

HEARTBEAT

OF FREE WILL BAPTIST FOREIGN MISSIONS
APRIL 1966



A MISSIONARY WIFE
ANTICIPATES RETURNING HOME

Ah, Furlough!

by LORENE MILEY

EVERY FOUR OR five years a foreign missionary returns to his homeland for a one year period termed "furlough."

Before coming to the field, I thought the purpose of furlough was simply to break the spell of loneliness and visit family and friends

➤ TO PAGE TWO



**BILL AND JOY JONES ARE WELCOMED
HOME BY THEIR FAMILIES**

Ah, Furlough!

again. I was vaguely aware that it was also to be used to spark a missionary vision.

But as our five-year term in Africa comes to a close, I realize there are other reasons for furlough. To be sure, the reunion with family and friends holds the prominent place at the beginning. Because letters indicate there are acquaintances to be made with in-laws, nieces and nephews who have been added since our departure.

And, yes, the financial side enters in, too. When a missionary's account consistently drops into the deficit column, perhaps it's time for that missionary to appeal in person with the claims of Christ concerning a lost world.

The missionary needs a leave of absence from the mosquitoes. Everything bites and everything gives you something in Africa. Fever and chills possibly mean malaria. Itching may mean early stages of filaria, which could later lead to elephantiasis or eye damage. Daily doses of nivaquine and occasional treatments of notezine have greatly reduced these cripples and at least kept the missionary alive—which is something earlier mission histories have not been able to record. But how do you cope with these diseases? "You can

kill a lion, but you can't shoot a mosquito," it is said.

And parasites. You drink unpasteurized milk and get TB, eat fresh vegetables and get amoebic dysentery, wade in water and get snail fever. A missionary needs to go home regularly in order to freeze all these parasites out of his system.

At first the tropical climate is delightful. For one who does not particularly like freezing weather, the long hot days are a welcomed change.

"You must take a siesta each noon," you are told upon arriving. "That's only a habit," you think, "not a necessity." But as the months race by into years, you realize it is a necessity for something has happened to your pep and ability to get things done. You think you're holding your own, but when you place yourself next to someone newly arrived on the field the truth is there. The climate has left its mark, and you need a cool atmosphere to stimulate you into vitality again.

A missionary arrived home for her first furlough. Clad in a brand new outfit and sporting a beauty-shop hairdo, she attended an informal dinner. "I never felt so pretty in all my life," she recalls. But this balloon was quickly burst when an intimate friend remarked, "Ugh, how pasty you look!" Then six months later she complimented her with, "Why, you look almost human again." Furlough is a time for humanizing missionaries.

A missionary must develop a certain amount of patience and tolerance regardless of his personality or make-up. Otherwise, it will be impossible to associate with those to whom God has called him. But why is it? Perhaps it's a psychological reaction with furlough so near. Maybe it's because there's so much to do and so little time to do it. But the last couple of months it seems patience is stretched to the breaking point. Has that boy at the desk always made so many mistakes? Has it always taken the houseboy three hours to do dishes? And the boy who dresses sores, should you have to tell him every day to clean up his table?

I don't know that furlough makes one more relaxed or easy-going, but, at least, it is a change of scene. I have a suspicion that after a few months of hectic Stateside activity, the missionary will welcome the easy come, easy go attitude of the African.

Furlough! The mere thought of what this word means causes our hearts to jolt and big smiles creep over our faces. I suspect the first furlough is the most momentous. It may mean an O.K. from Mayo Clinic, credit slip from Penneys, appointment at the beauty shop, or a blank check. To me it also means shopping in a supermarket, using a self-service laundry, attending a beautiful wedding, Dairy Queens, flipping a switch to get lights, taking a bath in a tub full of water, drinking water from a tap.

But you know what I'm looking forward to most of all? Our Christians make a joyful noise, but they don't really sing. O, I long to experience the thrill of hearing hundreds of voices joined together singing praises to our Lord. That's what furlough means to me. ✠

Dear Heartbeat

■ I really appreciate HEARTBEAT and use the magazine in our adult CTS. The listing of our missionaries and wives help as much as anything. Also the daily prayer requests.

Mrs. Clara B. Allen
Thayer, Mo.

■ Here's an offering to be used in the literature program. It's a great program. I trust every tribe and nation can have the Bible and Bible-related tracts in their language.

Mrs. Henry R. Eason
Surrency, Ga.

■ I think HEARTBEAT is terrific. May I commend you and give you encouragement.

May we swap subscriptions of our publications with yours? We would appreciate it. At the same time, may we have permission to quote from your editorial of October-November, 1965, "The Silent Explosion," either to use in English or translate into Chinese, with credit line of course?

Mrs. Ted Choy
AMBASSADOR PUBLICATIONS
Washington, D.C.

■ Let me congratulate you on the latest HEARTBEAT. We thoroughly enjoyed it. Your magazine is looking better than it ever has, and not entirely due to your use of two-color. Even the writing seems better.

Bert Tippet
Free Will Baptist Bible College
Nashville, Tenn.

■ We want to thank you for the new FWB Foreign Missions Directory. It has been such a help and blessing in preparing programs and creating interest.

Mrs. Juanita Ridgway
Pensacola, Fla.

Across the Editor's Desk



THE NEED AND PURPOSE OF FURLOUGH

FROM THE MOMENT he leaves the United States for service in a foreign country, the missionary is a pilgrim with no fixed abode. Friends and loved ones are left behind. So are familiar scenes that make home what it is. As time passes, pains of nostalgia become very real to the foreign minister, and a subconscious longing for the "old country" develops.

Because of this need to return home for a period of rest and reviving old friendships, the Board of Foreign Missions operates on a term system. After a term of service on the field, the missionary comes home for a term of furlough.

In addition to the need for rest and reunion with friends and relatives, the missionary needs to renew his contacts with the home constituency and gain new financial support for his work.

Furlough is a psychological crisis. The missionary has become absorbed in a life in which dependent people ceaselessly make demands on his energies. Then comes the realization that furlough time is here. Passage is booked, and roots must be pulled up. The missionary is often perplexed as to how this uprooting can be accomplished without damaging work that has been done.

Finally, he is on his way home. The anticipation, the apprehension, the hope, the dread, the joy, the terror, the confidence of welcome and the nervousness of reunion become intense. Changes which have occurred at home while he was away are not met one by one, but are encountered at once with overwhelming force. Nevertheless, adjustments are made, and the missionary experiences days of joy at home.

Standard first term is five years. Subsequent terms are of four years duration. Furlough lasts 12 months.

Time in the States is divided between rest and deputational work through which the missionary presents the challenge of world-wide missions to churches at home. His first-hand reports of what God is doing on the foreign field and his personal testimony are greatly used by God to evoke deeper missionary concern.

Furlough time is a time of opportunity for churches across the land . . . opportunity to become acquainted with some of the Lord's choice servants . . . opportunity to have lives enriched by more knowledge of what God is doing in the world and each individual's place in His great program . . . and opportunity to share in the missionary's ministry through special offerings to provide funds for his return to the field and commitments to stand with him through prayer and regular support of his missionary ministry.



VOL. 6, NO. 4, APRIL 1966


HEARTBEAT
OF FREE WILL BAPTIST
FOREIGN MISSIONS

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CIRCULATION WINNIE BALLARD

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A FREE WILL BAPTIST missionary, being inseparably related to his denomination, will to a large measure fail, be severely limited, or be blessed with souls according to the faith and action of his own people. Thus, the church at home is in a vital partnership with the missionary.

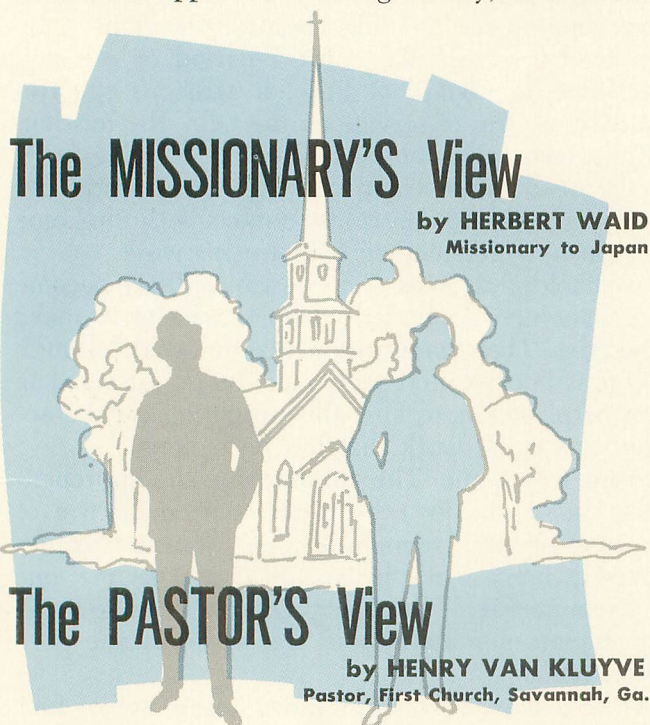
In our furlough experiences, we have been overwhelmed by the kindness of our hosts. By many older pastors we were received as a son, and by many younger pastors we were received as a brother. Sometimes pastors would either take off from work or take me to work with them. Others would arrange special services and appearances during the day, while others

would keep me up half the night or longer in getting acquainted and fellowship sessions.

A missionary seeks to be responsive to his denomination, but separation of time, distance and culture often slows his response. His American church is at home in its own environment and should take the initiative in establishing rapport with the missionary. At best the visiting missionary will be with the church a short time so that the initial contact should be aimed at establishing a cordial relationship. Friendship begets friendship. Thus, both parties should be anxious to exhibit social graces freely.

Very closely related is the Church's responsibility to be considerate to the visiting missionary. Your missionary, whose larger ministry is among other people who look upon American ways as strange, has slowly become climatized to a different culture.

Just by boarding a ship or plane will not reorientate him to his American culture, which, by the way, has changed somewhat during his absence. Add the strain of thousands of miles of hard travel, plus sleeping in a different place each night or, as was often our case, driving all night, it would indeed be strange if your



THE HUGE JET circles the field and prepares to land. Aboard is a family for whom a large crowd has gathered at the terminal gate. The plane taxis to a stop, and the door opens. Eyes strain, hearts palpitate faster, and emotions run high. The parents of those just arriving have waited a long time for this happy occasion.

Finally the missionary family makes its appearance and descends the portable stairway into the arms of loved ones, relatives, pastors and friends.

For the past five years they have served on a foreign mission field learning new languages and adjusting to new surroundings while faithfully proclaiming the good news of the Gospel of Jesus Christ and His saving grace.

It seems so good to be home again. While hearts remain among people back on the field, setting foot again on American soil is an experience they've looked forward to for some time now. The rest and relaxation they will enjoy for the next month or so is well de-

served, and this dear couple and their children anxiously look forward to those days.

But often those longed-for days of rest never seem to arrive. Calls begin to come in: "Bless your hearts, it's good to have you home again. How about coming to my church for a service?" Multiply this call by scores just like it and the returned missionary's head begins to spin. He is off on conference after conference, service after service.

The encounter with the pastor is the missionary's next problem. Perhaps the church he's visiting has just completed a series of revival services. The results were good. Hearts were stirred. The people fell in love with the dynamic evangelist.

The missionary arrives on the church grounds, is greeted by the pastor and people, and, after some preliminaries, is introduced formally to the congregation for the message.

He begins. He continues. Twenty minutes pass. Then forty. The church's skeleton crew grows weary. The service finally comes to a close. "Goodby missionary. Give us back that delightful eloquent, inspiring, revivalist we had last month!" cry the people inwardly.

Now, let's get down to some frank talk. I'm disturbed at the way some pastors and congregations receive returned missionaries. Attendance at missionary conferences usually runs dreadfully low as compared to that of regular church services and revival meetings. Pastors find it difficult to work up enthusiasm about missionary services in many instances.

Perhaps the missionary has been responsible for this to some extent.

AN EXAMINATION O

visiting missionary were not a little strange to you. Consideration of the missionary's different frame of reference is thus needed.

A Free Will Baptist missionary will not have funds unless churches accept his burdens and needs as their own and prayerfully and consistently contribute to his account. The church must share the missionary's financial burden.

Have you ever heard the statement "We don't need to take an offering for our visiting missionary for his expenses are paid by the Board?" This idea is erroneous. Your missionary's expense money comes out of his own missionary account. Every mile traveled, every service conducted is more than a physical drain on the missionary; it is also a financial drain on his account.

Here we have a vicious circle, for if a missionary does not do deputational work, his people will not know him nor gain a burden to help him. On the other hand, if offerings do not cover expenses and build a reserve to finance his return to the field, his ministry is jeopardized. Often, many churches close their eyes to this need and the missionary does not make his expenses, thus further draining his accounts and de-

laying his return to his assignment.

But most important of all, perhaps, the church should expect the visiting missionary to be a blessing to its local ministry. Scripture evangelism is for all men. Missions can be divided and subdivided to facilitate administration, but in its final analysis, missions is simply winning men to Christ. A good, Biblical, fresh presentation of this truth could revive an un-reproductive church. If the Church will do as much preparation for a missions meeting as they would for a revival campaign, they might have comparable results.

A church should also expect the missionary to enrich its personality. Church sometimes carelessly close up their bowls of mercy and compassion for anything beyond their own front doors. Every "Amen" sounded in favor of the individual blessing should likewise have another "Amen" echoing back consent for the recipient of blessing to be a channel of blessing, too. No one deserves a blessing he is not willing to share.

The missionary wants the church to accept his burdens as its responsibility. Thus, the dynamic relationship between missionary and his people is secured, and blessing flows at home and abroad. ☩

F THE MISSIONARY-CHURCH RELATIONSHIP

Just what is expected of him when he comes to a church? How can he help the local situation? What contribution can he make? May I suggest three from my heart?

The pastor, first of all, expects the missionary *to be himself and relax!*

Perhaps the returned missionary feels an undue pressure because of the people he will face, this pressure being brought on by the fact that many laymen put foreign missionaries in a class by themselves. They expect not only great things but the greatest when the missionary stands to speak.

But we should not expect of them something that none of us can give.

The missionary faces difficulties when standing before an American congregation for the first time in months. He had a language problem, for one thing. He can't speak English as fluently as he once did. His thoughts are divided at times between two languages and this effects his ability to convey his message.

Therefore, when my missionary friend visits my church I certainly expect no more of him than I would from a visiting preacher or evangelist.

A second thing I would desire from the returned missionary is that he *inform rather than perform!*

The congregation forms and waits for the speaker. They wait for news from the field. They wonder just what Japan, India, Brazil or Panama is like. Oh, they've been told at other services perhaps, but still they look forward to more information about that foreign country.

Again the ambassador for Christ, who has spent five years away from home and has an account to con-

cern him if he expects to return to the field, might feel that a good impression instead will go a long way with a particular group of people. I am reminded of a quote by E. M. Bounds at this point. He says, "Preaching is not the performance of an hour, it is the outflow of a life." My, how true that is!

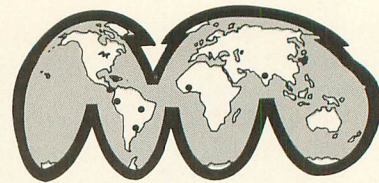
Consider your visit to my church, brother and sister missionary, to inform my people with bare, hard facts, those that will be used of the Holy Spirit to prick their hearts and stir them about a lost world. Don't feel an obligation to put on ministerial airs.

And, third, I expect the furloughed missionary to *share his heart!*

This last heading is in contrast to fiery, dynamic preaching. The missionary has become accustomed to mostly teaching, and in a foreign language at that. To expect mighty pulpit oratory to flow from the speaker's lips is far out, so far as it concerns me. The missionary pastor (that's what every pastor should be) has preached missions. He has proclaimed God's Word concerning the great commission. He had prepared his people for the missionary service, rally or conference. And I don't expect Mr. Missionary to spend a great deal of time expounding Scripture. I look not for an exegetical study of some passage or an expository outline of some Book, primarily.

I rather look for the heart of the returned missionary to stir my heart and those of my people. I want the red-hot missionary heart to capture those of potential missionaries in my congregation and move their hearts to action. I desire the fervent heart of my returned brother or sister to be used of the Holy Spirit thereby causing my people to catch the fire, the vision. ☩

WITH YOUR MISSIONARIES AROUND THE WORLD



AFRICA

Continent-wide Evangelical Fellowship Formed in Africa during Africa Evangelical Conference

Nairobi, Kenya—At the Africa Evangelical Conference held here January 29 to February 6, an Africa-Madagascar fellowship of evangelicals was formed. Site of the gathering was the Baptist conference grounds at Limuru.

Approximately 180 delegates from 24 countries attended the conference which was called and arranged by the Africa Evangelical office at Nairobi.

Theme of the conference was "Fellowship in the Evangelistic Task." Simultaneous translations in French and English were provided to give maximum communication between men assembled from such diverse areas.

In three workshop sessions Dr. Clate Risley, Christian Education Secretary of the World Evangelical Fellowship, stressed the importance of Christian Education in the growth of the church.

Rev. Ray de la Haye of Station ELWA at Monrovia, Liberia, presented radio work. Literature evangelism was presented by Rev. Harold Fuller of the *African Challenge* magazine published in Nigeria. Rev. Howard O. Jones of the Billy Graham

Evangelistic Association explained techniques of evangelistic campaigns.

Rev. Andrew Gichuha of the Africa Inland Church reported an evangelism program in Kenya which reached thousands for Christ in a six-month period.

As the week progressed interest in a continental fellowship grew, with the African delegates the most enthusiastic proponents.

On the fifth day of the conference Rev. Aaron Gamede, the Vice-Chairman of the Bantu Evangelical Church of Swaziland, moved that the conference form a continent-wide fellowship, and the entire body of delegates stood to give a unanimous affirmative vote to the proposal.

Official name of the new fellowship is the Association of Evangelicals of Africa and Madagascar.

It was decided that the officers should come from four regions of Africa. The Rev. David Olatayo from the northern region was elected president.

Ivory Coast Field Director Lonnie Sparks represented Free Will Baptists at the conference.

DELEGATES TO AFRICA EVANGELICAL CONFERENCE. REPRESENTING FREE WILL BAPTISTS WAS LONNIE SPARKS, FIELD DIRECTOR FOR IVORY COAST, CENTER FOREGROUND.

Literature Conference Proposes French Center

Bouake, Iv. C.—Delegates from major missions working in French-speaking Africa gathered here in February to discuss mutual literature needs in this language area.

The conference, sponsored by Evangelical Literature Overseas and the Ivory Coast Literature Committee, wrestled with problems of coordinating publishing programs of various missions to secure less overlapping and more effectiveness in meeting priority needs in French.

Representatives voted unanimously to establish a French literature center to coordinate and stimulate French production.

James Johnson, executive director of E.L.O., assisted the conference in analyzing needs and determining workable approaches to meeting the mushrooming challenge of French literacy.

Lonnie Sparks, Bill Jones and Archie Mayhew represented Free Will Baptists at the meeting.

INDIA

India Field Council Notes Progress in Evangelism

Sonapurhat, N. In.—Missionaries in field council session here in February reported continued growth in works in both North and South India during past year.

Volena Wilson of South India noted that ten await baptism in Kotagiri. An additional Sunday school and gospel center has been organized. Three students from Kotagiri are in Bible college preparing for service.

Church building in Gopalapuram is nearing completion with good interest and attendance being witnessed.

More than 200 weekly attend Sunday schools in the Mettupalayam area.

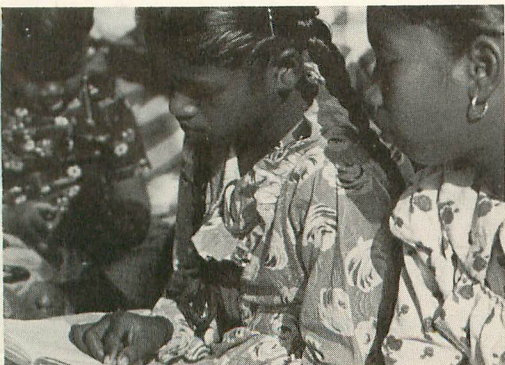
Two Hindu teachers are attending services in Karamadai where unusual attendance at services is reported.

In North India, Carlisle Hanna reports that more than 165 attended annual Bible conference in the Sonapurhat area. Entire Santal villages are asking for baptism. Six believers were recently baptised at Junglabita, including Brenda Kay and Donnie Hanna. Twenty-seven Santal families have expressed desire to receive Christ. The Junglabita church group plans to build in the near future.

Dan Cronk reports thousands of Santals in the Kishanganj area desiring to become Christian. He believes a potential 50,000 Santals could be reached in a short time if evangelists were available.

The Indian field council is appealing for three couples for North India and two couples for South India. Additional Indian national workers are needed, too, it is reported.

Free Will Baptist missionaries to India—Wilson, Cronks, Hannas—request prayer for needed workers.



HOSTEL GIRLS STUDY

FWBHM Photo by Ballard



CASH IN BANK FEBRUARY 1, 1966 ..\$60,885.19

RECEIPTS

State Quotas	\$ 29,894.67	
Other Income	290.40	30,185.07
		\$ 91,070.26

DISBURSEMENTS

Foreign Fields	\$ 28,785.37	
Traveling & Promotion	4,418.43	
Administrative	4,091.04	37,294.84

CASH IN BANK MARCH 1, 1966.....\$ 53,775.42

UNEXPENDED FUNDS

Operational Fund	\$ 959.07	
Trust Fund	3,000.00	
Rev. and Mrs. Jimmy Aldridge	1,523.14	
Miss Molly Barker, R.N.	3,381.16	
Rev. and Mrs. Wesley Calvery	4,800.29	
Rev. and Mrs. James Combs	1,870.20	
Rev. and Mrs. Louis Coscia	773.54	
Rev. and Mrs. Earnie Deeds	216.40	
Rev. and Mrs. Kenneth Eagleton	3,674.36	
Rev. and Mrs. Walter Ellison	2,174.97	
Rev. and Mrs. Dave Franks	522.53	
Rev. and Mrs. William Fulcher, Jr.	1,396.45	
Miss Ruby Griffin, M.D.	4,093.56	
Rev. and Mrs. Bill Jones	3,580.59	
Miss Ella Rae Jones, R.N.	4,507.20	
Miss Eula Mae Martin, R.N.	99.05	
Rev. and Mrs. Daniel Merkh	600.98	
Dr. and Mrs. LaVerne Milley	8,751.84	
Rev. and Mrs. John Moehlman	1,444.28	
Rev. and Mrs. Eddie Payne	2,122.44	
Rev. and Mrs. William Phipps	684.81	
Rev. and Mrs. Bobby Poole	363.84	
Miss Mary Ellen Rice	594.86	

FINANCIAL STATEMENT

FOREIGN MISSION BOARD FEBRUARY 1966

Mr. and Mrs. Paul Robinson	1,655.80
Rev. and Mrs. Don Robirds	1,561.00
Mrs. Josephine Stevens	857.81
Miss Patsy Tyson, R.N.	4,853.44
Rev. and Mrs. Herbert Waid	1,561.77
Rev. and Mrs. Thomas Willey, Jr.	1,344.12
Rev. and Mrs. Thomas H. Willey, Sr.	172.62
Africa—Medical Building	6,540.77
Africa Vehicle	114.15
Brazil Bible Institute	1,106.43
Brazil Vehicle	1,211.64
Mayhew House	3,660.08
North India Building	369.27
Payne House	38.07
Repatriation	3,370.73

79,553.26

DEFICIT ACCOUNTS

Rev. and Mrs. Bobby Aycock	\$ 1,939.93
Rev. and Mrs. Daniel R. Cronk	676.15
Rev. and Mrs. Estenio Garcia	3,733.13
Rev. and Mrs. Carlisle Hanna	1,313.17
Rev. and Mrs. Fred Hersey	2,937.19
Rev. and Mrs. Archie Mayhew	426.37
Rev. and Mrs. Lonnie Palmer	3,548.51
Rev. and Mrs. Lonnie Sparks	690.18
Rev. and Mrs. Samuel Wilkinson	94.20
Miss Volena Wilson	3,184.55
African Bible Institute	163.82
Audio-Visual Division	6,207.43
C.E.R.F.	507.80
Furlough Car	50.74
Palmer House	304.67

25,777.84

CASH IN BANK MARCH 1, 1966.....\$ 53,775.42

STATE QUOTAS—1966

STATE	FEBRUARY RECEIPTS	QUOTA	TOTAL RECEIPTS	UNDER QUOTA	OVER QUOTA
Alabama	\$ 4,218.72	\$ 13,000.00	\$ 5,288.36	\$ 7,711.64	
Alaska	23.25	300.00	41.95	258.05	
Arizona	79.73	1,050.00	215.97	834.03	
Arkansas	1,748.51	13,500.00	2,470.97	11,029.03	
California	1,420.79	25,500.00	5,110.57	20,389.43	
Colorado	32.41	750.00	62.79	687.21	
Florida	972.72	13,000.00	2,560.89	10,439.11	
Georgia	1,732.74	18,750.00	1,941.48	16,808.52	
Hawaii		200.00	31.62	168.38	
Idaho	41.63	200.00	123.27	76.73	
Illinois	370.93	13,000.00	735.89	12,264.11	
Indiana	76.74	3,500.00	445.77	3,054.23	
Iowa	83.00	1,000.00	90.86	909.14	
Kansas	198.00	2,750.00	325.47	2,424.53	
Kentucky	329.74	6,000.00	561.45	5,438.55	
Louisiana		200.00	15.00	185.00	
Maine	55.00	1,000.00	80.00	920.00	
Michigan	2,672.96	45,000.00	5,009.66	39,990.34	
Mississippi	273.03	6,750.00	1,039.59	5,710.41	
Missouri	1,571.29	24,250.00	4,224.17	20,025.83	
Nebraska		300.00		300.00	
New Brunswick	4.00	300.00	4.00	296.00	
New Hampshire	23.34	750.00	27.67	722.33	
New Mexico	10.28	500.00	72.13	427.87	
North Carolina	3,391.14	48,750.00	7,561.95	41,188.05	
Ohio	1,436.62	15,500.00	2,900.86	12,599.14	
Oklahoma	2,805.95	45,000.00	5,925.60	39,074.40	
Oregon	35.00	100.00	35.00	65.00	
South Carolina	1,834.87	23,250.00	4,206.42	19,043.58	
Tennessee	2,591.75	32,000.00	6,910.99	25,089.01	
Texas	140.79	14,000.00	1,458.49	12,541.51	
Virginia	650.91	18,500.00	2,001.11	16,498.89	
Washington		400.00		400.00	
West Virginia	1,068.83	10,250.00	1,604.97	8,645.03	
Miscellaneous	185.40	4,595.55	314.11	4,281.44	
	\$ 30,080.07	\$403,895.55	\$ 63,399.03	\$340,496.52	

THE LOCKED D

by JIM VAUGHN

THE BLEAK, unpainted door of the country church was shut tight, locked. It was supposed to have been opened for a missionary service that evening. We waited in the rain more than an hour, but no one came.

Sloshy mud sucked at our shoes as the two of us walked slowly back to the car parked some distance away. I could see the moon dimly shining through the clouds. The rain, which had been heavy in the afternoon, had stopped. Frogs were croaking in the distance, the only sound breaking the stillness of the night. The cool, damp air was heavy in my lungs, and my heart was heavy, too.

"Bob," I said, my voice quivering in the chilled night, "Why do you suppose no one showed up?"

"I don't know, Jim. Could be a lot of reasons. Maybe it's the weather." Bob was hurting inside. I could tell. He was my brother and I knew that it had to be more than the disappointment of having a church door locked in his face.

"What do you think's going to happen? Here I mean."

"I don't know," he answered. His head hanged low as he walked in slow, striding steps. His handsome, rugged 6'3" frame must have towered over those small African natives. And the four years he had spent in hot, dusty African villages added to his ruggedness.

"Why do you suppose people don't care about missionary work?" I asked, pondering the seemingly different attitude of many people.

"Some do care, Jim."

"But . . . if they really cared, you wouldn't have to ask for money to carry on your work. I'm not a missionary and even I know that."

"That's partly right," he replied.

"Bob," I continued, probing him for the answer to the question that haunted my mind, "what happens to a missionary . . . that is, what happens down in his heart when he gives his life to tell people about Christ, people who can't read or write, people who worship things carved out of wood, superstitious and . . ."

"It's too complicated," he interrupted. "No one can give a canned answer for those things."

"But you're a missionary, you . . ."

"I know," he said, "but we're not all alike!"

"That may be true. Still, you must have the same

feelings about people back home who won't help."

"Jim," he said, stopping at the car, "let's talk about it later, okay?"

I was defeated. It would be nearly impossible to get him to say how he felt, especially now when someone had literally shut a church door in his face.

A week passed and we were on our way home. The rest of the missions services had been encouraging, some successful, others amounted to little more than a regular Sunday evening church service. But at least no more doors had been closed.

There was just one more service for Bob before we reached home. I wondered what this one would be like. I wanted so badly to feel the warmth and happiness of a real awakening in a church. I wanted people to realize what it is to live as a missionary in a world three hundred years in the past, to boil drinking water, scrub clothes in a river, heal infested wounds, and pray for a dying boy whose life may depend on whether the natives of a village will listen to the Gospel. And I longed to see a glow on their faces as they welcome the challenge of missions.

As the motor droned smoothly, we moved toward our destination. We talked now and then about different things—the traffic, the towns we went through, the world in general. The afternoon faded into evening, and finally the town appeared before us.

"This is it," I thought to myself.

"Bob, where are we going from here?" I caught him in a daze. He jerked his head in a start.

"What'd you say?" he asked.

"Who are we to contact for this service?"

"Oh! I called the pastor last night, and he said he'd meet us at the church. He mentioned something about where we're to eat. I think somebody's planning a sort of picnic. We won't have time to visit before church time.

"That's okay," I said. "I'm not very hungry anyway. A sandwich will do just fine."

"Huh?"

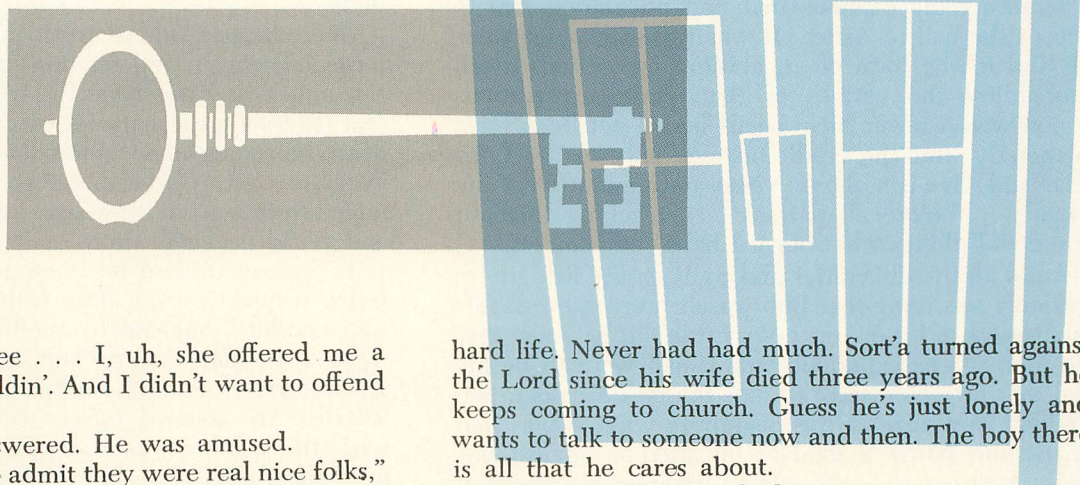
"I said that I wasn't very hungry."

"Why?"

"Cause the lady we had lunch with fed me too much."

"Fed you too much?"

OOR



"Yeah, well, you see . . . I, uh, she offered me a second helping of puddin'. And I didn't want to offend her, so I . . . uh . . ."

"Uh huh." Bob answered. He was amused.

"Well, you've got to admit they were real nice folks," I explained.

"Yep, you're right. You know, it's almost strange the way people are. Most of them we meet are so nice and friendly. Yet, they don't seem to understand what I'm trying to tell them about missions."

"What does their being nice and friendly have to do with it?" I asked.

"I mean that they're of the caliber of people you'd think would . . . well . . . I'm not sure myself what's wrong. You can't categorize them because they're individuals like you and me, and we all have our ups and downs about things."

Our conversation ended as we reached the church. The pastor, a graying, middle-aged man, stood on the steps waving to us.

"It's about time," he called out. "I've been looking forward to seeing you for a good long while!" His face beamed with a smile. I knew this would be it. If we were going to see a good missionary service, I figured this would have to be the place. The whole atmosphere was pleasant.

We quickly ate and returned to the church—a simple brick veneer building with a typical steeple. The doors stood open, revealing a fairly large interior, modestly furnished. The windows were wide open, too, permitting a pleasant breeze to flow through. Even though it was springtime, the weather was quite warm.

People began arriving, and Bob and I were introduced to them until the smile on my face turned into a tired grin. I began to sense the warmth I had longed for. Bob must have too, for he was in a better mood than usual. But our spirits fell as we noticed a man with a scouring look amble heavily through the door. A young boy—probably in his late teens—was at his side. The man's face was distorted with a terrible frown. He was rough looking; his hands and face showed signs of hard, outdoor work—tough, dry, wrinkled.

"That's Ed Cooper," the pastor explained, seeing that Bob and I had noticed him. "He's had quite a

hard life. Never had had much. Sort'a turned against the Lord since his wife died three years ago. But he keeps coming to church. Guess he's just lonely and wants to talk to someone now and then. The boy there is all that he cares about.

"Is he saved?" Bob asked.

"Yes," the pastor replied in a deep, hushed tone. "He is, but I'm sure that he's discontented. He's so unhappy about everything."

We were interrupted by the music of the piano, a signal to begin the service. I sat near the front.

As the congregation began to sing, the music reverberated throughout the building. These people were together. One could sense it in the rhythmic, lively tone of their voices as the words rang out—

"Send the light, the blessed gospel light,
Let it shine, from shore to shore . . ."

And the service went on. Another song followed, then prayer. A young, heavy-set man came to the pulpit and nodded to the pianist. A beautiful introduction swelled to a climax and the soloist picked it up at the top range of his voice . . .

"Souls are crying; men are dying . . ."

The sudden awareness of an unusual song brought heads up as the high tenor voice beckoningly sang those unforgettable words—

"Go and find them; help to win them . . ."

The message of the song seemed to penetrate every heart. It prepared the way for what Bob had to say.

The pastor gave a warm introduction. Bob walked to the pulpit, tears in his eyes. I hadn't remembered seeing him like this before. As he scanned the sea of faces before him, the sincerity of his heart showed in his deeply set eyes.

"You know," he began, "I've spent one year in language study and four long years in Africa. I've dreamed of coming home to find all of the churches I was to visit like this one. I've prayed for so long to come home and find people ready and eager to hear about the mission field. I haven't really found this until tonight."

A silent tone of reverence settled over the audience as Bob brought his unexpected remarks close to home.

"In fact, one time I found a church door closed to missionaries. It made me wonder if it was all worth it."

As Bob spoke, I began to piece together the story that I had wanted to hear from him that rainy night when we walked away from the closed church.

It wasn't the glamour that had persuaded him to accept the call to Africa. It was the still, quiet voice of God in the form of an abiding conviction. In all probability the natives of that dark, superstitious region would never have heard had it not been for a missionary. But the credit belongs only to the Lord who said, "He is a chosen vessel unto me, to bear my name . . . before all nations . . . teaching them to observe all things whatsoever I have commanded . . ."

Amid all the difficulties and trials on the field, there was only one thing that Bob wasn't prepared to face—the neglect of his own people. Little did he know that the juniper-tree experiences of Elijah were to be his and that he would have to face the task all along. He couldn't recognize at the beginning what it was like to use the Word of God as his weapon against ungodly, heathen idols, depending upon his people back home for prayer support in his fight on those raging, demon-filled battlefields. Bob had come home after long years on the field with a grief-stricken heart for the hundreds of souls he left still groping in the darkness and for the thousands of individuals who had let him down.

But neglect wasn't the story in many cases. There were those who had been faithful in prayer, and God had heard them. The missionary was able to stay four years laboring for the Master in spite of pagan worship and total darkness. Some had believed in the Lord Jesus Christ and were saved, to the thrill of that one white man who had brought them the message of salvation.

It was the same around the world: missionaries who left with what they thought to be a broken heart come home with a truly broken, burdened heart. Few missionaries are able to make "those back home" understand the grim reality of being a missionary on foreign soil. They see unholy sights and ungodly practices, things that turn the stomach and send the weak-hearted scurrying cowardly back home. Strange customs, strange places, strange people—all are part of a life that the missionary must become accustomed to. It hadn't been easy for Bob.

In a heathen land where ungodly sights of blood dripping from sacrificial animals is seen daily in the jungles, Bob, quite disturbed at first, had begun to marvel at the Lord's transforming power that changed the superstitious into Christians. An awareness of other tribes with no one to tell them about Jesus filled his thoughts continually. But he hadn't been able to leave his work among his own tribe. The thought of those pagan ceremonies of other groups haunted his mind. Night after night on the field he had tossed and turned in his sleep. There was no one else to take his place so he could go on down the trail to villages reeking with superstition and paganism.

Yes, his mission to his own villages had been partly

accomplished but not completed. Other tribes were still without the Gospel. Many of them practiced idolatry; many sacrificed human lives to appease the gods.

One common vein of truth threads its way into all forms of worship and religion—all people have a god. But only Christians have the truth. It is this thought that drives a missionary forward. Even with a grieved heart, he comes home triumphantly, challenged by the Word of God, "Go ye therefore . . ." And he is determined to present to his people a vision of soul-winning and world evangelization.

As Bob continued his message, his compassionate heart turned legend into reality and his listeners understood. I glanced to one side for a second and noticed the man that we had talked about before the service. His frown of hardness was now a look of wonder. He seemed concerned and puzzled about what the speaker was saying. I spoke a silent prayer in my heart, knowing that if he was to ever experience real happiness he must turn his heart back to God.

Bob began to conclude his message telling of his burden to return to Africa. It was this last part that seemed to grip the congregation with mixed emotions. I wondered if I wasn't right in guessing what some were thinking. But no. Not these people. They wouldn't question Bob's reason for returning. Others had doubted the intelligence of natives in Africa to comprehend that Almighty Truth. They had wanted him to stay in the states and preach to people who had heard over and over and had grown calloused to God's Word. But not these people in this church. The pastor had instilled in their hearts a love for God, a love for souls, a sincere appreciation for missions. Instead of doubt I saw tears. Instead of being bored they were challenged with the call to help. Bob saw this, for he brought his message to an abrupt close with a plea for rededicated lives.

One by one several made their way to the altar. Hearts were touched and it was easy to feel something wonderful inside. God was having His way in the lives of these people. Then I saw Ed Cooper step out and walk down. Right there I saw a man's life changed. His face glowed as he confessed his sins before God, his big voice convulsing heavily in sobs. Just then the boy who had been at his side, his son, went down to seek salvation, walking hurriedly but awkwardly down the aisle, he could not contain his tears. I knew that this was missions, too. This was what Jesus meant when he said, "Win them all."

And I suddenly realized that these two souls would stand in heaven beside those whom Bob had won to the Lord in Africa. And if God could make men of such different natures understand that they all need Him, then the world is the field.

And times of discouragement when people seem not to care must not stop the man of God from his mission. There are those who care. And Bob must go back to Africa on their prayers and show those who have never heard about Christ that He cares, too. ☩



powerline

"AND WHILE THEY ARE YET SPEAKING, I WILL HEAR." ISAIAH 65:24

USE THIS PRAYER CALENDAR AS YOU REMEMBER
YOUR MISSIONARIES DAILY BEFORE THE LORD

APRIL 15: Pray for extended outreach for Dave Franks through weekly radio program in Jaboticabal.

APRIL 16: Thousands of Santal refugees from Pakistan have flooded area near North India mission stations. Pray for increased evangelistic thrusts among these.

APRIL 17: Today is annual Foreign Missions Sunday. Pray that special offerings received will clear production costs of Brazil evangelistic youth film.

APRIL 18: Additional funds for passage and support are needed for Tom and Emma Ruth Willey to assure scheduled return to Panama in May. Pray that God will supply.

APRIL 19: Dub and Marcia Ellison face critical need for a house in Livramento, Brazil. Pray for the Lord's definite guidance in locating one.

APRIL 20: Pray for spiritual growth of Enoch, who has begun teaching a Sunday school class in the Bondoukou, Ivory Coast, church.

APRIL 21: The Dan Merkh's continue deputational ministries prior to departure for France. Pray that needed funds will be supplied so that he may leave as scheduled.

APRIL 22: Pray for Japanese Pastors Yamada San and Oikawa San, leading northern Hokkaido churches, and Osawa San, pastoring Umejima church, Tokyo. Spiritual depth and guidance are needed for their ministries.

APRIL 23: Pray for wisdom for Don Robirds in following through plans for expanded literature evangelism.

APRIL 24: Estenio and Anita Garcia's account is more than \$3,700 deficit. Pray that churches and individuals will be burdened to underwrite monthly support and eliminate this deficit.

APRIL 25: Pray for God's continued protection for pastors and Christians re-

maining in Cuba. Pray that they will be effective witnesses in face of government opposition.

Prayer releases the greater power of God against the lesser power of Satan. Result: victory! (1 John 4:4)

APRIL 26: Pray for the Jimmy Aldridges and the Bill Joneses in responsibilities in French-speaking Bible institute at Koun, Ivory Coast.

APRIL 27: Mary Ellen Rice assists in Brazil Bible Institute in addition to child evangelism classes. Pray for strength for these ministries.

APRIL 28: Volena Wilson requests prayer that God will call other Indian evangelists to further ministries in South India.

APRIL 29: A missionary pastor is needed immediately to minister in the Tein Mou church, Taipeh, Taiwan. Pray that God will call His man for this task.

APRIL 30: Pray that the Lord will give good health to Paul and Amy Robinson for ministries in Santa Teresa and Curticeiras, Uruguay.

MAY 1: Praise God for several recent salvation decisions in the Ribeirao Preto, Brazil, church.

MAY 2: The Lonnie Palmers leave Ivory Coast late this month to begin a year's furlough. Pray that travel plans will go smoothly and that necessary work will be finished before scheduled departure.

MAY 3: A vital link in the Free Will Baptist foreign missions program is the home office staff. Pray for these in their ministries: Gladys Sloan, accountant; Lena Golding, secretary; Everyl Getz, receptionist; Jane Young, secretary; Robert Bryan, staff assistant.

MAY 4: Bill Phipps writes: "Of all Panama, the Las Tablas area presents the greatest challenge for rural evangelism. But more workers are needed. Pray

that the Lord will thrust forth more laborers."

MAY 5: Ella Rae Jones, R.N., and Patsy Tyson, R.N., are more than half through language study preparatory to medical ministries in Ecuador. Pray that they will gain fluency in speech as well as academic knowledge.

MAY 6: Pray that Jim and Shirley Combs will have wisdom in witnessing to large number of Catholics around the Araras, Brazil, church.

MAY 7: Dr. LaVerne Miley completes surgical residency next month in Kennedy Veterans Hospital, Memphis. Pray for God's blessing in expending medical ministries upon his return to Ivory Coast in July.

MAY 8: Pray that General Director J. Reford Wilson will have the Lord's guidance in overseeing total foreign missions outreach.

MAY 9: Fred and Evelyn Hersey leave Japan in June for furlough ministries. Pray that travel arrangements will be worked out smoothly. Pray for safety in travel.

MAY 10: Molly Barker initiates Free Will Baptist medical ministries in Uruguay this month. Pray for God's special direction in important decisions.

MAY 11: Dr. Ruby Griffin completes language study in Switzerland this month. Pray that last weeks of training will be profitable and that travel arrangements will go smoothly.

MAY 12: Pray for the Lord's guidance for Wesley and Aileen Calvery in ministries on island of Hokkaido, Japan.

MAY 13: Praise the Lord for progress reported at Junglabita, North India. A church is to be built here soon.

MAY 14: Tentative plans are for Project LIFE evangelistic literature distribution teams to minister in two stateside areas this summer. Pray for guidance in initial stages of this program.



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'OUT OF MY HEART'

A word from the General Director

J. Reford Wilson

AMAZING POWER • I am amazed at the incredible power of rocket fuel that can thrust tons of space craft into outer space. The inventive genius of man is seen in the communicative instruments which keep men in space in contact with tracking stations. • Another amazing power is at work in our world today. The conspiratorial diplomacy of satanic forces is creating arenas of political and religious conflicts. The extravagance of Belshazzar and his defiance of things sacred are being reinacted by world rulers. God's hand is writing their doom. Men of religious influence have become "mockers of truth" and "reprobate concerning the faith." • The most amazing power, however, is not the thrust of rockets nor the rulers of this world nor the kingdom of darkness. Men filled with the Holy Spirit still confound the mighty and make foolish the wise. The barriers of barbed wire, stone walls, iron and bamboo curtains are broken by the truth and grace of the Gospel. Thrilling are the accounts of conversions of those who through broadcast and literature are hearing and believing. • More than 13,000 evangelical missionaries representing some 80 mission groups associated with Evangelical Foreign Missions Association and Interdenominational Foreign Missions Association are in the arenas of 110 countries. The power of God's Spirit has thrust them out into arctic snow, tropical valleys, Asian strife and African conflicts. The power of prayer keeps heaven and earth in contact. Behind these 13,000 missionaries are thousands of Christians praying and giving. Christian homes and evangelical churches and colleges are God's laboratories and supply centers. • I believe we are on the threshold of the greatest thrust in the history of evangelical missions. With no lack of opportunities, we have the immediate need of doubling our missionary staff. We can and we must, lest we stand with blood-stained hands.