



HEARTBEAT

JANUARY-FEBRUARY 1968

At Least One Chance

THE EDITOR PROBES
THE DENOMINATION'S
1968 OVERSEAS MISSION

THE MAN was covered with dust
from the top of his head
to the bottom of his feet
so that he resembled a creature
from another world
more than the humans I had known.





➔ He was one of thousands of naked Sahus in North India who crawl in the dust and perform other acts of contrition in attempts to appease heathen gods.

We stopped our jeep near him, and he walked to the window on my side. I couldn't understand his language. But the expression on his gaunt face was all too familiar. It was the frightened, humble, serenely entranced, pleading face of the demon-possessed. My first reaction was to cringe at the filth, to drive away, to forget the empty stare. It seemed too late for him. It was as though he were protected by an electronic field that neutralizes the truth of God's Word.

I still remember that blind stare. And I know that behind the earth-crusted features lies a soul whom God loves, for whom my Lord Jesus died. He would not have cringed at the sight. Rather His heart would have bled with compassion. He would have invited the man to follow Him. He would have given him "at least one chance."

The naked Sahu is not the only one I remember. Displayed in my office is a picture many have called the most impressive facial study they have seen. Professionals in the photographic world have encouraged me to enter it into competition.

It was one of those impromptu shots, not on the shooting schedule, unplanned, no advance set-ups. We had

just left a North Indian fair where we had been distributing gospel literature and giving witness to the saving power of Jesus Christ. As we rounded a shallow curve leading into the town of Kishanganj, I saw the old man sitting at the edge of the roadway. On the ground around him were a few fragmented objects he was attempting to sell to the half dozen people gathered around to hear his salestalk.

"Stop the jeep!" I shouted. Protectively grabbing the two cameras strapped around my neck, I jumped out and pushed for a clear shot of the old man. He had classic features. I shot him both close range and full view. Back in the jeep the incident was soon submerged in other activity.

I forgot the old man of India until I viewed the developed film back in the States. He again gripped my attention. I sent the film in for a blow up. Today, the picture has become to me a constant reminder of the millions of old men just like him . . . and the millions who will grow old to be like him . . . lonely, unloved, unloving, no hope for a better life, and a future in eternity without God. My old man of India is too close to me now to be sold or entered in competition.

In North India where our missionaries serve, we are the only witness for more than a half million souls. How can our small staff ever give each one of these precious people "at least one chance"?


In South India where our people now maintain a growing outreach without American personnel, the needs are just as great. Scores of villages with 10,000 and more souls are yet to be entered for the first time by gospel witness. How will these be given a chance?

In Tokyo, missionaries are encouraged by signs of new response among the area's 12 million residents. As one walks down miles of narrow streets jammed with tiny shops and apartments, he wonders what it will take for all those jammed into this small plot of earth to hear of Jesus Christ. Today, it is reported that every home in the Tokyo area has been touched with gospel literature. This isn't enough, but it's a start. And it's part of God's program to give them "at least one chance."

North of Tokyo, less is being done. Population pockets with no gospel witness are plentiful.

On the island of Hokkaido, we are the only witness for thousands of Japanese living along the northern coastline. Even in the capitol city of Sapporo where our missionaries are gaining a foothold, hundreds of thousands haven't yet heard about the Way of salvation. Villages of 10,000 to 30,000 with no witness whatever are commonplace. These souls are yet to be given even one chance to know the Lord.

In Europe, our opportunity is similar. Numerous towns



HEARTBEAT

VOL. 8, NO. 1, JANUARY-FEBRUARY 1968

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Published monthly except bi-monthly in Jan.-Feb., July-Aug. by the Board of Foreign Missions of the National Association of Free Will Baptists, Post Office Box 1088, Nashville, Tennessee 37202. All correspondence and changes of address should be sent to this address. Subscription free upon request. Copyright privileges reserved © 1968. Second class postage paid at Nashville, Tennessee.

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and cities in the west-central region of France have little or no witness. Our missionary in Nantes passes large apartment complexes every day in which the Truth of the Word is not known. Letters received in our home office regularly cry for more workers to come and help give these darkened millions a chance to be saved.

The world pattern continues in Africa. In rapidly growing, modern cities and in the awakening bush, ancient pagan holds continue. In our area of Ivory Coast, we are the only witness to 250,000 souls speaking at least four different languages. Much of the Bible is still unavailable in these languages. And if it were, the majority couldn't read it.

Yet, the gospel is being preached. In scattered villages throughout our area, small groups of believers are developing into a mature church. Nationals are being called forth to preach to their own. Medicine pushes back walls of suspicion and superstition. To those who are rapidly learning to read, literature has become a new source of power. But even with this progress, thousands who live away from the beaten tracks are still untouched by the good news of Jesus Christ. Dozens of additional volunteers are being asked for by missionaries on the field so that the unreached thousands in our area and adjacent regions may be given their chance to learn about God's great gift of redemption while the door is open.

Perhaps the greatest opportunity for gospel advance in the world today is in Latin America. For sure, it is the most open door. The 200 million souls between the Rio Grande and Cape Horn are increasingly disenchanted with life as they have known it . . . the poverty, the ignorance, the oppression, the enslavements of perverted Christianity. They are now ready for the gospel. We have our golden opportunity to give each one "at least one chance."

And for many, that's all they need. One chance, and they will respond. Thousands are. In Brazil, Uruguay, Panama, Ecuador and Mexico, Free Will Baptist missionaries are seeing response to the gospel in unexpected places. Disillusioned Roman Catholics are finding new peace in the Savior; Spiritists are finding release from Satanic powers that have so long demanded homage; the poor and the wealthy are finding common ground at the foot of the cross. Even in Cuba hungry hearts are being fed the Bread of life.

But as is true with circumstances that provide opportunity for the gospel, the same circumstances are fertile soil for subversive forces of oppression. Offering utopia on a grand scale, the communist underground and overground are making a life and death bid for the loyalty of emerging peoples. Time in Latin America may well be limited.

Will the more than three and a half billion souls on earth today be given their opportunity to come to Christ? Will we who have the gospel so freely among us give the less fortunate masses their rightful chance to newness of life? Or will we introvertedly dissipate our resources and energies in selfish consumption, allow Satan to use hairsplitting theological differences to divide and



conquer, be more concerned about church politics than propagation, create schism in the flesh rather than unity in the Spirit?

The Lord's words remain unchanged: "I am not willing that one soul should perish;" "go throughout the entire world and share the good news of redemption with every soul on earth."

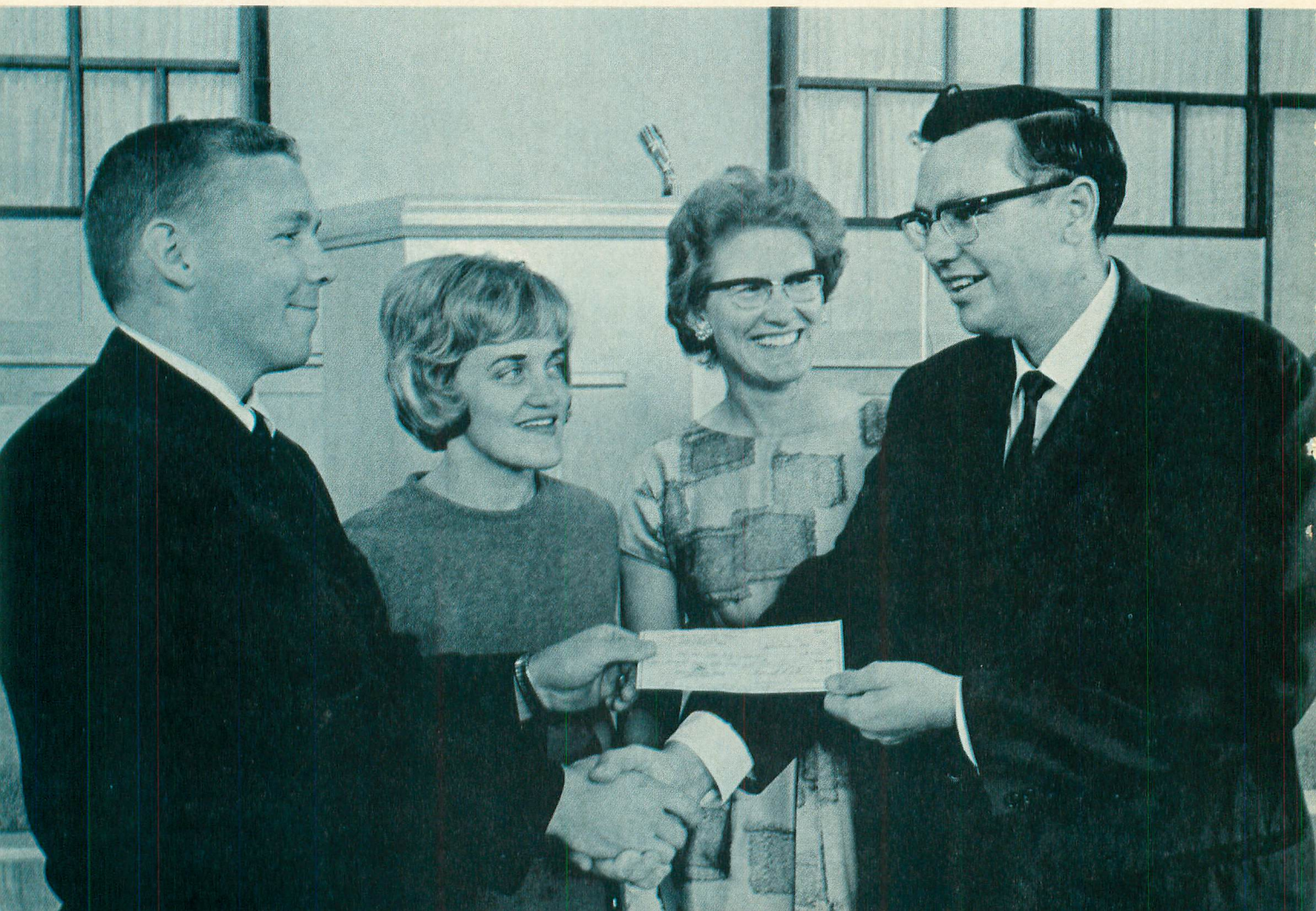
During 1968 this foundational obligation of the Lord's commission to the Church will be emphasized . . . that of giving everyone on earth "at least one chance." What are you planning to do this year to see to it that they hear about Jesus Christ who have never heard before? ☐



A DETROIT CHURCH SHOWS
WHAT CAN HAPPEN
WHEN A LOT DO A LITTLE

THE DOLLAR NO ONE MISSED!

*Bennie and Bonnie Shellnut present a check
to Missionaries Dan and Trula Cronk for \$2,051.50
from the Hazel Park Free Will Baptist Church.*



FEBRUARY, 1967. Furlough time was still six months away and Dan Cronk's account was \$4,000 under. Six months' field expenses and three tickets to the States would plunge his deficit to more than \$7,000. An additional \$3,000 in furlough expenses would place a \$10,000 burden on Dan's shoulders. Removing it would equal the tasks he performed in North India.

Though the Cronks' personal expenses were being met by faith promises from Dan's home church and Trula's friends in east Tennessee, the expenses for work at Kishanganj still had to be met. When he finally added it all up, Dan faced the job of raising \$20,000 on furlough and enough faith promises to support the work for the next four years after his return.

Dan always believed that the work which meets God's approval would not lack God's provision. But the mountain of money he needed was nowhere in sight, and he began to look for daylight.

Did God still want them in India? Dan knew that circumstances are often indicators of God's will, and it would be easy to conclude that his work were finished. But it wasn't a happy conclusion for the veteran missionary of 20 years to make. He began to pray that God would give definite guidance about the future.

While the Cronks pondered and prayed in India, God was working in Detroit, Michigan. A young couple heard a missionary's presentation of his field's work. They recognized the financial need of his ministry, but their \$5 a week left after bare necessities could hardly erase those needs of the field. Bennie and Bonnie Shellnut, like most newly married couples, had a tight budget.

"How often," they thought, "does a missionary speak at churches to raise money to return to the field and those listening find themselves short of funds that night, able to make only a minor contribution?"

Bennie and Bonnie recalled the hectic furlough Dan Cronk had when he was last home. It was wonderful, they remembered, that a missionary could share his experiences and prayer needs with all the churches. But why should he be burdened with the task of raising money to return to his field? It wasn't because they didn't want to that many people could not help those financial needs. Few people have enough money to make a sizable offering, although the majority would love to give much.

Bennie and Bonnie knew that they wouldn't miss a dollar a week apiece. At that rate each of them would have given \$52 in one year. They also knew that others

at their church wanted to do more than they were doing for the Cronks and could do so easily with this plan.

The two approached their pastor at Hazel Park Free Will Baptist Church, the Rev. Bill Hill, asking him to examine their proposition.

Pastor Hill could find little comfort as he read the deficit accounts of missionaries in *Heartbeat*. Dan and Trula Cronk were members of his church, and he was worried. He saw what looked like an impossibility as he reviewed the church's missionary giving as well as that of the denomination. He asked his people to pray for missionaries with deficit accounts. Then, on a winter night in early 1967, Bennie and Bonnie Shellnut came to him with their idea.

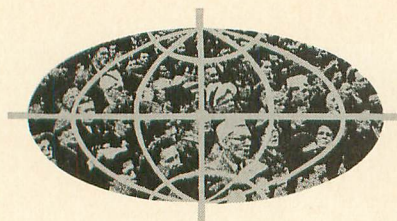
When Pastor Hill presented the plan to the trustees, they overwhelmingly approved it. It was announced to the church. Seventy people responded, pledging one dollar each week above tithes, a dollar no one would miss. The plan was launched in March of 1967 with a goal of \$5,000. Rev. Hill wrote the Cronks about the project.

"This letter came like a breath of fresh mountain air after a long, stifling, hot night," Dan recalls, "because it was the Lord's token to us that we had not read our circumstances right. He had every intention of supplying the need for his work."

Time for furlough came. The first Sunday after their arrival home, the Cronks were welcomed with a reception and a check. Bennie and Bonnie Shellnut presented them \$2,051.50, the amount collected during the first few months of the project. And Hazel Park church members did even more. The children had been saving their dimes and quarters and gave Randy \$70 to buy a bicycle and clothes. Other members gave personal gifts to the Cronks for more than \$300.

"We couldn't find words to express our thanks," Dan said. "But we thought that if the record of their deeds inspired others to do likewise for their missionaries on furlough, our home church would receive a double reward for the sacrifices they are making for our mission work in Kishanganj."

It is a fact of human nature that we often do nothing because we're unable to do a lot and unwilling to do a little. The dollar that no one misses shows what can be done when a lot of people make that little extra effort. Now furlough is a blessing rather than a burden for the veteran missionaries to India. It could be that way for all missionaries on furlough. □



emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

stateside: decisions

Nashville — A major step toward complete overhaul of the financial structure of the foreign missions department was taken in December when the board of foreign missions unanimously sanctioned proposed major changes.

The new structure is expected to give new impetus to foreign missions giving and relieve missionaries of undue hardships on furlough. Strain of deficits in the new plan will be shared by the entire operation beginning at less important levels of appropriations. Work at home and abroad will be strengthened, securing all phases of the department's operation.

Adoption of this policy, submitted to missionaries for their reactions, is expected at the board's annual meeting if field reaction is favorable, becoming effective July 1, 1968.

In other action, the board appointed a committee to study plans for utilizing area men as liaisons between the local church and the department. This consideration stems from efforts to localize a missionary's support, lessening travel and expense complications for missionaries on furlough.

India came under intense scrutiny in board discussion as reappointments of two missionary appointees and a grant of leave of absence were made.

The Joe Haases, whose visa requests were denied by the Indian government, were approved for language study in Paris. Their appointment to either France or Ivory Coast, both French-speaking countries, will be determined at a later date.

The Sherwood Lees also were refused visas to India and are awaiting

appointment to another country.

Miss Volena Wilson, veteran missionary to South India, was granted a leave of absence pending further action by the board. Since it is believed that work in South India can be carried on by nationals there, the board considered it unwise to seek readmission for Miss Wilson, especially in light of her health history. The Indian government's phasing out of American activity in that country also was influential in the board's decision.

Bill Phipps, missionary to Panama, was granted an indefinite leave of absence during which he will pursue aviation training. He will work with Spanish-speaking people in the States as possible.

In other personnel action, the board on recommendation from the Ivory Coast field council granted Dr. Ruby Griffin a one year leave of absence for rest in the States. Dr. Griffin has carried full responsibility of medical work on the Doropo station since arrival on the field while Dr. LaVerne Miley and wife Lorene studied the local tribal language. Dr. Miley is now back at work at the clinic. Dr. Griffin arrived home December 20.

The board voted to appeal for a teacher for missionary children in Brazil. The assignment would be temporary, and the individual, to be approved, must be academically qualified and willing to go at his own expense. Cost of living in Brazil will be defrayed by tuition.

The overall impact of the denomination's foreign ministry came under discussion during the week in a special symposium participated in by board members, staff and missionaries on "What can we do to strengthen the spiritual nature of our mission?"

cuba-miami: cerf change

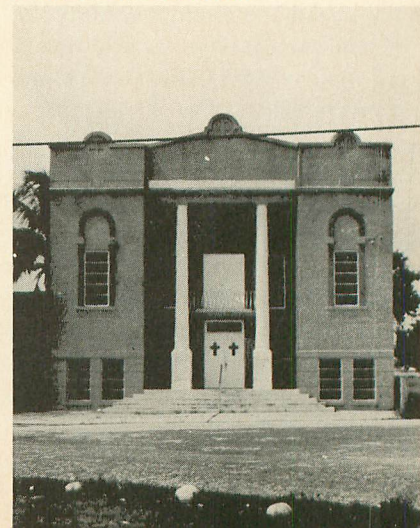
Miami — Cuban refugee assistance ministries here, known as CERF (Cuban Emergency Relief Fund), have been turned over entirely to the Spanish Free Will Baptist church. This action was taken at the December meeting of the board of foreign missions.

The Rev. Benito Rodriguez, pastor of the Spanish church here says that refugee operations will be moved from the present center to the church. He expects the church to continue to assist refugees who are still pouring into this city by the hundreds. However, limited resources will require a cutback in activity.

"We need a great deal more clothes and blankets," Rodriguez reports. "Our people have responded wonderfully in the past," he continues, "but our supplies are now exhausted, and we are unable to meet the demand." Every refugee assisted is given gospel witness.

Churches and individuals desiring to assist the Cuban church either by sending good new or used clothes and blankets or by making financial contributions should send them directly to Miami at the following address: Ebenezer Free Will Baptist Church, 3695 S.W. 25th Terrace, Miami, Fla.

Ebenezer Church, Miami



Dr. Griffin in Africa



Pagan Indian festival



japan: crusade results

Tokyo — Effects of a recent area-wide evangelistic crusade are still being felt by gospel-preaching churches here, reports Missionary Herbert Waid on the largest evangelistic undertaking ever in Japan.

For months, evangelical pastors, laymen and missionaries methodically made personal visits to every home in Tokyo leaving gospel literature and offers of correspondence courses. This was followed by mass meetings attended by capacity crowds. Billy Graham was the preacher.

"Our people were certainly revived, blessed and encouraged and their faith strengthened through these meetings," Waid informed. "Even Hokkaido was well represented."

Main benefit was felt by churches in Tokyo. "One man went with us Sunday and came home wanting to talk about the Lord. After three hours of further discussion, he made a clear-cut decision, and on Thursday we visited his home and were able to lead his wife to the Lord," Waid said. "We will baptize three or four this Sunday. Actually there are six possibilities. We have really been on the go these days following through on all the contacts we have. We need the prayers of our folks back home that those who have been reached with the gospel will now respond to the Holy Spirit."

In other news from Japan, the Jim McLains have arrived and are settling down to the tremendous task of learning the Japanese language. *Pray for quick comprehension.*

The Free Will Baptist church inside Tokyo, pastored by Osawa San, has been notified by the landlord that it will have to move. This presents a major problem to the church because of the inaccessibility of available places for rent and the enormously high costs of land. *Pray for the Tokyo believers as they seek God's solution in the matter.*

Hokkaido believer and doll collection



stateside: editor to study

Nashville — It's back to the books for Director of Communications Jerry Ballard, according to a January announcement. The editor of *Heartbeat* moves to Syracuse, N. Y., February 1 for further graduate study, this time in the field of mass communications administration at the Communications Center of Syracuse University.

The 31-year-old member of the executive staff will cut back his work load to allow time for study. However, he carries with him basic supervisory and editorial responsibilities of the communications division.

Assuming responsibilities of production details in Nashville is Jim Jones who served the department while a student at Free Will Baptist Bible College. Jones, who teaches English in a local high school, will work part-time in the communications division until summer when he is expected to take on fulltime responsibilities in the expanding communications ministries of the department.

A native of Texas and brother of missionary to Africa Bill Jones, Jim holds undergraduate degrees in Bible and English from Free Will Baptist and Peabody colleges and a masters in journalism from Syracuse University.

Ballard had this to say about the move: "The decision to return to the books hasn't been an easy one to make, but the Lord's revelation of His will compels us to take this step."

"In the seven years I have ministered in our foreign department, our work in communications areas has multiplied again and again, especially overseas. And it is the overseas work that is of increasing concern to me. With populations growing at staggering rates, we must communicate more effectively on mass scale if

Jones



everyone is to be given at least one chance to know the Savior. This is the reason we are returning to academic life — to attempt to find answers to some of the very real problems we face now in meeting the challenges of evangelism today.

"Taking on increased financial obligations in face of cuts in salary commensurate with cutbacks in work load makes this a real step of faith for us. But it has become necessary in order to please the Lord. If we can return able to more effectively serve Him and our denomination, the costs will certainly be justified."

"We covet the prayers of our friends during these weeks that we will receive all that the Lord has for us in this new experience and also that we may be an effective witness through our varied contacts at the university."

Ballard will return to Nashville for the summer, again resuming studies in the fall. His course of study will require four semesters in Syracuse.

brazil: churches meet

Campinas — Progress continues in attempts to increase fellowship between Free Will Baptist churches in the State of Sao Paulo. Nearly 200 believers from throughout the area met here November 15 for a time of sharing information and hearing inspiring messages from the Word.

Reports from all works were given, and each report indicated continued progress. Groups from Araras and Ribeirao Preto chartered busses for the occasion, and each had about 35 members attending. Jaboticabal had a similar number who came in mission vehicles and a chartered Volkswagen bus. Pirassununga and the host church in Campinas were also represented.

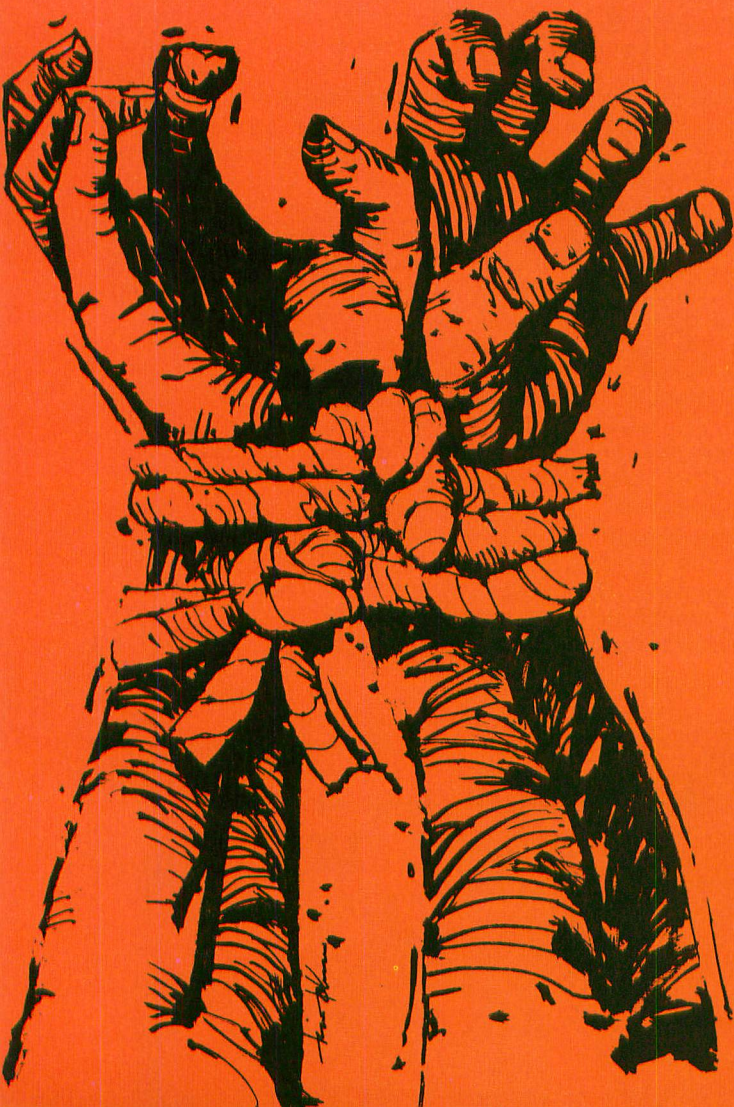
Field Director Sammy Wilkinson reports satisfaction with developments toward a Free Will Baptist association of churches which it is hoped these meetings will foster.

Brazilian prisoners sing hymns



Are the Heathen really lost?

by DICK HILLIS



CHAPTER 1 The Heathen and Hell

I CONSIDERED the large Los Angeles restaurant my mission field. I was being paid to run the dishwashing machine, but my true purpose was to win those who worked with me to Christ. Saved only three months, I was just discovering the full joy and excitement of the Christian life. Witnessing was spontaneous, for I wanted everyone to know my Saviour, Jesus Christ.

My fourth day on the job I discovered that one of the men working in the drying row was also a Christian. He had been saved for several years and had a fair grasp of the Word of God. In my hunger for more knowledge, I pumped him with questions. He never answered me with his own opinions. Pulling his New Testament from his pocket, he would quickly find a verse, let me read it, and then ask, "Does that answer your question?" It usually did.

We were eating lunch together when he turned the tables and asked me a question. His question started an argument, or rather, because of it, I started to argue.

He asked, "Dick, are those in foreign lands who have never heard the Gospel lost?"

The question was a new one to me — I had never thought about it. On the surface it did not seem too hard to answer.

I replied, "Most certainly not."

He asked me to prove my answer from Scripture. I had no proof, but I felt sure I could handle the question in the same way Jesus sometimes answered those who tried to trap Him. Often, instead of answering the challenges of his opponents, Jesus would ask them a question. For example:

... the chief priests and the scribes came upon him (Jesus) ... saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? (Luke 20:1-4).

Jesus' questions left His enemies in stunned defeat. I did not expect such a complete victory, but I was confident that logic was on my side.

I turned on my friend with this question: "As long as the heathen are living up to the light they have, can you for a moment believe that God would send them into outer darkness? True, the heathen are wrong in their ways of worship, but they try to live up to the light they have. As Christians we most certainly fail again and again to meet the requirements of the spiritual light we have.

God forgives us, and I am positive He will forgive them."

That question led directly to the next one. *"You believe that God is love. How then can He condemn to eternal hell those who have never been given a chance to accept His love and salvation?"*

I did not give my friend a chance to answer, because I had another point to make.

"Would you dare," I asked, "to say that God will destroy sincere and seeking souls, even though we admit their method of worship is wrong? It is true that Jesus did not condone religious hypocrisy. He called the Pharisees fools — blind — whited sepulchres. He spoke of them as serpents, a generation of vipers. Again and again He cried, 'But woe unto you, scribes and Pharisees, hypocrites!' (Matthew 23). Yet this same Jesus was full of compassion for the sincere and seeking soul, whether it was the brilliant Nicodemus who came to Him by night, or the sinful Samaritan woman who met Him by the well."

IT SOUNDS LOGICAL

Already in my short Christian experience I had heard missionaries tell of the spirit worshipers on Orchid Island; of hundreds bowed in reverence before an image of Confucius in the great Tai-Holing temple in Honan; of ancestor worship on Okinawa; of blood sacrifices offered by the rival tribes of Vietnam; and of the monkey worshipers of India. The missionaries described the glittering temples of Bangkok and the magnificent emerald Buddha. Their accounts led me to this conclusion: Men are different from animals; they have souls; they know there is a God; *they must worship*. In creating their idols *they are seeking after God*. They may be wrong — but they are seeking. They may be wrong — but they are sincere.

Of course the heathen are not lost!

My friend refused to argue. "It all sounds logical," he said, "but where is your Scripture? What does the Word of God say?"

He suggested that logic could also lead me in the opposite direction. Startled, I asked what he meant.

"I mean," he explained, "that if you count on logic alone, you can also prove that the heathen are lost."

As we left work he asked me to bring him the answer to this question: *"If the heathen who have not heard the Gospel are not lost, then is it not better that they should not hear?"*

"You know your Bible well enough to understand that Christ commanded His disciples to carry the Gospel to every creature. Would He have done this if the heathen are not lost? His order was so urgent that each of the four evangelists repeats it. Christ's last words before returning to the Father were, "But ye shall receive power,

after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utter-most part of the earth" (Acts 1:8). You can see, Dick, that Christ fully expected His followers to take the Gospel to every creature of every nation in every generation.

"If, as you argue, the heathen are not lost because they have not heard, then why this urgent command from the Saviour? Would it not be better that the heathen did not hear? Missionaries have preached to millions. The vast majority have rejected their message, while only a tiny minority have accepted the truth. *Has not the missionaries' work then become one of condemnation?*

"If the heathen are living up to the light they have and so cannot be condemned, then why give them more light, which, if rejected, will only damn them?"

"If, as you argue, sincerity is all that is needed, then what about people in America who in deep sincerity reject Christ but attempt to be good, and by their goodness seek to please God? Could they not enter Heaven on their sincerity?"

I began to understand what my friend meant when he said that logic alone could lead me in either direction. There were basic problems I must first settle. I must take his cue and go to the Bible, trusting the Holy Spirit to give me the answers.

MORE QUESTIONS

Who are lost? What is the Biblical meaning of the word "lost"? My next-door neighbor has a Bible at his elbow, a Gospel broadcast at his finger tips, and a church just across the street. He turns his back on it all, and I say he is lost. Is he lost because he rejects the Gospel? Then are those who have never rejected not lost? Was he born lost? Are all men lost?

Christ said, "I am the way . . . no man cometh unto the Father *but by me*." Is He the *only* way? Have the great ethnic religions brought none to God? Who are the heathen, anyway?

I had to admit that logic alone had raised more questions than it had answered. I determined to search for the answer in the Word of God.

CHAPTER 2 Who Are the Heathen?

AFTER SPENDING some time trying to determine the Biblical meaning of the word "lost," I realized I had to go back one step further. I must first be able to define the term "heathen."

We speak of Christian America and heathen Africa. Is it that simple? After all, who are the heathen? Does ➔



ABOUT THE AUTHOR

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➔ the Bible use the word? If so, what is its Biblical meaning? I was in for a real surprise. In our English Old Testament the words "heathen" and "Gentile" are used interchangeably. The Hebrew word *goyim* is translated either "heathen" or "Gentile." *Goyim* simply means "nations." It is used to distinguish all other nations from God's chosen people, Israel. This, of course, was not what I wanted; and so I turned my attention to the New Testament. Here I found the apostle Paul also using both words — " . . . that I might preach him among the *heathen*" (Galatians 1:16). And again he says in the same epistle, " . . . that gospel which I preach among the *Gentiles*. . . ." The Greek word *ethne* simply means "nations." The translator may write either "heathen" or "Gentiles."

In the New Testament, though the Jews are recognized as God's earthly people, they are placed in the same spiritual category as the Gentiles. The apostle Paul uses most of the first three chapters of the epistle to the Romans to prove that there is no difference between Jew and Gentile. He points out that all are slaves to sin, all are without excuse, and all need the salvation provided through Christ's death on the cross. The Bible states that ALL have sinned (Romans 3:23). "All" includes every man, woman, and child of every tribe, tongue, and nation, and of every generation. The scope of Adam's betrayal was all-inclusive. The Word of God tells us that *in Adam all sinned*.

From a strictly Biblical definition, the word "heathen" means all nations other than Israel. This does not imply that Israel is without sin. The Scripture clearly teaches that sin is universal. Sin taints the soul of every individual, whether he is a member of the nations (heathen) or of God's earthly people (Israel).

I could not argue with the Biblical use of the word "heathen," but I realize that in common American usage the term means more than merely "nations."

When I talked to fellow Christians about the heathen, we often disagreed as to their eternal destiny; but we agreed on what we meant by the word. We were thinking of those who have never been given an adequate opportunity to hear the Gospel.

I turned to Webster's dictionary and found that the

heathen is "unbelieving, Gentile, pagan. One who is not a believer as in the Christian religion; one who is neither a Christian, Jew, or Moslem." Although this definition is good, in today's common usage, we go beyond this. We do not think of America as being a heathen country, although much that is done in America might rightly be called heathen.

LOINCLOTH OR TUXEDO

A strong young man dressed in a loincloth steps off the mountain path and disappears into the dense jungle. His hand grasps a sharp machete. Over his shoulder hang two beautifully carved hardwood cups. Up the same steep trail comes another tribesman — there's a flash of steel, and without a cry he drops to the ground, headless. The young warrior fills the cups with the warm blood and quickly makes his way back to the village where his bride awaits him. The headman calls the villagers together. Bride and groom kneel on a red cloth placed on the dirt floor of the small hut. As the tribespeople begin their strange chant of joy, bride and groom drink the human blood. The marriage ceremony is over. No one will argue with me over whether or not this is a heathen custom.

I pick up my morning newspaper in Suburbia, U.S.A., and find on the front page, "Brilliant college senior kills coed who refuses his lustful advances." Or the headlines scream, "Well-respected doctor shoots wife in order to live with paramour." The papers today are filled with items of murder, rape, adultery, robbery, and all other forms of moral decay. Is not all this just as heathen? There is only one answer — yes!

Then is America "heathen"? No, not in the sense in which the word is used today. In one way or another the average American has had a chance to hear the Gospel. He has felt its impact upon his community and his home. Churches, Sunday schools, Boy Scouts, Y. M. C. A. and many other by-products of Christianity have touched his life. Although his heathen conduct is the result of his willful ignorance (II Peter 3:5), we do not call him "heathen".

When I as a Christian think of the word "heathen," the vision in my mind is of some native in the regions beyond who has never seen a Bible, a church, or a cross. He has never heard of Christmas, Easter, or even Sunday. He does not know that over 1900 years ago God sent His only Son, Jesus Christ, into the world to die on the cross that the penalty of man's sin might be fully paid and God's holy demands satisfied.

This is the man I call heathen. It is concerning this man I ask the question, "Is he living up to the light that he has? Is he eternally lost?"

TO BE CONTINUED

'out of my heart'

PLANS FOR ADVANCE □ "We can make our plans, but the final outcome is in God's hands. Commit your work to the Lord, then it will succeed. We should make our plans — counting on God to direct us" (*Living Proverbs* 16:1,3,9). □ Free Will Baptist Foreign Missions plans another year of advance in 1968. Some have misinterpreted our "hold the line" policy as one of retreat or standing still. To do this in face of the millions who have not had "at least one chance" to hear would indicate a blindness to increasing needs and a lack of faith to accomplish God's purpose. □ Our "hold the line" decision was the ringing of a bell to call your attention to the need of increased support for a going and growing mission. Deficit accounts had arisen because of inadequate support for several of our missionary families. We must refrain from sending forth more workers until our present staff is adequately underwritten. This is simply wise business. And we are grateful for your response in this respect. But this policy is not one of retreat. Rather, it is one of planned, sound, healthy advance. □ In recent articles in this publication I have answered questions about our program of work. Your response has been an approval of changes which we are making. We still have specific needs which we lay before you for prayer. The words of James, "Ye have not because ye ask not," are vital to the prayer ministry of our department. □ The month of November was the greatest month of receipts and gifts in our history. Budget needs for 1967 were fully met. The building and expansion programs of our Free Will Baptist colleges received emphasis during the year but this did not affect the steady increase of giving to missions. I believe this is indicative of a deepening of our spiritual life in stewardship, a unifying of our denominational ministries and a broadening of our understanding of the varying functions in the body of Christ. It is yet to be seen what God will do through Free Will Baptists. □ Someone has said that the difference between the First Century Church and the Twentieth Century Church is that the First Century Church was power conscious and the Twentieth Century Church is problem conscious. The Church of both centuries had and has serious problems. But, the God of creation and redemption has not lost control of the universe, and the plan of salvation still changes men. God is at work in 1968! □ As general director of Free Will Baptist Foreign Missions, I reaffirm my faith in Jesus Christ, God's Son, and the directorship of the Holy Spirit for 1968. I ask of you your prayers and gifts to continue our march of advance.

J. Reford Wilson

GENERAL DIRECTOR

the financial story

JANUARY-FEBRUARY 1968

CASH IN BANK
November 1, 1967 \$ 52,834.33
NOV. & DEC. RECEIPTS 101,338.21
\$154,172.54

NOV. & DEC. DISBURSEMENTS
Foreign \$60,394.61
Travel & Pro-motion 9,252.82
Adminis. 11,947.60
81,595.03
\$ 72,577.51

UNEXPENDED FUNDS
Jimmy Aldridges ...\$ 3,877.59
Bobby Aycocks 4,365.16
Molly Barker 717.28
Jim Combes 191.48
Louis Coscias 832.87
John Crafts 4,750.76
Dan Cronks 2,571.35
Ken Eagletons 666.56
Walter Ellisons 910.17
Dave Franks 6,551.97
Bill Fulchers 4,333.03
Howard Gages 1,867.48
Estenio Garcias 2,841.81
Ruby Griffin, M.D. ... 1,422.50
Joe Haases 7,998.97
Carlisle Hannas 930.31
Fred Herseys 2,267.51
Bill Joneses 2,093.06
Ella Rae Jones, R.N. ... 3,514.92
Sherwood Lees 8,901.02
Archie Mayhews 655.54
Dan Merkis 121.44
LaVorne Milleys, M.D. ... 9,553.06
Jim McLains 7,388.36

Eddie Paynes 288.90
Bobby Pooles 2,206.58
Mary Ellen Rice 2,723.19
Norman Richards 9,054.06
Paul Robinsons 4,283.78
Don Robirds 60.77
Lonnie Sparkses 1,694.50
Josephine Stevens 374.12
Patsy Tyson, R.N. ... 4,308.41
Herbert Waids 420.16
Tom Willeys, Jr. 131.57
Volena Wilson 1,504.31
Africa Bible Institute. 277.80
Africa Medical Bldg. ... 374.50
Africa Vehicle 114.15
Brazil Bible Inst. 282.27
Brazil Vehicle 4,302.19
Furlough Car
Loan Fund 214.26
Mayhew House 250.08
North India Bldg. 384.27
Repatriation 3,370.73
Trust Fund 3,000.00
\$118,944.80

DEFICIT ACCOUNTS
Wesley Calverys ...\$ 1,262.46
Earnie Deedses 1,917.12
Eula Mae Martin, R.N. ... 794.26
Lonnie Palmers 600.65
Bill Phippses 2,054.46
Sam Wilkinsons 241.27
Tom Willeys, Sr. 644.07
Audio-Visual 15,607.16
Cuban Emergency Relief Fund 5,364.05
Operational Fund ... 17,881.79
\$ 46,367.29
\$ 72,577.51

STATE QUOTAS — 1967

STATE	NOVEMBER-DECEMBER RECEIPTS	QUOTA	TOTAL RECEIPTS	(OVER) UNDER QUOTA
Alabama	\$ 8,157.10	\$ 15,000.00	\$ 18,115.15	\$ (3,115.15)
Alaska		300.00	5.00	295.00
Arizona	57.72	2,500.00	1,542.88	957.12
Arkansas	3,790.14	15,500.00	19,470.88	(3,970.88)
California	5,485.23	34,000.00	27,348.24	6,651.76
Colorado	126.50	1,250.00	492.54	757.46
Florida	1,455.08	15,000.00	13,321.54	1,678.46
Georgia	3,961.94	23,500.00	21,534.22	1,965.78
Hawaii		250.00	150.00	100.00
Idaho	98.63	500.00	659.53	(159.53)
Illinois	1,824.86	13,500.00	11,439.32	2,060.68
Indiana	1,150.90	3,750.00	4,689.22	(939.22)
Iowa	490.50	1,500.00	2,077.88	(577.88)
Kansas	283.16	3,500.00	2,421.14	1,078.86
Kentucky	1,544.86	6,500.00	7,512.57	(1,012.57)
Louisiana	40.02	250.00	1,099.26	(849.26)
Maine	269.00	2,000.00	1,314.00	686.00
Michigan	14,655.21	50,000.00	53,155.56	(3,155.56)
Mississippi	2,817.69	7,250.00	8,619.80	(1,369.80)
Missouri	5,777.21	34,000.00	35,149.80	(1,149.80)
Nebraska	5.00	250.00	5.00	245.00
N. B. Canada	135.82	250.00	279.09	(29.09)
New Hampshire	14.40	1,000.00	492.80	507.20
New Mexico	133.09	1,000.00	849.69	150.31
North Carolina	14,332.48	60,000.00	74,054.12	(14,054.12)
Ohio	2,807.61	19,000.00	19,001.61	(1.61)
Oklahoma	8,221.46	45,000.00	52,910.81	(7,910.81)
Oregon	154.04	250.00	339.83	(89.83)
South Carolina	4,863.43	25,500.00	31,591.61	(6,091.61)
Tennessee	10,014.25	40,500.00	54,420.97	(13,920.97)
Texas	1,778.90	15,000.00	12,785.35	2,214.65
Virginia	3,737.67	15,000.00	20,641.99	(5,641.99)
Washington	366.20	750.00	646.52	103.48
West Virginia	1,632.80	12,500.00	9,486.21	3,013.79
Miscellaneous	561.55	3,265.57	11,336.25	(8,070.68)
Total	\$100,744.45	\$469,315.57	\$518,960.38	\$ (49,644.81)

foreign missions board

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



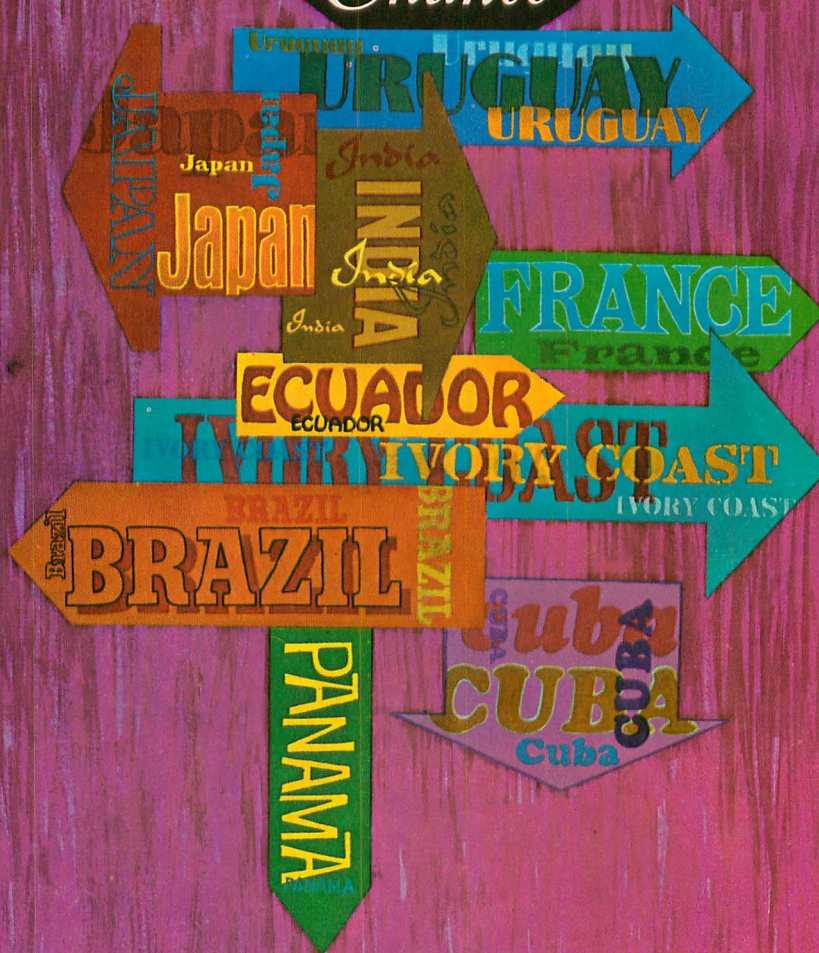
executive staff

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

HEARTBEAT

POST OFFICE BOX 1088
NASHVILLE, TENNESSEE 37202

You Give
Them
*At
Least
One
Chance*



WHEN YOU GIVE TO FREE WILL BAPTIST FOREIGN MISSIONS

beat