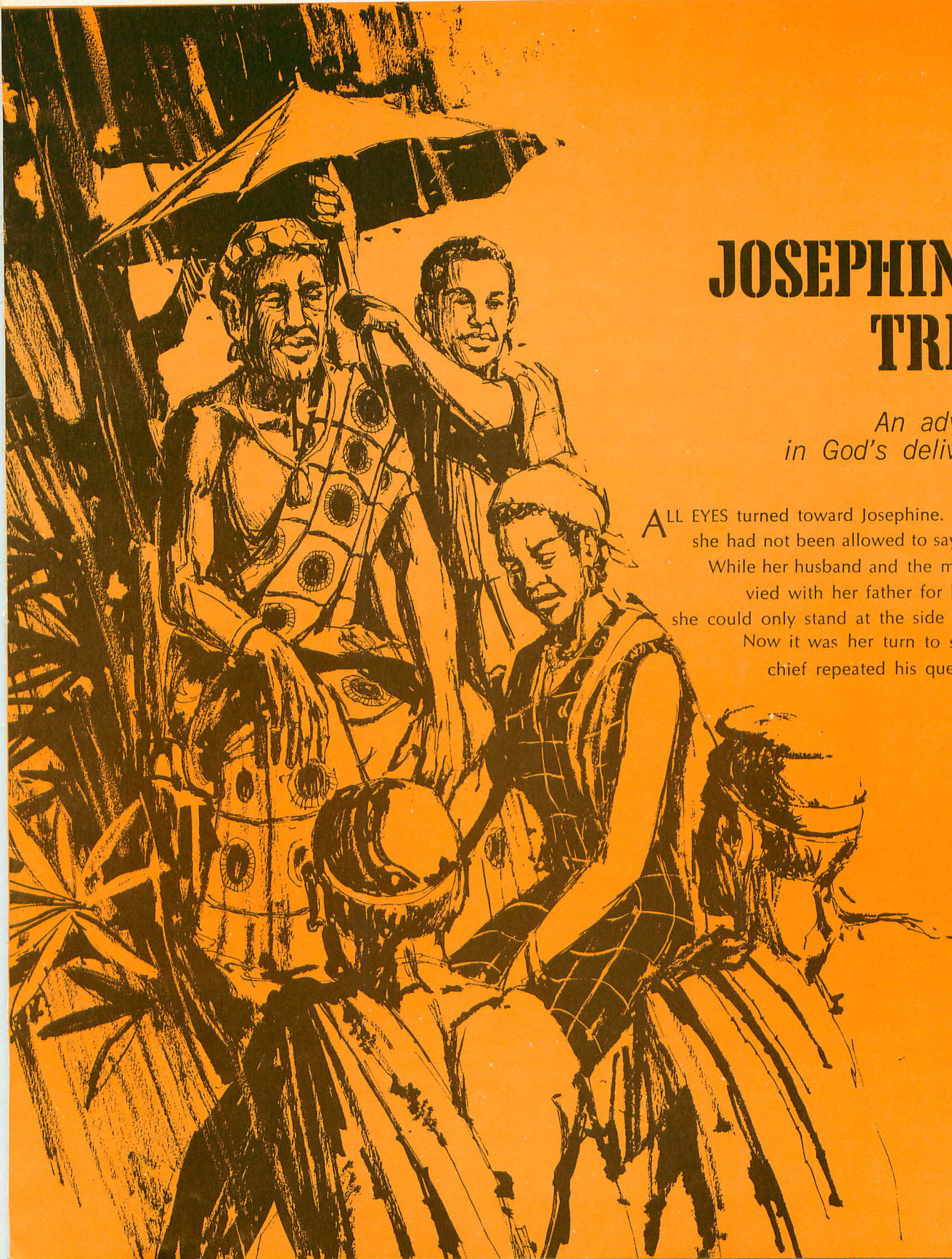


JOSEPHINE'S TRIAL

*An adventure
in God's deliverance*

ALL EYES turned toward Josephine. Until now, she had not been allowed to say anything. While her husband and the missionaries vied with her father for her future, she could only stand at the side and listen. Now it was her turn to speak. The chief repeated his question, ➔





JOSEPHINE'S TRIAL

➔ "Had you rather go with this man or stay with your father?" How does a Kulango girl answer? A daughter should never disagree with her father. But she loves her husband. And God had brought them together. The whole village is watching. What would God have her to say?

The chief waited for her answer. Her father's eyes, burning with anger, pierced through to her soul. Victor, her husband, watched her with compassion, as did the missionaries and pastor friend. Villagers, crowding around to see what was happening, had only cold, empty, emotionless stares.

The incident really had its beginning when Josephine became a Christian. Victor had fully committed his life to the Lord three years ago. He knew that if he were to serve the Lord effectively, he would have to find a Christian wife. The Lord knew this, too. And He brought Josephine and Victor to each other.

The missionaries spent much time teaching believers in the village of Kpanan, Ivory Coast, the ways of the Lord. Until the Bible had been opened to them, they knew little of love, nothing of real marriage. If a man wanted a woman, he made the transaction with her parents, and she became his property, as much his slave as anything else. Formal marriages were rare.

Victor and Josephine wanted to be married in a manner acceptable to the Lord and to the teachings of His Word. The first step was to secure permission of Josephine's father. But her father no longer lived in the village. He and Josephine's mother moved several years

earlier across the border into Ghana where he had become very prosperous in business. As was customary among the Kulangos, Josephine lived with her grandparents, so she was left behind in the village of Kpanan.

Victor tried to learn where Josephine's father lived, but no one in the village seemed to know. He then did the only other thing he could think of. He sought the permission of Josephine's grandmother. She said she could not give him permission to have Josephine in legal marriage, but she would allow a "love marriage." In other words, they could live together if they wanted to.

Josephine and Victor took this as the best permission they could get. But they knew God would not be pleased if they simply started living together as their pagan friends do. So Victor and Josephine were officially married under the laws of the land. They then were married in Christian ceremony, the first legal Christian marriage in the Free Will Baptist ministry in Ivory Coast.

Samuel, another devout Kpanan believer, felt that the Lord wanted him to return to Ghana to preach the gospel where he had previously lived. Victor was moved when he heard Samuel's plans and knew that the Lord wanted him to go, too. So, Samuel, Victor and Victor's new wife Josephine set out on foot to travel the 480 miles round-trip for the cause of Christ.

The record of their preaching mission reads like the Book of Acts. In some villages they were welcomed. In others they were thrown out. In a few they were received as gods, as were Paul and Barnabas in earlier days. Some received their message and were saved. Many refused to listen. But in it all, Victor, Josephine and Samuel were the happiest they had ever been.

While in the town of Kumasi, Josephine and Victor met a truck driver who worked for her father. He offered to take them to where he lived in a village 40 miles away. Victor and Josephine were anxious to greet him. They traveled to the village.

But word of Victor and Josephine had preceded them into the father's village. The pagans of Kpanan, who told Victor they didn't know where Josephine's father lived, had traveled to Ghana with the story that a wicked young man had stolen the man's daughter. The young man, they said, was trying to change the ways of their people and should be stopped.

Before Victor and Josephine arrived in her father's village, the father had decided to kill Victor if he ever saw him.

When Victor and Josephine arrived in the village to greet her father, their words of greeting were met with curses and hostile threats. The father refused to listen to Victor. Instead he cursed Victor, calling him an animal and using words that are unrepeatable. Josephine was




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taken away and Victor was driven from the village.

Although his heart was crushed at the distress that had come to him and his wife of only six and a half months, Victor continued the preaching mission with Samuel. The Lord's blessings were so great that Victor knew the Lord was able to give him back his wife.

When Victor returned to Ivory Coast, he told the missionaries what had happened. Immediately, Christians throughout the villages began to pray for God's deliverance. The missionaries wrote home and requested prayer. All across America, prayers were made in behalf of Josephine.

Although it is rare if ever that a wife is returned in cases like this, Victor's faith soared high. He knew no limitations on the Lord. Neither did Josephine. Though she knew nothing of what had happened to her husband, she believed God's Book. And in it He had said that what He had joined together, men could not separate.

The missionaries and Victor sought the help of the district governor. Although he was sympathetic, he was hesitant to become involved.

For the second six and a half months of their marriage, Victor and Josephine heard nothing from each other. Attempts to get members of the family to intervene were fruitless. But Victor's faith remained high.

On December 11, Victor received the Lord's direction to return to Ghana and seek Josephine's release. Missionary Jimmy Aldridge prayed with Victor and decided that if legal permission could be secured for missionaries to be mediators in the matter, they would go.

The governor seemed relieved when Aldridge and Missionary Archie Mayhew offered to go with Victor and seek the return of Josephine. He gave legal consent and pledged his support in every way possible.

The two missionaries and Victor returned to Ghana. Since the village in which Josephine was being held was Ashanti-speaking, a local pastor was secured as translator. The party of four approached the village.

When they asked for Josephine's father, they were told he was working in the fields. So the group made their way to the chief's compound. Victor told the chief the complete story. "I had to tell the truth," Victor testifies, "because I'm a Christian now." The chief sensed something different about Victor.

The chief sent for Josephine's father and for Josephine. He asked the father if Josephine were his daughter.

"Yes, she's my daughter," he angrily replied.

He exclaimed to the chief how Victor had stolen his daughter. Victor protested that Josephine was his wife; he had not stolen her.

Victor told the chief how he had sought to learn about Josephine's father's whereabouts, but couldn't find him.

So he did the only other thing he could think of: seek permission from Josephine's grandmother.

"Did she give you permission to marry her?" the chief asked.

Victor had to confess that she hadn't. But he explained that in the Ivory Coast the government gives permission to marry the partner of choice.

"But you must have permission from the parents."

"This is right. And I tried. But I couldn't find her father. So we did the next best thing."

The chief turned to the missionaries. "Will you give a letter verifying that this girl's grandmother gave consent in the absence of the father?"

This would have been the quick way out. But the missionaries couldn't lie, either. "No, we can't, because the grandmother didn't give permission to marry, only for them to live together."

The chief looked at Josephine with apparent sympathy. He knew Victor and the missionaries were telling the truth, and he sincerely wanted to do what was right.

"I want the girl to be happy," the chief declared. "If she wants to go with you, if this will make her happy, I'll consent, and she may return with you."

The chief turned to Josephine. "Had you rather go with this man or remain with your father?" he asked.

The tugs of tribal heritage, parental ties and her love for Victor were tearing her apart inside. Could she dishonor her father before the village? Could she dishonor her husband? Could she dishonor the Lord whom she trusted?

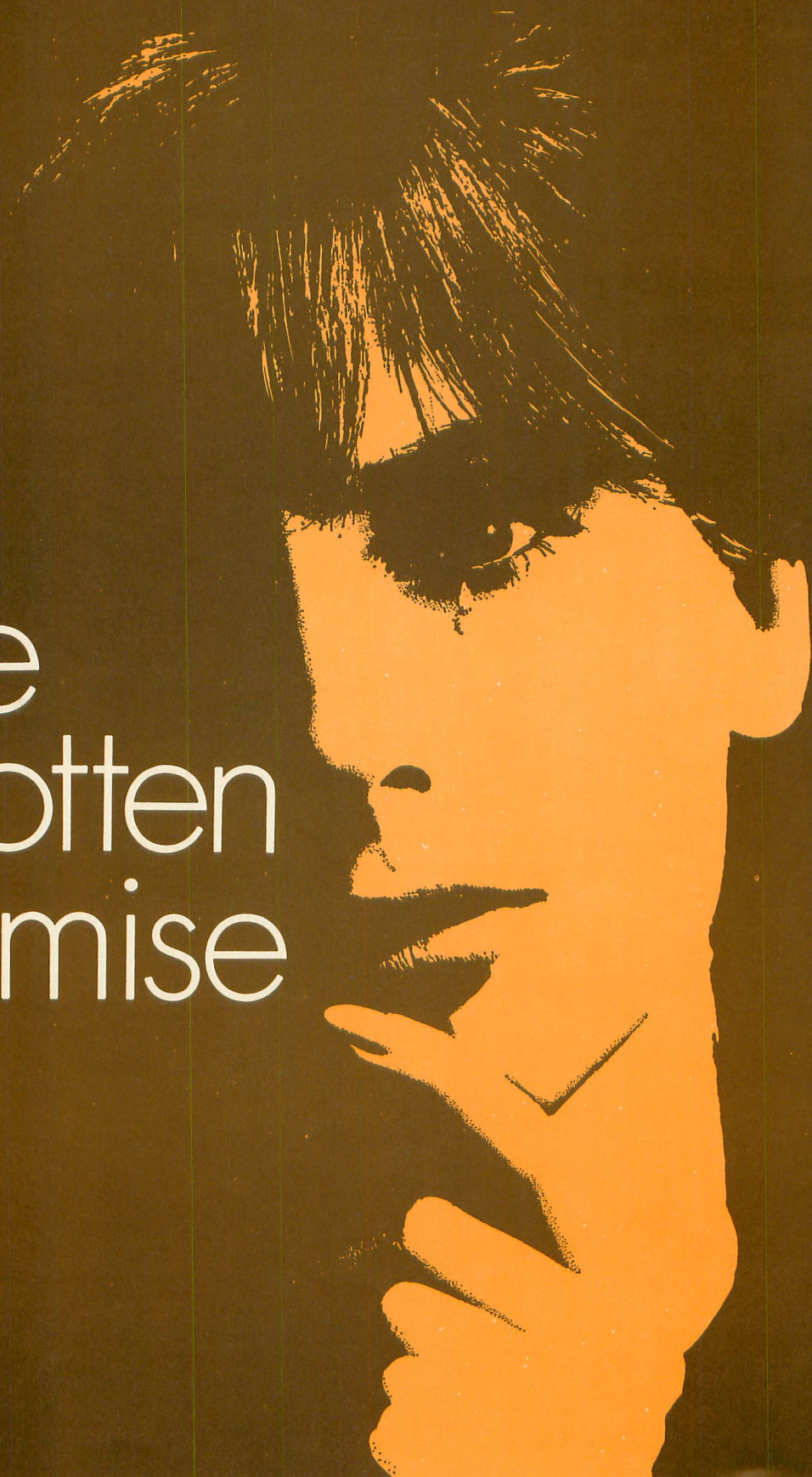
Josephine knew her marriage to Victor was God's doing. Her first allegiance must always be to Him. "I want to go with my husband," she calmly told the chief. Josephine's father was shamed. His only recourse would be to take Josephine and return to Ivory Coast, because the chief's decision is final. But this would cost him his very lucrative business. Josephine was not that important to him. He bowed his head in shame before the village. He knew he was defeated, broken.

But his anger toward his son-in-law increased if anything. His animal names and curses continued.

As the missionaries, Victor and Josephine turned to leave, Victor prayed in his heart, "Father," he asked, "may I be as faithful to you as this man is to his father, the Devil." □

THIS STORY was written from taped interviews with Victor, Josephine and Missionary Jimmy Aldridge made the day they returned from Ghana. It is more than a story of deliverance. It is the account of the making of a man of God. The spiritual sequel to "Josephine's Trial" follows in the April issue of Heartbeat, "Victor's Victory."

the
forgotten
promise



SHE WAS rebellious. Rolande Niogret stood at the brink of decision for seven years, and her strong will against God swayed only once. That was when her brother faced death.

Rolande heard the gospel for the first time in 1960 at a Christian youth camp. She attended again in 1961 and 1962. But rather than interest her, the Bible studies annoyed her. To her, good and bad did not exist.

In 1964 Rolande's brother Michel was saved at camp. And for a fleeting moment, she felt the reality of the living God. But Michel's conversion changed his life, and though they had been very close, it drove between them, wedging them into two different worlds. Rolande's rebellion grew. God had come between her and Michel.

Again in 1965 and 1966 Rolande went to youth camp. Yet, frustration gripped her, and salvation seemed distant. Suddenly Michel, now in military service, became ill. A military doctor called the family to his bedside, knowing that the boy would not live.

Rolande prayed, fighting to bring back the person who meant most to her. The God whom she had rebelled against instantly became very real. In her time of greatest need, she turned to Him.

"If God is a God of love," she prayed, "let my brother live and I will accept Him." God makes no deals. But perhaps out of love or mercy or perhaps to test Rolande's faith, He answered Rolande's prayer. Michel regained strength and health. But Rolande refused to keep her promise. God faded into a misty concept. She could remember no reason for her to commit her life to something so unreal.

In December of that year, she quit high school. She had enough of books and wanted to work. In 1967 her brother was baptized and three weeks afterward was married. When Rolande heard of his baptism, the Holy Spirit brought her under conviction. She became dissatisfied in her work and unhappy with herself. Nothing seemed to please her, absolutely nothing.

She began visiting the Baptist church of Grenoble. The pastor there had been head of the youth camp she had attended. She made friends, among them the American missionary, Dan Merkh. And she enjoyed the fellowship and wanted to experience the same happiness that the other young people had.

"Where do they get their joy?" she asked herself. Again for a fleeting moment she felt the reality of a living God.

Despite all this, she continued to put off any commitment. During an evangelistic service she took a decision card but still did not receive Christ.

One Sunday last April she spent the day with the Merkhs. They invited her to attend a three-day women's meeting at Pierrefonds, north of Paris, where her brother was saved. She wanted to attend out of curiosity to see this place. Before Rolande departed, Missionary Merkh asked why she had not received Christ as her Savior. He showed her salvation verses from the Bible and had her read them. It was difficult for Rolande to believe that God would save her and that Christ died for her.

"I could not argue against the word of God," she testifies. "Yet I hesitated."

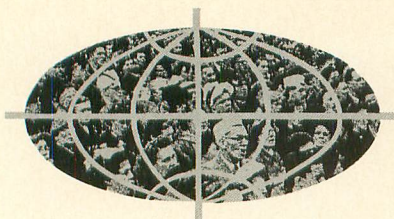
A missionary couple visiting the Merkhs that day later brought the question of her salvation again into the conversation. Rolande remembered her frustration at camp, the frightening experience of nearly losing her brother, the happiness of Christian young people around her and her own burdensome sins. At last, after seven long years, she surrendered, no longer able to rebel against God.

"I was broken," she recalls, "by the weight of my sins, and I knew that Christ wanted to save me. I received Him as my personal Savior."

"Despite the fact that I did not pray out loud," Rolande expresses, "I accepted Christ as my Savior, and He saved me. I did not feel a great change; however, nothing seemed the same. Everything really was different now. I no longer wanted to go to Pierrefonds out of curiosity, but to take my first steps in my new life with Christ."

This new experience settled many of Rolande's problems. Now living with the Merkhs, she has returned to school where she finds many opportunities to share her newfound faith.

"In spite of my impatience," she says, "I still must complete two years of high school before I can realize the desire of my heart. I would like to go to Bible school to learn how to make Christ known to others, especially young people. I want others to know the joy that I received the day Christ saved me."



emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

ivory coast: another first

Bondoukou — Ivory Coast Free Will Baptists have their first full-time African evangelist, according to missionary Jimmy Aldridge. He is known by Christians here as Victor. His decision is considered a breakthrough in the ten-year history of Free Will Baptist missions in this country.

Victor made his decision simultaneously with a special prayer meeting at the Kpanan church in another section of the Free Will Baptist area.

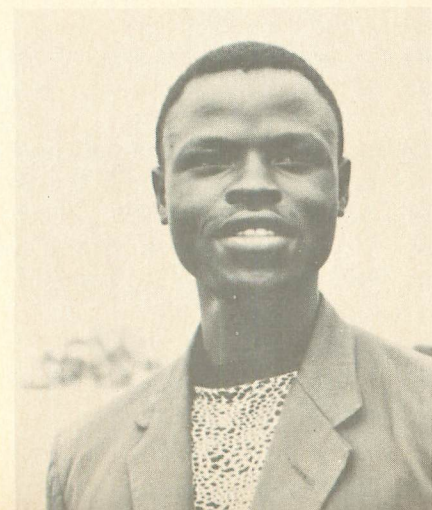
"The church at Kpanan met for a special prayer meeting during the week," reports Aldridge, "before Victor and I went out to preach. They asked God to call full-time evangelists from their group. They were assured He would do so and had a time of thanksgiving to God.

"What they didn't know," Aldridge continued, "was that on the morning of that very day, Victor had moved to Bondoukou to begin his work.

"You can never imagine their joy and ours when we came together and found out what God had already done and was doing. What a mighty volume of thanks! It lasted until well toward midnight at the church and then until almost 4:00 a.m. in their houses."

"It's what we've been waiting to hear," General Director Reford Wilson reacted to the news. "We can expect greater things when Africans hear their own presenting the message of Christ."

Evangelist Victor



france: services begun

Nantes — Missionary Daniel Merkh reports that regular preaching services are now being held here in attempts to plant a church in this area. This is the first Free Will Baptist work in France.

A simple Bible study format is being used in the meetings which have shown a steady increase in interest. Fourteen attended the first service.

Merkh describes unlimited opportunity for gospel ministry in this area and appeals for more workers to enlist for duty in France. The possibilities are now, he suggests in emphasizing the urgency of increasing the denomination's outreach.

He said that contacts in at least two cities of 40 and 60 thousand population have already appealed for Christian help in their area. He has corresponded with numerous people living in the Nantes region and is optimistic about possibilities of additional ministries.

"We must have helpers getting ready to come, or already coming," he appealed. "Believe me, it is urgent."

Pray for those who are studying the Word that they will receive the Lord as Savior. Pray also for wisdom as the Merkh's witness in a delicate and difficult field.

Builder Gage at work in Africa

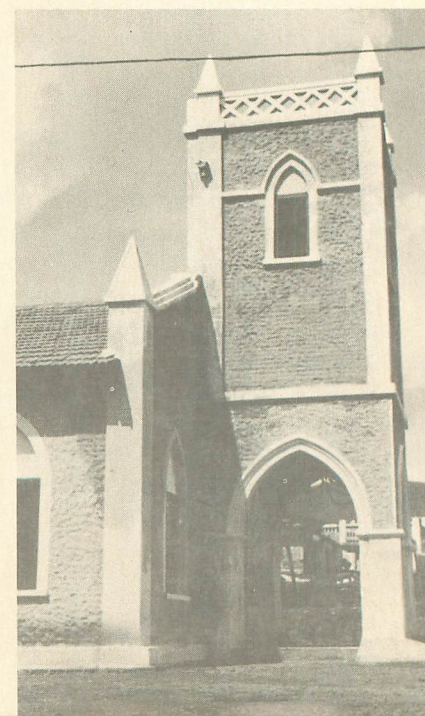


india: debate continues

New Delhi (MNS) — The Indian Christian Association has just released a 33-page booklet entitled "Foreign Missionaries" as a contribution to the current debate about the position of foreign missionaries in India. Dealing with the history and current activities of missionaries, one chapter is specifically concerned with newspaper charges against missionaries.

In answer to the allegation that "missionaries endanger the security of India," the booklet says: "In the world of today, we cannot live in isolation as it is an era of rapid communications and our frontiers have no boundaries in the world of growing interdependence. It looks as if we are living in the 19th century. It seems we are pigeon-hearted to think that the presence of a handful of foreign missionaries endangers our way of life or the security of the country. Thousands of Indians are living in Britain, Canada and America. In America alone there are 50,000 Indian men, women and children. In addition to the above there are 7,500 Indian students, largely doing postgraduate study. India has the largest number of foreign students in the United States."

New church at Gopalapuram in south India



With "about 10,000 Americans (including 2,600 foreign missionaries) living in India," the writer calculates that "whereas there is one Indian among every 3,000 American citizens in the United States, there is only one American in every 50,000 Indian citizens."

The booklet relates in considerable detail the development of educational and medical programs by missionary organizations.

A summary of the situation at the Christian Medical College and Hospital at Vellore is given to illustrate the small percentage of foreign involvement: "There are 312 doctors, out of which 12 are foreigners . . . The nursing staff consists of more than 300, out of which 7 are foreigners." During the year ending June 30 the hospital treated 23,140 in-patients, of which 380 came from other countries.

Sponsors of the book call it "a hand-book published by laymen, who look upon the activities of the foreign missionaries from a distance, like any other citizen of the country."

Copies of the booklet "Foreign Missionaries" are being sent to all high government officials of India, including the President, the Prime Minister, members of the cabinet and members of Parliament, according to a spokesman for the Indian Christian Association.

John Mukul baptizes in north India



stateside: half million topped

Nashville — The half million mark in Free Will Baptist giving to foreign missions was surpassed in 1967 for the first time in the denomination's history, according to official accounting reports.

Total giving reached \$513,896.68. Income of \$5,063.70 from other sources pushed total receipts for the year to \$518,960.38. This constitutes a record increase in giving in a single year of \$82,975.94, up 19 per cent over 1966. This is nearly double the 10 per cent increase in giving witnessed in that year.

Expenditures for 1967 also were at an all-time high of \$492,622.46. With receipts exceeding spending by \$26,337.92, a better balance of funds on deposit was achieved than at the end of 1966. Accumulated funds on deposit for an operation the size of Free Will Baptist Foreign Missions should be approximately \$125,000.00, according to financial advisors. With \$75,557.80 in accumulated accounts

at the end of 1967 (see financial statement on page 11), an additional \$50,000.00 accumulation over disbursements is needed to secure healthy reserves. It is hoped that another gain will be seen this year.

A record high of 18 states exceeded yearly quotas. Leading the list of states giving more than \$3,000.00 was Virginia with a 37 per cent excess over assessment. Tennessee was close behind with a 34 per cent overage. Others going over by 20 per cent or more were Arkansas, 25 per cent; South Carolina, 23.8 per cent; North Carolina, 23 per cent; and Alabama, 20 per cent.

North Carolina churches led the nation in total giving with \$74,054.12. Others exceeding \$50,000 were Tennessee with \$54,420.97, Michigan with \$53,155.56, and Oklahoma with \$52,910.81.

In per capita giving, the national average moved to \$2.85 per Free Will Baptist, compared to \$2.44 in 1966. Iowa led the country with \$19.60. Michigan, a major contributing state, was second with \$9.41. Others over \$5.00 per member were the Northeast Association with \$7.44, and California with \$5.99. Eleven other states were ahead of the national average (see listing this page).

PER CAPITA GIVING TO FOREIGN MISSIONS IN 1967

NATIONAL AVERAGE:
\$2.85 PER MEMBER

STATE	MEMBER-SHIP*	PER CAPITA
1. Iowa	106	\$19.60
2. Michigan	5,644	9.41
3. NE Assoc.	280	7.44
4. California	4,561	5.99
5. N. Carolina	18,775	3.94
6. Colorado	125	3.94
7. Indiana	1,194	3.92
8. S. Carolina	8,279	3.81
9. Idaho	184	3.58
10. NW Assoc.	278	3.54
11. Kansas	709	3.41
12. Arizona	494	3.12
13. Tennessee	17,555	3.10
14. Oklahoma	17,653	2.99
15. Illinois	3,838	2.98
16. Texas	4,527	2.82
17. Virginia	7,408	2.78
18. Mississippi	3,124	2.75
19. Ohio	7,791	2.43
20. Florida	5,467	2.43
21. Hawaii**	66	2.27
22. New Mexico	392	2.16
23. Missouri	11,900	2.11
24. Georgia	10,413	2.06
25. W. Virginia	7,436	1.27
26. Arkansas	15,677	1.24
27. Alabama	15,377	1.17
28. Kentucky	10,911	.68
29. Nebraska	22	.22
30. Alaska	33	.15

* As Reported in 1967 Minutes
of the National Association

** Estimated

The Rev. E. R. Mayo (right) of Pell City, Ala., gives a check for \$4,898.07 to Director of Deputation Henry Van Kluyve (center) completing the \$5000 cash needed to return Dave (left) and Pat Franks to Brazil. This is the largest individual gift received by the department to date.



Are the Heathen really lost?

by DICK HILLIS



CHAPTER 3 Are the Heathen without Light?

WHEN MY FRIEND on the dish crew first challenged me, I made the statement that the heathen live up to the light they have. I now set about to discover from the Scriptures whether or not this is true.

I began by asking a very simple question: Is the Gospel the only light God has given to man? Certainly it is the most important one, but is it the only one? The apostle Paul makes it clear that God has given spiritual light to all. Man rejects that light and so becomes the object of God's righteous wrath.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who *hold the truth* in unrighteousness" (Romans 1:18).

God declares that He has planted in the heart of every man the germ of spiritual truth. Man rejects this precious gift and seeks through unrighteousness to smother it. This God-awareness or God-consciousness hinders his sinful desires, and so he chokes it.

The Scriptures further state, "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Romans 1:21).

God says the heathen turn off the light of God-consciousness that He gave them. When you turn off the light, it is dark. The Bible tells us what happens when the light is turned off.

"Professing themselves to be wise, they became fools and changed the glory of the uncorruptible man, and to birds, and fourfooted beasts, and creeping things" (Romans 1:22, 23).

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their *conscience also bearing witness*, and their thoughts the meanwhile accusing or else excusing one another" (Romans 2:14, 15).

The heathen do not have the law of God written in a book (the Bible). They do have, God declares, a God-given conscience that indicates what is right and warns them of what is wrong.

Is idolatry the result of man's search for a way to God? Let the heathen themselves answer that question. Those who are now converted have told me that in their idolatry they were merely resorting to religious ceremonies to appease certain deities and evil spirits they feared. The fear stemmed from the sense of condemnation because of the breaking of divine laws written in their hearts.

When the Psalmist says, "There is none that seeketh after God," he recognizes that the worship of fear is not pleasing to God. Genuine seeking for God is not mere appeasement, but involves a *heart concern to know and love God*. The *heathen know nothing* of this kind of seeking after God. We conclude that idolatry is the direct result of turning one's back on the revealed light.

The Bible says that the heathen turn off another important light.

"Because that which may be known of God is manifest in them: for God has *shown it unto them*. For the invisible things of him from the creation of the world are clearly seen, being understood *by the things that are made*, even his eternal power and Godhead; so that they are without excuse" (Romans 1:19, 20).

God is saying that the very creation — nature itself — is a light that points men to the power and majesty of God.

FOUR GREAT QUESTIONS

Missionaries often preach on the four great questions Paul asks in Romans 10:14, 15:

How shall they call on Him on whom they have not believed?

How shall they believe on Him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent.

As searching as these questions are, they should not be divorced from the remainder of the chapter, and especially verse 18.

"But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

Whose sound and whose word is it that goes forth to every tribe and nation? To find out, we turn back to the Psalm from which Paul quoted.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out throughout all the earth, and their words to the end of the world" (Psalm 19:1-4).

All creation testifies to God's eternal power and deity. The refusal to accept this light leaves the heathen without excuse.

We discover that although man abandons God, still God does not abandon man. Every time man looks at nature the existence and power of God should speak to his heart. Without, there is creation — within, there is conscience.

GREATER CONDEMNATION

If God in righteous judgment can condemn men who have rejected the light of God-awareness and the testimony of creation, how much greater will be the condemnation of those who turn their backs on Him Who is the *Light of the World*.

"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God" (Hebrews 10:29).

I would far rather face the judgment of God as a heathen, born and raised with no chance to hear the gospel, than as an American who had lived and died rejecting the gospel as it was presented on every side. Yes, in either case, I would perish, but the judgment in the second case would be far greater than in the first.

"For as many as have sinned without law shall also *perish without law*: and as many as have sinned in the law shall be judged by the law" (Romans 2:12).

My study in the Word has settled for me the question of living up to the light we have. All men have spiritual light. They do not have the same amount of light. Nevertheless, God has given to all enough so that rejection of that light makes any man "without excuse."

CHAPTER 4 Is God Just?

WHEN I HAD heatedly told my friend I could not believe that God was a God of love if He would send the heathen to Hell, I had spoken with almost no knowledge of the issues involved.

Two things happened as I opened the Scriptures. First, questions filled my mind. What does the Bible mean when it states that God is love? Does love punish? Can love act unjustly? What is Hell? Did God create it? If so, why? I knew I must find at least some of the answers.

Secondly, I became aware that my daring to question the love and justice of God was the fruit of pride in my heart. Is it not logical to assume that we can trust God? "Shall not the judge of all the earth do right?" Certainly God created Hell, but the Scriptures state that He prepared Hell not for man but for "the devil and his angels." If man goes to Hell, he goes by his own free will. Somewhere along the line he rejects light, sides with Satan, and refuses Heaven.

DOES A MAN DESERVE HEAVEN?

As I continued searching the Word of God, I gradually became aware that I had started on the premise that →



ABOUT THE AUTHOR

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→ God owes man something. I had assumed that man deserves salvation. But this is not true. I must get it straight and begin by understanding that all men are rebellious against God. No man deserves Heaven, but all deserve Hell. If a single person is saved from the just penalty of his sin, it is purely and simply because of the undeserved mercy of God.

It is true that "God is love." For this very reason He has prepared a Heaven and a Hell. God in His love has provided all that is needed for all men everywhere to be delivered from condemnation. The death of His Son on the cross is sufficient proof of this. God in love has acted in perfect accord with His righteousness and holiness.

God in His love has executed judgment upon His own Son in order that His righteous demands might be fulfilled and that He might bring mankind unto Himself.

WITHOUT A WITNESS

But I still complain; millions of men and women have had no opportunity to hear of the love of God. Much to the shame of God's people, this is true. However, as I had discovered in my previous study, God has not left these millions without a witness. In preaching to the Gentiles in Asia Minor, Paul tells us that God "in times past suffered all the nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with good and gladness" (Acts 14:16, 17).

The Bible states that He is "not willing that any should perish" (II Peter 3:9). Not any — not even the lowest. Who could go lower than Judas, the man who plotted and planned and sold to be crucified the very One who came to save him? Yet Jesus was not willing that Judas should perish. For this reason He chose him, kept him close to Him, and for three years surrounded this man of darkness with all the light of God.

TOTAL DEPRAVITY

The cumulative evidence of man's defilement by sin and separation from God is overwhelming. Every book of the Bible bears irrefutable testimony to the wickedness of the human heart. In Genesis 6:12 we read, "And God looked upon the earth, and, behold, it was cor-

rupt; for all flesh had corrupted his way upon the earth."

And in Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

Jeremiah says, "The heart is deceitful above all things and desperately wicked; who can know it?"

Christ Himself described the wickedness of the human heart in these words: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, false witness, and blasphemies."

It was because of this undeniable depravity of human nature that the Word of God declares, "That which is born of the flesh is flesh" (John 3:6), and "flesh and blood cannot inherit the kingdom of God" (I Corinthians 15:50). Man's sinful and defiled condition precludes the possibility of any relationship with God, apart from some definite act on the part of God to make that relationship possible.

Dr. J. Vernon McGee, Bible teacher and pastor of the Church of the Open Door in Los Angeles, has observed that "men are not lost because they commit some specific sins, nor are they lost because they have not heard the gospel, or have even rejected it. *Men were lost long before the gospel was ever proclaimed.* Paul says, 'We were dead in trespasses and sins,' which means we are dead to the life of God and things of God. He also has no capacity for Him. This state of spiritual deadness and rebellion against God is the state of 'lostness' in which man is born. Only the new birth, produced by the Holy Spirit in the soul of the sinner, can change any man."

The portrayal of human nature as it is found in the Word of God is not a pretty one. The heart of man is shown to be irreparably depraved. All ages, races and nations of men are in and under the bondage of sin. "There is non righteous, no, not one."

But the glorious fact is that the heathen are included in the plan of redemption. In Galatians 3:8 we read, "And the scripture, foreseeing that God would justify the *heathen* through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

John tells us, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*" (I John 2:2).

Let me admit that there are some things in the Word of God which baffle finite intellects — things that run contrary to human sentiment and antagonize our fallen emotions. However, these things that are difficult to understand are accepted by the Christian in complete confidence that "the Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:18).

To Be Continued



the financial story

january 1968*

'out of my heart'

LIGHT CRISIS ☐ "Power Failure!" "Blackout!" "Emergency measures taken!" Newspapers described an electrical failure in a large midwestern area of our country in 1967. No lights, no televisions, no heat. Elevators stopped and large industrial machines failed to operate. Physical discomfort and financial loss resulted. It was only temporary and soon living was back to normal. ☐ Crisis was severe, but our 1968 theme "at least one chance" overshadows the electrical blackout. For millions it is an eternal blackout. *Power failure.* Our failure to preach the gospel to every creature. Our failure to be filled with the Holy Spirit. Our failure to go, give or send. ☐ *Blackout.* It is darkness for 466 million Moslems; 350 million Hindus; 160 million Buddhists; 575 million Roman Catholics. Only by grace through faith in Jesus Christ are men translated from the kingdom of darkness to the kingdom of light. And unless they hear and believe, they face an eternal darkness far greater than even their present darkness. "Give them at least one chance." ☐ *Emergency measures.* We are not too few. We are not too poor. How many were in the Upper Room in Jerusalem? How much did they possess? They lived in fear of death. Most of them had left all to follow Jesus. They prayed. They believed God. They were filled with the Holy Spirit. They preached Jesus Christ alive from the dead. They suffered, were beaten and imprisoned. They gave sacrificially, sold houses and land. They were united in love and service. ☐ What is the solution for spiritual power failure? If we are to have power with God, we must pray much and we must be filled with the Holy Spirit. It is Holy Spirit power we need in this hour. ☐ How can we dispell the darkness? By turning on the Light. Jesus told us that we are the light of the world. Unless we shine the light of the gospel into heathen darkness, they are doomed forever. ☐ What emergency measures can be taken? We can send forth more missionaries to proclaim God's plan of redemption. We can equip them with effective tools to make every effort count. We can provide a source of spiritual and material supply that will allow them to turn darkness into day. And as we labor together for the cause of Christ among all nations, millions will be given "at least one chance."

J. Reford Wilson

GENERAL DIRECTOR

FUNDS ON DEPOSIT JANUARY 1 \$ 72,577.51
RECEIPTS DURING JANUARY 44,005.95

\$116,583.46

DISBURSEMENTS DURING JANUARY:

Foreign \$30,962.04
Travel, Promotion 4,640.48
Administrative 5,494.93 41,097.45

FUNDS ON DEPOSIT FEBRUARY 1 \$ 75,486.01

state quotas — 1968

STATE	JANUARY RECEIPTS	QUOTA	TOTAL RECEIPTS	(OVER) UNDER QUOTA
Alabama	\$ 2,034.35	\$ 21,500.00	\$ 2,034.35	\$ 19,465.65
Alaska		500.00		500.00
Arizona	261.36	3,500.00	261.36	3,238.64
Arkansas	1,215.46	21,500.00	1,215.46	20,284.54
California	2,243.13	36,000.00	2,243.13	33,756.87
Canada	56.17	300.00	56.17	243.83
Colorado	74.41	1,750.00	74.41	1,675.59
Florida	710.44	18,750.00	710.44	18,039.56
Georgia	1,000.71	28,500.00	1,000.71	27,499.29
Hawaii	35.00	500.00	35.00	465.00
Idaho	71.81	1,500.00	71.81	1,428.19
Illinois	982.18	18,000.00	982.18	17,017.82
Indiana	358.84	4,000.00	358.84	3,641.16
Iowa	157.40	2,500.00	157.40	2,342.60
Kansas	103.01	5,500.00	103.01	5,396.99
Kentucky	651.14	10,000.00	651.14	9,348.86
Louisiana	5.00	500.00	5.00	495.00
Maine	80.00	2,500.00	80.00	2,420.00
Michigan	5,305.88	55,500.00	5,305.88	50,194.12
Mississippi	802.67	9,750.00	802.67	8,947.33
Missouri	3,925.72	38,750.00	3,925.72	34,824.28
New Hampshire	124.55	1,250.00	124.55	1,125.45
New Mexico	109.32	1,500.00	109.32	1,390.68
N. Carolina	6,108.30	67,750.00	6,108.30	61,641.70
Ohio	1,157.98	22,750.00	1,157.98	21,592.02
Oklahoma	4,060.92	55,500.00	4,060.92	51,439.08
Oregon		500.00		500.00
S. Carolina	3,329.99	34,500.00	3,329.99	31,170.01
Tennessee	5,482.76	55,500.00	5,482.76	50,017.24
Texas	573.56	15,000.00	573.56	14,426.44
Virginia	1,643.75	19,750.00	1,643.75	18,106.25
Washington		1,500.00		1,500.00
W. Virginia	953.51	16,250.00	953.51	15,296.49
Miscellaneous	293.13	8,317.96	293.13	8,024.83
	\$ 43,912.45	\$581,367.96	\$ 43,912.45	\$537,455.51

APPROVED 1968 FOREIGN MISSIONS

BUDGET \$581,367.96
NEEDED THROUGH JANUARY 31 48,447.33
RECEIVED THROUGH JANUARY 31 44,005.95
INCOME NEEDED DURING MARCH \$ 52,888.71

board of foreign missions: Joseph Ange, chairman; Raymond Riggs, vice chairman; Rolla Smith, secretary; 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

overseas staff:** BRAZIL — Bobby and Sue Aycock, Jim and Shirley Combs, Louis and Florine Coscia, John and Connie Craft (\$400.00), Earnie and Jean Deeds (\$375.00), Ken and Marvis Eagleton, Dave and Pat Franks (\$271.00), Eula Mae Martin, Bobby and Geneva Poole, Mary Ellen Rice (\$280.00), Don and Carol Robirds (\$610.00), Sam and June Wilkinson (\$495.00); CUBA — maintained by nationals; ECUADOR — Ella Rae Jones, Patsy Tyson; FRANCE — Dan and Margaret Merkh; INDIA — Dan and Trula Cronk (\$365.00), Carlisle and Marie Hanna, Volena Wilson***; IVORY COAST — Jimmy and Janie Aldridge, Howard and Willie Gage, Ruby Griffin***, Bill and Joy Jones, Archie and Sarah Mayhew, LaVerne and Lorene Miley, Lonnie and Bernice Palmer, Eddie and Sandra Payne, Norman and Bessie Richards, Lonnie and Anita Sparks (\$300.00); JAPAN — Wesley and Aileen Calvery (\$595.25), Fred and Evelyn Hersey, Jim and Olena McLain, Herbert and Geraldine Waid; PANAMA — Estenio and Anita Garcia (\$200.00), Bill and Barbara Phipps***, Tom, Jr., and Emma Ruth Willey; URUGUAY-SOUTH BRAZIL — Molly Barker, Walter and Marcia Ellison, Bill and Glenda Fulcher, Paul and Amy Robinson; ASSIGNMENTS PENDING — Joe and Barbara Haas (\$125.00), Sherwood and Vada Lee (\$380.00); DEPUTATIONAL MISSIONARIES — Thomas, Sr., and Mabel Willey (\$430.00).

*Financial report is for last complete month prior to press time.

**Amounts beside names indicate monthly support deficits needing underwriting.

***On leave of absence.

our mission in **JAPAN**

AREA: 142,722 Square miles

POPULATION: 99,820,000

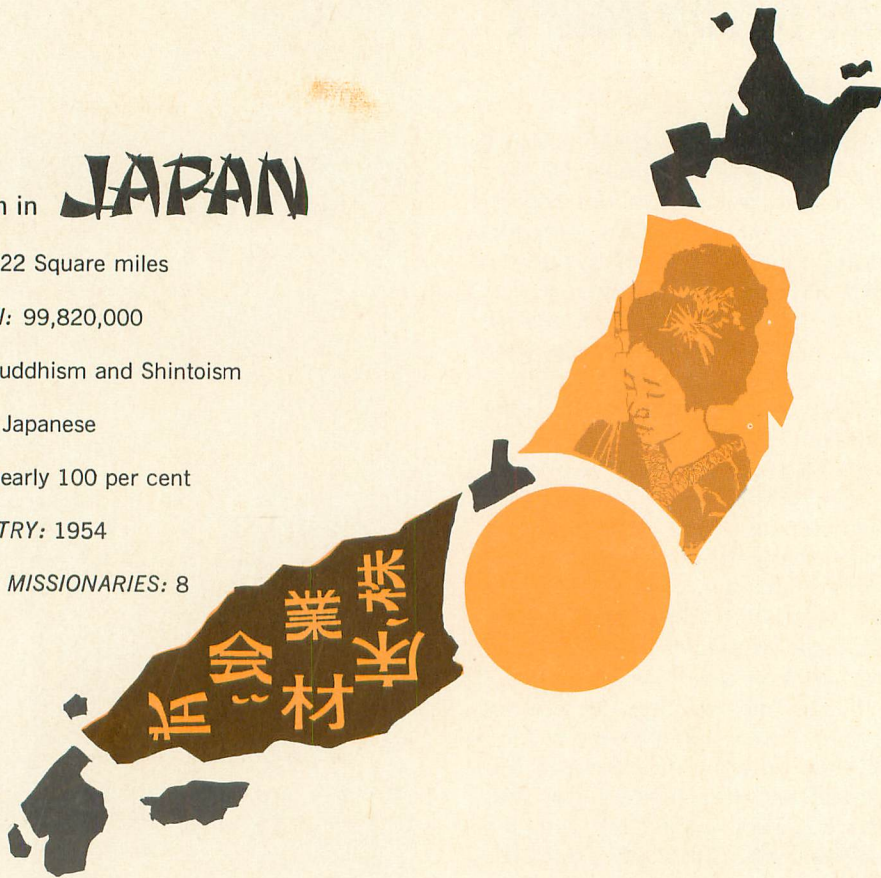
RELIGION: Buddhism and Shintoism

LANGUAGE: Japanese

LITERACY: Nearly 100 per cent

DATE OF ENTRY: 1954

NUMBER OF MISSIONARIES: 8



Where East is West — that's Japan, an enchanting land of islands and inlets, mountains and beaches, farms and factories. The past is being forgotten. The War. Poverty. Wrecked cities. Modern Japan is an industrial giant, the economic leader of the East. But some things change more slowly. Family traditions. Religious practices. Superstitions. Today's Japanese more than ever before lives with an air of self-sufficiency. He feels little need for the outside world. Foreigners are an economic necessity. But the Japanese are proud of their cultural traditions. Architecture, modes of travel, dress, household conveniences, communications . . . these things are new and different. Utilitarian reasons justify these changes. But religion? Why change? This is one part of Japanese life that must remain Japanese. Unless . . . unless the Japanese can see that Christ offers something they can never find anywhere else. Peace. Authority. Hope. An explanation for life.