

INTO THE DARKNESS



75 Years of Free Will Baptist
International Missions



FREE WILL BAPTIST
INTERNATIONAL
MISSIONS

WELCOME

Into *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.

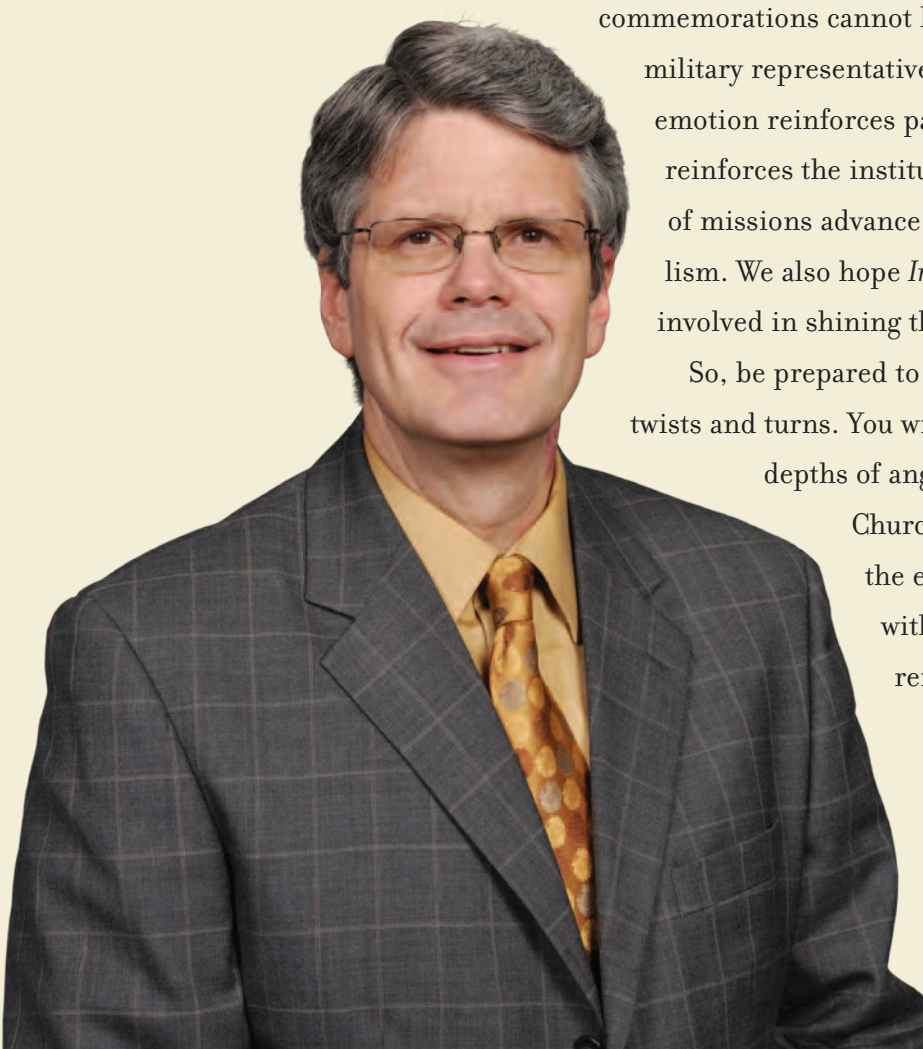
Obedience to God's call led them to tribal peoples in Africa and India. They faced spiritual darkness in the world-class cities of Europe, Asia, and Latin America. With abandon they labored in the midst of civil wars, military invasions, natural disasters, and abject poverty. These intrepid men and women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

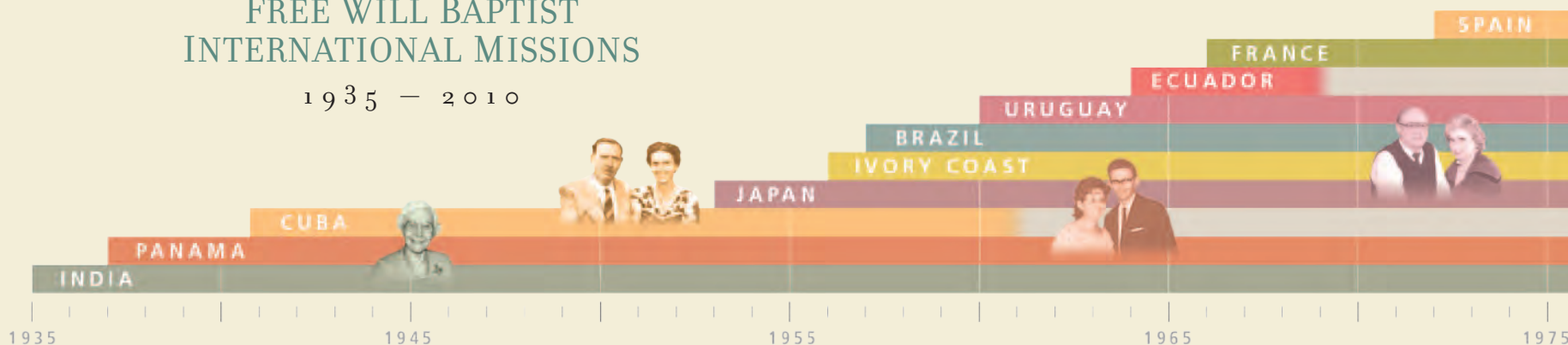
“An entire denomination was without a missionary conscience. For a quarter of a century no one had emerged to give an awareness of this responsibility to ‘the other lost sheep.’ The workings of God in Miss Laura Belle’s life, to prick the conscience of an entire denomination, becomes evident even though 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.

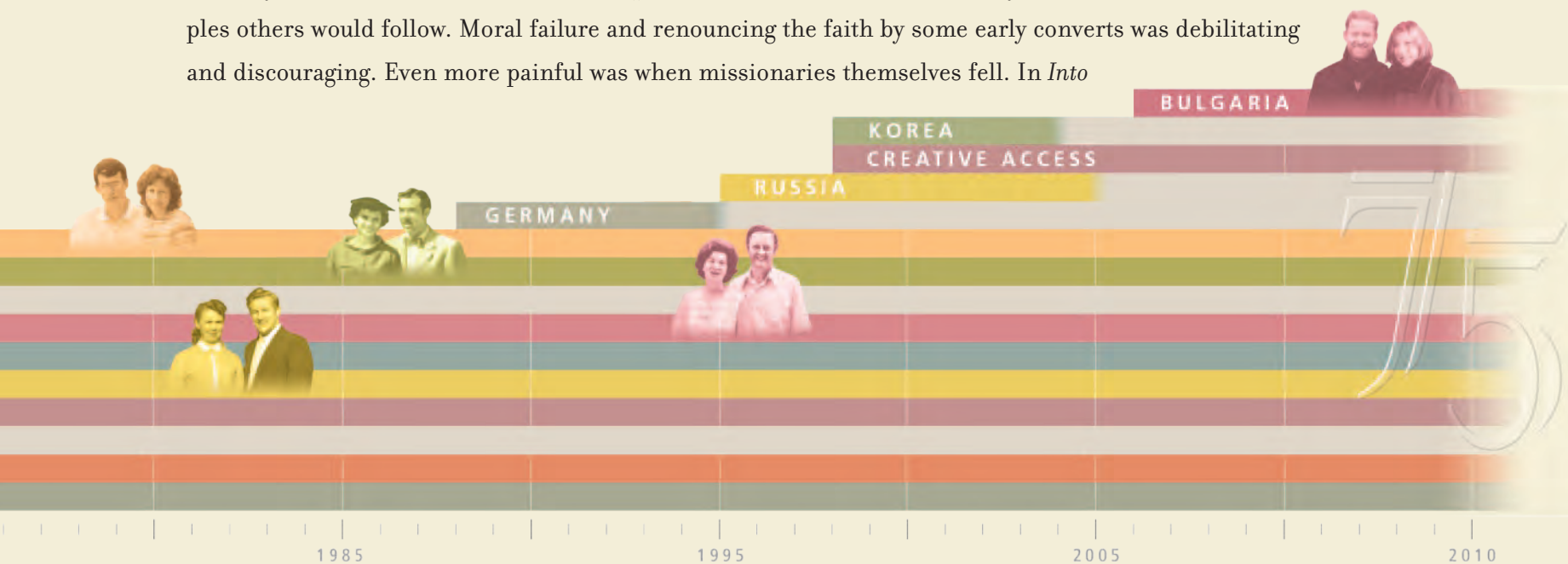
A prime example comes from the experience of Laura Belle Barnard herself. Upon arriving in Kotagiri, South India, Laura Belle learned of an earlier outreach effort to the Harijan (outcaste) people. A Scottish lady, Miss Cockburn, abandoned her outreach in the community. “Apparently, she had become thoroughly 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.

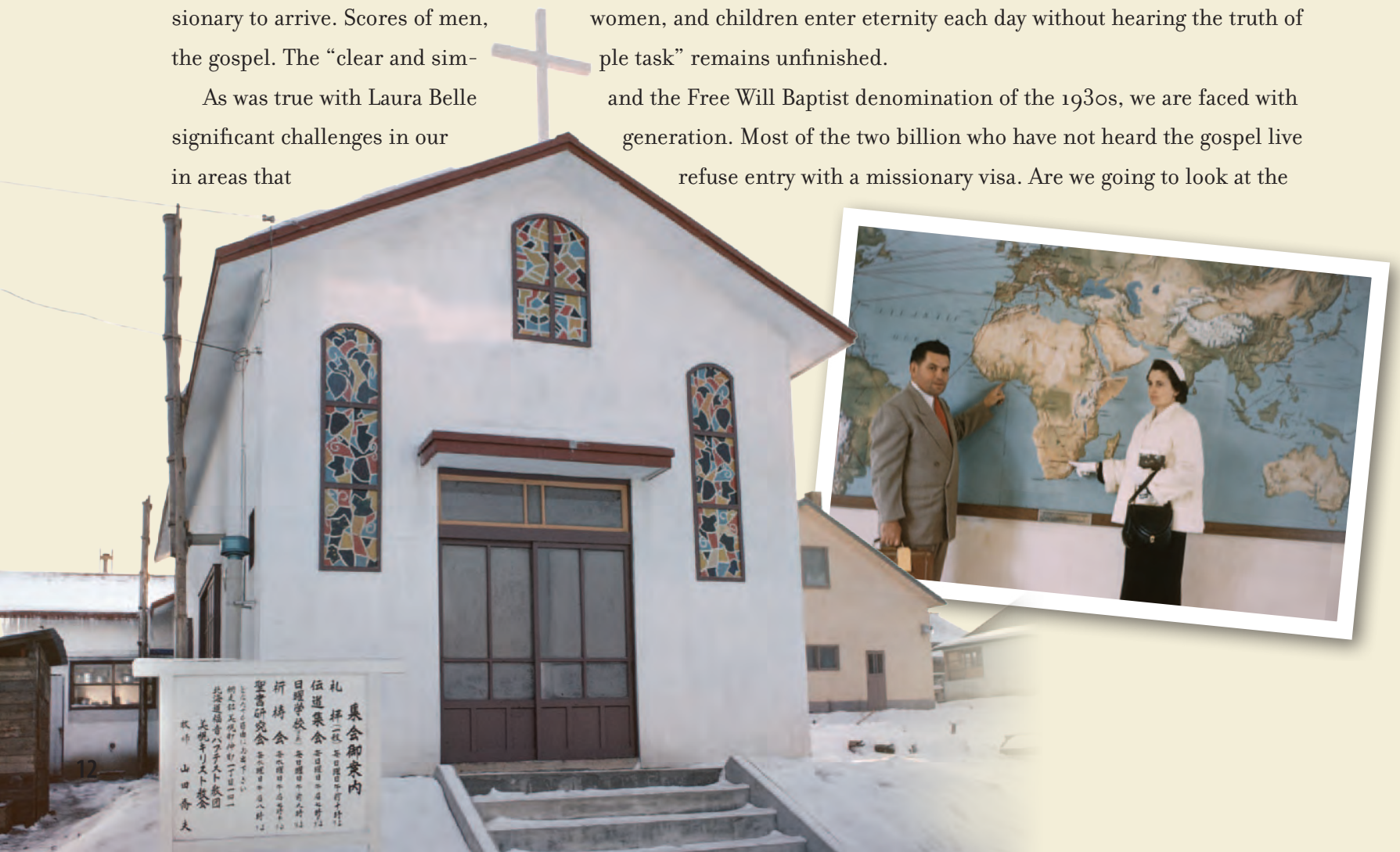
Some of our earliest missionaries served seven-year terms. It was just too expensive to make the long ocean voyages to and from the field more frequently. Visitors to the field were almost non-existent. Phone calls had to be arranged well in advance, or were only made in extreme circumstances because 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.



JAPAN

Land of the Risen Son

*I*t is the dawn of a new day. Rays of light creep over the horizon, casting a golden hue over vibrant green rice fields. The reflection of a towering volcano ripples in the shallow waters. A humid wind blows gently over the grasses. At last, the silhouette of a small man in a broad hat bends down, waist deep in water, working the land. He is one of the few farmers still loyal to the fields of Japan.

Since her unconditional surrender in 1945, at the close of World War II, Japan continues to shift from its agricultural roots to urban development. In fact, more than 78% of Japan's 127 million people left the rural areas of Hokkaido, Honshu, Shikoku, and Kyushu—Japan's four main islands—to stuff themselves into its fast-paced, western-faced cities. Regimented education systems produce a 100% literacy rate among students. Materialism and affluence lure the masses to work ever harder, always producing better, faster, and stronger than before. In defiance of defeat, the Japanese are an industrial power with one of the world's strongest economies.

At first glance, Japan seems to be the paragon of forward progress. Every child is an educational success. Countless businesses are booming. Life is as good as it gets for the Japanese, isn't it? A second glance at the culture tells a much different story. Just look along city streets. Near the Eki (train) stations. In front and inside of homes. In the temple shrines. An archaic homage to idols is paid daily, sometimes hourly, by even the most technologically advanced individuals. Bizarre superstitions and rituals dominate the culture, affecting old and young alike. Despite their power and prestige, the Japanese people are still haunted by an ancient quest for something more.

What more do they need? They need Jesus. Less than 1 percent of the Japanese population are Christians. The vast majority—at least 83%—follow Shintoism and Buddhism.



ABOVE RIGHT: This huge statue of Buddha illustrates the enduring influence of Buddhism on the Japanese people.

ABOVE LEFT: A farmer tends his rice crop, a staple on every Japanese table.

RIGHT: Mt. Fuji, an active volcano and one of Japan's three holy mountains, rises in splendor above Lake Kawaguchi.



Soka Gakkai, another Buddhist sect, continues to seek political power while stamping out what little Christian influence currently exists. Students seek desperately to assuage feelings of emptiness and hopelessness by either denying God's existence and serving themselves or by enslaving themselves to insatiable deities who they believe hold the key to their happiness.

Mission Facts

Deeply entrenched belief systems and ancestor worship form barriers difficult to overcome; yet 14 mission works and churches are impacting their communities under the leadership of six Japanese pastors. Japanese believers are seeking ways to reach China, supporting mission work in India, and desiring to send missionaries to other countries.

It should be a missionary's dream field. The Japanese government allows any religious group to come and go as they please. The people themselves seem polite and attentive. But the truth betrays the strength of Satan's stronghold in Japan. Most missionaries leave the country jaded and frustrated with the lack of fruit despite intense effort. Decades are poured into preaching and reaching out to the lost Japanese people, with only a small response. It takes a very long time to dislodge the errant

teaching deeply entrenched in Japanese culture.

Understanding they are sinners who need a Savior may take years to communicate. Even when people comprehend, social scorn and family pressures are often too strong for most to defect from the status quo and turn to Christ. Those who do make the leap of faith find themselves and their families ostracized. It is a long, hard road for Japanese converts—though they themselves emphatically proclaim that the sacrifice pales in comparison to the hope of glory they've found in Jesus.

Japanese Christians are not giving up. Free Will Baptists aren't either. Missionaries from various denominations join together in different outreaches to break hell's grip on this island nation. And slowly, more and more Japanese people are discovering Jesus. Japan is not just the Land of the Rising Sun. It is the land over which the Son of God reigns, and He is raising up a people for Himself.

UPPER: This rented building in the Tokyo area served as a church for many years.

BOTTOM: Thousands of Japanese visit Shinto shrines and "cleansing" smoke altars daily, erroneously seeking to be purged of evil.



JAPAN	
CAPITAL	Tokyo
LARGEST CITY	Tokyo
AREA	377,915 sq. km.
POPULATION	127,078,679
CURRENCY	Yen
PER CAPITA INCOME	\$34,000
RELIGIONS	
Buddhism	69.9%
Evangelical	0.4%
Non-religious	4.3%
Unknown	24.4%

Sources: CIA World Factbook, Joshua Project

GOD CAUSES THE GROWTH

The Fred and Evelyn Hersey Story

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

1 CORINTHIANS 3:8

Evelyn Hersey gasped. Her husband, Fred, simply held his breath. But how long could the couple stand the overpowering smells of fish and seaweed—and who knows what else—swirling around them? After a wonderful day in Honolulu, Hawaii, the Herseys at last stepped foot on Japanese soil for the first time on April 23, 1956. Fred remembered, “The smells of Japan in those days were so foreign to us that they would almost make us faint or quit breathing altogether.” He added, “We soon learned to hold our breath for long periods of time.”

The Herseys acclimated to much more than just smells. Foods all looked and tasted strange, tainted by fishy flavors. Fred, who stood over six feet tall, towered above the Japanese whose average adult height resembled that of young teenagers back in the States. Quiet chatter in Japanese taunted the young couple who were eager to understand this very different culture. One look inside the homes or simply along the streets revealed a deep-seated reliance on ancient idolatry and superstition. Japan proved to be foreign in every way; its harsh spiritual climate left many frus-

trated missionaries in its wake. But not the Herseys. They were committed for the duration, no matter the challenges that lay ahead.

Evelyn and Fred held firm resolve as a result of the work of God in their lives prior to His call to missions. Evelyn grew up in a Christian home and received Jesus as Savior when she was 13. Fred, too, was raised by Christian parents, though he did not take his relationship with Christ seriously until he was older. During his time at Free Will Baptist Bible College, he recommitted his life to God and worked toward answering the call to missions. He pastored two different churches in North Carolina before God finally led the Herseys to the shores of Japan.

During their first term on the field, they served in Bihoro, Hokkaido, though they also held services in Abashiri, Shari, and Tsubetsu. From 1963 to 1966, they founded the Irumagawa church in Sayama on the outskirts of Tokyo, while working hard to develop the Iriso church at the same time. Like other FWB missionaries near them, the Herseys concentrated on teaching English and cooking classes to build relational bridges into the Japanese community.



ABOVE: Fred Hersey leads a Bible study at the Iriso Church in a suburb of Tokyo.

RIGHT: Fred and Evelyn return to the U.S. with their first three children following their first term of service in Japan.



During their time in Japan, Evelyn discovered another mission field God intended for her. Fred and Evelyn became the parents of five children: Philip, Samuel, Stephen, Vivian, and Paul. While Evelyn's commitment to the Japanese people remained firm, she was even more devoted to her family. She considered everyday tasks such as cooking, cleaning, and running the home to be her ministry to the Lord and to her family. Her faithfulness at home led to children who were well-grounded in the Word and strong in the Lord.

In 1986, God led Fred and the Iriso congregation to buy land for a church building. The hope that even more people might hear the gospel once the building was complete encouraged them all. The congregation voluntarily raised over \$2,000 at once to get the project underway. The building still stands as a testimony of God's grace to and through the believers at Iriso.

Then God revealed a new plan for the Herseys—a harder, more difficult path lay ahead. In 1988, Evelyn was diagnosed with cancer. They returned stateside for surgery and treatment, and then returned to the field. They worked with the Abashiri and Bihoro churches until Evelyn's cancer returned in 1993. God took Evelyn home to be with Him the next year.

Surrounded by the support of friends and family, Fred persevered. He continued working to raise up national laborers for Christ and assisting the growing churches in every way possible. In time, God blessed him with a new wife, June Wilkinson, who served as a missionary in Brazil with her husband for 20 years before his death.

FOREVER FRIENDS

Paul and Hideki's Story

His parents did not let him go to Sunday school or church, but they were not able to keep little Hideki from the cookies or the playmate he discovered next door. The Herseys were more than happy for their son Paul to play with Hideki whenever possible. Though the Japanese family rigidly refused the Herseys' invitations to church, they allowed the boys' strong friendship to grow.

Through the years, the toddlers grew into young men. Even when the Hiyashi family moved, Hideki and Paul remained close friends. Just two weeks before Paul returned to the States for college, he urged Hideki to attend church with him. Taking silence as a potential "yes," Paul persisted—and Hideki came.

In fact, even after Paul returned to America, Hideki continued to attend and eventually became a Christian. Paul's father, Fred Hersey, baptized Hideki.

Hideki became deeply involved in the Iriso Free Will Baptist Church, and married a young Christian woman named Chiyomi. He often leads the services and Chiyomi serves as a pianist. When Fred visited the Tokyo area years later, the servant-hearted couple invited him to stay in their home. "Little did I realize when Paul and Hideki began playing together, that I would be a guest in Hideki's Christian home," he exclaimed. "What a blessing!"



ABOVE: The Iriso church building stands as a testament of God's grace.

RIGHT: Evelyn Hersey plays the organ for an Iriso church service.



THE SOUND OF FREEDOM

The Dale and Sandra Bishop Story

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

J O H N 8 : 3 1 - 3 2

*T*he gospel sounds different to Japanese ears. Immersed in idol and ancestor worship, the Japanese culture spins a web of spiritual darkness that traps almost every native in the nation. Though they are

open to hearing new religious ideas, the concept of Christ is as foreign to them as their food is to outsiders. The Japanese have no notion of sin. They do not believe in heaven or hell. Because they do not see themselves as sinners, they do not understand why they need a Savior. Even if they did, they are prone to trust their shelf-gods or ancestors for help, not Christ.

Dale and Sandra Bishop encountered these cultural and spiritual challenges when they first stepped foot on Japanese soil in 1972. At the time, they were single students traveling with the Good News Team to work and witness at the Winter Olympics. That first mission trip united them in purpose and in heart, and they married after they returned to the States. Both were determined to find the key to unlock Japanese hearts from their spiritual prison.

It was a calling both felt from their youth. Dale received Christ at age 14 during a revival meeting in the church his father pastored. Sandra also grew up as a preacher's kid and was saved at age seven. Both attended Free Will Baptist Bible College, where they first met. God joined their calling to reach the Japanese with the good news of Jesus.

After completing missionary internship training in Detroit, Michigan, the Bishops were appointed to Japan in 1974. During their first term, they labored at Kita Hiroshima Chapel, as well as Airin Chapel. By 1978, Dale preached his first sermon in Japanese. As the couple learned the difficult Japanese language, they grew stronger and more effective in their witness. They began teaching home Bible studies, English classes, and cooking classes. Dale found

great joy in singing the gospel to people who otherwise were not interested.

Every Friday night he sang with an evangelistic Japanese group, The Gospel Sounds, in a local coffee-shop ministry. Music became God's special tool



to turn Japanese hearts and attention toward Him. In addition to their personal ministries, the Bishops were a great source of help and encouragement to Japanese preacher Ben Abe at the Higashi Tsukisamu church.

During their third term in 1985, the Bishops started a new work in Nopporo, Ebetsu. They purchased a building in town with help from members of the growing congregation and named their church “Koinonia.” While developing Koinonia, Dale also assisted four other churches and continued his work with The Gospel Sounds. He also assisted Pastor Kawasaki in the construction of the Ai No Sato church.

As time marched on, the Bishops deepened existing relationships and forged new ones. Through the years God gave them four children: Jeffery, Kevin, Douglas, and Jennifer. In addition to the responsibilities of raising a godly family, their fourth and fifth terms were spent developing Koinonia Free Will Baptist Church and training leaders through the Bible institute sponsored by the church. Sandra snatched an opportunity at a local high school to teach English. They continually looked for new inroads to reach the community.

Free Will Baptist missionaries eventually strategized together to increase their effectiveness. Two teams resulted, and the Bishops became a part of the Hokkaido team. They worked with the Miharashidai FWB Church in Ebetsu, begun in 1995. Dale also became Asia Regional Director for International Missions in January of 2004.

Today their song goes on. It rings out through the lives they touched in the past and the ones yet to hear. The Bishops continue to sing, speak, teach, and equip with the joyful sound of gospel truth. They know that, as God’s Word accomplishes His purpose, spiritual bondage will break. God’s people in Japan will know the truth, and the truth will indeed set them free.

FAR LEFT: Dale Bishop receives a gift from a Koinonia church member.

LEFT: Sandra extended her sphere of influence and opportunities to share the gospel by teaching English classes in local schools.

RIGHT: Dale and several young leaders enjoy a good laugh during a Bible study.



AMAZING GRACE

Yoshikazu Ishii's Story

Yoshikazu knew what his life was supposed to look like. He was the rare Japanese born into a Christian home in Japan, and faith was an integral part of the Ishii family. Yet Yoshikazu led a double life—one to please the people at church, and one indulging his sin nature when Christians were not around.

The hypocrisy haunted him. How long did he plan to remain an impostor? God answered his dilemma through a camp evangelist. He said, “Even though you are not lovable in your own eyes, God still loves you.” Stunned by God’s grace, mercy, and love, Yoshikazu left the summer camp changed and wholeheartedly devoted to the God who loved him.

After high school, Yoshikazu attended Kansai Bible College, confident God was calling him to ministry. He served the Koinonia Free Will Baptist Church, working as their youth pastor, and later at the Ai No Sato FWB Church in Sapporo. With

his wife Emi and two young children, the family formed a fellowship group called Friends in Christ (FIC). In 2000, Yoshikazu became an ordained Free Will Baptist preacher and assumed the pastorate of the Bihoro FWB church on eastern Hokkaido. Today, the church remains missions-minded, sharing the hope of God’s amazing grace with their community and the world beyond.

THE WEIGHT OF GLORY

The Wesley and Aileen Calvary Story

*H*e sat in the pew of his church, listening intently to the message. Wesley Calvary decided to no longer resist God's call. Though only 15 years old, he knew he needed Jesus. By age 18, he felt called into ministry and enrolled at Free Will Baptist Bible College.

Near his sophomore year, he realized God was calling him to missions, and he was not going alone. God was also at work in Aileen Mullen's heart. She accepted Christ as her Savior at age 13 and also attended FWBBC. She and Wesley joined in marriage and missions commitment in 1949.

The young couple set off for the islands of Japan in October 1952, eager to see how God might work through them. They knew over 90 million people were crowded into the 142,000 square miles of clustered islands. The Calvrys were Free Will Baptists' pioneer missionaries to an idol-ridden land.

They began work in Tokyo, where they trained in the difficult Japanese language. During their short stay, they ministered to local Japanese people, and a few came to Christ. They formed the first Free Will Baptist church in Tokyo. After language training, the Calvrys felt called to Hokkaido, an island in northern Japan.

Ministry in Hokkaido was no easier than it was in Tokyo. Wesley once wrote, "Interest in religion is very low, and it takes planning and hard work to interest people." English training, cooking classes, literature, music, meetings, and other venues became platforms to cross the cultural barriers and expose the Japanese to the gospel. They opened their own home for people to come, visit, learn, worship, and ask questions. In time, the Calvrys adopted two Japanese children, narrowing the cultural gap.

After years of prayer and hard labor, they began to see fruit. Wesley wrote, "It is nothing short of a miracle that God is working here. One by one the people attending our chapel have begun making definite decisions to accept Christ. There is a refreshing air of newness and youthful vigor and childlike simplicity."



The Calvrys resigned January 1, 1976, at the request of the Board. The Board of Foreign Missions cited a behavioral pattern in Wesley's life inconsistent with the Official Handbook of Foreign Missions. However, the Calvrys continued living in Japan until Wesley's death in 2002.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

2 CORINTHIANS 4:16-17

LEFT: Aileen Calvary's skill with the accordion enthralled many Japanese children and helped them learn about Jesus.

ALL THE WORLD

The Herbert and Geraldine Waid Story

*H*erbert Waid was not satisfied. “Even a casual, honest observer will realize that since almost 90%

of the Christian workers are serving about 10% of this world’s population,” he explained, “we are not being faithful as ambassadors of Christ representing Him in ‘all the world’.” Waid was determined to follow God’s call to take the gospel of Christ to those yet unreached. “The Captain of my soul has commanded; I am able (in His strength) to obey His command,” he said passionately. “So the question is not why should I go, but rather why should I not go?”

It was a call he heard in his teens, when he received Christ as Lord at his home church in Royal Oak, Michigan. He followed the Spirit’s lead when he enrolled at Free Will Baptist Bible College in 1951, where he met Geraldine Gay—his future wife. As a couple, they participated in practical work groups throughout their college careers. Once graduated, Herbert pastored in North Carolina for two years. By 1958, the Waids were certain their call to missions went beyond the States’ borders. They applied for missionary service, and within the year, Herbert and Geraldine were headed for Japan.

Language study took the major portion of the first two years of service. Following that, the Waids became the first Free Will Baptist missionaries in Tokyo. They immediately began reaching out to the middle-class urban residents around them, as well as to university students. They assisted four different mission works in Tokyo through teaching and ministerial support. Fifteen Japanese workers came alongside to help with this strategic work.

During their time in Japan, the Waids established the first Free Will Baptist Church of Irumagawa. When asked about their most effective evangelism tool, Herbert was quick to reply, “Love. The way to win people to Jesus is to show them God’s love.”

*By this shall all men know
that ye are my disciples, if ye
have love one to another.*

J O H N 13 : 35

MIDDLE: Mika prepares for baptism by Nathan Snow.

RIGHT: Herbert Waid consoles a young girl following her bicycle accident.



STANDING WITH CHRIST

Mika’s Story

*My flesh and my heart faileth: but God is
the strength of my heart, and my portion
for ever*

P S A L M 73 : 26

*S*he wanted to follow Jesus. Despite her Buddhist upbringing, Mika spent years researching Christianity’s claims. Faithful Free Will Baptist missionaries patiently pointed her toward the truth. After an intense study using The Purpose Driven Life, God opened

her spiritual eyes. She understood sin—a concept that the Japanese language provided no word to describe—as well as her need for a Savior. She knew Jesus was the only way. But she had one huge obstacle

looming in her path to freedom: rejection from her people.

Mika wrestled with her life’s decision. To follow Christ meant dishonoring her parents. It might estrange her from her boyfriend, identify her as an outsider, and erect social boundaries. But during her struggle, Christ proved sufficient.

Mika defeated her fears and approached her parents and boyfriend with her desire for baptism. To her shock and delight, they respected her wishes. “God answered the prayer!” she exclaimed excitedly. In 2006, Mika was baptized. Now, she leads other young Japanese girls in Bible study, pointing them toward the Truth, and encouraging them to take a stand with Christ.



A DIVINE APPOINTMENT

The Ken and Judy Bailey Story

Ken was not sure he was going to make it. En route to the hospital after a terrible motorcycle accident, the thought struck, What if I die? Where will I spend eternity? Ken repented of his sins and turned his life over to Christ. When he recovered from his injuries, he did not forget his decision.

Judy had a different experience. She grew up under the godly teaching of her father's ministry and gave her life to God as a little child. Active in church music and teaching ministries, as she matured in age and faith, she desired a stronger personal relationship with God. At age 21, Judy recommitted her life to the Lord, ready to do His bidding.

According to God's plan, Ken and Judy met, married, and in the course of time had two children, Tracey and Benjamin. While attending Free Will Baptist Bible College, the Baileys worked in a local church. Both avid students as well as teachers, Judy attended Pensacola Christian College, FWBBC, and Ft. Wayne Bible College. Ken holds a B.A. from FWBBC, an M.A. in Intercultural Studies and TESL (Teaching English as a Second Language) from Wheaton, and is pursuing a doctorate from Biola University.

When appointed to Japan in August of 1982, they were well equipped for service, lacking only a grasp of the language. They spent two years in formal language study in Tokyo while assisting the Adachi and Iriso FWB churches, under the leadership of Fred and Evelyn Hersey.

After the Bailey's return from furlough in 1988, they arrived in Tokyo to face a new challenge. Some missionaries and church leaders left their positions, leaving a large gap in the national leadership Japan so desperately needed.

The Baileys relied on God's grace and their training to tackle immediate needs, as well as to equip more nationals to join the Tokyo work. God's grace is evident through their efforts, as He continues to grow their ministries and change Japanese hearts through the power of the gospel message.



ABOVE: Ken and Judy Bailey pose with a multi-generational Japanese family.

RIGHT: Dale Bishop, Ken Bailey, and Mr. Nomura rejoice in the dedication of the Kamifukuoka Church in Tokyo.



THE JOY OF SUBMISSION

The Don and Ruth McDonald Story

It was not an easy decision. Ruth knew from experience that mission work was a difficult calling. She grew up as part of a missionary family, and gave her life to Christ at the tender age of five. She learned from godly parents what it meant to submit to the Lord's leading, and she sought to obey God's call, no matter what.

Years later, God tested her commitment. She met Donnie, a young man on fire for God. They married, eager to serve God wholeheartedly as a couple. Then Donnie dropped the bomb: he believed God was calling them to be missionaries...to Japan. Idol worship and superstition enshrouded an entire nation of people with different customs, ideology, and language. Was her husband possibly right?

Ruth chose to rely on Scripture instead of emotions. She knew God purposed her to marry Donnie, and that God was at work in his heart. If Donnie felt called, then God must be calling her, too. She submitted to God's will and embraced the call. By His grace, God changed Ruth's heart, and she soon became passionate about the Japanese people and their need for the gospel.

The McDonalds were appointed to career missionary service in Japan on November 27, 1984. They began their first term two years later in Tokyo, where they studied the difficult language for two years. The couple then moved to Hokkaido, Japan's northernmost island, to assist and strengthen existing churches.

As interest in Christ grew, so did the McDonalds' enthusiasm. In 1996, the family—which by then included three of their four children, Katie, Evan, Amy, and Caroline—settled in the Sapporo area to begin a new church. The Miharashidai Chapel was established, and they initiated an English program and women's and children's ministries.

Upon their fourth term of service, the McDonalds relocated to Tokyo, where they worked with members of the Tokyo team and the Iriso church to establish the Good News Chapel. Donnie handled preaching and follow-up visits to new converts, while Ruth worked with church music and neighborhood evangelism. To their delight, they discovered a huge interest in gospel music among the Japanese. They quickly turned interest into opportunity by providing a music choir for the Japanese to attend. As they learned classic hymns and gospel music, the McDonalds taught them the gospel message through the lyrics they sang.

Now, together with an ever-growing body of believers in Japan, the McDonalds continue to sing about God's great faithfulness, from beginning to end!



RIGHT: Donnie McDonald displays the lyrics of a song.



SHANNON LITTLE

was approved as a career missionary in April 2004. She departed for Hokkaido in 2007 and spent two years learning the Japanese language and culture. Shannon assists at the Miharashidai Chapel in Ebetsu.



ABOVE RIGHT: Evelyn Hersey and her cooking class were featured in a magazine spread.

RIGHT: Wesley and Aileen Calvery and their children were members of a Christian musical group that traveled in the USA to raise funds for their ministry.

FAR RIGHT: Wesley Calvery with his adopted children in the Airin Chapel Church.





JUDY SMITH

was approved as a career missionary to Japan in 1974. She was involved in music ministry and outreach projects in the Kita Hiroshima community. Judy used her ventriloquist skills as a means of outreach. Miss Smith resigned from mission service in 1992. She lives in Texas and is active in children's ministry.



FRED AND JUNE HERSEY

departed for Japan in 1995. They worked in churches in Sapporo and Hokkaido, and taught English. The Hersey's retired in 1998. Fred served in Japan for 42 years while June served in Brazil for 20 years and Japan for two. The couple currently resides in Dothan, Alabama.



ACTIVE DUTY

The Mirial Gainer Story

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

LUKE 17:10



“*I* sensed it from the moment my mother led me to Jesus,” Mirial Gainer remembered. “I knew this incredible gift of salvation was not meant for just me. I needed to share it with everyone else, too.” God began a great work in nine-year-old Mirial, opening her eyes to the need and her heart to the call of missionary service.

Peace Free Will Baptist Church in Florence, South Carolina, proved a fertile source of spiritual growth. As Mirial read about and listened to pioneer missionary stories she was challenged to surrender her life completely.

She began her service stateside, in her home community, teaching Sunday school and Good News Clubs, working with the church choir, and ministering to youth groups. She also worked with the Salvation Army, assisted a United Methodist church, worked in a tent crusade, counseled with youth, and taught evangelism.

By the time Mirial Gainer felt called for overseas work, she was ready. Upon arriving in Japan in 1977, she jumped into ministry serving the Hokkaido International School as a teacher and librarian, teaching English classes at Airin Chapel, helping in the church’s coffee-shop ministry, playing the organ for worship services, and assisting in Sunday school.

Eventually, Mirial felt led to work with the YWCA teaching English and Bible, and began a ministry at Hokusei University as a member of the English faculty. She assisted the Abashiri and Bihoro churches in Eastern Hokkaido as a Bible teacher and evangelism trainer. In 1997, Mirial’s missionary status changed from associate to career, as she continued to pour her life into the Japanese people.

While working in Tokyo, Mirial suffered from severe back pain, leading to surgeries and extensive therapy. Despite the pain, Mirial took every opportunity to share Christ with her doctors, therapists, nurses, and other caregivers throughout her ordeal. Her “thorn in the flesh” became an open door for the gospel.

Mirial transitioned back to Hokkaido where the climate and environment better suits her health. She immediately began serving the Hokkaido team through several outreach ministries, and continues to work in the Miharashidai Chapel in Ebetsu.



ABOVE: Sandra Bishop helps Mirial acclimate to her new home.

A LIGHT UNTO MY PATH

The Debbie Griffin Story

*Thy word is a lamp unto my feet,
and a light unto my path.*

PSALM 119:105

When Debbie Griffin gave her life to Jesus in seventh grade during a Bible class, she had no idea what God had in store for her. But as the years of her life unfolded in His grace, so did the path God chose for her to walk.



Debbie attended Free Will Baptist Bible College, where she caught a glimpse of God's passion for missions. In 1981, she experienced overseas evangelism firsthand as a student missionary in Japan. Debbie wrote, "Each week I teach two adult classes and one junior high English class. I'm surprised at how quickly the Lord has given me a real love for these people." Though she spent the next few years serving at a home missions church and her home church in Colquitt, Georgia, Japan was never far from her mind.

Her desire for the Japanese to know Christ compelled her to service in Japan. Following graduation from Japanese language school, Debbie immediately assumed responsibilities in the Iriiso Free Will Baptist Church in a suburb of Tokyo, joining the Ken Baileys in ministry. Eager to help in every way possible, she taught several English classes and Sunday school, led prayer meetings and a women's Bible study, and taught junior high Bible school.

In March of 1991, Debbie moved to the northern island of Hokkaido to work with Pastor Kawasaki and Don and Ruth McDonald at the Ai No Sato church, teaching English classes and performing women's ministry.

Debbie then transitioned to Ebetsu, an industrial suburb of Sapporo, on the island of Hokkaido. She continued ministering to women, coordinated short-term missionary ministries, and oversaw the English program in five churches on the island of Hokkaido.

Debbie is investing in the lives of Japanese women, men, students, and children. "Can you imagine what it is like to learn for the first time that God IS? Such knowledge is priceless!" Debbie exclaimed. "Millions have never heard of the one, true path to God. I am privileged to have enjoyed a lifetime walking that path, but I live in the midst of a people who have been taught any path will do," she continued. "Many voices invite them down various paths. How can they know Jesus is the right path?"

Debbie is answering her own question with her life's work. "Amazingly, the same God who loves sacrificially has given you and me the responsibility of sharing His love, no matter where we are in the world."



RIGHT: Debbie ladles food into a plate during a fellowship time.

CONFRONTING THE DARKNESS

The Jerry and Janice Banks Story

Jerry and Janice Banks invaded the spiritual darkness of Japan in August of 1974 and confronted religious captives to Shintoism, Buddhism, and a new sect called Soka Gakkai that flourished after the devastating defeat of World War II. Shortly after language study the Banks targeted Kita Hiroshima, a suburb of Sapporo, on the northern island of Hokkaido to begin their ministry. At first they utilized their home, then the home of a deacon of the Airin Chapel church.



With the help of co-workers Jim and Olena McLain, Jerry and Janice employed Christmas programs, children's ministries, Bible clubs, and weekend evangelistic services to reach people. They witnessed slow but steady growth of Kita Hiroshima Chapel, and Jerry baptized their first convert in November of 1977.

Missionary Judy Smith, with her ventriloquist doll, along with a national preacher and a Bible school student added impetus to the Hiroshima work. When the Banks ended their second term of service, a national preacher assumed responsibility for the ministry. The Banks' began their third term began working with the Koinonia church, a church started by Dale and Sandra Bishop. Later they resumed work with the Kita Hiroshima congregation.

In 1991, Jerry developed health problems, which led to their departure from the field. Janice accepted a position as professor of missions and Christian education at Hillsdale FWB College in Moore, Oklahoma. Jerry entered the pastorate, but an automobile accident on an icy, Oklahoma interstate claimed his life in January 2005.

MINISTERING TO CHILDREN

The Nathan and Linda Snow Story

Teaching missionary children in Japan for two years (1991-92) led Nathan and Linda Snow to apply for full missionary status. Both Nathan and Linda hail from the state of Georgia. During and after their studies at Free Will Baptist Bible College the couple was involved in teaching. In Japan, Nathan taught physical education and music while Linda taught and supervised students from kindergarten through grade 12 at the Hokkaido Christian Learning Center for MKs, an alternative to home schooling. Their hearts were challenged, and the Snows were appointed as career missionaries in April of 1995.



Following language study, the Snows joined the missionary team of Dale and Sandra Bishop and Debbie Griffin in a church-planting effort in Sapporo. Nathan's rich family music background produced a fruitful ministry in music in the Miharashidai church and in other churches in the Hokkaido region.

English clubs and Bible studies provide occasion for adults to build relationships with the Snows. "Joy Club" events, similar to vacation Bible school programs, effectively reach out to children in the community. Ministering to children comes natural to Nathan and Linda; they love children and have seven of their own. Many Japanese students, attracted to the Snows' children, accept invitations to attend church, opening doors of opportunity. The Snows are an example of God using personal interests to direct ministry.

A SUPPORTING ROLE

The Jim and Olena McLain Story

Japan beckoned to Jim McLain, who wondered why so few were responding to the challenge of an island sporting more than 100 million people who had never heard the gospel. Jim married Olena Filkins, a student and part-time administrative secretary at Free Will Baptist Bible College, and they set plans for missionary service. After a two-year stint in the pastorate, the McLains were appointed to missionary service in March 1966 and departed for Japan the following year.

Following language study, Jim and Olena joined missionaries Wesley and Aileen Calvery in Sapporo on the northern island of Hokkaido. Jim assumed leadership of the church in 1970 while the Calverys were in the United States. Since the language was still difficult, Jim relied on Japanese laymen to meet the needs during this time. When the

Calverys returned, Jim aided in the construction of a larger sanctuary for Airin Chapel.

Teaching English classes proved a good method of contact for missionaries, and the McLains utilized this avenue effectively. At one point, Olena even taught a class of about 100 young women at the local university. Later, Jim and Olena worked in a kindergarten ministry in the Higashi Tsukisamu church in another suburb of Sapporo and took turns with other missionaries making regular trips to the works in Abashiri and Bihoro on the other side of the island. They retired in 1996 after 29 years of missionary service.

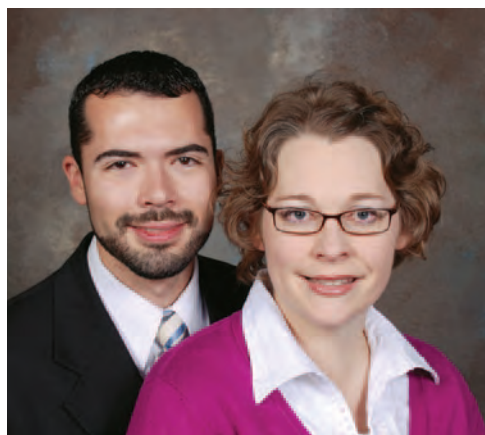


LEFT: Jim McLain participates in a discussion.



RUSTY & BRENDA CARNEY

were approved as career missionaries in 2007. They departed for their first term of service on January 13, 2009. They will spend two years in language school before beginning their full-time ministry.



JOSH & ALICIA CROWE

were approved as career missionaries in 2007 and departed for their first term of service in May 2009. They will live in Hokkaido for language school and then hope to be involved in university ministry.

LARRY & JOAN CONDIT

were short-term missionaries in Japan for one year. The Condit's were sent on a special assignment involving youth evangelism, building a church, music, and assistance to the Good News missionary team. Larry and Joan currently live in California.

