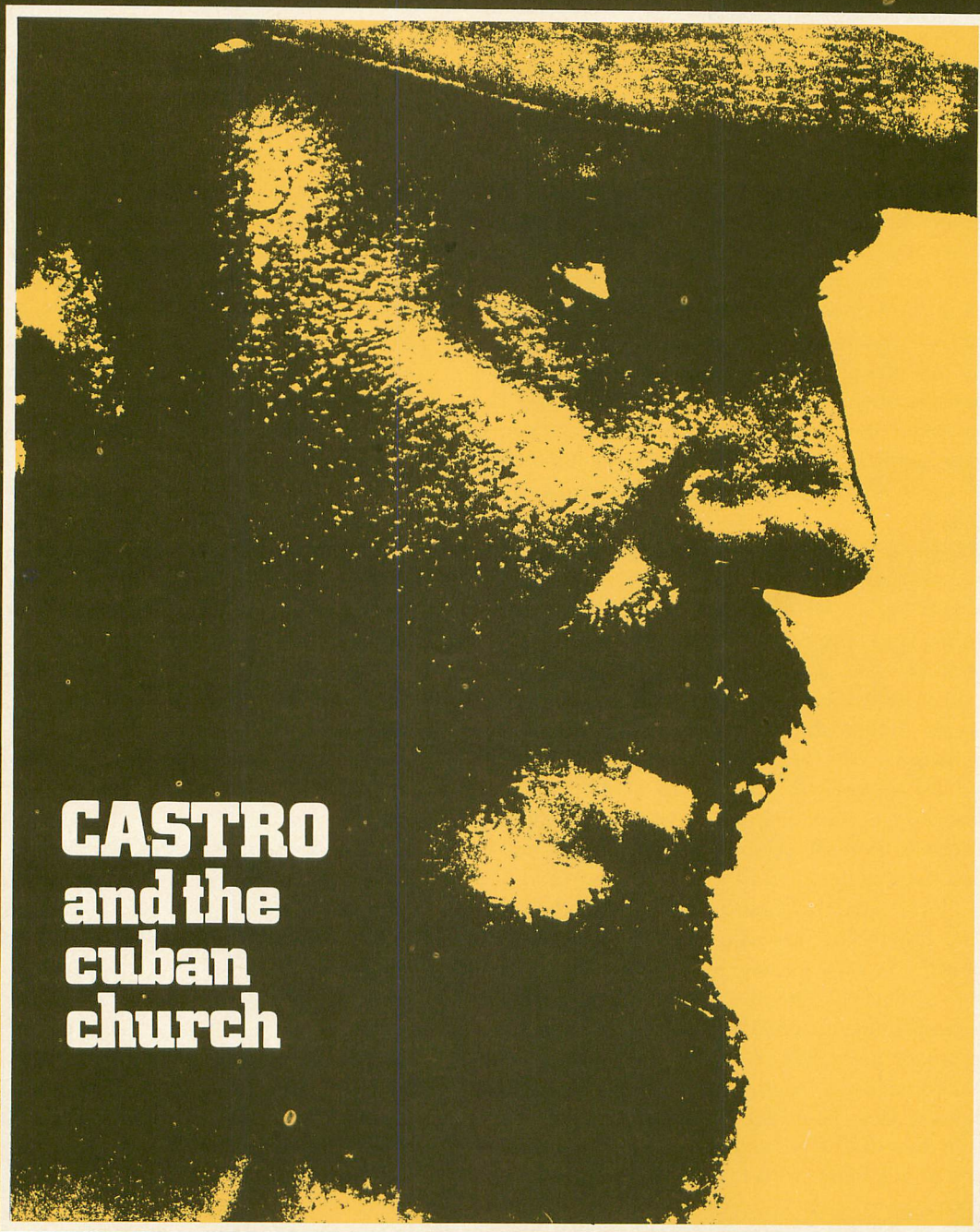
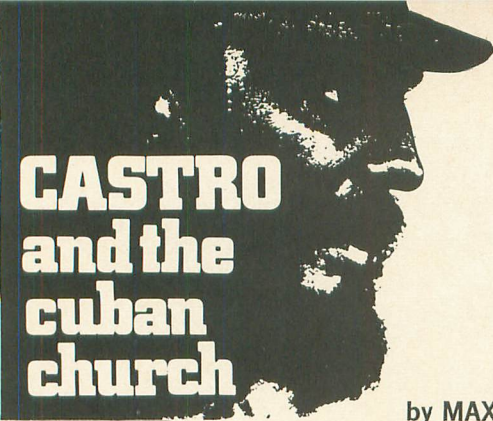


HEARTBEAT

JULY-AUGUST 1969



CASTRO
and the
cuban
church



CASTRO and the cuban church

by MAXTON INGLIS

IN HIS NEW YEAR'S speech to the nation, Fidel Castro promised: "In 1969 we will do away with the celebration of Christmas. Instead, I am calling upon the people of Cuba to join me in bringing in a 10-million-ton sugar harvest, and from now on July 26 (the anniversary of the revolution) will be the day of celebration."

Leaders in Cuba are again rewriting history. To bolster the battered economy, the "Year of the Great Leap Forward" has been announced as a time for Cuba's people to put their hands to the industrial and agricultural plow. Wrapped up in their package is a vicious swipe at the Christian faith.

That the island's economy is in need of a shot in the arm is no exaggeration. With each daily plane load of refugees landing at Miami's Opa Locka airport come stories from a land bereft of most everything.

One such refugee, a Christian of good report, stated that the sugar industry has dropped from a peak production of seven million tons in pre-revolution days to five million tons today. Of the smaller portion of this harvest not slated for export, six pounds are allotted a Cuban for a month's need. Rice, though comparatively cheap, is in scant supply — three pounds per person per month! Less than a sixth of the amount that a Cuban would have used in "B.C." (before Castro) times. On the black market 100 pounds of rice will bring as much as \$500; a pig about \$300, or a chicken — if you're fortunate to find one — about \$20. The sale of contraband goods, reports the same source, is greatly increased. For this reason the government has taken over the many little "selling carts" that for decades have given a Latin flair to street life all the way from Pinar del Rio in the west to Oriente Province in the east. And with the clamping down on contraband goods came stricter measures on thieving until

now, thieves — if there are any — are turned over to the firing squad.

According to authoritative sources Cuba's economic decline can be divided into three distinct periods. From 1960 to 1963, cars, radios, record players and such "luxury goods" were sold out. During this time the salaries of university and college professors were hiked in an attempt to portray the "good life." But the \$750 a month salary could not buy as much as the former \$300 a month earnings.

From 1964 to 1966 there was an increase in imports, some from Red China. This period marked a sharp rise in contraband selling. Though foodstuffs and consumer products were in limited supply, there was ample money to buy what was available. A radio that would sell for \$20 in the U. S. sold for \$100 in Cuba.

The period from 1967 to the present is referred to by some as "the time of suppression." Many small farms have been taken over by the regime. There has been an increase, too, in government agents reporting on people's activities — to the extent that no one knows whether or not he may be talking to a government informer.

Other observations from those who have visited Cuba have verified the facts that life is becoming more complex in this communist satellite of the west.

A Canadian, for instance, visited Cuba for two weeks in January of this year. As a tourist he went in without a visa, but he did carry some 130 pounds of Canadian and Mexican goods. Stashed away in suitcase, bags, and pockets, an assortment of mimeograph stencils, auto parts and 101 other items went through customs with hardly a question. The visitor recognized that as a tourist he was given preferential treatment. Even the camera he carried was permissible.



Fortunate to travel in one of the few cars mobile in the island, he saw that transportation was no breeze for the people of Cuba. Busses, from the Soviet bloc, in various stages of disrepair were packed with people. Passengers stood in line for hours. One pastor, the tourist learned, waited from 8 p.m. till 4 a.m. to board. Busses issue two classes of tickets — "reserved" and "standby". In order for restaurants to distinguish between those who are traveling from those who are "hanging around," they must have a portion of the passenger's ticket before they will serve the sandwich or lunch.

But the economic squeeze is only part of the story in Cuba today. Restrictions are tightening on the true church — any church, for that matter — in the island. The expulsion of some 600 Catholic priests, the closing down of denominational schools and colleges, the banning of gospel broadcasting from within the country came early in the new order.

Believers in Cuba today are not openly persecuted for their stand for Christ. Instead, harassment and tactics of embarrassment are the wedges driven into the Christian community to seek to discourage the practice of religion. Such tactics for the most part, are aimed at leaders of influence in the religious community. One pastor, a dynamic leader in his area, was accused of housing a Cuban youth who was fleeing the country. Unfortunately, the pastor was in Havana when the young man slept overnight in his church. Tried publicly, the pastor was given a four-year jail sentence. During the absence from his church, the congregation dwindled to almost nothing. Happily, with his return, the church is full once more.

In another case, a youth leader sharing in the ministry of the evangelical church learned of government charges trumped up against him. (Repeatedly authorities will latch on to some violation of the law and exaggerate the offense completely out of proportion; then they will call for a public trial of the offender and invite the public and religious leaders of the area in an attempt to embarrass the pastor and bring disrepute to the church.) This young man was told by the local government authority that his offense could send him to the firing squad, but if he would become an informer, he would at once be freed. On hearing this the youth leader fled into hiding.

A more recent stab at religion has to do with the preacher's text. If he gives a message, for instance, on the "Oppression of God's People in Egypt" he is guilty of "double-talk" against the regime. If the pastor talks about the Old Testament account of Hebrew-Arab relations, he is treading on dangerous ground, especially in the light of present-day events in these countries.

But Cuba's evangelical churches are not losing out. They are full and growing.

When the churches comply with the restrictions placed upon them by the government, they are allowed to function. A church that is operating independently from a group of churches is usually shut down by the authorities. When a pastor moves from one church to a new church, he must leave only when a new pastor has moved into his house and been placed on his ration card. No person is allowed to preach in a church unless he is ordained, licensed, or granted special rights by the government in consultation with the church organization. All churches must be registered with the government and meetings of the official board of the denomination (both national and provincial) must submit copies of their business transactions.

Deeply touched by the warmth, hospitality and spiritual vision of church leaders in Cuba, Lloyd Cross, a recent visitor to Cuba, found that the spirit and life of the Cuban church was burning brightly. "I found a people who could still laugh, and while not joyful in some of the circumstances in which they find themselves, they are fulfilling their obligations of required work for the state in a Christian manner that has given a positive testimony to the unsaved in every walk of life." In commenting on the spiritual response in his own meetings, Cross said that souls are being converted in a number of places. He cited one pastor's work as an example where at least 40 people have confessed Christ in the last two months. He also stated that there was sincere appreciation for those who would come and minister the Word to the churches in Cuba as he had done. "If you will come back for August of 1970," church leaders told Cross, "we will pay all transportation expenses for yourself and for your wife."

True, there are hazards to endure, but these do not disturb the throbbing life of the church in Cuba. God's people in this land are praying for revival, at any cost, and it was in this strain that they composed a chorus:

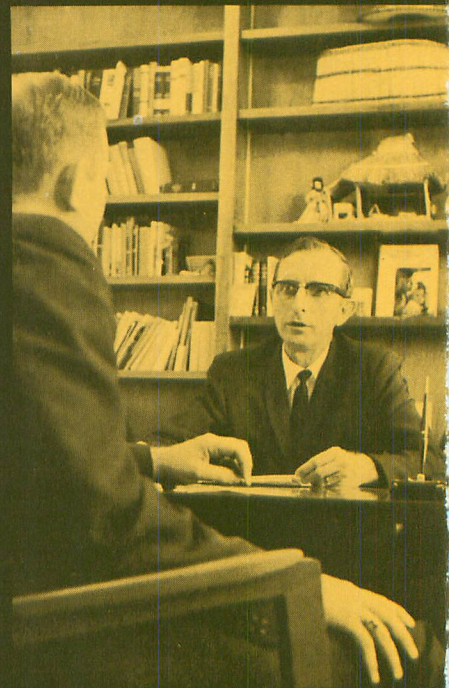
Renew our life like morning's dawn
To first love fervor, Father God.
That in this night — all battles won —
The lost through us may find Thy light.
And as we follow true, O Holy Ghost,
Breathe gently on our needy souls.

It is in this spirit that the church in Cuba holds high its God-given commission. □

ABOUT THE AUTHOR

Inglis is assistant editor of Whitened Harvest, publication of West Indies Mission, Miami, Florida. This article is reprinted by permission from that publication's winter issue, 1969.

GENERAL DIRECTOR REPORTS



WHO CARES? This theme of our foreign missions department probes the soul of our National Association of Free Will Baptists. Who cares that since this time yesterday 190,000 more people have been added to our world — 190,000 more mouths to feed, bodies to clothe, minds to educate and 190,000 more souls to win to Christ? Who cares that since last week enough people to populate a city larger than St. Louis, our convention city, have come into existence?

The world is at our doorstep. In fact, modern means of communication have made scenes, faces and voices from distant nations familiar to our children. During our convention, American astronauts are to plant the United States flag on the surface of the moon. A people who has this capability can fulfill the command of Christ to preach His gospel in the uttermost part of the earth.

Who cares that "God so loved the world, He gave His only Son . . . ?" With 3.5 billion people in our world, our task is 12 times greater than when Jesus gave the Great Commission. The 120 disciples waited in the upper room in Jerusalem for the Holy Spirit to come, and their faith was spoken of throughout the world. What are we Free Will Baptists waiting for?

We believe the gospel is a matter of life and death. We believe Christ is the way to heaven. We believe that only in His name is there salvation for the sinner. We believe that only His blood atones for sin. We believe that it is repentance toward God and faith in Jesus Christ that brings forgiveness to sinners. We believe that every human being should have the chance to hear and receive the message of redemption.

The work in Cuba continues under national leadership. In our eight fields of established Free Will Baptist churches, there are 47 organized groups, 26 national preachers, 2,805 baptized believers and more than 5,000 attending worship services, mission preaching points, Sunday schools and Bible classes. Radio ministries are used in Uruguay, Brazil, Panama and Japan.

Who cares that our missionary force is comparatively small in number? Our personnel needs must be met from our homes, our churches and our colleges. Our world is exploding with youth. One-half of our population is

under 25 years of age and 46 million in Brazil are under 15 years of age. We have a tremendous potential in our youth in this convention.

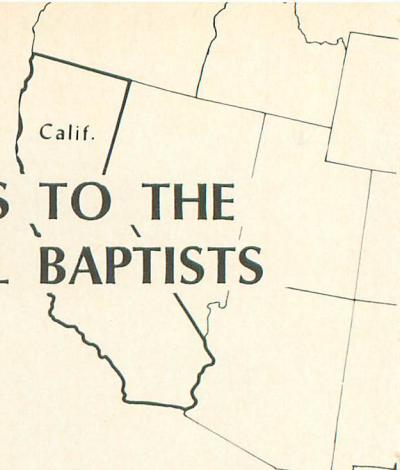
A survey of 2,600 high school teenagers revealed that 5.4 per cent expressed interest in foreign missions service. Of this group 71.3 per cent were girls. Who cares that there are so few young men heroic enough to follow Christ to the mission field? Why? The answer could be in the story told by a Baptist minister: "An underfed little boy was trying to tell his friends about God. The question was thrown at him: If God is love, why doesn't He tell your Christian friends to give you something to eat?" Eyes downcast, the young believer could only manage "I believe He does, but they don't listen." Do you care enough to listen and reply, "Here am I send me?"

Who cares that in America in 1968 we spent \$20 billion on crime, \$9 billion on liquor, \$5 billion on tobacco and \$130 million for missionary work? Is our giving indicative of our concern? Free Will Baptists gave on the average of \$2.85 per member in 1968 for foreign missions. Our records reveal a steady increase until last year.

Special recognition is given to Free Will Baptists in Alabama. In 1968, Reverend E. R. Mayo made a gift of \$4,898 to Dave Frank's account. In May of this year a layman, John Tucker of Alabama, has committed himself to underwrite the \$15,000 Bondoukou Literature Center in the Ivory Coast. We need more of our Free Will Baptists to underwrite projects overseas. A decision on the Keith Estate of Paintsville, Kentucky is in the hands of the Circuit Court Judge. Mr. Harold Critcher, director of finance, will assist interested persons in making wills, annuities and endowments for foreign missions.

Is missions the heartbeat of your church? Who cares that approximately 1,500 Free Will Baptist churches have no heart for foreign missions? Out of 2,100 Free Will Baptist churches only about 600 give regularly to our ministries. Reverend Henry Van Kluyve, director of deputation, through pastors' conferences and missionary conferences is trying to involve more of our churches in consistent concern for world-evangelization. We had 222 churches participating this year in our Missions Call-A-Thon, giving \$11,118.69. Our Call-A-Thon in 1970 is on

ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS TO THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS JULY 14-17, 1969



Sunday, April 19. I envision the time when offerings on that Sunday will underwrite our operational budget. You can make this one of the greatest concerted efforts of Free Will Baptists to reach our world with the gospel.

There has been increasing interest in "Project 5000." Be sure to come by our booth and learn about this project and how you in your area can be a tremendous reserve for special needs.

We are reaching the 50,000 mark on *Heartbeat* distribution. Approximately 500 new additions are made to our mailing list each month.

Mr. Jerry Ballard, director of communications, was honored by the Evangelical Press Association for his editorial in the January-February issue of *Heartbeat*. A survey of our work on eight fields is available in a new booklet, *Who Cares* and a summary of missionary families and their work is given in our booklet, *Prayer Works Miracles*. These are available at our booth. A complete series of filmstrips of our mission fields are now available. Come by the booth or write us for booking missionary films.

We pay special tribute to the memory of Reverend Thomas H. Willey, Sr., and Miss Bessie Yeley. Reverend Willey established the witness of Free Will Baptists in Cuba and served on the island until the Castro regime prevented his continuing in Cuba. Miss Yeley worked several years in Cuba with Reverend and Mrs. Willey before coming to the States to work with the home missions department. Our offering at this convention is in memory of these faithful servants.

Our board of foreign missions and staff acknowledge with deep gratitude your prayers and gifts for our ministries.

I call on the National Association of Free Will Baptists to renew its commitment to fulfill its responsibility in obedience to the Great Commission.

I call on every pastor to involve his church in a consistent missionary ministry of praying and giving.

I call on every Free Will Baptist Sunday school to participate in Missions Call-A-Thon, Sunday, April 19, 1970.

I call on every youth leader to present the challenge and opportunity of missionary service to the young people in the local church.

I call on every Free Will Baptist member to examine his stewardship in the light of our urgent task.

Who cares for lost souls? God cares! Christ cares! The Holy Spirit cares! The missionary cares! *How much do you care?* ☐

GROWTH OF MISSIONARY FORCE

	1935	1940	1945	1950	1955	1960	1969
India	1	1	1	6	6	5	4
Cuba		3	5	5	5	4	1*
Japan					4	6	8
Ivory Coast						6	22**
Brazil						11	23***
Uruguay						4	7
Panama						4	4
France							4
	1	4	6	11	15	36	73 Adults 90 Children

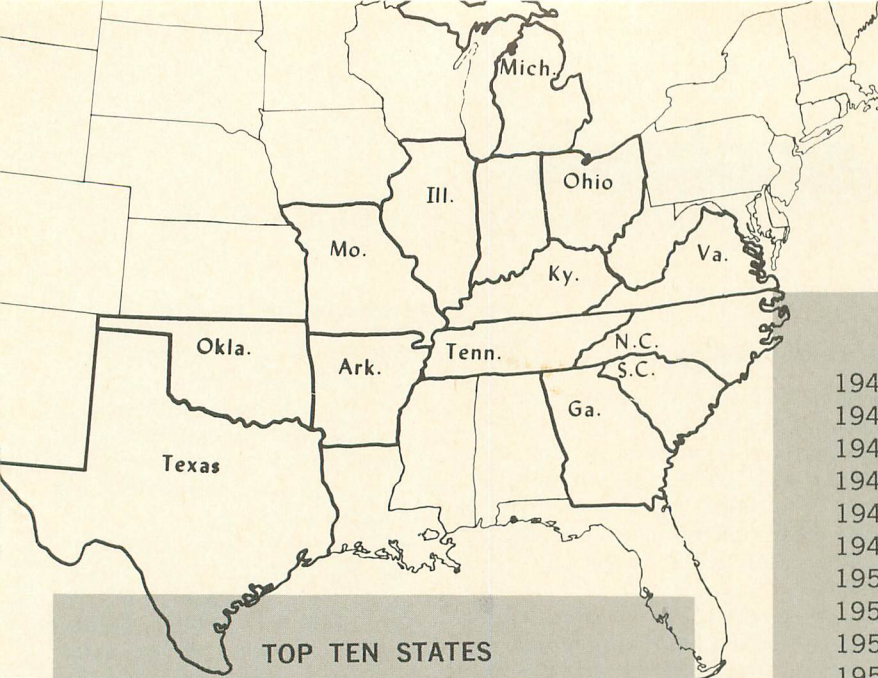
* Mrs. Willey on deputation.

**Reverend and Mrs. Howard Gage on deputation.

***Includes appointees, Tom and Nancy Hughes.

PERSONNEL NEEDS:

France	Three couples for church planting.
Ivory Coast	Two doctors, two nurses, three couples for village evangelism.
Panama	Two couples for church planting.
Japan	Unlimited number of church planting missionaries.
Brazil	Unlimited number of church planting missionaries.



TOP TEN STATES

STATE:	YEAR — 1948
North Carolina	\$ 8,498
Missouri	5,730
Michigan	3,855
Tennessee	3,781
South Carolina	2,074
Illinois	1,542
Virginia	1,521
Kentucky	1,512
Texas	1,385
Ohio	1,369

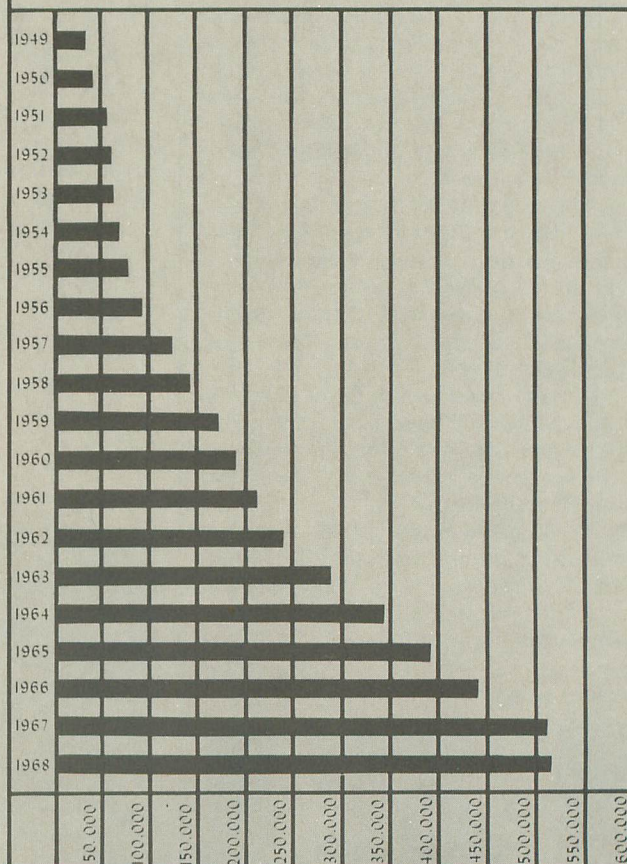
	YEAR — 1958
North Carolina	\$36,926
Michigan	16,424
Tennessee	10,501
Missouri	9,959
South Carolina	8,790
Oklahoma	8,664
Georgia	7,065
Virginia	6,458
Illinois	5,453
Texas	4,937

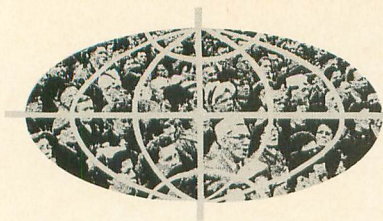
	YEAR — 1968
North Carolina	\$77,355
Tennessee	62,644
Michigan	54,043
Oklahoma	51,051
South Carolina	38,737
Missouri	35,849
California	27,239
Ohio	22,840
Georgia	18,816
Arkansas	18,227

25 YEARS OF PROGRESS

1944	\$ 10,000	1956	\$ 95,000
1945	12,000	1957	125,000
1946	18,000	1958	144,000
1947	24,000	1959	172,000
1948	30,000	1960	192,000
1949	36,000	1961	216,000
1950	40,000	1962	240,000
1951	55,000	1963	290,000
1952	60,000	1964	347,000
1953	65,000	1965	391,000
1954	70,000	1966	446,000
1955	80,000	1967	522,000
		1968	\$526,000

25 YEARS OF FOREIGN MISSIONS GIVING





emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

stateside: heartbeat wins first

Grand Rapids, Michigan — Heartbeat magazine won first place for editorial writing and received honorable mention for original art at the annual convention of the Evangelical Press Association here May 12-14.

It marked the fifth time in seven years that the Free Will Baptist Foreign Missions publication has won awards in the evangelical press convention.

Heartbeat Editor Jerry Ballard wrote the winning entry which appeared in the January-February issue entitled, "Who Cares?"

Judge Milo Kauffman of the University of Illinois said of the entry:

"Halfway through my reading . . . I realized my entire disposition had subtly altered, I was looking at the world differently — new eyes, new attitudes. . . . Persuasion here was with a remarkable concealment of method; inoculation without a prick. The secret, surely, lies in the utter authenticity of the writer's concern. . . . One hears without squeamishness a voice of love."

Also mentioned as worthy of display was the October issue of Heartbeat, featuring a four-color cover photo of Thomas H. Willey, Sr. Heartbeat's original art that won honorable mention was the two-color panel by local free-lance artist Jim Johnson, depicting hands tied by a knotted rope, drawn in wood-cut style. The piece was designed for the series of articles published in mid-1968, "Are the Heathen Really Lost?"

Heartbeat was one of 79 evangelical publications competing for "Periodical of the Year" and "Higher Goals in Christian Journalism" awards, an annual function of E.P.A.

award issue



india: youth training

Kishanganj — Two new centers for evangelization and a monthly five-day Bible school have been initiated by Missionary Dan Cronk in this North India territory.

Cronk explained the nature of the work in a letter to the home office in June.

"I have opened one center at Bhaderganj, about 19 miles northwest of Kishanganj, and the other at Powakali, about 19 miles north of Kishanganj. These two," Cronk said, "will make a triangle with Kishanganj for getting teams out to every village in the next year or two to sell literature and to witness. The two centers will also be a base for the Every Home Campaign in these two areas for the next year."

"Each month," Cronk continued, "I am holding a five-day Bible school for the young men from our hostels who are at present living and working in Christian villages, and who are in a position to be leaders and to take charge of services."

"At present, from 12 to 18 attend from six centers. Since these boys are very poor and depend only on day labor to live, we have to assist them by giving food while they are in for the schools. The wages for the five days they miss working is as much as they can afford to contribute at this time."

indian youth distributing literature



stateside: happy arrival

Nashville — Amid excitement of 50 friends and the thrill of being home again, Archie and Sarah Mayhew with their two small daughters landed at this metropolitan airport June 12, from Ivory Coast, West Africa via Brussels and London.

It was an extraordinary homecoming for the first-term missionaries who met their daughter-in-law for the first time and a son who had completed two years in the Army that included a stint in Vietnam since they left the States.

The Mayhews have another son in California whom they plan to see the first of July.

In other travel news, the Sherwood Lees were scheduled to arrive in Ivory Coast in July, having completed language study in Lausanne, Switzerland. Their arrival will coincide with that of Maurice and son Robert who went directly from the States to Africa. His wife Marie and sons, Mike, Mark and Maurice, Jr. will arrive there later in July by plane.

mayhew arrival



panama: an episode

Panama City — "But hermana, he just can't die! He still has not accepted the Lord!" Herself a believer of only one year, Edilma looked at us, her face filled with anguish, as though to say, "Do something!"

The call had come the night before . . . "Please tell Thomas that we brought Tono in this morning critically ill with a cerebral hemorrhage. We knew he'd want to know."

I was stunned. This was the man who had given us the land to build our mission house at Jenene, the very first area we had entered to hold services when we came to Panama over seven years ago. Here was a very dear friend who had accepted us but still had not accepted our message. Now, at 43 he lay unconscious, hanging between life and death. When I went to give blood on Saturday night my prayer was, "Lord, grant him consciousness long enough for Tom to try one more time to offer him the *blood* which can prepare him for what lies ahead."

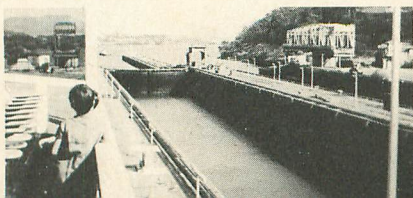
How wonderful it would be to tell you that it so happened, but as is so often the case in missionary work, we cannot. He died on Sunday afternoon. Apparently for a while during those two days he could understand certain things though he could not speak or communicate in any way. Did he, in the secrecy of his own heart come to repentance during that time? Only God knows.

If I live to be a hundred I shall never forget the day and a half that followed — the utter hopelessness of those whose loved ones die without assurance. Several went into hard seizures resembling epilepsy and the wailing would make one's blood run cold.

What could we say to comfort them? While we too were deeply hurt we could at least find a measure of peace in the knowledge that he had heard the Word and had had many opportunities to respond. God grant that this experience might open an inroad into the hearts of the family.

— Emma Ruth Willey

panama canal



stateside: convention display

Nashville — A 24-foot display will feature the foreign department's 1969 theme, "Who Cares?" and other attractions at the National Association July 14-17.

The booth is one of 34 depicting the many-faceted enterprises of the National Association of Free Will Baptists, available to the approximately 4,000 expected delegates, ministers, and visitors attending the 33rd session.

Project 5000, materials describing the ministries of the foreign missions department, and filmstrip displays will be other features of the booth.

"I'm looking forward to being on hand with some of our missionaries and staff," General Director Reford Wilson said of the convention. "It will be an excellent opportunity to meet our people who support and pray for our ministries."

The display area will offer visitors and delegates a chance to meet missions personnel and get information about the department's world-wide ministry.

japan: new sanctuary

Sapporo — Missionary Wesley Calvery's congregation is reported to have moved into its new sanctuary near the site of its first church in this capital city of Hokkaido.

The \$10,000 loan that built it was largely made possible by three non-Christian friends of church members who helped in underwriting the loan.

Dedication for the new building was July 5.

sapporo, japan



vietnam: ballard on visit

Danang, Vietnam—Director of Communications Jerry Ballard spent eight days here during early June as an official guest of the U. S. Marine Corps.

Giving his vacation time for the visit, Ballard's activity in Vietnam was primarily in the interests of Christian relief activities in the Danang-Hue region, area of intense conflict immediately south of the demilitarized zone separating North and South Vietnam.

Ballard was under enemy fire several times during his brief stay in the country. A major rocket assault on Danang occurred during his first 24 hours in the country.

"It doesn't take long under these conditions to understand the seriousness of war," Ballard commented. "While it is heartbreaking to see the devastation of both lives and property, it is exciting to see how God is using the wrath of man to bring glory to Himself.

"I saw lives that had been changed by the gospel, lives that might never have heard about Jesus if war had not created a receptive environment," he reported.

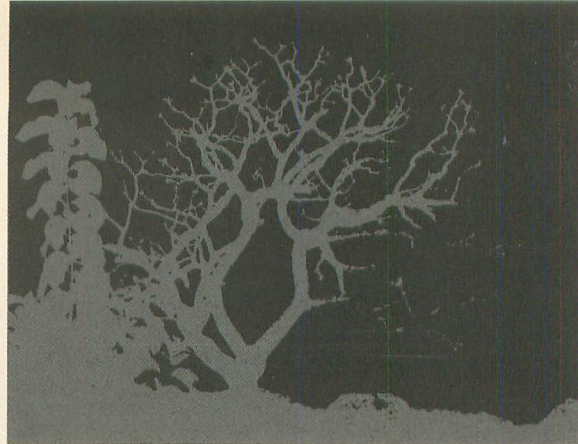
Ballard reviewed activities of World Relief Commission in Vietnam, an evangelical relief agency meeting the needs of the body and the needs of the soul among Vietnamese refugees. Ballard is secretary of the W.R.C. executive committee. Expenses of his trip to Vietnam were provided by the U. S. Marine Corps and W.R.C.

The major activity on Ballard's Vietnam itinerary was the transfer of control of a 120-bed pediatrics center for refugee Vietnamese children from the U. S. Marine Corps to W.R.C. The hospital, built by the gifts of time and money from American fighting men, has previously been staffed by military doctors working in their spare time. W.R.C. will deploy a Christian hospital administrator and Christian medical team to Vietnam as the hospital becomes an avenue of positive Christian witness.

in vietnam



Bondoukou



Bondoukou project by BILL JONES

TWO THOUSAND STUDENTS — smart, searching, eager to learn — descend on Bondoukou, Ivory Coast, again this October. The secondary school here enrolls young people from almost every tribe in the eastern half of the country — Angi, Lobi, Koulango, Abron, Baoule, Bini, Loron, Tuni.

Students come to secondary school only after passing rigid examinations following primary school. The government foots the bills because these young Ivoriens will be leaders very soon. They range in age from 14 to 20, attending grades 7 through 10.

These young men and women provide a unique opportunity for witness. Unlike most people to whom Free Will Baptists minister in the Ivory Coast, the students speak good French. Missionaries can witness to them without having to learn their tribal tongue. The Bible, correspondence courses, books and other literature are available in French for ready distribution.

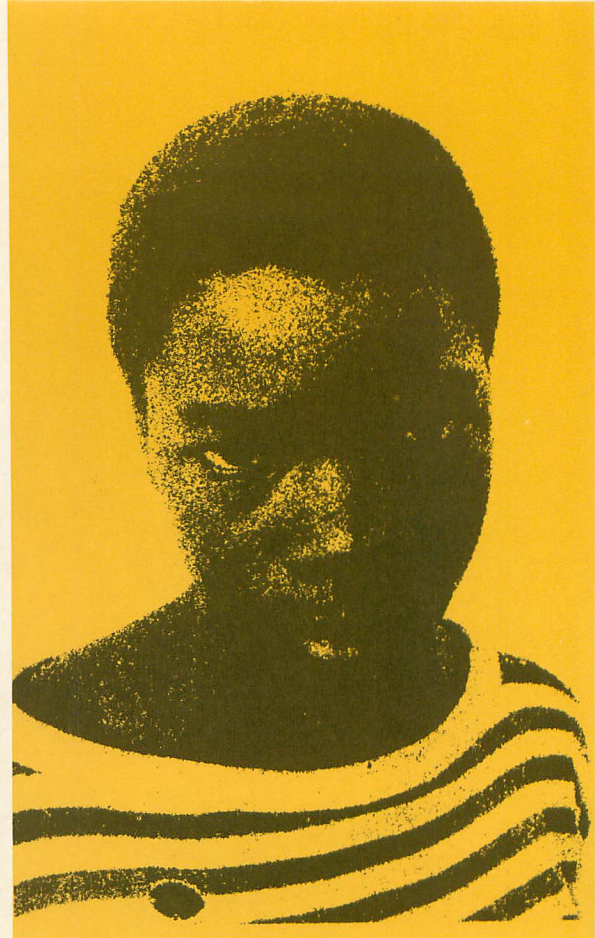
The only real difficulty is making an effective contact.

The Bondoukou Literature Center can provide that contact. Not just a bookstore with an over-the-counter operation, the center could minister to students, local Christians, and even villages around Bondoukou. These students are the searchers of today. They are not all satisfied with fetishes and antiquated beliefs of their fathers. They are ready for something new.

A reading room will provide a chance for students to read something different. Counselors will be available to explain the gospel and to answer students' questions. Literature centers in other areas have been extremely effective as first steps in winning young people to Christ.

More than just providing a witness to pagan students, a literature center will be a place for fellowship for the few Christians who have come to school. Student contact with the local church is severely restricted by school officials who say the students are not permitted off campus for any length of time. Unless a student is unusually interested and dedicated he will not go to the trouble necessary to get permission to go to church, even on Sunday. It is impossible for them to attend night services during the week. A place where they can meet during afternoons for fellowship, counseling and Bible study will help them grow spiritually.

Our Literature Center will compliment the church by reaching those that might never attend services. Students won to Christ could be channeled into the Bondoukou church program; they would be better equipped to work in their local church when they return home. Also, the Center will involve local Christians in evangelism by giving them opportunities for witness.





Classes, perhaps soul-winning or Bible study, could be held easily for both students and local Christians.

Beyond the ministry to Bondoukou and surrounding villages, the Literature Center can have a ministry over the entire eastern half of the Ivory Coast. Correspondence courses could be offered. More and more of these are becoming available in French, and their value is increasing. The Literature Center could provide personnel for correcting the lessons and for counseling students.

Personnel from the Center could teach colportage, techniques of selling literature door-to-door. Colportage has not been as effective as it could have been in the Bondoukou Circle because there has been no one to give the necessary time. If someone were available to teach and show both students and local Christians how to sell Christian literature, the impact would be felt for generations to come. This could be one of the principal means of outreach for the Center.

In addition, there are possibilities of teaching those interested the fundamentals of writing, and even the basics of publishing. Techniques of teaching Sunday school, as well as other means of witness, could also be given.

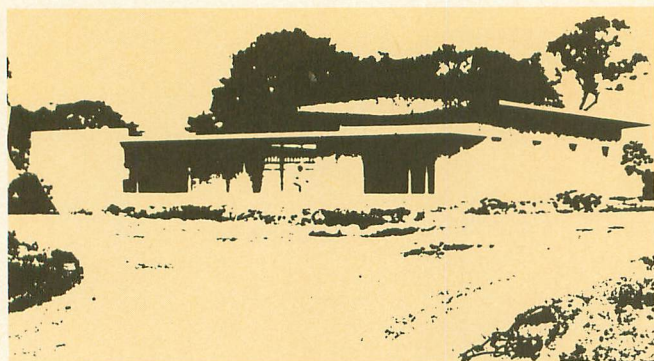
Because the Center could buy materials at a bookstore discount, it could serve as a literature depot for all Free Will Baptist ministries. All current Christian literature, including Sunday school and Bible school materials, would be available at reduced cost. Pastors could get Bible study aids and literature for evangelism. Literacy materials could be handled here for all tribal languages.

Jimmy and Janie Aldridge have recognized the potential ministry of a literature center and have volunteered to serve in Bondoukou. They will return to the Ivory Coast late this year after refresher language study in Switzerland. Robert and Judy Bryan will assist in the ministries when they arrive in late 1970 to expand our literacy program for the area.

The cost? \$15,000 for the display room, stock, production room, and an apartment for a missionary couple. This is reasonable, even cheap, in the light of what the center will accomplish, especially in reaching students.

The right time is now. School enrollment reaches capacity this year. For the past three years the Ivory Coast government has invited missionaries to go into the schools to teach the Bible. If we wait longer, we may find it difficult to get in.

These students are looking . . . and waiting. Unless we reach them with the gospel, no one will. No other evangelical mission works near Bondoukou. The students must be reached by a Free Will Baptist witness, their only hope of hearing the gospel message. Let's give it to them. □



Bondoukou gift by JIM JONES

WHEN I FIRST HEARD about a construction company owner pledging \$15,000 to the Bondoukou Literature Center project in Ivory Coast, West Africa, I immediately wanted to meet him. What kind of man would give so much money to a missions enterprise?

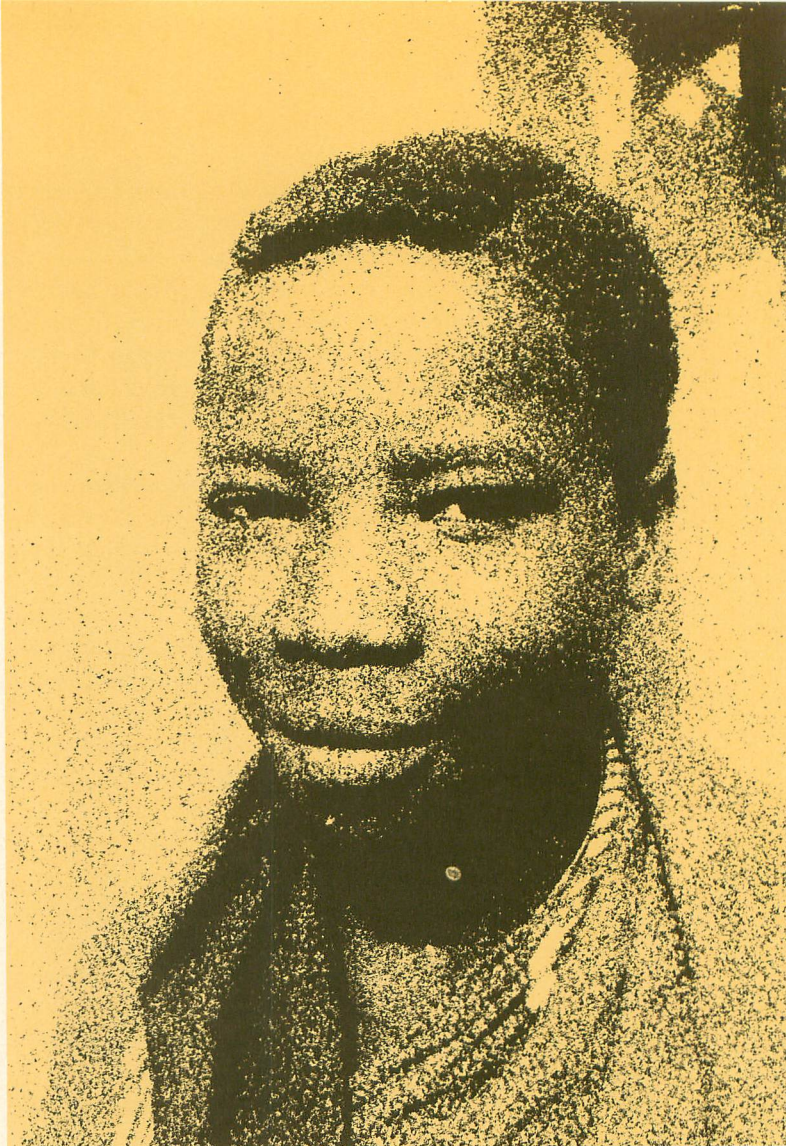
I secured an appointment with John Tucker through Missionary Jimmy Aldridge who is heading the project. We decided to meet at Aldridge's parents' home near Cordova, Alabama, for lunch. Tucker could take off from his new construction job in that rural town long enough for an interview.

They were sitting on the porch of the elder Aldridges' comfortable little home on a valley road when I arrived after a four-hour drive from Nashville. I was fully expecting to meet a man loaded up to his chin with money bags, dressed in fancy clothes with cuffs and patent leather shoes. I expected to see a gray-haired, smooth-skinned yaw-mouthed English descendant of Lord Overwill's who would be reluctant to give me the time of day. Underneath my skepticism was the idea that he probably was giving to this non-profit operation to avoid tax burdens.

He stood to greet me, young, smiling, impressively disarming. He did not appear the caricature of vanity I had conjured in my mind.

We unraveled the formality of acquaintance over a bowl of potatoes, green beans, and roast. Engaging in small talk, I saw a warm simplicity about John Tucker, a quiet, serious nature that at once won my respect.

We sat on the porch after lunch, and I probed into the Bondoukou subject as delicately as I could, hating the thought of offending this man who could easily withdraw his \$15,000 commitment because of my harassment. But my fear had no grounds. He offered his story as humbly as he could. In fact I wondered how a man who owned a company that had a million dollars worth of construction going at once could be so humble. But it was his



enthusiasm for the project that impressed me most.

Jimmy Aldridge had received word from General Director Reford Wilson that an Alabama layman had offered to do something significant for foreign missions, and that this would give him an excellent opportunity. Aldridge immediately made an appointment with Tucker, and told him about the possibilities that a Christian literature center in the Ivory Coast would offer to thousands of students. Tucker was impressed and without hesitation volunteered to help.

Aldridge was thrilled. Phones rang across the country as word went out to foreign personnel that a layman had offered to underwrite this vital project that would initiate a ministry in Bondoukou.

Bondoukou is a progressive town of 7,000 population in Ivory Coast that is fast reaping upon its young citizens a reputation for academicism. Marked as the learning center for the Bondoukou Circle, a large territory in eastern Ivory Coast, Bondoukou is the halfway house between traditional, tribal cultures and the African mod-culture of the future.

The two men began to consider the implications of the new move. Questions had to be answered. What type of building was needed? How much equipment? Where would the missionary live? How could the construction material get into the country economically? What could the government do to help?

The 39-year-old builder has faced some of these problems in his construction work in the past. To him the questions could be answered best by personal investigation.

The two men decided to meet in Ivory Coast in January, 1970, after Aldridge's arrival.

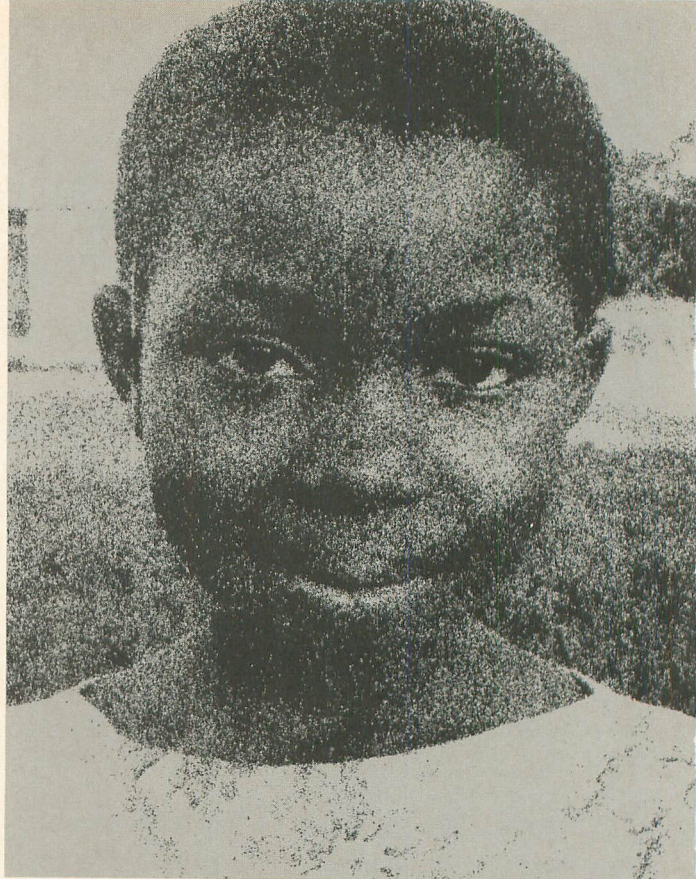
I listened to the man, all the while wondering whether the large gift would hurt his finances. Though he has much investment, I did not think he had much money to give away in such large sums.

But I found that to his way of thinking, anything he could do for the Lord is not enough. God has blessed him with a wife and three children — a boy, age 16, and two girls, ages 10 and 12. Tucker had been saved in 1946 and has been in the construction business for 13 years, first building homes and later, commercial buildings.

He has three major jobs underway, including a 41-bed hospital and two nursing homes. A resident of the Huntsville, Alabama, area, he and his family attend First Free Will Baptist Church in that city.

Near the close of the discussion, I asked Mr. Tucker why he committed himself to this project. His reply:

"I believe this literature center is the type of thing that will win souls in Africa. If this plan is what it takes, I'm ready to go." □



'out of my heart'

OUR NATIONAL ASSOCIATION of Free Will Baptists is a blending of our state and district associations. It forms a bond of union and a basis of fellowship for our people. It is a means of coordinating the various ministries of our churches. ☐ Differences in practices are recognized and respected as the right and liberty of local believers. ☐ The effectiveness of the church's witness is its ability to present the gospel to meet the intellectual, emotional and social needs of its people. ☐ Our National Association is a composite of churches from rural and urban areas. The country church is now a congregation of farmers skilled in animal husbandry and crop production. Our urban churches are ministering to people who have come from various areas with differing forms of worship and are pressured by changes in social structures. Spiritual needs are basically the same for any group but methods of presenting the gospel will vary. ☐ Our lines of communication are more direct. We are getting to know each other better. The golden rule of Christian ethics, "Do unto others as you would have them do unto you," is a positive force for conduct and attitude in human relations. As we permit the Holy Spirit to judge our words and deeds by this divine rule, we are prevented from inflicting injury to the ministry of our Free Will Baptists' movement. ☐ The strength of our National Association is in the authority we give to the Holy Scriptures and the position in which we place Jesus Christ the Son of God. This is why *message* is more important than *method*. Our bond of fellowship is not a denominational structure but it is found in a personal relationship to Jesus Christ. The Holy Spirit confirms this fellowship with divine guidance and supernatural power. He is not divisive but unifies believers in fulfilling God's design for His Church. The design is simple, "Go ye and preach" (Mark 16:15). ☐ Jesus showed His disciples how it was to be done, "and Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matthew 4:23). ☐ Can there be any question of God's design for the National Association of Free Will Baptists? To build His Church is to fulfill His command. This is a divine imperative. To disobey is to deny millions the knowledge of Christ, forgiveness of sins and hope of heaven. ☐ Our greatest task is taking the gospel to dying millions who have not had an opportunity to be saved. The unreached millions is the unfinished task of our National Association. ☐

J. Reford Wilson
GENERAL DIRECTOR



the financial story

may 1969*

FUNDS ON DEPOSIT MAY 1	\$ 87,106.00
RECEIPTS DURING MAY	51,062.81
DISBURSEMENTS DURING MAY	50,225.81
Foreign	\$35,757.21
Travel, Promotion	7,303.70
Administrative	7,164.90
FUNDS ON DEPOSIT MAY 30	87,943.00

state quotas — 1969

STATE	APRIL RECEIPTS	QUOTA	TOTAL RECEIPTS	UNDER (OVER) QUOTA
Alabama	\$ 2,036.12	\$22,000.00	\$ 11,728.39	\$ 10,271.61
Alaska	— 0 —	500.00	— 0 —	500.00
Arizona	182.06	3,000.00	1,206.58	1,793.42
Arkansas	1,590.39	22,500.00	8,387.43	14,112.57
California	2,177.32	36,000.00	12,620.98	23,379.02
Canada	23.61	300.00	130.92	169.08
Colorado	49.16	1,750.00	193.04	1,556.96
Florida	1,400.24	18,750.00	5,927.52	12,822.48
Georgia	1,809.50	28,500.00	10,351.81	18,148.19
Hawaii	— 0 —	500.00	100.05	399.95
Idaho	83.09	1,500.00	149.81	1,350.19
Illinois	1,984.57	18,000.00	6,723.08	11,276.92
Indiana	183.38	5,700.00	1,346.73	4,353.27
Iowa	8.80	2,500.00	490.40	2,009.60
Kansas	232.32	5,500.00	2,025.31	3,474.69
Kentucky	1,164.03	10,000.00	4,775.91	5,224.09
Louisiana	— 0 —	1,500.00	11.91	1,488.09
Maine	81.25	2,500.00	474.25	2,025.75
Michigan	3,996.43	60,000.00	27,529.15	32,470.85
Mississippi	685.10	10,000.00	4,304.29	5,695.71
Missouri	3,353.93	40,000.00	18,747.83	21,252.17
New Hampshire	39.60	1,250.00	138.39	1,111.61
New Mexico	115.86	1,500.00	723.85	776.15
North Carolina	7,104.34	78,000.00	35,270.08	42,729.92
Ohio	3,500.31	25,000.00	9,959.41	15,040.59
Oklahoma	4,896.40	57,000.00	22,743.93	34,256.07
Oregon	— 0 —	500.00	— 0 —	500.00
South Carolina	4,565.09	35,000.00	17,576.06	17,423.94
Tennessee	6,544.25	57,000.00	30,149.54	26,850.46
Texas	865.36	15,000.00	3,680.92	11,319.08
Virginia	1,121.74	25,000.00	8,256.97	16,743.03
Washington	9.43	1,500.00	247.28	1,252.72
West Virginia	694.82	16,250.00	3,900.41	12,349.59
Miscellaneous	564.31	7,308.36	2,599.59	4,708.77
	\$51,062.81	\$611,308.36	\$252,471.82	\$358,836.54

missionary accounts**

Jimmy Aldridges	\$5,220.99	Lonnie Palmers	2,413.65
Bobby Aycocks	2,856.38	Eddie Paynes	1,517.27
Molly Barker, R.N.	1,972.69	Bobby Pooles	(196.52)
Bob Bryans	2,675.73	Project "5000"	7,006.07
Wesley Calverys	(3,244.76)	Mary Ellen Rice	7,372.25
Jim Combes	682.09	Norman Richardses	4,001.06
Louis Coscias	4,167.71	Paul Robinsons	5,482.34
Maurice Cousineaus	6,914.44	Don Robirdses	(1,973.72)
John Crafts	6,713.97	Lonnie Sparkses	2,449.46
Dan Cronks	165.26	Mrs. Josephine Stevens	296.49
Earnie Deedses	10,397.14	Patsy Tyson, R.N.	2,674.13
Ken Eagletons	(2,522.94)	Herbert Waids	(2,524.18)
Walter Ellisons	5,202.34	Sammy Wilkinsons	(3,795.62)
Dave Frankses	9,993.31	Mabel Willey	171.69
Bill Fulchers	916.45	Tom Willeys, Jr.	(1,742.70)
Howard Gages	874.47	Africa Bible Institute	283.80
Estenio Garcias	413.85	Africa Medical Building	902.09
Joe Haases	1,074.67	Audio-Visual	(14,060.76)
Carlisle Hannas	1,614.63	Brazil Bible Institute	69.40
Fred Herseys	1,128.82	Brazil Vehicle	5,492.19
Bill Joneses	(718.14)	Furlough Car Loan Fund	(545.74)
Ella Rae Jones, R.N.	3,036.79	Willey Memorial Fund	4,814.89
Sherwood Lees	6,086.82	Operation Fund	(14,526.04)
Archie Mayhews	(1,417.11)	Repatriation	3,370.73
Dan Merkhs	30.45	Deed of Trust	3,000.00
LaVerne Mileys	2,381.24	Ecuador Vehicle Fund	3,356.69
Jim McLains	6,016.79		
			\$87,943.00

1969 FOREIGN MISSIONS BUDGET	611,308.36
NEEDED THROUGH MAY 31	254,711.80
RECEIVED THROUGH MAY 31	252,471.82

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.

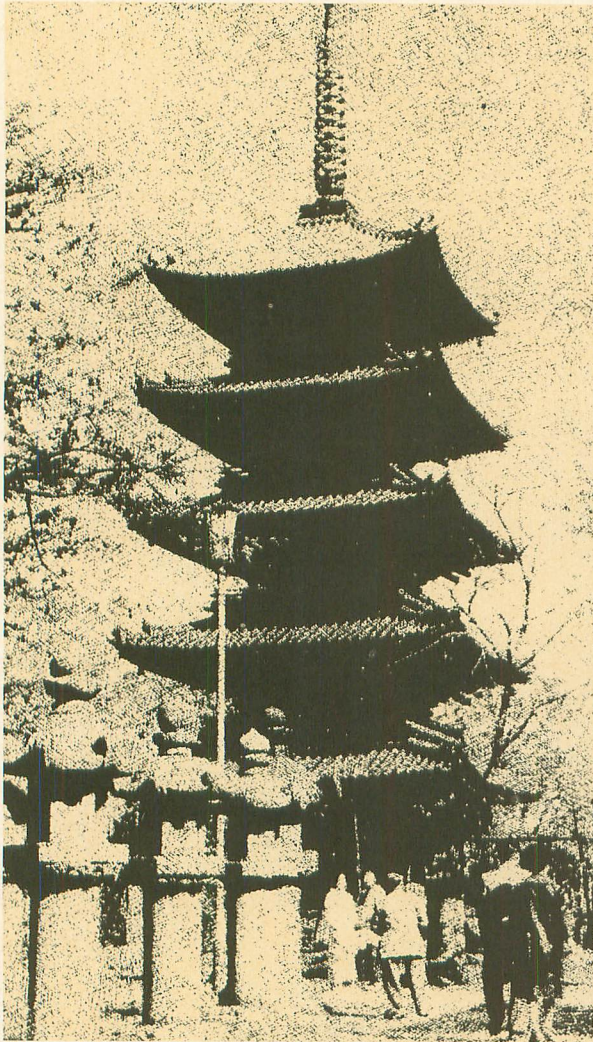
**Amount in parenthesis indicates deficit.

***On leave of absence.

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