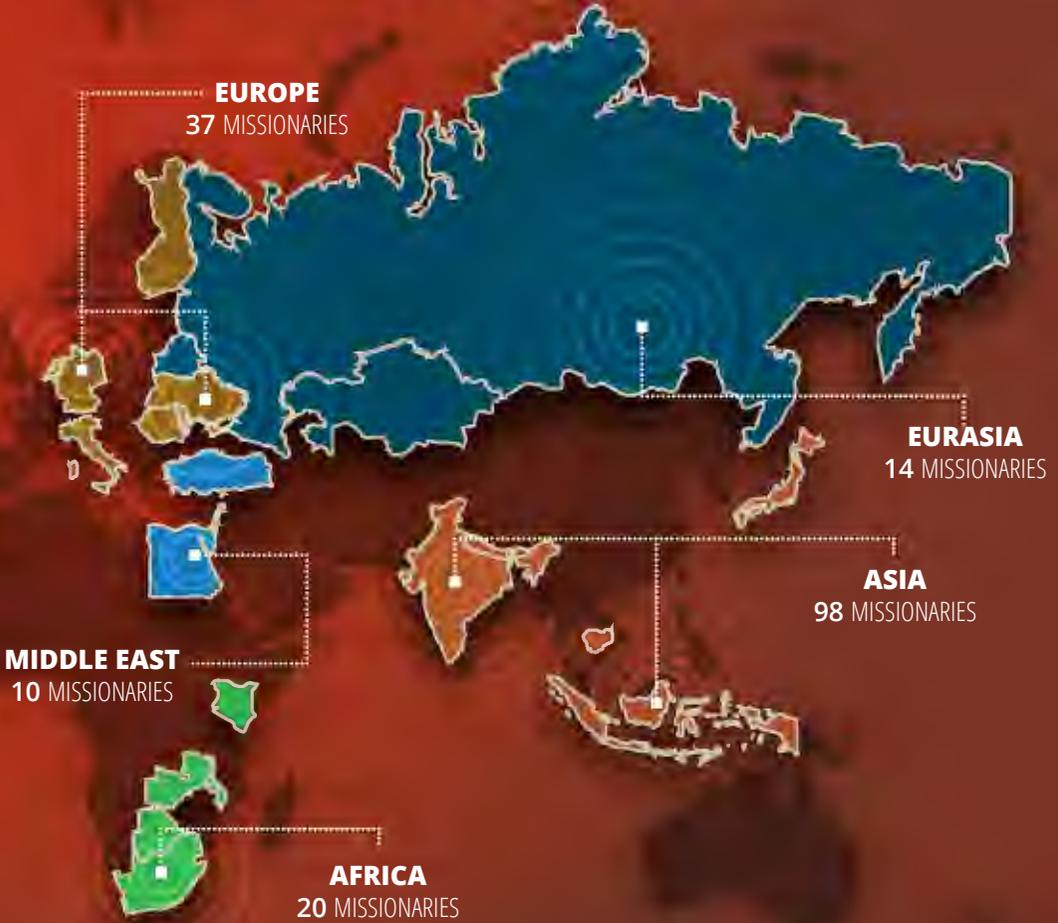
TOTAL COUNTRIES

+Turkey and Brazil

# 6

TOTAL REGIONS

## ONE GOSPEL



## MAY - S.W. NEPAL

- ⊕ The Truth About Man - 16 Sessions

## JUN - NORTH INDIA

- ⊕ The Order of Salvation - 10 Sessions
- ⊕ Bible Interpretation & Biblical Preaching - 8 Sessions

## OCT - NORTH INDIA

- ⊕ The Importance of the Preacher's Holiness - 1 Session
- ⊕ The Relationship of the Law and the Gospel to Justification and Sanctification - 9 Sessions

- ⊕ Biblical Preaching - 3 Sessions

## NOV 2013 - S.E. NEPAL

- ⊕ The Preacher's Life – True Conversion - 7 Sessions

## NOV - S.W. NEPAL

- ⊕ True Discipleship, 3 Sessions
- ⊕ The One True God, 8 Sessions

A more thorough report of the teaching of one of the conferences is contained in the next article. Recordings from these conferences are available at [heartcrymissionary.com/sermons-hi](http://heartcrymissionary.com/sermons-hi) and [heartcrymissionary.com/sermons-ne](http://heartcrymissionary.com/sermons-ne).

# CONFERENCE REPORT

## North India - October 2013

THE FOLLOWING REPORT OF A RECENT TRAINING CONFERENCE IN NORTH INDIA WAS WRITTEN BY HEARTCRY MISSIONARY REMA S.\*

## CONFERENCE - DAY I

In the first session, the teacher lectured us about four priorities in a pastor's life – 1) Christlikeness, 2) doctrine, 3) preaching, and 4) leadership. He also emphasized the following aspects of holiness – its definition, foundation, practical expression, means, and power.

The teacher also pointed out that holiness is developed in prayer and is dependent upon a correct understanding of the relationship among the law, grace, justification, sanctification, and the Gospel. He warned us of the dangers of falling into the extremes of legalism on one side and antinomianism on the other. He then asked us seventeen

questions relating to the law, Jesus, the Gospel, justification, and sanctification – the answers to which were dealt with in subsequent sessions.

Regarding the law, our professor related that the word "law" means different things in different passages of the New Testament, and that Christians are bound to follow the moral laws from the Old Testament. Using an illustration, he explained that in justification, the law is opposed to grace, but it is an ally to grace in the process of sanctification. This is something which was talked about in subsequent sessions as well. We also learned about the function of the Old Testament

law for the Christian, and we ended the day with the truth that people in every generation can be saved only by Christ – whether it be through be-

lieving the prophecies about Christ, believing the promises of Christ in types, or believing in the person of Christ.

## CONFERENCE - DAY 2

**O**n the second day, our teacher built upon what he had taught the first day. He talked about the two extremes of legalism and antinomianism. He described characteristics of both and explained why they were defective in their view of the relationship of the Christian to the law. He pointed out that the antinomian fails to see the differences between justification and sanctification.

After this, our teacher lectured about Gospel obedience, which is: (1) based upon our union with Christ, (2) initiated by faith, (3) empowered by the Holy Spirit, (4) motivated largely by love and grace, (5) directed by the law and the commandments (including those in the New Testament), and (6) has God's glory and pleasure as its goal.

Our teacher discussed the relationship between love and obedience. He showed us that love motivates obedience. He also discussed another motivation for Gospel obedience – the fear of God. He clarified that it is not the fear that a slave has for his master, but the fear that a son has for his father in the context of discipline. He said that this motivates people when love and grace seem insufficient.

At the end of the day, our teacher talked about the importance of making the distinction between the Christian's positional righteousness and his actual righteousness. He pointed out that in the context of sanctification, it is not helpful to think God does not see our sin because He sees Jesus. He also pointed out that it is important how one



handles freedom. Freedom is not meant to release us from God. Instead, having been made free from

sin, we are now free to please God and edify others. The day ended with a question-and-answer session.

## CONFERENCE - DAY 3

The main topic of the sessions on the third day was preaching. The teacher taught us that the life and doctrine of a preacher (topics covered in the previous two days) are very important, but they are not enough on their own. A preacher should be able to preach biblical, simple, clear, and direct sermons. He reviewed what had been taught on the subject from his previous visit.

Our teacher also shared some basic characteristics of biblical preaching – 1) it is from the Bible; 2) it has a well-defined subject and purpose; 3) it has unity, order, and progression; 4) it is applied specifically to men’s hearts, lives, and consciences; and 5) it is empowered by the Holy Spirit. He then presented some evidences to know that one is called to preach such as: the inward conviction by the Holy Spirit, God-given character, a God-given gift, and a confirmation by the church. He dwelt on each of these points,

especially clarifying what it means to be called to be a preacher.

Finally, our teacher talked about three types of messages which every preacher needs to know how to preach – 1) a textual message, 2) a topical message, and 3) an expository message. He repeatedly cautioned against being too complicated and stressed the need to be clear, simple, and direct. He also talked about how to prepare a sermon and gave the participants verses with which to practice so that they could study and explain what the text is saying. The day ended with a discussion on regeneration and conversion – a topic which was triggered by the way Revelation 3:20 is often misinterpreted.

*\*For security reasons, a pen name is used for this missionary.*

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# EASTERNEUROPE

## COORDINATOR'S REPORT

BY DON CURRIN

*When many think about missions in our present day, they may have images of persecution, suffering, and deprivation. In parts of the world, these mental pictures are confirmed by experience in graphic reality. While many of the hardships that missionaries face around the world may not be as severe in Eastern Europe, our HeartCry missionaries there do encounter trials. Jesus said that offenses would come, particularly for those who proclaim the*

*Gospel. But while our brothers and sisters in the countries of Romania, Moldova, and Ukraine continue to weather their own winds of adversity, they have not ceased to expect the Lord of the Harvest to produce spiritual fruit in His time. For this reason, it is a great blessing and privilege for me to work with them. The men and women among the HeartCry missionaries are some of the most godly and effective ministers I have ever known!*

## WOMEN IN MISSIONS

**W**e should never underestimate the role of women in missions. Whether refining the doctrinal views of an Apollos like Priscilla and her husband, Aquilla, did in Acts 18:28; or extending care and concern toward the poor and widows like Dorcas in Acts 9:36-39; or sheltering Paul and Silas as Lydia did in Acts 16:40 after they were delivered from prison, the role of women is vital in missionary work.

While no woman in the New Testament bore the title of missionary, many embodied the heart and

vision of one. Since the apostolic days of the Church in Acts, church history is replete with the lives and stories of women who possessed a missionary spirit. Women like Amy Carmichael, Gladys Aylward, Florence Nightingale, Marie Monsen, Darlene Rose, Helen Roseveare and Elisabeth Elliot – to only name a few – left their mark upon Christ's global enterprise.

What a joy and privilege it has been for HeartCry to partner with sisters that have captured the heart of the Lord Jesus, who came to seek



and to save that which was lost. Women like Natalia Terentii, Dana L., and Ruxi Vandici possess the graces of sacrifice and an unwavering love for Christ. While all three

women battle physical maladies at times, not to mention the loneliness that often accompanies singleness in missions, they press on in the work of the kingdom.

## MOLDOVA - NATASA TERENTI

**N**atalia serves with Igor and Mariana Seremet at the Philadelphia Church in Anenii Noi, Moldova, where she works in the children's ministry and with the older women. Given to hospitality, Natalia serves the young and old alike by cooking, making crafts, and encouraging them each week in the noble pursuit of attaining Christ. Recently, Natalia organized a baby shower to minister to a needy sister who was expecting her fifth child. She reports:

*"Each of us brought food and a present for Liuda. Everything was a surprise for her. We decorated the room where we had the baby shower, and then we all cheered when she entered the room. Liuda was so surprised, as she had never had*



*a baby shower before. Thank God for our sister! Please pray for her as she and her children stay in a rented house where they have no gas or running water."*

## ROMANIA - DANA L. & RUXI VANDICI

**D**ana and Ruxi work together to share Christ with the college students in Bucharest. The ministry of **Dana L.** encompasses organizing evangelistic events, mentoring female students, and teaching a Bible study on the Gospel at the Pregnancy Center. She relates what recently happened at the Center:

*"There are 4-6 ladies attending the chapel hour, as they call it, and each of them has a different Christian background, knowledge, and interest. At the last group discussion, one of them asked me, 'Why do we have to do this Bible study?'*



*But another said, 'I appreciate it very much. It helps me understand spiritual things.'"*



Recently, Dana shared with us that she was seeing some encouraging signs through the Christian literature table she and Ruxi had set up on the college campus:

*“The outreach at the book table has been very fruitful lately due to your prayers and the workings of the Lord. In June, I met a Romanian-Turkish young man and his friend. Every Sunday he came to the evangelistic Bible discussion at my church. He has not missed one discussion since we met! He also started an individual Bible study with our pastor. Pray for his salvation.”*

Involved in student ministry for many years, **Ruxi Vandici** has been a faithful minister of the Gospel. Her love for Christ and the students has afforded her great favor among the young people in Bucharest. In spite of being wearied at times by a nagging health condition, she has remained devoted in her task of evangelizing and teaching students. She writes:

*“The highlight of the month was a one-and-a-half hour discussion in the dorms with two Muslim students. My coworker and I were in the dorms with our Christian literature table, and two young men stopped. They were from the Middle East and were studying here in Romania. We had a very good discussion with them: they explained Islam to us, and then we explained Christianity to them. We asked them what they believed was the core message of Christianity, and they said something about following Jesus by obeying His commands. We told them that the*

*core message of Christianity is the Gospel, and we had the opportunity to share it with them. We talked a lot about the Trinity and about Jesus being the Son of God. We also talked about the fact that no one is good, and even one bad thought condemns us to hell, because sin is against an infinitely worthy God. They insisted that good people will go to heaven, since they can outweigh their sins with their good deeds. We showed them that the Bible says that there is no forgiveness of sins without the shedding of blood, because the wages of sin is death. They were very surprised to hear that! It was obvious that they had believed Christianity was also a works-based religion. They were shocked when we told them that the Bible teaches that we cannot do anything to save ourselves and that it is only through Jesus’ death as a penalty for our sins that one could be saved and go to heaven. It was really encouraging to have this discussion. One of them in particular seemed more open, and he told us that he wanted to study about Christianity, since he was taught this was the closest religion to Islam. He wanted a New Testament in English, and he said he wanted to go to an English-speaking church! It is wonderful how the Lord works.”*

Please pray for our single female missionaries and all of our brothers and sisters in Eastern Europe. Pray for their protection and that God’s Spirit would make their presentation of the Gospel effectual to the regeneration of sinners. Also, pray that they would continually find Christ as their sweetest Refuge in their everyday trials.



# MIDDLE EAST

## COORDINATOR'S REPORT

BY MARC GLASS

It is my hope that this update finds you growing and prospering in the grace of the Lord Jesus. Please continue praying for our missionaries in the Middle East. We are now working with ten men and three churches in seven countries throughout the region. It is my prayer that the Lord would open more doors for HeartCry to impact the indigenous church in the Middle East.

In the last few months, HeartCry has taken on the support of two church planters in undisclosed countries: Boutros B. and Sharif A. Their locations must remain secret due to the high level of persecution that exists in their areas of minis-

try. In this update, I have included an introduction to Boutros and the testimony of his conversion.

I have also included the testimony of Adam, a recent convert from Islam to Christianity. Again, for his safety, Adam's location, along with his real name, must remain undisclosed. He came to know the Lord through the ministry of Dr. Andrew and Mahrus B. In this testimony, Dr. Andrew shares with us the extraordinary events that led up to Adam's conversion. It has been reported that approximately 80% of all Muslims that come to Christ were deeply impacted by dreams prior to their conversion. Adam is one of these former Muslims.

## TESTIMONIES

### BOUTROS B. - PROTECTED

*Boutros is a church planter who works in an undisclosed country on the Arabian Peninsula. Though he grew up in a Coptic community in Egypt, he is now serving the Lord in a Muslim country with almost no Evangelical witness. For a number of years, he has felt a strong burden to move to this country in order to strengthen and establish indigenous churches. Boutros is a gifted preacher and has a heart to see the church equipped with the truths of God's Word. The following is his testimony of conversion.*

My story of seeking God started as I was searching for the best way to avoid His anger and wrath. I was worried about the unknown and hell; this brought me to a point where I hated God and believed that He was an unjust God that did not care. I even

convinced myself that God did not exist and that all the things we were taught about Him were just unreal stories.

I met a man who started teaching me philosophy and how to prove that God does not exist. I studied with him until I ceased believing in



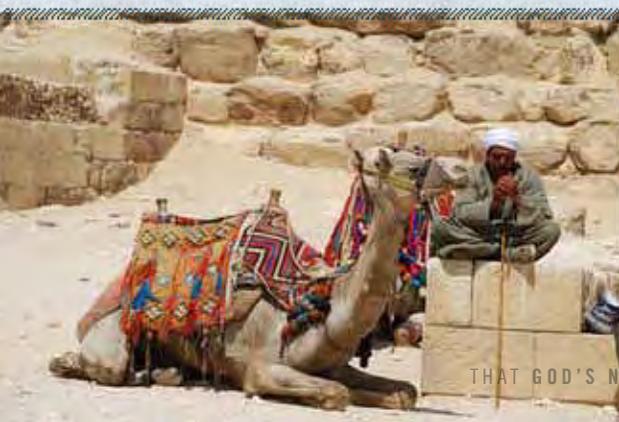
God and refused to adhere to any religion. However, my new ideology did not fulfill me. I then got involved in many immoral relationships that also did not fulfill me. Once again, fear started overcoming me and filling my soul and mind. I assumed that becoming religious was not the solution, especially since I was still involved in many immoral relationships. Nevertheless, I became more afraid of both hell and God at the same time.

I finally decided to become religious again, but this time my religious practices had a different goal: I was seeking to be closer to God. I started going to an Evangelical church and became attracted to their way of worshipping, especially since I am from an Orthodox background. I felt the love of the people around me and their willingness to answer my questions. But still I was empty.

Then a day came when I went to the church and, sitting between two brothers, started singing. Suddenly, I started to cry hysterically. I collapsed on the ground as I sang

the words of the song, "The Blood of Jesus Is Precious." I started shouting in front of everyone, saying: "I am sinner, O Lord; save me! I don't deserve Your blood that You shed on the cross! Thank You for dying in place of me!" I kept weeping until the end of the song. Then I listened to the message from the preacher, and at the end of the service, I hugged the brothers at the church for the first time, and I felt the love of Jesus pouring into my heart. The apostle John says that this is a sign that we have come out from death into life. It felt as if a big rock had been removed from my back!

On the next day, I was on the train heading to my university, and I spent the whole time in prayer and worshipping the Lord. I started seeing God in a different way. I felt that everything I had known about God was a lie, and I realized that God was forgiving and full of love. Now I believe that I am in debt to the Lord for His mercy and love toward me. Glory belongs to the Father and His Son and the Holy Spirit.



## ADAM

### AS TOLD BY DR. ANDREW

**A**dam was raised in the Middle East and born a Muslim. Within Islam, it is forbidden to change to another religion and deny Islam. Adam did just that, at the risk of his life.

His story begins with a series of dreams. In the first dream, Adam was walking in the desert, very thirsty, until he arrived in front of a mountain. As he looked up the mountain, he saw a man coming down, carrying water on his back. The man said, "Drink from my water. No one who drinks my water will ever thirst again." Adam woke up, but he did not know who this man was that he had seen so clearly in his dream. Later, he was telling a Christian friend about this dream, and his friend told him that the man in the dream was Jesus. However, his Christian friend assumed that Adam, a Muslim at that time, was mocking Christianity and left him without answering any other questions.

Later, Adam had a second dream: He was standing before Christ's cross while Jesus was hanging on it. As Jesus was on the cross, he died, and everything became dark. According to Adam, it wasn't a normal darkness; it was a different kind of darkness. There were people from all tribes and nations around the cross looking at the Lord. Suddenly, the cross started to

fall down. All the people ran, caught the cross, set it upon their backs, and began walking together.

Adam did not understand the scenes he was seeing and became more and more curious about who this man was who continued to visit him in his dreams.

In Adam's third and final dream, he was with Jesus at the Jordan River, and Jesus grabbed him and placed him under the water and brought him back up quickly out of it. At this point, Adam didn't realize that Jesus had baptized him in his dream because he didn't even know what baptism was!

Eventually, Adam met another Christian man whom he trusted and told him all about his recent dreams. That Christian man knew immediately what was happening to Adam, so he called a local ministry who would be willing to meet with Adam and discuss his experiences.

Adam met with that local ministry, and soon after, he came to faith and professed Christ as the Son of God and his Lord and Savior. He has been discipled for months now, and fellow brothers in the Middle East recently baptized him.

It is truly amazing how sovereign our God is and how He works in the hearts of His children. What a privilege that He allows us to join in His work! Pray for Adam and other brothers like him as they continue to be discipled, grow in their faith, and risk their lives to worship our God. He is worthy!





# EURASIA

## COORDINATOR'S REPORT

BY HOLDEN BARRY

### MEETING NEEDS AND MAKING PROGRESS

One of our greatest desires is that God would raise up more laborers to take the Gospel to the unreached and establish healthy churches. This is especially true in Eurasia, where HeartCry currently only supports thirteen missionaries. At the same time, we must not let these desires for more laborers take away from what the Lord is already doing through those whom we are presently supporting.

*“Great are the works of the LORD; they are studied by all who delight in them. Splendid and majestic is His work, and His righteousness endures forever. He has made His wonders to be remembered; the LORD is*

*gracious and compassionate.”*  
- Psalm 111:2-4

Typically, God’s ‘majestic work’ and ‘His wonders’ point our thoughts back to events like creation, the parting of the Red Sea, and the countless other times when He miraculously delivered Israel from her enemies. But we cannot forget all that the Lord is actively doing today to help further His kingdom here on earth. He faithfully provides what is lacking, opens doors of opportunity, empowers the saints to preach the Gospel, and saves lost souls. “Great are the works of the Lord!” May these verses help us to truly remember, delight in, and even study the great works of God.

### MEETING NEEDS

Recently, the Lord has enabled HeartCry to provide for various projects and ministry tools needed within Eurasia. In Belarus, we are currently funding a project to print 1,000 Russian copies of *Systematic Theology* by Louis Berkhof. In Siberia, we have given the remaining funds for the completion of the church building in Nizhnevartovsk, which Vladimir Radzihovski has been working to finish.

Also in Siberia, HeartCry has just provided a much-needed 4x4 vehicle for the missionaries in the Irkutsk region. These men travel thou-

sands of miles every month, taking the Gospel to cities and villages that are otherwise cut off from Gospel influence. They also make regular visits to the smaller churches that they have planted in the surrounding area. They do this in order to encourage the pastors of these churches, provide the people with good books and resources, and help them to evangelize effectively in their communities. The only way for them to travel to all of these places is by car, but even this proves to be a challenging endeavor. The roads that connect all of these far-away cities are in ter-



*HeartCry has just provided a much-needed 4x4 vehicle for the missionaries in the Irkutsk region of Siberia.*

rible condition. Until now, the missionaries have, at times, risked their lives as they traveled these roads with unreliable 2-wheel-drive cars. We count it a privilege to have been

able to help with such a need, and we pray that the brothers in Irkutsk will get many years and miles out of this Honda CRV 4x4.

## MAKING PROGRESS

**W**e praise the Lord for the progress that is currently being made in Eurasia in the following areas:

### Translation

Through the direction of Slava V., our translation efforts continue to increase. Currently, Paul Washer's book, *The Gospel's Power and Message*, is being translated into Russian; and the translation of Sinclair Ferguson's work, *The Holy Spirit*, has just been completed.

### Training

The training of pastors by indigenous leadership has begun in both Belarus and Kazakhstan. Slava V. in Belarus writes:

"The training conference that HeartCry sponsored for us last June went so well that we decided to continue teaching on a more regular basis. We have started a *prototype* seminary of sorts. The aim is to train pastors and preachers in theology. There are a few of us local pastors who are able to teach at a good academic level. Together, we can



*HeartCry missionary Maxim Monakov (front right) along with some of the brothers and sisters of the newly planted church in Cheremkhovo.*



*The new church building in Nizhnevartovsk.*

cover parts of Systematic Theology and Church History. The first lecture took place on Saturday, October 19. The next one took place on November 23. We have about ten students from five different churches. Please pray for our efforts in this, that God would greatly bless the training of pastors in Belarus.”

### **Church Planting**

The grace of God has truly been poured out upon the evangelistic and church-planting efforts of the group of men we support in Irkutsk. HeartCry missionary Maxim Monakov is now in the process of moving his family to Cheremkhovo, where a church has recently been planted. He has been working as an evangelist and circuit preacher within the vast region of Irkutsk with the desire to see God save the lost and build His church. As the Lord has used Maxim to accomplish this in Cheremkhovo, he now has a burden to lead this young church and become their pastor. Both Maxim and the church are in great need of your prayers as they are already facing much opposition from religious groups within the city.

### **Trip to Samara**

Toward the end of this year (2013), Brother Paul and I are scheduled to travel to Samara, Russia. The Samara Center for Biblical Training (SCBT, with which we partner to support five pastors in Eurasia) has invited Brother Paul to preach at their annual youth conference. They are expecting hundreds of young people from different parts of Russia to attend the event. After the conference, Paul will be training many of the men who are studying at SCBT, along with others who are currently pastoring in the area. HeartCry is also bringing some of the men whom we support in Siberia to Samara for these few days of intense training. Lord willing, this will all take place just before you receive this magazine. Please pray for the hundreds of youth who will have heard the Gospel. Ask that God would convict and save many. Pray also for the men who will have attended the training – our desire is for them to be sharpened in both their understanding of the Scriptures and their walk with Christ. Pray that they would be propelled to greater depths of intimacy with Christ and empowered by the Holy Spirit to labor more effectively for the advancement of the Kingdom of God.



*HeartCry missionary Bakhid N. and family, Southern Kazakhstan.*

## MISSIONARY REPORT

### FROM BAKHID N. - OPEN DOORS IN SOUTHERN KAZAKHSTAN

*The following report from Bakhid has been included to show the wonderful opportunity that the Lord has provided in Southern Kazakhstan. As stated in the above report, the training of pastors by indigenous leadership has begun in Kazakhstan. There is a group of men who are in great need of theological training, and the Lord has brought them into contact with Bakhid N., who has begun to help them.*

I am happy to report that I have been invited back to Southern Kazakhstan. I am both excited and hopeful at what the Lord is doing there to raise up more adequately equipped gospel proclaimers and church leaders. The men I visited before want me to come again to teach them theology. This is something that they need, and I praise God that they recognize their need and have the desire grow. They have invited my family to join me for which I am thankful. The last time I went, the classes were only for men. This time they want the teaching to be for the men along with their wives.

During my last meeting with this group, it was mentioned that apart from theology they also would like to grow in their understanding of sermon composition. Many of the

men confessed that, after the previous seminar, they came to realize that they have only been preaching mere fragments of text and not fully explaining what is written in the Scriptures. It was when they were faced with the homework that many questions began to arise. As a result, I have planned two phases in my approach to this teaching opportunity. First of all, there will be a theology class for everyone who would like to attend, and secondly, an expository preaching class for the men.

There is still much work to be done. The men have even invited me to move there full-time in order to fully teach and train them in the Scriptures. I am currently praying about this and planning to make a preliminary trip with my family at the beginning of November. We hope to see how everything might work out and if it is God's will for us. I am communicating all this with the other elder of my current church so that he might also pray about this possibility.

Taking into account all these plans, I believe it is my greatest priority right now to devote myself to preparing my sermons so that my travels do not take away from the spiritual atmosphere of our church here in the north. Please pray for us. May the grace of Christ be with you.



# LATIN AMERICA

## COORDINATOR'S REPORT

BY LUKE NASH

### MISSIONARY TRAINING

#### PERU

**A**s a missionary society, our primary goal is not simply sending men into the field, but sending the truth of God through those men. We are convinced that large numbers of missionaries alone are not enough and that the greatest impact for the Kingdom of God will be made through the faithful proclamation of the Gospel by those who are trained and equipped in the true knowledge of our Lord.

In keeping with this conviction, the Lord has providentially enabled us to establish a Bible academy for HeartCry missionaries in Lima. After the first year of classes, it is clear that the Lord has blessed this endeavor and has used it for the strengthening of the missionaries and their churches.

It is our strong conviction that HeartCry's ministry is primarily the establishment of biblical local churches, and the academy plays an important part in meeting this goal. The missionaries we support are now receiving the needed theological training for the continuance and improvement of their ministries. The legacy these men leave behind must not be merely a group

of believers and a building, but the truth of God and a congregation firmly built upon it. Through the testimonies of the missionaries who have attended the academy this first year, it is evident that the Lord has used the classes to further direct the focus to the necessity and priority of preaching Christ and placing His Word at the foundation of all that the church does.

As we move into 2014, the academy in Lima will remain one of the primary means by which the missionaries will receive doctrinal and pastoral training. Those missionaries who attended the first-year courses in 2013 will continue with the second year of course material. At the same time, there will be first-year courses provided for other men who are currently serving alongside the Lima missionaries in their own churches. There will also be a total of five weeks set apart throughout the year during which all HeartCry missionaries in Peru (including those in the North, Cuzco, and Tarapoto) will be able to attend four different intensive courses offered in the academy. Please join with us in praying that the Lord would use the training these men receive to further strengthen and establish each missionary and church upon His unchanging character.

## MISSIONARY REPORT

FROM NICOLAS SERRANO, ARGENTINA

*HeartCry missionary Nicolas Serrano is one of the two founding pastors of the Family of Grace Church in Rosario, Argentina.*

**T**his month has been one of intense work and also one in which my understanding has been renewed. I was able to carry



*Some of the HeartCry missionaries studying in the theological academy in Lima, Peru.*

out two trips: earlier in the month, I traveled to Rafael Obligado, about four hours outside of Rosario; and later in the month, I spent several days in La Matanza, which is about eight hours from Rosario.

In Rafael Obligado, there are approximately fifteen believers who attend our church in Rosario almost weekly, despite the great distance. Because of some recent circumstances, I became convinced that I should make a trip to visit the brothers and sisters there in order to give a series of teachings. I also wanted to be able to set apart time to attend to the needs of these believers in a personal way. The result was very good. Their response was quite encouraging, and I can still see practical fruit in their lives as a result. It is very possible that one man was even converted during this time, in part through the teachings that we shared with them. It is incredible to see a man transformed from having an aggressive and rebellious disposition toward Christ to one of captivated surrender! Yes, the Gospel is the power to save! The greatest need of these brothers and sisters is to have a pastor leading them. From a distance we can try to help them as much as we are able, but they have

many needs that require greater attention. Please ask the Lord to send a pastor to His sheep in Rafael Obligado.

The trip to La Matanza was also very profitable. A few months ago, we came into contact with a group of about 25 believers who are meeting there. The majority of them have come out of a very heretical “church,” and they are now beginning to be established as a local congregation. Together with my wife, I spent several days with Sergio (the pastor) and the other believers there. I taught on the doctrines of the Gospel while also devoting time individually to counsel and encourage them. My time there was very rewarding, as I saw the sincerity, humility, and joy with which they received the Word of God. They still have a great need to decontaminate themselves from much of the teaching they received in the past, but they all have an eagerness to learn and to understand the full counsel of God. Pray for the church in La Matanza and for Pastor Sergio. Also on this trip, we were able to spend some time with a couple that has been working for years to plant a church in Buenos Aires. They are both very loving and full of hunger to see the Name of



*Nicolas and Andrea Serrano, Rosario, Argentina.*

Jesus lifted high. I beg you, please pray for this couple in Buenos Aires.

As I see the increasing spiritual need in Argentina, my cry to the Lord for more laborers increases as well. I am crying out to God day after day to give us evangelists who can dedicate themselves entirely to the proclamation of the Gospel and also

men who can help us attend to the needs of the churches around us. My request to all the brothers and sisters who read this is that join me in asking the Lord to raise up workers who are prepared for every good work. There is such a need, there are so few true churches, and our hands are so empty.

## THE KING'S MESSENGER

### A BOAT FOR GREATER MINISTRY IN PERU'S NORTHERN JUNGLES

**O**n a recent trip to Peru, Paul Washer and I met two missionaries, Micah and Jairo, who are laboring among native pastors and leaders in the jungle region surrounding Tarapoto. Most of the villages that these men visit are situated along the Huallaga and Marañon rivers, located in the northeastern region of the country. Far from any highways or airstrips, many of these villages are only accessible by boat.

In spite of the difficulties, this ministry is crucial. Most of the men being trained speak at least one native language and are the key to evangelizing and planting churches among the tribes who speak only their native tongue. For these leaders in the jungle, the training and instruction received through the ministry of Micah and Jairo is the only theological preparation to which they will ever have access.

For these reasons and more, we are blessed to announce that through your generous giving, HeartCry was

able to provide a much-needed boat for Micah and Jairo's travel to these secluded villages. The following is an excerpt from a report sent by Micah thanking those who helped make possible the purchase of *The King's Messenger*.

*"I hope all is well with each of you. Amy and I and the kids are doing well here in the jungles of San Martin, Peru. We just wanted to let you know that we turned Heartcry's financial gift into a 25-passenger aluminum missionary boat with a 60 horsepower outboard motor. This is a huge blessing! Jairo and I signed the final papers two days ago, and I hauled it to Chazuta. We took it for a spin, and it worked brilliantly! This boat will be extremely useful in the mobilization of biblical evangelists, preachers, and pastors. Thank you! You all have been a huge blessing to us and to the work here in San Martin and Loreto!"*

Pray that the Lord will raise up many faithful pastors among the native peoples of Peru through the ministry of these two servants!



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# Go OR Send

"The world lives in a time of crisis. Christians alone are in a position to rescue the perishing. We dare not settle down to try to live as if things were normal."

- A. W. Tozer

"If by excessive labor, we die before reaching the average age of man, worn out in the Master's service, then glory be to God, we shall have so much less of earth and so much more of Heaven!"

- C. H. Spurgeon

