

# HEARTBEAT

NOVEMBER-DECEMBER 1997

of Free Will Baptist Foreign Missions

Showing God at work around the world



## JEROME'S BEST FRIEND





# JEROME'S BEST FRIEND

by Joël Gibbs

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**An MK learned what it meant to be a faithful witness.**

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**F**or over 12 years I was Jerome's best friend, and he was my best friend. Now Jerome has a new best friend!

On Sunday, June 22, 1997, Jerome announced publicly that he had received Jesus Christ as Savior, and he wanted to be baptized.

That day stirred many memories. Memories such as the first day he came to my house. Back then he was just a friend. We were in the same first-grade class. One day he said he would come to my house, and I said, "Okay." But I didn't expect to see him anytime soon. Astonishingly, that very afternoon he showed up in front of my house on his bicycle. He didn't live very far away, but we lived on a very busy street. And he was only six years of age! I think that was the beginning of our true friendship.

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***Building a friendship with Jerome wasn't easy because he was a feisty kid.***

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Building a friendship with Jerome, or "Bab" as he was called (short for "Baboon"), wasn't easy because he was a feisty kid. He often lied to me as well as to others, and he was pretty much accident-prone. But within a year or two I had invited him to Bible Club on Wednesday mornings, and he came. It was only a matter of time before Jerome said to me,



"I am going to stop lying." He did not stop right away, but over the years he has stopped. He also began to calm down. It was a start!

I guess what really kept us together was the fact that he was always there for me, even after coming back from a year's furlough or stateside ministry. Our relationship grew, and his involvement in the church grew too.

In his testimony on the day of his baptism, Jerome said that for a long time he came to church only to be with me or to gain my approval. Then he said, "When I finally understood what was going on and what Jesus had done for me, I wanted my friends to come and understand too."

He invited his sisters Joanna and Aurelie to come to Club. Some time later he invited a friend of ours, Nicolas, from our soccer team. His sister, Sylvanie, came too. Unfortunately all four of these young people dropped out of church.

Last year at Christmas when Gerard Payen, the father of Nicolas and Sylvanie, died, our youth group went to encourage the family. This was very hard on Jerome because Mr. Payen was a soccer coach and had been a kind of "soccer father" to Jerome. Both Jerome and I had known him for over nine years.

When Nicolas stopped coming to church, it hurt Jerome a lot because he felt like he had not encouraged Nicolas enough. Jerome declared that unless adults stand by a teen and encourage him, he will not make it. And I agree with him. The peer pressure will really get

to a teen. In the past four years, at least eight young people between the ages of 15 and 19 have left our youth group. But Jerome stuck it out.

Jerome hesitated a good while before getting baptized. This was partly because within a few years of his older sister's baptism, she stopped coming to church. He told me, "I do not want to be a hypocrite. I don't want to do like my sister." He kept praying, and I kept praying for him. I understood what he was saying. He said that he had been a hypocrite for so long that when he became a Christian he determined to stop.

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***In the past four years, at least eight young people between the ages of 15 and 19 have left our youth group. But Jerome stuck it out.***

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In his baptism testimony Jerome told the church that when he was younger, he would do stupid things during the week and then go to church on Sunday to be forgiven. The next day he would do the same stupid things. He said he wanted to stop, and I believed him.

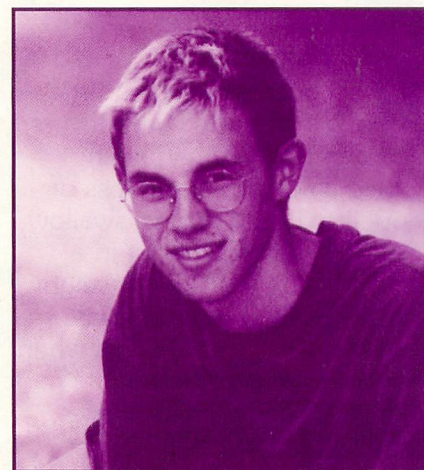
Before his baptism, Jerome went to some counseling sessions with my Papa. Dad asked me to help Jerome with his testimony. I agreed basically for two reasons. First of all, I knew better than to say no to my dad. Second, I probably had heard more testimonies and consequently knew what a testimony should be like.

A third reason for agreeing to

help was that I felt like I had lived through most of Jerome's phases. When he would talk about a certain period of his life, I could say, "Yeah, I remember when...." I think he needed to have someone who knew where he was coming from and what he was going through as well as someone who could show him where to go.

Someone might ask, "Where should Jerome go?" I would simply say, "Anywhere, as long as it's where God wants him to go." I just hope I can continue to show Jerome through my faithfulness to God that we need to stay close to Jesus, our best Friend.

Joël Gibbs, below, is the 17-year-old son of Jerry and Barbara Gibbs, missionaries to France since 1974.



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*Dr. Kenneth Eagleton examines a patient at the medical center.*

eventually die of AIDS. However, much could be done to treat his symptoms so that he could enjoy life for a time. More importantly, an eternal hope could be found in Jesus Christ, God's Son. The promise of everlasting life could be his, regardless of any disease ravaging his earthly body.

This scenario is often lived out at Doropo. Many times a week people with AIDS are examined. Their immune systems have been destroyed by HIV (the virus which causes AIDS). Consequently, they suffer from a host of problems, including fever, night sweats, loss of appetite, skin sores, mouth sores, painful swallowing, chronic cough, headaches, bleeding, strokes,

**H**e'd been sick a long time. What started with fevers and night sweats had been joined by diarrhea and loss of appetite. It hurt him to swallow, his skin was broken out in a rash, and he was losing weight at an alarming rate. His wife had been sick just like this when she died the year before.

Fear of dying brought the man to the Free Will Baptist hospital at Doropo. The physical exam and the blood test confirmed his worst fears—he had the dreaded disease known as AIDS. Yet, to his surprise, the doctor indicated that treatment was available and that the situation was not hopeless. Yes, he would

*The doctor and hospital workers cooperate in removing a cast.*



*by Dr. Paul Gentuso*

# AIDS AND THE



weakness, fatigue, poor memory, diarrhea and depression.

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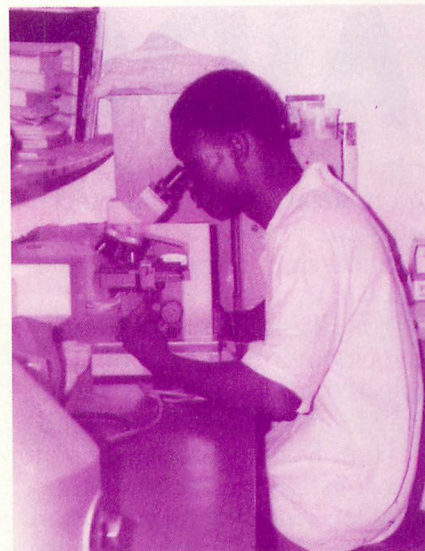
**Approximately 70 percent of the global burden of HIV exists in sub-Saharan Africa.**

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Even more disturbing than the number of AIDS patients we see is that on a regular basis we diagnose carriers of this dreaded virus. Outwardly they do not appear ill at all. Typically, these asymptomatic carriers are

virus. That's the most frightening thing about this disease known to Ivorians as SIDA and to Americans as AIDS. The majority of people infected show no signs of the disease, so they continue to transmit the infection to unsuspecting victims.

AIDS is poised to be the biggest killer in the recorded history of mankind. Worldwide estimates are that 25.5 million adults and 2.4 million children are infected with HIV. Of those infected, only about 5 million are symptomatic at this time.



*A hospital lab technician examines a blood sample.*



*Missionary nurse Tammy Gentuso fills out medical data on some of the patients at the medical center.*

detected when they come in to donate blood for a relative in need of a transfusion. Their blood is tested, and they are found to be infected with the

The remaining millions are asymptomatic carriers.

Approximately 70 percent of the global burden of HIV exists in sub-Saharan Africa (19

million infected). Because in Africa an equal number of women and men are infected with the virus, HIV is often transmitted to newborn babies. For that reason, 75 percent of all the world's AIDS among children is found in Africa.

Faced with this epidemic, our response at Doropo includes protecting the staff through universal precautions, protecting the patients through sterilization of equipment and screening of blood, and proclaiming the gospel through counseling of AIDS patients and their families.

### **Protecting the Staff**

One of the questions most frequently asked of medical missionaries is, "Are you afraid of catching AIDS?" The answer is "Certainly!" That is why we

*Continued on page 6* →

# MISSIONARY DOCTOR



# AIDS

→ *Continued from page 5*  
go to great lengths to protect ourselves, as well as the entire medical staff, from contracting the virus.

For HIV to be transmitted, the blood or body fluid of an infected person must make its way to another person's blood stream. Documented means of transmission include sexual contact, receiving a transfusion with infected blood, being born to (or breast fed by) an infected mother, or being injected with a tainted needle. The medical setting creates several unique risks.

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## ***The AIDS epidemic must be seen as an opportunity to turn to spiritual matters.***

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As health care providers, we come into regular contact with patients' blood and body fluids. Therefore, we treat every patient as though he or she is infected. Since we don't know—without testing—who is and who isn't infected, this is essential. We routinely use latex gloves during all medical procedures and are particularly careful with needles and intravenous catheters.

### **Protecting the Patients**

We are committed to never transmit the disease from one person to another through our efforts at health care. Historically in Africa, particularly in rural areas, sterilization of needles and other equipment has been less than optimal. Consequently, HIV has

been spread through vaccinations and other injections done with tainted needles. At our clinic in Doropo we always use sterile needles and syringes (either single-usage or well-sterilized, multiple-usage), and our surgical packages and equipment are properly sterilized after each use.

Additionally, we work to decrease the transmission of HIV by counseling people on how the virus is spread from person to person. HIV is most frequently spread by sexual contact; therefore, counseling focuses on encouraging biblical morality. We have the opportunity to show that God's ways are always best and that the Christian lifestyle decreases one's risk of contracting AIDS. Sadly, because little stigma is attached to extramarital sex, change is slow. Rather than changing their behavior, many simply adopt fatalistic attitudes.

### **Proclaiming the Gospel**

AIDS is a diagnosis that no doctor likes to make. It is easy to become frustrated and feel overwhelmed by the magnitude of the problem. Some of our hospital workers refuse to be present at interviews during

which we discuss the disease with infected patients. They can't bring themselves to participate in telling patients and families such bad news.

Yet, the AIDS epidemic must be seen as an opportunity. I usually speak with these patients in the presence of our hospital chaplain, who is a graduate of our Bible institute and an ordained FWB minister. After discussing the illness and giving health information, we turn to spiritual matters. People confronted with a terminal illness are sometimes ready to seriously deal with such issues as their eternal destiny. They must be told of the God of all comfort who can comfort them in their time of trouble (2 Corinthians 1:3,4).

Yes, the AIDS epidemic is causing untold suffering throughout the world, especially in Africa. Nevertheless, as God's ambassadors, we must be faithful to the task and continue to communicate His message of reconciliation and love to those who so badly need it. And we must have prayer partners who will ask God to protect us and make us effective in our efforts.

Dr. Paul Gentuso and his wife, Tammy, serve at the medical station in Doropo, Côte d'Ivoire. They are starting their second term of missionary service.

**THE  
TOGETHER  
WAY**

### **OFFERINGS TO REMEMBER**

#### **Home Missions**

***Benjamin Randall Day Offering  
November 23***

#### **Free Will Baptist Bible College**

***Paul J. Kettelman Memorial Christmas Fund  
December***



# The Desperate State of Those Without Christ

By Frank Severn



And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.' And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . these twelve Jesus sent forth . . . (Matthew 9:35-37; 10:1-5).

**J**esus looked at the multitudes, and he saw their lost condition (sheep without a shepherd). His response was to command prayer for harvest workers. In Chapter 10, Jesus sent out those he commanded to pray. It is the same principle he followed in announcing his Great Commission: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . ." (Matthew 28:18b-19a).

How should we respond to the multitudes of lost people who have not heard about Christ, who are "harassed and helpless, like sheep without a shepherd"?

Studies have shown a growing ambivalence among evangelicals concerning those who have never heard about Christ. James

Davison Hunter, in his important book, *Evangelicalism: The Coming Generation*, studied the beliefs among faculty and students at 10 evangelical liberal arts colleges and eight seminaries. The most frightening statistic to me was the large percentage who were unsure about the eternal destiny of those who have never heard about Christ. Especially striking was the percentage of faculty who waffled on the question. The question asked in the survey was: "Yes or No—"The only hope for heaven is through faith in Jesus Christ EXCEPT for those who have not heard of Jesus Christ."

Thirty-two percent of the students and 44 percent of the faculty responded with a Yes.

We live in a pluralistic society that rejects absolute beliefs. Faith and religion are considered purely personal matters. We do not like exclusive claims. The Bible presents some very exclusive claims.

Let's begin with just two of the many exclusive claims of Christ.

*I am the door: by me if any man enter in, he shall be saved . . . (John 10:9). Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).*

Listen to the word of the apostles Peter and John. Peter stated,

*Neither is there salvation in any*

*other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).*

John testified,

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:16-18).*

Conclusion: Salvation is found only in Christ.

But what about those who die without hearing of Christ? Can God be just in condemning them when they have never heard? This is not an easy question. I am reminded of a beloved brother in Marinduque, an island in the Philippines. He had been a member of the Aglipian church (a nationalistic breakoff from the Roman Catholic Church) but sensed that something was missing. When the Jehovah's Witnesses came to town, he listened to their teaching but sensed it was not right. He also checked out the Iglesia ni Cristo (an indigenous Philippine cult that denies the deity of Christ) but again could not find the truth he was looking for. When our missionaries came to town and had tent meetings, he attended and heard the gospel of Christ.

Continued on next page→



God showed him that this was the truth, and he believed. Now he wanted to know what would happen to his loved ones who passed away before they heard the gospel. Questions like this have driven many to seek some "wider hope" for salvation beyond explicit faith in Christ.

Evangelical circles are giving this subject considerable attention. I fear that increasing numbers of Christians in North America have an unarticulated belief in Karl Barth's position that Christ's finished work was efficacious for all and that all will eventually be saved.<sup>1</sup>

Recently I received a first draft of a statement: "Proclaiming Jesus Christ as the one universal Savior and Lord in a world of religious and secular pluralism." This excellent position paper drafted by the World Evangelical Fellowship Theological Consultation in London in April, 1996, contained one worrisome paragraph, which was later removed from the final draft: "There is not a consensus among evangelicals regarding the possibility of salvation by grace through faith of those who are incapable of explicit faith in Christ, whether because of a physical incapacity or because of a lack of knowledge." Even though this statement was removed from the final draft, it illustrates the growing movement away from what was almost a universal evangelical consensus.

The traditional orthodox position, with which I concur, is spelled out well by Millard J. Erickson.

1. All humans are sinners, by nature and by choice, and are therefore, guilty and under divine condemnation.

2. Salvation is only through Christ and His atoning work.

3. Belief is necessary to obtain the salvation achieved by Christ. Therefore, Christians and the church have a responsibility to tell unbelievers the good

news about Jesus Christ.

4. Adherents of other religions, no matter how sincere their beliefs or how intense their religious activity, are spiritually lost apart from Christ.

5. Physical death brings to an end the opportunity to exercise saving faith and accept Jesus Christ. The decisions made in this life are irrevocably fixed at death.

6. At the great final judgment, all humans will be separated on the basis of their relationship to Christ during this life. Those who have believed in Him will spend eternity in heaven, in everlasting joy and reward in God's presence. Those who have not accepted Him will experience hell, a place of unending suffering, where they will be eternally separated from God.<sup>2</sup>

The "wider hope" position has several variations. All would believe that salvation is found in



Christ. All who are saved are saved solely on the basis of Christ's atoning work. However, some believe that people may be saved by implicit faith in God rather than by explicit

faith in Christ, especially among those who have never heard about Christ. In this view, there may be people who are "Godfearers," who have lived according to the revelation they have received. They believe in God and would have believed in Christ if they had the opportunity. These are like the Old Testament saints, Job, and the disciples of John the Baptist in Acts 19. This view holds that the character of God (justice, mercy, and love) demands a broader hope. How can a just God condemn people for not believing what they have not heard?<sup>3</sup> According to this view, the possibility of some being saved by implicit faith does not negate the fact that the normal means is the faith response to the

proclamation of the gospel, which demands explicit faith.

Others who hold to a "wider hope" state that explicit faith in Christ is necessary, but "the unevangelized are given an opportunity to encounter Jesus Christ as Savior after death if not before it."<sup>4</sup> This view sees 1 Peter 3:19-20 and 4:6 as biblical precedent.

Another position within evangelicalism postulates that only those who trust in Christ in this life will be saved; however, those who do not come to salvation, particularly those who have never heard, will not suffer endless, painful punishment. Their punishment will be annihilation.<sup>5</sup>

Is explicit faith in Christ necessary for salvation, or is implicit faith in God sufficient?

Perhaps the most direct answer to the question is found in the great treatise on salvation—the book of Romans. I believe Romans was written to lay a theological foundation for Paul's missionary activity among the Gentiles. Paul wanted to go to Rome, not to lay new foundations, but to gather support and personnel from the church at Rome for his missionary thrust into Spain (Romans 1:11-13 and 15:23, 24).

## Are the heathen lost?

Are all sinners? Paul's answer is an unequivocal Yes. Chapter 1:18-32 gives a picture of the direction of the human heart. There is not an evolution toward goodness but a devolution toward depravity because man rejects God. God has revealed himself in creation. While this revelation is not salvific, it is sufficient to cause men to acknowledge and seek the Creator. Mankind has turned from the Creator to worship self and the creation.



Chapter 2 answers the question about those who are "moral and good" in the eyes of the world. Paul's argument here is that God places a "moral law" (conscience) in the heart of man.

*For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another (Romans 2:14-15).*

Paul focuses on the justice of God's judgment. God's judgment will be impartial, fair, and just. He will judge according to men's work. However, as Paul concludes the argument in chapter 3, it is clear that God's judgment will be just because man's works will judge him—" . . . all have sinned, and come short of the glory of God."

Chapter 2 also deals with the Jew, who has the law and the special revelation of God. Paul concludes that those who have the law, break the law, and, therefore, are no better than those without the law with regard to salvation.

Romans 3:9: "*. . . we have before proved both Jews and Gentiles, that they are all under sin.*"

Romans 3:23: "*For all have sinned, and come short of the glory of God.*"

The argument up to this point relates to the justice of God and the depravity of man. Now Paul turns to the key question. How can a sinner become righteous before a holy God? How can a person be saved?

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins

that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus (Romans 3:21-26, emphasis added).

### Now the question . . .

Is it possible for anyone living after the death, burial, and resurrection of Jesus to be saved apart from explicit personal faith in Christ? Paul's answer is No. Listen to his argument in Romans 10:11-15,17:

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then

shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God.



While Romans 10 primarily deals with the rejection by Israel of her Messiah, Paul is communicating universal truth. The gospel must be preached in order for people to hear and believe.

Salvation is by grace through faith in Jesus Christ. Paul puts the burden on the church to send preachers to those who have never heard so that they can believe and be saved. God's ordained means of bringing men to faith is through their encounter with the gospel preached.

Therefore, the reality of the lostness of men and the understanding of God's plan to

bring the gospel to those who have never heard is at the heart of missions. The Scriptures declare that "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish . . ." (John 3:16). The Scriptures also declare that faith comes by hearing. "How shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14b-15a)

Returning to our text, Matthew 9:36 says of Jesus, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (the essence of lostness). His solution was to ask the disciples to pray for laborers to be sent. In the very next chapter, he sent the very ones he had asked to pray. Jesus' solution to lostness was to send bearers of good news to the lost.

The problem of the lostness of men is not the justice of God. God has sent his Son. God has demonstrated his love. The problem is the church's lack of obedience. Paul wanted to convince the church at Rome of the uniqueness of the gospel and the need to take it into regions that had never heard.

Can God reveal himself to those who sincerely desire to know him apart from the preaching of the gospel? No one should limit what God can do. The question is, how has God declared he will reveal himself? Hebrews 1:1,2a gives a clear answer: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Paul speaks about God's dealings with the pagan world in Acts 17:30,31:

*And the times of this ignorance God winked at; but now commandeth all*



men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

## Conclusions

1. Salvation is only found in Jesus Christ. Salvation is based solely on faith in Christ's finished work on our behalf.

2. Faith is necessary for salvation.

3. Faith is only possible when men and women have heard the gospel and have been moved by the Holy Spirit to believe.

4. God's ordained means of bringing people to faith is the proclamation of the gospel (Romans 10:14-17, 1 Corinthians 1:18-21). As 1 Corinthians 1:21 says, "... it pleased God by the foolishness of preaching to save them that believe."

5. While we dare not limit what a sovereign God can do, we can safely conclude that the only revealed hope for those who have never heard is to go and preach the gospel to them. Every New Testament example of those who were seeking God is that God enabled the message of the gospel to reach them through his messengers (i.e., Cornelius, the Ethiopian eunuch, and the disciples of John).

We have no example in the biblical revelation (after the death, resurrection, and ascension of Christ) of anyone coming to faith apart from an encounter with the gospel. Therefore, it behooves us to get the gospel to all men. We, as Paul, are debtors to both Jew and Greek. While, in God's sovereign mercy and justice, he may reveal himself and his gospel through extraordinary means, we have no revealed assurance that anyone will ever be saved apart

from hearing the gospel through the preaching of his sent, weak human vessels.

How shall we deal with God's justice regarding those who have never heard?

God's judgment is righteous. He has left man without excuse. The Scriptures show that those who are seeking will be given further revelation. In every post-resurrection example, that further revelation culminated with a messenger being sent with the gospel. Would Cornelius, the Ethiopian eunuch, and the disciples of John the Baptist have been saved if they had died before they heard of Christ? That is a "what if" speculation. After Christ's ascension, we do not have one biblical example of anyone coming to faith without explicit faith in Christ.

How shall we deal with God's justice with regard to infants, aborted babies, and those who are mentally disabled who do not have the capacity of faith?

I believe in a just, holy, and loving God who does all things well. It would be consonant with His character if he so sovereignly wills that those who cannot believe are covered by the blood of Christ and, therefore, saved solely on the basis of grace. That is my hope. However, I have little direct, biblical evidence for such hope apart from the revealed character of God. I leave that question with the Lord. I would affirm the statement by John Piper that "apart from a knowledge of him (Christ), none who has the ability to know will be saved."<sup>6</sup>

We must see how our Lord viewed the multitude of lost people in his day. He was moved with compassion for them. A true understanding of the lostness of men and women apart from Christ should break our hearts. It is a truth that makes us weep. We

need to follow the command of our Lord to pray for laborers for his harvest. The response to the lostness is prayer for workers and then responding in obedience to God's call to go.

The tragedy of our day is that while we debate the subject of the "lostness of the heathen," thousands, yes millions, of people live in neighborhoods, villages, cities, and tribes where they cannot hear the gospel because no Christian speaks their language, nor is close enough to tell them. In fact, almost half of the world's 5.6 billion people are in that situation. Today, as in no other time in history, we have the real potential of reaching the ends of the earth with the gospel. Let's do it!

## END NOTES

1. Karl Barth, *Church Dogmatics*, trans. Geoffrey W. Bromiley (Edinburgh: T.F.T. Clark, 1957), 2:2, pp. 145-181.

2. Millard J. Erickson, "The State of the Questions" in *Through No Fault of Their Own: The Fate of Those Who Have Never Heard*, ed. William V. Crockett and James G. Sigountos (Grand Rapids: Baker Book House, 1991), pp. 23,24.

3. Bruce Demarest, *General Revelation: Historical Views and Contemporary Issues* (Grand Rapids: Zondervan, 1982), pp. 253-262.

4. Clark Pinnoch, "The Finality of Jesus Christ in a World of Religions," in *Christian Faith and Practice in the Modern World: Theology from an Evangelical Point of View*, ed. Mark A. Noll and David Wells (Grand Rapids: Eerdmans, 1988), pp. 160-64.

5. John R.W. Stott, "Judgment and Hell," in *David Edwards and John R.W. Stott Evangelical Essentials: A Liberal-Evangelical Dialog* (Downers Grove, Ill.: InterVarsity, 1988), pp. 312-329.

6. John Piper, *Let the Nations Be Glad* (Grand Rapids: Baker Book House, 1993), p. 140.

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Frank M. Severn is the general director of SEND International, Farmington, Mich.



# News Update

## Bishop Reports Two Saved, One Baptized

*Japan*—Missionary Dale Bishop reported in early September that two people were saved and one was baptized in the work of Koinonia Church in Nopporo, Japan.

Yuuko Yahagi, who was saved after attending church off and on for about 10 years, followed the Lord in baptism on July 20. In August a high school senior, Chiaki Satou, accepted Christ as her Savior in her home. Another 25-year-old woman, Noriko Abe, recently affirmed that she had asked the Lord into her heart. She has also been intermittently attending the church services for about five years.

Bishop noted that summer camps in the Sapporo area during 1997 had a total attendance of over 90 people. A number of decisions were made during the camps.

## McDonalds Rejoice over Firstfruits of Ministry

*Japan*—"Rejoice with us over the firstfruits of our new ministry!" write Donnie and Ruth McDonald from Sapporo, Japan. According to the McDonalds, 16 people signed up for the three-day Bible camp in late July, and four children ages 8-10 were saved during the summer.

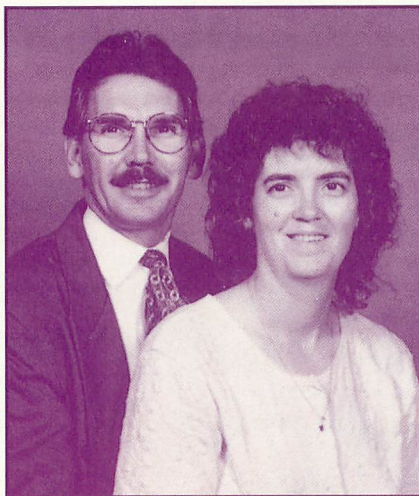
"A second grade boy who lives across the street from our home has come back from camp talking incessantly about all he has heard about Jesus," the McDonalds continued.

Donnie added that he has begun a regular Bible study with Mr. Matsushita, a retired schoolteacher who lives nearby. He also reported another Christian family of three, the Suginakas, has joined the fellowship.

The McDonalds urged people to pray for Mrs. Fukui, a 38-year-old wife and mother who has been attending church due to the witness of her friend, Mrs. Hatakeyama.

## McVays Begin Language Study in Madrid

*Spain*—Sam and June McVay, who arrived in Spain on July 8, have settled into their apartment. They began studying the Spanish language during the last week in September at the University.



*Sam and June McVay have arrived in Spain and are studying the Spanish language in Madrid, Spain.*

Sam and June are attending classes from nine in the morning to one o'clock in the afternoon. They travel approximately an hour to an hour and a half each way by bus and subway to and from school.

## Spanish Language Study Tests the Bowermans

*Costa Rica*—Missionaries Eddie and LaRhonda Bowerman are in their third trimester of Spanish language study in Costa Rica and have found their studies to be much more trying than during the previous two semesters.

Both Eddie and LaRhonda have indicated they are preparing articles, writing papers and doing Bible studies in Spanish. Eddie has to prepare a sermon each week, research persuasive topics and abstract definitions, and discuss differences between Latin American and United States cultures.

"That turns out to be a lot of papers, so we are having a hard time trying to find time to get it all done," concluded Eddie.

The Bowermans urged people to pray for them as they study and to ask the Lord to protect them since an epidemic of dengue fever has broken out in their area. They know of two people who have died from hemorrhaging caused by the disease. The fever is carried by mosquitoes, a problem intensified now during the rainy season in Costa Rica.

## Deeds to Retire; Young Student to Fill Pulpit

*Brazil*—Missionaries Earnie and Jean Deeds recently reported good news in light of their pending retirement and departure from Brazil after a ministry of 35 years. According to Earnie, a young preacher was invited to work with the Conselheiro Lafaiete church on weekends, and he has accepted the challenge.

Flávio Grossi is a student at the Bible institute-seminary extension in Barbacena. He will work with the Deeds until they leave in December and then will assume responsibilities for weekend services until he concludes his studies.

Deeds expressed satisfaction that construction on the church parsonage was in its final stages.

## C. Holland Plans New Ministry in Campinas

*Brazil*—Missionary Curt Holland, who returned to Brazil with his family at the end of June, recently reported plans to begin a new ministry in the city of Campinas.

"I had the first Bible study with four couples from the First Church here in Campinas on Tuesday night (September 16)," writes Curt. "The goal of the church, along with us, is to start a new congregation in this new neighborhood. These couples live about one hour from the church via bus. We are also going to start evangelistic Bible studies here in our neighborhood. Please pray for the contacts that we have made so far."

## Many MKs Attending Colleges This Fall

*Antioch, Tenn.*—At least 15 MKs enrolled at colleges in the United States during the fall semester:

Matthew Turnbough and Stephanie McVay are freshmen at Free Will Baptist Bible College, joining upperclassmen Mark Cowart, Mark Gibbs, Rachel Callaway, Michael and Phillip Lytle, and Valerie and Vera Sturgill.

Melissa Cowart is enrolled at Pellissippi State College in Knoxville, Tenn.; Paul Eagleton is enrolled at Middle Tennessee State University in Murfreesboro, Tenn., where Miranda Owen is a senior.

*Continued on page* ➔



# News Update



Children enjoy the uniqueness of a large tent during vacation Bible school at Uberlandia, Brazil.

—> Continued from page 11

Jonathan Owen is attending Millikin University in Decatur, Ill., and Daniel Eagleton returned to Taylor University in Upland, Ind.

Jeffrey Bishop is in his third year at Georgia Tech in Atlanta, Ga.

## Hughes Reports Tent Used in VBS Program

**Brazil**—The Second Free Will Baptist Church in Uberlandia, Brazil, held its vacation Bible school in July with the use of a huge tent.

The church came up with a plan for using a tent when faced with the dilemma of housing 100 children divided into seven classes. "Our 'big tent,' lots of rotating and good-natured workers helped us make it one more time," writes Nancy Hughes. "The big tent was not the only attraction of VBS '97. Real, live actors in colorful authentic costumes presented the stories each day."

## New Religion Law Backed by Yeltsin

**Russia**—A revised religion bill in Russia, backed by President Boris Yeltsin, was adopted by Russia's Duma 358-6, according to a report in *World* magazine. The upper house still has to approve it.

The new bill limits foreign missionary activity and is only "cosmetically" different from the bill recently denounced by the Vatican and the U.S. Congress as being repressive.

Reports indicated that Yeltsin vetoed the original legislation in July after a swelling opposition from abroad. Although the revised version appears to grant standing to Christian faiths other than Russian Orthodoxy, it will prevent most of those outside the Russian Orthodox Church from conducting any public religious activities, including charity work.

## "Youth With A Mission" Helps Abidjan Work

**Côte d'Ivoire**—According to Robert Bryan, a 45-50-member group from Youth With A Mission (YWAM) presented a program of music, testimonies and preaching in the street in front of the meeting room in Abidjan on Friday, August 8.

Robert admitted, "I was thinking as the service was going on that this was going to be a bust! There were perhaps 30 people gathered around and most of them were children."

"But when the service was over, the teams spread out and began talking with individuals. When all was said and done, they turned in contact forms on 22 people, most of whom had prayed to receive Christ as Savior!"

Seven people from the Abidjan work followed up on these and located as many as they could find. On Sunday, August 10, four of those were in church.

Bryan urged people to pray for the new converts and the follow-up

class. He also asked people to pray that church members will be able to find others who prayed to receive Christ during the special services.

## Alabama Conference Expands to 60 Churches

**Guin, Ala.**—According to Richard Cordell, promotional director for Alabama, the state will be expanding the annual missionary conference, beginning January 11 and continuing through February 1. The conference will include 10 more churches.

The additional churches are located in the Dothan, Ala., area and belong to the Stateline and South-eastern associations. Speakers in the conference will represent both Home and Foreign Missions.

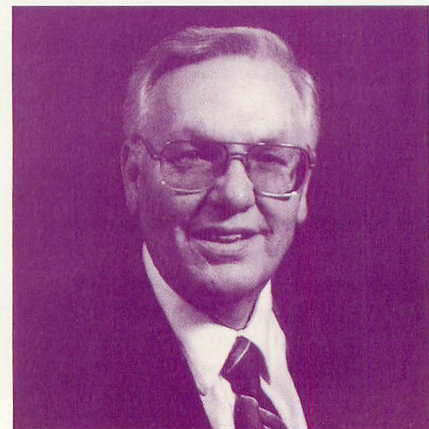
The conference, which is nearing its twentieth year of ministry, will be held in six different areas of the state over a period of three weeks.

## Special Cronk Day Held at Horton Heights Church

**Nashville, Tenn.**—A special "Dan and Trula Cronk Day" was held on September 7 at Horton Heights Free Will Baptist Church in Nashville. The church honored the couple for their 25 years of missionary service in India, Dan's seven years of teaching at Free Will Baptist Bible College, and their service in the church and denomination.

Pastor Terry Eagleton introduced six individuals who gave a tribute to the couple. Four people from the church expressed appreciation for

*Dan Cronk and his wife, Trula, were honored recently during a special "Dan and Trula Cronk Day." Dan has been diagnosed with terminal cancer.*





the Cronks' ministry of 23 years at Horton Heights: Betty Holmes noted Dan's unique and effective ministry of teaching; Gloria Saulsgiver expressed gratitude for Trula's worldwide prayer ministry; David Brown reviewed the Cronks' broad ministry across age and gender in the church; and Gene Robertson related Dan's special ability to make people think—especially among the college and career members.

Other guests giving words of acknowledgment and appreciation were R. Eugene Waddell, General Director of Foreign Missions, and Dr. Robert Picirilli, Dean at Free Will Baptist Bible College.

The pastor concluded the service by thanking the Cronks for the years he has known them, from the first contact as student encountering his professor to the experience of serving them as pastor.

Dan, who has been diagnosed with terminal cancer, expressed gratitude for the special day of appreciation for their ministry. He stated, "I don't feel bad about anything; I just feel good about everything. I decided [way] back to invest my life in Christ. I knew He paid the highest dividends, and I'm gonna cash in my bonds. And boy, have I made a fortune! It's gonna be something. I'm gonna cross the river and take in a deep breath of celestial air."

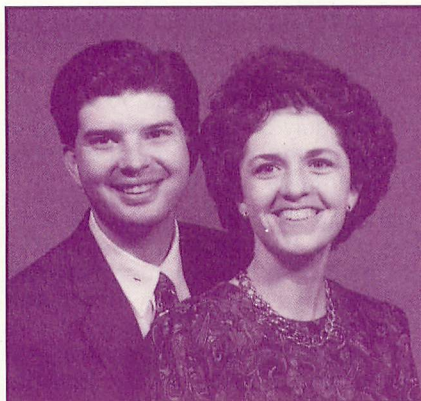
## Bailey Says Convert Is Answer to Prayer

*Japan*—After many years of prayer and witnessing, Mrs. Arai accepted Christ as her Lord on August 9. According to Bailey, Mrs. Arai's daughter, Yumi, is a Christian but has not followed through in some areas of the Christian walk.

The Baileys asked for people to pray for the Arai family, Mrs. Yabe, Mrs. Tochikura and Mr. Murooka, five recent converts who have not yet followed through with baptism.

## Aycocks to Depart; Snows Locate House in Japan

*Antioch, Tenn.*—Missionary assistants David and Annette Aycock, who will be serving two years in Brazil, are scheduled to depart for the field in mid-October. They will be working in the Barbacena area fol-



David and Annette Aycock departed for Brazil in mid-October.

lowing a short time of language study.

Nathan and Linda Snow, who left the United States on September 10, report that their fellow missionaries located a house for them in the area where they were hoping to begin a new ministry.

Nathan and Linda will be entering language study in Sapporo soon.

## Mini Reports from Around the Globe

*Côte d'Ivoire*—Missionary Ernest Holland reported having almost finished the translation of a 12-week guide to be used in the youth works of Ivory Coast. Seminars to train leaders how to use these lessons are scheduled for October.

*Japan*—Missionary Ken Bailey reported recently that the Iriso church was in discussion with a Bible college student about assuming the pastoral responsibilities of the church in March of 1998 following

his graduation. If this works out, the Baileys will be free to begin a new work in the Tokyo area.

*Brazil*—Nancy Hughes had a bad fall on July 30 in Uberlandia, Brazil, but X rays showed no broken bones. Recent reports indicated she was having pain in her neck and back. Doctors discovered arthritic damage and scoliosis in the spine. Nancy is in the care of a back specialist who has prescribed physical therapy and heat treatments.

*Côte d'Ivoire*—According to Dr. Mark and Kathy Paschall in Côte d'Ivoire, medical workers in Burkina Faso, the country just north of the Ivory Coast, went on strike in July due to disagreements with government policies. Since doctors at the mission hospital in Doropo had been referring surgical patients to the hospital in Burkina Faso, this could become consequential to the medical mission.

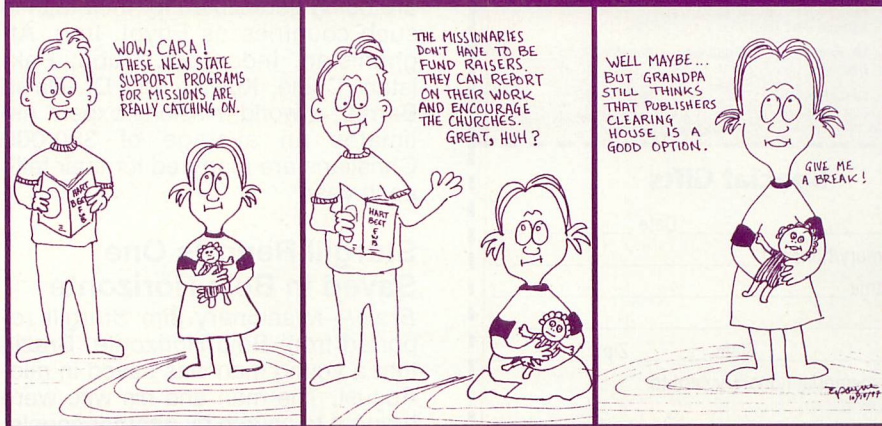
*Brazil*—According to missionaries Jim and Shirley Combs, the clay tile roofing has now been placed on the two houses under construction for the New Life Children's Home in Araras, Brazil. Construction began in November of 1996, and they are hoping to occupy at least one of the two houses by December of this year.

*Côte d'Ivoire*—Alice Smith recently finished a two-month-long baptism class for eight women and teenage girls in Agnibilekrou, Côte d'Ivoire. "We'll soon be having our first baptisms in our new church building,"

Continued on page 14—>

## Payne's People

By Eddie Payne





# News Update

→ Continued from page 13

writes Alice. "Our church is the first Free Will Baptist church (in Côte d'Ivoire) to have an indoor baptistry."

**Brazil**—Jim and Vicki Sturgill in Belo Horizonte, Brazil, have requested prayer for Dirlene, a member of the Belo church. She has been suffering persecution from a neighbor who is a spiritist medium. The Sturgills asked Christians to pray that God will intervene on her behalf.

**Nashville, Tenn.**—Former missionary Paul Robinson underwent back surgery in August in a Nashville hospital. Doctors said the numbness and pain in Paul's right leg was due to fragmented bone spurs. At last report Paul was doing well.

**Colquitt, Ga.**—The *Heartbeat* staff inadvertently missed reporting the death of Mr. Robbie Griffin, father of missionary Debbie Griffin, who died on July 24, in Colquitt, Ga. Mr. Griffin had been hospitalized and suffer-

ing from tumors at the base of the spine. He had undergone numerous radiation treatments. Debbie, who came home for stateside assignment in July of 1996, has decided to remain in the States until the first of the year to be with her family.

**Mongolia**—Terry and Janelda Walker, who had been in the United States during the summer, returned to Mongolia in August to resume their teaching assignments. "We've had some exciting times here in Dalanzadgad lately," writes Janelda. "Terry and I taught an English seminar two days this week, and on both nights the teachers came over to our house for refreshments. They think cocoa and coffee and popcorn are just awesome."

**Japan**—Dale and Sandra Bishop reported that on September 13 the Koinonia Church held their first wedding. Bishop says the groom, Mr. Natsubori, was saved during 1996 and was baptized on the Sunday before the wedding.

**Spain**—The Villalba church in Spain has planned several events for the fall: a special evangelistic anniversary service in November, an evangelistic program for Christmas, and the initiation of a youth group for people ages 13-18.

## November 16 Set for Prayer for Persecuted

**Antioch, Tenn.**—R. Eugene Waddell, general director of Foreign Missions, is calling for Christians to join with other missions and denominational organizations in praying for persecuted Christians on November 16.

Evidence shows that Christians are being persecuted for their faith in such countries as Egypt, Iraq, Afghanistan, Indonesia, Cuba, Pakistan, China, Kuwait, etc. Dr. David Barrett, a world missions expert, estimates an average of 330,000 Christians are martyred for their faith each year.

## Sturgill Reports One Saved in Belo Horizonte

**Brazil**—Missionary Jim Sturgill reported from Belo Horizonte, Brazil, that a young man was saved in mid-August. The man and his wife were brought to church by another couple.



Tanya Hart, who had to leave missions service in Côte d'Ivoire due to health problems, has finally received a diagnosis of her illness.

When Jim met with the man to discuss the plan of salvation, he found that Bruno was truly seeking God and was ready to accept the Lord.

The Sturgills urged people to pray for Bruno as he begins his Christian walk and to pray that his wife, Adriana, will be saved.

## Tanya Hart Diagnosed with Trypanosomiasis

**Greenville, N.C.**—Miss Tanya Hart, who had to leave the field of Ivory Coast due to health problems, has continued to battle what was thought to be chronic fatigue syndrome.

More recently doctors have diagnosed the initial problem as trypanosomiasis, a parasitic infestation of the blood. The disease—not uncommon in central or western Africa and in South America—can be transmitted through an insect or mosquito bite.

At last report Tanya was improving after a severe flare-up in August.

## Bondoukou Youth Hold Four Weekend Campaigns

**Côte d'Ivoire**—According to a September report from missionaries Ernest and Elaine Holland, a team of young people from the Bondoukou region was involved in a special door-to-door witnessing program as part of evangelistic campaigns held July 17-August 10.

Holland noted that four consecutive weekends were devoted to evangelistic campaigns in seven different locations. Fifty-two youth and

## Special Gifts

These individuals gave special gifts in August and September in memory or in honor of friends or loved ones:

Donor	In Memory Of
Mr. and Mrs. Eugene Waddell Nashville, Tenn.	Helen Albright Wingate Hansley Charles McNeese
Mrs. Hulene Bowden Owasso, Okla.	Lona Daniels
Phipp's Bend FWB Church Surgoinsville, Tenn.	Sue Dobbs
Mr. and Mrs. Jerry Pinkerton Antioch, Tenn.	Eunice Edwards
Betty Jane Ross Ashland City, Tenn.	Lucille Reed
Ada Belle Binkley Ashland City, Tenn.	Lucille Reed
Bethlehem WAC Ashland City, Tenn.	Lucille Reed
Bethlehem FWB Church Encourager's Sunday school class Ashland City, Tenn.	Lucille Reed
Mr. and Mrs. Verlin Anderson Nashville, Tenn.	Bob Wilson
Laura Carmell Cincinnati, Oh.	Bettie Pate

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## Special Gifts

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 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Please send memorial/honorarium card to:  
 Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



adults and 40 children were reported to have made decisions for Christ during the campaigns. The film, *The Solution*, was shown each weekend.

The Hollands and Jalayn Martens led the group of young people involved.

## New Addresses

**Patsy Vanhook**  
18 rue Pierre Berégovoy  
44230 St. Sebastien sur Loire, France

**Sam and June McVay**  
c/Luna 7, 2-1  
28220 Majadahonda (Madrid), Spain  
e-mail: sammcvay@compuserve.com

**Curt and Mary Holland**  
Rua Fernão Lopes 1777  
Pq. Taquaral  
13087-051 Campinas, S.P.  
Brazil, S.A.  
e-mail: holland@correionet.com.br

**Dennis and Trena Owen**  
Casilla 12.205, Dist. 2  
Pocitos C.P. 11300  
Montevideo, Uruguay

**Nathan and Linda Snow**  
Izumino 5-12  
Ebetsu-Shi, Japan 067  
e-mail: nathansnow@bigfoot.com

**Ron and Linda Callaway**  
c/o Steve Lytle  
Apartado 6-728  
El Dorado, Panama  
Republica de Panama  
e-mail: Cally@sinfo.net

## Melo Church Marks Seventh Anniversary

*Uruguay*—A late report from Uruguay indicated the Free Will Baptist church in Melo celebrated its seventh anniversary on Sunday, May 26, with 59 people attending.

According to Molly Barker, a young graduate of the Bible institute came from Rivera to preach. His wife provided special music on the guitar. A young mother went forward to be saved, and an older woman made a public profession of her faith.

Another mother and her 15-year-old daughter were saved in July.

Molly shared that a group from the church was burdened for a 50-year-old man who had aged severely due to his sinful lifestyle. In August they visited the man, and the group returned rejoicing that Mr. Peter and his 20-year-old daughter, Patricia, were saved.

Call  
**MISSIONS HOTLINE**  
**615-731-3839**

## Financial Summary Through September 1997

### \$ubstance

Total income for August 1997 .....	\$ 347,929.51
Total income for September 1997 .....	362,232.01
Total income through September 1997 .....	3,343,512.26
Projected income through September 1997 .....	3,716,221.25
Total expenses through September 1997 .....	3,519,903.99
<b>Total 1997 Budget</b> (including VISION projects) .....	<b>\$4,954,961.67</b>

### \$hortage

All of the following accounts are in the deficit:

Bailey.....	\$ 1,795.48	McFall.....	1,332.05
Bryan.....	2,532.03	Midgett.....	8,353.43
Callaway.....	7,690.70	Noyabrisk Missionary .....	1,292.75
Combs.....	94.14	Robinson.....	4,564.14
Crosby.....	2,329.33	Russian Pastor's Conference.....	7,295.60
Eagleton, Sr.....	15,851.63	Tallent.....	4,743.85
Ekaterinburg Missionary.....	7,661.26	Teague.....	16,566.79
Foreign Missions Conference Room.....	1,701.45	West.....	3,085.33
Franks, Sr.....	11,204.81	Wiley.....	4,644.42
Hersey.....	10,815.07	Wilson.....	947.55
International Consultation of FWBs .....	3,954.40	General Fund .....	6,248.09
Kamyshlov Missionary .....	3,082.05	Info Promo Fund .....	53,598.37
Kopeysk Missionary .....	4,058.03	Third World Development.....	1,706.03
Kurgan Missionary .....	3,642.52	Special Committee IC .....	18,882.34
<b>Total.....</b>			<b>\$219,673.64</b>

### \$inking

The following accounts are in the black but in serious need:

Edgmon.....	\$ 3,541.31	Plunkett.....	\$ 3,326.48
Owen.....	3,234.06		

## State Goals—1997

States/ Organizations	Goal 1997	Goal Through September	Contributions Through September
Alabama.....	\$ 195,000.00	\$ 146,250.00	\$ 152,913.72
Arkansas.....	300,000.00	225,000.00	223,699.63
Arizona.....	6,500.00	4,875.00	6,832.27
California.....	83,000.00	62,250.00	48,014.03
Canada.....	10,000.00	7,500.00	5,265.50
Colorado.....	8,000.00	6,000.00	8,801.04
Florida.....	85,000.00	63,750.00	103,985.65
Georgia.....	200,000.00	150,000.00	166,886.85
Idaho.....	1,000.00	750.00	2,871.61
Iowa.....	3,000.00	2,250.00	1,855.52
Illinois.....	150,000.00	112,500.00	100,712.96
Indiana.....	40,000.00	30,000.00	31,272.16
Hawaii.....	1,000.00	750.00	125.00
Kansas.....	9,000.00	6,750.00	6,888.76
Kentucky.....	80,000.00	60,000.00	58,121.58
Louisiana.....	2,000.00	1,500.00	1,450.00
Maryland.....	29,000.00	21,750.00	32,128.87
Michigan.....	200,000.00	150,000.00	97,254.32
Missouri.....	325,000.00	243,750.00	264,780.04
Mississippi.....	75,000.00	56,250.00	44,701.56
Montana.....	2,500.00	1,875.00	1,400.00
North Carolina.....	570,000.00	427,500.00	463,363.46
Nebraska.....	1,000.00	750.00	919.00
New Mexico.....	2,000.00	1,500.00	2,547.73
*Northeast Association.....	2,400.00	1,800.00	1,409.00
**Northwest Association.....	10,000.00	7,500.00	4,572.81
Ohio.....	135,000.00	101,250.00	112,543.90
Oklahoma.....	420,000.00	315,000.00	309,542.10
Pennsylvania.....	1,000.00	750.00	331.00
South Carolina.....	255,000.00	191,250.00	205,194.36
Tennessee.....	715,000.00	536,250.00	481,533.23
Texas.....	100,000.00	75,000.00	52,350.24
Virginia.....	110,000.00	82,500.00	61,865.45
Virgin Islands.....	3,000.00	2,250.00	2,081.13
West Virginia.....	110,000.00	82,500.00	79,017.22
Free Will Baptist Foundation .....	23,000.00	17,250.00	20,144.24
Miscellaneous.....	19,365.88	14,524.41	14,567.09
WNAC.....	170,000.00	127,500.00	128,926.14
<b>Totals.....</b>	<b>\$ 4,451,765.88***</b>	<b>\$ 3,338,824.41</b>	<b>\$ 3,300,869.17</b>

\*Northeast Association  
New Hampshire, Vermont, New Jersey, Maine,  
Connecticut, Washington, D.C. and Massachusetts

\*\*Northwest Association  
Alaska, Oregon and Washington  
\*\*\*Does not include VISION projects.



# HEARTBEAT

of Free Will Baptist Foreign Missions

Post Office Box 5002  
Antioch, Tennessee 37011-5002

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they do it?*



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This 10½-minute video presentation will challenge Sunday school classes, woman's auxiliaries, Master's Men, and youth groups.

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