



HeartCry^{Missionary Society}

THAT HIS NAME BE GREAT AMONG THE NATIONS

The Life of God *in the* Soul of Man

- * Henry Scougal's Classic Treatise on the Life of God in the Soul of Man
- * An Inside Look at the Spiritual Life of Missionaries
- * New Missionaries in Lebanon, Myanmar, and Zambia
- * The life and Legacy of David Brainerd

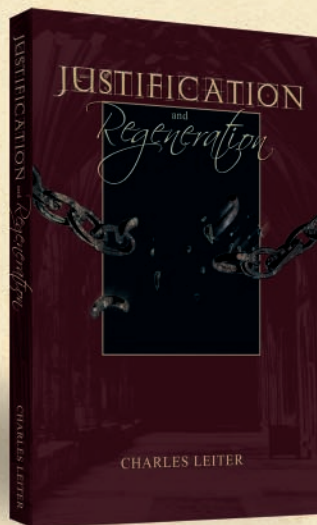
Volume 53: June-August 2007

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From the Foreward written by Paul Washer

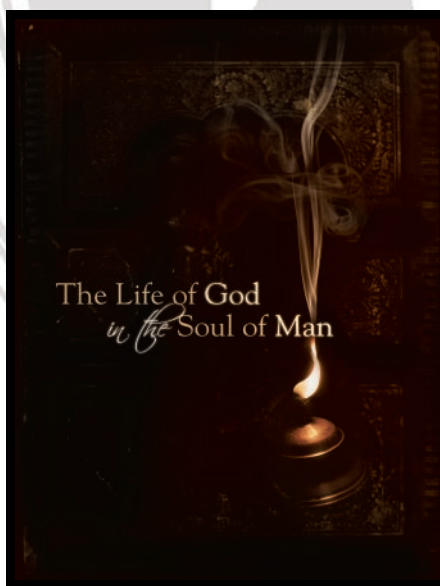
There seems to be a great abyss separating the biblical theologian and the Christian in the pew. While the theologian is able to climb the Everest of God's truth and be transformed by the vision, he often communicates the vision in a language that is beyond us. Thus, we are left at the mercy of popular Christian literature that is often nothing more than quaint stories, pragmatism, and baptized psychology.

The Church in contemporary America does not need more strategies, steps, or keys to the Christian life. The Church needs truth, and more specifically, the great foundational truths of historical Christianity. In this work, Pastor Charles Leiter has done a great service to the Church in that he has taken two of the greatest doctrines of Scripture and two of the greatest miracles in the Christian life and explained them in simple language without loss of content. As I read through the manuscript of this book I was amazed at its simplicity and scope...Of particular interest to me was the setting forth of a proper view of regeneration...Pastor Leiter demonstrates that regeneration is the supernatural work of God whereby the sinner's dead, depraved heart of stone is replaced with a new heart that is both willing and able to respond to God in love and obedience...I have read this book many times before its going to press. I have greatly benefited from its teaching, and heartily recommend its contents. May the Spirit of God illuminate your heart and mind that you may not only understand the Scriptures explained herein, but that they might become a reality in your life.

THAT HIS NAME BE GREAT AMONG THE NATIONS

HeartCry

That the earth be filled with the knowledge of the glory
of the LORD, as the waters cover the sea... (Habakkuk 2:14)



The HeartCry Missionary Society

The HeartCry Missionary Society is a non-profit organization functioning under the authority of the First Baptist Church of Muscle Shoals, Alabama. Although we recognize the great importance of sending missionaries from the West to unevangelized peoples throughout the world, we believe that we are led of the Lord to support indigenous or native missionaries so that they might evangelize their own peoples. We seek to work with godly men and women of integrity and faith in the unreached world to help them evangelize and plant churches among their own peoples.

C O N T E N T S

FROM OUR DESK ... P.4

The concern of this edition of the HeartCry Magazine is the need for Christians to seek and cultivate true spiritual life and not to be carried away by all the noise and business of our day. We hope that you will be encouraged to seek true spirituality as opposed to mere "spiritual" activities.

STATUS REPORT ... P.5

A brief report on the status of our works in countries and people groups around the globe.

THE LIFE OF GOD IN THE SOUL OF MAN ... P.8

We trust you will be encouraged by Part One of Henry Scougal's short treatise entitled, "The Life of God in the Soul of Man". This work had a profound impact on George Whitefield and led to his conversion.

MISSION REPORTS ... P.14

In this edition of the HeartCry Magazine, we give you a look inside the lives of some of our most beloved missionaries as they share something of their walk with Christ.

MISSIONARY SPOTLIGHT ... P.21

We have four new missionaries in the spotlight: Walid Bitar in Lebanon, Jonathan Mwalimu in Zambia, and Thanmoung and Mungthuk in Myanmar.

MISSIONARY BIOGRAPHY ... P.24

Like the Apostle Paul before him, David Brainerd's life is a text book of genuine devotion to Christ and zeal for lost souls. We are indebted to Brother Mack Tomlinson for his summary of this unique and noteworthy missionary. We are sure that his story will both convict and encourage you.

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From Our Desk

We count it a great privilege to greet you in the name of our Lord and Savior Jesus Christ. We have certainly tasted of God's goodness in all our endeavors, both at home and abroad.

The theme for this edition of the HeartCry Magazine comes from Henry Scougal's short treatise entitled, *The Life of God in the Soul of Man*. Scougal was a seventeenth century Puritan pastor and professor of divinity at King's College, Aberdeen, Scotland. Though his life was cut short at the age of 28, his legacy of godliness and insight into the truths of Scripture remain. His writing had a profound impact on George Whitefield, who wrote in his journal:

In a short time [Charles Wesley] let me have another book, entitled, The Life of God in the Soul of Man; (and, though I had fasted, watched and prayed, and received the Sacrament so long, yet I never knew what true religion was, till God sent me that excellent treatise by the hands of my never-to-be-forgotten friend.)...

At my first reading it, I wondered what the author meant by saying, 'That some falsely placed religion in going to church, doing hurt to no one, being constant in the duties of the closet, and now and then reaching out their hands to give alms to their poor neighbours,' 'Alas!' thought I, 'if this be not true religion, what is?' God soon showed me; for in reading a few lines further, that 'true religion was union of the soul with God, and Christ formed within us,' a ray of Divine light was instantaneously darted in upon my soul, and from that moment, but not till then, did I know that I must be a new creature.

The truths that Scougal wrote are much needed in our

day. They are able to bring conviction and rebuke to us when we fill our lives with hollow activities. We live in a time when churches are measured by the number of programs available, and the congregants are deemed faithful by their regular attendance. In our churches where "doing" is equal to success, Scougal reminds us that true Christianity consists of "being." It is not the activities of religion that indicate the orientation of one's heart, but rather the union of one's soul to the Divine giver of life. To state it differently, the authentic Christian is the one whose thoughts, affections, and heart's inclination is firmly rooted in and nourished by the "fountain of living waters" (Jeremiah 2:13). The Christian who truly possesses the life of God in his innermost being knows, both by knowledge and experience, that God is as Jonathan Edwards penned:

The great good which [the redeemed] are brought to the possession of and enjoyment of by redemption. He is the highest good and sum of all good which Christ purchased. God is the inheritance of the saints; he is the portion of their souls. God is their wealth and treasure, their food, their life, their dwelling place, their ornament and diadem, and their everlasting honor and glory.

May this edition of the magazine encourage you to seek the Lord with all your might and grow to a greater and greater awareness of your union with God. Pray for us, as well, that our ministry might be measured by how diligently we labor on our knees and abide with God in prayer. Pray also that all the missionaries whom we support might see through the clouds of religious duties to the heavenly truths that Scougal saw and that the *reality* of Christ in their souls would be used by God to give birth to authentic Christianity in the lives of those to whom they minister.

In all the Riches of Christ,
The HeartCry Staff

HEARTCRY STATUS REPORT



By God's grace, and through your faithful prayers and generous giving, HeartCry is working in fifteen countries on four continents around the world. It is our passion to go much farther than where we are. For we long to see the day when a banner for Christ is raised in every nation and people group on the earth. The following is a brief status report and summary of our vision for each major area where we work.

UNITED STATES OFFICE

Life at the U.S. office has been pretty hectic over the last few months. HeartCry staff members have taken trips to Peru, Asia, and Eastern Europe, all with great reports of the work that God is doing among the nations. In March, Marc Glass started working for HeartCry as Brother Paul's personal assistant. On May 3-6, First Baptist Church of Muscle Shoals hosted the "True Church Conference." It was a joyous occasion, full of wonderful, edifying preaching and genuine, Spirit-filled worship. The fellowship was a great blessing as friends came from across the union and abroad. HeartCry also had the privilege of having three missionaries from Romania at the conference (Sorin Prodan, Ion and Ani Tomeci) and Pastor Conrad Mbewe, who directs all of HeartCry's missionaries in Zambia. Pastor Mbewe preached twice at the conference and spoke about the mission work that is being done in Zambia. The week after the conference, HeartCry missionary Antony Simon visited and shared about the missionary endeavors in Israel. On May 14-16, Antony went with members of the HeartCry staff to the FIRE (Fellowship of Independent Reformed Evangelicals) Conference in Atlanta, Georgia.

Paul and Charo's baby girl was born on the 11th of June. Also, Amanda and Matt Glass found out that they are going to have a boy. He is due to be born on September 15th. Chad Haygood will be getting married to Meredith Minetree on June 24th. The wedding will take place at FBCMS.

PREACHING MINISTRY

In March, the Lord blessed the meetings Paul preached at First Baptist Church, Killen, AL. The meetings were originally scheduled to last four days, but were extended to a total of eight days, with Paul preaching 12 times. At the end of March, Paul flew to Charlottesville, VA, where he preached a series of meetings at Jefferson Park Baptist Church. At the end of April, Paul preached in services at Jonesboro Baptist Church in Russellville, AL, Union University in Jackson, TN, and Tharptown Baptist Church in Russellville, AL. At the "True Church Conference," Paul preached three times and gave a report about HeartCry. On May 13-16, Paul traveled to Texas to preach on a Saturday night for Brother Mack Tomlinson at Providence Chapel in Denton, and on a Sunday through Wednesday for Brother Randall Easter at First Baptist Church of Briar in Azle. These meetings went very well as the Lord blessed them in powerful ways. Brother Paul will be back in Muscle Shoals all of June and two weeks in July.

JON AND GABRIELA GREEN

In February, Jon visited HeartCry's missionaries in Israel. Along with spending time with Antony Simon and Leonid Banchik, he was able to take part in street evangelism and visit Jordan. On May 16, Jon and Gabi found out that they will be able to obtain another five-year visa in order to return to the United States. However, they will not be able to return until January. Please pray for them.



HEARTCRY STATUS REPORT



ASIA

In March, Dr. Nathan Berry and Matt Glass, along with Evangelist Don Currin and Pastor Tim Conway, went to India. While there, Don and Tim taught a pastor's conference and held two evangelistic meetings in Hindu villages in Manipur, India. After the meetings, Tim accompanied Nathan and Matt as they visited HeartCry missionaries in Arunachal Pradesh and Assam, India. The three also visited several missionary candidates and a potential site for establishing another mission station. Their trip ended with a three day stay in Calcutta and a week in China. The trip went very well. The men came away with a sense of urgency and a burden for all that must be done in that part of the world.

God has given HeartCry many new windows of opportunity in Asia as a result of the great effort put forth by our missionaries. On May 15, James Dhale traveled to Calcutta to meet with some missionary candidates from the Indian state of Orissa and the Sunderban Islands, which lie at the mouth of the Ganges and Brahmaputra Rivers. At the beginning of June, training began for more than 40 missionaries at the Trinity Baptist Church in Manipur, India. For many, the training will aid in laying a firm foundation for the ministry of planting churches; for others, it will continue to build upon an already solid foundation of theological and biblical truth. Missionaries will be attending from the Indian states of Manipur, Arunachal Pradesh, West Bengal, and Orissa. Also, there will be missionaries in attendance from the countries of Bhutan, Bangladesh, China, Myanmar, and Nepal.

ISRAEL

The distribution of leaflets and the evangelistic tours are going very well. Antony Simon and his team are spending more time in the streets talking to people one on one, and they have had many profitable conversations. The missionary journeys to Jordan are also going well, and there have been many opportunities to distribute Bibles, build relationships, and witness to Arabs.

When Antony visits Petra, he leads a small Bible study in a restaurant owned by a Christian. Usually there are about ten to fifteen Arabs in attendance. Most of them are from Egypt, and they have many questions. The owner of the restaurant never charges for the meals. He says that he is just glad to see other believers and hear the Word of God.

Lord willing, Leonid will be moving from Tel Aviv to Jerusalem in the upcoming months. This will be a great help for Antony and the believers in Jerusalem.

EASTERN EUROPE

In April, Brother Paul Washer went to Romania for both a student and missionary conference. Dr. Shawn Wright from the Southern Baptist Theological Seminary traveled with Paul and was a tremendous blessing to the Romanian believers. Paul reported that the Holy Spirit moved in a mighty way during the later part of the student conference. He shared that he had not seen such blessing in years. The meetings helped us understand how the Lord is using the internet to promote the preaching of the Gospel. Many people from surrounding countries attended the meetings simply because they had heard Paul preach on the internet.

Paul also reported that the work in Eastern Europe is greatly advancing and that the Lord has raised up many wonderful missionaries in that part of the world. One of them, Sorin Prodan, has been continuing his studies at Southern Seminary. He will take some classes during the summer term and then return to Romania in the fall.

AFRICA

Recently, HeartCry began supporting one new missionary in Zambia. His name is Jonathan Mwalimu, and he is the missionary pastor of Kitwe Chapel in Kitwe, Zambia. More than twenty years ago, and prior to his conversion, Jonathan was a roommate of Conrad Mbewe at the University of Zambia.

Missionary pastor German Banda of Sinda Reformed Baptist Church was ordained by the Kabwata Baptist Church on April 22. Later that same month, the church in Sinda hosted an Eastern Province Leaders Conference which addressed such issues as the Trinity, church government, and a biblical view of giving.

Other noteworthy events and activities include the creation of a new prison ministry under the guidance of Lovemore Banda, the pastor of the Grace Reformed Baptist Church in Petauke. Four young men were recently converted and are now in discipleship training under the direction of Pastor Lichawa Thole of the Chisomo Baptist Church. Finally, pastor Kennedy Sunkutu of the Kafue Reformed Baptist Church initiated a new weekly Bible study in an area that the church had previously not evangelized.

PERU

In January, Chad Haygood traveled to Peru accompanied by Pastor Bob Jennings of Sedalia, Missouri. While in Peru, they taught at two conferences. The first conference was hosted in Lima at The Church of the Savior, where HeartCry's missionaries gathered for instruction in prayer and fasting. Chad and Bob then traveled to the northern city of Paita where they were the special guests of Pastor Javier Carhuapoma at the eighth anniversary of the Evangelical Baptist Church of Maranatha. After a weekend of services, both men traveled to the nearby town of Sullana to teach at the Baptist Seminary. Teachers and students assembled together and were taught on prayer, fasting, distinctives of a healthy church, humility, and other topics. During the conferences, HeartCry distributed more than fifty study Bibles to the needy pastors and students.

After two weeks, Pastor Jennings returned to the United States, and Chad spent an additional two weeks visiting HeartCry's missionaries in the northern jungles. Chad's first visit was with Mario Salinas and the work among the Aguaruna and Huambisa tribes. God has blessed Mario and the work tremendously. He is now training twelve Aguaruna men who will soon lead recent church plants, and is discipling a young man named Jualon who travels and ministers with him. Not only has God grown the work among the Aguarunas, but He has also expanded the work that is now reaching into the Huambisa tribe of the Santiago River near the border of Ecuador. Three churches have been planted since our last visit, and the believers are being strengthened through Mario's training. Although living in extreme poverty, the Huambisas and Aguarunas have a hunger for the Word. Through a generous designated gift, HeartCry will soon begin to distribute Bibles among them.

After visiting with Mario, Chad, traveled to the jungles of San Rafael to review the work of HeartCry missionary Arturo Marin. In addition to pastoring, Arturo is also training ten pastors throughout the region. God is answering our prayers that men might be trained and strengthened in the work of the Gospel.



The Life of God *in the* Soul of Man

By Henry Scougal

To the reader: Although we are aware that this article is a "difficult read", the knowledge and edification that will be gained are well worth the time and effort expended - Paul Washer

Part 1

On Religion; the Natural and Divine Life; and the exemplification of Divine Love in our blessed Savior.

My Dear Friend,

This designation gives you a title as to my purpose in writing you. Your godly desire to be helped happily conspires with my duty and I shall not need to go out of my way to gratify you. But, I may at once fulfill my duty as a friend and discharge an exercise of my friendship, since the advancing of virtue and holiness (which I hope you make your greatest study) is the peculiar business of my employment. This, therefore, is the best way that I can vent my affection and express my gratitude towards you. I shall not any longer delay the performance of the promise I made to you for this purpose, although I know you have better aids of this nature than any I can give you and that you will not read anything here which you did not know before. Yet I am hopeful that this letter, which comes from one whom you are pleased to honor with your friendship, is particularly designed for your use and will be kindly accepted by you. May God's providence perhaps so direct my thoughts that something or other may prove useful to you. I do not doubt you will pardon me if, for the sake of molding my discourse into a better form, I lay a low foundation, beginning with the nature and properties of true religion and all along the way give my thoughts in the prosecution of the subject that may bring me to say many things which are not necessary, if I only considered who I was writing.

I cannot speak of religion without lamenting that among many professing it, so few understand what it means. Some place it in the understanding, in orthodox notions and opinions; all the account they can give of their religion is that they are of this and the other

persuasion and have joined themselves to one of those many sects into which Christendom is most unhappily divided. Others place it in the outward man, in a constant course of external duties and a model of performances. If they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, frequent the church or their closet, and sometimes extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others again put all religion in the emotions, in rapturous hearts and ecstatic devotion. All they aim at is to pray with passion and think of heaven with pleasure and be affected with those kind and melting expressions with which they court their Savior, until they persuade themselves that they are mightily in love with him and from then assume a great confidence of their salvation, which they consider the chief of Christian graces. Thus, these things that have any resemblance of piety and at the best are but means of obtaining it or particular exercises of it are frequently mistaken for the whole of religion. Nay, sometimes wickedness and vice pretend to that name. I speak not now of those gross impieties with which the heathens worship their gods. There are but too many professing Christians who would consecrate their vices and follow their corrupt affections. They pass their ragged humor and sullen pride for Christian severity. They call their fierce wrath and bitter rage against their enemies, holy zeal. Their disdain towards their superiors and rebellion against their governors they call Christian courage and resolution.

The Divine Life

But certainly true religion is quite another thing, and those who are acquainted with it will entertain far different thoughts and disdain all those shadows and false imitations of it. They know by experience that true religion is a union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul, or, in the apostle's phrase, "It is Christ formed within us."—Briefly, I know not how the nature of true religion can be more fully expressed than by calling it a *Divine Life*. Under these terms I shall discourse of it, showing first how it is called a life and

then, how it is termed divine.

First, I choose to express it by the name of life because of its permanency and stability. True religion is not a sudden start or passion of the mind, as though it should rise to the height of a rapture and transport a man to extraordinary performances. There are a few people who have convictions that it is necessary to do something for the salvation of their souls, which may push them forward some steps with a great deal of seeming haste; but at last they flag and give over. They were in a hot mood, but now they are cooled. They did shoot forth fresh and high, but are quickly withered because they had no root in themselves. These sudden fits may be compared to the violent and convulsive motions of bodies newly beheaded, caused by natural physical agitations. However, after the soul is departed, no matter how violent and impetuous, it can be of no long continuance; whereas the motions of holy souls are constant and regular, proceeding from a permanent and lively principle. It is true, this divine life continues not always in the same strength and vigour, and many times suffers sad decays, and holy men find greater difficulty in resisting temptation, and less eagerness in the performance of their duties. Yet, the life in them is not quite extinguished, nor are they abandoned to the power of those corrupt affections that sway and overrule the rest of the world.

Again, true religion may be designated by the name of "life" because it is an inward, free, and self-moving principle. Those who have made progress in it are not actuated only by external motives, driven merely by threatenings, bribed by promises, nor constrained by laws, but are powerfully inclined to that which is good and delight in the performance of it. The love which a pious man has toward God and goodness is not so much due to a command telling him to do so as by a new nature instructing and prompting him to it. Nor does he pay his devotions as an unavoidable tribute only to appease divine justice or quiet his clamorous conscience. But, those religious exercises are the proper emanations of the divine life, the natural employments of the new-born soul. He prays, gives thanks, and repents not only because these things are commanded, but rather because he is sensible of his wants, divine goodness, and the folly and misery of a sinful life. His love is not forced, nor are his alms extorted from him. His love makes him willing to give, and if there were no outward obligation, his heart would devise liberal things in which to give. Injustice or intemperance and all other sins are as contrary to his temper and constitution as the basest actions are to the most generous spirit and impudence and scurrility to those who are naturally modest. I may well say with St. John, "No one who is born of God practices sin, because his seed abides in him; and he cannot sin, because he is born of God." Though holy and religious persons do look to the law of God and have a great regard for it, yet it is not so much the sanction of the law as its reasonableness, purity, and goodness which do prevail with them. They account it excellent and desirable in itself and that in keeping of it there is great reward. That divine love with which they are actuated makes them become a law unto themselves:

Who shall prescribe a law to those that love?

Love's a more powerful law which doth them move.

In a word, what our blessed Savior said of himself is in some measure applicable to his followers: that "it is their meat and drink to do their Father's will." And, as the physical appetite is carried out toward food, even we do not reflect about its necessity for the preservation of our lives, so they are carried with a natural and unforced propension toward that which is good and commendable. It is true, external motives are many times of great use to excite and stir up this inward principle, especially in its infancy and weakness, when it is often so languid that the man himself can scarce discern it, hardly being able to move one step forward except when he is pushed by his hopes or his fears, by the pressure of an affliction or the sense of a mercy, by the authority of the law, or the persuasion of others. Now, if such a person is conscientious and consistent in his obedience and earnestly groans under the sense of his dullness and is desirous to perform his duties with more spirit and vigour, these then are the first motions of the divine life. Although it be faint and weak, it will surely be cherished by the influences of heaven and grow unto greater maturity. But, he who is utterly destitute of this inward principle and does not aspire to it, but contents himself with those performances with which he is prompted by education or custom, by the fear of hell or carnal notions of heaven, can no more be accounted a religious person than a puppet can be called a man. This forced and artificial religion is commonly heavy and languid, like the motion of a weight forced upward. It is cold and spiritless, like the uneasy compliance of a wife married against her will, who carries on dutifully toward the husband whom she does not love out of some sense of virtue or honour. Hence, also this religion is insufficient and meager, especially in those duties which do the greatest violence to men's carnal inclinations. Those slavish spirits will be sure to do no more than is absolutely required. It is a law that compels them, and they will be unwilling to go beyond what it requires of them. Nay, they will ever be putting such glosses on it as to leave themselves the greatest liberty. Whereas, the spirit of true religion is sincere and generous—far from such peevish and narrow reckoning; he who hath given himself entirely unto God will never think he does too much for him.

By this time I hope it does appear that true religion is termed a *life*, or vital principle, and that it is very necessary to distinguish between it and the obedience which is constrained and dependant upon external causes. I come next to give an account why I designed it by the name of "Divine Life". It may be called this, due not only to its fountain and origin, having God as its author and being wrought in the souls of men by the power of his Holy Spirit. But also in regard to its nature, true religion being a resemblance of the divine perfections, the image of the Almighty shining in the soul of man. Nay, it is a real participation of His nature, it is a beam of the eternal light, a drop of that infinite ocean of goodness. They who are endowed with it may be said to have "God dwelling in their souls, and Christ formed within them."

The Natural Life

Before I elaborate on a more particular aspect of that divine life in which true religion does consist, it will perhaps be fitting to

speak a little of that natural or animal life which prevails in those who are strangers to the other. By this I understand nothing else, but our inclination and propension towards those things which are pleasing and acceptable to nature, or self-love issuing forth and spreading itself into as many branches as men have several appetites and inclinations. The root and foundation of the animal life is in the senses and is largely opposed to faith. The natural man's perception and senses are informed by either what pleases or displeases him. Now these animal affections, considered in themselves and as they are implanted in us by nature, are not vicious or blamable. Nay, they are examples of the wisdom of the Creator, furnishing his creatures with such appetites as tend to the preservation and welfare of their lives. These are a law for the brute beasts, by which they are directed towards the end for which they were made. Man has been made for a higher purpose and should be guided by more excellent laws. He becomes guilty and criminal when he is led by the inclinations of this lower life as to violate his duty or neglect the higher and more noble designs of his creation. Our natural affections are not wholly to be exterminated and destroyed, but are to be moderated and overruled by a superior and more excellent principle. In a word, the difference between a religious and wicked man is that in the one divine life bears sway, in the other the animal life does prevail.

But, it is strange to observe the different courses this natural principle will sometimes carry those who are wholly guided by it, according to their diverse circumstances. Not considering this does frequently allow for very dangerous mistakes, making men think well of themselves by reason of the great difference which is between them and others. Whereas, perhaps, their actions do all the while flow from one and the same origin. If we consider the natural temper and make-up of men's souls, we shall find some to be light-hearted and playful, which makes their behaviour extravagant and ridiculous. Others are naturally serious and severe, and their whole self is composed into such seriousness that it gains them a great deal of reverence and esteem. Some are of a rugged and morose temper and can neither be pleased themselves nor endure that others should be so. But all are not born with such sour and unhappy dispositions for some people have a certain sweetness and kindness rooted in their natures. They find the greatest pleasure in the endearments of society, the mutual complacency of friends, and covet nothing more than to have everybody obliged to them. It is well that nature has provided this complexional tenderness to supply the defect of true love in the world and to incline men to do something for one another's welfare. Again, in regard to education, some have never been taught to follow any other rules than those of pleasure or advantage, but others are so conditioned to observe the strictest rules of decency and honour and some instances of virtue that they are hardly capable of doing anything which they have been accustomed to look upon as base and unworthy.

In fine, the difference in the behavior of mere natural men, arises from the strength or weakness of their wit or judgment and from their care and negligence in using them. Intemperance and lust, injustice and oppression, and all the other impieties which abound in the world and make it so miserable are the result of self-love, which is the effect of the animal life when it is neither

overpowered by religion nor governed by natural reason. But if it takes hold of reason and gets judgment and wit, it will many times look disdain with the grosser sort of sins, and spring forth to imitate virtue and goodness. If a man has enough reason to consider the prejudice which indulgence and inordinate lust do bring to his health, his fortune, and his reputation, self-love may suffice to restrain him. One may observe the rules of moral justice in dealing with others, as to the best way to secure his own interest and maintain his credit in the world. But this is not all. This natural principle, by the help of reason, may take a higher flight and come nearer to the forms of piety and religion. It may incline a man to the diligent study of divine truths for why should not these as well as other speculations be pleasant and grateful to curious and inquisitive minds? It may make men zealous in maintaining and propagating such opinions as they have espoused and be very desirous that others should submit to their judgment and approve the choice of religion which they themselves have made. It may make them delight to hear and compose excellent discourses about the matters of religion for eloquence is very pleasant whatever be the subject. Nay, some it may incline to no small height of sensible devotion. The glorious things that are spoken of heaven may make even a carnal heart in love with it; the metaphors and similitudes made use of in Scripture of crowns and scepters and rivers of pleasure will easily affect a man's fancy and make him wish to be there, though he neither understands nor desires those spiritual pleasures which are described and shadowed forth by them. And when such a person comes to believe that Christ has purchased those glorious things for him, he may feel a kind of tenderness and affection towards so great a benefactor and imagine that he is mightily enamoured with him and yet all the while continue a stranger to the holy disposition and spirit of the blessed Jesus.

To conclude, there is nothing more suitable to make a man's life pleasant or himself eminent and noticeable in the world than this natural principle assisted by wit and reason. Though I do not condemn those things in themselves, yet it concerns us to know and consider their nature, both that we may keep within due bounds and also that we may learn never to value ourselves on the account of such attainments nor lay the stress of religion upon our natural appetites or performances.

Our Savior Exemplified Divine Love

It is now time to return to the consideration of that *divine life* that I was discoursing before, the life which is hid with Christ in God. It therefore hath no glorious show or appearance in the world and to the natural man will seem a mean and insipid notion. The animal life consists in narrow and confined love which is terminated on a man's self, and is directed towards those things that are pleasing to nature. The divine life, however, stands in a universal and unrestrained affection and in mastery over our natural inclinations that they may never be able to betray us to those things which we know to be blameworthy. The root of the divine life is faith, and the

chief branches are love to God, love to man, purity, and humility. For, as an excellent person has well observed, however common are these words which make no extraordinary sound when spoken, yet do they carry such a mighty sense that the tongue of man or angel can pronounce nothing more weighty or excellent. Faith has the same place in the divine life that senses have in the natural, being indeed nothing else but a kind of sense or feeling persuasion of spiritual things. It extends itself unto all divine truths; but in our expired estate, it has a peculiar relation to the declaration of God's mercy and reconciliation to sinners through a Mediator. Therefore, receiving its denomination from that principal object is ordinarily termed faith in Jesus Christ.

The *love* of God is a delightful and affectionate sense of the divine perfections which makes the soul resign and sacrifice itself wholly unto him, desiring above all things to please him. It delights in nothing so much as in fellowship and communion with him, being ready to do or suffer anything for his sake or at his pleasure. Though this affection may have its first rise from the favours and mercies of God toward ourselves, yet in its growth and progress it does transcend such particular considerations and ground itself in his infinite goodness manifested in all the works of creation and providence. A soul thus possessed with divine love needs to be enlarged toward all mankind in a sincere and unrestrained affection because of the relation they have to God, being his creatures and having something of his image stamped upon them. This is that love I named as the second branch of true religion and under which all the aspects of justice and all the duties we owe to our neighbour are eminently comprehended. For he who truly loves all the world will be concerned with the interest of everyone and so far from wronging or injuring any person, he will resent any evil that comes upon another, as if it happened to himself.

By *purity*, I understand a due abstractedness from the body and mastery over the inferior appetites. It is a disposition of mind that makes a man despise and abstain from all sensual pleasures and delights, which are sinful in themselves and tend to extinguish or lessen our relish of more divine and intellectual pleasures. It infers a resolve to undergo any hardship that may be met with in the performance of duty. Not only does love and self restraint, but also Christian courage and magnanimity may come under this head.

Humility gives us a deep sense of our own inferiority, with hearty and affectionate acknowledgment of our owing all that we are to divine goodness. It is always accompanied by a profound submission to the will of God and great deadness toward the glory of the world and applause of men.

These are the highest perfections of which either men or angels are capable; they are the very foundation of heaven laid in the soul. He who has attained them, does not desire to pry into the hidden rolls of God's decrees or search the volumes of heaven to know what is determined about his everlasting condition. But, he may find a copy of God's thoughts concerning him written in his own breast. His love to God may give him assurance of God's favour to him. Those beginnings of happiness, which he feels in the conformity of the powers of his soul to the nature of God and compliance with his will, are a sure pledge that his faithfulness shall be perfected and continued to all eternity. It is not without reason that one said,

"I had rather see the real impressions of a God-like nature upon my own soul than have a vision from heaven or an angel sent to tell me that my name was enrolled in the book of life."

When we have said all that we can, the secret mysteries of a new nature and divine life can never be sufficiently expressed. Language and words cannot reach them, nor can they be truly understood but by those souls that are enkindled within and awakened unto the sense and relish of spiritual things: "There is a spirit in man and the inspiration of the Almighty gives this understanding." The power and life of true religion may be better expressed in actions than in words because actions are more lively things and do better represent the inward principle from where they proceed. Therefore, we may take the best measure of those gracious gifts from the conduct of those in whom they reside especially as they are perfectly exemplified in the holy life of our blessed Saviour. A main part of his business in this world was to teach, by his practice, what he did require of others and to make his own conversation an exact resemblance of those unparalleled rules which he prescribed. If ever true goodness was visible to mortal eyes, it was then, when his presence did beautify and illustrate this lower world.

The sincere and devout affection with which his blessed soul did constantly burn towards his heavenly Father did express itself in an entire resignation to his will. It was his very "meat to do the will, and finish the work of him that sent him." This was the exercise of his childhood and the constant employment of his riper age. He spared no travel or pains while he was about his Father's business, but took such infinite content and satisfaction in the performance of it that when being faint and weary with his journey, he rested himself on Jacob's well and entreated water of the Samaritan woman. The success of his meeting with her and the advancement that was made to the kingdom of God filled his mind with such delight as seemed to have affected his very body, refreshing his spirits and making him forget the thirst of which he complained before and refuse the meat which he had sent his disciples to buy. He was no less patient and submissive in suffering the will of God, but diligent in doing it. He endured the sharpest afflictions and extremest miseries that ever were inflicted on any mortal, without a complaining thought or discontented word. For though he was far from a careless insensibility or stoical obstinacy, and had as quick a sense of pain as other men, along with deepest apprehension of what he was to suffer in his soul (as his bloody sweat, and sore amazement and sorrow which he professed do abundantly declare), yet he did entirely submit to that severe providence and willingly complied to it.

He prayed to God that "if it were possible," (or, as one of the Evangelists has it, "if he were willing,") "that the cup might be removed." Yet, he gently added, "nevertheless, not my will but thine be done." Of what strange importance are the expressions found in John xii. 27, where he first acknowledges the anguish of his spirit, "Now is my soul troubled," "and what shall I say?" And then he goes on to deprecate his sufferings, "Father, save me from this hour." He had no sooner uttered this phrase, but as if in a second thought, he recalls it in these words, "But for this cause I came into the world." He concludes, "Father, glorify your name." Now, we must not look on this as any light thing or blameworthy weakness

in the blessed Jesus; he knew all along what he was to suffer and did most resolutely undergo it. But, it shows us the inconceivable weight and pressure that he was to bear, which being so afflicting and contrary to nature, he could not think of without terror. Yet, considering the will of God and the glory which was to return from him to his Father, he was not only content but desirous to suffer it.

Another instance of his love to God was his *delight in conversing with him by prayer*. This made him frequently retire himself from the world and with the greatest devotion and pleasure spend whole nights in that heavenly exercise, even though he did not have sins to confess and had but a few secular interests for which to pray. These, alas, are almost the only things that are likely to drive us to our devotions. Nay, we may say his whole life was a kind of prayer, a constant course of communion with God. If the sacrifice of himself was not always offered, the fire within was still alive. Nor was ever the blessed Jesus surprised with dullness or lukewarmness of spirit, which we must many times wrestle with before we can be fit for the exercise of devotion.

In the second place, I should speak of his *love and charity* toward all men. He who would express it must transcribe the history of the gospel and comment upon it, for scarce anything is recorded to have been done or spoken by him that was not designed for the good and advantage of someone or other. All his miraculous works were examples of his goodness as well as his power, and they benefited those on whom they were wrought, as well as they amazed the beholders. His love was not confined to his relatives; nor was all his kindness swallowed up in the endearment of that peculiar friendship which he had with his beloved disciple. But, every one was his friend who obeyed his holy commands (John xv. 14). And whoever did the will of his Father was to him as his brother, sister, and mother.

Never was any unwelcome to him who came with an honest intention, nor did he deny any request which tended to the good of those that asked it. What was spoken of that Roman emperor, who for his goodness was called *the darling of mankind*, was really performed by him. Never any departed from him with a heavy countenance, except that rich youth (Mark x.) who was sorry to hear that the kingdom of heaven stood at so high a rate and that he could not save his soul and his money, too. And certainly it troubled our Saviour to see that when a price was in his hand to get wisdom, yet he had no heart to it. The ingenuity that appeared in the rich youth's statement had already obtained some kindness, for it is said, "and Jesus, beholding him, loved him." But should he for the rich youth's sake cut out a new way to heaven and alter the nature of things, which make it impossible that a covetous man should be happy?

And what shall I say of His meekness? Who could encounter the monstrous ingratitude and facade of the villain who betrayed him, with no harsher terms than these: "Judas, do you betray the Son of man with a kiss?" What further evidence could we desire of his fervent and unrestrained love than that he willingly laid down his life even for his most bitter enemies? Mingling his prayers with his blood, he sought the Father that his death might not be laid to their charge, but that it might become the means of eternal life to

those very persons who secured it?

The third branch of the divine life is *purity*. As I said, it consists in a neglect of worldly enjoyments and, in a resolute enduring of all such troubles as we meet with in doing of our duty. Now surely, if ever any person was wholly dead to all the pleasures of the natural life, it was the blessed Jesus. He seldom tasted them when they came in his way and never stepped out of his way to seek them. Though he allowed others the comforts of wedlock and honoured marriage with his presence, yet he chose the severity of a virgin life and never knew the nuptial bed. Although, he did supply the want of wine with a miracle, and yet he would not work one for the relief of his own hunger in the wilderness. So gracious and divine was the temper of his soul, in allowing others such lawful gratifications as himself thought good to abstain from and supplying not only their more extreme and pressing necessities, but also their smaller and less considerable wants. We many times hear of our Saviour's sighs, groans, and tears, but never that he laughed and but once that he rejoiced in spirit. Through his whole life, he did exactly answer that character given of him by the prophet of old, that he was "a man of sorrows and acquainted with grief." Nor were the troubles and disaccommodations of his life other than matters of choice, for never did there appear any on the stage of the world with greater advantages to have raised himself to the highest secular faithfulness. He who would bring together such a great number of fish into his disciples' net and at another time receive that tribute from a fish which he was to pay to the temple, might easily have made himself the richest person in the world. Nay, without any money he could have maintained an army powerful enough to have jostled Cesar out of his throne, having more than once fed several thousands with a few loaves and small fishes. But, to show how small esteem he had of all the enjoyments in the world, he chose to live in so poor and petty a condition, "that though the foxes had holes, and the birds of the air had nests, yet he who was Lord and heir of all things had not a place to lay his head." He did not frequent the courts of princes nor affect the acquaintance of great ones. But, being reputed the son of a carpenter, he had fishermen and such other poor people for his companions and lived at such a rate as suited with the inferiority of that condition.

And thus I am brought unexpectedly to speak of his *humility*, the last branch of the divine life. In this he was a most eminent pattern for us, that we might "learn of him to be meek and lowly in heart." I shall not now speak of that infinite condescension of the eternal Son of God, in taking our nature upon him. But, I shall only reflect on our Saviour's lowly and humble behaviour while he was in the world. He had none of those sins and imperfections which may justly humble the best of men, but he was so entirely swallowed up with a deep sense of the infinite perfections of God that he appeared as nothing in his own eyes. He considered those eminent perfections which shined in his blessed soul, not as his own, but the gifts of God and therefore assumed nothing to himself for them. But, with the profoundest humility, he renounced all pretences to them. As a result he refused that ordinary title of "Good Master," when addressed to his human nature by one who it seems was ignorant of his divinity. "Why do you call me good? There is none good but God only." It was as if he had said, "The

goodness of any creature (and such only is what you take me to be) is not worthy to be named or given any notice. It is God alone who is originally and essentially good." He never made use of His miraculous power for vanity or to impress others. He would not gratify the curiosity of the Jews with a sign from heaven, some fantastic appearance in the air, nor would he follow the advice of his countrymen and kindred who would have all his great works performed in the eyes of the world for gaining him the greater fame. But when love had prompted him to the relief of the miserable, his humility made him many times request the concealment of the miracle. When the glory of God and the design for which he came into the world required the publication of them, he ascribed all the

honour to his Father, saying, "that of himself he was able to do nothing."

I cannot insist on all the examples of humility in his behaviour towards men: His withdrawing himself when they would have made him a king, his subjection, not only to his blessed mother but to her husband during his younger years, and his submission to all the indignities and affronts which his rude and malicious enemies did put upon him. The history of his holy life, recorded by those who communed with him, is full of such examples as these. Indeed the serious and attentive study of it is the best way to get right measures of humility and all the other parts of true religion which I have been endeavoring to describe.

A PRAYER

INFINITE and eternal Majesty! Author and Fountain of being and blessedness! How little do we poor sinful creatures know of you, or the way to serve and please you! We talk of religion and pretend unto it, but, alas! How few are there that know and consider what it means! How easily do we mistake the affections of our nature and issues of self-love for those divine graces which alone can render us acceptable in your sight! It may rightly grieve me to consider that I should have wandered so long and contented myself so often with vain shadows and false images of piety and religion. Yet, I cannot but acknowledge and adore your goodness, who hast been pleased in some measure to open my eyes and let me see what it is at which I ought to aim. I rejoice to consider what mighty improvements of which my nature is capable and what a divine temper of spirit does shine in those whom you are pleased to choose and cause to approach you. Blessed be your infinite mercy, which sent your own Son to dwell among men and instruct them by his example as well as his laws, giving them a perfect pattern of what they ought to be. O that the holy life of the blessed Jesus may be always in my thoughts and before my eyes, till I receive a deep sense and impression of those excellent graces that shined so eminently in him! And let me never cease my endeavors, until that new and divine nature prevail in my soul and Christ be formed within me.

Mission Reports

The reports found in this magazine are different than the mission reports HeartCry has published in the past. Toward the end of last year we sent out a communication form to our missionaries asking them questions about their personal walk with Christ and their family life. Along with questions about their devotional lives and the way in which they have seen God use prayer, we asked questions about their struggles, burdens, and prayer needs. At the time, our desire was to get a very real glimpse into these men's lives and their pursuit of God in the crucible of the mission field.

Due to a perceived expectancy from supporters, many mission agencies often only focus on the activities of ministry. As a result, the missionaries become men and women who spend themselves with the busy work of planting churches, evangelism, and teaching so that they might have something to report. In the wake of their activity, their own personal walk with Christ is neglected. This is an inclination that all Christians struggle against, whether missionary or not. Therefore, one of our main desires in asking our missionaries these questions was to encourage and stimulate them toward pursuing an intimate, vibrant walk with our Lord and Savior. We wanted them to know that we are not simply interested in the results of their work, but are primarily interested in the character of the worker. Our great end and purpose is to glorify God's Name among the nations. This end can only be obtained through a life which glorifies God. The two things are inseparable.

We hope that these reports will bless and encourage you as you read through them. Please realize that words written on paper can never adequately describe the mystical experience of the life of God in the soul man. As Conrad Mbewe recently stated, "Asking any Christian about his devotional walk with the Lord is often like inviting yourself into the inner most chamber of his life. One hesitates when describing it because you must try to convey what happens there so that you do not rob it of its reality." We hope that through the following words you will sense the reality of God and that you will be stirred to seek more of that reality in your own life.



James Dhale
*HeartCry's Regional
Director of Asia*

Personal Life

I would like to describe in detail how I have been growing spiritually. I understand that spiritual growth is a continual process, but I sometimes feel so empty and spiritually bankrupt. I also acknowledge the utter wretchedness of my earthly pilgrimage. My desire is to know more of Christ and more of His unchanging love. My prayer is to grow spiritually and gain new heights of joy, peace, and perfection on a daily basis. The Lord is good, and He is showing me new things from above as I continue to long after and search the Word of life.

Ceaseless prayer is another source of my strength and spiritual growth in Christ. I try to pray to God at every waking moment of my life's journey. Continued prayer and my desire for learning the Bible keep me growing spiritually regardless of life's circum-

stances. Praise God!

Some of the spiritual struggles that I face personally are problems controlling my temper, occasional inconsistency in keeping up with my daily and monthly schedules, the lack of deep spiritual worship due to limited fellowship with like-minded believers, and difficulties maintaining long-term prayer and fasting.

The Bible is my most valuable treasure. I take the Holy Bible as the Word of God that speaks to me personally as a living book. Bible study is an important part of my life. I use other Bible study tools such as commentaries, dictionaries, etc., but I always strive to extract the deepest mind of God from the Bible by self-study accompanied by prayer and meditation.

I try to pray to God every waking moment of my life. The

moment I stop praying, I become weak and helpless. Constant communication with God keeps me always alive, active, growing, and going. God is so faithful and real to me. I have such an immense joy and satisfaction in doing the will of God.

The following are the three things about which I am most burdened: the countless lost souls in the world; the orphans, widows and the poor who live among us; and the need for revival in the Church.

Family Life

My family struggles and fights for the advancement of the Gospel. We feed the poor and take care of the needs of so many missionaries and churches that we hardly have enough time to attend to our family needs. However, this seems to work out for our good. It is rewarding and wonderful to be busy for the Lord and



His ministry. Since our family has a worldwide vision for missions, Satan tries his best to shake the foundation of our marriage and ministry. We give glory to God, who gives us the victory. Even though we bear many scars, we remain faithful by God's grace.

One of the keys to our family is that we have a strong family devotional life. In addition to this, some of our family members are also actively involved in leading worship and Bible study at our school.

God has shown me that in order to be a godly husband, I must be patient and caring, a good defender of my family, and a role model of every good deed. Also, I must be wise in setting priorities and look after everyone with fatherly care.

There are ways in which I fall short of being the spiritual leader of my family: I occasionally fail to rise to the task and lead my wife; sometimes I lack sensitivity and promptness in my family duties; at times, I should give more attention to rebuking and admonishing.

Ministry

The Lord is good and real to me. I have been laboring in the Lord's ministry for the last twenty-three years. I understand that the service of the Lord is the best thing in all of life. When I look back over the past years, I can see the Lord's hand upon me in all the things that I have done for Him.

I am sure that the good Lord has given me more than one

spiritual gift, but the most prominent is winning lost souls. In the past few years of my labor in His vineyard, the Lord has used me mightily to baptize more than 1,500 converts. Soul winning is still an ever-increasing burden with me.

Apart from a soul winning ministry, the Lord also uses me to take care of His sheep as the pastor of the Trinity Baptist Church. I am also the pastor-at-large for all the churches that we have established in South Asia. The Lord is opening more and more doors of opportunity for expanding His ministry even to the farthest corner of the globe. The vision and burdens that the Lord has put upon my shoulders are numerous, but I have only one life and I cannot be everywhere or do all the things I want to do. Knowing well my human limitations, I only pray to God that He will raise up more and more co-laborers who will work with me in His vineyard.

The vision God has given me for my ministry over the next months is to continue the soul-winning ministry, to appoint and train more missionary pastors, and to strengthen the existing churches.

Please Pray:

...that there will be understanding, tolerance, forgiveness, and love in my family.

...that all the members of my family will have an equal burden for the Lord's ministry.

...that the Lord will strengthen us to carry the load of ministry.

...that the Lord will raise up more laborers for the great harvest in Asia.

...that the Lord will give us the courage to face persecution.

...that the Lord will give us victory from our enemies.

...that the Lord will give us the wisdom to select the right fields for missionary expansion.

...that the Lord will give us more prayer partners to support the mission.



Dear HeartCry,



Javier Carhuapoma

Church Planter - Peru

Personal Life

At this time in my life, I am praying more than ever and studying the Scriptures as never before. I try to wake up at dawn while my family is sleeping and spend time with God in prayer and in the Word. I am currently systematically studying through books of the Bible.

I have been especially burdened for my family. My greatest prayer is that God would convert each of my three children. We are currently living in a small home with only one room. I am praying that God would allow us to build another room so that my children might have a separate place to sleep. I have also been praying that God would allow for another pastor to join the work of the ministry. The demands have increased with the growing congregation, and we need another pastor to help shepherd the church. Please pray that God will bless our church with a co-Pastor, but mostly pray that God will help me be a better husband and father.

Family Life

My children are continuing to grow. I am surprised and thankful that the little ones have begun to pray. Everyday my family has a devotional time together. Each member of our family reads one text of Scripture until we finish our reading for the day. Each time I leave my house, the children come together and pray for me with my wife. This is a marvelous experience! At times, my oldest son travels with me on my missionary journeys.

God has shown me that before I am a pastor of the church, I am a pastor of my family. I want to pastor the hearts of my wife and children. I strive to set an example of integrity before my family in all areas of my life, but I need to grow in the area of communication, and I need to spend more time with my family.

Ministry

God has been growing the church spiritually and in numerically. Over the last three months our church has begun praying together more than every, and we have baptized ten new believers. We are about to conclude a very helpful study that we have been teaching the young people of the church. We are excited about their growth!

To train the leaders of our church, we have a class that meets each Sunday morning before Sunday school. We work through the study that they will teach to their classes. We have also begun five house groups that meet to evangelize the families and neighbors of our community.

Please pray that God will bless our church with another pastor who will help in the ministry. We need another faithful man to teach in the church and to assist me in training the mountain pastors and teaching in the seminary.

Thank you for all of your prayers and support,

Javier Carhuapoma

I see my life as an offering to God. Now this perception has dawned upon me more than ever before in a most unique and powerful way. As a result, I do not regard my life as something I should preserve, but as a vessel of honor to reveal the glory of Christ in me.



Emmanuel Sakala

Church Planter - Zambia

Personal Life

December 2006 marked exactly three years since I entered into full-time pastoral ministry. These past three years have been very significant in my Christian life of twenty-six years. Although I was privileged to serve as a leader and an elder in various Reformed churches, I have never grown as rapidly as in these past three years of serving as a missionary pastor. The following are some of the areas of my life where I have witnessed notable spiritual growth.

My perception of my personal life – I see my life as an offering to God. Now this perception has dawned upon me more than ever before in a most unique and powerful way. As a result, I do not regard my life as something I should preserve, but as a vessel of honor to reveal the glory of Christ in me. I am learning to die daily to self and to own Christ as my only Lord and King. This realization is growing deeper each day as I am filled with the fullness of God!

The direction of my desires – There has also been a spiritual development in the area of desires. Like John the Baptist, I desire to see Christ increase more and more and for me to decrease lower and lower. I have crucified my desires in order to see the power and mercy of Christ magnified in me. Again, this is something that has taken hold of me altogether and consumes my prayer life. It is this burden to see Christ, and only Christ, increase in me that has taken hold of me like never before. It is a spiritual growth notable in my life.

The measure of responsibility – The huge responsibility put on my shoulders of shepherding souls has led me to grow spiritually. There are many souls that are now dependant upon me for wisdom, direction, counseling, etc., and this has invariably led me to study the Word of God deeper and also to pray more than ever before. As a result, I have become more expectant and more dependant on God than on my personal abilities or self. This is an area of spiritual growth in me that is unmistakable.

But, there are also struggles that I face. There is a need for me to learn patience when dealing with different people. Often there is a struggle in me to see quick results in the people to whom I am privileged to minister the Gospel, and a tendency to write off difficult people too quickly. At times, the Lord has saved the very people that I had completely written off. I desire to be more patient and dependant on God in this area of dealing with people entrusted to my care.

Related to the above, there are a handful of attendees in our church who are still hard core drunkards, and still others who are sexually immoral. There is a struggle in me to throw these people out because I am impatient to see them change within an expected time frame. Despite this, these people are faithful in church attendance every week. It is indeed a struggle for me to currently accept these people as being part of the divine providence of God for this work.

There is an urgent need for me to learn to discern the will of God in my personal life and ministry. I am often tempted to do things in the flesh. In fact, it is easy for me to function this way and win favors from everyone interested in this work. But this will not please God at all. Hence the desperate need for discernment, so that, together with my church, we might move in step with the

Spirit. At the moment, this is proving to be a struggle for me.

I have trained myself to follow a system of study and meditation on selected books of the Bible. Each year, I study four to five books selected from both the Old and New Testaments. This is done in addition to the other studies or research that I constantly undertake on the Bible. This approach has enabled me to learn to carry the Bible in my heart. It has also enabled me to learn the art of meditation through the selected books of the Bible hidden in my heart. In the past year, I managed to study II Peter, Ephesians, Galatians, Revelation, and Psalm 119. In 2005, I studied Song of Songs, I Thessalonians, and I & II Samuel. This year, God willing, I intend to study: the Gospel of John, Hebrews, Genesis, and one of the Minor Prophets books (not yet selected).

I begin my prayers in the early hours at 5 a.m. (sometimes as early as 4 a.m.). I have a schedule of different specific items to pray for on each day of the week, except on Mondays when I choose to rest. For instance, on Tuesdays I pray for specific Christian friends known to me within and outside the country. Right now the number of friends I pray for stands at ninety-five. On Wednesdays, I pray for Reformed Baptists and associate churches based in the urban areas of our country. Currently, the number stands at fifteen. On Thursdays, I remember to pray for our churches based in the rural provinces. Here the number stands at seventeen. On Fridays, I intercede for family members. These include my immediate family members and those in the extended family. On Saturdays, I intercede for my church and the individual members. I mention each attendee by name and also mention their respective needs in prayer. It is also at this time that I pray for my personal life and my pastoral ministry comprehensively. On Sundays, I usually intercede for the Lord's Day activities, including the preaching of God's Word. I also continue to pray for individual members of the church by name, either for their conversion or for their spiritual development.

This approach has enabled me to measure with surety the success of my prayers. Because I pray for specific needs every week, it is easier for me to recognize the answers immediately. Truthfully, God has been faithful in answering my prayers - some immediately and others after much endurance. But ultimately, He answers.

The three things I am personally burdened about are genuine revival in my country that might lead to massive conversions, more laborers to enter the pastoral ministry, and the open door to enter the Democratic Republic of Congo in order to establish churches there.

Family Life

We are a family of five that includes my wife, three children, and myself. When I left my secular employment and entered the pastoral ministry, the changes that my family went through were very drastic, indeed. Some of these changes were negative in comparison. At first it was very difficult for them to accept a life of deprivation as compared to the privileged life of constant abundance they had known before. However, I thank God that my family has slowly learned to be content in whatever circumstances we are made to pass through. This change has taught my family to be dependant upon God all the time.

The sending of our teenager daughter, 17 years old, to a Christian boarding school has led to her conversion. She was converted during one of the Sunday services at school. This has brought much

joy to my dear wife and me. However, we are still praying for the other two children to be converted.

During our family devotions, we are studying through Psalm 119. We do this in the evenings after supper. Other times, we simply meet to pray for each other. In this way, we are managing to constantly preach to our children and teach them to be dependant upon God through praying for each other.

The personal study that I undertook in the book of I Thessalonians taught me to be a model for my family in all aspects of life. I am teaching my family to learn to be dependant upon God and also upon His Word through my lifestyle and through examples drawn from my own life. I desire to lead by example. In this way, I am learning to love and care more for my family. They must know and see the Lord Jesus through my own daily interactions with them. Furthermore, my family must learn how to interact with outsiders by seeing me interact with each member of my church. I must be a model for the virtues of respect, love, mercy, patience, and solemnity.

I have yet to learn to divide my time properly in order to spend more time to spend with my family than I am doing at the moment. For instance, my wife sometimes complains that I am more involved with church and personal study than with her. I wake up too early and sometimes even go to bed too late. This sometimes creates a tension between us. Please pray for me to learn to spend more time with my wife. My children also complain that I do not find time to play with them during the day. My two boys love playing soccer, and they would like to see me play with them. The resolution I have for this year is to adapt my church programs so as to accommodate more time to spend with my family. Please pray for me with regard to this need in my life.

Ministry

In this short period of three years, we have been privileged to witness the power of God in the conversion of hard core drunkards and reckless people to Christ. We also have in our midst a good number of people who came out of the Jehovah's Witnesses. All these have been transformed by the power of God.

Secondly, we have seen an increase in the numbers of people attending our church. From a church that began three years ago with only my family members, we now have fifty in attendance nearly every Sunday. Again, this is a demonstration of the power of God at work in our midst.

Thirdly, we have been able to identify the needy people in our church and assist them financially. We have helped such people to open businesses in the open market and in this way they are able to survive with their families. Others, we have sent back to school until they graduate. These ventures have led to the consolidation of our church.

We have intentions of beginning a vernacular church (speaking the indigenous language) that will be separate from our English-speaking church. We will be using the same building but only changing the meeting schedules. In fact, from my own perspective, the vernacular church is bound to grow faster and bigger than the current English-speaking church.

I am currently training a brother by the name of Andrew Mwamba. This brother is my interpreter in preaching in the ver-



vernacular language. Apart from this, Andrew has shown a desire to enter into full-time ministry, and we are considering appointing him for the upcoming vernacular church plant. Meanwhile, I have put him under an in-house-training program. We also have a brother by the name of Mwangala Walubita who was among the first to be baptized in our church. He is already being trained to lead the service on Sundays.

Please Pray

...that I will be more like the Lord Jesus Christ Himself in my personal life.

...that I will be more dependant upon His grace and upon the Holy Spirit for the success of the ministry that He has given me.

...that our family will be a model to others both within and without our church.

...that we will continue to be dependant upon God and content in whatever circumstances we are made to pass through while we are serving Him as missionaries.

...that this work will grow both spiritually and in number.

...that I will advance in my theological training by extension.

...that God will provide the finances to buy the property that we are using for our meetings.

...that God will provide support for Andrew Mwamba and prosper the new church plant in the indigenous language.

...that God will open the door for us to plant a church in the Congo (DRC).



Rogelio Acea

Church Planter - Peru

Personal Life

Currently, I am growing spiritually. I desire to grow and become a faithful servant in obedience to God's Word. When I see my imperfection and see that I am not completely conformed to the will of God, I become very broken and my spirit is grieved. But when I see how God is teaching me and conforming me into His image, I am filled with joy!

Each day I set aside at least one hour for prayer, from 6 A.M. until 7 A.M. I also set aside time for family prayer. God has used this time of prayer to give me strength during the trials that I face everyday. Recently, I have been especially burdened for my homeland of Cuba and my family that still lives there. My brothers are not Christians and I pray that the Lord will convert them. Please pray that God will make me a better servant for Him. Pray that He will make me a better husband and father, and that He will guide me by His mercy and love to fulfill my responsibilities in the church.



*Please pray that God
would make me a better
servant of Him.*

Family Life

Each night my family sets aside a time of family worship. We each read a portion of the Scripture and meditate on what the Lord is saying to us and how we can apply it to our life. Afterward, we have a time of prayer about what God has shown us in our devotional time.

God has shown me from the Scriptures that I must improve at leading my family. I am called to love my wife as Christ loved the church, and to protect my family spiritually. I want to grow into a better spiritual leader in my home and my family. Please pray that God would make me a better husband and father, and that my family would never depart from Him.

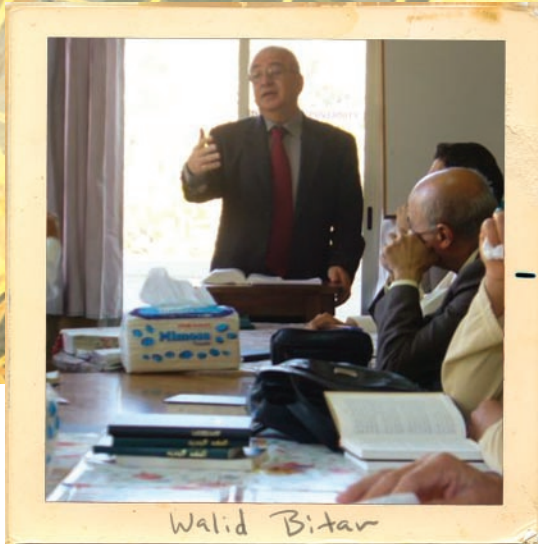
Ministry

God has blessed our ministry in Lima as we have begun new Bible studies in the homes of our church family. Through this, we have been able to reach out to our community, and six people have been converted through the Gospel of Jesus Christ.

Please pray that God will direct our church by His kind mercy and wisdom. Pray that the Holy Spirit will lead me and that I will follow God's Word as a leader in the church. Pray that the Lord will prosper our work and advance His Kingdom.

In Christ,

Rogelio "Cuba" Acea



Walid Bitar

My name is Walid Hanna Bitar. I was born in Beirut, Lebanon, in November 1947. My parents belonged to the Greek Orthodox Church, yet they did not go to church or practice their religion. We were raised in a conservative family, yet not religious. Our aim in life was to get educated and become wealthy and respected. I was sent to an American school in Beirut, yet I was not a good student. I flunked elementary school and repeated classes many times. I reached high school and could not make it into college, so my parents sent me to trade school. At the age of 20, I started using marijuana and became a drug addict.

After trade school, I went to Saudi Arabia to work. I worked there twelve years and my drug addiction increased. I also began to provide drugs for others. Eventually I became involved with a married woman. When her husband found out, I had to quit my job and leave the country. Lebanon was at war, and so I moved to the United States with the help of my sister who was already living in Florida.

As my addiction increased, I soon became suicidal. My sister eventually discovered my addiction and kicked me out of her house. I then moved to Santa Ana, California and bought a Mexican restaurant. There I became addicted to hard drugs, and finally overdosed in a public park. A few weeks later, I bought a gun and was waiting for the right moment to end my life.

At the restaurant, I had a Mexican cook who read his Bible every day on his coffee break. One day I followed him to his table and asked him, "You read this book every day. Haven't you memorized it yet?" He just looked at me with a smile and said, "You need Jesus in your life, for if you die today, you will end up in hell." I

Missionary Spotlight

In this edition, we introduce to you three new missionaries from the countries of Lebanon, Zambia, and Myanmar. Walid Bitar is working in Beirut, Lebanon, and Jonathan Mwalimu is in Zambia. Thanmoung and Mungthuk are both in Leichik Village, Myanmar.

immediately challenged what he said and told him that I was better than most people. He then explained to me that it did not matter how good I was because it is by grace that people are saved. Days went by and I thought about the reality of going to hell if I died. I became afraid of the thought. One day, the Mexican cook invited me to church with him. I did not want to go because I knew about the TV evangelists who were ripping people off. But he insisted that his church was different.

I went to church for the first time in my life and I began to cry when I heard that Jesus loved me. I was given a Bible, and told to read the Word of God. I became hungry for the Word and would read it until the early hours of the morning. I was still doing drugs, but I was becoming more and more aware of the sins that I was committing. One day, the Lord showed me that I should stop doing drugs. I struggled with the conviction and sensed my utter helplessness. I cried out to the Lord for hours and He delivered me. Hallelujah! I stopped smoking and drinking even though I never went to a hospital or rehab center. JESUS HEALED ME. From that day forward, I committed myself to go to church and follow Jesus. Now I am a missionary in my home country of Lebanon. I have two great passions: evangelizing the lost and training men for the work of the Gospel ministry.

I teach the 1689 Baptist Confession of Faith. I believe that the church is formed as a fellowship of believers under the lordship of Jesus Christ. My supreme desire is to be conformed to His image by the power of the Holy Spirit. I believe that the only true basis of Christian fellowship is biblical truth and Christ's agape love. I believe worship should be spiritual, intelligent, and based on the Word of God. I believe and teach the doctrines of grace. I believe in the inerrancy of Scripture. The Bible, both the Old and New Testaments, is the inspired and infallible Word of God. I believe that God is eternally existent in three distinct persons: Father, Son, and Holy Spirit. I believe that God is personal, transcendent, and the sovereign Creator of all. I believe that people are by nature separated from God and are responsible for their sins.



Jonathan Mwalimu

I grew up in the Catholic Church, which was the church of my family. Going to church was part of my life and I could not imagine myself living without a church. Very early in life I was strongly convinced that the Catholic Church was the only true church. By this time the only other sects I was familiar with were Jehovah's Witness and the S.D.A. I longed to draw close to God, and my only model was a priest. This made me aspire to one day become a priest.

I did my primary studies at a mission school and went to another mission school for my secondary education. This helped to open my eyes to see how corrupt the priests were. Though there was still much which I cherished about Catholicism, I began to see the idolatry of the mass. The biggest struggle I had was with my thoughts. When I read from the Bible "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually", and I knew that this was a true description of me.

My life was characterized by total devotion to Mary, the rosary, and the mass. I believed that God was helping me in everything I did, especially academics, but I failed to serve Him well. I never learned anything about providence, but I knew God was actively involved in my life.

The turning point came when I went to the University of Zambia. I wanted to practice medicine, and the only way I could do this was by giving myself fully to my studies. I resolved to stop going to church until after completing my degree, but this did not work because of the Christian student with which I was sharing a room - Conrad Mbewe. I was amazed by his life. I did not expect a young man at the university to be so serious about God. I had admired the priests, but Conrad's life was more than a priest could attain. I was compelled to start attending the fellowship he attended. I learned from him to have my quiet time and also started going to the same Baptist Church he was attending, but I was still not saved.

One day in the evening as I was having my quiet time, I read from I Peter 2:24, "Who his own self bore our sins in his own body on the tree, that we being dead to sins, should live unto righteous-

ness: by whose stripes ye were healed". I had heard a lot about Jesus dying for our sins, but it never made any sense. During this particular evening, it was like my eyes were opened. I realized that Jesus as a sinless Man would not have died. My own sins needed to go into His body to kill Him. This troubled me greatly. For the first time I saw myself as a murderer who was responsible for the death of Christ. I grieved and confessed my sins before the Lord.

This experience did not solve my problem, but made it worse. I became very conscious of my sin, and this made me very miserable for nearly fifteen months. I hated life and school. I thought the problem was caused by my new church, so I returned to the Catholic Church. However, my problem only intensified. All I saw in the church was the idolatry which I had never seen before. This was my last time to go to a Roman Catholic Church. By and by my burden was lifted, and I was able to rejoice in the Lord and His salvation.

After a break from my studies, I returned to school. Since my conversion, two years before, I had grown in the things of God and began to get a strong sense of God calling me into full-time ministry. The thought scared me, but I became convinced that even though I was studying agriculture, my future had nothing to do with the subject. My mind was set on the work of a pastor.

Upon the completion of my studies, I was called to work for a Christian organization (Zambia Fellowship of Evangelical Students). I worked there for seven years, but I still felt as if I had not answered the call. I feared to go into the pastoral ministry without any training, but the Lord opened up a door for me to study at the Toronto Baptist Seminary. After graduation, I returned to Zambia and set straight to work in the pastoral ministry. The walk has not been easy, but grace has always been sufficient.

A debtor to mercy alone,

Jonathan Mwalimu



— Thanmoung is second from the left in the background.



Thanmoung

I thank God for giving me the privilege of sharing a brief testimony. In 1950, I was born into a poor Buddhist family. We lived in Mintha Village in northwest Myanmar. As I grew up, I became a very simple boy, and I never drank, smoked, or accompanied bad friends. I wanted to have good friends who could guide me and give me instruction for a better life in the future. For many years, no one talked to me about the love of God or His Word. I never heard about Jesus Christ.

One day, God spoke to me through the preaching of an evangelist named Mr. Ginkhenthang. It was an unforgettable day because I was convicted, God touched my heart, and I accepted Jesus Christ as my Savior and Lord. I was baptized in 1981.

I was the first convert in Mintha village. After four years, my close friends became Christians, and they were also baptized. Afterwards, we decided to construct a church building in the village, but because of a financial shortage, we could not complete the church for many years. I was the church clerk for four years, and I donated half of my own salary in order to complete the church building.

In 1989, a political crisis arose in Myanmar, and democracy was suppressed by the ruling military regime. I could not stay in my village any longer because of my faith, and was forced to move away in order to save my life. I went down to Aujiya because there were some Chin Christians who lived there. I did pastoral work there for eight years, and at least thirty people were converted. After eight years, I came back from Aujiya to my native village, Mintha. Then in 1998, God called me to study His Word. I left Mintha and went to Bible college at Tamu. After I completed my studies, I was ordained for the Gospel ministry. I was the first ordained preacher in the Sagaing Division, Tamu township, Myanmar.

Now, I am laboring as an evangelist in the Mintha area. I am now fifty-seven years old. It is my sincere prayer to God that He might extend His kingdom and make more disciples. I am asking fellow Christians to pray for this and for my ministry. May God bless you.

Amen

Mungthuk

I was born into a Buddhist family. My father left when I was young. We were a poor family, and our only hope of support, my mother, could not manage the family or meet the daily needs. We faced many problems and difficulties in our family and no one helped us.

I could not bear to see the condition of my family, so I left home in search of a job to help meet our needs. Eventually, some Christian boys from India befriended me. They helped me in several ways and met my needs. My new friends took me to their village, invited me to church, and talked to me about the love of Christ. One Sunday morning in 1987, God spoke in my heart and I accepted Jesus Christ as my personal Savior and Lord. I was later baptized by Pastor K. Atiba Tangkhul at Kashung Baptist Church.

After accepting Christ, I was sent to the Kalaymew Bible College. I thank God that I completed my course for a Bachelor of Ministry in the year 2003. Right after completion, God called me to the ministry of serving lost people in Mintha. I really thank God for His faithfulness in my life and for saving my life for His glory.

Amen



David Brainerd: A Missionary Legend and Legacy

By Mack Tomlinson

"God's Word opened to my soul with divine clearness, power, and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being the Word of God." – David Brainerd

.....

David Brainerd, the 18th century missionary to the New England Indians, was born April 20, 1718, into a respectable Haddam, Connecticut family. He was the third son of his parents, Hezekiah and Dorothy Brainerd, and one of nine children. Two of Brainerd's brothers, Nehemiah and John, were both godly ministers themselves. Nehemiah served as a pastor in Eastbury, Connecticut, and John followed David to the work among the Indians in New Jersey after his brother's early death.

Although unconverted in his teenage years, divine providence led young Brainerd in the direction of home mission work and into a path that would make him one of the foremost missionaries in all of Christian history.

By the time he was twenty-two years old, Brainerd had come to see very clearly that salvation was the work of God alone. He wrote the following in his diary:

"I read Mr. Stoddard's [Solomon] Guide to Christ, which I trust, in the hands of God, was the means of my conversion, and my heart rose against the author; for though he told me my very heart all along under convictions, and seemed to be very beneficial to me in his directions, yet here he failed, for he did not tell me anything I could DO that would bring me to Christ, but left me, as it were, with a great gulf fixed between, without any direction to get through. For I was not yet effectually and experimentally taught that there could be no way prescribed, whereby a natural man could, of his own strength, obtain that which is supernatural, and which the highest angel cannot give" (Diary of David Brainerd, Vol. 2, p. 318).

His own testimony continues:

"Sometime in the beginning of the winter of 1738, it pleased God, as I was walking out one Sunday morning, to give me suddenly such a sense of my danger and of the wrath of God, that I stood amazed, and my former good sentiments vanished away. I was much distressed all that day from the view I had of my sin and vileness, fearing that the vengeance of God would soon overtake me. I lived this way until February of 1739, with my wicked heart sometimes wishing there were some other way of salvation than by Jesus Christ, and I used to imagine that my heart was not as bad as Scripture represents it to be.

"I continued on in this miserable way until July 12, when I was walking once again in the same place in a dark and thick grove, when suddenly unspeakable glory seemed to open to the view of my soul. I do not mean an external brightness, but a new and inward apprehension of the view that I had previously had of God, such as I never had before. I stood still, wondered, and admired! I knew that I had never seen anything comparable, as to excellency and beauty. I had no particular apprehensions of any one of the Persons of the Trinity, but it appeared to be divine glory that I then beheld. My soul rejoiced with joy unspeakable to see such a God, such a glorious Divine Being, and I was inwardly pleased and satisfied that He should be God over all for ever and ever.

"At this time, the way of salvation was opened to me with such wisdom and excellency, that I wondered I should ever have thought of any other way of salvation; I was amazed I had not dropped my own efforts and complied with this lovely and excellent way before. I wondered that all the world did not see and comply with this way of salvation, which is entirely by the righteousness of Christ.

"I was spending some time in prayer and self-examination, when the Lord so shined in my heart that I enjoyed full assurance of His favor, and my soul was unspeakably refreshed with divine and heavenly enjoyments" (Journal, abridged edition, Baker, 1978, pp. 12-26).

Brainerd's conversion was not long before he began his college studies. Soon after, in September 1739, he went to Yale College. He walked with God from the beginning of his college days, and was able to testify that, "God's Word opened to my soul with divine clearness, power, and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being the word of God." (Ibid, p. 26)

Brainerd's Passion for God Himself

In the months that followed, Brainerd's Christian experience seemed to grow deeper and more precious to his soul with depth and consistency. He wrote of this in such a way that his intimacy and true familiarity with God was obvious:

"One day in June, [1740], I was walking a considerable distance from college, in the fields alone at noon, and in prayer I found such unspeakable sweetness and delight in God, that I thought, if I must continue in this evil world, I wanted always to be there, to behold God's glory. My soul dearly loved all mankind and longed exceedingly that they should enjoy what I enjoyed. It seemed to be a little resemblance of heaven" (Ibid, p. 27).

He later writes,

"I longed to be conformed to God in all things; this has been a day that I enjoyed much of the light of God's countenance most of the day, and my soul rested in God; O! One hour with God infinitely exceeds all the pleasures and delights of this lower world."

Such a heart for seeking after God himself was one of the outstanding characteristics of Brainerd's spiritual pilgrimage. He was inflamed with a passion both to know Christ and to make him known, especially to those who were completely ignorant of him. This personal and loving passion for the glory of God in Jesus Christ ultimately became a missionary passion that would take him to live and labor among the New England Indians.

Missions and Revival among the Indians

We haven't the time here to speak of what happened during Brainerd's college career. At this point, it is sufficient to say that he did not graduate from Yale, but instead was providentially thrust out into Gospel work without the opportunity of a Yale degree. He was invited by the Scottish Society for Propagating Christian Knowledge to interview as a missionary candidate in November 1742. After the interview, the society viewed Brainerd as the ideal person they had in mind and appointed him to begin mission work in April 1743.

His first appointment was among an Indian tribe located at Kaunaumuck, 20 miles from Stockbridge, Massachusetts. John Sergeant, who had personally studied under Jonathan Edwards, was already settled among the Indians at Stockbridge. It was Sergeant who befriended Brainerd and undertook to tutor him in the study of Indian dialects during 1743-44.



Brainerd began laboring in much prayer and preaching among the Indians in 1744 but saw very little fruit. Then, as Edwards later wrote, "God was pleased to display his power and grace, and a work of conviction, awakening, and conversion began among the Indians which closely resembled what had earlier occurred among the civilized citizens during the Great Awakening in Massachusetts" (Jonathan Edwards: A New Biography, Banner of Truth, 1987, p. 302). This was, indeed, a true revival, a day of God's power, an outpouring like Pentecost, among various Indian tribes, which continued and spread supernaturally without human manipulation or aid. Of this work, Brainerd records in his diary in October of 1745:

"I preached from John 14:1-6; the divine presence seemed to be in the assembly; numbers were affected with divine truth; how great is the change lately made upon numbers of the Indians, who not many months ago were thoughtless and averse to Christianity, and how astonishing is that grace which has made this change . . . to see those who were very recently savage pagans and idolaters, having no hope, and without God in the world, now filled with a sense of divine love and grace, and worshipping the Father in spirit and in truth as numbers here appear to do, and to see them so tender and humble, as well as lively, fervent, and devout in the divine service" (Abridged Diary, Baker, pp. 178-179).

That same year of 1745, Edwards wrote about Brainerd to an acquaintance in Scotland: "Mr. Brainerd has lately had more success than ever. This Mr. Brainerd is a young gentleman of very

distinguishing qualifications, remarkable for his piety and eminent zeal for the good of souls, for his knowledge of divinity [theology] and the solidity of his judgment and his prudence of conduct" (Ibid, p. 303).

It was within two years, in the winter of 1746-47, that Brainerd, suffering regularly from tuberculosis, decided he would take leave of his work and travel to the Edwards' home in Northampton, Massachusetts. What Brainerd and the Edwards did not know when Brainerd arrived, was that 'his life and ministry were almost over'. (Ibid, p. 303) Brainerd stayed in the Edwards' home from winter until the following October, and seemed to improve. But the hope of his improvement was before long crushed again, and by June, Jerusha (Edwards' daughter) would write of him: "He is extremely weak . . . he says it is impossible for him to live long, for he has hardly vigor enough to draw his breath."

It was during this period that Brainerd wrote to his brother John, who would also labor among the Indians in New Jersey: "My soul longs that you should be fitted for, and in due time go into the work of the ministry; do not be discouraged because you see your elder brothers in the ministry die early; I declare that now I am dying, but I would not have spent my life otherwise for the whole world" (Ibid, p. 304).

In July, Brainerd was somewhat recovered again and expressed longings for God and His glory alone: "This day", he wrote on July 25, "I saw clearly that I should never be happy, yea, that God himself could not make me happy, unless I could be in a capacity to please and glorify him for ever" (Ibid. p. 305). Apparently, Brainerd's health remained at least stable into the fall. He went to the Northampton church meeting for the weekday service on the first Wednesday in

September, but, as Edwards would later say, "it was the last time he ever went out our gate alive".

Brainerd's last time to rise from his sick bed was on September 29, 1747. It was at the funeral, preached by Edwards, that he recalled the evening of Brainerd's last day on earth:

"A little before his death, he said to me, as I came into the room, 'My thoughts have been employed on the old dear theme of the prosperity of God's church on earth. As I waked out of sleep, I was led to cry for the pouring out of God's Spirit and the advancement of Christ's kingdom, which the dear Redeemer died and suffered so much for'. A few days before his death, he desired us to sing a psalm concerning the prosperity of Zion . . . and at his desire we sang a part of the 102nd Psalm, which upon being done, though he was then so low that he could scarcely speak, he so exerted himself, that he prayed very audibly, wherein, besides praying for those present and for his own [Indian] congregation, he earnestly prayed for the reviving and flourishing of true religion in the world" (Journal, Vol. 2, p. 35).

Brainerd died around 6:00 a.m. on Friday, October 9, 1747, at the age of 29 years. According to the record of his own journal, he was a Christian for only eight years, and a preacher and missionary for six of those years. Yet he was a flame for God during the full course of his spiritual journey and certainly exemplified the words of the hymn writer:

*Only one life,
Will soon be past;
Only what's done
For Christ will last;*

*And when I am dying,
How glad I will be
That the lamp of my life
Has been burned out for Thee.*

David Brainerd's was such a life, and his legacy continues in the hearts of God's people even into the 21st century.

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THE HEARTCRY MISSIONARY SOCIETY



OUR CHURCH

The HeartCry Missionary Society is not a *para-church* organization; rather, we are a ministry under the authority and supervision of a local New Testament church and its elders. We call ourselves a society simply because the word denotes a proper association of people with similar interests, purposes, or passions. Those of our church and those who faithfully support this ministry have one abiding purpose: That God's Name be great among the nations through the redemption of men and the building up of Christ's bride.

Our church is the First Baptist Church of Muscle Shoals (1915 East Avalon Avenue, Muscle Shoals, AL, 35661). It is a Southern Baptist Church concerned with the restoration of the true Gospel and the biblical principles that ought to govern the local church. The elders serving at First Baptist Muscle Shoals are Phil Baggett, Andy Bolding, Steve Bradley, Donnie Dulaney, Jim Fowler, Alvin Lynch, Bill Newman, Jeff Noblit, Michael Statom, and David Wigginton.

OUR STATEMENT OF PURPOSE

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), and that the Lamb who was slain might receive the full reward for His sufferings (Revelation 7:9-10). We find our great purpose and motivation not in man or his needs, but in God, His commitment to His own glory, and our God-given desire to see Him worshipped in every nation, tribe, people, and language. We find our great confidence not in the Church's ability to fulfill the Great Commission, but in God's unlimited and unhindered power to accomplish all He has decreed.

WHAT WE DO

Although we recognize the great importance of sending missionaries from the West to unevangelized peoples throughout the world, we believe that we are led of the Lord to support indigenous or native missionaries so that they might evangelize their own peoples. We work with godly men and women of integrity and faith in the unreached world to help them evangelize and plant churches among their own peoples. Our primary ministries are:

Church Planting: This is our primary ministry. Nothing can do more to advance the Kingdom and nothing is more difficult than planting biblical churches throughout the world. We also support works on university campuses in Eastern Europe, but always in connection with the local church.

Bible Conferences: Missions is not about sending missionaries, but about sending truth through missionaries. One of the greatest needs on the contemporary mission field is theological training and instruction in expository preaching. Our Bible conferences focus mainly upon the true Gospel, expository preaching, true conversion and assurance, and the biblical church.

Literature Distribution: One of the great needs among indigenous missionaries and pastors is solid Christian literature. Besides the basic study tools, it is our desire to provide works from such sources as the Puritans, the preachers of the Great Awakening, Spurgeon, Martyn Lloyd Jones, etc.

Ministry Tools: With prayer and discretion, we provide any number of resources necessary for the indigenous missionary to advance the work: boats, cars, pack mules, generators, computers, construction, etc.



THE HEARTCRY MISSIONARY SOCIETY



FREE MAGAZINE

The HeartCry Missionary Society publishes a quarterly magazine free of charge to all who request it. The primary purpose of our magazine is to share something of the great work that God is doing in the world through indigenous missions. In our publication, we share more than mission statistics, but provide personal testimonies and reports from the field that let the reader see something of the heart of the missionaries and the struggles they endure for the sake of the Name. We do all this with the goal of encouraging believers in the West to turn away from the vanities of this world, follow hard after Christ, and give themselves to the fulfillment of the Great Commission in the world. Remember: We are called to either go down in the well, or hold the rope for those who go down!

VISIT OUR WEB SITE

You can find out all about the HeartCry Missionary Society on the worldwide web at: www.heartcrymissionary.com. Our web site is designed to communicate our mission statement, history, a description of our ministry and methodology, a statement of our theology, and our essential convictions about the Gospel and Missions. It also includes news and event updates, an archive of past issues of the HeartCry Magazine, and downloads of sermons from Paul Washer and other preachers. Finally, there is also a page that enables you to communicate your thoughts to us and even donate online. If you have enjoyed our HeartCry magazine, we are sure that you will be blessed by our web site.



COME OVER... AND HELP US

The harvest is truly plentiful and the laborers are few. At this moment, there are countless works throughout the world that could be expanded if only Christians would turn from the vanities of this world and give themselves to the will of God in making the Gospel known to every man, woman, and child under heaven. The Great Commission can be divided into two distinct, but interrelated ministries. You are either called to go down into the well (i.e. go as a missionary) or hold the rope for those who go down (i.e. support missionaries). Either way, there will be scars on your hands. Those who do not go are called to support those who do with the same dedication and sacrifice. Where are your scars? What has it cost you to fulfill the Great Commission?

ACTS 16:9

As a Christian, you have been called to participate fully and sacrificially in the Great Commission (Matthew 28:18-20) in either going to the unreached or supporting those who go. However, it may not be God's will for you to do so through this ministry. Please seek the Lord in prayer and in the study of the Scriptures before sending financial support. Please do not send financial support to this ministry if you are not being faithful in giving to your local church.





How to Give

There are many needs on the mission field and many ways to give to the HeartCry Missionary Society. If you are first faithful in giving to your own local congregation, and if the Lord is leading you to join with us, we would ask you to prayerfully consider giving your gift to one of the following possibilities:

* General Fund:

This is the backbone of HeartCry. It provides for the support of the indigenous missionaries, the U.S. staff, and the general operational expenses of our mission.

* Pastoral Library Fund:

This fund is used to provide basic theological libraries to indigenous missionaries. The libraries usually include a Study Bible, concordance, Bible dictionary, Systematic Theology, and one volume commentary.

* Special Needs:

For many years, supporters of this ministry have asked us to make known to them any special needs that might arise on the mission field. In order to avoid any possibility of prodding or manipulating our fellow believers, we have been very reluctant in the past to share these needs, even when asked. Through much prayer, and the wise counsel of our board and longtime supporters, we have decided to share, with great discretion, certain valid needs that are communicated to us from the mission field. In the near future, these needs will be presented on our web page www.heartcrymissionary.com under the menu title: "Opportunities for Giving".

WHERE TO GIVE

All checks should be made payable to the HeartCry Missionary Society and sent to The HeartCry Missionary Society, 1915 East Avalon Avenue, Muscle Shoals, AL 35661. Giving is also possible on our web site: www.heartcrymissionary.com.

All donations are tax deductible.

CONTACT US

We would count it a privilege to hear from you and answer any questions you might have regarding our ministry. Please do not hesitate to contact us by any of the following means:

ADDRESS:

HeartCry Missionary Society
1915 East Avalon Avenue
Muscle Shoals, AL 35661

TELEPHONE: (256) 381-7510

WEB SITE: www.heartcrymissionary.com

EMAIL: info@heartcrymissionary.com

"The motto of every missionary,
whether preacher, printer, or schoolmaster,
ought to be
Devoted for Life."

.....

Adoniram Judson



HeartCry

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