

# HEARTBEAT

NOVEMBER 1967



## FALL, PLEAD and DIE!

EDDIE PAYNE

STANDING JUST inside the courtyard, near the main entrance to the long, low, mud house, is a pillar about three feet high. Formed out of mud and cow dung, it is roughly the shape of a man. On top of the →





## HOME OR FOREIGN MISSIONS?

□ Is home missions biblical? Since November is designated on the denominational calendar as *home missions month*, this seems an appropriate question to ask. Of course, to be fair about the matter, we must also raise the question, Is foreign missions biblical? □ The Bible is the Book of Redemption. The work order for the Church is to disseminate this message of redemption to every soul on earth, to make disciples in all nations and to teach these disciples to find their places in fulfilling the Lord's commission. This is what we refer to when we speak about missions. And this is biblical. □ But what about our division of missions into home and foreign categories? Is this a biblical idea? After speaking in one of our southern churches recently, I was accosted at the door by an elderly man who felt he could not allow me to leave without registering his feelings in the matter. "Now, young man," he warned, "you can say all you want about foreign missions, but I see too much to be done here to think about that. I believe God wants us to clean up our own house first." □ Such thinking shows that we have done an injustice to this man and the cause of Christ by dividing the commission of our Lord geographically. In truth, our departmental separation hasn't done this. But sometimes practically it has. We would do well to recognize that our organizational breakdown into home and foreign departments is done solely to facilitate administration of our worldwide outreach and is justified to the degree it does. □ The commission is not so dissected. Our home missions department follows the same marching orders as does the foreign department. And the person who doesn't see the validity of both is missing God's slant on the missions matter. God is not willing that any perish — those here at home or in the most remote part of earth. His concern is for all men, your next door neighbor included. □ Just as some folk are nearsighted and have no concern for the unreached beyond our shores, others are farsighted and seek to pass off all redemption responsibility by involvement in foreign missions. Both conditions are abnormal. We need men with 20-20 vision. Our concern should be for the souls of all men everywhere, without distinction culturally, racially or geographically.




## HEARTBEAT

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## FALL, PLEAD AND DIE

→ brownish red body sits a beautifully carved head. This man-made creature is god to several Lobi families in the village.

His body is stained with the blood of a multitude of slain chickens sacrificed to appease Satan. The god blindly stares across the village enclosure, never seeing his subjects. Wooden ears register no response to the agonizing prayers and pleas of his worshippers. His lips never open to speak a word of comfort or cheer. His hands rest eternally at his side, never lifting to console or heal. His countenance is unchanged by the human misery around him. He never moves to aid his faithful followers. The coat of blood mingled with chicken feathers is a mute testimony to the power of the prince of darkness.

This mound of clay is god to the precious souls living nearby. And many more gods like this one are scattered throughout our Lobi area, receiving homage from the needy, but helpless to meet their needs.

Can you imagine what it's like to worship such a god? Place yourself in Ivory Coast for a few minutes. Become a Lobi villager who knows nothing of life as you live it.

Fall down before the mud god and plead for the life of your child who is sick unto death. You know nothing of medical treatment. The god is your only hope. So you kill another chicken, pour its blood on your idol and cry into the darkness for the life of the one you love.

Beg for a good crop so your family will not be hungry again this year. Sacrifice again, and plead.

Seek satisfaction for the gnawing craving of your soul for peace and joy. Ask for guidance for your life, wisdom to make a major decision, strength to bear your load. See . . . feel . . . and know the complete hopelessness and helplessness, the utter lostness of one who has for a god the work of his own hands.

Cry the piercing death wail when your child dies in anguish. Scar your children for life and watch their blood trickle down as you gash their faces or arms or back to appease your god. Feel the utter desperation of being engulfed in a darkness so black not even one ray of hope shines through. Know the anguish of soul, the unbearable inner torment, the lostness of serving an impotent, helpless, cruelly demanding god who never loves, never gives in return. Stumble in the darkness, fall, plead and die.

Rather than care for you, your god must be cared for itself. If someone steals the carefully carved head, you carve another. If a thief spirits away your god during the night in hopes of bringing evil upon you, you quickly erect another, larger, more beautiful.

"How foolish," you say as you glimpse the utter vanity of Lobi pagan worship. Remember that "the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the





image of God should shine unto them" (2 Corinthians 4:4).

You say you find it difficult to imagine the darkness of the heathen mind? Sure it's hard for us to do. We've been reared in the glorious light of the gospel. But remember that except for the grace of God, we, too, would be engulfed in heathen darkness, bowing before idol gods, pleading, fearing and dying without hope.

"Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done what soever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them" (Psalm 115:2-8).

What can we do for these dear souls who live in pagan blindness? How can we free them from this terrible, damning, dooming darkness?

The Bible tells us that these people are servants of sin. But Jesus came to free them. He said, "If the Son therefore make you free, ye shall be free indeed" (John 8:36). "I am the way, the truth, and the life, no man cometh unto the Father, but by me" (John 14:6).

Yes, Jesus is their answer. For those living in fear and superstition, the gospel gives real hope. Through the

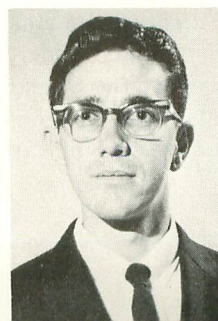
power of the Lord Jesus, shackles fall and the captive is set free. The sin-darkened mind is enlightened by the entrance of the Son of God, the Light of the world.

But how does it happen? Thousands of these dear souls still live with no knowledge of our Savior. And they can't be saved unless they call on Him. And they can't call unless they hear of Him. And they can't hear unless we — you and I — tell them.

And when we tell them about Jesus and Calvary, it happens. The man whose soul belonged to Satan is cut loose by the power of the Holy Spirit in regeneration. We've watched it happen again and again. The son of the village chief is now training for the ministry. Jeremiah was called from darkness to newness of life.

Yes, miracles occur today wherever lost men are confronted with the Savior. They lose sight of their idol gods in the light of His presence.

It must keep happening. And it will as we continue to proclaim the gospel here on the field, and as you stand behind us back there. Thus, we can rejoice together as Lobis are turned from death to life. □



#### **ABOUT THE AUTHOR**

*Eddie Payne serves with his family in the village of Doropo, Ivory Coast, the missions remote medical station, where he is involved in village evangelism and translation work.*



*Why do some missionaries have deficit accounts while others do not?*

Several reasons: some missionaries have adequate support while others do not. Some donors fail to faithfully follow through with support for a full term. Inflation in some countries has increased costs beyond expectation. Needs of missionaries such as housing, children's education and special projects were not fully anticipated. Rising costs have required added benefits such as utilities and adjustments in allowances for cost of living increases.

*How can these deficits be eliminated?*

Missionaries whose accounts are deficit must receive increased monthly support to adequately sustain their ministries. Also special gifts are needed to clear present deficits.

*How can we assure that new missionaries will not accrue deficits?*

New missionaries are no longer sent to the field until necessary support is committed. Responsibility rests upon donors to faithfully keep commitments so missionary accounts may be kept in balance.

*Is not extensive deputational work costly and why?*

Yes, it is costly and tiring for a missionary family to travel 30-40,000 miles conducting missionary services. An analysis of financial reports of four missionary families selected at random reveals an average cost of \$955.00 per month per family ranging from four to seven members.

*What can be done to reduce this amount of traveling and cost?*

First, let me explain that furlough time is an extended ministry of the missionary and not a year's vacation. At least 12 weeks are set aside during furlough for missionaries to visit families or plan other activities on their own.

Secondly, time has come when a local church, an area of churches or an association of churches should underwrite the full support of a missionary family. This would relieve the missionary of the pressure of constantly seeking support for his work and would confine his ministry

## Because YOU Asked



*General Director J. Reford Wilson discusses questions vital to your foreign ministry*

### **PART I: DEFICIT ACCOUNTS A PLAN OF SUPPORT**

largely to a specific area greatly reducing cost and travel time.

*How could this create a better relationship between the missionary and those who support his work?*

The missionary and supporting churches could maintain closer communications. Instead of the missionary using a form letter to thank 139 donors, each month he could write personal, intimate letters to six, ten or 20 contributing groups.

The pastor could write the missionary about his plan of work. The needs of church members, revivals, special meetings, young people committing their lives for Christian service could be remembered in prayer by the missionary and his people. On the other hand, the missionary would keep pastors and churches informed of the progress and problems of his work in the field.



*Would supporting churches have any priority on the missionary's ministry when he comes home on furlough?*

Certainly, the missionary would be expected to minister specifically among these churches. He could work in vacation Bible schools, camps, preach and teach in the local church. Remember, the missionary has been on the field four to five years constantly pouring out and it would do him good to sit and listen to gospel preaching, teaching and singing in his own language to refresh and restore his soul.

Of course, while supported by a given area and ministering to that specific group, he would still be needed and used in missionary conferences, district or state conventions and efforts to stimulate missionary interest in unreached areas. However, this would not be as demanding or extensive as in times past.

*How could a church or an association of churches begin total support of a missionary family?*

The home office should be notified of this decision and in consultation with director of deputation an unsupported missionary would be chosen.

*What happens to the support being given this missionary by other churches or individuals?*

They would be notified that the missionary is sufficiently supported by a single church or association and would be requested to redirect their support to another missionary.

*What about support already committed to some other missionary by those desiring to participate in the total support of the selected missionary for their area? Would not this cause a deficit to occur in that account?*

This is one of the problems encountered in making this transition. Both donor and missionary must be understanding, and new support will be secured as quickly as possible from redirected support or newly acquired support.

*Why do you feel this is the best approach for our churches?*

I believe it is Biblical for the local church or churches

to support their own missionaries. I think it robs Tennessee Free Will Baptists of their distinct blessings and privileges to expect Michigan Free Will Baptists to send out missionaries from Tennessee churches, to use an example.

Of course, missionaries coming from small churches or states with few organized Free Will Baptist churches will need assistance from stronger denominational areas. This plan allows for this.

In short, this plan places the responsibility where it belongs — on the local church. "How shall they preach except they be sent?" The general director does not send missionaries, the seven members of the Board of Foreign Missions does not send missionaries and the Department of Foreign Missions does not send them. The Biblical plan is for the Holy Spirit to call missionaries to Himself for this ministry and for the church to send them to the regions beyond.

*What immediate steps may be taken to implement this plan?*

A pastor or moderator of an association could write the director of deputation asking for specific information on the cost of supporting a certain missionary. A church or association could solicit support from its constituency (\$5-10 per month per church will not be sufficient, but \$5, \$10, \$25, \$50 per month per church family may provide a sufficient amount). This commitment may be made by individual members in faith commitments through the local church.

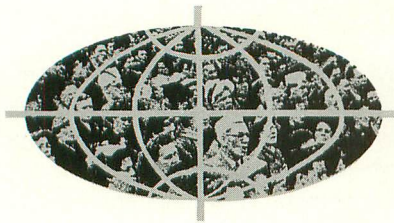
Local churches doing this should send letters of commitment to the foreign missions office stating the amount of monthly commitments for which they accept responsibility. When these commitments are adequate for total support, the church or association and missionary are notified of their established relationship. A special letter from the home office confirms your ministry through your missionary.

*What church or churches are among the first to adopt this plan?*

Yours can be.

**NEXT MONTH:** What does a missionary cost?





# emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

## ivory coast: "soaking" time

**Doropo** — "Before this camp I remember only three sermons that touched me. Now I realize that it was my fault, and I have turned to God with all my heart, trusting Him for what will happen tomorrow." Jacob is a young man in his third year in the secondary school. But now, he had a different outlook on life.

"God wants me to prepare myself for His service. Please pray for me." David had never been to grammar school, but had learned to read and write both French and his own language, Koulango. Now God seemed to be pushing him even farther into His vineyard.

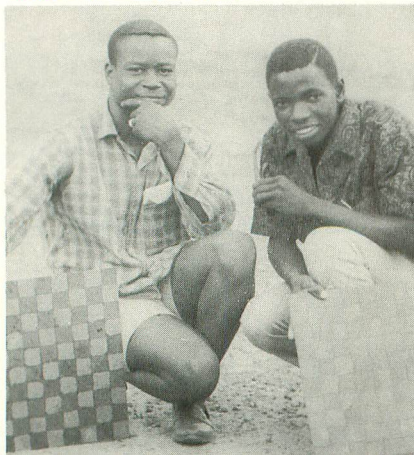
David seemed to echo what Jacques had said earlier: "God wants us to pray for workers. But we cannot do that until we pray for Him to send us!"

And Jonas, standing in the wavering light of the Sunday night camp fire, summed up what everyone had in his heart — Lobi, Koulango, Agni, American: "Last year we saw how little Laura (Payne) cried when she had to leave the Mayhew girls. That is how we feel when we have to part also!"

With these words and several songs youth camp ended: seven days full of classes, worship services, Bible quizzes, handicrafts and sports. The campers, literally "soaked up" everything the teachers had to say. Sort of like being "preached to death" in the States.

Thirty-five campers gathered here from Koun, Goumere, Laoudi, Bon-

## campers proudly display handicrafts



doukou, Kpanan and Doropo. Most of the missionaries were present and active. But most of all God was present . . . in the singing, in the preaching and in the teaching. We had prayed much for this week of study and play, and God did abundantly above all that we thought or asked.

What impressed me most was a deepening sense of concern the fellows showed for their own countrymen. As one expressed it, "The missionaries won't always be here. It is time we did something." And another: "God is calling us to a great work. There are many temptations, but in His strength we can be victorious."

God is impressing upon hearts a burden for the hundreds of villages still without a witness. He is drawing the boys to Himself, and in the process they are drawn closer to each other. But not all! This year there were empty places among the boys that were filled a few years ago, even last year, by some who have turned aside. This fact emphasizes the need for watchfulness and spiritual discernment on their part. And it literally screams to us to pray and give of ourselves in every way possible to guide them aright.

— Lorene Miley

*Camp comes once a year, but contact is almost daily. Pray that an extra amount of spiritual discernment will be given those who are guiding others in the way of service. And that the sense of urgency implanted in their hearts will develop into a flame of evangelistic fervor, sending each into untouched areas with the Good News of our Lord Jesus Christ.*

## boys will be boys!



## peru: only solution

**Lima** — More than 250 participants from all over Latin America gathered at the government-operated Huampani Vacation Center near here for the Third Evangelical Communications Congress, September 16-23.

Noting the radical changes taking place in Latin America, Evangelist Fernando Vangioni said in an opening message that "the gospel is the only solution for Latin America." He challenged communications specialists to find more effective ways to present the gospel. A special target, he said, should be the youth in universities where "chaos" exists in morality, politics and philosophy.

The congress was sponsored jointly by LEAL (Literatura Evangelica para America Latina) and DIA (Difusiones Inter-Americanas), coordinating agencies dedicated to stimulating and upgrading literature and radio work. Participants included editors, artists, broadcasters, film producers, pastors and other representatives of major evangelical broadcasting and publishing agencies.

Missionary Don Robirds of Brazil represented Free Will Baptist communications interests. He termed the conference "valuable" in terms of information received and contacts made. It is the only meeting attended by leaders in all phases of communications in Latin America.

The congress was distinctively Latin in both organization and scope. Newly elected boards of both DIA and LEAL also reflected the increasing role Latin Americans are playing in rapidly developing communications ministries.

*Pray for Free Will Baptist communications ministries in Latin America. For Don Robirds and literature in Portuguese. For Benito Rodriguez and production in Spanish.*

**three generations of missions (l-r): paul robinson, won by benito rodriguez, won by "pop" willey**





### france: site selected

Nantes — Free Will Baptist work in France is being launched from this key city near the western coast of France, announces Missionary Dan Merkh.

Nantes, a city of 250,000 people, was selected following an extensive survey of west central France by the denomination's first missionary to Europe. Merkh decided on Nantes because it is "more advantageously located in reaching cities around the area." He added that the Nantes area is one of the most needy in France.

Fourteen major cities lie within a 60-mile radius of Nantes. Only 15 Protestant churches — liberal and otherwise — minister to the more than one million people in this region.

Merkh has located a residence just outside the city and will be using it for Bible studies. He also has secured legal permit to distribute gospel literature.

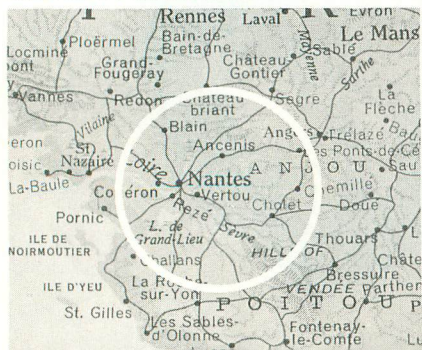
In other news from France, plans are underway to place the department's youth evangelism film *Carnival of Pretense* into French for use through France. Sources here feel the film will have an unusually effective evangelistic ministry because of its Roman Catholic orientation. It was produced in Brazil where it is currently in premiere showings. A Spanish soundtrack is underway to make the film useful throughout the Spanish-speaking half of Latin America.

Merkh's new address is:

Apt. 9-1  
12, Rue de l'Astree  
44 — Vertou  
France

*Pray for spread of the gospel in Nantes and the quick formation of a vital nucleus of believers. Remember foreign showings of Carnival of Pretense that many will be won through its ministry.*

### circle shows nantes area



### india: visa no

New Delhi — Unofficial but reliable word from the Indian government here indicates rejection of the second visa applications for Sherwood and Vada Lee. Their first applications were turned down earlier this year and appeal for reconsideration was made. The appointees are seeking to join the North India staff.

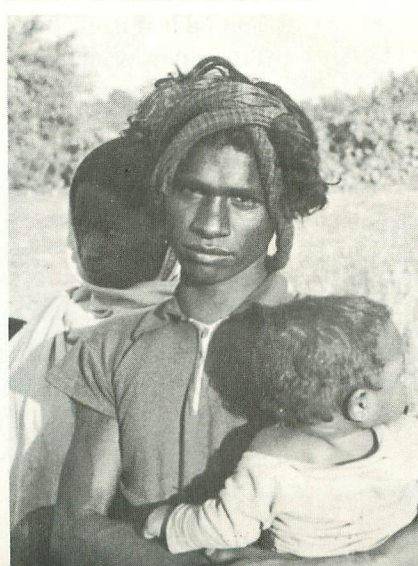
The home office in Nashville is awaiting recommendations from field personnel regarding possibilities of further action.

Meanwhile, visa applications for the Joe Haases to replace Missionary Volena Wilson in South India is still pending. It is felt that likelihood of favorable action in South India is greater than North India where border tensions complicate the situation.

Pastor D. Dorairaj, Free Will Baptist representative in South India, in late September made personal appeal before state government officials in Madras in the Haases' behalf. "The officer received me kindly," Dorairaj reports, "and explained that he had already recommended that Rev. and Mrs. Haas be permitted to come to India and had forwarded their papers to the Central Government at New Delhi. So now we must prayerfully leave the matter in the hands of God."

Rejection of the Lee visas was disappointing but no real surprise to mission executives who have kept an eye on political developments in this country. Indications are that pressure is increasing from forces seeking to rid India of outside influence, especially that which is of no material benefit to the government.

### santal tribesman of north india



The expulsion of two missionary couples in August from a border region has created wide-ranging discussions in the Indian press and a sense of insecurity among missionary personnel. A third couple departing for furlough was told that re-entry would not be permitted.

Some press reports implied that all missionaries faced the same fate. Hindu extremists have taken advantage of the discussions to advocate the expulsion of all foreign missionaries.

The India government, however, asserts that no basic policy change has taken place. It was admitted that a more severe application of the government's "Indianization" policy would be applied, possibly reducing the number of missionaries granted visas. More emphasis will be placed on "experts," they say, especially those who will train nationals for leadership.

### brazil: bookstore theft

Araras — The Free Will Baptist bookstore in this city was broken into recently resulting in the theft of petty cash, several books and phonograph records.

Thieves entered by making an opening in the roof. Loss is estimated at less than \$100.

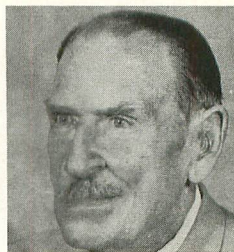
The bookstore is located adjacent to the residence of Missionary Jim Combs who was away from home at the time. Jim reports that, fortunately, most customers use the front door instead of the roof and that business at the store is good.

### jim combs and bookstore customer





# Pop Art

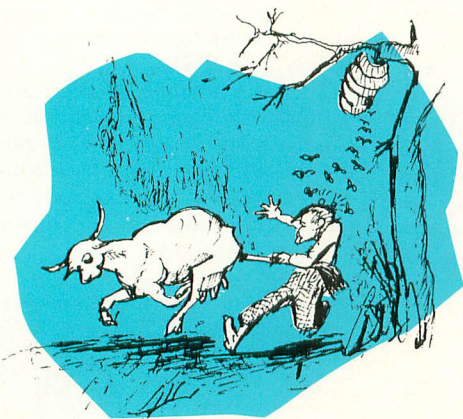


*Another side of missions as sketched and mused by "Pop" Willey*

When in the jungles of Peru or Panama, I always carried a small magnifying glass that was strong enough to start fires by focusing the rays of the sun on fine paper or wood shavings.

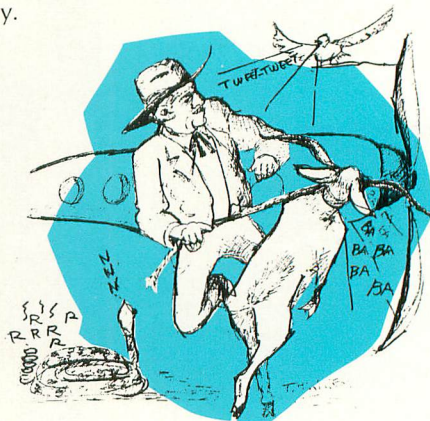
Matches always seemed to get wet. I learned of another missionary who, fortunately, did the same thing. Upon his return from a trip up river, he was horrified to find a deadly snake poised on his sleeping helper's chest, ready to strike. He dared not make a quick move that would frighten the viper. Then he thought of his magnifying glass. Focusing the sun's heat on the snake's head, he was able to drive it away to the amazement of

Indian spectators and a chillingly surprised helper. How like dealing with sin! The old serpent, Satan, can't stand the powerful rays of the Son of Righteousness. When the Truth of the Word is focused on the devil, he is forced to crawl away. The deadline of sin must be exposed to the sinner if he is to know the holiness of God.



My first term on the mission field was on a jungle river in an isolated area of Peru, South America, working with a tribe of Indians called the Campos. We had brought in a few cows for fresh milk. We soon found out that cows were good tiger bait, so we had to keep a close watch on them. One of the most unruly escaped, and I chased her for three days in the jungles. I had just about concluded that the tigers had gotten her, when some one called out, "Tom, the cow is down on the river bank in a brush tangle." I had to cut my way in to her. Just as I came near swinging my machette, I hit a large wasp hive and did they come for us! Fortunately for me, the cow, badly frightened, came close enough for me to grab her tail. She surely waltzed me out and up that bank, but not until the wasps had taken vengeance. Both the cow and the missionary were pictures of badly swollen misery.

We were often short of money when invited to come over to the mainland from Cuba. Through a Christian official of Cuban-Aire, I found that I could ship a small animal at a nominal cost of five dollars. If it were a calf or a goat, some one had to accompany the animal. My Cuban friend said "Why not let the goat pay the bill?" Good reasoning, I thought. Since I had a dear friend in Miami who raised goats, I knew if I could get to Miami Brother Joe's goat would get me back to Cuba. You can imagine the smelly struggle of my trip home with the goat on the airplane.





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## MISSION EXECUTIVES REVIEW STATUS OF WORLD EVANGELISM IN AN AGE OF

# REVOLUTION

Winona Lake, Ind. — Evangelicals must take seriously the fundamental doctrines of the Bible, keep theology centered in the crucified and risen Christ, while being helpful to the needs of men, not substituting social pressures for an evangelistic approach to the need of man.

This exhortation was heard by leaders of missions agencies representing more than 900 missionaries during the 16th annual Mission Executives Retreat sponsored here the first week of October by the Evangelical Foreign Missions Association. General Director J. Reford Wilson represented Free Will Baptists in discussing various aspects of the retreat's topic "Contemporary Religious Trends Toward World Revolution."

In stressing the need for doctrinal seriousness and an emphasis on the message of the cross, Dr. Louis King, foreign secretary of the Christian and Missionary Alliance, said that current Catholic and liberal Protestant calls for involvement in revolution indicate that "they see that the whole world order is sick, is steadily worsening and needs a radical, revolutionary cure." King pointed out that this is in agreement with the Bible's analysis of the world's malady. The great divergence, he asserted, comes in defining the solution. While ecumenical forces seek solutions in political and social revolution, evangelicals were urged to keep emphasis on resurrection power to change the hearts of men.

Dealing with the Roman Catholic Church in relation to world revolution, Dr. Harold Lindsell, noted author and professor of theology at Wheaton College, traced development of politi-

cal and economic theories advanced by Roman Catholicism through various encyclicals, including *Populorum Progressio, On Development of Peoples*. After noting its suggestions, he termed it "devoid of workable solutions to the problems everyone recognizes."

Dr. Arthur Glasser, home director of Overseas Missionary Fellowship, assessed statements of Protestant leaders who are giving, what he termed, "an unabashed endorsement of revolution." He sees this new teaching as claiming that the "church can only reveal its contemporary relevance . . . by deliberately involving itself in the revolutionary struggles of emerging peoples." Glasser used the words of George Webber in summarizing contemporary thinking of ecumenists as suggesting that "evangelism, in its varied dimensions, is politics."

In viewing practical considerations for evangelicals facing world revolution, Dr. Horace Fenton, Jr., general director of Latin America Mission, said, "It is good that we have been compelled to face the dangerous trends in Roman Catholicism and in Ecumenism. The emphases in these movements need to be compared with Scripture. We shall be thereby warned against the secularistic trend which is no longer limited to an unbelieving world but which has invaded the Church itself. We surely need to face the implications of this unbiblical drift and to set ourselves once again to majoring on the central verities of our faith and on the gospel which is the only ultimate answer to men's needs."

Fenton called on evangelicals to develop a stance which will demonstrate the reality of the Biblical message. "Instead of contenting ourselves with a condemnation of ecclesiastical trends or even with the maintenance of a status quo in our own position, we need to . . . proclaim with fresh power our Biblical message, accompanying it by a demonstration of Biblical compassion. Like our Lord Jesus, we need to recognize that the love of God needs both to be preached and to be demonstrated, and that neither the preaching alone nor the demonstration alone constitutes a sufficiently strong witness for days like these. Indeed, we need to hear afresh the admonition of the beloved disciple, 'Little children, let us not love in word or speech but in deed and in truth.'"

Dr. Clyde Taylor, executive secretary of EFMA, made special note of the large numbers turning to Christ in Indonesia. The islands of Timor, Alor, Rota and Simba have been scenes of exceptional response where "dynamic effort has been made by teams of lay workers with some pastors and missionaries helping," Taylor said during his summary report on evangelistic efforts around the world. "Conviction of sinners, burning of fetishes and charms, and every type of miracle are commonly reported."

He further noted that at times as many as 90 teams would be out among the villages, preaching, praying for the sick, with each team reporting as many as 100 conversions each night. Taylor concluded that "modest estimates indicate that at least 250,000 Indonesians have turned to Christ in the last 18 months."



## 'out of my heart'

**ON STAGE** □ What if God pulled back the curtains on our stage of religious activity? Much of our religiosity is pseudo devotion like the Judas' kiss. Where are those who bear the stigma of the cross without complaining? Or bragging? □ We sing, "The consecrated cross I'll bear 'til death shall set me free." But who is really the star of the show? Party politics are not confined to political conventions. Jesus knew the pride, envy and jealousy in the hearts of His apostles. How could He show them their evil designs? He asked, "Are you able to drink the cup . . . ?" The cup of failure, of humiliation, of suffering, of death? □ Christ is the One who deserves to stand in the spotlight, the only one. The world needs to see him, not His squalling, squawking children. □ A world seething with unrest and struggling for power is easily infatuated with religious form inflated by Satanic power, the super church complex. We live in the age of pseudo Christianity described in 2 Thessalonians 2. It is in this atmosphere of pretense and delusion that we must arrest the world audience by a demonstration of genuine faith and love. □ Missions is not a three-act side show. It is the life of the church from its beginning to its consummation. World evangelism is a continuous drama . . . but with no rehearsals, no intermissions, no reruns. □ Every born-again Christian is a performer. For some the stage of activity is a pulpit, a foreign city mission, a schoolroom, a mission bush station. For others it is an office desk, a newsroom, a hospital, a factory, a drawing board, a neighbor's home, a recording studio. □ The needs of our world demand top-notch performance from every believer. It is a difficult role when the supporting cast fails to act. It isn't easy to accept the jeers of an indifferent or antagonistic audience. We do well to "bear one another's burdens and not be weary in well doing." □ To our missionaries alone on their stages of action, you are the supporting cast. They need prayer. They need money. They need help. □ When God reveals your performance, what will we see? "I, the Lord, search the heart," God says. And in the fullness of time, God will pull the curtain.

*J. Reford Wilson*  
GENERAL DIRECTOR

## the financial story

SEPTEMBER 1967

CASH IN BANK  
September 1, 1967 \$44,402.68  
RECEIPTS ..... 45,405.51

DISBURSEMENTS  
Foreign .. \$31,737.15  
Travel and  
Pro-  
motion .. 2,144.87  
Adminis. .. 5,938.35  
..... 39,820.37

UNEXPENDED FUNDS  
Jimmy Aldridges ..... \$ 3,667.10  
Bobby Aycocks ..... 4,848.97  
Molly Barker ..... 416.31  
Jim Combess ..... 707.83  
Louis Coscias ..... 1,223.19  
John Crafts ..... 2,870.23  
Ken Eagletons ..... 1,418.56  
Bill Fulchers ..... 3,787.05  
Howard Gages ..... 928.49  
Estenio Garcias ..... 1,169.75  
Ruby Griffin ..... 881.02  
Joe Haases ..... 3,098.18  
Carlisle Hannas ..... 306.34  
Fred Herseys ..... 1,983.16  
Bill Joneses ..... 2,644.13  
Ella Rae Jones ..... 3,311.09  
Sherwood Lees ..... 7,246.67  
Archie Mayhews ..... 1,328.22  
Dan Merks ..... 239.87  
LaVerne Mileys ..... 9,541.47  
Jim McLains ..... 9,835.26  
Lonnie Palmers ..... 5,033.54  
Bobby Pooles ..... 2,456.44  
Mary Ellen Rice ..... 2,701.19  
Norman Richards ..... 6,652.05

Paul Robinsons ..... 1,298.98  
Josephine Stevens ..... 450.49  
Patsy Tyson ..... 4,324.98  
Herbert Waids ..... 555.23  
Tom Willeys, Jr. .... 144.02  
Volena Wilson ..... 2,035.89  
Africa Medical Bldg. .. 264.50  
Africa Bible Institute .. 277.80  
Africa Vehicle ..... 114.15  
Brazil Vehicle ..... 3,312.19  
Furlough Car  
Loan Fund ..... 154.26  
Mayhew House ..... 1,160.08  
North India Bldg. Fund .. 384.27  
Repatriation ..... 3,370.73  
Deed of Trust ..... 3,000.00

DEFICIT ACCOUNTS  
Wesley Calverys ..... \$ 2,256.16  
Dan Cronks ..... 679.06  
Earnie Deedes ..... 4,303.79  
Walter Ellisons ..... 1,205.74  
Dave Frankes ..... 923.67  
Eula Mae Martin ..... 798.71  
Eddie Payne ..... 160.78  
Bill Phippses ..... 2,380.30  
Don Robirds ..... 1,262.45  
Lonnie Sparkses ..... 1,596.40  
Sam Wilkinsons ..... 557.91  
Tom Willeys, Sr. .... 1,029.62  
Audio-Visual ..... 15,807.72  
Brazil Bible Institute .. 1,006.12  
Cuba Emergency  
Relief Fund ..... 4,467.05  
Operational Fund ..... 10,720.38

CASH IN BANK  
OCTOBER 1, 1967 .. \$49,987.82

### STATE QUOTAS — 1967

STATE	SEPTEMBER RECEIPTS	QUOTA	TOTAL RECEIPTS	(OVER) UNDER QUOTA
Alabama .....	\$ 1,034.17	\$ 15,000.00	\$ 8,909.05	\$ 6,090.95
Alaska .....		300.00	5.00	295.00
Arizona .....	150.00	2,500.00	1,401.16	1,098.84
Arkansas .....	930.47	15,500.00	13,434.47	2,065.53
California .....	1,835.55	34,000.00	19,440.52	14,559.48
Colorado .....		1,250.00	330.06	919.94
Florida .....	3,077.63	15,000.00	10,838.75	4,161.25
Georgia .....	743.82	23,500.00	16,054.22	7,445.78
Hawaii .....		250.00	82.00	168.00
Idaho .....	12.43	500.00	560.90	(60.90)
Illinois .....	1,091.46	13,500.00	8,515.91	4,984.09
Indiana .....	112.72	3,750.00	2,620.48	1,129.52
Iowa .....	37.00	1,500.00	1,425.72	74.28
Kansas .....	153.08	3,500.00	1,848.24	1,651.76
Kentucky .....	348.12	6,500.00	5,348.61	1,151.39
Louisiana .....	33.67	250.00	1,024.24	(774.24)
Maine .....	100.00	2,000.00	950.00	1,050.00
Michigan .....	7,652.55	50,000.00	37,163.26	12,836.74
Mississippi .....	486.43	7,250.00	5,126.53	2,123.47
Missouri .....	2,518.01	34,000.00	26,590.85	7,409.15
Nebraska .....		250.00		250.00
N. B., Canada .....	75.00	250.00	138.27	111.73
New Hampshire .....	14.06	1,000.00	368.15	631.85
New Mexico .....	99.29	1,000.00	638.68	361.32
North Carolina .....	6,669.87	60,000.00	53,725.08	6,274.92
Ohio .....	1,286.91	19,000.00	14,805.08	4,194.92
Oklahoma .....	3,766.02	45,000.00	38,195.63	6,804.37
Oregon .....		250.00	185.79	64.21
South Carolina .....	2,788.67	25,500.00	23,530.88	1,969.12
Tennessee .....	4,039.69	40,500.00	39,128.46	1,371.54
Texas .....	489.87	15,000.00	10,238.89	4,761.11
Virginia .....	2,251.37	15,000.00	15,116.35	(116.35)
Washington .....		750.00	280.32	469.68
West Virginia .....	607.03	12,500.00	7,254.43	5,245.57
Miscellaneous .....	2,967.45	3,265.57	9,508.69	(6,243.12)
Total .....	\$ 45,372.34	\$469,315.57	\$374,784.67	\$ 94,530.90

### foreign missions board

Joseph Ange, chm.  
Raymond Riggs, v. chm.  
Rolla Smith, sec.  
Winford Floyd  
Guy Owens  
Gene Rogers  
R. Eugene Waddell



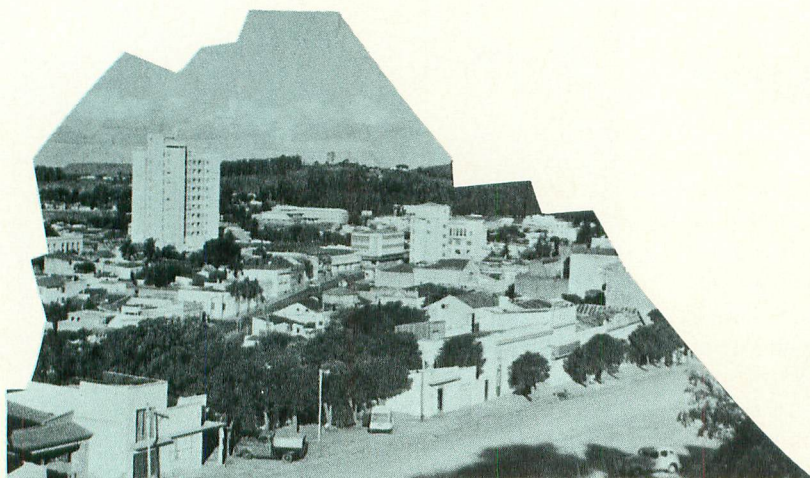
### executive staff

J. Reford Wilson  
general director  
Jerry Ballard  
director of communications  
Henry Van Kluyve  
director of deputation



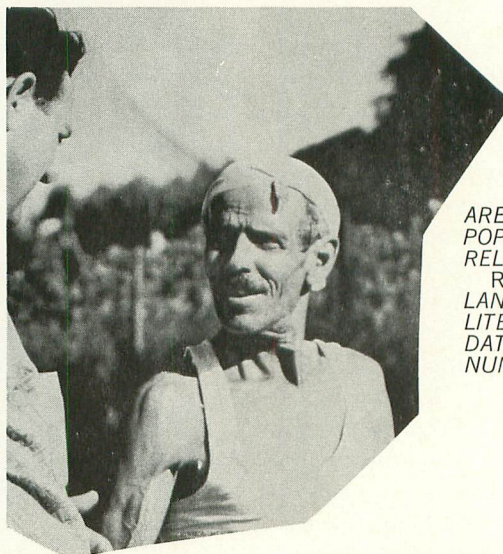
**HEARTBEAT**

Post Office Box 1088  
Nashville, Tennessee 37202



## **CERTAINTY**

our mission in **URUGUAY**



AREA: 72,172 square miles  
POPULATION: 2,715,000  
RELIGIOUS BACKGROUND:  
Roman Catholic  
LANGUAGE: Spanish  
LITERACY: 90 per cent  
DATE OF ENTRY: 1962  
NUMBER OF MISSIONARIES: 7

The gaucho with his guitar slung over his shoulder is a familiar sight across the rural countryside of Uruguay. Since being brought to the land by early colonial Spaniards, the guitar has been the gaucho's inseparable companion, tagging along on unending journeys on horseback over deserted fields or long marches to battle with revolutionary armies. From earliest colonial days, the guitar's gentle and nostalgic sound, so well adapted to expressing the sentiments of the heart, has voiced the happiness, sorrow and hope of the Uruguayan people. But, today, the guitar strums an uncertain sound. Instant prosperity of a decade past has dwindled into economic and social frustration. But along the border area around the twin cities of Rivera, Uruguay, and Livramento, Brazil, a new song is being heard as scores of men, women and young people are receiving newness of life through the message of salvation. Free Will Baptist missionaries have struck a responsive chord. And the guitar strums a fresh sound of certainty.

'OUR MISSION' SERIES — NUMBER FOUR  
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