

HEARTBEAT

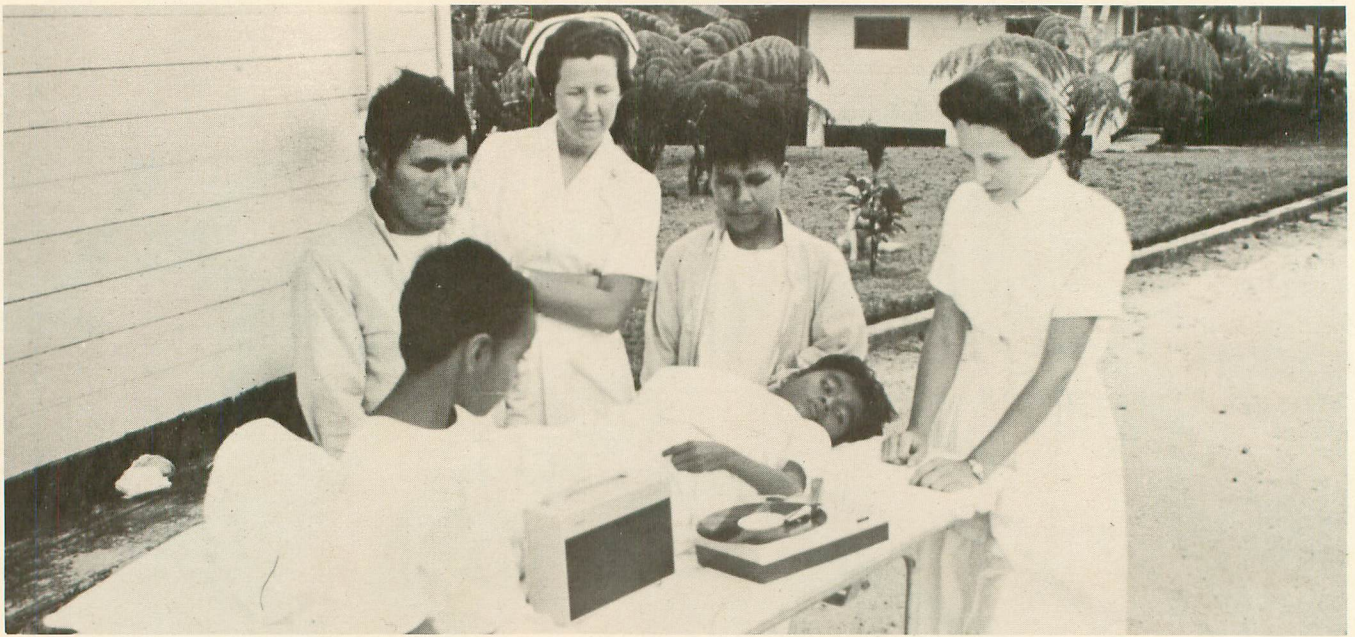
NOVEMBER 1968



THE STORY OF AN ECUADORIAN GIRL'S
SALVATION AMID TRAGEDY

IN THE DARK RECESSES of the eastern Ecuadorian jungle, 14-year-old Matuta lay helplessly mutilated by a difficult childbirth. Her newly-born baby was dead. Matuta was married or at least considered so by > > >

Matuta



> > > Jivaro custom, at age 13. In Jivaro land, a young man looks for a young girl to be his wife. He makes appropriate arrangement economically with the father. If he can afford more than one wife, he looks for another. She is valuable to him for her working capacity: washing, cooking, gardening, baby rearing, and numerous other jobs. It is believed that for this reason husbands are concerned with the health of their wives.

Matuta's health was poor, and like most Jivaros, her husband had little income. She needed immediate medical care.

The typical young Jivaro, like Matuta's husband, is born in a thatch roofed hut in a humid, tropical climate. At an early age he learns to eat yuca, papachina and platano. His world is small, but filled with the denseness of jungle flora, animal calls, and simple home surroundings. With no formal lessons, his young ears and eyes soon recognize the plummage, agility and calls of his jungle animal friends. His classroom is the forest trail; his learning tools a blowgun, canoe, and a machete. Perhaps later he has the opportunity of attending a formal school. His standard of excellence chart consists of his ability to scale the tall palm trees, draw a bead with a blowgun on a monkey, and obtain one or more

wives at a young age who would bear him many children.

Sitting around the smoky wood fire which is his mother's cooking stove, he hears tales of how his grandfather avenged enemies by cutting off and shrinking their heads. He learns, too, how they had tattooed or painted their faces to represent moods. In the far distance, white men live who have strange customs, but they cure people easily.

Matuta, to the anxiety and sadness of her husband, was flown by Missionary Aviation Fellowship to a hospital in eastern Ecuador. Epp Memorial Hospital, 150 miles southeast of Quito, at this time had three missionary nurses (Pat Tyson and Ella Rae Jones, Free Will Baptist missionaries — since returned to the States, and one Australian missionary), two Ecuadorian registered nurses, five nurses aides, one lab technician who also manages X-ray and the pharmacy, an accountant, a chaplain, the administrator who is a missionary from Canada, a missionary doctor, and an Ecuadorian doctor.

The 20-bed hospital lies on the edge of the jungle at Shell Mera in eastern Ecuador and offers its services to about 100,000 people. It also serves more than 20 mission stations scattered throughout the jungle. The missionary doctor at the hospital may make radio contact as necessary with these stations, giving medical advice. Seriously



From the recordings, Matuta first heard about Christ.

ill patients may be flown to the hospital in the planes of Missionary Aviation Fellowship.

Weather in Shell Mera is more tropical than at Quito, with warmer temperature and more rain. Shell lies at the 3,500-foot level of the 10,000-foot high Andean Range which slopes eastward to the Amazon basin.

Stage one of Matuta's surgery was performed for her recovery. This necessitated a colostomy (a surgical opening into the abdominal wall for excretion purposes) which she had for several months.

At the hospital in Shell Mera, Pat Tyson had asked an Ecuadorian lady who speaks both Jivaro and Spanish and who works among the Jivaros to make some tapes in the Jivaro language of short gospel messages and songs. It was from these recordings that Matuta first heard about Christ.

Matuta's first lesson about Christ came easily. She listened intently to the recordings during her recovery, but made no decision.

Following her first hospitalization, she returned home to await a necessary lapse before her second surgery. Matuta received Christ during this period in a church service at a mission station in Putuimi, an hour's flight from Shell.

But more tragedy was to befall the young Jivaro girl. Her husband sought income to pay for her hospitalization. He went hunting, contracted severe vomiting and diarrhea, and died. He had been trying to get animal skins to sell to help pay for Matuta's recovery.

During her second visit to the Shell Mera hospital, Matuta was sent to Quito to the HCJB hospital for surgery by a specialist.

On their trips to Quito, Pat and Ella Rae visited their young patient. She became more than a patient to them, for she was so comfortable with their presence that she felt free to have her moods and show her dislike for having to do certain tasks. It was not unusual for her to take their hands or slip her arm around their waists and walk down the hall with them. When the nurses were absent for a few days, their return always brought excited exclamations. But there was always the language barrier to hinder their communication.

On one occasion there was an older, non-believing Jivaro lady in the same ward with Matuta. A visiting missionary began to talk to the lady in Jivaro language concerning believing in God. Matuta, listening to the conversation, joined spontaneously into the discussion and said, "I believe in God."

Upon Matuta's second return home from the hospital, her mother became a believer. What influence she has

had upon others around her cannot be known. But her salvation has already borne fruit.

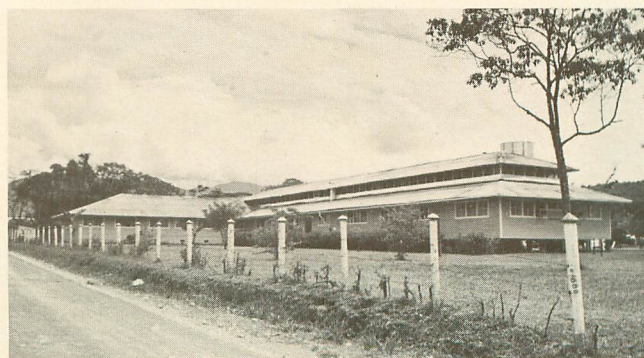
As in most primitive societies, the Jivaros have large families, about 6-10 children. If the father dies, the wife becomes the responsibility of her dead husband's brother. In Matuta's case, her brother does not want to accept her, neither does she want to accept him. He is a student at a school in Macuma, a Gospel Missionary Union station. He would have to accept the responsibility of all her hospital bills and future care. And there is no forcing them together.

What Matuta does now is very uncertain. Still a child, a widow, a mother, she faces that darkness of the Ecuadorian jungle. But in her sadness, her loneliness, her uncivilized world, Matuta has found Christ. □

Pat Tyson and Ella Rae Jones are missionaries to Ecuador. Their personal letters have kept friends in the States informed about Matuta. It was from a letter to the home office that the story was taken. Pat and Ella Rae have since returned to the States.

top: ella rae jones at hospital sign

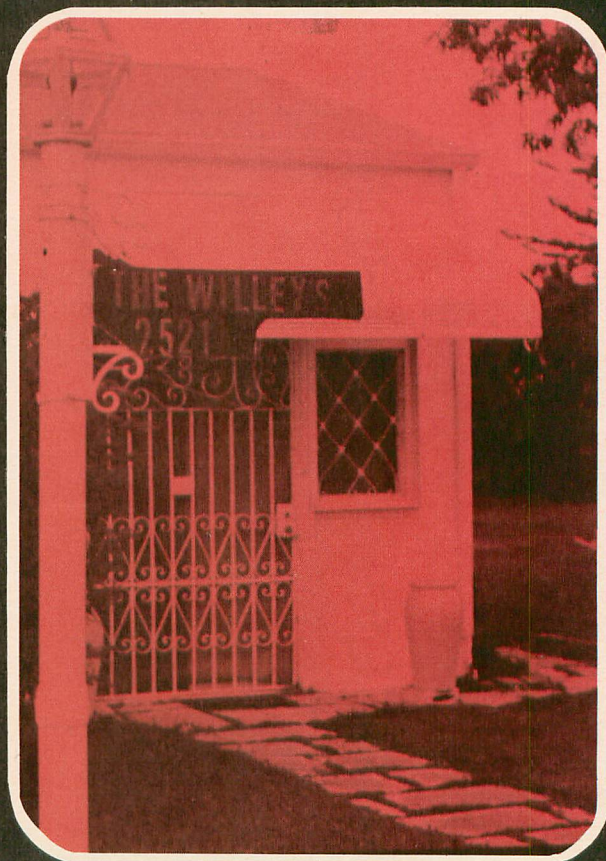
bottom: epp memorial hospital





*POP
is not
HERE*

MOM FELT CLOSER TO HIM
GAZING INTO THE SKY
THAN STANDING AT THE BEDSIDE



By JERRY BALLARD

MOM WILLEY walked to the window of the hospital room and gazed upward into the blueness of space. Seconds before, she saw her husband's head turn toward one side as his soul was released from a pain-wracked body and ushered into the presence of the Lord he loved so dearly.

The body that had been Pop's temporary dwelling of dust no longer held attraction. Pop had left it. And Mom felt closer to him gazing into the sky than standing at the bedside.

Since they were married in 1930, Mom Willey had shared Pop's life. The thrills of venturing into the unknown. The joys of a fruitful ministry. The pains of giving birth to a church in Cuba. The heartache of seeing so much unconcern in a world of desperate need. The satisfaction of complete surrender to the will of God.

During the last weeks of Pop's life, Mom also shared the pain. She was with him every moment physically possible. And when God reached down and set His servant free, Mom shared that moment, too.

Only minutes had passed since Pop's homegoing before the calls and telegrams began to arrive from around the world. One read, "Heaven took notice when Mr. Willey entered for hero's welcome." And men on earth took notice, too. Letters and telegrams from the important were mixed with those of unknowns. So was Pop's life. He never drew social, racial or professional distinctions. He shared his Lord with everyone he met. And they remembered.

Later at the funeral home, we viewed the body for the last time. It was a silent moment. Sorrowful because of our loss. Joyful because of heaven's gain. Awkward because of this paradox of extreme grief and extreme joy mingled in a single sensation.

Mom broke the silence. "We may go into the other room if you like," she warmly said, unselfishly understanding the personal loss of others who loved Pop so dearly. "After all, he is not here. This is just his body."

We humans seem to have an undue admiration for the flesh. But when the soul is removed, the body returns to

the elements. Its worth can be measured in pennies. It is the life that glows from that framework of dust that gives meaning, value. And it was this life that continued to glow in the hearts of all who knew Pop that lifted his homegoing from the agony of unrestrained sorrow to the triumph of spiritual victory.

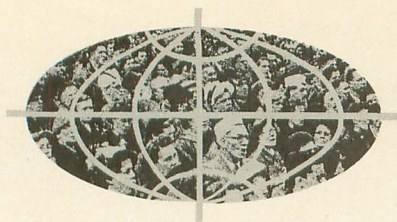
The humble, Spanish church in Miami was quietly filled that Tuesday, October 22. The funeral was a simple one, the way Pop would want it. It was in two languages, English and Spanish. So was Pop's life. Tears were present, but not the morbid kind. "We sorrow not," Paul wrote, "as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The officiating ministers spoke of triumph over death. They reviewed the life of one of God's most fruitful disciples and rejoiced that he had entered into his reward. "The torch is passed," they said. "It is now up to us to see that the principles this man lived for do not die." And the call came for renewed commitment to the task of world evangelism to which Pop gave his life so completely.

The small church was quietly emptied. The casket was moved to the waiting hearse for transport to the cemetery. The family calmly followed.

Shortly after high noon, the body was committed to the ground. It was a bright, sunny day. Pop once said that when he died, he wanted to be buried in bright sunlight at midday. He had his wish, and the time was so fitting. This is the way he lived — in the heated hour of activity, in light, radiating the life of the Son.

Back at the Willey home, much remained to be done. Telegrams, cards and letters still poured in. Gifts for the Thomas H. Willey Memorial Loan fund for churches in Panama mirrored the concern of Pop's friends across the land. Mom gave personal attention to every communication. They again brought the paradox of grief and joy. They also evidenced the foundation of love upon which she must now build a different life. And she will. Pop is not here, but she is. And so are we. □



emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

uruguay: on way up

Rivera — Three churches and a mission, comprising Free Will Baptist activity in this South American border city, are on the way up, according to reports from missionaries there.

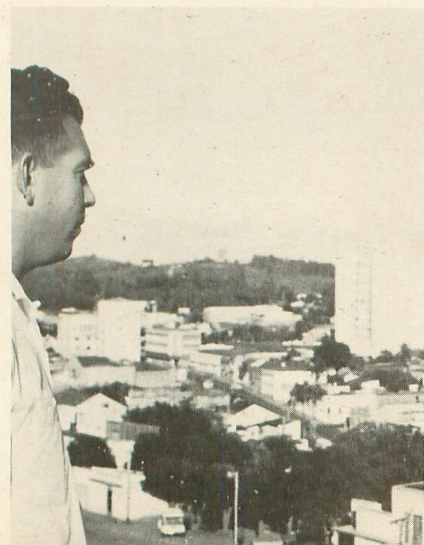
Missionary Paul Robinson, in a quarterly report to the office, indicated an average attendance of 25 in regular services at the Curticeiras church near Rivera. He announced plans to build a new sanctuary for the congregation, strictly an indigenous effort.

Missionary Walter (Dub) Ellison reported from his home in Livramento that first services had been scheduled in mid-October. The new effort grew out of an expansion plan from Rivera, and Walter initiated the outreach by preliminary work before moving. A garage on his lot has been converted into a temporary sanctuary.

Missionary Bill Fulcher, who keeps in touch with the home office via short-wave radio, reported that his Rivera church is progressing with regular attendance and a special Bible class for training Christian workers. The class has already borne fruit with its method of personal evangelism.

Hubertil de los Santos, national pastor of the Santa Teresa Church near Rivera, is continuing an expanding ministry, according to reports from missionaries.

fulcher looks out over border's twin cities rivera-livramento



stateside: film group formed

Chicago — A group, to be called tentatively the Missionary Film Council, was formed here the last of October by representatives of mission boards involved in missionary film production and distribution.

Director of Communications Jerry Ballard of the Free Will Baptist foreign department was elected chairman of the new organization. Walter Fricke of Conservative Baptist Foreign Mission Society was selected as vice chairman, Gerald Smith of the Christian and Missionary Alliance as secretary-treasurer.

The new group was formed for the purpose of improving quality and cost structures for promotional and evangelistic films through cooperative activities in both production and distribution.

BULLETIN!

Missions work has seriously been curtailed because of a drop in monthly giving.

The 1968 budget of \$581,367.96 will not be reached unless income for October, November, and December averages \$62,969.18. Monthly average income since January stands now at \$43,606.71.

While gifts and budgets have been on a steady increase, this will mark the first year since 1962 that the department has failed to reach its budget income if the drop in monthly giving continues.

Requests from missionaries for budgeted items have been denied until income relieves the strain on accounts.

"We can alleviate our deficits," General Director Reford Wilson pointed out, "if every person did his small part in giving. I'm concerned, but I believe our people will respond once they understand that missions work cannot be done without their help."

stateside: conferences

Nashville—The annual fall missionary conferences continue to move ahead as area meetings are planned for California and Michigan through Dec. 15, according to Director of Deputation Henry Van Kluyve.

Area conferences have already been held in Tennessee and North Carolina in October. They were hosted in Kinston, Greenville, and Durham.

Conferences now are set from Nov. 10 to December 1 for Fresno's California Bible Institute, the San Francisco Bay area, the Bakersville area, and the Los Angeles area.

Missionaries attending the California meetings are Eddie Payne, Jimmy and Janie Aldridge, Robert and Judy Bryan, and Maurice and Marie Cousineau. Henry Van Kluyve will accompany them.

The missionaries will move to Detroit, Michigan Dec. 8 for an annual conference before dispersing for Christmas holidays.

panama: pastors meet

Panama City—Pastors from throughout the Republic of Panama gathered in this Central American city in September in an unprecedented fellowship effort sponsored by World Vision, according to Missionary Tom Willey, Jr.

Tom, working on the local executive committee for the retreat, served as interpreter for Dr. C. Devashayam, pastor of an English Baptist Church in Calcutta, India, and connected with the work begun by famed missionary William Carey.

About 150 attended the five-day session.

tom willey jr. interprets for national pastors



stateside: news bits

Nashville — During the first week of response to the launching of the special project for Japan, \$1000 was received, according to Mrs. Hubert Sloan, bookkeeper.

The first attempt in 1968 under the board's Project 5000 campaign, the Japan project calls for response from supporters across all five zones of the States. The money will go into a revolving loan fund for new churches in Japan. The project initially began as an effort to help build a sanctuary for a new church under the pastorship of Ohsawa San in a Tokyo factory area.

"This is a good start," General Director Reford Wilson said. "We certainly believe all those who have committed themselves to Project 5000 will want to share in this special effort. Those in that church in Tokyo may be without a building to worship in if this fails. I think this will certainly encourage them."

In other news from the States, the foreign missions office is preparing material for the second annual Call-a-thon to be held on foreign missions Sunday, April 20.

Last April, more than \$9000 was received as a result of the Sunday afternoon call-a-thon. The campaign was set up to alleviate operational deficits.

"We have two annual campaigns," Wilson said, "that enable us to accomplish goals that could not be accomplished any other way. Project 5000 was established in 1967 as a means to meet special needs on the field that are not conducive to budget appropriation. And the Missions Call-a-thon was established in

1968 to help offset deficits that accumulate in the operational fund during low months when income normally drops below average. We are encouraged greatly by the responses to both of these campaigns. They have reduced the necessity to place continuous appeals for special needs before our people, while at the same time giving them an opportunity to give systematically.

"Our planning for 1969 calls for new services to our people through literature and making available to them current information on field operations. Announcement of these plans will come soon."

Missionary children have seemingly taken the backseat in publicity, but there are signs that missionaries are turning out their own co-workers through their children. Three are enrolled in Free Will Baptist Bible College this year: Lynn and Lynette Miley, whose parents Dr. and Mrs. LaVerne Miley serve in Doropo, Ivory Coast; and Beth Merkh, daughter of Dan and Margaret Merkh, missionaries in France. Lynn is a sophomore, Lynette a freshman, and Beth a freshman.

SENDING GIFTS ABROAD?

Please follow these instructions to avoid making your overseas friend pay customs:

1. For packages weighing less than 2.3 pounds, write in large, clear letters "Small Packet — Gifts."
2. Request a green sticker from your postman (you fill out a form 2976) to place on the packet.
3. Do not send packages parcel post (yellow sticker).

Even better, write your missionary for advice before sending packages.

stateside: population growth

United Nations, N. Y. (EP) — The world last year grew at the rate of 180,000 people a day, according to the new *United Nations Demographic Book*.

The 65 million increase brought world population to 3,420,000,000 by mid-1967. If the present rate of 1.9 per cent population growth continues, the total will double by the year 2,006, the report said. It also revealed that:

In the period from mid-1966 to mid-1967, 19 per cent of all people lived in cities of 100,000 or over.

Three-quarters of mankind lived in developing regions, and more than half of the total in Asia.

The population of Mainland China was estimated at 720 million and was increasing by 1.4 per cent annually.

The annual rate of population increase between 1963 and 1967 was 2.5 per cent in Africa; 2 per cent in Asia; 0.8 per cent in Europe; 2.9 per cent in Latin America; 1.3 per cent in North America; and 1.2 per cent in the Soviet Union. The highest figure — 3.5 per cent — was reported from Central America.

More than half of the population of North America lives in cities of at least 100,000 people.

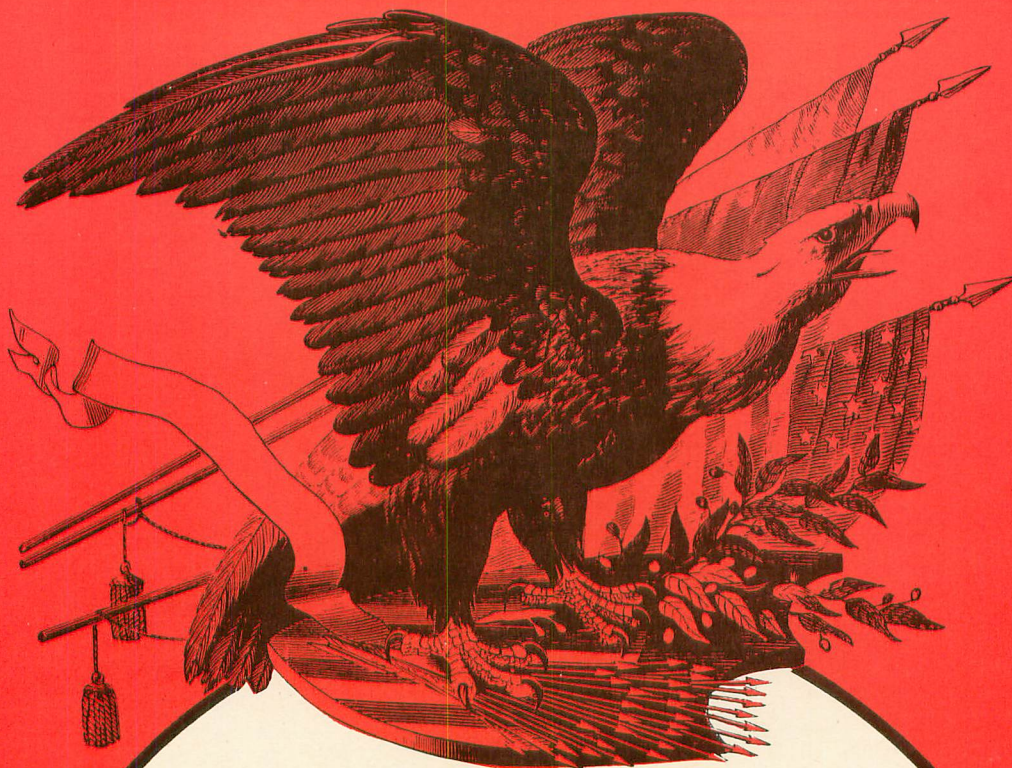
Filmed in Cuba:

LETTER TO MELETINO

The early ministry of Pop Willey is depicted in this moving drama. Filmed more than 15 years ago, it still is acclaimed as the most relevant and realistic picture ever witnessed by Free Will Baptists. Join the thousands who have seen it — write today for booking to *Free Will Baptist Foreign Films*, P. O. Box 1088, Nashville, Tennessee 37202.

**mrs. sloan records
project gifts**





**THE
U.S. IMAGE
& WORLD
MISSIONS**

by Dr. Clyde Taylor

DOES A NATION have an image? What does it look like? What goes into an image? Who makes it? How is it communicated? If we have an image, who sees it?

It makes a big difference as to who it is that's looking. We evangelicals may look at our nation and see 100 million people desperately needing salvation. A liberal will more likely see the slums, poverty and our national social problems. The average American, the man in the street, would see a different picture. Our place in society, rich, poor, informed, parochial, our faith or lack of it, all color the image.

If this is true of Americans, how do we look to foreigners? That depends on where he is. He might see one image here in the USA but quite a different one overseas.

We are concerned here about our image as it may affect the mission of the church, particularly overseas. Who makes, or creates the image they see of us over there? We all know that this is the day of incredible communications. We are told that with the advent of the transistor radio, an illiterate, without ever learning to read, hears the news. He knows what's going on in places completely unknown to him. He knows about the Yip-pies in Chicago, but he may not know about Jesus Christ.

In projecting our national image, the press and movies stress areas of society that give a completely perverted image of our religious life. Our national weaknesses and prejudices show through. The general idea given is that America is wealthy, powerful, nationalistic, imperialistic, and overwhelmed by race problems. The Communists help push this image.

Also, Americans are on the move. More people in more nations see more Americans than people from any other nation. Among the best of these we would suggest the missionary and the better members of the Peace Corps and similar agencies. These people are usually acceptable. They endeavor to identify with the people. They are aware of the differences in our cultures and make every effort to adapt. They live among the people. However, with all of this, in most countries the missionary can't live at their level economically and survive. Thus there is some evidence of our affluency that cannot be avoided.

The second type of American seen in numbers is the tourist or the businessman. It is here that we have one of our greatest problems. The average tourist is so superior and so self-centered that he is known as affluent, offensive in his ignorance and disregard of local customs, and usually (by foreign standards) loud and vulgar. The businessman behaves a little better — his success depends on it.

In spite of all of this, the courteous, appreciative American will usually be well received. He must be prepared, however, to hear his country criticized on the basis of the image they have of us.

How is an image made? Like any picture, it is a collection of many small things. It is colored by attitudes and shaped by many acts and events flashed across the world by mass communications. By far the most important thing to the foreigner are the things, the gadgets, the products of our great industrialized society. We are also known for our attitudes. The race problem looms huge in the minds of those overseas, especially where there are Communist communications to exaggerate it. We must be, according to the image, an affluent, pleasure-mad, sex-crazy society.

Our acts by their standards prove that we are a confused nation. They say we don't really know what we want. Our foreign policy proves it. They can't understand a nation that at the same time makes heroes out of a McCarthy and a Wallace. When the Pope calls for peace and Cardinal Spellman, an American, for victory by war, they are sure we are confused. Most countries do not enjoy the freedom of the press and speech that we do, but even we get caught in the credibility gap. Then our press concentrates on the protest, the riot, the crime, the weaknesses of our society so that overseas readers are sure we are about to fall apart.

What is the impact of all this on world missions?

Of course the first and most serious impact comes from the image of the church in America. Theological leaders are promoting confusion! Dr. Carl Henry, former editor of *Christianity Today*, recently wrote: "There was a time earlier in the Christian era when the evangelist's best ally was the theologian, whose forceful statements of the Christian revelation served to clarify the urgency of the missionary task. Great theologian-evangelists like Jonathan Edwards in America . . . and leading evangelist-theologians like Charles G. Finney helped to shape the spiritual sensitivities of the people." In describing present-day theologians he says, "Today many theologians themselves need to be evangelized. They are prime examples of religious confusion, zestfully contradicting each other in the name of theological progress. Some ardently promote secular rather than supernatural perspectives, and eagerly undermine the faith of the Bible."

Dr. Henry further writes: "When some churchmen redefine evangelism so that the modern substitutes would go unrecognized by the apostles, confusion is compounded. Today evangelism is transmuted into political action; it is demeaned into a technique for material betterment through legislative programs; and it is even ventured on the assumption that everyone shares automatically in a universally accomplished redemption that erases the

need for personal salvation. By these new-fangled notions, New Testament evangelism is so revised that the devil himself must frequently be tempted to become one of the very first "converts".

This overemphasis on problems of society and political involvement is so covered by the mass media of communications, and the theological deviations of groping clergy are given such prominence in the press, that the legitimate ministry of the church may go unnoticed by the world.

The average man in the street in this country, if he is at all informed would receive no redemptive message from the average pulpit, seminary or church publication. As a matter of fact, the church officially in America shows itself as an *Institution*, very much impressed with its own pronouncements on everything but the gospel. The non-Christian, on the other hand, even the occasional church-goer, shows increasing resentment that the church is no longer CHURCH, but rather speaks like a secular institution.

If the world is to have a correct image of the church, we must see to it that it portrays a redemptive society, with the message of reconciliation in a secular nation. This means for us as evangelicals that our primary task is to so witness with the gospel that men may be brought into a right relationship with God.

It is unfortunate that this other image of the church is carried overseas to a large degree by the ecumenical movements as well as by foreign church leaders trained in liberal schools in this country. Their impact on world missions produces there the same social emphasis that replaces evangelism here. Also the great stress on the institutional church, the organizational structure with church union as a major thrust, is immediately felt by the churches in the large "mission lands."

Without doubt these factors mean that messengers from the "western world" to these needy areas cannot escape the tarnishing image our nations put on them. In some cases this liability is so great that messengers from Asian or Latin American countries would receive a better reception. We are tempted to say, "Help, I'm White!"

Wherever missions exist in the world, we have to live with our image. Thus, we must present the gospel as supranational, as universal, not Western. Our programs of relief and assistance must overcome the natural resentment to our national image by an accompaniment of Christian love and the message of the gospel for their spiritual needs.

Can't something be done about our national image? Of course, but it can't be changed overnight. Not only can it be changed, but it can be offset to a degree by the attitudes and behavior of God's servants.

In changing this image evangelicals must take a dominant role in at least three areas. First, evangelicals must take a renewed interest in the public life of our country. Unless dedicated Christians take their faith, ethics and action into the political life of our nation, increasingly the atheists, materialists and pagans will take over. Moreover, evangelicals should encourage and support evangelicals who do this. This penetration should take place at every level of society.

Next, there is plenty of evidence that we live in a very sick society. Our Christian faith is very relevant at this level. We know that the only real remedy for the social sickness of man is freedom from the power of sin through the Gospel, so our proclamation of the Gospel must always take priority. Yet, we are repeatedly commanded to meet the physical needs, help with the social problems, care for the sick. Surely the true Church of Jesus Christ cannot abdicate from its opportunities in these areas. Through these ministries we adjust to changing conditions in our world and find new channels for our message to lost men.

The third area where we can help change this image is through renewed efforts in evangelism. If the 10% evangelical minority of the Congo dares to tackle the task of total evangelism of the Congo, certainly we, with our missions of born-again people, can tackle the U. S. The proclamation and acceptance of the Gospel along with spiritual renewal in the life of the church will change our national image faster than anything else.

This leads me to conclude with something that we all recognize. America needs more than anything a new outpouring of God's Spirit on His people — a revival of dynamic living for Christ. People need to see real, honest Christians. They see too much hypocrisy, too much shallow living, too much self-centeredness. Men will respond to love and unselfishness. They easily sense the reality, the honesty of a Christian witness backed by a dynamic spiritual life. There are millions of true evangelicals in America. There is a new awareness of the potential of the Gospel. Now, will we proclaim it?

The harvest about is fully ripe. What will it take to get us to move? □

DR. TAYLOR is a veteran missionary-statesman having served as a missionary in South America and presently executive secretary of the Evangelical Foreign Missions Association to which Free Will Baptist Foreign Missions belongs. Dr. Taylor also is general director of the National Association of Evangelicals.



the financial story

September 1968*

'out of my heart'

MISSIONS BUDGET What is a missions budget? It represents the combined financial needs of our ministry. It is a guideline for disbursing monies according to pre-determined needs. It sets forth specific amounts to accomplish certain goals. The budget for Free Will Baptist foreign missions is determined by anticipated income.

☐ The missionaries submit their proposed budget to a budget committee. The committee compiles the field budgets, administrative, travel and promotion costs. These figures are carefully reviewed by the board and an annual budget is recommended to the National Association of Free Will Baptists. The adopted budget becomes the approved plan of operations for our overseas ministry.

☐ Our budgets are not padded with unrealistic figures. It is necessary that these amounts be received or the work of the missionaries will be seriously curtailed.

☐ It is difficult for the missionary who leaves his affluent homeland to receive word from the home office — "I regret to inform you there is no money for your literature project, Bible Institute, Youth Center, vehicle." I have given this answer to recent requests — we are forced to restrict our ministries due to lack of funds.

☐ Our 1968 budget calls for an average income of \$48,447.25 per month. We have received an average of \$43,644.75. We are \$43,222.44 behind our budget. This has seriously affected our operations. We need an income of \$62,855.05 per month for October, November, and December to meet our commitments for 1968. ☐ We can end our year with full budget appropriations if you and your church will follow the examples of the First Free Will Baptist Church of Monnett, Missouri, which sent \$600 to clear the Tom Willey, Sr. deficit and a layman of the Woodbine Church in Nashville, Tennessee, who gave \$500 to the Cousineau account. ☐ What if the missionary and the heathen knew you had money which could bring a message of eternal life, but you refused to share your blessings? Someday, they will know. What will you answer then? ☐

J. Reford Wilson

GENERAL DIRECTOR

FUNDS ON DEPOSIT SEPTEMBER 1	\$ 64,891.07
RECEIPTS DURING SEPTEMBER	41,564.43
DISBURSEMENTS DURING SEPTEMBER	52,257.14
Foreign	\$41,019.97
Travel, Promotion	4,434.10
Administrative	6,803.07
FUNDS ON DEPOSIT SEPTEMBER	\$ 54,198.36

state quotas — 1968

STATE	SEPTEMBER RECEIPTS	QUOTA	TOTAL RECEIPTS	UNDER (OVER) QUOTA
Alabama	\$ 713.77	\$ 21,500.00	\$ 11,457.81	\$ 10,042.19
Alaska		500.00		500.00
Arizona	7.00	3,500.00	1,615.72	1,884.28
Arkansas	1,046.02	21,500.00	14,986.97	6,513.03
California	1,365.62	36,000.00	19,154.24	16,845.76
Canada	101.65	300.00	369.62	(69.62)
Colorado	27.90	1,750.00	391.37	1,358.63
Florida	1,944.62	18,750.00	11,112.93	7,637.07
Georgia	1,924.63	28,500.00	13,571.19	14,928.81
Hawaii		500.00	110.00	390.00
Idaho	32.59	1,500.00	229.43	1,270.57
Illinois	886.42	18,000.00	7,512.62	10,487.38
Indiana	463.12	4,000.00	3,308.09	691.91
Iowa	13.69	2,500.00	1,124.99	1,375.01
Kansas	128.93	5,500.00	1,971.84	3,528.16
Kentucky	660.83	10,000.00	7,882.81	2,117.19
Louisiana	56.56	500.00	231.45	268.55
Maine	330.00	2,500.00	1,025.00	1,475.00
Michigan	5,193.35	55,500.00	40,817.90	14,682.10
Mississippi	669.55	9,750.00	6,763.07	2,986.93
Missouri	2,790.22	38,750.00	27,260.13	11,489.87
New Hampshire	113.00	1,250.00	462.60	787.40
New Mexico	77.37	1,500.00	533.55	966.45
North Carolina	5,911.92	67,750.00	57,236.85	10,513.15
Ohio	1,135.81	22,750.00	16,547.61	6,202.39
Oklahoma	6,842.46	55,500.00	40,230.73	15,269.27
Oregon	13.84	500.00	165.25	334.75
South Carolina	2,804.05	34,500.00	28,315.89	6,184.11
Tennessee	3,950.69	55,500.00	45,410.18	10,089.82
Texas	651.74	15,000.00	6,492.91	8,507.09
Virginia	756.65	19,750.00	12,257.21	7,492.79
Washington	35.32	1,500.00	519.56	980.44
West Virginia	714.33	16,250.00	7,202.58	9,047.42
Miscellaneous	200.78	8,317.96	6,188.32	2,129.64
	\$ 41,564.43	\$581,367.96	\$392,460.42	\$188,907.54

missionary accounts**

Jimmy Aldridges	\$ 2,316.97	Jim McLains	7,910.48
Bobby Aycocks	3,495.61	Lonnie Palmers	1,595.84
Molly Barker, R.N.	1,786.37	Eddie Paynes	(944.88)
Robert Bryans	(1,011.62)	Bill Phippses	632.83
Wesley Calverys	(1,840.92)	Bobby Pooles	645.23
Jim Combses	214.64	Don Robirdses	(1,568.17)
Louis Coscias	(22.74)	Mary Ellen Rice	6,255.64
Maurice Cousineau	(1,175.80)	Norman Richards	8,408.81
John Crafts	4,976.47	Paul Robinsons	3,624.48
Dan Cronks	861.62	Lonnie Sparkses	3,711.14
Earnie Deedses	7,221.62	Josephine Stevens	153.60
Ken Eagletons	(4,333.49)	Patsy Tyson, R.N.	3,515.90
Walter Ellisons	2,139.77	Herbert Waids	(712.72)
Dave Frankses	7,256.52	Sam Wilkinsons	(272.86)
Bill Fulchers	875.88	Tom Willeys, Jr.	(2,249.58)
Howard Gages	483.41	Tom Willeys, Sr.	(597.14)
Estenio Garcias	1,473.01	Volena Wilson	(226.07)
Dr. Ruby Griffin	1,253.93	Africa Bible Institute	282.80
Joe Haases	1,472.35	Africa Medical Bldg.	714.99
Carlisle Hannas	496.55	Audio-Visual	(16,424.76)
Fred Herseys	1,425.78	Brazil Bible Inst.	12.60
Bill Joneses	1,654.97	Brazil Vehicle	5,472.19
Ella Rae Jones, R.N.	2,499.29	Cuba Emerg. Relief Fd.	(5,481.75)
Sherwood Lees	8,859.39	Mayhew House	266.08
Eula Mae Martin, R.N.	(256.63)	Furlough Car Loan Fund	(45.74)
Archie Mayhews	(86.40)	Operation Fund	(9,910.55)
Dan Merks	(2,713.22)	Repatriation	3,370.73
Dr. LaVerne Miley	3,735.91	Trust Fund	3,000.00

\$54,198.36

1968 FOREIGN MISSIONS BUDGET	\$581,367.96
NEEDED THROUGH SEPTEMBER 31	436,025.97
RECEIVED THROUGH SEPTEMBER 31	392,460.42
INCOME NEEDED DURING OCTOBER	92,012.88

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

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

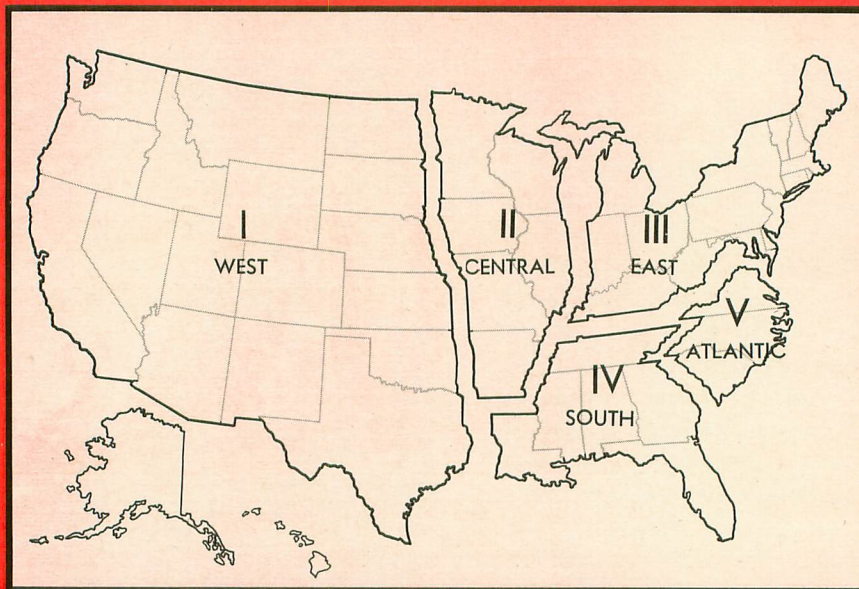
**Amount in parenthesis indicates deficit.

***On leave of absence.

HEARTBEAT

POST OFFICE BOX 1088
NASHVILLE, TENNESSEE 37202

PROJECT 5000



**New Zonal Financial Plan, Called 'Project 5000,'
Launched by Board to Secure Basic Mission Funds**

WRITE FOR INFORMATION TO:

DEPARTMENT OF FOREIGN MISSIONS

P. O. BOX 1088, NASHVILLE, TENNESSEE 37202