

# INTO THE DARKNESS

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75 Years of Free Will Baptist  
International Missions



FREE WILL BAPTIST  
INTERNATIONAL  
MISSIONS

# WELCOME

**I**nto *The Darkness* is an appropriate title for this volume. For 75 years, Free Will Baptists from rural areas, small towns, and the great cities of the United States departed the land of their birth and voluntarily headed *Into The Darkness* to share His Light and Truth. From coast-to-coast, an unrelenting flow of men and women responded to the call to go.

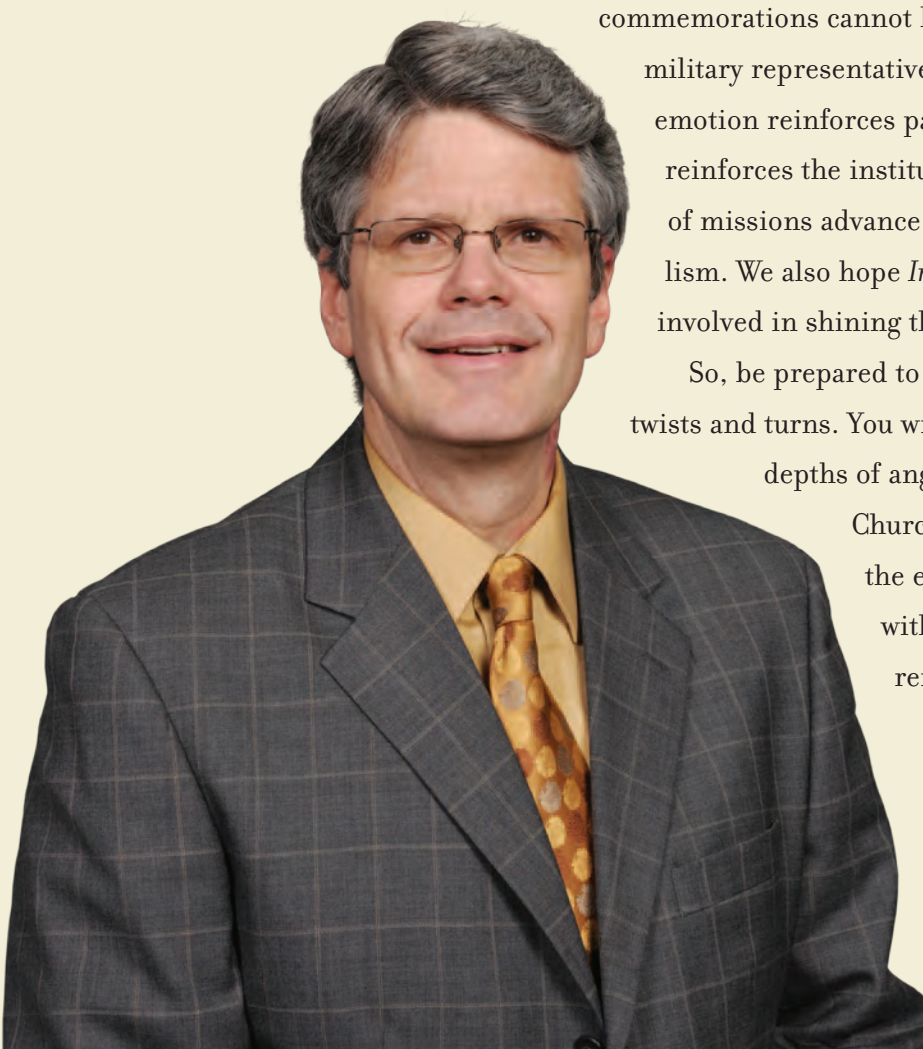
Obedience to God's call led them to tribal peoples in Africa and India. They faced spiritual darkness in the world-class cities of Europe, Asia, and Latin America. With abandon they labored in the midst of civil wars, military invasions, natural disasters, and abject poverty. These intrepid men and women battled discouragement, opposition, and the forces of evil in the attempt to bring worshippers to the throne of God.

In the midst of the darkness *He* has been their Light and Truth. What He promised, He has fulfilled, “. . . and lo I am with you always, even unto the end of the world” (Matthew 28:20). *Into The Darkness*, therefore, is a book of celebration. We celebrate the faithfulness of God, and of His servants who answered His call. Celebration is important for any group of people. It can be a powerful instrument to reinforce values and beliefs. Celebration even serves as a vehicle to transfer values and beliefs to future generations.

Lloyd Kwast's model of understanding cultures states that our behavior is based on our values, and our values are based on what we believe. Ultimately, what we believe is based on our worldview. In transference of culture from generation to generation, the younger generation realizes what is considered important, worthy, and of value. A faithful reading of Scripture will always lead us to the conclusion that sharing the gospel with those who haven't heard is of ultimate and eternal value to God. We trust *Into The Darkness* will reinforce that truth.

In addition to celebration, the 75th anniversary of Laura Belle Barnard boarding the S.S. *Potter* in New York City provides us a perfect opportunity for commemoration. In any cultural group, whether a hidden tribal people, a college booster club, a branch of military service, or in our case, a denomination, the importance of rituals and commemorations cannot be overstated. We choke back tears when a United States military representative presents the flag to the widow of a fallen soldier. That emotion reinforces patriotism. A 50th anniversary celebration for a couple reinforces the institution of marriage. Likewise, this celebration of 75 years of missions advance reinforces the ultimate importance of global evangelism. We also hope *Into The Darkness* will deepen your appreciation for those involved in shining the Light.

So, be prepared to be surprised. The road *Into The Darkness* has many twists and turns. You will experience the heights of joy and victory as well as the depths of anguish and defeat. In the midst of it all He is building His Church and the gates of hell are not prevailing against it. In the end we hope that this chronicle of the journey will fill you with joy, encouragement, and a passion to reach those who remain in darkness.

James F. Forlines  
James F. Forlines, General Director

## INTRODUCTION

Ralph Winter, a missionary statesman of our generation, wrote, “[God] has given us a clear and simple task to finish: to see that Christ is worshipped and followed in every people. This is the essential missionary task. This we must do with utmost focus and passion until it is finished” (*Finishing the Task*, Mission Frontiers, June 2000).

Free Will Baptists have manifested their obedience to this task for the past 75 years through Free Will Baptist Foreign, and now, International Missions. The journey *Into The Darkness* began with Laura Belle Barnard on July 5, 1935. According to ship records that was the day she left New York City aboard the *S.S. Potter* bound for Bombay, India. Or, more accurately, we might say that the journey began again with her. One hundred years earlier, in 1835, Jeremiah Phillips and Eli Noyes departed as Free Will Baptist missionaries to a different part of India (now known as the state of Orissa).

From 1835 until 1911 Free Will Baptists had a foreign missions presence. A merger with Northern Baptists in 1910-11 left the scattered and unaffiliated Free Will Baptists without a foreign mission organization, and in many ways, without a missionary vision and zeal. Twenty-five years went by without any organized Free Will Baptist foreign missions efforts. God then sent a single, young woman in her mid-20s to awaken the denomination to this “clear and simple task.”

Former president of Free Will Baptist Bible College, Dr. L. C. Johnson said it this way,

“An entire denomination was without a missionary conscience. For a quarter of a century no one had emerged to give an awareness of this responsibility to ‘the other lost sheep.’ The

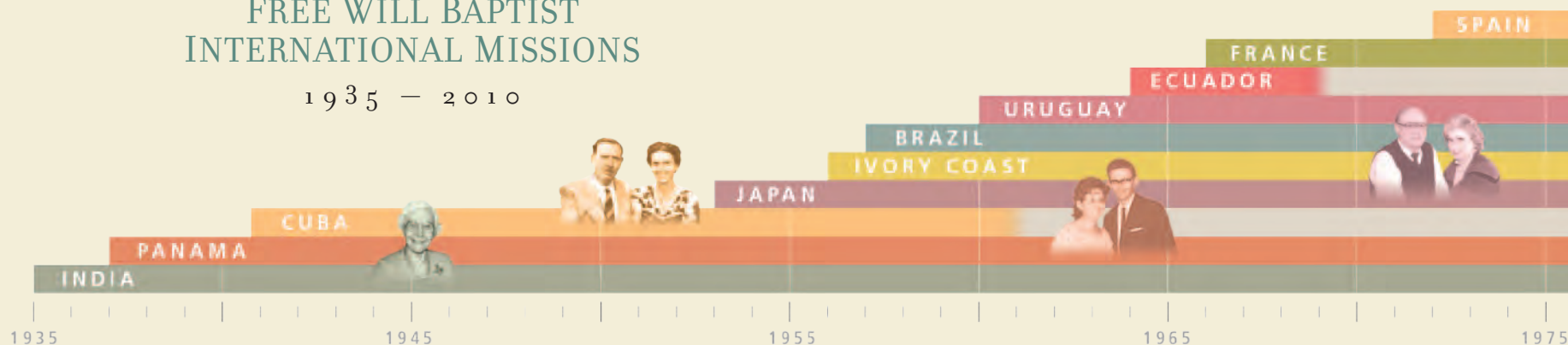
workings of God in Miss Laura Belle’s life, to prick the conscience of an entire denomination, becomes evident even though unusual” (*Touching The Untouchables*, p. 9).

The journey since the *S.S. Potter*’s voyage has been an incredible story of Kingdom advance. More than 300 Free Will Baptist men and women have followed in Laura Belle’s footsteps—leaving their home in the States to take the Light to unreached peoples on five continents around the world. Beginning in the Niligiri Hills of Tamil Nadu in South India, the Light has dispersed and now shines in over 20 countries. In 1935, Free Will Baptists had no churches outside of North America. In 2010, people in over 1,100 overseas churches and mission works worship the Lord Jesus Christ. Nearly 600 national pastors join our current missionary force of 100 in fulfilling our stewardship responsibility of reaching the unreached. Twelve Bible institutes and seminaries around the world are training an additional 400 workers for the harvest fields. This is the story we tell in *Into The Darkness*.

The purpose adopted and pursued by our early pioneer missionaries is still our purpose today. FWBIM has always reached out to unreached peoples with the ultimate goal of planting churches and initiating church planting

### FREE WILL BAPTIST INTERNATIONAL MISSIONS

1935 — 2010





movements. In June of 1935, Laura Belle met with the Eastern General Conference in Greenville, North Carolina. She had a clear understanding of their expectations. “I was to make it a definite aim to search out a *needy field* in India where Free Will Baptists would be invited to send further missionaries, develop a work, and *establish churches*” [Laura Belle Barnard, *Touching The Untouchables*, p. 49—emphasis supplied].

The call of reaching unreached peoples (needy fields) has been a defining characteristic of the Mission. It has determined the areas of the world to which we feel called. If another evangelical group is working in an area, FWBIM has chosen to go where no evangelical effort exists. Our goal is not to simply advance the Free Will Baptist denomination, our goal is to advance the Kingdom.

We adhere to the confession of the Apostle Paul in Romans 15:20 when he said, “And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation” (NKJV). This is the origin then, of our current purpose statement: We exist to facilitate church planting movements among unreached peoples.

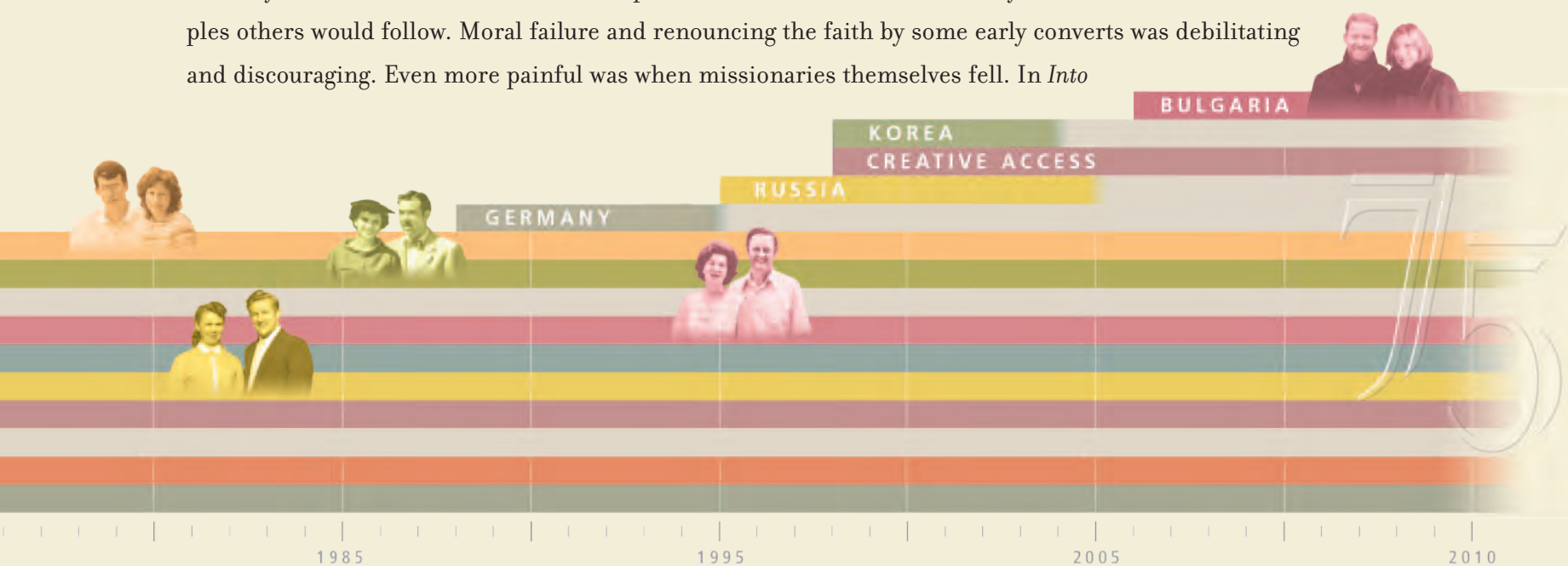
A prime example comes from the experience of Laura Belle Barnard herself. Upon arriving in Kotagiri, South India, Laura Belle learned of an earlier outreach effort to the Harijan (outcaste) people. A Scottish lady, Miss Cockburn, abandoned her outreach in the community. “Apparently, she had become thoroughly discouraged and withdrew, declaring confidently that she had found an ethnic group of subhumans who were decidedly incapable of responding to education or spiritual truth” [*Touching The Untouchables*, p. 15].

This did not dissuade Laura Belle.

When people enter our churches around the world, they usually do not come from the Nazarenes, Southern Baptists, or the Assemblies of God. They come from Animism, Hinduism, Shintoism, Buddhism, Islam, or Catholicism. We do not aim to rearrange the Kingdom, but to advance it.

This has been a laudable, but difficult road. Totally unreached people require much prayer and labor before harvest time. The early years were difficult as our pioneer missionaries painstakingly carved a church from the bedrock of superstition and false belief. Conversions were slow in coming. Leadership training was frustrating at times.

Early converts had few Christian examples within their own cultures. They, themselves, were the examples others would follow. Moral failure and renouncing the faith by some early converts was debilitating and discouraging. Even more painful was when missionaries themselves fell. In *Into*



*The Darkness* we acknowledge the contribution of those whose ministries did not end well. The message of their early years was true and their sacrifice worth noting.

Crucial to the cause was the willingness of pioneer missionaries who paid the price and remained faithful to the call. Wave after wave of missionaries followed the trailblazers. The promise on which they based their ministries was, “And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart” (NKJV).

Praise the Lord, on many of our fields it is now harvest time. The attendance in Free Will Baptist churches outside of North America has more than doubled within the past decade. Around the world, children are born into Free Will Baptist homes with parents who are second- and third-generation followers of Christ. The unrelenting faithfulness of missionaries and national pastors is now resulting in an exponential harvest.

As you read through *Into The Darkness* these are not the only changes you will recognize. Laura Belle would stare in disbelief at a sign on the front door of the church in Kotagiri which reads, “Please turn off your mobile phones.” In her day they did not even have electricity.

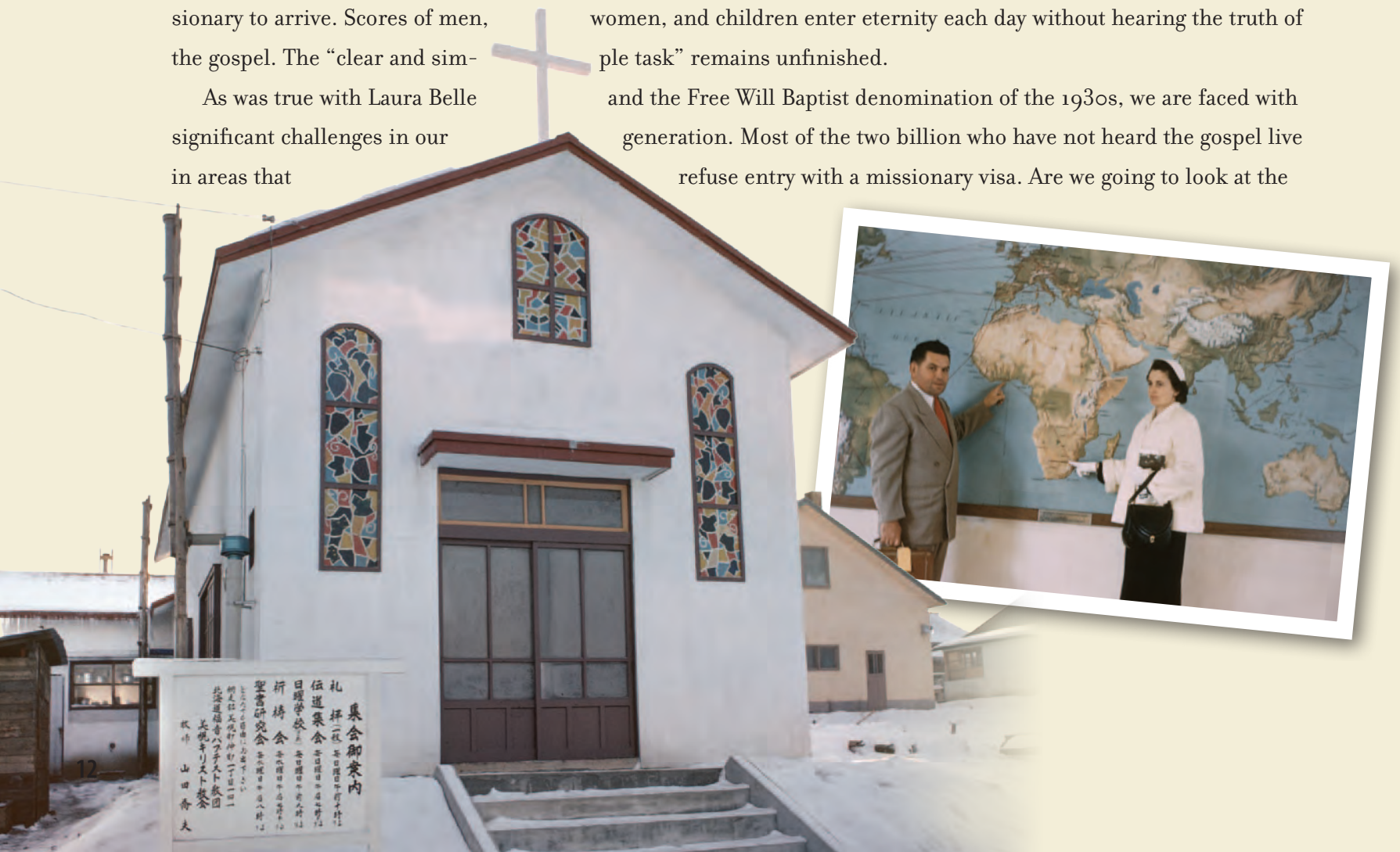
Some of our earliest missionaries served seven-year terms. It was just too expensive to make the long ocean voyages to and from the field more frequently. Visitors to the field were almost non-existent. Phone calls had to be arranged well in advance, or were only made in extreme circumstances because of prohibitive costs. Banking systems around the world were undependable and untrustworthy, making financial transactions and channeling support extremely challenging.

Things have certainly changed. Today, hundreds of Free Will Baptist teens and adults visit, see, and assist the works around the world firsthand. With the advent of the Internet, every missionary now has access not only to e-mail, but also to free video conferencing. Worldwide banking and property laws have strengthened, aiding the advancement of the Kingdom.

But, with all the changes, some things remain unchanged. Almost two billion people still have no access to the gospel. Cities, towns, and villages all over the world are waiting for the first witness, the first church, and the first missionary to arrive. Scores of men, women, and children enter eternity each day without hearing the truth of the gospel. The “clear and simple task” remains unfinished.

As was true with Laura Belle and the Free Will Baptist denomination of the 1930s, we are faced with significant challenges in our generation. Most of the two billion who have not heard the gospel live in areas that

and the Free Will Baptist denomination of the 1930s, we are faced with significant challenges in our generation. Most of the two billion who have not heard the gospel live in areas that refuse entry with a missionary visa. Are we going to look at the





challenges and say, “It’s too difficult?” or, “It’s too dangerous?”

This is *our* challenge. This is *our* calling. *Into The Darkness* is not only an attempt to chronicle the provisions of God and the faithfulness of His people in the past. The book, and the stories it contains, is meant to serve as an appeal—a challenge—to the current generation, and others who will follow, to continue piercing the darkness until the words of Jesus are fulfilled, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and

then the end will come” (Matthew 24:14—NKJV).

This task demands the same spirit, creativity, and tenacity that existed in our earliest missionaries. If governments will not allow missionaries to enter with missionary visas, we will have to find other ways. Some will enter providing humanitarian aid. Others will teach in schools or hold various occupations. Some will start businesses. Some will birth creative alternatives.

Though the means of taking the gospel has changed through the years, and will most certainly change as we head into the future, the purpose itself should not. “We exist to

facilitate church planting movements among unreached peoples.” Winning people to Christ, making them disciples, and gathering them together to form a church will always be the call.

As we face this challenging future, new colleagues are coming alongside us. Free Will Baptists from our churches around the world are sensing the need and answering the call to reach more than their Jerusalem, and are reaching into *their* Judea, Samaria, and to the ends of the earth. Over the next 25 years, this may be one of the most exciting developments we will see. By the time we celebrate our centennial in 2035, more Free Will Baptist missionaries may originate from our works internationally than from North America. If current growth trends continue, more Free Will Baptists will be worshipping in churches internationally than in the U.S.A.

Perhaps before the next 25 years have elapsed, we will all be gathered around the throne of Heaven to worship the Lord together. The Apostle John had the unique opportunity to see that scene in advance. He records it for us in Revelation 7:9-10, “After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

As we look, we will see a Bengali man from India, a Lobi woman from Ivory Coast, and a Frenchman from Châteaubriant. Scanning the crowd further, we will see a former Shinto priest, a mountain villager from Panama, and a senorita from Alpedrete, Spain. Thousands upon thousands of our brothers and sisters in Christ from all over the world will be present because of the sacrifice and commitment of Free Will Baptists who were obedient to send and be sent.

*Into The Darkness* tells part of that story. Praise the Lord with us for those who will gather around the throne as a result of the labors of those whose story is contained herein, as well as those whose story is being lived today.





# INDIA

## *The Broken Cistern*

It flows down the sides of the northeastern Himalayas. It courses in currents across the heartland. It surges in cyclical monsoons across the south and inundates the low-lying plains. Water is sacred to the people of India—their very lives and livelihood depend on it. It was along the silt-laden shores of the Brahmaputra, the Indus, and the Ganges rivers their civilization first developed. Ancient traditions, religious beliefs, and social structure established thousands of years ago continue to flow in and through its culture like a never-ending spring. So why do the people languish? Why do only a minute number hold power and money while hundreds of thousands stumble naked in the streets, dying of hunger, cold, and thirst? The problem lies in the source of their hope. Longing for a better life, millions pilgrimage to the rivers to cleanse their bodies and sin-sick souls. But they drink from a broken cistern. Polluted water that does not quench. A hope that cannot save.

In addition to Islamic and Buddhist influence, India is lost in a heritage of dominant Hinduism that shapes the very core of its culture. One of the oldest religions in the world, its basic tenets stem from a variety of writings, the Vedas, considered sacred by Hindus. These ancient writings encourage polytheism in its most ardent form, leading followers to embrace and worship millions of deities. The most important are Brahma, who they believe created the universe; Vishnu, the one responsible for preserving creation; and Shiva, the great destroyer. In all, these and many other gods make up one universal spirit known as Brahman. Hindu theology teaches that animals as well as humans have souls. Animal worship often takes precedence over human well being, and the streets reek with the stench of an epic moral miscalculation.

Facing abject poverty and seeming hopelessness, what motivates a Hindu? Each wants to achieve spiritual perfection, or Moksha. They must earn their way up the spiritual ladder dictated by the Vedas. At the top of India's hierarchy or caste system are the Brahman, priests/scholars. Next are the Kshatriyas, the rulers and



**TOP:** Snake charmers still practice their art in the streets.

**MIDDLE:** The Himalayas' Mt. Everest, on the border with Nepal, is the world's tallest mountain at 29,028 feet.

**BOTTOM:** The Taj Mahal draws millions of visitors annually.





## Mission Facts

Close to 25,000 believers flood more than 300 churches in the provinces of Bihar and Tamil Nadu each Sunday as a result of the work of a handful of dedicated men and women. Indian workers have reached into Nepal and Bhutan with the gospel.

warriors, followed by the Vaisyas, comprised of merchants and professionals. Last are the Sudras, the laborers and servants. Below the rungs of the ladder, the mud beneath the feet, are the untouchables—a social class so low no other caste member can even speak to them. Rules within each caste are strict. No one breaks rank. No one marries or interacts outside his class. Each person is

destined to remain within the confines given in this life, with the hope of being good enough to be born again through reincarnation into a higher caste. Once they have been good enough in enough lives, they exit the system through Moksha, where their eternal soul simply fades into the oblivion of the universal spirit.

With beliefs that hinder health and hope for almost all her inhabitants, it seems India would be ready for change. In fact, it was the desperate cry from this land and its people that called out to missionary pioneers like Laura Belle Barnard and others. Eager to carry a cup of cool water to parched lips, they forged into this foreign land in the hope of redeeming life in every way possible. But the roots of tradition and custom run deep. Though missionaries engage the culture, exposing the lies and proclaiming the truth, conversion comes at a very high cost. To receive Christ is often to be rejected by family, community, and caste. Many Indians want to believe, but are frightened by the persecution they know will come. The harvest in India is ripe, but the fields are fraught with danger. The cost of evangelism must be counted well. God has sent stalwart servants who began the work of laying a foundation of truth. He will continue to raise up laborers to build upon it. It is time the people of India feel the cleansing power of unearned righteousness. It is time they taste and see that Jesus Christ, the only Living Water, has come to satiate their thirsty souls.



**TOP:** India's poverty, as demonstrated by the many people who still dwell in small grass and mud huts, can be overwhelming.

**MIDDLE:** The floor serves as both bed and table for millions of India's common people.

**BOTTOM:** Hindu women guard their children in hopes of guiding them to a better status in the next life.



## INDIA

CAPITAL	.....	New Delhi
LARGEST CITY	.....	Mumbai
AREA	.....	3,287,263 sq. km
POPULATION	.....	1,166,079,217
CURRENCY	.....	Rupee
PER CAPITA INCOME	.....	\$977
RELIGIONS	Hindu.....	80.7%
	Muslim.....	13.4%
	Christian.....	1.8%
	Other (Buddhists, Jains, Sikhs, Jews, Zoroastrians, Bahai, Tribal).....	4.1%
	Unreached People Groups.....	2,190

Sources: CIA World Factbook, Joshua Project





# TOUCHING THE UNTOUCHABLES

## *The Laura Belle Barnard Story*

*Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.*

PSALM 16:11



What possesses a young, single woman to sacrifice her life? To forfeit the comforts and companionship of home? To embrace a foreign culture where Satan's lies have ravaged its people? To call home a place of dust and death, where victims riddled with disease and despair cling desperately to false hopes in more than 300 million gods?

Laura Belle Barnard explained it simply before the 1935 General Conference of Original Free Will Baptists at Black Jack Church near Greenville, North Carolina. Her answer was Psalm 16:11, her life's verse captured the source of passion that fired her brave soul. Wherever Jesus was, Laura Belle was at home. The surroundings didn't matter. The sacrifice was never too great. Her joy, her deepest pleasure, was found in the presence of her Savior. And if He was moving in India, that's where she wanted to be.

With \$150 from the treasury and an additional \$85 from a freewill offering, Laura Belle left her Georgia roots, crossed the Atlantic, and set foot on South India's soil. She immediately began the task of learning the difficult Tamil language in Kotagiri,

a small village nestled in South India's western mountain range. Upon completing her studies, she turned to the Kotagiri community around her. A quick study of the deeply entrenched caste system revealed a point of obvious neglect from previous missionaries. Though predecessors had made inroads into some of the four predominant class systems, an enormous population characterized as "untouchable" had been ignored. These outcasts drew Laura Belle's attention and lured her merciful heart.

As Jesus walked among the lame and lepers of His day, Laura Belle Barnard lived among the world's poorest and neediest people. Though straining against opposition from Hindu priests, plagues, and dire working conditions, Laura Belle and her coworkers labored to establish hope in her community. Over the next 22 years, her efforts bore fruit in the form of two schools, four churches, and numerous Christian workers equipped to continue her efforts. In addition to the church plants in Kotagiri and Gopalapuram, Sunday schools were established to reach the overwhelming number of children in the area. Workers ministered to the children's physical and spiritual



**UPPER LEFT:** Pioneer missionary Laura Belle Barnard, in her pith helmet, and colleague Volena Wilson stand with some of the men and boys in training in South India.

**BOTTOM:** A diligent student and teacher, Miss Barnard types material for a class at FWBBC.



needs. As they grew in stature and truth, these children became leaders trained to help their own people find true life.

Laura Belle Barnard's example of obedience and self-sacrifice did not go unnoticed in India or her homeland. Her boldness pricked the very conscience of an entire denomination of Free Will Baptists. When she returned from the mission field in 1957, her vision and conviction had inspired many others to join Christ's cause, not only in India, but other strategic lands as well.

Though stateside, she continued her evangelistic calling as head of the missions program at Free Will Baptist Bible College. Drawing from 22 years of intense missionary experience, she taught, trained, and equipped many others to prepare well and to succeed in the distant places her students would carry the gospel. She became close confidant and friend of faculty and students alike, inspiring them with her obedience that flowed from love for her Savior. She authored two books, *His Name Among All Nations*—a book of missionary apologetics and history—and *Touching the Untouchables*, a tribute to her work and people among India's poorest souls. She

also established a ministry to migrant workers in her hometown of Glennville, Georgia, for which she was honored by the Glennville Chamber of Commerce.

Throughout her life, Laura Belle remained firm in her calling. She also made it clear that all of God's children bear the same responsibility. Without apology, she called her brothers and sisters in Christ to lay down their lives for Christ's sake and the souls of the lost. On March 9, 1992, Laura did indeed lay down her life after a hard-fought battle with cancer. Now in the arms of her precious Lord and Savior, her witness continues to compel God's people through the words of Christ.

*Then said Jesus unto his disciples,  
"If any man will come after me, let him  
deny himself, and take up his cross, and  
follow me. For whosoever will save his life  
shall lose it: and whosoever will lose his life  
for my sake shall find it. For what is a man  
profited, if he shall gain the whole world,  
and lose his own soul? or what shall a man  
give in exchange for his soul?"*

M A T T H E W 16 : 24 - 26



**TOP:** Laura Belle dons her sari as she poses with India Christian family members while visiting several years after her retirement.

**MIDDLE:** The Kotagiri Bank held special importance for the missionary seeking to exchange dollars for rupees.

**BOTTOM:** Miss Barnard poses with students near the end of her tenure in India.





ABOVE: Well-wishers filled the pages of Miss Barnard's autograph book during her stateside ministry between terms in India.

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யோவான் 19

யைக் கேட்டபொழுது அதிகமாய்ப் பயந்து, 9 மறுபடியும் அரமனைக்குள்ளே போய், இயேசுவை நோக்கி: நீ எங்கேயிருந்து வந்தவன் என்றான். <sup>1</sup>அதற்கு இயேசு: மாறுத்தரம் ஒன்றும் சொல்லவில்லை. அப்பொழுது பிலாத்து: \*நீ என்னோடே பேசுகிறதில்லையா? <sup>2</sup>உன்னைச் சிலுவையில் அறைய எனக்கு அதிகாரமுண்டென்றும், உன்னை விடுதலைப்பண்ண எனக்கு அதிகாரமுண்டென்றும் உனக்குத் தெரியாதா என்றான். இயேசு பிரதியுத்தரமாக: பரத்திலிருந்து உமக்குக் கொடுக்கப் பட்டிருந்தால், <sup>3</sup>என்மேல் உமக்கு ஒரு அதிகாரமுமில்லை; <sup>4</sup>ஆனபடியினாலே என்னை உம் மிடத்தில் ஒப்புக்கொடுத்தவனுக்கு அதிகபாவமுண்டு என்றார். அதுமுதல் பிலாத்து அவரை விடுதலைப்பண்ண வகைதேடினான். யூதர்கள் அவனை நோக்கி: இவனை விடுதலைப்பண்ணினால் நீர் ராயனுக்குச் சிடுக்கிதனல்ல; <sup>5</sup>தன்னை ராஜாவென்கிறவனெவனோ அவன் ராயனுக்கு விரோதி என்று சத்தமிட்டார்கள். 13 பிலாத்து இந்த வார்த்தையைச் சிடுக்கித் தந்தான்.

1 ச. 38, 13.  
எ. 53, 7.  
ம. 27, 12.  
14. ம. 1.  
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\* நீ எனக்குச் சொல்ல வேர?

2 எ. 3, 14, 15

37. 30. எ. 39, 9. ம. 22, 53

418. 3. எ. 14, 44

5 எ. 23, 2. அ. 17, 7

6 ச. 29, 25. அ. 4, 19

† உட்கர்த்தனன். எ. 1, 21; 2, 7

வை நோக்கி: யூதருடைய ராஜா என்று நீர் எழுதாமல், தான் யூதருடைய ராஜா என்று அவன் சொன்னதாக எழுதும் என்றார்கள். பிலாத்து பிரதியுத்தரமாக: நான் எழுதினது 22 எழுதினதே என்றான்.

போர்ச்சேவகர் இயேசுவைச் சிலுவையில் <sup>23</sup> அறைந்தபின்பு, <sup>24</sup>அவருடைய வஸ்திரங்களை எடுத்து, ஒவ்வொரு சேவகனுக்கு ஒவ்வொரு பங்காக நாலு பங்காக்கினார்கள்; அங்கியையும் எடுத்தார்கள், <sup>25</sup>அந்த அங்கி இடையலில்லாமல் மேலே தொடங்கி முழுவதும் கெய்யப்பட்ட தாயிருந்தது. அவர்கள்: இதை நாம் கிழியா <sup>26</sup> மல், யாருக்கு வருமோ என்று இதைக்குறித்துச் சீட்டுப்போடுவோம் என்று ஒருவரோ பொருவர் பேசிக்கொண்டார்கள். <sup>27</sup>என் வஸ்திரங்களைத் தங்களுக்குள்ளே பங்கிட்டு, என் உடையின்மேல் சீட்டுப்போட்டார்கள் என் கிற வேதவாக்கியம் நிறைவேற்றத்தக்கதாகப் போர்ச்சேவகர் இப்படிச் செய்தார்கள். இயே <sup>28</sup> சுவின் சிலுவையினருகே அவருடையதாயும், அவருடைய தாயின் சகோதரி கிலெயோப் <sup>29</sup> மரியாளும், மகதலேனா மரியாளும் நின் கொண்டிருந்தார்கள். அப்பொழுது இயேசு <sup>30</sup> முடைய தாயையும் அருகே நின்ற <sup>31</sup>தமக் அன்பாயிருந்த சீஷனையும் கண்டு, தம்முடைய தாயை நோக்கி: <sup>32</sup>என்தீர்யே, அதோ, மகன் என்றார். பின்பு அந்தச் சீஷனை <sup>33</sup>நீக்கி: அதோ, உன் தாய் என்றார். <sup>34</sup>அந்த முதல் அந்தச் சீஷன் அவனைத் <sup>35</sup>தன்னிடம் ஏற்றுக்கொண்டான்.

சுன்பின்பு, எல்லாம் முடிந்தது என்ற <sup>28</sup> ச அறிந்து, <sup>29</sup>வேதவாக்கியம் நிறைவே ததாக: தாகமா யிருக்கிறேன் என்றார். <sup>30</sup>நிறைந்த பரத்திரம் அக்கே வைக்கப்பட்டது; அவர்கள் கடற்காளைக்காடியிலே <sup>31</sup>து, ஈசோப்புத்தண்டில் மாட்டி, அவர் <sup>32</sup>னிடத்தில் நீட்டிக் கொடுத்தார்கள். <sup>33</sup>அவர்காடியை வாங்கிப்பின்பு, <sup>34</sup>முடிந்தது <sup>35</sup>என்று சொல்லி, தலையைச் சாய்த்து, <sup>36</sup>ஆவியை ஒப்புக்கொடுத்தார்.

அந்தநான் <sup>37</sup>பெரிய ஒய்வுகளுக்கு ஆயத்த <sup>38</sup>நானா யிருந்தபடியினால், உடல்கள் அந்த ஒய்வுகளிலே சிலுவைகளில் இராதபடிக்கு, யூதர்கள் பிலாத்துவினிடத்தில் போய், அவர்களுடைய காலெலும்புகளை முறிக்கும்படிக்கும், உடல்களை எடுத்துப்போடும்படிக்கும் உத்தரவு கேட்டுக்கொண்டார்கள். அந்தப்படி போர்ச் <sup>39</sup> சேவகர் வந்து, அவருடனேகூடச் சிலுவையில் அறையப்பட்ட முத்தினவனுடைய காலெலும்புகளையும் மற்றவனுடைய காலெலும்புகளையும் முறித்தார்கள். அவர்கள் இயேசுவின் <sup>40</sup> னிடத்தில் வந்து, அவர் மரித்திருக்கிறதைக் கண்டு, அவருடைய காலெலும்புகளை முறிக்கவில்லை. ஆகிலும் போர்ச்சேவகரின் ஒருவன் <sup>41</sup> ஈட்டியினாலே அவருடைய விலாவில் குத்தினான்; <sup>42</sup>உடனே இரத்தமும் தண்ணீரும் புறப்பட்டது. அதைக்கண்டவன் சாட்சிக்கொடுக்க <sup>43</sup>

Bible Conference  
May 18, 1951  
Dear Miss Barnard,  
I enjoyed reading about you before I met you and now I enjoy hearing you talk as you have done in this Bible Conference.  
May the Lord bless you abundantly as you return to India.  
Bless a prayer for me sometime.  
Your sister in Christ  
Mrs. George M. S. Lavin  
P.O. Box 133, Kernan, Calif.

யைச் சுமந்துகொண்டு, <sup>10</sup>எபிரெயு பாவையிலே கொல்கொதா என்று சொல்லப்படும் கபாலஸ்தலம் என்கிற இடத்திற்குப் புறப்பட்டுப் போனார். அக்கே அவரைச் சிலுவையில் அறைந்தார்கள்; அவரோடேகூட வேறிரண்டு பேரை இரண்டு பக்கங்களிலும் இயேசுவை நடுவிலுமாகச் சிலுவைகளில் <sup>19</sup> அறைந்தார்கள். பிலாத்து ஒரு மேல்விலாசத்தை எழுதி, சிலுவையின்மேல் போடுவித்தான். <sup>11</sup>அதில் நடுவேயுடைய இயேசு யூதருடைய ராஜா என்று எழுதியிருந்தது. இயேசு சிலுவையில் அறையப்பட்ட இடம் நகரத்திற்குச் சமீபமாய் இருந்தபடியினால் யூதரில் அநேகர் அந்த மேல்விலாசத்தை வாசித்தார்கள்: அது எபிரெயு கிரேக்கு லத்தீன் பா <sup>21</sup> ஷைகளில் எழுதியிருந்தது. அப்பொழுது யூதருடைய பிரதான ஆசாரியர் பிலாத்து

24. 18

15 13, 23

17 2, 4

18 1 எ. 5, 2

19 16, 32

20 எ. 69, 21

21 17, 4

22 எ. 53, 10, 12, எ. 2, 14, 15

23 எ. 28, 7, 8, உ. 21, 23, எ. 15, 42

24 எ. 9, 22, 23 1 எ. 8, 21 1 எ. 5, 6, 8



19



# A LABOR OF LOVE

## *The Paul and Nelle Woolsey Story*

*Now he that planteth and he that watereth  
are one: and every man shall receive his own  
reward according to his own labour. For we  
are labourers together with God.*

1 CORINTHIANS 3:8-9 A

He felt he had every reason in the world not to go. Paul Woolsey had a speech defect. He did not feel like a qualified evangelist. He was past his prime, and suffered with a stomach problem that continued to plague him after 15 years. He never discussed the prospect with Nelle, his wife. Yet the urge to submit pressed on his heart. God called the Woolseys to India. The question was, were they willing to go?

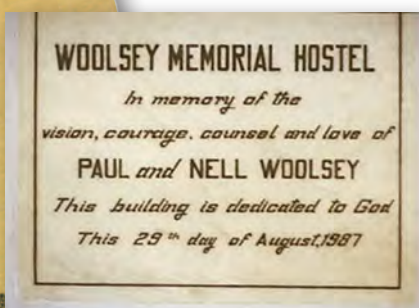
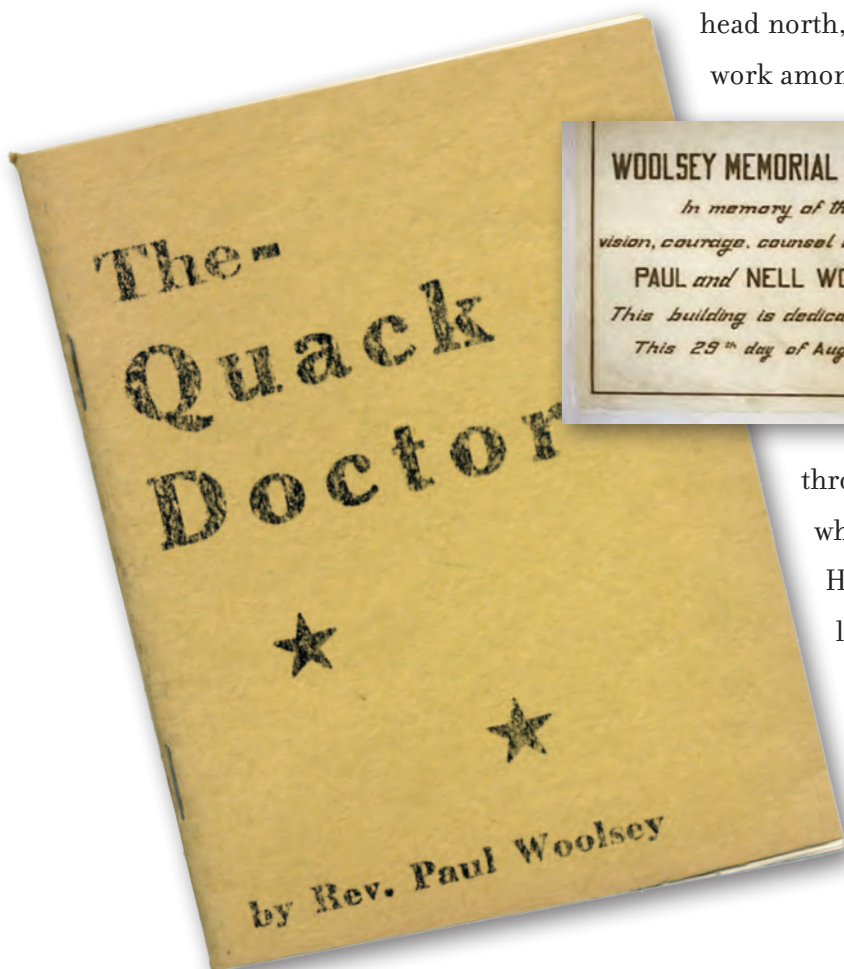
Like Jonah on the run from Nineveh, Paul tried to excuse himself from this monumental task. For three days, God pried at his heart, using compelling messages from other committed missionaries. At last, God broke through his fears, and the Woolseys prepared for India.

Fortunately, Laura Belle Barnard was already planting seeds in the southern region of India. In 1947, Paul and Nelle joined Laura Belle in Kotagiri where they stayed for only a couple of weeks. They toured the area, preaching in Sunday schools already established by Miss Barnard. After their crash course in Indian culture, they felt ready to head north, the first Free Will Baptist missionaries to do so. They began to work among the Santals in the Purnea District on the border of Nepal, an

unreached region in the northeastern part of India. They hoped to eventually cross the border and reach the unevangelized people of Nepal, but the doors were closed to that country.

It was in the impoverished Santal tribe where the Woolseys concentrated their efforts. Using a pony, a bicycle, and two well-trained feet, Paul traveled throughout the area preaching and making important contacts. But when he approached a new village, he did not hold a written agenda. His goal was never a list of accomplishments. Mr. Woolsey truly loved the people he served. His genuine friendship became his life's hallmark, drawing people from all walks of life to trust him and listen to his message of hope.

Within just five years, Mr. Woolsey built two mission stations, developed seven Indian workers, and equipped several



**LEFT:** This booklet chronicles the Woolseys' treatment of many wounds, sores, and skin diseases from their medical dispensary, even though neither had medical training.

**RIGHT:** The Sonapurhat hostel was dedicated to the Woolseys in 1987.



small Christian groups. He also established annual spiritual life conferences which continue today. But Paul Woolsey is most remembered for the compassionate way he reached out and touched the lost souls of the Santal people.

During his evangelism travels, Mr. Woolsey suffered severe effects from his allergy to milk and onions. Once he even suffered a sunstroke which weakened his health considerably. Paul and Nelle finished their term of service and returned stateside in 1952, where Mr. Woolsey received much needed medical care.

Paul returned to East Tennessee where he labored for 21 years in the ministry and the public school system. In 1982, Mr. Woolsey was diagnosed with Alzheimer's disease. He spent the remaining years of his life in the Durham Hensley Nursing Home. Nelle Woolsey preceded him in death after losing her battle with cancer. Both Paul and Nelle Woolsey are now home with their Savior, celebrating the great work God accomplished through their submissive spirits. These brave missionary pioneers sowed seeds that continue to grow into a bountiful harvest of souls for God's kingdom.

## GOD'S PERFECTED POWER

### *Mrs. Pushpam's Story of Hope*

She was a poor woman with a poor education, locked in a society that largely ignored people in her caste. Though she professed Christianity, her life reflected more of the pagan influence around her. How could God ever use a woman like Mrs. Pushpam to build His kingdom?

First, God's work began in her own heart. Alone except for the powerful presence of the Holy Spirit, Mrs. Pushpam realized she was living a lie. In her emptiness, she asked the Savior

of the world to take over her life, cleanse her from sin, and lead her to godly living. Jesus was more than willing.

Mrs. Pushpam soon joined the Immanuel Free Will Baptist Church where God strengthened her faith and resolve. She began visiting villages, sharing her story of how God transformed her life. She started speaking in a village near Gopalappuram, Aruvankadu, just 15 miles from Kotagiri where Miss Volena Wilson labored for the Lord. She spoke boldly about Jesus, and saw Him perform miracles among the people who listened.

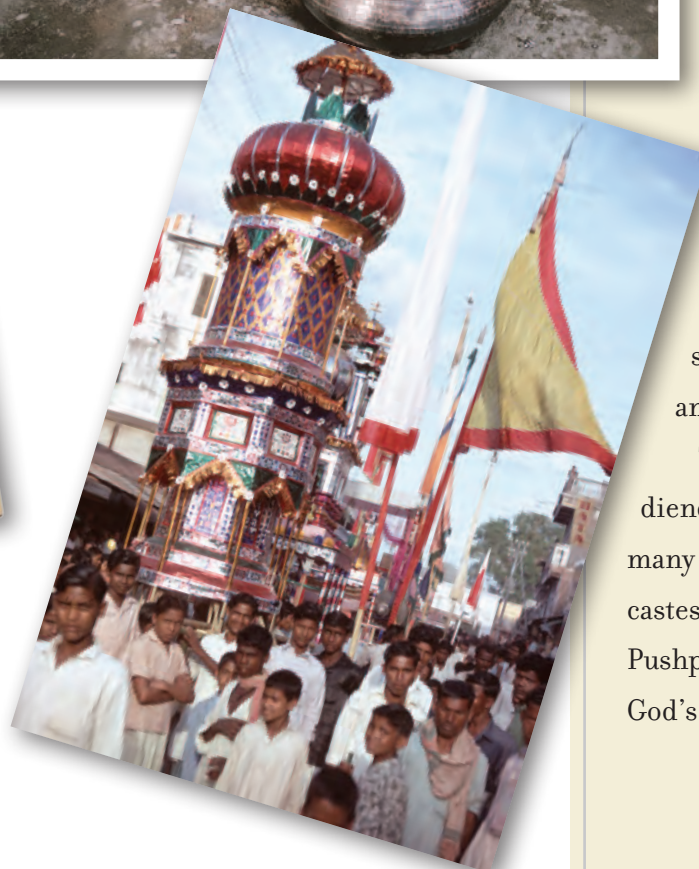
Through her honesty and obedience to preach to other villages, many others—even people in higher castes—came to trust Jesus, too. Mrs. Pushpam's life was a testimony that God's power is perfected.



**ABOVE:** *A Modern Jonah* is Paul Woolsey's account of his struggle and response to God's call to India.

**UPPER RIGHT:** This scene depicts typical daily life for many of India's inhabitants.

**BOTTOM:** People gather in the streets to celebrate a Hindu festival.





# ONE HEART, ONE HOME

## *The Daniel and Trula Cronk Story*

The call was clear. Though Trula Gunter was born and raised in Greene County, Tennessee, India became her home. Her life's passion was answered in bringing the light of Christ to the dark and dismal world of despair shared by so many native Indians. But was she to go alone, as brave missionary pioneer Laura Belle Barnard did? What shape would her cross take as she obeyed the Great Commission?



Across the Free Will Baptist Bible College campus where Trula attended, Daniel Cronk—a native of Detroit, Michigan—also studied diligently to prepare himself for missions. But the first place God led him was to Trula's doorstep. Realizing that God uniquely burdened their hearts with the same calling, they united in marriage in 1945 and finished their B.A.s at the college. Together they also received B.A. degrees from Columbia Bible College in 1947 and from George Peabody College in 1948.

After years of study and training, the couple was ready to put their strengthened faith into practice on Indian soil. In 1948 they teamed up with Paul and Nelle Woolsey, a missionary couple who preceded them by a year in establishing a foundation in North India. Together they began a camping-type ministry among the aboriginal Santal tribe, in the Purnea District on the border of Nepal. For the next six-and-a-half years, the Cronks camped in the area, lived as the Santals lived, and taught the Bible to all who would listen. Hosting Bible schools in the daytime and Bible-institute training in the evenings, they slowly broke through the Muslim stronghold that bound the Santal community.

Encouraged by the response they witnessed among the Santals, the Cronks felt the Lord leading them to another pocket of darkness in India's heart. They left for Kishanganj, and began to minister to the 500,000 totally unevangelized people in the multitude of villages surrounding the city. Dan began a fruitful work with teenage boys who were attending the local school. At first the Cronks opened up their home to host some of the boys, where they were taught doctrine, theology, and leadership principles to equip them in evangelism. As the demand for space grew, the Cronks opened a youth hostel for any teen boy interested in growing in the Christian faith as he attended school. Dan affectionately called the hostel "God's instant preacher plan." Many of the young men grew up to become strong community leaders and pastors who helped their own countrymen come to the saving knowledge of Jesus Christ.

Entrenched in an intense spiritual battle, the Cronks saw the darkness around them deepen. Pakistani oppression and abuse forced hundreds of thousands of Pakistani refugees to seek harbor in refugee



**UPPER RIGHT:** Dan participates in a customary Indian greeting.

**BOTTOM:** Dan (by the jeep) and Carlisle Hanna (far right) ford a river on a ferry boat.

camps dotting the North Indian landscape. Poverty, disease, and despair settled among the fleeing foreigners, stealing their dignity and any sign of hope. Just like Jesus with the multitudes around Him, the Cronks were moved to compassion and action. They entered the refugee camps extending to each person the love and hope of Christ. Fighting typhoid epidemics, dysentery, and other diseases, the Cronks offered relief in the form of desperately needed medicine, food, and clothing. With physical needs met, the love of Christ began to take root in Pakistani hearts.

Throughout their time in India, Daniel and Trula Cronk watched God work miraculously in the people around them. In time, they opened and maintained a literature center and watched their youth hostel flourish. Annual Christian training conferences were developed, as well as a consultation ministry to Indian Free Will Baptist church groups eager to become indigenous—self-supporting, self-governing, and self-propagating. Finally, after 27 years of service to India, God called the devoted couple back to the States where Dan served as a member of the Board of Foreign Missions. He also served as a missions professor at Free Will Baptist Bible College, building vision and purpose into like-minded students who sought to follow in his footsteps.

Years later, God allowed the Cronks to return to India for a visit to the churches they helped establish and to reconnect with old friends. Flooded with memories of God's grace and provision, the Cronks began to realize the impact their years of ministry made in the lives of these Indian communities. Though God took Dan Cronk home to Heaven on November 20, 1998, his work lives on in the fruitful lives of the Indian converts he left behind. Trula moved to Thailand with her son Randy in 2006. She reunited with Dan on December 21, 2009. Dan and Trula Cronk embodied the call of Christ through the words of Paul:

*But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

2 T I M O T H Y 4 : 5 - 8

**TOP:** Trula takes a moment out for a picture with one of her classes of boys.

**BOTTOM:** Dan and Trula returned to India for a visit in 1990.



## WORDS OF LIFE

Artura Singh Gill was a devout Sikh. His uncut hair and beard, iron bangle, comb, and dagger displayed his commitment. He gathered with thousands of other Indians from every caste to commemorate the life and death of Mahatma Gandhi, one of India's most celebrated religious leaders. As he sat under the hot Indian sun, Artura listened to readings from the Koran, the Gita, and other religious writings.

Then Trula Cronk took the podium. Opening her English Bible, she read the words of the Gospel of John, chapter 14. She knew she held the Word of Life in her hands, unlike the Hindu and Buddhist priests around her. But she did not know that God used His Word to reach Artura Singh Gill's heart.

A few days later, Artura Singh Gill found the Cronks and proclaimed, "Those were absolutely the sweetest words I have ever heard. I have come to hear more." Dan gave Artura a copy of the New Testament in English and Urdu. Then he provided his home as a safe place for Artura to read. After

reading the gospel message for himself, Artura gave his heart to the Lord. The emptiness that plagued his soul was finally filled with the love and hope of Christ Jesus.







MY PRAYER  
 MORE STRENGTH TO MY FAITH <sup>DAN</sup> GUIDES  
 MORE WARMTH TO MY LOVE  
 P. MORE PERFECTION TO MY OBEDIANCE  
 GIVE COURAGE TO GO ON  
 FAITH TO ENDURE  
 PATIENCE TO BARE  
 DIRECT ALL MY ENERGIES  
 INSTRUCT MY MIND  
 SUSTAIN MY WILL  
 ORDER ALL MY DOINGS  
 SUGGEST ALL MY DECISIONS  
 INSPIRE ALL MY THOUGHTS  
 PERSUADE ALL MY IMAGINATION  
 PHIL 4:13 (T.V.)  
 Eph 1:19-20  
 2 Pet 1:3  
 Eph 3:16-18  
 THERE IS A LIVING GOD  
 HE HAS SPOKEN IN THE BIBLE  
 HE MEANS WHAT HE SAYS & WILL DO  
 ALL THAT HE HAS PROMISED

UPPER LEFT: Marie Hanna embraces one of the children for whom she invested her life.  
 BOTTOM LEFT: Trula Cronk visits with villagers during a Bible-teaching circuit.



THE WORLD DESERVES NO MORE  
 THAN THE OUTER COUNT of my soul.  
 WHAT the SON MADE POSSIBLE for me,  
 the SPIRIT MAKES REAL IN ME.  
 The ch. LIFE — MADE POTENTIAL  
 IN the SON IS MADE PERSONAL  
 By the SPIRIT

CHRIST, the Son of God,  
 HATH SENT ME  
 THROUGH the MIDNIGHT LANDS;  
 IN ME the MIGHTY ORDINATION  
 of the PIENCED HANDS.  
 God & God's WORD INSEPARABLE  
 VALUE of WORD LIES IN SPEAKER'S  
 CHARACTER.  
 God's CHARACTER IS OUR  
 MISSION GUARANTEE —  
 for IT IS BUILT ON THE  
 of God.  
 God HAS LEDGED HIMSELF/  
 HIS PROMISE  
 FAITH RESTS ON FAITHFULNESS  
 God — the LIVING God. HIS  
 NATURE & HIS attributes AND  
 HIS PROMISES



### ZYLENE LLOYD (BREEDON)

Served 1948–1950 in South India alongside Laura Belle Barnard and Dan and Trula Cronk. She resigned from the Mission and worked in an orphanage in North India for three years before returning to the States.



MIDDLE: The front flyleaf of Dan Cronk's New Testament reveals his heart's desire.

BOTTOM RIGHT: Dan Cronk poses with a group of believers in an Indian village.



# TRIALS AND TRIUMPH

## *The Carlisle and Marie Hanna Story*

The Hannas were in Allahabad, India, less than a year when their only infant daughter died. Did Marie hear God correctly as a young girl of 13, when she felt God call her to be a missionary in India? Did Carlisle, her husband, make the wrong decision to board the ship that sailed his family to India in 1952? Though husband and wife stood side by side as they buried their little girl, neither flinched in their resolve. God never promised the way would be easy. But He did promise to be with them all along the way.



Carlisle attended Free Will Baptist College and felt called to missions, but was unclear which direction his call might lead. After he met Marie at the college, his path became certain. They married and graduated from college, ready to support and increase the influence gained by the four missionaries to India who preceded them.

Carlisle and Marie's first experience with sorrow and suffering became a recurrent theme during their 50-year labor of love and obedience in the northeastern region of India. Yet time and again, God turned tragedy to triumph as the unreached Indian people witnessed the supernatural grace and peace of God that sustained the Hannas and gave them the strength to carry on God's work.

Despite the blow received when Sheila Marie died, Carlisle and Marie remained, working diligently to establish a consistent means of outreach and teaching to the impoverished community around them. Over time, they helped establish a church in the village and, like the Cronks in Kishanganj, began a hostel ministry for the children—very much like orphanages or children's homes found in the United States. Children were taught the Scriptures and became believers committed to helping spread the gospel of Christ in their own communities.

The Hannas also concentrated efforts on training men and women to grow in the Lord and share His truth with their people. Annual conferences gathered believers together for encouragement and deeper teachings of faith. They held regular religious fairs or "melas" by open-air preaching. Many people gathered to hear the missionaries tell the

Good News of the gospel. More and more Indians received God's Word and surrendered to Christ as Lord.

Village camps also proved to be an effective evangelistic outreach. The Hannas visited each village for two weeks at a time, teaching the people and winning them to Christ. Then they moved to the next village and repeated the process. Many were saved from these outreaches.

Then God opened an entirely new way to reach the masses, despite the often difficult language barrier. A movie called "Ocean of Mercy" depicted the life of



ABOVE: Carlisle and Marie visit and share God's Word with a village group.

Christ and the message of the gospel in a visually compelling way. Night after night, in village after village, thousands gathered to view this dramatic presentation of gospel truth. Through film, the Hannas reached thousands more Indians in a single night than they previously reached in a year! What an exciting opportunity God provided for His people to reach the nation of India, whose population more than tripled within 20 years of the Hannas' arrival.

While the Hannas saw firsthand the fruit from their labors, they also experienced the enemy's opposition in tremendous ways. On two occasions, earthquakes damaged and later destroyed their church building. In time, they rebuilt. Carlisle suffered severe burns on his face and arms after a refrigerator fueled by kerosene exploded. Though the pain was excruciating at times, his body healed by God's grace, and he continued his work. Later he was thrown from a train in Kishanganj. His shoulder broke in several places. He received medical help, and once again continued on in his work. The Hannas raised a family in India—a daughter and two sons. But the schools for these children were 900 miles away to the south. More tears and pain flowed as they said their goodbyes, sometimes separated for months at a time.

The Hannas knew from experience. The cost of evangelism was higher than they imagined. But the harvest they reaped was also exponentially greater. They weathered four wars, numerous parasites, Bengal tigers, diphtheria, and a host of spiritual attacks against their efforts. Yet, approximately 300 churches are established in the northern regions of India. Thousands of believers have been added to the kingdom.

Marie Hanna went to be with the Lord while still serving in India at 70 years of age. Thousands of Hindus and Christians came to show their respect and appreciation for this beloved woman who served their people faithfully for 46 years. Carlisle allowed even his wife's death to be used by God to draw more people to Himself. With 50-plus years of service, Carlisle is the only remaining Free Will Baptist International Missions missionary in India, yet he knows he is not alone. The same God who called him to India in his youth is still beside him in his old age.

During one return to the States, the state of South Carolina recognized the magnitude of Carlisle Hanna's work. South Carolina Governor Jim Hodges presented him with the Order of the Palmetto, the state's highest honor in recognition of his service to God and India. When asked about the best memory of his years in India, Hanna replied, "I think knowing that I was in the will of God."

Carlisle continues his labors at the Sonpurhat Mission in India, the longest-serving Free Will Baptist missionary.

## ON FIRE

### *Devon Marendi's Passion for God*

Devon Marendi heard news too good to be true. Who was this Jesus Devon's brother mentioned to him? Were the stories about this "God-man" right? Devon and his friend traveled 50 miles to the Catholic mission to find out, but no priest arrived to explain.

Later, Devon found his way to Reverend Paul Woolsey in the Sonapurhat market. Mr. Woolsey was more than willing to tell Devon and his entire village about Jesus. Within a few months, everyone in Junglabita received Jesus as Savior. Eventually, a church was established and Devon became the leader.

What began as a burning curiosity burst into a blaze of passion for God. Though he never received a formal education, Devon studied the Scriptures intently and attended Free Will Baptist training seminars and retreats. Preaching in Hindi, Bengali, and Santali, Devon reached more people in their native tongues than any Free Will Baptist. He traveled from village to village, holding non-stop

evangelistic services that lasted days at a time. Hundreds came to Christ.

After ministering as a lay preacher for almost 20 years, Devon was ordained in 1971. When his two sons, Kolen and Bolen, were grown, they also became pastors.



ABOVE: Devon Marendi



# CHANGED MIND, CHANGED HEARTS

## *The Volena Wilson Story*



*Did she know that walking down that aisle meant a complete change of life? Was Volena Wilson able to grasp the depth and significance this step of faith meant?*

At the moment the invitation was given, Volena knew only one thing. She wanted to obey God's call, wherever it might lead. Her commitment made public, Volena resolved to follow the Lord "to the regions beyond." Soon this young business college student from North Carolina learned that her "beyond" was India. Leaving behind friends, family, and a predictable future, Volena joined Laura Belle Barnard who was headed back to India after a brief furlough. In 1951, Volena's feet touched Indian soil, and she knew the change was just beginning.

With God, passion, and youth on her side, Volena quickly went to work learning the languages spoken in Kotagiri, India, where she worked alongside Laura Belle. Initially, she travelled from hut to hut and village to village, sharing the incredible news of salvation through Christ alone. As inroads were established, Volena and Laura Belle worked together to conduct outside Sunday schools, vacation Bible schools, and weekly village meetings. They also managed the Westfield Free Will Baptist elementary school, and later the elementary school started in Gopalapuram.

For nine years, the two women worked diligently to provide every Tamil Indian access to the gospel in his own language. God's blessing was evident through the large number of new believers filling their churches and schools.

Then Volena was asked to trust God even more. Her friend and co-laborer, Laura Belle Barnard, felt led to return stateside. Though she still felt burdened for the people of India, Laura Belle realized she might wield

an even greater impact through inspiring new generations of believers to give their lives to missions, too. In 1960, Laura Belle returned to America, but Volena remained in India. Volena understood that, through God's strength alone, she must continue the difficult work.

Capitalizing on her organizational gifts, Volena took charge of the South India work. Knowing prayer was the key to her mission's success, she soon organized prayer cells, a monthly prayer night, and a Bible memory club. As she continued all her former duties, she rejoiced to



**UPPER LEFT:** General Director of Foreign Missions R. Eugene Waddell presents Volena with a gift of appreciation for her faithful service in India.

**BOTTOM:** Volena poses in front of a mission house.

see three new Free Will Baptist churches started: Bethel FWB at Gopalapuram, Calvary FWB at Mettupalayam, and Grace FWB, now located in Coimbatore.

Long hours, endless need, and dire working conditions eventually took their toll. Volena began to suffer from extreme physical and mental fatigue. She realized God was using her own physical limitations to call her back to America. He would raise up other younger, eager Free Will Baptist missionaries to take over her mantle of leadership. In 1968, Volena's years of service in India ended, though the torch of hope she lit while there still burned brightly in the schools, churches, and lives she left behind.

Volena spent much needed time resting and recuperating in the comfort of her home in Asheville, North Carolina. Once recovered, she resumed her life of service, helping in local nursing homes and her church. She received her final call that took her home to be with Jesus in 1991. Years later, funds were raised for the purchase of a property in Conoor, South India. It became home to the Volena Wilson Bible Institute, a facility dedicated to teaching Indians the truth of Christ—the same gospel truth Volena Wilson taught.



## THE UNSUNG HERO

*Pastor Dorairaj*

*His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord*

MATTHEW 25:21

**H**is sole passion was to make God known. From the time Pastor D. Dorairaj joined Free Will Baptist missionaries in 1956, he diligently promoted Christ's cause in whatever capacity God chose to use him.

He became pastor of Immanuel, the first Free Will Baptist church in South India. He also oversaw the Christian day school related to the church, where his wife served as principal for years. During his 26 years of service to his church, school, and community, he assisted Miss Laura Belle Barnard, Miss Volena Wilson, Dan and Trula Cronk, and later Carlisle and Marie Hanna in their evangelism efforts in South India.

Then, in the absence of missionary leadership and help, Dorairaj remained faithful to the work. He and his wife even raised 10 God-fearing children in the process, all of whom became active in the church. Miss Wilson said Pastor Dorairaj was "one of the finest Christians I have ever known, a gentleman, dependable, consistent in his daily walk, and totally committed to God." Dan Cronk agreed when he said, "It would be safe to say that we would have no continuing work in South India if this Indian man of God had not been faithful all these years."

Dorairaj went home to Jesus in 1984.



**TOP:** Dan Cronk and Reford Wilson discuss Volena's effective ministry.

**BOTTOM:** Volena introduces General Director Reford Wilson to Indian pastors and leaders.