

# HEARTBEAT

JANUARY-FEBRUARY 1969



## who CARES?

by THE EDITOR

CHARLIE BROWN never wins a ballgame. His team plays so badly, according to Charles Shultz, creator of the *Peanuts* cartoon series, that it is impossible for it to ever have a slump. But the worst thing to Charlie Brown as he stands all alone on the deserted pitcher's mound isn't the fact of losing. It's the fact that no one cares that his team always loses. >>>



>>>> The world is filled with Charlie Browns — the sad, lonely, seemingly irrelevant losers. The fact that they are in the majority holds little satisfaction. These masses seem to stand alone in their distress. And all too often the one who tries to care finds his good intentions dissipated by the sinister forces of conflict and confusion.

So the tendency is to turn inward, to direct our attentions to ourselves, to turn from the battle. After all, we aren't winning all the ballgames, either.

Americans look back toward 1968 with cold chills. Student unrest and riot. Racism from black as well as white ends of the spectrum. Blurring moral perspectives. A credibility gap between what the powers-that-be say and the true state of affairs. Growing disenchantment by both conservatives and liberals with U. S. involvement overseas. Have-nots expecting haves to share their abundance. Haves expecting have-nots to earn their shares. These are today's descriptors of the American way of life. And each descriptor segments society into polarized camps with seemingly unbridgeable communication gaps. Predictions for the future range from sporadic civil disorder to full-scale civil war of a guerilla variety.

No wonder Americans are becoming self-protective. With costs of living rising and streets unsafe and ethics flying out the window, we feel justified in retreating from the world outside in an attempt to survive this hectic era with as little loss as possible.

The Church seems quite anxious to go along with this trend toward isolationism. We feel we're misunderstood by our critics. We say that God isn't dead, that He's alive and relevant to the issues of life in 1969. But the world outside looks in on us and for some reason doesn't get the message. They view Christianity as a carry-over from a past era that must be tolerated until it "evolves" out of existence. And the vast group of middle class Americans who won't say it in these terms reflect it by their actions. According to a poll published by a reliable polling organization, those Americans who feel religion plays an important role in life have dropped from nearly 70 per cent of the population a decade ago to less than 20 per cent today.

Those of us who really want to care about the spiritual needs of the losing masses reel from continual rebuffs from without and within. So we retreat a little further into our evangelical monasteries, willing to minister to

those who somehow find their ways through the mystic mist into our sanctuaries, but seemingly unwilling to force the battle on the frontlines where the people are.

Pastors grow weary from standing alone on the mound after losing the ballgame. It seems that few who shadow a pew on Sunday morning really care whether those outside ever hear the gospel. So the pastor is forced to play the game in solitude. He gets lonely, tired, discouraged. Some become disenchanted and renounce the ministry. More than 15,000 pulpits in America stand vacant this Sunday as a result. Others stay in their pulpits and communicate their disillusionment to their congregations in a continuous, vicious circle. A few see vital avenues of witness outside the pulpit and find fruitful places of service elsewhere.

Thank God for the exceptions! Scattered here and there are those men of God with excited congregations rejoicing in the midst of an outpouring of God's Spirit. But, these are exceptions!

Is it any wonder pastors hang weary heads and question, "Who cares?" Or that the missionary in virgin fields does the same as he sees his account dropping because of unfulfilled commitments and feels that he, too, is on the mound all alone with few who really care . . . not merely about him, but about the masses of losers for whom he is the only link to redemption?

And how does God feel when He sees His people more concerned about material, social and physical survival than about His will for all men to know about Jesus? Does He feel today as He did in the days of the prophets when He searched almost in vain for even one man in whom he could rely? Is He asking, "Who today really cares?"

Where are those who care about the things for which Jesus cared? He cared about the masses. He was always with them . . . on the streets, in the temples, on the Galilee shore, on the hillside. Everywhere He turned He was pressed by people. And He loved them. He healed their illnesses, urged His followers to give them food, and He ministered to their souls. He cared.

But who cares about today's multitudes?


Who cares about the more than 200 million souls caught in the revolutionary swirls of Latin America where 1968 saw a return to violent social disorder in many areas? Mexico felt the pains of bloodshed as militant



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students clashed with police threatening disruption of the 1968 Olympics. President Julio Cesar Mendez of Guatemala found his government plagued by terrorist groups on both the right and the left, resulting in the assassination of the U. S. ambassador.

Panama's crack *guardia nacional* overthrew President Arnulfo Arias only ten days after he assumed office, the third time a suspicious military has refused him the right to govern. And the *guardia* took control of the government amid scattered instances of violence.

Peru's military ousted President Fernando Belaunde Terry on October 3, ending what seemed to be a promising record of civilian rule. Opposition increased toward the military regime of President Juan Carlos Onganía in Argentina. Banned political parties held secret meetings as the strong man government grew stronger.

Labor strikes and student demonstrations in Uruguay made international headlines late in the year. Limited martial law was invoked to deal with unrest resulting from austerity measures taken in an attempt to curb Uruguay's rising cost of living, up 136 per cent since 1967. In Brazil, student demonstrators and leftist terrorists sought to capitalize on inflation-bred discontent. President Artur da Costa e Silva's military-dominated government was forced to use troops to suppress disorder.

Congo, Nigeria, Egypt — these datelines from Africa seem to always accompany headlines of violence and distress. Daily, 10,000 children die of starvation in the Biafra section of Nigeria, the real losers of the Nigeria-Biafra War. In other areas on the giant continent, colonial hangovers offer the environment of imminent bloodbaths. And white control of parts of South Africa face the growing threat of militant black majorities. Interstruggles of nationalism and tribalism within, colonialism and ideological warfare from without, keep Africa a continent in ferment. But who cares what happens to these masses of people so different from us? Or the missionary and African who lifts the banner of Christ amid conflict?

One can't think of India without again thinking of poverty and distress. Here 500 million souls struggle with the issue of raw human survival. To argue that the ills of India are the result of their pagan religions does little to prolong their darkened lives. And every month another million souls are thrust into this spot of earth, another million mouths to feed. We don't even understand these people who give their food to animals while starving themselves. So why should we care? Perhaps if they would play the ballgame differently they would win sometimes. Is there anything inherent in Christian love that compels us to care about the plight of these masses, the sick and the hungry, their spiritual darkness?

Indians don't seem to want the American missionary.

He thus works with full knowledge that his days are numbered. At least one India state passed a law during 1968 making it illegal to change religions. Who cares about the missionary who must shoulder the redemption responsibility for hundreds of thousands who may never know about Jesus unless he pushes through the hunger and heartache with the love and light of the gospel?

Europe increases its reputation as the "forgotten continent." The land of the Reformation is now the land of degeneration. Past light is smothered by the cloaks of religious traditionalism. With standards of living soaring since World War II, materialism is the order of the day. Student unrest and labor strikes are commonplace as men seek a bigger share of the profits. And in their quest for gain, they have little time for religion.

Japan is the Eastern equivalent of Western Europe. Bouncing back from severe defeat in World War II, Japan is seeking to accomplish by economic means what she couldn't by military tactics — dominate the world. And in this fanatical quest, old ways are laid aside.

While the new Japan poses problems to gospel communication all its own, ancient barriers have been weakened by social change. The limited missionary staff and Japanese Christians seek to take advantage of present opportunities with full knowledge that time might well be limited. They note the renewed waves of student riots while modernized versions of ancient religions make gains socially and politically.

It seems ironical to the missionary that at a time when opportunities to witness are so great and time so short, he has so little to work with. Surely it's discouraging to him as he sees incomes going up but proportionate gifts to foreign missions going down. And he wonders what it means. He shares the loneliness of the losing masses, their distress, their hopelessness. Must he shoulder the load alone? Does no one else care?

The missionary knows that he can't communicate the gospel by retreating to safe places. He knows he must identify with people where they are . . . as Jesus did. That he must care about their human needs . . . as Jesus did. And that in his caring he must communicate God's redemptive love . . . as Jesus did.

Yes, the Charlie Browns can be reached, but only if they are convinced that we really care that they are losing. And unless we convince them, they will lose.

Who cares? This is our mission theme for 1969. It isn't a mere public relations slogan upon which to hang a promotional campaign. Far more than that. It is a probe behind our words, our token gifts, our evangelical status symbols. It is a probe into our real motives, the genuineness of our love for Christ and for those for whom He died. Yes, it's a probe. And it's extremely personal. □

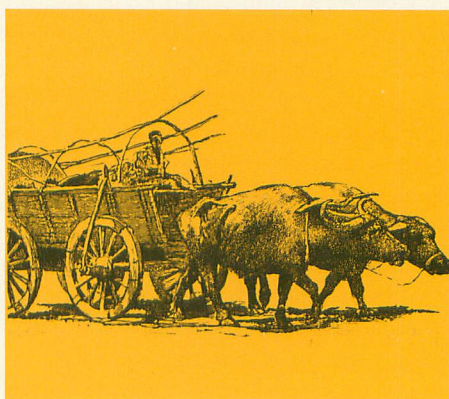
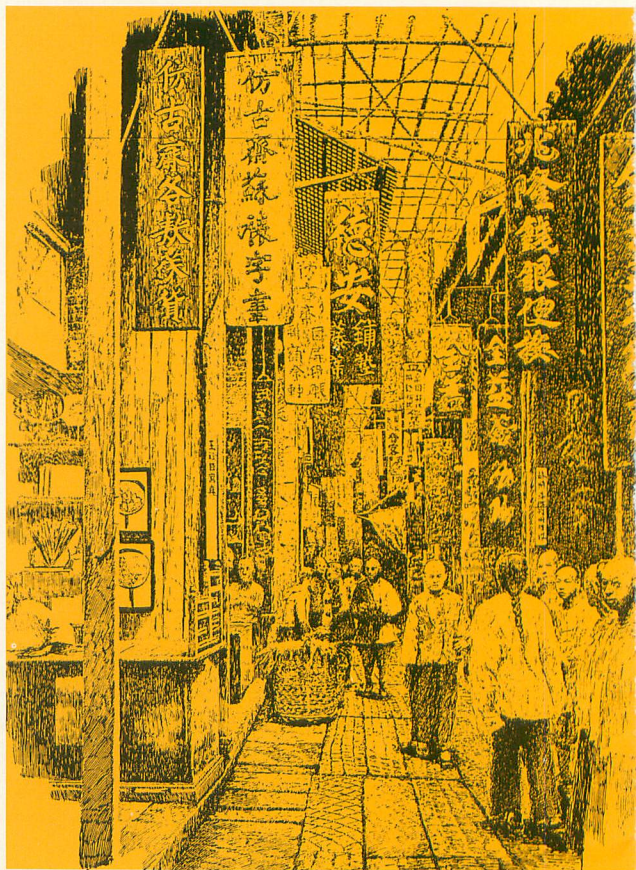


The following series of articles bring into focus the outlook of foreign missions as of this date, 1969. Heart-beat has drawn from its missionary correspondents and other sources representing nine countries and North America to bring you authentic information on perspectives of missions around the world.

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# of

# fields





## stateside perspective — by assistant editor Jim Owen Jones

**M**OST OF WHAT happened in 1968 will likely be forgotten. Men are prone to suppress, refine, add or delete in an effort to reshape their memories into compatible tidbits for posterity. This legendizing process is of necessity a healthy pursuit. For many of the events of this past year are not credits to mankind. Fortunately those that can be chalked up to his account are easily remembered.

According to an Evangelical Press Association news release by Director Norman B. Rohrer, in 1968, 324,000 babies entered the world, 10,000 persons starved to death, 123,000 persons died for other reasons, leaving a net gain of 190,000 per day. The cost of living rose steadily — hardly a news item any more, while Americans gave more than ever to charitable causes. We also spent \$130 million for missionary work but \$30 billion on gambling, \$20 billion on crime, \$9 billion on liquor, \$5 billion on tobacco, \$3 billion on house pets, and \$175 million on dog food. The \$100 million spent on comic books was four times the annual budget of all public libraries in the U. S., Rohrer said. These tidbits are hard to swallow, but men will manage to forget.

Meanwhile, Americans were charged with collective guilt for assassinations of two famous men, and while most of us proudly attested to a belief in God for pollsters, Mary Madelyn O'Hare continued her fight to strike down God's name from American tradition. Churches, Rohrer said, merged, marched, and mingled in ecumenical accord in 1968 and a "theology of hope" was seen to be winning over the "God is dead" doctrine.

Science made its mark on humanity in 1968. A new system of record keeping, said the EPA release, called "electro-optics" succeeded in reducing letters as much as one million times so that they must be read through a high-powered microscope. This method reduced the entire King James Bible to a slip of plastic one and one-quarter inches square. Heart transplants numbered more than a hundred though less than half have survived. And finally, after centuries of admiring, dreaming about, cooing at, and analyzing the moon, man succeeded in reaching it. Was it providential that God-fearing Americans beat the atheistic Communists to the moon? Evan-

gelist and writer Carl McIntyre voted an overwhelming yes. He personally thanked the three famous Astronauts Borman, Anders, and Lovell for reading God's message of Creation to the entire world.

Youth revolts, atheists in foxholes, riots, university revolutions, and rising crime waves were also 1968 credits to mankind. At the same time, men invented and developed ever-increasing technical apparatus to carry his voice, his picture, and himself farther and faster. Larger planes, laser pipes, instantaneous translation, wrist-watch TV, new applications of computerization, high-speed printing, and more refined medical machinery are all on the drawing boards, in Rohrer's words, for "bagging the restless globe" in the '70's and '80's.

Missionary enterprise flourished, the EPA release continued, despite the deadening influence of affluence. Veteran missionaries pushed beyond civilized areas to contact down-river Aucas. They ministered in jungles, in ghettos, in cities, in rural areas. Six died in Viet Nam, others by angry men or by accident. While the Church lost several missionaries and great leaders, the Free Will Baptist denomination lost its senior missionary, Thomas H. Willey, Sr.

On the Free Will Baptist scene, missions grew, despite a decline percentage-wise in giving. A 33-year old mission with 15 years of operating experience, the foreign missions department has only 10 of 74 missionaries with more than 10 years of experience. Yet our ministries include church planting, radio, village evangelism, Bible institutes, special Bible classes, personal evangelism, translation, medical clinics, and hostels. In nine foreign countries there are now more than 1000 Free Will Baptist nationals under leadership or supervision of our missionaries. The National Association of Cuba is still intact and expanding.

Free Will Baptists function in perilous environments. In Brazil we live and work amid activity of sizable proportions. Floods ravaged the homes of North India near Kishanganj until bodies literally floated everywhere. No Christians were believed killed. Revolution stalks the crossroads of the Americas at Panama City. Disease and malaria flourish around our work in Ivory Coast. Earth-





quakes hit Japan and our missionaries felt the trembles. Student riots raged in France. And with all this, the staff in the home office watched carefully, reading all reports and surveying as much news as possible to keep the pulse of world events that affect our missionaries.

*Heartbeat*, the voice publication of foreign missions, increased its circulation to 44,400 in 1968. The circulation division of the department which mails all literature handled more than a half-million pieces of material during the last six months.

Deputation ministries continue to be the primary contact with Free Will Baptist churches. Missionaries traveled thousands of miles by air and automobile, boat and bus to reach their constituency. But outreach was stifled with only five missionary couples available for most of the year. Eleven pastors' conferences were held, and missionary conferences were scheduled in more than 100 churches during 20 area meetings. In addition, deputation personnel participated in several hundred special services throughout the year including the state and district woman's auxiliary meetings.

Finance became a preoccupied problem during 1968 as giving tapered off in the last part of the year. Though disbursements were held to \$70,000 below the budget, giving fell \$55,000 short of projected figures. Increase over 1967's giving was only about \$8,000 as opposed to an \$83,000 increase of 1967 over 1966.

A survey for one month in 1968 revealed that less than 600 of more than 2000 Free Will Baptist churches gave to foreign missions. Whether such credentials of a missions-minded people will win the world is debatable.

Nevertheless, the history of 1968 has triumphed over circumstance and no one can deny that with the changes on the advent of the political, social and national scenes the fortunes of 1969 are indeed bright. The country has elected a president whose promises in 1968 signaled a change of attitude in Washington toward fiscal responsibility; Americans are reaching a point of intolerance in regard to riots and crime; and there is once again a vocal sound for national unity.

So it is not without sound reason that the executive staff of this half-million-dollar-plus-operation lay new ground rules and forecast new challenges for this year. The key to its success is twofold: a concentrated effort

to enlist church involvement in overseas missions, and an awareness of the Holy Spirit's ministry in fulfilling God's command to preach among all nations through missionaries. Emphasis in deputational ministries will be on total ministry costs, stabilized support, pastors' conferences, and church involvement. Conferences are scheduled in Illinois, Missouri, Tennessee, Alabama, Michigan, North Carolina, Arizona, New Mexico, Oklahoma, Georgia, and South Carolina between February and May. Missionaries participating in these, though not all at any one place, will be Bill and Joy Jones, Howard and Willie Gage, Jimmy and Janie Aldridge, Eddie and Sandra Payne — all of Ivory Coast. Bob and Judy Bryan and Maurice and Marie Cousineau, who are new appointees to Ivory Coast, will also be participating.

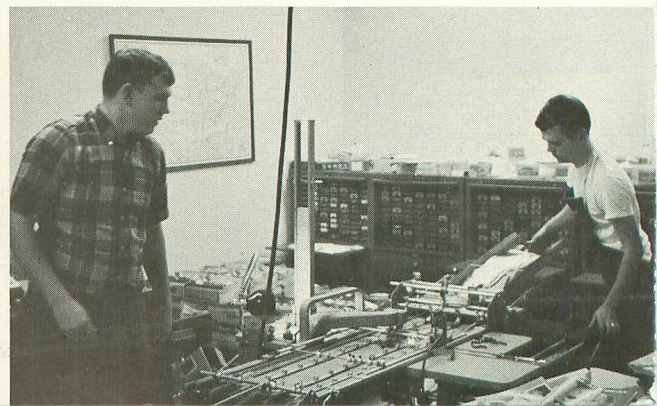
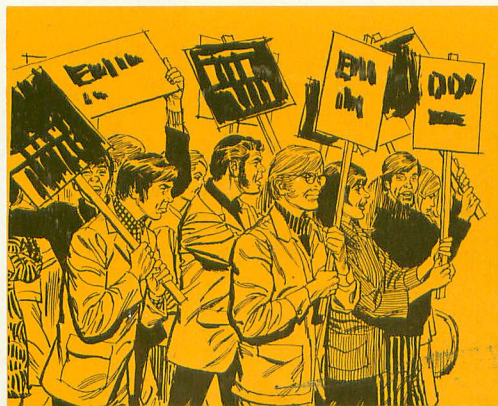
Others will be Carlisle and Marie Hanna of India; Ken and Marvis Eagleton, Louis and Florine Coscia of Brazil; and Pat Tyson and Ella Rae Jones of Ecuador.

Those returning to the States in June and who are scheduled for conferences in the last part of 1969 will be Molly Barker of Brazil, Sammy and June Wilkinson of Brazil, Herbert and Geraldine Waid of Japan, Archie and Sarah Mayhew of Ivory Coast, Jim and Shirley Combs of Brazil, and Wesley and Aileen Calvery of Japan.

Call-a-thon, the foreign missions department's first major campaign in 1969 is set for April 20. Project 5000, the major continuing campaign to enlist commitments to help support missions projects will broaden its appeal this year.

Final approval of the foreign missions handbook, *Unto the Uttermost*, is expected in May during the board's annual meeting. Conclusively, its adoption could easily mark a new era in foreign missions because it would signify a unified plan for reaching the millions of people who are without the gospel. Its adoption would signify a plan to serve our desire, not a master to control our lives. And from that point 1969 should be most meaningful.

We are ever watchful of Israel's activities, the development of nuclear powers, and the formation of a false church. We recognize that God's prophecies pass daily through the hourglass of time, and while we look forward to Christ's second coming, our prayers continue to mingle with sweat and tears as we labor to win our fellowmen. □





## **brazil perspective —** by assistant editor Jim Owen Jones

**L**ESS THAN five years ago, Brazil was described as a great sleeping giant, a vast territory of a few modern cities and hundreds of sleepy little villages. Now she is an indignant, unsettled country in a political crisis. Her indignation toward the ruling powers is a result of one of the most intense, sweeping, communist propagandizing campaigns ever undertaken by left-wing extremists. Conditions have grown so dangerous that her president has taken strong measures to counter left-wing strategy. Missionaries remember Cuba, and while they're careful to stay out of Brazil's internal problems, their position is not a happy one.

Ten miles from Pirasununga where Free Will Baptist Missionary Louis Coscia lives, a small town is 80% communist. A Brazilian security agent disclosed recently that a cache of Russian-made military weapons was found at Porto Ferrera. With areas such as these, it was necessary to beef up military forces at Pirasununga. In fact, Brazilian infantry, cavalry, and air force personnel are so thick there that people feel the pressure of dictatorship.

Free Will Baptists have succeeded in their 12 years of ministry in Brazil in establishing four organized churches, a Brazilian Bible Institute and an active congregation. There are approximately 200 Brazilian Free Will Baptists

in these five churches. Twenty-three Free Will Baptist missionaries carry on ministries including the churches, the Bible Institute, literature development, radio ministries, village preaching, and regular personal evangelism programs.

A missions stronghold has been established in Brazil. But while there are strong leaders who are able to carry on the work in the absence of missionaries, the field does not have an association to adequately supervise operations. But that time is not far away. The missions program has now reached the point where separate missions efforts can join together in securing a foothold that will withstand any crisis.

Our success depends upon mobilization of present forces supported by prayer and finance from strong churches Stateside. Free Will Baptists in Brazil are reaching out to localize the ministry through nationals. Every believer is encouraged to plant himself firmly in God's Word and then proclaim the gospel to his neighbors and friends. This national approach is a difficult one because it demands a thorough cultivation of present members. But rewards can be great. Brazil must be won to Christ, or the sleeping giant may fall to the crushing feet of communism. □

## **india perspective —** by Trula Cronk

**"O** JERUSALEM, JERUSALEM, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

"O India, India . . ." These words echo in my heart as I see India rejecting Christ generation by generation. How our Lord must grieve over India's millions.

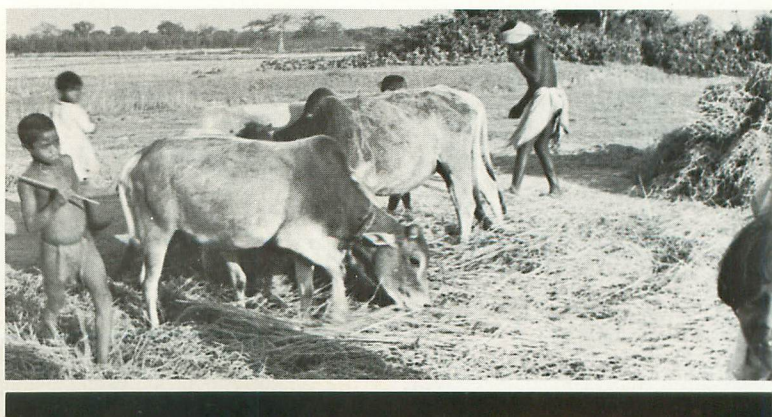
For nearly two thousand years, with limited means and in the face of stiff resistance, God's servants have tried to bring the Gospel to the people of this land. At times the graves of those who have come from outside to preach have outnumbered the living converts to Christ. With flood, famine and pestilence God chastens India for rejecting His Son. Still they do not turn to the true God.

I read also, ". . . My spirit shall not always strive with

man . . ." And I tremble as I wonder how much longer this land will abide under the striving of the Holy Spirit.

I see no signs of any immediate mass movement to Christ nor of revival in the church. Every Home Crusade reports regular conversions. Evangelists count a few more numbers of decisions. The Bible is selling as fast as the Bible Society prints them. Bible correspondence schools report small successes. Students at Yeotmal union seminary are hanging out the windows. Still the church barely holds its own numerically. By and large the hard core of the mainline religions remain unchanged under the massive attack of the modern world of science, industrialization, socialism or evangelism.

In view of this minuscule visual success why is Satan so desperately trying to obstruct the growth of the church? Is it that he has more knowledge of what is





about to happen than we have? Are we near a great victory which he is trying so hard to thwart?

Laws have been passed in two states whose intent is to prevent conversion from one religion to another. Already national Christians are in prison for influencing persons to become Christians. Other laws seek to curtail missionary activity.

This may be Satan's attempt not only to prevent church growth but to drive the visible church underground. If he succeeds I see a dark future for India in which wheat famine will be insignificant compared to the famine of the word of God which will cover the land.

On the other hand, these evil laws may yet be used of God to make Indians re-evaluate the gift which has been offered them because it is about to be forcibly snatched

away. Indians are often characterized by apathy, but given sufficient incentive they have the ability to rise to heroism.

Foreign missionaries will have to leave. This can result in blessing or curse. If Indian Christians respond to its challenge to shoulder the great commission as their own responsibility, and if their Christian brethren in other lands stand by them in prevailing prayer and sharing the means of evangelism, the departure of the missionaries could be the catalyst for a great awakening in which the Spirit will move mightily in the land. It may be God's pleasure to so reward the thousands of faithful missionaries who have planted the church here.

Let persistent prayer be made that your missionaries may leave behind dedicated men to continue the task. □

## uruguay perspective — by Walter Ellison as told to *Heartbeat*

HOW DO YOU describe the religion in Uruguay when it seems that the only thing that matters here is survival? In the lucid eyes of most Uruguayans is that dollar sign, "What's in it for me?"

Religion is not for the soul but for prosperity. Money talks in religion. The wealthy, when religious, are usually Catholic or Spiritist. And while they dominate the religious scene they hobnob with the worldly clubs of society, the higher class, seeking public appearances and the like. They see no injustice in paying miserably low wages to employees, rotating them consistently to evade taxes and employee benefits.

Very few of the people have sufficient income. Those who do are the elite landowners, industrialists, politicians, doctors, and lawyers. They rule the military government from a grass roots level.

It is virtually impossible, because of the power control, to get ahead financially if one has nothing to begin with. Generally, the attitude in this economic climate is, "Why kill myself working hard for so little when I can get by without working?" Consequently, the most lucrative way to prosper in this atmosphere is to live unlawfully — stealing, contrabanding, and dishonest trading.

Nevertheless, those who have so little are most responsive to the gospel. They recognize their plight and are not troubled by riches while the wealthy, when they count the cost, invariably make a drastic error in their

spiritual lives.

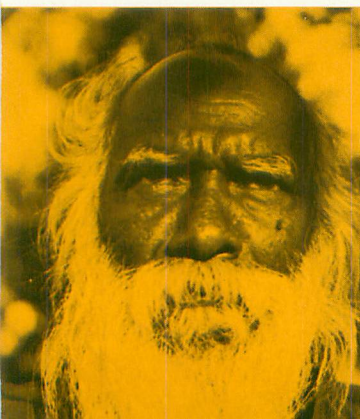
Even though the government grants freedom of religion, the Catholic church still maintains a decidedly upper hand, owning or controlling many of the schools from elementary to university levels.

There is little open opposition from religious leaders in Uruguay. One of the greatest problems facing the missionary is the radical mass healers who are confusing those who seek to know God and His ways. It is not uncommon for weaker Christians to be proselyted by those of modernist elements and false teachings.

Missionary Walter Ellison's congregation is meeting in a garage-converted sanctuary near Livramento. Their goals for 1969 are to reach, win and train five married couples. By 1972 they hope to leave one indigenous church here.

Bill Fulcher's church is growing steadily with the help of a new Bible class for Christian workers. Paul Robinson's church at Curticeiras near Rivera is holding its regular attendance of 25. He plans to build a sanctuary for the congregation soon. And Hubertil de los Santos, national pastor of the Santa Teresa Church near Rivera, is continuing to expand his outreach.

Free Will Baptist missionaries will continue building churches in Uruguay, teaching believers the way of Christ. Survival by material gain is secondary, and it's the eternal salvation of Christ that must become primary in every Uruguayan's life. □





## panama perspective — by Tom Willey, Jr. as told to *Heartbeat*

WITH THE PASSING of another year comes the realization that by February, Free Will Baptists will have been working in the Republic of Panama for seven years. It hardly seems possible. When we drove across the border in 1962 we were looking at a field that we knew would be hard and not very friendly.

Unemployment was high and corruption was so rampant that the police were ordered to "shoot to kill" in slum areas. In a 10-block area in the center of the city there were more than 300 bars and "cantinas." Even in the rural areas the problem of vice and drunkenness was tremendous. Open immorality flourished even in the highest circles.

The picture was not much better on the religious front. The Catholic church was beginning its pilot plan under the direction of American priests to make the church relative to society. Evangelical groups were going their separate ways and the work was discouraging. In the Central Provinces the need for the gospel was unbelievable with only three missionary couples in the four provinces of that very strategic area. According to available statistics there was one professing evangelical Christian to every 15,000 of the general population.

Now, almost seven years later, many of those corrupt conditions are still unchanged.

Politically, we are under a provisional military government. Although we have an appearance of calm, there is still a certain amount of tension and uncertainty. For four years Panama has experienced a great economic boom and, consequently, most of our people are employed. This sometimes poses a problem since they have to work such long, hard hours and have little time for the Lord's work.

Problems of law and order are much the same. And though living conditions have improved through the Alliance for Progress, moral standards have not. Vice and corruption steadily increased until the present military government clamped down on dope rings, illegal gambling and prostitution. Panama's largest industry, the National Brewery, continues to supply Panama City's bars and "cantinas."

But even amid all the corruption, we are convinced

that Panama's greatest need is a spiritual one. We have seen some improvement. The Roman Catholic Pilot Project has had an impact on the country. Roman Catholics buy our evangelical New Testaments and distribute them by the thousands. This gives us an opportunity to give the Word of God to people who only five years ago would not even listen to us.

Our first work, begun east of Panama City in Canita area, has remained much the same as in the beginning due to two facts — many of the original converts have migrated to other areas and secondly, we have not been able to attend to this field properly due to lack of personnel and no means of transportation. Nine months of the year it can only be reached by air or boat.

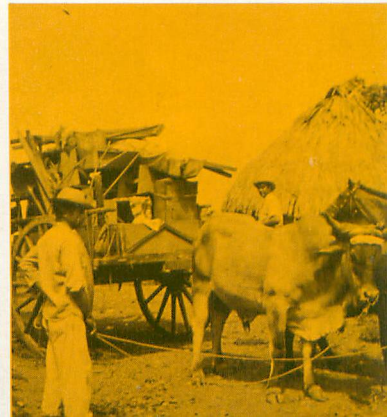
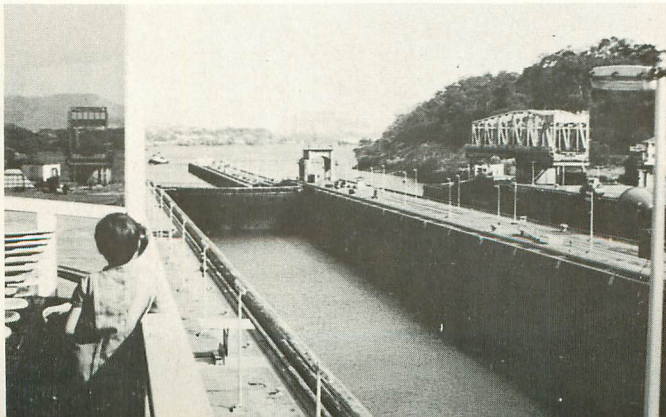
The Estenio Garcias arrived in 1964 and began the work in Panama City and Agua Buena. Next to arrive were the Bill Phippses who worked in the Central Provinces 150 miles west of Panama City.

Thus, for a while we had three missionary families working in Panama in three different areas, Canita, Panama City, and Agua Buena. Then the Garcias took a leave of absence for deputational travel in the States, leaving the work in Panama City and Agua Buena to be added to that in the Canita area near the jungle. With the help of Bill Phipps who flew us down to Canita every two weeks, we were able to rebuild that work.

In 1967 a new field was added to our responsibilities when the Phippses returned to the States. They had begun a progressive ministry in the community of Isla de Canas. On each trip now, we spend the mornings visiting and witnessing, the afternoons with the children and the evenings in evangelistic services. In recent months about 80% of the population have made a profession of faith in Christ.

Since Garcia's return this year we have divided responsibilities for the ministries. He has taken the work in the city and the radio ministry while we have taken over all that is rural, including Agua Buena. He has started another very promising ministry in San Juan, a town about 30 miles north of Panama City.

Of every 100 Panamanians, only 10 will live to be 50 years old. It is up to us to reach these and now is the hour! □





## ivory coast perspective — by Bill Jones

THE IVORY COAST with Felix Houghet-Boigny at the helm is probably the most stable country in Africa. He has dramatically proven his worth as leader in eight and one half years of independence, bringing his country from a half-rate French colony to the show-state of modern Africa. Ivoriens, who are pragmatic enough to believe that the proof of the pudding is in the eating, are well satisfied on the whole with him as their only leader.

The fly in the ointment is that one out of every four people in the Ivory Coast is a foreigner, most of them in Abidjan, the capital. French (over 40,000) Lebanese, and representatives from virtually every other West African country testify to the prosperity here. But this multiplicity provides powder for an explosive situation. One race riot this year could have been bad had the government not clamped down quickly and hard. It involved a tribe from upper Nigeria.

The social structure of the Ivory Coast continues to evolve into a centralized, state-controlled authority. On the local level, this means that young people still give lip service to the customs of village elders, but in practice virtually ignore them, giving reign to their own particular likes and dislikes. This situation may stabilize in the not-too-distant future.

Mohammedism, materialism, and formalism: this troika is carrying the African to destruction! Moslems are definitely in. Evangelizing with a large Moslem mission in Abidjan, they have friends in high places in the government. In our particular area, they are making headway among the Kulangos.

Catholicism with its formality continues to spread with

a tenacious grip that will not let the "two-fold child of Hell" go once it has him in its grip.

Modernism via the Methodists continues its propaganda. The Ecumenical movement plans a pan-African meeting in Abidjan next summer. This presents a very particular danger to the evangelicals working here.

Cults have increased their thrust. Jehovah's Witnesses have reentered the Ivory Coast and have blanketed Abidjan with what some estimate to be 100 missionaries. They are gaining a lot of converts. Also, movements that mix a dash of Christianity with a large dose of paganism and magic spring up regularly. These have a rich appeal for many Africans.

Free Will Baptist missionaries plan to continue their emphasis on evangelism, church planting and training African leadership. A "New Life for All" campaign is being planned for 1969 in three of the larger towns in our area. We will be participating. The second Free Will Baptist associational meeting will be held in July. A church constitution will be studied in preparation for the church to be legally recognized by the government. The Free Will Baptist Treatise will be published in French. Young preachers will be encouraged and Bible training provided for those that God calls forth. Translation and literacy work will continue in the languages of the area.

We are praying for personnel for the hospital at Doropo — a doctor and nurses. Also for a couple in each of five unreached areas. But especially are we concerned about the emerging Church. Our brethren here are under pressure to succumb to both the wiles and the strength of Satan. To persevere they must have our prayers. □

## ecuador perspective — by Ella Rae Jones as told to *Heartbeat*

SOCIAL CHANGE is the monster that is devouring traditions in this little republic that straddles the equator. And for that reason the country is in a state of metamorphosis, closing the gaps between her almost prehistoric culture and her historically rich cities with their air of tropical indolence.

The change is most noticeable in the rising middle class. While more remote tribes remain true to the ways

of descendents, the majority of the populace has been caught up in social change. It is the sector of populace formerly a part of the low class that has wedged its own niche in Ecuadorian life, and is called the middle class, a term that until recent years did not exist.

Rich upper class people — plantation owners and the like — once dominated the lower class which is made up of Indians and persons of mixed blood. The worker





rarely gained more than food and clothing and makeshift shelter from his work. This was a result of an historical precedent set early in Ecuador's history when the Spanish conquered the Indian and made him his servant. Consequently, the Indian is downtrodden and a victim of racial prejudice while landowners are usually of Spanish descent.

The government is helping the poor man, now. He more frequently becomes an owner of a small plot of land. The middle class is rising from those of mixed blood (Indian and Spanish) and now comprises the majority of the population. Many are becoming educated, employed in public services, teaching, and industry.

There is religious freedom in Ecuador, but the dominant religion is Roman Catholicism with 94%. Their attitude toward evangelicals is increasingly liberal. This does not mean that they are embracing protestant ideas, but they would like to say that everyone believes the same thing. In a sense, this makes the Protestant Christian's witness difficult since Catholics tend to agree with everything. Their freedom to read the Scriptures is an opportunity for evangelicals, however, to get the Word into their hands.

For the most part, protestant missionaries are accepted.

## france perspective — by Dan Merkh

FRANCE AS A NATION has just been shocked by a tremendous social upheaval. The strikes of May and June have taken their toll. Workers have received increases in salary only to have them taken away by increases in consumer goods, prices, and taxes. Now the very stable franc is in danger. The government recently took severe action to curtail the crises.

It is evident that the communist party had much to do with these national strikes, but the Fifth Republic, headed by General DeGaulle, refused to resign and is attempting to lead the nation back to a stable, secure social and political existence. But the man in the street thinks that a change of some sort is necessary.

In a recent survey made by one of the larger magazines in France, it was reported that 70% of the people in France believe in a personal God, yet they had very little, or nothing to do with the Church, and in many

But the country's open arms policy may be a camouflage since missionaries have the potential to increase its financial power and improve health conditions. So the people tolerate missionaries and listen to their message, but not many allow its penetration to the point of changing their traditions and converting them to Christianity.

The economic and racial positions of the typical Ecuadorian, improved as they have in the last several years, are still comparatively low to his superiors who have dominated him for centuries. This perhaps accounts for a rather generally passive, apathetic attitude toward life.

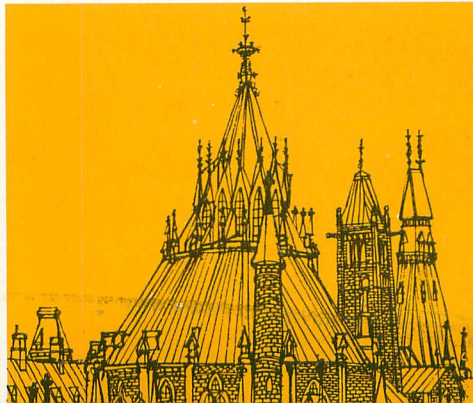
Nevertheless, the future presents freedom to witness as far as can be determined. Teaching health and hygiene presents one great area of witness. Free Will Baptist missionaries Pat Tyson and Ella Rae Jones hope to establish contacts and witness for Christ as well as strengthen the national Christian. Following up recent converts and contacts from the hospital where they last served weighs heavily as a challenge. Other fields of priority need include child evangelism and youth programs.

The future of Ecuadorian missions calls for Christian workers with great zeal but much patience. The people to whom missionaries minister need prayer to follow up their witness. □

instances are hostile to the Church. Yet we have discovered a very real spiritual hunger. We distributed 9000 tracts when we first came to Nantes, offering a free Bible correspondence course from a mission in Paris. We had an amazing 31 inquiries. A young Christian worker sold six Bibles in his little store in a factory area in just a few days. The men who bought them show an interest in further study.

France is an open door to evangelical Christianity. The hearts are hungry and the government is favorable. And the French Christians are welcoming and encouraging Anglo-Saxon workers. This has not always been true. In the recent Nogent Conference, one of the major conferences in French-speaking Europe, several statements of encouragement were given to the "Anglo-Saxon brethren" working in France.

When we arrived in this area, we were told of a





young couple who had just made a decision for the Lord the year before, but they are still isolated and alone — no one has come to help them. Several months ago another worker asked me if we couldn't send a couple to the city of Vannes, with 35,000 inhabitants. And there is yet another city nearby, population 55,000, with only two small protestant groups working.

The Lord has richly blessed here at Nantes. We began our Wednesday night Bible study classes 13 months ago and have been having Sunday morning services now for 11 months. During the year we have seen nine precious decisions for the Lord. Seven of these have been within one-fourth of a mile of our house. Four are adults, two are teenagers and one child. We are in a city that is soon to reach 400,000 inhabitants and we have not yet

reached more than a quarter of a mile from our home. How many would come to know Christ if each quarter-mile circle produced seven decisions?

All of our services have been in our home. We are crowded for space, and must find a public meeting place.

We have found two large adjoining garages, once used as a cookie factory, that we are renting. The group is prepared to pay the rent and repair the garages to make them suitable for services. This will give us a meeting hall that will seat 50. We are trusting the Lord to meet the added financial needs of the work.

Europe remains "the great neglected continent." Soon there will be less evangelicals in Europe than in any other continent in the world. It is our responsibility to evangelize this generation of Europeans. □

## cuba perspective — by assistant editor Jim Owen Jones

CUBA'S SOLIDARITY that Castro boasted about after his takeover is losing its appeal, for it is increasingly evident to Cuban peasants that the only solid thing about the whole power structure is its military rule. And no one can deny that. Churches have been placed under strict supervision, industries and commercial property taken over, and innocent people have been shot by the hundreds.

The communist island's industrial and political decadence is nowhere more evident than in the squalid poverty engulfing most Cuban workers and in the empty stores that line the streets of her major cities. Products are hard to get, whether one wants automobile parts or household goods. And the plight of Cuba's future is made even more desperate because the regime has thrown its entire effort behind agricultural output to stave off starvation.

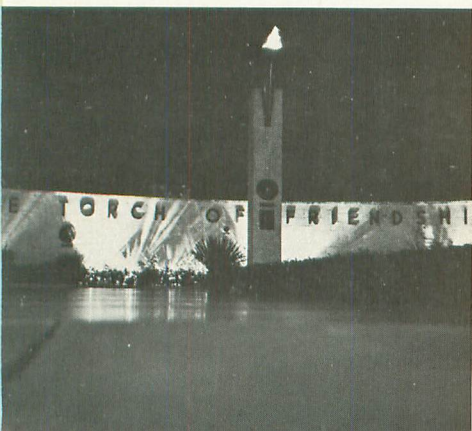
But the plight of Christianity is not nearly so bad. When Castro began rule, the evangelical church had been laboring for more than half a century taking the gospel to every corner of the island. Consequently, the Free Will Baptist work, which had begun under Thomas Willey, Sr.'s ministry in 1941, was firmly established when the island went communistic. Bible schools were closed, scores of pastors were imprisoned, distribution of Christian literature was forbidden, evangelization was ruled illegal, and the existing congregations were made to op-

erate under strict supervision of the government. Castro's military were instructed to use any means possible to keep children and teenagers away from church. Christians were forced to ask themselves in the face of these limitations, "How can we go on?" But the answer came to them as it did to those Christians in the persecution era centuries ago: The reality of sin became so graphic and undeniably true that there was but one way to turn, and that is to the Lord. So the Church has grown, fed by determination and persecution.

"Although so many pastors have been forced to leave," Miami Cuban Pastor Benito Rodriquez said recently, "the church seems to have a never-ending stream of workers to take over the position of those that leave. It looks like these difficult circumstances have only helped the Cuban church to extend her witness.

"It looks like the battle of evangelism," Rodriquez predicted, "in the rescue of souls will become steadily more fierce. But we can be confident that the gates of Hell will not prevail against God's people."

Reports coming out of Cuba indicate that persons have been converted in recent months. Although church activity is restricted, and although some sources predict that the Cuban church will die since young people are being kept away, indications are that the Free Will Baptist work in Cuba will continue to grow as a strong national church. □





## japan perspective — by Herbert Waid as told to *Heartbeat*

POLITICALLY, THE FUTURE looks dark for evangelism in Japan. Socially, we are on the outside looking in. Religiously, we have barely gotten a toe-hold in this mountainous land. Sometimes it seems the earthquake of nationalism ("American, go home") along with the typhoon winds of ancient social and religious forces would drive us into the sea. But in spite of it all, I have received great peace in realizing our Almighty God will not be ultimately frustrated in this pagan land and that we have a vital part to play in His plan.

It is intellectually chic to be anti-American (we became sour grapes after their defeat and occupation) and pro-communist (ignoring their own unprecedented prosperity under democracy amid poor communist neighbor countries). The communist stooges here are crying out, "American, go home." Meanwhile, newspaper editors, teachers, college students, socialist and communist politicians in great numbers are tirelessly propagating anti-democratic, anti-American views to impressionable young people who personally do not know the shortcomings of another system and who will be of voting age soon.

Social, family, and business pressures hamper the development of dynamic Christian character and are gigantic stumbling blocks to personal conversion.

Human relations in Japan are based on Confucianism. Its cardinal virtue is parental respect. The parent is to care for the child and the child in turn is to respect him. This idea is carried over to teacher, employer, and finally to the government (formerly Emperor). In practice the schools, jobs, and sometimes the government take the place of the family or even the individuality of a person. The "I, me, and myself" are taken away and is not tolerated.

Without a solid concept of "I," it is difficult for a Japanese to recognize the value of a soul, even his own. Add to this the lack of a concept of sin, and you have a man who has a hard time conceiving of Jesus' love in coming to earth for "me," living a sinless life, and finally dying for man's sins. Then add the pressure to conform in this regimented society where schools, employers, and government tell you what to do, and it is not hard to understand that a new convert must revamp his whole

moral code to develop a mindfulness of a true and living Holy God to whom he is personally accountable for his every attitude and action.

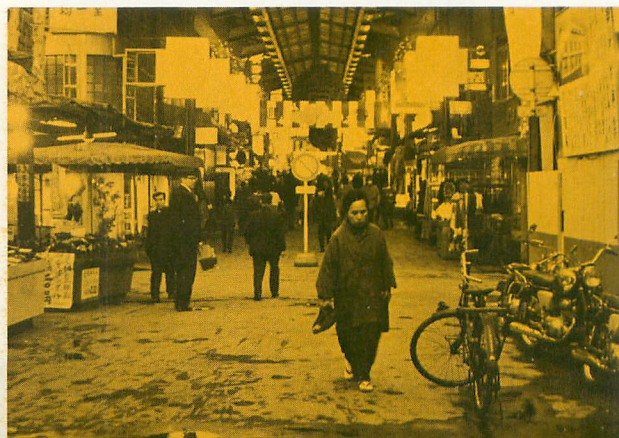
A non-conformist in Japan treads dangerous ground, and to turn to Christianity is as dangerous. It is almost a super-human task to come out from among them and be separate. If one does so, he immediately ostracizes himself from his family and society, inhibiting his own ability to evangelize.

We have four missionary and four national families on our team. The gospel is preached regularly by Free Will Baptists in Japan in eight places. New contacts are plenty, a few are being caught. But some are succumbing to family, school, and work pressures. Others are growing in the Lord and a few are developing into leaders. We should double ourselves in 10 years but this could be appreciably accelerated if we had an increase in missionary personnel and buying power.

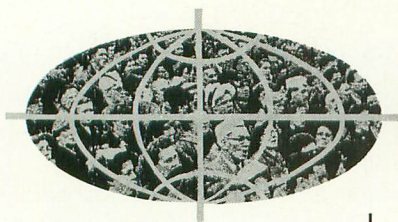
In October 1968 our Sapporo Church was organized during Tokyo Pastor Osawa San's month-long ministry with Missionary Wesley Calvery. The McLains have at least one more year of language study in Sapporo, Hokkaido.

Thanks to Project 5000, we hope to see our Tokyo Church, under the leadership of Pastor Osawa, in a permanent location. My helper, Bonde San, should probably be ordained and the Irumagawa Church, on the outskirts of Tokyo, should be organized within a few months. Missionary Fred Hersey's new work at near-by Iriso has not solidified yet nor does he have a national to assist him, but both of these things may soon come. We are now in the praying stage of opening up a new work about a 20-minute drive from Irumagawa where a housing project is to be built in the next couple of years. Between Irumagawa and this proposed meeting place is a vast virgin area of untouchables. No work has been done for them and since they are untouchables, I feel a separate work would have to be done to reach them.

One can not become overly-involved with problems confronting him to the extent of becoming hopeless. Opportunities are great despite Satan's attempt to rule. Someday we will conquer. The Lord has promised us. □







# emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

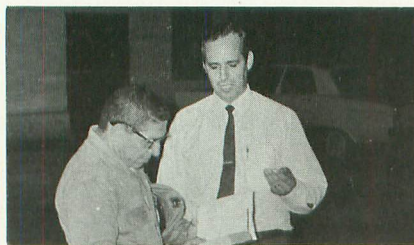
## panama: revolution threatens

**Panama City** — Anxiety worsens amid an unusual calm in this crossroads city on the Panamanian isthmus as a cloud of impending revolution hangs over the country, according to reports from Free Will Baptist missionaries. Missionary Estenio Garcia, who barely escaped imprisonment during the Castro takeover of Cuba, has reported increased build-up of communist activity in Panama City. He said that the prevailing atmosphere is strikingly similar to that of Cuba just before the overthrow of the Batista Regime.

Garcia, when asked about the political problems in that country answered, "Safety is not in the absence of danger, but in the presence of God." He has been ministering in the Panamanian City since his arrival in 1966 after the Cuban revolution. Garcia's wife, Anita, suffered an attack of malaria in early November. But despite the anxiety of a possible political revolution and his wife's illness, Garcia continued to express optimism about the mission work. "The Lord has been blessing the field," he said, "and many souls are being converted. Our suffering has not been in vain. We trust that the Lord will continue to help us."

(top) san juan's first convert, a national guardsman, speaks with missionary garcia.

(bottom) garcia leads panama city church in singing.



## stateside: board meeting

**Nashville** — The Board of Foreign Missions got firsthand reports here at its annual meeting December 16-20, from India, Brazil, Ivory Coast, and Ecuador as 11 returning missionaries were interviewed.

Missionaries Carlisle Hanna of India, Don and Carol Robirds, Louis and Florine Coscia of Brazil, Howard and Willie Gage, Eddie and Sandra Payne of Ivory Coast, West Africa, and Pat Tyson and Ella Rae Jones of Ecuador were debriefed by members of the board in their four-day meeting.

The board continued its reappraisal of updating the foreign missions handbook, *Unto the Uttermost*, in line with missionaries' reactions to second draft revisions sent out during the fall. Final adoption of revisions is expected at the board's May session.

In other action the board authorized Communications Director Jerry Ballard to write the biography of the late Free Will Baptist missionary, Thomas H. Willey, Sr. The veteran missionary who has worked under Free Will Baptist foreign missions since 1936, was 69 years old at the time of his death October 18, 1968. Details of the plans regarding publication of the book will be submitted to the board in May.

The deficit account of the Cuban Emergency Relief Fund (CERF) which was closed out with the termination of CERF's activities last spring was absorbed by the operations fund of the foreign missions department on instruction from the board. The absorption of the deficit added \$6000 to the operation account which had reduced its own deficit from \$22,000

foreign missions board in session.



to \$12,000. Now the total account is \$23,000 in the red.

Donors who have given to the account of Ruby Griffin, formerly with the foreign missions board as a medical missionary to Ivory Coast, are requested to contact Deputational Director Henry Van Kluyve. Miss Griffin's account has been closed and donors will be asked to redirect their support.

Former missionary to India Miss Volena Wilson has terminated her missionary activity. Her account, however, is in deficit by \$421.22, and will not be closed until it is met.

The board authorized the appointment of Rev. and Mrs. Howard Gage as deputational missionaries in lieu of their successful assignment in Ivory Coast which is completed. The Gages will be involved in missions promotion in conference and church activities throughout the country.

The board recommended that attempts be made to secure donors who will underwrite the expenses of the annual missionary retreat. The department in past years has paid expenses which are approximately \$2000.

## japan: church progress

**Sayama City** — Continued progress is reported in the Free Will Baptist Church in this island city, according to Fred Hersey, missionary to Hokkaido, Japan.

Located in the town of Iriso, a suburb of Sayama City, the church reports attendance ranging from 20-45. Hersey teaches three English classes per week at the church, and holds Bible study each Wednesday evening. He reports that several non-believers have shown interest in the gospel.

iriso children in class.







## the financial story

november 1968\*

### 'out of my heart'

**ARE WE PREJUDICED?** Can we identify with someone alien to our culture? What example did Jesus give? Racial prejudice was discredited in his conversation with the woman at Jacob's well. Religious prejudice was indicated in the parable of the good Samaritan. Christ resisted social prejudice and was known as a friend of sinners. □ The missionary embraces those to whom he is sent and sees them as his equal. He is willing to go where men are, who need his help. He moves with his family into a community of sinners. Though separated from their idolatrous and wicked practices, he bears their burdens of despair, disease and ignorance. He speaks their language and his wonderful words tell of a better way to live. He speaks of a love that forgives and unites all men in one family. He also speaks of a court of wrath for those who live wickedly. □ The missionary is under constant surveillance to see if he lives as he talks. He does not lie. He does not steal. He does not get drunk. He lives with only one wife. He does not show signs of fear and offer sacrifices to the gods. He sings songs of joy and he prays to one God. He lives and talks differently and yet he is with the people. He is sitting where they sit. He forgets the world of his original culture and now looks at the world through their eyes. He feels with their broken bleeding hearts the futility of unrewarded sacrifices and unanswered prayers to unknown gods. He is there to tell of Jesus who heals the broken-hearted. There are those who surely but slowly begin to understand why he has come to live among them. One by one, family by family, village by village, the missionary turns them to God from idols. □ Is it strange that we at home acknowledge that the missionary can not be prejudiced and be an effective witness for Jesus Christ? Do we reserve the right to form our own religious caste? □ I was stricken with the reality of our system when a man from another country of another race asked how he could become a Free Will Baptist. With more than ten churches of my denomination in my city, not one of them could freely receive the man into Christian fellowship. In all these years Free Will Baptists have ministered in the area, no special effort has been made to evangelize this race for Christ. How genuine is our missionary zeal? Are we prejudiced? □

*J. Reford Wilson*

GENERAL DIRECTOR

FUNDS ON DEPOSIT NOVEMBER 1 .....	\$ 64,920.42
RECEIPTS DURING NOVEMBER .....	42,499.60
DISBURSEMENTS DURING NOVEMBER .....	40,550.66
Foreign .....	\$28,518.56
Travel, Promotion .....	5,737.00
Administrative .....	6,295.10
FUNDS ON DEPOSIT NOVEMBER 31 .....	66,869.36

#### state quotas — 1968

STATE	NOVEMBER RECEIPTS	QUOTA	TOTAL RECEIPTS	UNDER (OVER) QUOTA
Alabama .....	\$ 1,036.11	\$ 21,500.00	\$ 14,223.23	\$ 7,276.77
Alaska .....	500.00	500.00		500.00
Arizona .....		3,500.00	1,615.72	1,884.28
Arkansas .....	1,045.51	21,500.00	17,125.52	4,374.48
California .....	1,836.12	36,000.00	23,887.63	12,112.37
Canada .....	26.25	300.00	483.36	(183.36)
Colorado .....	37.60	1,750.00	456.99	1,293.01
Florida .....	1,479.35	18,750.00	14,071.07	4,678.93
Georgia .....	1,136.29	28,500.00	17,430.49	11,069.51
Hawaii .....	50.00	500.00	160.00	340.00
Idaho .....	50.91	1,500.00	290.34	1,209.66
Illinois .....	612.92	18,000.00	8,980.71	9,019.29
Indiana .....	252.14	4,000.00	3,881.97	118.03
Iowa .....	137.63	2,500.00	1,387.12	1,112.88
Kansas .....	177.82	5,500.00	2,212.09	3,287.91
Kentucky .....	533.32	10,000.00	9,033.18	966.82
Louisiana .....		500.00	241.45	258.55
Maine .....	188.00	2,500.00	1,293.00	1,207.00
Michigan .....	4,118.69	55,500.00	49,537.67	5,962.33
Mississippi .....	684.30	9,750.00	9,126.13	623.87
Missouri .....	2,174.68	38,750.00	33,274.46	5,475.54
New Hampshire ..		1,250.00	522.60	727.40
New Mexico .....	96.50	1,500.00	678.58	821.42
North Carolina ..	7,708.51	67,750.00	71,274.67	(3,524.67)
Ohio .....	2,526.25	22,750.00	21,455.31	1,294.69
Oklahoma .....	4,046.60	55,500.00	46,142.35	9,357.65
Oregon .....	7.30	500.00	172.55	327.45
South Carolina ..	3,999.59	34,500.00	35,704.19	(1,204.19)
Tennessee .....	5,116.12	55,500.00	57,589.92	(2,089.92)
Texas .....	619.90	15,000.00	7,786.56	7,213.44
Virginia .....	844.11	19,750.00	14,656.72	5,093.28
Washington .....	16.26	1,500.00	547.75	952.25
West Virginia ..	727.00	16,250.00	8,780.29	7,469.71
Miscellaneous ..	713.82	8,317.96	8,099.16	218.80
	\$ 41,999.60	\$581,367.96	\$482,122.78	\$ 99,245.18

#### missionary accounts\*\*

Jimmy Aldridges .....	\$4,842.62	Eddie Paynes .....	\$ (717.87)
Bobby Aycocks .....	3,739.10	Bill Phipps .....	804.19
Miss Molly Barker, R.N. ..	1,844.65	Bobby Pooles .....	569.01
Robert Bryans .....	(265.09)	Mary Ellen Rice .....	7,115.79
Wesley Calverys .....	(1,870.56)	Norman Richards .....	8,769.37
Jim Combes .....	401.04	Paul Robinsons .....	4,684.27
Maurice Cousineaus .....	(1,410.87)	Don Robirds .....	(3,248.20)
Louis Coscias .....	558.79	Lonnie Sparks .....	940.75
John Crafts .....	6,538.07	Mrs. Josephine Stevens ..	263.51
Dan Cronks .....	1,194.36	Patsy Tyson, R.N. .....	3,517.39
Earnie Deedses .....	7,267.22	Herbert Waids .....	(408.30)
Ken Eagletons .....	(5,097.17)	Sam Wilkinsons .....	(1,178.27)
Walter Ellisons .....	3,189.43	Mrs. Mabel Willey .....	448.00
Dave Frankes .....	8,341.30	Tom Willey, Jr. .....	(1,933.84)
Bill Fulchers .....	1,189.95	Miss Volena Wilson .....	(331.22)
Howard Gages .....	2,216.51	Africa Bible Institute .....	282.80
Estenio Garcias .....	1,462.34	Africa Medical Bldg. .....	715.99
Dr. Ruby Griffin .....	1,295.43	Audio Visual .....	(15,330.68)
Joe Haases .....	1,550.17	Brazil Bible Institute .....	39.60
Carlisle Hannas .....	(1,076.40)	Brazil Vehicle .....	6,072.12
Fred Hersheys .....	2,019.06	Cuba Emerg. Relief Fd. ..	(5,444.75)
Bill Joneses .....	572.68	Furlough Car Loan Fund ..	454.26
Ella Rae Jones, R.N. .....	2,361.10	Repatris .....	3,370.73
Sherwood Lees .....	9,858.58	Trust Fund .....	3,000.00
Archie Mayhews .....	(273.09)	Operation Fund .....	(11,713.13)
Dan Merkhs .....	(2,146.73)	Project "5,000" .....	2,459.56
Dr. LaVerne Mileys .....	3,446.26	Tom Willey, Sr. — .....	
Jim McLains .....	8,722.96	Memorial Fund .....	2,025.03
Lonnie Palmer .....	1,171.47		
			\$66,869.36

1968 FOREIGN MISSIONS BUDGET .....	\$581,367.96
NEEDED THROUGH NOVEMBER 31 .....	532,920.63
RECEIVED THROUGH NOVEMBER 31 .....	482,122.78
INCOME NEEDED DURING DECEMBER .....	99,245.18

**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*

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# WITH BOTH HANDS AND BOTH FEET



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