
HeartCry

For Reformation and Missions

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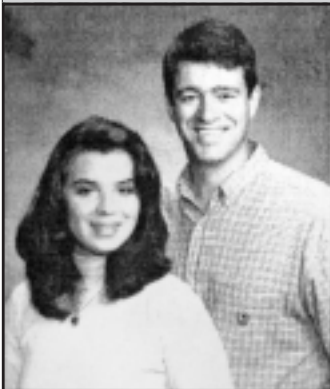
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HeartCry Missionary Society
under the authority of
Waldo Baptist Church (SBC)
6970 Waldo Church Road,
Metropolis, IL 62960.
(618) 564-2180
heartcry@midwest.net*

A Gospel of Repentance & Faith



Salutation



**Paul and Charo
Washer**

Founders of HeartCry
Missionaries to Peru

The HeartCry Newsletter is
edited by Paul Washer.
Artwork & Illustrations are
edited by Rita Douglas
& Paul Washer.

Greetings

We hope and pray that this month's newsletter finds you rejoicing in the grace of God. We also pray and even urge you as God's fellow workers that you do not receive the grace of God in vain, but that you abound in good works of faith and love, so as to prove God's election of you and to demonstrate your salvation, not by words or tongue but with actions and in truth. It is our greatest desire that you might stand before God blameless, without spot or wrinkle on that great day in which He will judge both the living and the dead by the Gospel of Jesus Christ. The Gospel that has once and for all been given to the Church that it might be spread abroad to every nation, tribe and tongue on the face of the Earth. May God bless you in the reading of His Word and may what is written in these pages both challenge and encourage you.

A Reformed Gospel *by Paul Washer.*

The Gospel that prevails in America today is a watered down version that is useful for building membership roles, but not much good for building the Kingdom of God. What it declares about man is so careful that it offends no one. What it says about God is so limited that it teaches no one. What it demands is so bland that it results in little conviction, causes no turning away from sin and makes no call to costly discipleship.

If the Christianity in America is to ever recover from the maladies that has it laying on its death bed, then it must first recover the Gospel which Jesus preached. It must recover a Gospel that is always free, but never cheap. It must learn a Gospel that is more than a human decision, but the very power of God. It must preach a Gospel that not only has the power to save all who embrace it, but has the power to transform all who are embraced by it.

The Nature of True Repentance *by Thomas Watson.*

Edited and Abridged by Randy Lowe

I shall show what gospel repentance is. Repentance is a grace of God's Spirit whereby a sinner is inwardly humbled and visibly reformed. For a further amplification, know that repentance is a spiritual medicine made up of six special ingredients. If any one is left out it loses its virtue. These ingredients are a recognition of sin, a sorrow for sin, a confession of sin, a shame for sin, a hatred against sin and a turning away from sin.

Becoming Esther *by Charo & Paul Washer*

I have always been amazed at the kind of preparation that the future queen Esther had to go through before she was able to come before King Xerxes. Would any of us want to go through twelve months of beauty treatments before meeting the man of our dreams? Probably not, but then again, imagine the possibilities. One year set aside for one sole purpose - becoming all you can be for the one you love the most. Precious time to cultivate beauty, to make an investment in education and etiquette, to strengthen virtue and build character.

Meet your Missionaries

This month we will present to you six more national missionaries that you are supporting in the country of Romania. Five of these missionaries represent the first serious attempt in the history of Romanian Christianity to reach one of the most despised people groups in Eastern Europe - the Gypsies. In the words of Romanian missionary Marin Moise: "The state of the Gypsies in Romania is very discouraging. They are pushed to the edge of society and the Romanian people and government are not willing to do anything to help them. Even the Christian Church has turned its back on the Gypsies."

Your brother,
Paul David Washer



“There is rejoicing in the presence of the angels of God over one sinner who repents.” Luke 15:10



A Reformed Gospel

by Paul David Washer

The Gospel that prevails in America today is rarely a Gospel at all. It is a cheap, watered down version that is useful for building membership roles, but not much good for building the Kingdom of God. What it declares about man is so careful that it offends no one. What it says about God is so limited that it disturbs no one. What it demands is so bland that it results in little conviction, causes no turning away from sin and makes no call to costly discipleship.

If the Christianity in America is to ever recover from the maladies that has it laying on its death bed, then it must first recover the Gospel first preached by Jesus and the apostles. It must recover a Gospel that is always free, but never cheap. It must learn a Gospel that is more than a human decision, but the very power of God. It must preach a Gospel that not only has the power to save all who embrace it, but has the power to transform all who are embraced by it.

In our last edition of HeartCry, we studied the basic elements of the Gospel: Man's wickedness, God's holiness, the Law's condemnation of our sin, and Christ's death on the Cross

that purchased God's people from eternal destruction. In this edition we will consider the call of the Gospel and the evidences of its work. In other words, we will consider what men must know and do to be saved.

Today's Gospel

Today's Gospel can easily be reduced down to a few "spiritual laws." They are as follows: (1) God loves us and has a wonderful plan for our life. (2) We have sinned and our sin separates us from God. (3) Christ died for our sins. (4) We must pray the prayer of faith and ask Jesus to come into our hearts and save us. (5) If we ask by faith, then we can be assured that we are saved. If we should ever doubt our salvation, then we must simply look back to the time we prayed that prayer of faith and see salvation as a certainty.

Before we go any further, it must be said that this method of "sharing" the Gospel has been used to make Christ known to millions and has resulted in the salvation of some. We must also say that the Christian who shares this presentation is a thousand times more useful to God, than the one who knows well the Gospel, but has no passion to share it. Nevertheless it must also be understood that it is not *because* of this Gospel presentation that people have been saved, but *in spite* of it. There are great flaws in our modern day presentation of the Gospel and these must be corrected if the Gospel is to regain its glory and its power.

A Man-Centered Gospel

Today's Gospel begins with man, clearly placing him at the very center of the universe as an invaluable being for whom God would empty all of heaven to obtain. This is simply not true. It is God who stands at the very center of the universe and He alone has inherent and infinite value. Man on the other hand is an outlaw in the universe, a rebellious God-hater who has declared war on his Sovereign, a traitor

who desires the throne of his King, a creature who longs for the glory of his Creator, an instrument created for praise who seeks to be worshiped in the place of God.

The true Gospel does not begin with man's worth or God's wonderful plan for him. The true Gospel begins with a declaration of God's worth and His great concern for His own Glory. Someone has said correctly that the Gospel does not begin with the words "For God so loved the world," but with the declaration, "In the beginning God."

In what has been written so far, we are in no way attempting to diminish or slight the love of God. In fact, we argue that the love of God is so infinite that it goes beyond any human attempt to define or measure it. What we are attempting to do is simply put first things first. We argue that God does not exist for man, but man for God. And it is not man who is the treasure of the universe, it is God. And God does not do everything He does primarily for man, but for Himself and for His own glory and for the love He has for His own name.

It is often argued today that it would be selfish and even egotistical for God to do everything He does primarily for Himself and for His own glory. But it is absurd to think this way. As Bible believing Christians, what do we call it when a man holds something to have greater worth than God or when a man delegates God to second place in his life? We call it idolatry. Why? Because there is a rule in Scripture and in the very fabric of Creation itself that declares God to be above all things and declares all things to exist for Him. The Scripture rightly declares:

"For from him and through him and to him are all things. To him be the glory forever! Amen. (Romans 11:36)

God rightfully does all things for Himself, for His own glory and for

the love He has for His own Name. If it were any other way, God Himself would be guilty of idolatry and the universe would be chaos. In light of what has been said we would like to change the “first spiritual law” of today’s Gospel from “God loves us and has a wonderful plan for our life” to “God is the Creator and Lord of the universe and is infinitely concerned for His own Glory.”

A Gospel for the Sick

The second tenant of the “spiritual laws” of today’s Gospel is that we have sinned and our sin separates us from God.” The problem with this law is not that it is incorrect, but that it does not go far enough. We have not only sinned, but we are sinners. We not only *do* things that are wrong, we *are* wrong. The Gospel is not good news for the sick or for the dying. The Gospel is good news for the dead.

“As for you, you were dead in your transgressions and sins.”

Ephesians 2:1

It is often preached that the sinner is like a man sick unto death that can do little to save himself, God is the doctor and the Gospel is the medicine. God stands over the dying man with a spoonful of medicine and longs to save him, but the man must make that first step. He must respond to God’s willingness to save him by opening his mouth and receiving the medicine. This is absurd. The Scripture does not say that man is sin-sick, but sin-dead. A dead man cannot respond to any prompting no matter how tender or sincere, and the sinful man cannot and will not ever make the first step so that God might take him the rest of the way. Salvation is not man’s decision to accept God’s help, but the power of God whereby the sinner is made alive and given the grace to repent of his sins and believe unto salvation.

In the Gospel which we preach we must not only share that man has sinned, but that he is a sinner, dead of

spiritual life, deprived of the good will necessary to obey God and totally destitute of hope apart from the mercy of God. We must teach that unless God moves on man’s behalf, he will die in his sins and pass through eternity under divine retribution. We must tell of man’s great need of God and urge him to call out to the God of mercy to do for him what he cannot do for himself.

In light of what has been said we would like to change the second spiritual law” from “We have sinned and our sin separates us from God.” to “We are



“Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in His name.” Luke 24:46-47

sinners, corrupt in nature and deed, spiritually dead, under the righteous condemnation of God and totally dependant upon His mercy.

An Unexplained Gospel

The third tenant of the “spiritual laws” of today’s Gospel is that Christ died for our sins. Like the last tenant, this one is definitely not wrong, but it is too often left truncated and unexplained. When we share or preach the

Gospel we must also teach. The death of Christ will mean very little to the sinner apart from an adequate explanation of why and how Christ died. The lost man needs more than a few Christian clichés, he needs to know something about God. We hear so much today from secular educators and sociologists about the “dumbing down” of America, but it seems that the same malady has struck the Church. We are convinced that theology and doctrine have no place in the Christian life and that to actually teach doctrines or refer to theology in our witnessing will only hinder the message. We have traded the great truths of the Gospel message for little stories, amusing illustrations and our own personal testimonies. Please do not misunderstand, I am not against anything that will help to communicate the Gospel to men, but when the means becomes the message and the message goes unspoken there is something terribly wrong. What God has done in my life is not important. What is of utmost importance is what God has done in Christ through His life and death. We must pass on to others as of “first importance” that Christ not only died for us, but that He lived a perfect life for us; that He bore our sin on the Cross and became sin in our place; that He suffered the condemnation of God for every Law of God we have ever broken; that He died in our place, separated from fellowship with God and crushed under the weight of God’s wrath; that His death paid our sin debt before God and provided for the salvation of His people; that His perfect life provided for us a gift of righteousness by which we can stand before God as truly the righteousness of God in Christ.

Another problem associated with our shallow teaching of the Cross is that there is not enough emphasis on the Resurrection. We must understand that a Gospel that does not give proper due to the resurrection is not a Gospel at all. If Christ be not raised we are still dead

Theology

in our trespasses and sins. Any man can die on a tree, but only God can rise again. It is the resurrection that makes the story of the Cross into a Gospel (Good News) and keeps it from ever being a tragedy of just another well meaning hero who died for nothing. It is belief in the resurrection that separates the faithful from the infidel. When we preach the Gospel, we must proclaim with great joy and conviction that the One who obtained our pardon through His death has risen from the grave and lives forevermore. Because His story did not end on a cross, ours will not end in a grave. We live because He lives, we can die in hope because He died for us, we will rise again because He has risen! This is the Gospel!

An Unbiblical Call

The fourth tenant of the "spiritual laws" of today's Gospel is that on hearing the Gospel the sinner must pray the prayer of faith and ask Jesus to come into his heart and save him. If he asks by faith, then he can be assured that he is saved. The problem with this spiritual law is that it is just not biblical. I do not want to be flippant and I most certainly do not want to show my limited knowledge of Scripture, but can it be found in Scripture where anyone leads anyone else in a prayer to accept Jesus? Many times Romans 10: 9-10 is used to defend this road to salvation: "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God has raised him from the dead, you will be saved." But this is not a reference to leading someone in the sinner's prayer, but to simply placing faith in Jesus. Other times, Revelations 3:20 is used to defend this way of inviting Christ into the heart: "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." But this is not even remotely referring to Christ standing at the door of the sinner's heart waiting to be invited in. It is a reference to Christ standing at the door of the Church from which He has been exiled, because of its pride, self-sufficiency and independence.

Having shared the Gospel with the lost man, what should we tell him to do? We should simply do as Jesus did and as the prophets did before Him and as the apostles did who followed. We should

lovingly tell him, even plead with him to repent of his sins and believe the Gospel. The Scriptures are full of such invitations:

"The time has come," he said, "The kingdom of God is near, Repent and believe the good news!" Mark 1:15

"In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead." Acts 17:30-31

"I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus." Acts 20:21

"First to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds." Acts 26:20

As one can clearly see, there are two common themes that run through the Gospel invitations of the Scriptures - repentance and faith. We are not to call men to pray a prayer by which they simply ask Jesus to come into their hearts, we are to call men to repent of their sins and believe the Gospel.

In most Evangelical Churches in America today, lost men and women, boys and girls are told to pray the prayer if they want to go to heaven, when they should be told to repent of their sins and trust in Christ as Lord and Savior. It is not the prayer that saves, but heartfelt repentance and sincere faith. How many today are led in the sinner's prayer and pronounced saved the moment they say "amen," but they have not repented, nor believed and their lives never change? Not only are they granted a false security, but that same false security many times makes them harden to the true demands of the Gospel. They hold on to their prayer as though it was made of magic words that grant them entrance into the Kingdom, and they close their ears to true Gospel preaching.

The Scripture states quite clearly that the two requirements of salvation are repentance and faith, but what are they? In the Scripture, repentance involves both the emotions and the will. Repentance involves the emotions in that it is sorrow for our sin that leads us to turn away from it. This can be seen in Paul's words to the Church in Corinth:

"Yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance..... Godly sorrow brings repentance that leads to salvation and leaves no regret..." II Corinthians 7:9-10

True repentance leading to salvation involves the emotions in that there is sorrow in the sinner's heart upon realizing that he has broken divine Law, offended God and is in danger of eternal wrath. This sorrow is so genuine, so deep that it touches the sinner's will and compels him to change from unbelief to faith, from apathy to interest, from hatred of God to love for God, from idolatry to praise, from rebellion to willing submission, from disobedience to obedience.

Repentance is a powerful thing that goes beyond man's capabilities. In fact, repentance causes such a powerful change in the sinner that it can only be attributed to the gracious work of God in conversion. In Ezekiel 36:26-27, God described repentance in the following way:

"I will give you a new heart and [I will] put a new spirit in you; I will remove from you your heart of stone and [I will] give you a heart of flesh. And I will put my Spirit in you and [I will] move you to follow my decrees and be careful to keep my laws."

After reading this text, can there be any doubt that the repentance that leads to salvation involves a radical change that is from beginning to end a work of God, and that without such repentance there is no salvation?

True repentance is a work of God and it is always accompanied by faith in the promises of God. Therefore, in salvation a man not only repents, but also believes. Now true faith is never as complicated as we sometimes make it out to be. It is simply believing that something is so, because God has declared it to be so. This is the meaning of Hebrew 11:1:

"Now faith is being sure of what we hope for and certain of what we do not see."

The man who has believed unto salvation is he who hopes for salvation and considers it a certainty, even though he cannot see it. Or using the example of Abraham in Romans 4, faith is being fully persuaded that God has the power to bring about the salvation He has promised through His

only begotten Son (v.21).

My dear Christian friend, many have been saved while praying the sinner's prayer, but not because of the words or the asking, but because of a God-given repentance and a God-given faith that were created in their hearts as a result of conversion. At the same time, many have been



lead into a false security of salvation because they said all the right words, but conversion as well as the repentance and faith that spring from it were absent. In light of what has been said, we would like to change the fourth "spiritual law" from inviting the sinner to pray the sinner's prayer to calling upon the sinner to repent of his sins and turn to God through faith in Christ.

A False Security

The fifth and last tenant of the "spiritual laws" of today's Gospel touches on what is commonly called eternal security. The law goes something like this: If the one who has prayed the sinner's prayer should ever doubt his salvation, then he must simply look back to the time he prayed the sinner's prayer and claim his salvation to be true. Sometimes the new convert is told that he should write the day of his conversion in the back of his Bible so that if doubts ever assail him he can assure his

heart by opening up the Bible and looking upon the date when his salvation was settled. Again this is absurd and unbiblical. As a matter of fact, it is a dangerous heresy that has led many down the road to destruction. Assurance of salvation does not come from looking back on the day on which one has prayed a prayer, but from a proper examination of one's life in light of Scripture to see if there exists biblical evidence of salvation. When dealing with the possibility of unbelievers among the Corinthians, Paul did not tell them to look back to the day when they prayed a prayer or to look at a date in the back of their Bibles, he told them to look at their lives in the present tense:

"Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you - unless, of course, you fail the test?" (II Corinthians 13:5)

To find assurance, we are not to look at a date in the past, but we are to look at our own lives in the present. We must question ourselves and our profession. In the words of John the Baptist, are we bringing forth fruit in keeping with our confession of repentance (Matthew 3:8)? In the words of Paul, are we proving our repentance by our deeds (Acts 26:20)? Or in the words of James, is our faith dead because it is not accompanied by action (James 2:17)? In the words of Peter is our knowledge of God ineffective and unproductive (II Peter 1:8)? In the words of Paul, do we claim to know God, but by our actions deny Him (Titus 1:16)?

In the light of what has been said we would like to change the fifth "spiritual law" from telling those who doubt their salvation to look back to the day when they prayed a prayer, to telling them to look at their present life in light of the Scripture. If there has been no change, no conformity of their life to Scripture, no genuine zeal or love for God, then there can be no security of salvation.

The Five Spiritual Laws Reformed

To end this brief article on the Gospel and sharing it with the lost, we will present the five spiritual laws as they are common shared and as we have reformed them:

(1) God loves us and has a wonderful plan for our life.

"God is the Creator and Lord of the universe and is infinitely concerned for His own Glory."

(2) We have sinned and our sin separates us from God.

All men are sinners, corrupt in nature and deed, spiritually dead, under the righteous condemnation of God and totally dependant upon His mercy.

(3) Christ died for our sins.

Christ lived a perfect life for us. He bore our sins on the Cross and suffered the condemnation of God for every Law of God we have ever broken. He then died in our place, separated from fellowship with God and crushed under the weight of God's wrath. His terrible death paid our sin debt before God and provides for our salvation. His resurrection and perfect life provides for us a gift of righteousness by which we can stand before God as truly the righteousness of God in Christ.

(4) Man must pray the prayer of faith and ask Jesus to come into his heart and save him. If he asks by faith, then he can be assured that he is saved.

Man must repent and believe the Gospel. Repentance is a genuine sorrow for sin and a fear of judgement that results in a turning away from sin and a turning to God. Faith is the simple confidence that God has the power and good pleasure to bring about the salvation he has promised through His only begotten Son.

(5) If a man should ever doubt his salvation, he must simply look back to the time he prayed the sinner's prayer and claim his salvation.

If a man doubts his salvation he should examine his life in light of the Scripture. If there has been no change, no conformity of his life to Scripture, no genuine zeal or love for God, then the man can have no security that he has been saved.

The Nature of True Repentance

by Thomas Watson.
Edited and Abridged by Randy

Lowe

I shall show what gospel repentance is. Repentance is a grace of God's Spirit whereby a sinner is inwardly humbled and visibly reformed. For a further amplification, know that repentance is a spiritual medicine made up of six special ingredients. If any one is left out it loses its virtue.

Ingredient 1: Recognition of Sin

The first part of Christ's healing work is to apply eye-salve. It is the great thing noted in the prodigal's repentance: "he came to himself" (Luke 15:17). He saw himself a sinner and nothing but a sinner. Before a man can come to Christ he must first come to himself. He must first recognize and consider what his sin is, and know the plague of his heart before he can be duly humbled for it. The first thing God made was light. The first thing God gives the sinner is illumination. The eye is made both for seeing and weeping. Sin must be seen before it can be wept for. Hence I infer that where there is no sight of sin, there can be no repentance. Many who can spy faults in others see none in themselves. They say that they have good hearts. Is it not strange that two should live together, yet not know each other? Such is the case of a sinner. His body and soul live together, yet he is unacquainted with himself. He knows not his own heart. Under a veil, a deformed face is hid. Persons are veiled over with ignorance and self-love; therefore they see not what deformed souls they have.

Ingredient 2: Sorrow for Sin

Ambrose calls sorrow the embittering of the soul. The Hebrew word "to be sorrowful" signifies "to have the soul, as it were, crucified". This must be in true repentance: "They shall look upon me whom they have pierced, and they shall mourn" (Zech. 12:10), as if they did feel the nails of the cross sticking in their own sides. A woman may as well expect to have a child without pain as one can have re-

pentance without sorrow. He that can believe without doubting, should be suspicious of his faith; and he that can repent without sorrowing, should be suspicious of his repentance. True sorrow for sin is not superficial: it is a holy agony. It is called in Scripture a breaking of the heart (Psalm 51:17); and a rending of the heart (Joel 2:13).

Ingredient 3: Confession of Sin

Sorrow is such a vehement passion that it will have vent. It vents itself at the eyes by weeping and at the tongue by confession: "The children of Israel stood and confessed their sins (Neh. 9:2). "I will go and return to my place, till they acknowledge their offence" (Hosea 5:15).

Confession is self-lacussing: "Lo, I have sinned" (2 Sam. 24:17). This is not common among men. Men never want to accuse themselves, but when we come before God, we must accuse ourselves. In fact, the humble sinner does more than accuse himself; he sits in judgment and passes sentence upon himself. He confesses that he has deserved to be bound over to the wrath of God.

Ingredient 4: Shame for Sin

The fourth ingredient in repentance is shame: "that they may be ashamed of their iniquities" (Ezek. 43:10). Blushing is the color of virtue. When the heart has been made black with sin, grace makes the face red with blushing: "I am ashamed and blush to lift up my face" (Ezra 9:6). The repenting prodigal was so ashamed of his excess that he thought himself not worthy to be called a son any more (Luke 15:21). Repentance caused a holy bashfulness.

Ingredient 5: Hatred of Sin

The fifth ingredient in repentance is hatred of sin. There is a hatred or loathing of abominations: "Ye shall loathe yourselves for your iniquities" (Ezek. 36:31). A true penitent is a sin-loather. If a man loathes that which makes his stomach sick, much more will he loathe that which makes his conscience sick. It is more to loathe sin than to leave it. One may leave sin for fear, but the nauseating and loathing of sin is a detestation of it. Christ is never loved till sin is loathed. Heaven is never longed for till sin is loathed. Sound repentance begins in the love of God and ends in the hatred of sin.

Ingredient 6: Turning from Sin

The sixth ingredient in repentance is a turning from sin. True repentance, like nitric acid, eats asunder the iron chain of sin. "Repent, and turn yourselves from your idols; and turn away your faces from all your abominations" (Ezek. 14:6). This turning from sin is called a forsaking of sin (Isa. 55:7). It is called "a putting of sin far away" (Job 11:14). Dying to sin is the life of repentance. The very day a Christian turns from sin he must begin a perpetual fast. The eye must fast from impure glances. The ear must fast from hearing slanders. The tongue must fast from oaths. The hands must fast from bribes. The feet must fast from the path of the harlot. And the soul must fast from the love of wickedness. This turning from sin implies a notable change.

There is a change wrought in the heart. In repentance Christ turns a heart of stone into a heart of flesh. There is a change wrought in the life. Turning from sin is so visible that others may discern it. It is called a change from darkness to light (Eph. 5:8). A ship is going eastward; there comes a wind which turns it westward. Likewise, a man was going hellward before the contrary wind of the Spirit blew, turned his course, and caused him to sail heavenward. Repentance makes such a visible change in a person, it appears as if another soul has taken up lodging in the same body.

The full text of "The Nature of True Repentance" can be found in The Doctrine of Repentance (pages 18-58) by Thomas Watson. It is published by Banner of Truth in the "Puritan Paperbacks" series. Watson lived from 1620-1686 and first published this work in 1668. Watson was a spiritual giant of his day and is perhaps the most popular of all the English Puritans. During the years of his ministry in London he earned a reputation as a man who was mighty in prayer. He masterfully applied the Scriptures to the human heart. His directness is much needed in the modern pulpit.

Randy Lowe is pastor of the First Baptist Church of Williams Lake in Williams Lake, British Columbia. He can be contacted by mail at the following address: FBC of Williams Lake, 295 Western Ave., Williams Lake British Columbia, V2G 3H6. Randy's telephone number and email address are: 250-392-4997 and fbcwl@stardate.bc.ca

The Godly Woman



*A wife of noble character
who can find? She is
worth far more than ru-
bies. Her husband has full
confidence in her and lacks
nothing of value. She
brings him good, not harm,
all the days of her life.
Charm is deceptive, and
beauty is fleeting; but a
woman who fears the Lord
is to be praised.*



The Godly Woman



"Man looks at the outward appearance, but the Lord looks at the heart." I Samuel 16:7

Becoming Esther

by Charo & Paul Washer

"Before a girl's turn came to go in to King Xerxes, she had to complete twelve months of beauty treatments prescribed for the women, six months in oil of myrrh and six with perfumes and cosmetics. And this is how she would go to the king..."

Esther 2:12-13

I have always been amazed at the kind of preparation that the future queen Esther had to go through before she was able to come before King Xerxes. Would any of us want to go through twelve months of beauty treatments before meeting the man of our dreams? Probably not, but then again, imagine the possibilities. One year set aside for one sole purpose - becoming all you can be for the one you love the most. Precious time to cultivate beauty, to make an investment in education and etiquette, to strengthen virtue and build character.

The preparation of Esther reminds me of that precious time between the awakening of desire in a young woman's heart to share her life with a mate and the moment she walks down the aisle. For many, this time of preparation is seen as nothing more than a time of waiting. Single women often see themselves as sitting on the shelf while life passes them by, or as sitting on the bench while others play the game. They do not realize that they are wasting the most important time of their lives, they are robbing themselves of great joy and reward, they are robbing their future husbands of a more virtuous woman, and they are robbing God of a servant through whom He desires to do great things.

As Esther had to be prepared before she could be queen of an entire realm, so the woman must be prepared before she can embark on one of the most important and difficult callings in life - marriage and motherhood. Esther had to learn the ways of the kingdom to which she belonged, she had to learn the manners of court life, the intellectual, emotional and spiritual challenges of high position. To put it simply, Esther had to be transformed from a young lady into a queen before she could wear the title and fulfill the role. In the same way, the single Christian woman must learn the ways of the Kingdom of Heaven before she ever unites with the one that God is preparing for her. She must be prepared intellectually, emotionally and spiritually, not by court attendants in some pagan temple, but by God Himself, His Word and by other godly women who have been prepared before her.

Singleness is not a waste of time or a sitting on the sidelines, but a time that God has set aside especially for the woman, to make her into what He wants her to be, and to use her in ways that just might be impossible after marriage. Singleness is a time in which a woman is to cultivate the virtues that pertain to

being a woman of God, so that she can offer to her future husband and the world something more than just a pretty face.

Remember in your singleness that you are not the only one single, but your future husband is passing through the same stage as you. Would it not be a terrible thing to finally meet the man who is to become your husband only to find out that he has used his singleness to serve God and to prepare himself to be a better husband for you. And yet you did not use the freedom of your singleness to serve the Lord, nor did you take advantage of the training that God offered you? Would it not also be a terrible thing to realize that your husband spent his days as a single man praying daily for your needs and the work of God in your life, while you neither prayed for him, nor responded to the grace of God that was given you as a result of his prayers.

It is a wonderful thing when God blesses a woman with a husband. That special someone who is "just perfect" for her in that he has been carefully and thoughtfully designed by God to be united as one with her. It is such a joy for the woman to look back and remember how God enabled her to wait on Him and that He was faithful to bless. It is still an even greater joy for her to know that her time as a single woman was also a time of seeking God and being faithful to Him and His purpose. That she did not for one moment wish to flee that state, but desired only to trust in God and wait upon His gracious sovereignty.

By no means is it a tragedy to be a single Christian woman, but the way of the world has once again infiltrated Christianity with the false idea that it is. One of the greatest lies is that if you do not "have someone" or are not "actively looking", there is something wrong with you. Another lie is that the single woman should be dating around as though looking for a husband were

the same as shopping in a mall. Still another even stronger lie is that the single woman should be giving her affections away indiscriminately so that she may be more "experienced" and know what to do when she finally finds the man of her choice. My dear Christian, it is a lie and an affront to God to say that experience is the best teacher, when in fact it is God who is the best teacher, and though the world's motto is "live and learn," the Bible's advice is "learn and live." You do not need to be experienced, you only need to be knowledgeable of what God has said and obedient to it. You should not be looking for the man of your choice, but should be waiting on the man of God's choice. And when he comes, it will not be past experiences that will make your marriage work, but past chastity, purity, and godliness. We should hide our faces from the ways and experiences of this wicked world and look upon only those things that God has placed in the path He has prepared for us.

God knows exactly what you need and He even knows the desires of your heart better than you do. God loves surprises. He does not want you to be looking for your husband, He wants to bring him to you, and probably at a time you least expect it. If you disobey this advice, as so many other women before you, and take it upon yourself to look for a mate, you may find someone, but chances are that that someone you find will not be the right one.

As women, our nature desires the company and companionship of a man. This is from God and therefore good. But at the same time, we are wrong to think that death will be the result if this need goes unmet. Needing another as a companion is not like needing to take your next breath of air. That is, you can survive without companionship at least until God has done His perfect work in you. Remember the Scripture, "God is faithful; he will not let you be tempted beyond what you can bear."

(I Corinthians 10:13)

I have found that there are two primary reasons why someone "desperately" needs someone else. First of all, it is because they do not know God as they should. Is God not the God of all comfort? Is not Christ the exalted Lord who fills all things everywhere? Then why do we complain about how empty and alone we feel. Could it be that God extends our time of singleness so that we might find our life in Him and learn to be complete in Him? If we seek to be married because we feel that a husband will fill our lives or will in some way make us complete, we will be sorely disappointed in our marriage. No man, no matter how Christ-like could ever take the place of God in our lives, to think such a thing is pure idolatry. If we are not filled by God now and complete in Christ in the present, then not even a marriage made in heaven will be able to change our emptiness.

The second reason for desperately needing someone in our lives is plain selfishness. When we need someone in order to feel loved, or when we need someone so that our feelings of loneliness might dissipate, then we are wanting marriage for all the wrong reasons. Marriage is to be looked upon as more than an opportunity to have our needs met, but as an opportunity to meet the needs of another. If we have not learned to take our own needs to God, then we will probably overwhelm our husbands with our own needs and be unaware of his. I have known Christian women who spent their days consumed with their own needs and constantly lamenting about why God had not brought someone into their life. But why should God entrust a godly man to a woman that is absorbed in herself and her own needs, and does not use the freedom of her singleness to serve God and prepare herself for His purposes? Such a woman would have little to offer a godly husband!

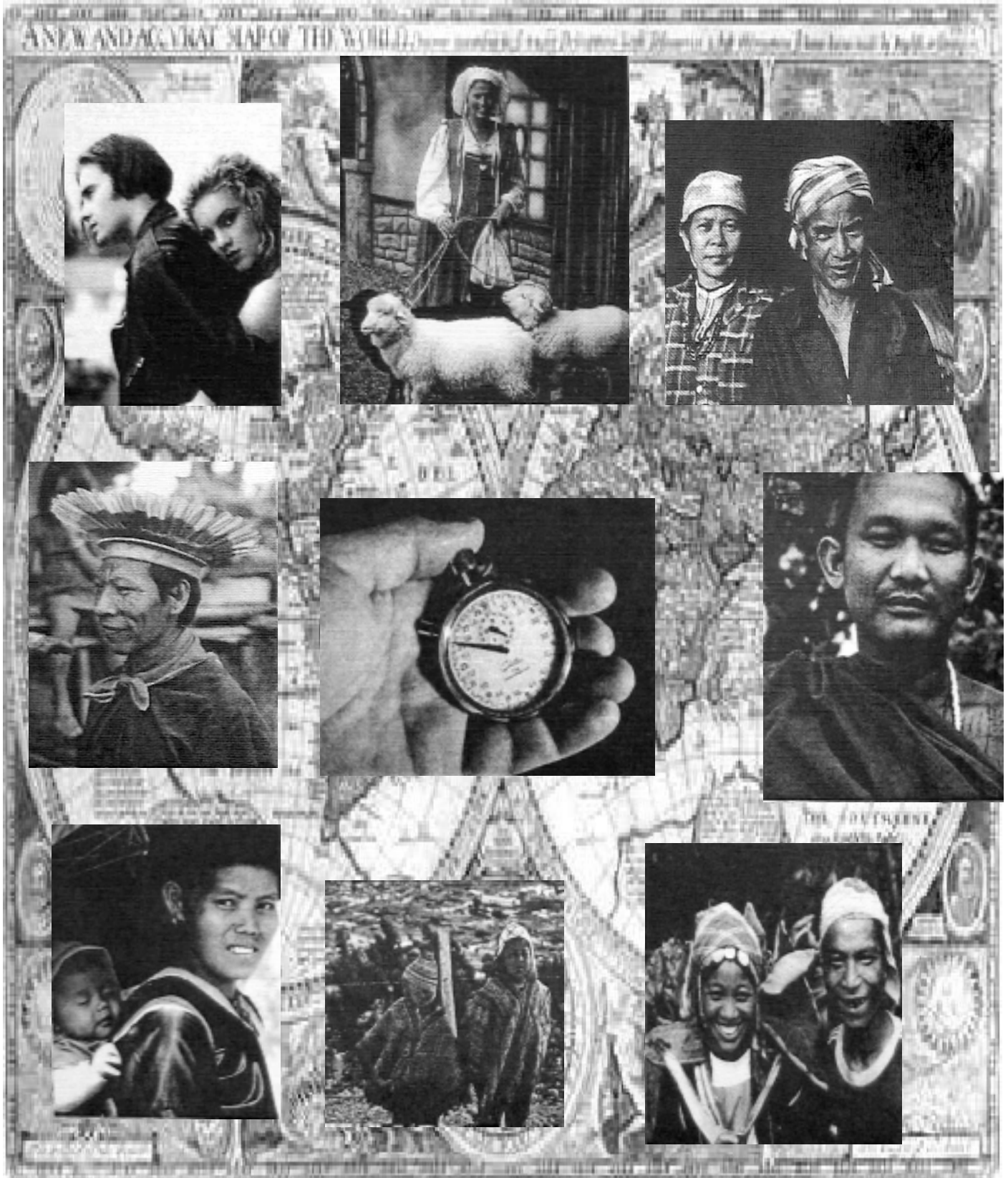
My dear friend, being single, like being married should be considered

a very special and enjoyable time in the providence of God. It should not be considered a mere circumstance or a curse from which one should try desperately to flee. Being single is a time to learn of God and of ourselves. A time to discover who we are in Christ and to grow in Christlikeness. It is a time to be zealous for good works and involved in ministry to others. Being single has a magic of its own that should be enjoyed in its time because once passed it may not return. There is nothing quite so sad as a woman now married who regrets what she could have been and done with her life while single. All was lost for the sake of hurrying to be married without consideration for the plan or work of God.

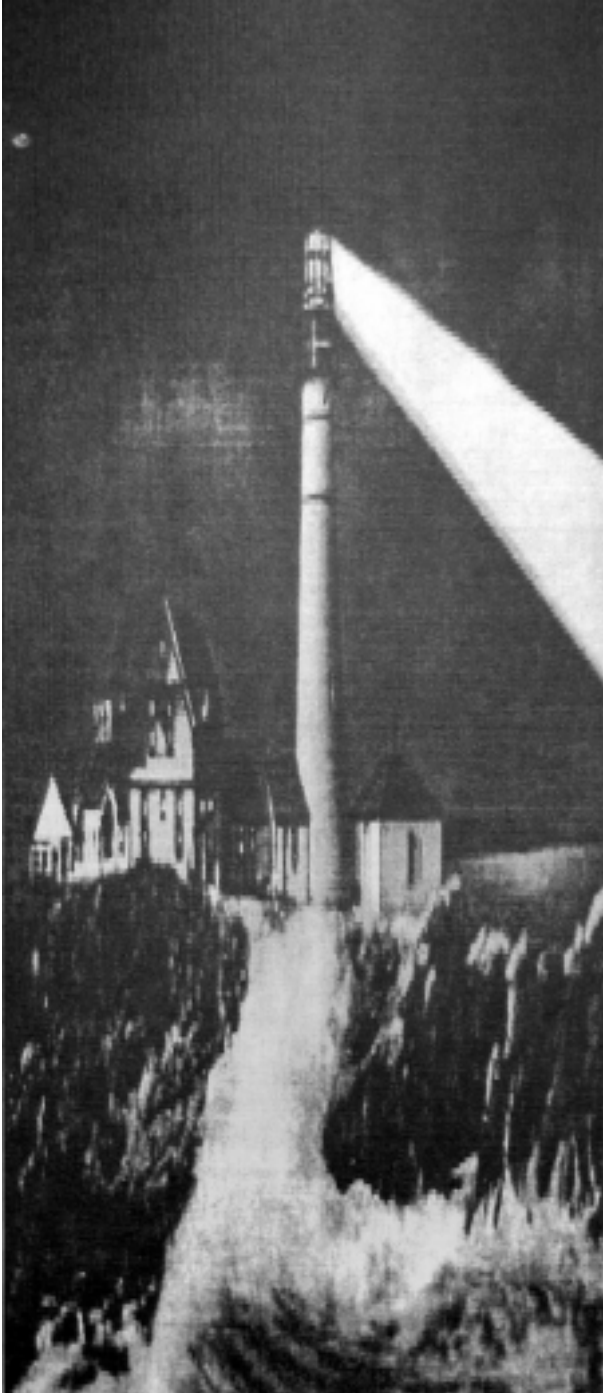
Every season in life has a beauty and wonder of its own. My prayer for all single Christian women is that they might enjoy their time in spite of the lies of the world. That they might be demanding and not settle for anything less than the perfect will of God. That they might wait patiently on God who is the giver of every good and perfect gift. That they might be like Esther, using whatever time God deems necessary to make them beautiful on the inside and out.



Missions



Send the Light



So many Christians are interested in World Missions, but few ever get involved on a personal level. Why? We believe it is because World Missions seems so far away from the reality of most Christians. Many have never even seen a “real” missionary, much less traveled to the mission field. The closest most ever come to the Great Commission is putting money in an offering plate without the faintest idea of where it is going or what kind of fruit it is bearing.

Our goal at HeartCry is to be a catalyst to help you become involved in world missions in a personal way. The following are just some of the possibilities:

1. You can support your very own missionary on the foreign field. HeartCry is currently supporting national missionaries in Peru (6), Brazil (1), Romania (11), Moldova (2) and Nigeria (2). The cost of supporting a national missionary full time ranges between \$100-\$300 a month depending on the country. You will receive a picture of the missionary you support and will be able to correspond with him and his family.

2. You can provide Bibles to the Christians in the foreign field. We have already mentioned that many pastors in the countries where we work are without Bibles. We have known instances in which the pastor had to borrow the Bible from the Church in order to study or preach in another village. We buy Bibles and then make them available to the Christians at a price they can afford. We have sold Bibles at their full price to those who can afford them and we have sold Bibles for a bag of beans to those Christians who have no money. The important thing is that each Christians is able to purchase (and not receive as charity) his very own Bible.

3. You can provide a pastoral library to a worker in the foreign field. We have already mentioned that many pastors in the countries where we work do not even have an adequate Bible, so it is easy to see why there is also a great need for pastor’s libraries. For one hundred dollars, a small library consisting of the following resources can be purchased: Bible Dictionary, Moody’s Commentary, Concordance, and a Manual on Preaching. This does not seem like much to Christians in America, but to the pastors where we work, it is almost an unattainable dream!

4. You can help build a Church. Church buildings in America cost hundreds of thousands and even millions of dollars to build. On the foreign field, we can build a Church building for as little as \$5,000-\$15,000. There are many Christians in the foreign fields who have no adequate place of worship and some that have no place at all. In some places (especially Romania and Moldova) this is a great hindrance to the Gospel, since the local people believe that any religious group that has no place of worship is a cult.

5. You can travel to the mission field for a short term mission project. Have you ever imagined yourself winding through the Andes mountains on a mule train, canoeing down a remote tributary of the Amazon River Basin or Backpacking through a tropical rain forest? We invite you to come visit us in the country of Peru. It will not be a vacation, but an opportunity to “do missions” first hand and up close. To borrow the phrase, “It will be the toughest job you’ll ever love”.

How to contact us:

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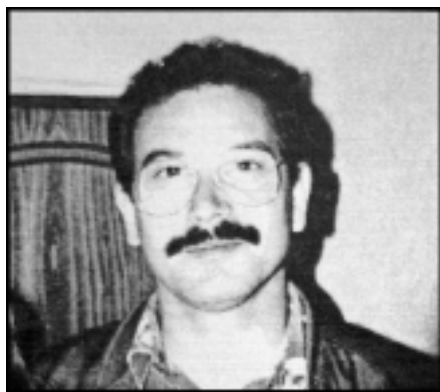
Heartcry c/o Waldo Baptist Church
Email: heartcry@midwest.net
6970 Waldo Church Rd.
Metropolis, Il. 62960
(618) 564-2180



Meet your Missionaries in Romania

In our last edition of HeartCry, we began presenting the testimonies of our national missionaries that are now serving in Romania, Moldova, Nigeria, Brazil and Peru. In our last edition you met two missionaries in Moldova and four others in Romania. In this edition, you will meet seven more of our missionaries currently serving in Romania.

Alexandru Merlan



Alex's Testimony: "My name is Alexandru Merlan. I grew up in a family of mixed religious and national affiliation. My Romanian father was orthodox and my Hungarian mother was Catholic (now she is Christian - Baptist). As a child I was baptized in the Catholic Church and my brother (7 years younger) was baptized in the Orthodox

Church. I do not know why, but until I was seven years old I lived with my grandmother and attended mass every Sunday in the Catholic Church in Tirnaveni. As a child, I was amazed of everything I saw in the Church — saints with halos, stained glass windows, paintings, priests in wonderful robes, etc. My grandmother was a very religious woman, but she could not answer the many questions I asked as a child. I wanted to know everything about the things I saw in the Church. Once I asked her why the people in the paintings had halos and I didn't. She told me that they were not like other people, but were saints and very close to God. Once I asked my grandmother if God took sunbathes. She became very angry with me and told me to keep my questions to myself or God would be very angry with me. I no longer asked my Grandmother any questions about God, but I thought to myself, "One day I must find out!"

When I was 7 years old, my parents took me to live with them in Sibiu. By the time I was 15 years old, I had forgotten about God, the Church and all my questions. This lack of interest in religious things was probably the result of the Communist ideas that prevailed in our culture and influenced all of us.

My life began to change one day when I invited one of my friends to a film, and he declined. When my other friends and I asked him why, we found out that he was a "repenter". This is the name we give to Protestants (especially Baptist) in Romania. We all laughed and made fun of him. In Romania it is believed that the "repenters" are strange people who own their own Bibles and try to live by everything it says. For the communists and every one else in Romania it was a shame and disgrace to own a Bible.

That day I asked my friend many questions about God and religion. When he could not answer my questions I felt very proud. The next day my

friend returned to school with answers to my questions and also he gave me a small Bible. When the principal of the school found out that my friend gave me a Bible, he reprimanded him. I did not read the Bible, but put it in my library. Two years later, I began to enjoy reading very much, but in time I read all the books in my library. Again I saw the small Bible my friend had given me. I knew that no one could see me there, so I began to read it.

I started reading the Bible in the Old Testament. I learned that I had to make a sacrifice for my sins. But I thought, "I am so poor, I don't even have the money to buy a pair of doves."

After high school I began my military service. When I came home after two years of service, I discovered that my mother had become a Christian. I was very angry with her. I refused to go to her baptismal service, but later my best friend convinced me to go. I enjoyed the service very much. The pastor asked me to come again. I said yes, but in my heart I was saying, "Take a good look at me because this is the last time you will see me."

Time passed and one day I was sitting in a bar with some of my friends. For a few seconds it seemed that everything around me just stopped and a question came into my mind, "What are you doing here? Don't you see that you don't belong in this place?" My whole mind was searching for something, but then I did not know what.

Once when my mother was not at home, I decided to go to Church by myself. I thought that if someone bothered me there I would hit him in the face and run before the rest of the Church could catch me. Nothing happened that night and I enjoyed the service, except for the prayers which were too long.

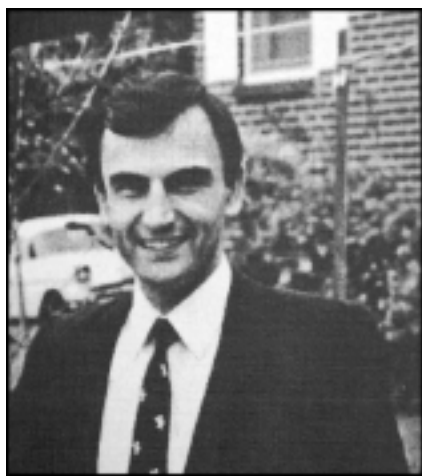
After that I went to Church many times, but was still unconverted. It seemed that no one could convince me to be a Christian. I wanted to know that God was real, but I just could not

believe. One year later I was reading a Christian periodical for young people and found a short story which convinced me to "try" God.

In this story, there was a missionary who was visiting a prison. He tried to talk to the prisoners, but no one listened to him. They said, "We don't need your cheap stories." Before the missionary left the prison he cried out, "If you don't know if you can believe there is a God, then just try it." Because of these words, one of the four men prayed, "God if you really exist please wake me up at 3:15 am." After this he fell asleep. When he woke up, he asked the guard what time it was. The guard's answer was 3:15 am. The prisoner became very frightened because he knew God had done something. After I read the story I decided to do the same and God was there too. He woke me up at 3:15 am.

After this, I had a dream. In my dream I met one of my best classmates that had died during the revolution of 1989. When I saw him I asked him how the place was where he was. His answer was very short. He said, "very bad." After that I could not sleep, instead, I knelt down and I ask Jesus to become my Lord and Savior." *Alex receives \$200 a month support from HeartCry.*

Valentin Voicila



Valentin's testimony: My name is Valentin Voicila. I am 39 years old. My wife's name is Corina. We have a 9 year old daughter named Margareta.

For most of my adult life I have been an actor. I graduated from the Cinema and Theatre University of Bucharest, and for 10 years I acted on stage and in 7 movies. In that time I won many National Awards for theater and film.

I was one of the leaders of my people during the Romanian Revolution of 1989. After the success of the revolution, the people elected me to represent the territory of Arad. The position was equivalent to being Governor of a state in USA. During the revolution and my political career, I saw many horrible things - many people were wounded and others were killed. It seemed that everyone was living between life and death. I did not realize it then, but God was using all these things to talk to my heart.

Six months after taking the position of "governor," I stepped down and turned to alcohol. I started to drink motivated by the need to forget all the corruption, death and pain that I had seen. The political situation was very violent and dangerous. My family and I began to receive many threats from people we did not know. My chauffeur was killed and I became very afraid. I went many times to occult and spiritualist meetings to find out my future. I was not a good person. During the revolution, I was willing to die for freedom, but now there was so much pressure that it was difficult to continue living. I did not understand it then, but it in my lostness and rebellion, God was speaking to my heart, preparing me for the Gospel.

As one of the leaders of Arad, I went to see many evangelistic services to please the Christians in the territory. It was in these services that I heard God's Word and the Gospel. In 1990 I repented of my sins and believed in the

Lord Jesus. The very next day, I felt that I was a new man, a different man than I had been before. I even stopped drinking.

Since my conversion, I have had a great joy and a wonderful peace in my heart. The most striking difference in my life after my conversion was that I could not stop reading the Bible. I loved the Bible and still love it today. In 1995, my wife received Jesus as her Lord and Savior and now we go together to Church and serve the Lord together for His glory.

The first great struggle in my life after my conversion was the commandment to be baptized as a believer. I could not accept being baptized once again because being Orthodox, I was baptized as a child. It was a very difficult struggle, but I wanted to obey the Bible's commands more than I wanted to please myself or conform to my religious traditions. The Holy Spirit told me to count the cost and I was baptized three weeks later. I was 33 years old at the time of my baptism.

One year after my baptism, I quit acting and have given myself to serve God as a full-time evangelist. I also work as editor for Christian Radio. I read Charles Stanley's messages which are broadcast every day in six major Romanian cities. Doing this brings me great joy.

My life has changed so much. In the Revolution of 1989, I was willing to die for freedom, but now I am willing to die for my Heavenly Father, because I know that I will see Him in heaven. Yes, now I have peace and a special relationship with God. He is always with me and is always guiding me. I thank God for what He has done for me and for my family, I praise Him for who He is.

Valentin receives \$200 a month support from those of you who faithfully give to HeartCry.

Samuel Stoica



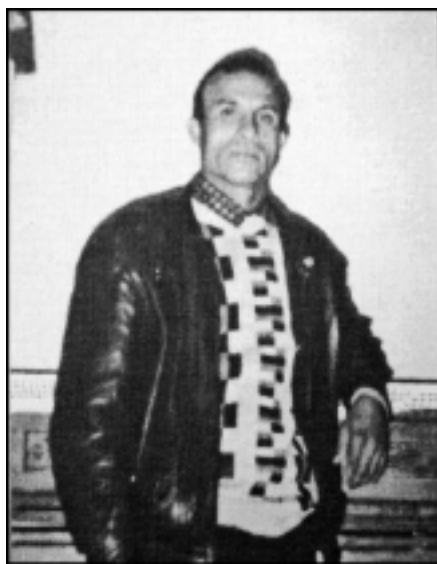
Samuel Stoica is a Romanian gypsy. He was born in August 12, 1977 in Slobozia Bradului. He comes from a family of ten children and both of his parents are Christians. In 1992 he became a Christian and was baptized.

Like most gypsies, Samuel has only an eighth grade education, but he does not allow his lack of formal education get in the way of his Bible study or ministry. Samuel is very gifted at playing the accordion and uses his gift in the evangelistic meetings where he ministers. His accordion has become a vital part of his street ministry, because it is the music that attracts and captivates the Gypsies. Marin Moise who heads up the Gypsy ministry for the Romanian Baptist Union says, "Stoica's music is our passport to minister among the gypsies. I prayed for a year for someone to help us with the music in our evangelistic work on the streets and the Lord has sent Stoica to us. We have worked together for four months and our ministry has been a great success. Because Stoica is a gypsy and without much education, he had been spending most of his day working temporary jobs on construction sites. The long hours made it almost impossible for him to carry out his ministry of evangelism, but now thanks to

the support of the people from the United States who give to HeartCry, Stoica is in full time Christian ministry where he belongs."

At this time, Stoica lives and ministers in the Gypsy ghettos. He receives \$150 a month support from HeartCry.

Marin Virgil



Marin Vigil is a Romanian Gypsy. He was born in 1959 and he currently lives in Slovozia Bradului of Vrancea. In 1974, he became a Christian and was baptized. His wife Georgeta was baptized as a believer in 1980. Martin and Georgeta have six children (two other children passed away in their infancy). Marin has only an eighth grade education.

Before receiving support from HeartCry, Martin worked part time in the local grape vineyards and ministered among the Gypsies as the leader of the Baptist Church "Sfinta Treime" in Slobozia Bradului. In the very near future, Martin is to be ordained by the Churches of the Romanian Baptist Union and called as full time pastor of the Church in Slobozia Bradului.

Marin receives \$150 a month support from HeartCry.

Marin Ion



Marin Ion is a Romanian gypsy. He was born on March 4, 1962 and was baptized as a believer in 1980. He and his wife Suplimenta have a large family of eight children. Marin is currently a member of the Holy Trinity Baptist Church of Cornetu and will be working as an evangelist and Church planter among the Gypsy people of the Ramnicu Sarat area. *Marin receives \$150 a month support from HeartCry.*

Filip Iulian



Filip Iulian is a Romanian Gypsy. He was born in 1955 in the judicial district of Vrancea. He and his wife

Missions

Aurora have three children. Both Filip and Aurora professed Christ and were baptized in 1982. Filip and Aurora are members of the "Sfinta Treime" Baptist Church in Cornetu. Filip has a tenth grade education and like other Gypsies, he made a living through manual labor in the grape vineyards.

At the beginning of the 1997 year, Filip started a ministry in the village of Pietroasa where there are about 2000 Gypsies in the village itself and another 4000 Gypsies in the neighboring villages. It has been Filip's long time dream to expand evangelistic and Church planting ministries among the Gypsies. Thanks to your support, his dream has now been made a reality. *Filip receives \$150 a month support from HeartCry.*

Crivisin Ionel



Crivisin Ionel is a Romanian gypsy. He was born on November 22, 1954 in the village of Focsani. He and his wife Pauna became Christians and were baptized on February 24, 1978. They have nine children and are members of the Holy Trinity Baptist Church in Bucharest. Crivisin has a 10th grade education and works as a professional locksmith. He and his wife are currently working in evangelism and Church planting among Gypsies in the Bucharest area. *Crivisin receives \$150 a month sup-*

port from HeartCry.

For the Love of the Gypsies

by Paul David Washer



As you have probably noticed, the last five missionaries presented in this edition of HeartCry are all Gypsies and they all work in Gypsy communities throughout the southeastern area of Romania. We believe the reason for this is simply the providence of God.

On my last trip to Romania, I met with brother Vasile Talos the president of the the Romanian Baptist Union. As we discussed the great needs and challenges that face the work of God in Romania the discussion turned to the Gypsies. Of all the people groups in the world, there are probably few more despised than the Gypsies, and with good reason. The Gypsies are for the most part dirty, uneducated, uncultured and untrustworthy. Most Gypsy men make their living by stealing, cheating and selling their own women into prostitution. The young women serve as prostitutes and many have children out of wedlock. The older women live in the slums and shanty towns caring for more children than they have food enough to feed. In the following, missionary Marin Moise of the Romanian Baptist Union

describes his people.

"The state of the Gypsies is very degraded. The aged have no retirement or income, they are sick and harassed, even beaten by their own children. The youth have no future and no skill except that of stealing. The young girls practice prostitution and many children come out of wedlock. The children are abused and they learn only negative things because there is no positive thing to learn in such an environment. There is a lot of violence and terror. The women are severely beaten especially if they become Christians. Most live in dilapidated apartment blocks without electricity, water or heating. The state of the Gypsies is very discouraging. They are pushed to the edge of society, and the Romanian people and government are not willing to do anything to help them. Even the Christian Church has turned its back on the Gypsies."

As President Talos and I were discussing the plight of the Gypsies, we were interrupted by a knock at the door - it was brother Marin Moise, the only full time missionary to the Gypsies in Romania. He had come to Bucharest to discuss the needs of the Gypsies. When we told him about our discussion, he began to share with us with a mixture of tears and rejoicing. Before we left President Talos's office that day, HeartCry had pledged to support five Gypsies missionaries to the Gypsies.

We sent the first month's support in December and are looking forward to news of the results. Humanly speaking, it is somewhat of a risk for us to take on such a large enterprise so quickly, but then again a man has not called us. It is God who has called us and He will do the work. We must always remember that in the Kingdom of God taking a risk is not an obligation to be dreaded, but a privileged invitation to watch God reveal His glory.

Pray for Your Missionaries

PERU

Paul and Charo Washer - Paul and Charo work as directors of Heartcry. They have been missionaries in Peru for 9 years. At the present they continue to work in Peru and to coordinate HeartCry's work in the other countries.

Franciso Laos - Franciso is over the region called "Departamento Amazonas" in Northern Peru. He is coordinating Church planting and discipleship among the people of the high jungle and the Aguaruna Tribes of the Basin.

Ernesto Zacarias - Ernesto is working in Church planting in the slum areas of Villa el Salvador located outside the city of Lima.

Angel Colmenares - Angel directs the Church planting work in the northern province of Peru where in the last 15 years more than 250 Churches have been planted through his ministry.

Daniel Colmenares - HeartCry supported Daniel through his seminary studies and will continue his support as a missionary working alongside his father Angel.

Miguel Churata - HeartCry supported Miguel through his seminary studies and will continue his support as a missionary working in partnership with Angel Colmenares.

NIGERIA

Andrew Martey - Andrew is a Church planter in the rural areas of Niger State in Nigeria West Africa. He works in partnership with well known national missionary Solomon A. Owolabi.

Samuel Ahmed - Samuel is an evangelist and Church planter in the rural areas of Niger State in Nigeria West Africa. Samuel is an ex-teacher of the Koran who now works to reach the Muslims of West Africa. Like Andrew, Samuel works in partnership with well known national missionary Solomon A. Owolabi.

BRAZIL

Charles Silveira - Charles is a pastor/Church planter in the city of Florianopolis in Santa Catarina, Brazil. He is working in partnership with well known national missionary Moises Damazio.

ROMANIA

Alex Merlan - Alex lives in Sibiu and is the coordinator for all our missionary work in Romania and Moldova.

Bebe Tomeci - Bebe works in student evangelism in the University of Brashov.

Alex Palade - Alex works in student evangelism in the University of Brashov.

Matei Muresan - Matei is pastor of mission Churches in Garbova de Sus, Hoparta and Teius. He is also pastor of the prison Church in Ayud.

Petrica Mihai - Petrica is working at Church planting in the rural village of Calimanesti.

Valentin - Valentin is working as a full time evangelist among the Baptist Churches in Romania and presents the sermons of Charles Stanley on radio stations reaching six major cities daily.

Samuel Stoic - Samuel works in music and out-door evangelistic meetings among the Gypsies.

Marin Virgil - Marin is serving among the Gypsies as pastor of the Baptist Church "Sfinta Treime" in Slobozia Bradului.

Marin Ion - Marin is serving as a Church planter among the Gypsy people of Ramnicu Sarat.

Filip Iulian - Filip is serving as a Church planter among the Gypsy peoples of Pietroasa.

Crivisin Ionel - Crivisin is serving as a Church planter among the Gypsy people of Bucuresti.

MOLDOVA

Spataru Slavic - Spataru is a Church planter currently pastoring a Church in Pelenia and two missions in Moara de Piatra and Asnasenii Noi.

Vasile Vintu - Vasile is a Church planter currently pastoring a Church in Nisporeni and four missions in Vulcanesti, Vanatori, Ciuciuleni and Chietroseni.

HeartCry Missionary Society

Statement of Purpose:

HeartCry is a missionary society under the authority of a local New Testament Church. We are dedicated to the task of fulfilling the Great Commission through working in partnership with national pastors, workers and mission boards in foreign fields. There are nearly 3 billion individuals in the world who have still not heard the Gospel of Jesus Christ. The traditional mission methods of only training and financing North American missionaries is a slow and costly process that has not and will not enable us to reach the world. A national pastor or missionary can be prepared for ministry through hands on training in the same way that Jesus trained the disciples and can be ready for the work without years of language training or cultural adjustment and with only a fraction of the financial support required for a missionary sent from a developed country. Therefore HeartCry seeks to work with godly men and women of integrity and vision in the unreached world to help them evangelize and plant Churches among their own peoples.

Our main areas of ministry are:

- Supporting national workers to plant and edify Churches in the foreign field.
- Assisting with the purchase of land and building materials for Churches in the foreign field.
- Providing Bibles to Christians in the foreign field.
- Providing pastor's libraries and training materials to Christians in the foreign field.
- Sponsoring pastor and discipleship training conferences in the foreign field.
- Working for reform in the United States through prayer, preaching and the HeartCry newsletter.

Financial Accountability

HeartCry is under the authority and supervision of Waldo Baptist Church. The ministry provides a biannual financial report to all its supporters. Further information may be obtained on request from Waldo Baptist Church, 6970 Waldo Church Rd., Metropolis, IL. 62960, Tel. (618) 564-2180. Of all the individuals who work to make HeartCry possible, only Paul and Charo Washer are

salaried. Nearly all administrative costs are covered by Waldo Baptist Church.

Principles of Ministry

The chief end of all mission work is the Glory of God. Our greatest concern is that his Name be great among the nations, from the rising to the setting of the sun (Malachi 1:11). We find our constant motivation, not in man or his needs, but in God, His commitment to His own glory and our God-given desire to see Him glorified in every nation, tribe, people, and language.

- 1 Every need of this ministry will be obtained through prayer. We may share our missionary vision with others and even make known to them the specific tasks which the Lord has laid on our heart to do, but we may not raise support through prodding or manipulating our brothers and sisters in Christ. If this ministry is of the Lord, then He will be our patron. If He is with us, He will direct His people to give and we will prosper. If He is not with us, we will not and should not succeed.
- 2 We intend to never enlarge our field of labor by contracting debts. This is contrary to both the letter and the spirit of the New Testament. In secret prayer, God helping us, we will carry the needs of this ministry to the Lord and act according to the direction that He gives.
- 3 We will not compete with other biblical mission agencies, but use the resources that God has given to us to work in partnership with them. If the Lord directs, we will sacrifice our own goals and resources that other mission works may be helped and the Kingdom of God increased.
- 4 In meeting any need, those of us who are supported financially by this ministry will be the first to sacrifice all things necessary for the will of God and the advancement of His Kingdom.
- 5 We will not measure the success of this ministry by the amount of money given, Bibles distributed or national missionaries supported, but by the Lord's blessing on the work.

HeartCry Board:

HeartCry is assisted by the following pastors and laymen. If you wish to know more about HeartCry feel free to call or write:

Paul & Charo Washer
In the United States:
7004 Unionville Rd.
Brookport, Illinois 62910
(618) 564-2712

Pastor Jack Russell
Waldo Baptist (SBC)
6970 Waldo Church Rd.
Metropolis, Illinois 62960
(618) 564-2180

Pastor Mike Morrow
East Baptist (SBC)
2985 Old Husbands Rd.
Paducah, Ky. 42003
(502) 442-0616

Pastor Randy Lowe
First Baptist (SBC)
295 Western Ave.
Williams Lake, B.C.
V2G 3H6
(250) 392-4937

Pastor Carlton Allen
Calvary Baptist Church
P.O. Box 531
Lake Park, Georgia 31636
(912) 559-8958

Adrian Jones
1430 Iuka Rd.
Grand Rivers, Ky. 42045
(502) 928-2306

Rita Douglas
6895 Waldo Church Rd.
Metropolis, Illinois 62960
(618) 564-3339

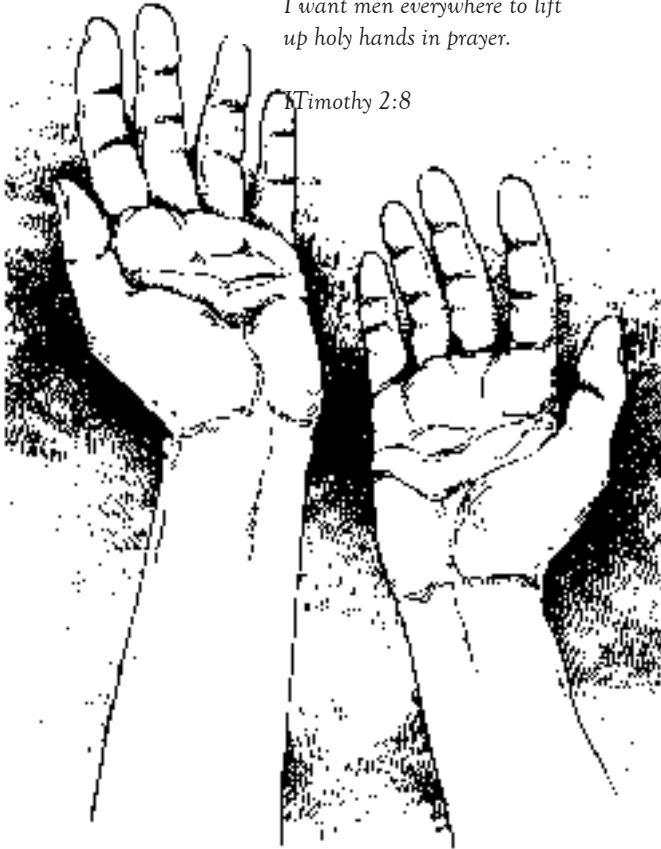
Kenny Schroeder
830 Christa Dr.
Paducah, Ky. 42003
(502) 898-2248

Dr. Mike Martin M.D.
9737 South Knoxville Av.
Tulsa, Ok. 74137
(918) 298-1973

Steve Heine
1112 E. 5th
Metropolis, Ill. 62960
(618) 524-4444

I want men everywhere to lift up holy hands in prayer.

ITimothy 2:8



I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone [f]or kings and all those in authority. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.

ITimothy 2:14

Requests for HeartCry:

- 1 Holiness. Without holiness, no one will see the Lord (Hebrews 12:14).
- 2 Humility. Because God opposes the proud, but gives grace to the humble, we must humble ourselves under His mighty hand that He may lift us up (IPeter 5:5-6).
- 3 A Servants Heart. For whoever wants to become great among us must be the servant and whoever wants to be first must be the slave (Matthew 20:26-27).
- 4 Poverty of spirit before God. Because the kingdom of heaven belongs only to the poor in spirit, and the man who trusts in the strength of man is cursed (Matthew 5:3; Jeremiah 17:5).
- 5 Faith to ask and expect great things from God. For without faith it is impossible to please God, and according to our faith it will be done to us (Hebrews 11:6; Matthew 9:29).
- 6 Wisdom to use that which God gives us. As the heavens are higher than the earth, God's ways are higher than ours (Isaiah 55:9).

Requests for the World:

- 0 Submission to the will of God. That God's Name be hallowed, that his Kingdom come and that His will be done throughout the kingdoms and peoples of the world as it is in heaven (Matthew 6:9-10).
- 2 Laborers for the abundant harvest. The harvest is plentiful but the workers are few. Ask the Lord of the harvest to send out workers into his harvest (Matthew 9:37).
- 3 Biblical proclamation of the Gospel. That God may open a door for the message and that it be proclaimed clearly and sincerely as it should (Colossians 4:2-4; Philippians 1:17-18).
- 4 Missionary support. That the Church may renew its concern for missionaries, their families and the great needs of the nations (IIIJohn 5-7).

HeartCry

Missionary Society

c/o Waldo Baptist Church
6970 Waldo Church Rd.
Metropolis, IL 62960

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