

HEARTBEAT

NOVEMBER 1969



by TOM WILLEY, JR.

PANAMA RADIO, this is HP 214."

"Hotel Papa 214, Panama
Radio." >>>

Church Planting at Isla de Cañas

Church Planting



>>> "Panama Radio, Hotel Papa 214 requests permission to file flight plan via radio."

"Permission granted; go ahead 214."

"VFR flight plan; identification, HP 214; aircraft type PA-12; ETAS, 90mph; ATD, 13:00 zulu; initial altitude, 2,500 ft.; point of departure, Paitilla, Panama City; route of flight, direct; destination, Isla Raya. Do you copy so far? Over."

"Roger, 214, repeat destination."

"Isla Raya, about 120 miles south southwest of Panama City at the end of the Asuero Peninsula."

So go the first few minutes of flight on our way down to the Free Will Baptist mission at Isla de Canas. Every Wednesday morning we start with the same routine — one week we head east to our mission at Jenene and the next to this little Island to the west. But with the radio transmission the routine ends. From then on it is never the same.

Sometimes we have to land and wait out bad weather, but even this proves to be an opportunity either for contact in an area where there is no evangelical witness or to fellowship with missionaries of other groups.

Many days the weather is beautiful all the way, and we

are able to follow the lovely Pacific beaches for about an hour, then fly over the plains and mountains of the Central Provinces for another thirty minutes, finally coming in to land on the sod strip of the lovely little "Isle of Canes." It was here that Dad (Thomas Willey, Sr.) once said he wanted to "build a little cottage among the palms" and spend his last days on this earth with these simple country people.

In a real way Dad had a part in what is happening today on that sleepy little island. It was four years ago that he flew down with Bill Phipps and held the first evangelical service on the front porch of the schoolhouse. During the year that followed, the Phippses flew in for Sunday schools with the children. After our return from furlough, we encouraged two of the laymen from our church in Panama City to go down for a weekend of services.

After Bill's accident that necessitated his return to the States, I had my first opportunity to visit this community, though only for an hour. Two months later Benito Rodriguez and I made a trip down, again for only a few hours. It was actually in the month of May 1967, that we began to work in earnest, accompanied by Brother Santos Melen-



at Isla de Cañas



dez, a carpenter from the Panama City work. We managed to fix up the chapel, hold children's Bible classes, literacy classes and night services. From then on we visited the Island about every two months, that is up until the month of May of this year when the Lord provided us with HP 214, our little Piper Super Cruiser, otherwise known as our "23-year-old puddle hopper." Previously our trips cost us a minimum of \$60, even if only one person went. Now three can go for less than \$25 round trip.

But what has the Lord been doing on Isla de Canas? In the two years that we have been visiting the island on a regular basis we have had about 50 professions of faith, a majority of the adults living in the little village. Back about a year ago the Lord laid it on my heart that with such a good group of men who were believers and with the wonderful land they had for farming, we should do something to help them rise out of their poverty (much of the commerce is still based on trading goods for goods). Living conditions are almost unbelievable and hardly a trip is made that I don't hear of some child who has died of malnutrition or parasites since last visit.

In November of last year we secured a group of agriculture and co-op experts sponsored by the U. S. Peace Corps to visit the Island and give technical advice. Mother, who for personal reasons wanted to see the place Dad had liked so well, went along on this trip, too. What we had thought all along was confirmed by the experts when they measured five and a half feet of top soil and found fresh water at a depth of only seven feet. Their comment was, "This could be a paradise."

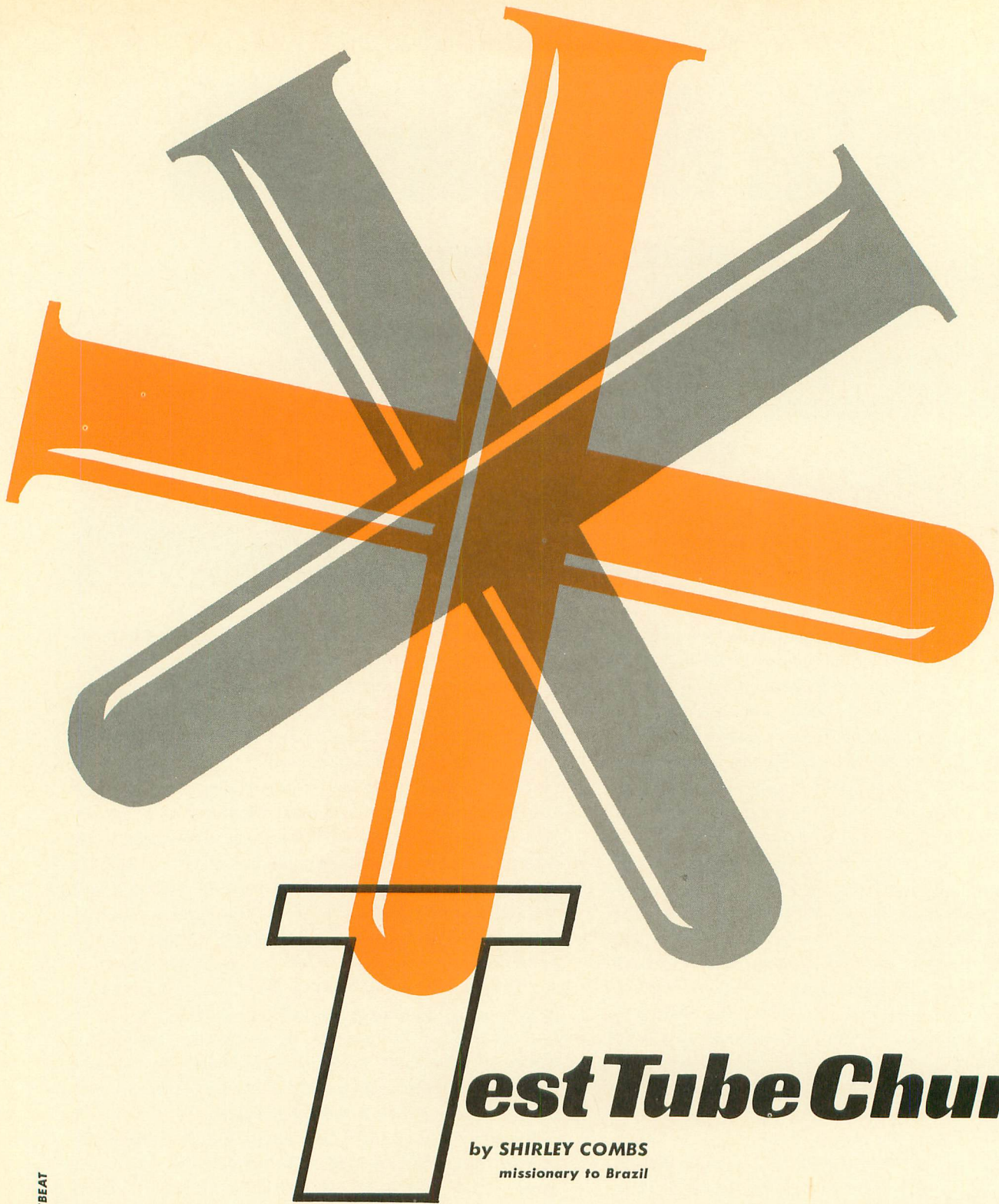
With the help of these men, we explained to the people the workings of a farm "club" or co-op, that they could all work one plot of land in order to learn new techniques which could later be put into practice in their own land. Part of the profits derived from the co-op would go for the purchase of needed equipment.

So, with 10 believing farmers we began praying that the Lord would supply the technician we needed. Some time later we visited the area representative of the Peace Corps who told us that he had been so impressed with the people on our island that he was going to send a couple with farming experience to work on the mainland across from the island. Thus the Lord provided Bob Gurnee and wife Kathy for the "know-how," and the co-op was begun.

You may ask, "What has this done for the souls of the people or the planting of an indigenous church?" The results have been amazing. As these men get together to work and pray about their problems there is a "working out" of that salvation that is within. In the words of James, they are showing their faith by their works.

The other day as I climbed aboard HP 214, one of the believers who had seemed to be among the least active came to me, took my hand and said, "Hermano, we are praying for you that the Lord will protect you and help you in your work as you help us to know more about Him."

This is only a beginning, and we invite you to pray with us that this effort may be a testimony of what the power of Christ can do in a community even as backward and isolated as Isla de Canas and that the church will be permanently planted. □



est Tube Church

by **SHIRLEY COMBS**
missionary to Brazil

A TEST TUBE church? That's what we thought as we stood with whitewash from head to toe singing, praying and shedding tears of joy.

The afternoon had been spent getting the little brick and mud building in Jardim Maraba ready for the first

service. By 6:00 p.m. we had the dirt floor swept, 35 chairs set up and boards placed across leftover brick to make benches around the walls.

The scene was quite a contrast with the mother church two and a half miles across the quaint Brazilian city of

Araras. There worshippers assemble in a new sanctuary designed for worship.

But our test tube had its own kind of beauty. It was roomy with plenty of lights and, most of all, a big welcome for the neighborhood. What made it so beautiful to us, however, was seeing our Brazilian Christians taking charge . . . serving the Lord Brazilian style.

Our believers were tired and excited as we took them home to hurriedly prepare for the 7:30 meeting. My husband Jim loaded the loud speaker, tape recorder, cameras and film projector into the car while I loaded up the children. And we rushed back to Jardim Maraba.

Mario, one of our young men, opened the meeting by leading the group in singing while his wife Vera played the accordion. Mario introduced Dona Anita who gave her testimony. Another believer presented a solo. Then, 23-year-old Dom Oripes brought the message, his first, presenting Christ as the only hope of salvation.

Jim showed the filmstrip story of Elijah and made an announcement about the film for the following week, our own production "Carnival of Pretense."

The crowd was dismissed. Tracts were distributed. But everyone kept staying! A trumpet and accordion duet was presented. Sr. Lazaro played his little ukulele, and two men sang duets. People began to ask questions. Then hearts had been opened, and they wanted answers.

Many had come out of curiosity, young people and older men and women. And there were the giggling children with their dogs of all shapes, sizes and colors. Jim counted 144 people in attendance.

We knew that many months of praying and dreaming had borne fruit. We had witnessed the birth of an indigenous church, a church led by the Brazilians themselves.

Several weeks earlier we began cottage prayer meetings in the home of Sr. Jose who lives in the Jardim Maraba area. Although most of our church members live on the same side of the town square in the center of Araras, some are scattered throughout various sections of our city of 50,000. About 15 from Maraba walked the two and a half miles across town several times weekly to worship with other believers. For some this meant a full work day in the fields, a hurried bath and supper, a long walk to and from the sanctuary, arriving home late at night to get up again by 5:00 in the morning.

Our believers in Jardim Maraba live in a government housing project of 276 houses, some representing more than one family. Around the project are hundreds of other homes. For a long time we had been burdened by the lack of gospel witness in this area.

As new missionaries arriving five years ago, we had dreams of preaching the gospel to the unreached. Instead,

we found ourselves pastoring an active church. Thanks to the power of the Lord, we've been able to water the work planted by Missionaries Bob and Sue Aycock, sow other seed and reap some. Our Araras church has moved from a small one room rented hall to a beautiful sanctuary built by a group of praying, sacrificing Christians. We were kept busy by the work, but it wasn't quite the "dream" we had packed with us when we came to the field.

Jardim Maraba offered the opportunity to satisfy our dream. It was an unreached section. While our time was limited, God had given us believers in that area to work with. And these were people who probably would never fulfill in the Araras church their need to witness.

Every society has its class consciousness, Brazil no exception. In churches where both lower and middle class believers are found, a subtle class division exists. The middle class are the leaders. While the lower class participates fully with the same freedoms as the others, they subconsciously restrict themselves from leadership in spite of our attempts to overcome the problem.

What would happen if these people had their own church in their own section of the city with their own patterns of participation?

The test tube time came. The cottage prayer meetings became an informal, testimony-giving, instrument-using, hand-clapping weekly reunion. Jim never stepped to the front as pastor. He advised the next man in line and made suggestions only. As a result, eight to 10 young men and boys assumed responsibility for preaching and leading.

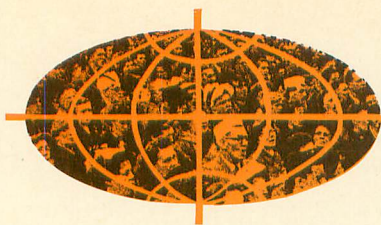
Crowds grew weekly to the point we had to find larger accommodations. The Lord opened doors and the group found a corner lot for sale near the most popular part of the area, the "futebol" (soccer) field. A temporary building was quickly constructed, and finally came the whitewashing Wednesday of the first service.

Since that first meeting, regular services are being held on Wednesday and Saturdays with Sunday school on Sunday afternoons in charge of Carmen Mendes, a former seminary student.

As is the case with new things, the newness will wear off as the neighborhood becomes accustomed to the new church being there. The average attendance of 100 may level off at less than that. But we count the test tube church a success.

How refreshing just plain old curiosity is sometimes! A curiosity that overcomes fear of ridicule and family tradition, that brings many within hearing distance of the Word of God, that makes our dream become reality.

Who knows how the story will end? Challenging opportunities beckon from the Jardim Candida section, the Belvedere side, and there is . . . □



emphasis

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

stateside: project appeal for paynes, hannas

Nashville — A Project 5000 appeal for Eddie and Sandra Payne in zone 4 and Carlisle and Marie Hanna in zones 2 and 3 has been launched, according to Director of Deputation Henry Van Kluyve.

The Paynes are hoping to return November 20 for a second term in Ivory Coast. Their account still needs \$2,500.

Missionaries in India for 17 years, the Hannas need \$4,500 in order to depart on schedule in December.

Robert and Judy Bryan received a 35 per cent response to the project appeal in their behalf in August. They are now in language study in Switzerland.

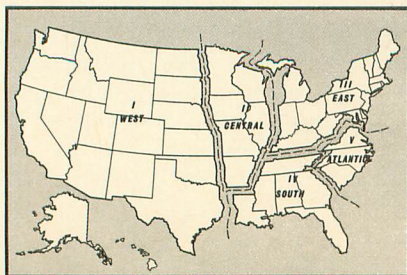
The financial plan itself is in need of additional enlistees. Officially launched by the foreign missions board in July 1966, it is designed to secure funds for those departing for the fields and to meet emergency needs abroad.

The project strategy divides the United States into five geographical zones and enlists 1,000 people within each zone to give \$10 upon request. An individual is never asked to give over \$20 per year.

The zones were established on the basis of denominational membership and past response to foreign missions. No zones are asked to give a second time until all zones have participated.

Those who would like to enlist in Project 5000 may write to the Deputational Division, Foreign Missions Department, Box 1088, Nashville, Tenn. 37202.

project zones



japan: yasuda to obc

Sapporo — A Japanese university student and member of the Sapporo church has been accepted at Oklahoma Bible College. Satoshi Yasuda, who works with Missionary Wesley Calvery in youth evangelism, hopes to enroll at OBC in the fall of 1970.

Yasuda uses his singing and instrumental talents in his ministry and plans to make youth evangelism his life's work. He is part of a trio with Calvery, and a young girl who attends the Bible institute in Sapporo. The Peacemakers trio performs at various youth rallies and church functions in the Sapporo area.

Wesley and wife Aileen were the first Free Will Baptist missionaries to be sent to Japan. The work in Sapporo, capital city of the island of Hokkaido, was initiated by them during their third term. Recently a dedication service was held for a new sanctuary constructed by the Sapporo congregation. Yasuda is a result of the ministry in Sapporo.

Calvery is looking forward to the opportunity for Americans to hear Yasuda's testimony: "I am sure he will make a great impact on our people."

the peacemakers



stateside: film group formed

Chicago — Individuals representing a wide spectrum of evangelical missions, film production companies and free lance writers and directors gathered here October 9-10 for a special missions film seminar and to establish a continuing missionary film organization.

Director of Communications Jerry Ballard presided as chairman of the group which gave birth to what will be known as Mission Film Associates. The organization will seek to encourage higher standards of production for both stateside and overseas films. It will serve as a clearing house to inform members of new productions, available production people and other information of interest and to stimulate cooperative activity in production and distribution.

Tom Watson, formerly of TEAM Films and now a free lance writer in Wheaton, Ill., was chosen as chairman of M.F.A. for the coming year. Ballard was elected to the executive committee.

The seminar program featured professional evaluation of selected films, introduction of new techniques and equipment now available to the film industry and interchange of opinions on the status of mission filming.

Evangelical Literature Overseas has offered the temporary use of its facilities by a part-time M.F.A. executive secretary who will begin immediately to serve missions in the area of films and audio-visuals.

ballard presides



stateside: missions seminar

Nashville — "Missionaries need to have world vision. They need to know what's going on in the world," states Miss Laura Barnard, missions head at Free Will Baptist Bible College.

Through a missions seminar, coordinated by Miss Barnard, students are being given the opportunity to hear "what's going on in the world" from the missionaries' own experiences.

"The course," Miss Barnard explains, "sets before the students problems they will encounter on the field. It broadens their perspective, stimulates thinking."

The most recent lecturer, Deputational Missionary Mrs. Mabel Willey, gave a series of counseling aids and techniques.

During September, Herbert Waid, home on furlough from Japan, offered a one week course in photography.

This month Carlisle Hanna, veteran missionary in India for 17 years, now on furlough, is scheduled to discuss the attitudes of a missionary toward the economic and social conditions of a country.

Initiated in 1960, the course is offered in alternate years for two hours credit. A bibliography of readings is suggested by the lecturer prior to the series and students are encouraged to ask questions and participate in discussions. An examination in the form of a paper, essay or objective test is given at the end of each series. Its content is usually determined by the lecturer.

Miss Barnard, herself a missionary to India from 1935 to 1957, feels the course will continue as long as new problems arise and old problems become more acute.

"As a part of our total missions program," she said, "the missions seminar is a 'shot in the arm.'"

mrs. willey and miss barnard



france: apartment ministry

Rennes — A new work has been opened in an apartment complex of more than 30,000 people, Missionary Dan Merkh reported recently.

Merkh writes about the work, "We looked for a hall and located one . . . it is in the ground floor of an enormous tower apartment — an apartment section that must have 30,000 people all jammed into a small section. It is an amazing complex of apartments in towers. The hall is wonderfully located and equipped with about 40 chairs . . . I have several good contacts and have baptized one man from there. So please pray for this new venture."

In other news from France, Merkh's two oldest sons, Daniel, 15, and Timothy, 14, were injured recently in separate accidents. Daniel was hit by a truck while riding his motor bike. Timothy was struck directly below the eye with an arrow. Both boys are reported to be progressing toward recovery.

worldwide: newsbits

Progress is reported in three areas of outreach in Brazil. The First Free Will Baptist church in Araras is ministering to, supporting and directing a new mission. The Bible institute has enrolled six students for extension classes. And, a radio broadcast is scheduled to penetrate into new areas soon. Missionary Earnie Deeds is preparing tapes for the broadcast.

Meanwhile, other missionaries are planning to return to the States. Molly Barker, Uruguay, is scheduled to depart for home in December. Jim and Shirley Combs, Brazil, are also planning a December homecoming.

Jimmy and Janie Aldridge leave lan-

rennes apartments



guage study in Switzerland to join the Ivory Coast missionary staff during December.

Missionary appointees to Brazil, Tommy and Nancy Hughes, are in missionary internship in Detroit.

uruguay: saturation planned

Rivera — Missionaries here plan extensive literature distribution activity during Uruguay's summer months, December through January, in an effort to saturate the Rivera area with the gospel, according to a short-wave radio report from Missionary Bill Fulcher.

Fulcher reported by radio the need for 5,000 Gospels of John to be used in the campaign. Within the week, the Nashville home office made arrangements with Bible Literature International to secure the Gospels without charge. BLI is also sending to Uruguay 5,000 copies of the internationally effective tract "Heart of Pak" for the saturation effort.

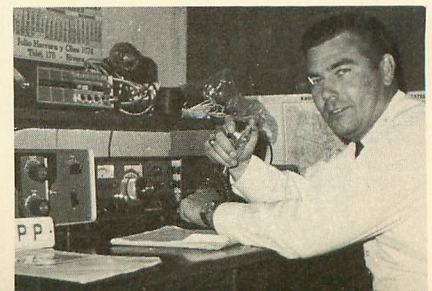
In other Uruguay news, the church group in Curticieras is nearing completion of their building. Missionary Paul Robinson, who supervises the work there, reports a congregation of about 35 in regular activity. One young man, Costilvo Prindade, shows leadership potential.

First baptisms are reported by Missionary Walter (Dub) Ellison in Livramento. Three adults were baptized in September as interest in the gospel increases in the Brazil side of the Rivera-Livramento twin city.

A homiletics class has been added to the Bible institute curriculum as the institute continues to develop.

And decisions continue to be reported in Fulcher's work in downtown Rivera.

fulcher reports



MISSIONS & REVOLUTION

by HORACE L. FENTON



IN LATIN AMERICA revolutions are a fact of life. Sometimes the upheavals are peaceful. More often they are violent. But always there are revolutions.

There is such an air of inevitability about revolution in Latin America that an almost endless series of jokes is told about this aspect of life south of the border.

But revolution is no joke. And violent revolution ought to be the concern of every world-minded thinking man — especially of the Christian.

What does revolution have to do with the cause of missions? What concern is it of ours if we are committed to the spread of Christ's Gospel?

The real basis of our concern is that these cataclysmic movements involve people — people for whom Christ died, people whose life and outlook would be very different if only they knew Him. Moreover, we are concerned because Christ's work is never carried on in a vacuum. It always is related to the culture which is its context. And it is never really fruitful when it disregards the world in which its witness is to be borne.

The average North American Christian is puzzled by the violent overthrow of men and governments in Latin America. The North American has never known what it is to be really hungry.

He has been nourished on the myth that any man, anywhere, can survive if only he works hard enough. He is so far removed from the grinding pressures experienced in Latin America that to him revolution is a mystery, an annoyance, an irrelevance.

And we missionaries are often in danger of being equally calloused. We want to get on with our work, and all these things seem like a massive interruption.

We who are called to Latin America are called to a context of revolution. What then should be our attitude, our response to this dominant factor in Latin American life? Surely this is one area where there is no such thing as neutrality; where the problem cannot be permanently ignored, and where we forfeit our claim to Christian leadership if we fail to show ourselves concerned. As one observer of the evangelical scene in Latin America has written, "The spirit of revolution and change that is universal in our sister republics of the south calls for a type of missionary that has been rare in the past; and if he cannot be found it may mean the end of the missionary role in the not too distant future." (Dana S. Green in *Latin American News-Letter*, July, 1968.)

Latin American Christian leaders have rather ruefully pointed out that "owing to the carelessness or irresponsibility of Christians, most of the people who are engaged in the struggle for social justice today are not followers of Christ, but atheists and materialists" (*Declaration on*

Church and Society, Huampani, Peru, 1961). In other words, by our indifference and apathy we have abandoned the field to the enemies of Jesus Christ.

But we dare not content ourselves with pointing to our past failures. This is too easy, too cheap a pastime. There are positive steps to be taken; positive attitudes to be developed; terrible mistakes in both attitudes and actions to be corrected. Let me suggest some things that we ought to be doing.

(1) We should recognize that some form of revolution in Latin America is inevitable. The status quo cannot stand; there is strong reason to believe that neither God nor man will tolerate it. To those of us raised in an affluent society, most forms of change seem threatening. To those who have known only hardship and deprivation, almost any form of change seems to hold promise.

And there is such a thing as peaceful revolution. This kind has been taking place in Latin America — but it doesn't usually capture the headlines. The rise in standards of living, in literacy, and in the level of political maturity is amazing in some areas of Latin America. Yet because such progress has been sporadic and slow, there is an increasing trend toward revolutions of violence. President John F. Kennedy spoke wisely when he said, "He who makes peaceful revolution impossible makes violent revolution inevitable."

(2) We should seek to understand the causes of revolution in Latin America. Most of us are not called to be sociologists or economists or historians. But as servants of Christ, we have been called to know, to understand, and to love those to whom Christ has sent us. Like the prophet Ezekiel we must learn to sit where they sit. Like the writer of Hebrews we shall remember those who are bound, as though we were bound with them.

We shall try to comprehend what it means to be hungry, oppressed, frustrated. We shall try to understand the inevitable reactions of the downtrodden. We shall recognize that the possibility of change always seems a good thing to a man who thinks nothing could be worse than his present condition.

We shall try to understand that it is hard to listen to the Gospel when your empty stomach cries so loudly; that it is hard to put much confidence in any religion that seems blithely unconcerned by your most evident needs; that it is hard to understand love, except as it is demonstrated. And we shall do all this because we love Christ and because we want to serve Him effectively in a revolutionary culture.

(3) We should always and everywhere proclaim (and demonstrate) our sympathy for the oppressed. We do not have to carry rifles or Molotov cocktails to do this; Christ

has a better way. And we seek to make our compassion known not just because we thereby gain a hearing for the Gospel (although this is often one of the results of such an attitude) but because we cannot be Christlike unless we are compassionate and unless our compassion is visible as well as audible. To see need and not to recognize it; to confront suffering and then to pass by on the other side — this is what Christ roundly rebukes in His teaching concerning the Last Judgment and in His parable of the Good Samaritan.

In carrying out a ministry of compassion in a revolution-scarred land, we must engage in (and encourage the churches to engage in) activities that will feed the hungry, clothe the naked, and provide for the fatherless. We must stop seeing these activities as rivals of the Gospel or as diversions from our main task.

Certainly these acts are in themselves no substitute for the Good News of eternal redemption. But is there any reason why they have to be separated from the preaching of the Gospel? And is a gospel witness that omits a demonstration of love and compassion for all of man's needs really a gospel witness? Why do we try to separate elements that were so beautifully united in the ministry of Jesus Christ? Are we really witnessing for Christ if we are not visibly manifesting His concern for men's needs — both physical and spiritual?

(4) We must proclaim the judgment of God against all evil and oppression. It is relatively easy to preach the wrath of God against immorality, or against vice in all its forms. But the Scriptures insist that God hates oppression in its many manifestations — that He despises the callousness and the lust for power that cause men to trample under foot the aims, the aspirations, and the hopes of their fellow human beings.

The fact is that we who insist on our belief in the whole Bible have been strangely selective in choosing the texts we would meditate on, and the passages we would preach from. We have sometimes been as ruthless as the liberals in the way we have chosen to ignore certain parts of God's Word.

This is not a question of the Church's getting into politics or of missionaries becoming embroiled in the internal affairs of countries where they are guests. But it is a matter of giving to all men a Biblically-based picture of God — a God who is wholly love, and who will go to any lengths to redeem men; a God who is righteous, just, true, who suffers with the poor and needy, and who >>>

Dr. Fenton is general director of the Latin America Mission. This article is abridged from The Evangelist and is used by permission.

MISSIONS & REVOLUTION

>>> rebukes human injustice and oppression and insists on their punishment. We call men, in the name of the Gospel, to repentance not just for their outward carnality but for everything in their attitudes and actions that keeps other men from enjoying their share of the blessings of God.

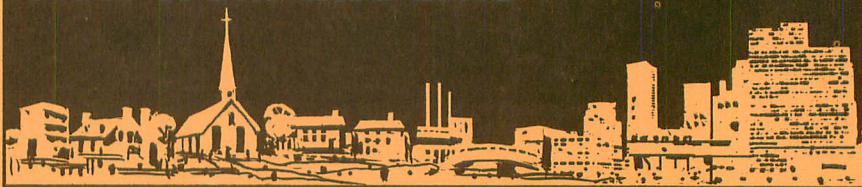
(5) We must seek to inculcate in ourselves and in our disciples a passion for righteousness at every level of society. We need to teach believers that they can serve Jesus Christ in their churches and in the halls of government. Christians need to be encouraged to use every legitimate means to better the lot of their fellowmen — and to do it in the name of Christ.

Having done all that we can to minister to man's physical and social needs, we have the right and the duty to tell him that his basic need is greater than any of these things. We do not despise bread, but we insist that bread alone cannot ultimately satisfy. We dare not minimize his material needs, but in faithfulness to the Scripture, we must insist that even the supply of these things will leave him still hungry and thirsty.

Man cannot realize his own aspirations or the Divine purpose for him apart from Christ. The world desperately needs bread, education, freedom, but it even more desperately needs to know God. And He is only fully, finally known through Jesus Christ.

We are not missionaries to reproduce the affluent society of the United States, but to see men brought into a vital relationship with God. Jesus Christ is therefore their great need: His pardon, His power, His indwelling presence is their only ultimate hope. Any lesser form of revolution than that which He has made possible by His death and resurrection ends inevitably in disappointment and frustration. We call men to Him most effectively when we are their servants for Jesus' sake. □

view from this side



editor's catchall

ABOUT BOOKS AND THINGS

I agree with Vance Havner (*In Times Like These*, Fleming H. Revell, 128 pp. \$3.50). The world is in pandemonium.

"Some years ago somebody asked a prominent figure of that day, 'What do you think of civilization?' He replied, 'I think it's a good idea. Why doesn't somebody start it?'"

Thus Havner, one of the great preachers of all time, confronts the times in which we live. He takes issue with weaknesses in the Church's approach to the world around her. In love but with bite, Havner exhorts the Church to stand for Jesus at a time when it seems people are more willing to stand for about everything else. Must reading for anyone who wants to know what "standing" means in times like these.

John T. Benson Publishing Co. is hitting the market these days with an exciting array of books for people who really like books.

Bob Benson has a winner in *Laughter in the Walls* (Impact, 92 pp. \$3.50). Master of the art of free verse Bob turns the ordinary, commonplace experiences into richly meaningful spiritual and philosophical exercises.

The best I can say about *Laughter* is to quote some of it:

Life Is So Daily

Nearly everything I do
needs doing again so soon —
most everything I did today
will have to be re-done
tomorrow or at least
by the end of the week.

Shaving, eating,
driving to work,
cleaning the gutters,
building the fire,

answering the mail,
keeping up with the Joneses,
talking on the phone.

These and a hundred other things
make up my waking hours
day after day,
week after week,
until at times it seems
most of my life
is spent in a
succession of marches
that do not matter
and numberless causes
that do not count.

And I am made to wonder —
will I give myself away
bit by bit —
time, thought
energy, love
emotion, will —
to a collection of
choices and projects
which will die as I do
because they mattered
only to me.

Somehow may I use
the lumber of my life —
to build a ladder —
straight, sturdy, true
on which men may climb
until they come to Thee.

Or to fashion a cathedral —
a quiet, holy place
where men would pause
and seek Thy ways.

Or to plant a tree —
tall, serene, fruitful
whose shade would someday
grant a traveler rest.

Let me share in Thy works
not asking that I must
see the results in my day,
but laboring in this confidence —
because it was done in Thee
it will someday
come to fulfillment
and I will not have lived
worthlessly,
selfishly,
needlessly.

'out of my heart'

J. REFORD WILSON

PREOCCUPIED, PASSIONATE AND PREJUDICED

You could be the man we are looking for. Men are missing from missions in action because of involvement with less important things. But, man preoccupied can be redirected into purposeful work.

Who in Capernaum would have predicted that a fisherman named Peter would become the Apostle of Pentecost? He was preoccupied with the Galilee fishing industry until a man named Jesus redirected his life. He saw miracles happen in his house. His ears heard the authoritative words of the Master: "Son, thy sins be forgiven." "Peace, be still." "Lazarus come forth." Peter could well say, "Thou art the Christ, the Son of the Living God."

Peter could have made excuses of character weakness. His passionate

enthusiasm exceeded practical wisdom. His sincerely stated devotion, "Lord, I am ready to go with thee into prison and into death," was severely tested. He was too weak to pray and fell asleep in an hour of need. He boldly brandished a sword and cut off a man's ear when the mob came to the garden to take Jesus, but his vow of devotion and boldness became lost in his vocal denial of Jesus, "I know not the man."

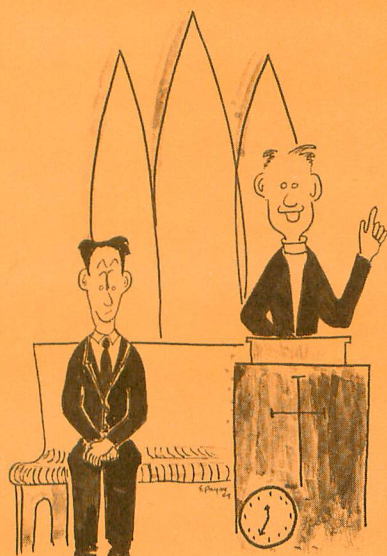
Is it not strange that committed Christian men must hear the rooster crow, as did Peter, before their hearts are broken and they are redirected to participate fully in world evangelism? We have no Biblical promise of a crisis experience to direct us to the mission field. God has not promised the "crow of a cock" or a "Damascus road experience" for every man. Instead, He has commanded every one of us to obey the Great Commission.

The preoccupied, passionate man named Peter was a man of prejudice. It took a miraculous vision to convince him to enter the house of Cornelius, a Gentile. Peter could preach persuasively to the Jews at Jerusalem. His powerful and eloquent preaching had turned thousands to Christ. He had suffered beatings and imprisonment. But his prejudice limited his outreach until God caused him to see the universal aspect of the gospel in converting the Gentiles.

William Carey had to overcome this barrier when British church leaders told him if God wanted to convert the heathen, He would do so without the shoe-cobbler's help. Mr. Carey was convinced that God's method was men, and he became the "father of modern missions." Thousands of men have followed his example and have preached the "good news" in hundreds of languages.

Because of our population explosion, more souls live today who have not heard the message than when William Carey went to India. We need men with God's message. If every man is to have at least one chance to hear, we must multiply our missionary force who in turn will train converts to win others. You may be preoccupied, passionate and prejudiced, but Jesus Christ can redirect your life in a thrilling overseas ministry.

Will you let Him?



Then, the Sunshine Four followed by Hilda Hinkle, a banjo solo and trumpet trio. After that, our missionary will say a few words and let us out promptly at 12:00 noon. Let's sing it, boys!

financial facts

SEPTEMBER 1969*

ON DEPOSIT SEPTEMBER 1	\$84,377.33
SEPTEMBER RECEIPTS	45,826.98
SEPTEMBER DISBURSEMENTS	47,129.36
Foreign	\$36,313.08
Travel, Promotion	1,885.47
Administrative	8,930.81
ON DEPOSIT SEPTEMBER 30	83,074.95

MISSIONARY ACCOUNTS**

Aldridge	\$ 5,127.49	Robinson	5,048.17
Aycock	2,876.22	Robards	1,599.90
Barker	1,845.31	Sparks	3,969.61
Bryan	4,138.11	Stevens	75.00
Calvery	(5,087.17)	Waid	(2,267.72)
Combs	710.20	Wilkinson	(4,520.34)
Coscia	3,481.02	M. Willey	(197.17)
Cousineau	6,401.21	Willey, Jr.	(2,701.71)
Craft	7,324.54	Africa Inst.	283.80
Cronk	394.27	Africa Med.	
Deeds	13,283.86	Bldg.	801.11
Eagleton	4,828.43	Audio-Visual	(14,303.36)
Ellison	6,441.87	Brazil Inst.	243.15
Franks	11,235.06	Brazil Ch.	
Fulcher	770.40	Loan Fund	35.00
Gage	(135.32)	Brazil	
Garcia	(697.51)	Vehicle	4,282.19
Haas	1,562.69	Furlough Car	
Hanna	4,646.82	Loan Fund	(1,545.74)
Hersey	537.91	Ecuador	7,656.02
Hughes	298.07	Operational	
Jones	(1,244.70)	Fund	(24,552.85)
Lee	6,581.16	Project 5000	
Mayhew	(2,282.45)	for Japan	7,096.07
Merkh	1,204.74	Repatriation	3,370.73
Miley	1,277.71	So. India	(470.95)
McLain	5,635.40	Trust Fund	3,000.00
Palmer	1,290.96	Willey Mem.	
Payne	3,814.73	Loan Fund	4,933.89
Poole	(112.59)		
Richards	5,091.71		\$83,074.95

STATE QUOTAS 1969

STATE	SEPTEMBER RECEIPTS	ANNUAL QUOTA	TOTAL RECEIPTS
Alabama	\$ 1,296.89	\$ 22,000.00	\$ 18,099.81
Alaska	— 0 —	500.00	— 0 —
Arizona	96.65	3,000.00	1,427.68
Arkansas	1,295.22	22,500.00	13,519.38
California	2,808.95	36,000.00	21,475.04
Canada	23.99	300.00	228.69
Colorado	73.14	1,750.00	382.97
Florida	710.48	18,750.00	10,045.63
Georgia	2,542.63	28,500.00	17,025.20
Hawaii	— 0 —	500.00	110.05
Idaho	62.48	1,500.00	238.41
Illinois	766.28	18,000.00	11,387.77
Indiana	151.30	5,700.00	2,330.87
Iowa	110.00	2,500.00	922.75
Kansas	466.29	5,500.00	4,266.37
Kentucky	842.11	10,000.00	7,891.70
Louisiana	— 0 —	1,500.00	11.91
Maine	81.00	2,500.00	920.50
Michigan	4,071.10	60,000.00	45,259.11
Mississippi	731.34	10,000.00	7,097.90
Missouri	2,673.33	40,000.00	33,812.46
New Hamp.	43.40	1,250.00	646.90
New Mex.	23.28	1,500.00	901.20
N. Carolina	7,587.53	78,000.00	58,124.46
Ohio	1,733.32	25,000.00	16,921.59
Oklahoma	4,129.09	57,000.00	43,614.70
Oregon	— 0 —	500.00	— 0 —
S. Carolina	3,063.38	35,000.00	30,360.75
Tennessee	6,097.94	57,000.00	56,893.41
Texas	722.66	15,000.00	8,145.37
Virginia	2,115.58	25,000.00	16,251.80
Washington	42.90	1,500.00	382.45
W. Virginia	1,260.59	16,250.00	7,699.74
Miscell.	204.13	7,308.36	6,179.32
	\$45,826.98	\$611,308.36	\$442,575.89

FOREIGN MISSIONS BUDGET	\$611,308.36
NEEDED THROUGH SEPT. 30	168,732.47
RECEIVED THROUGH SEPT. 30	442,575.89

*Report for month nearest presstime.

**Amounts in parentheses indicate deficits.

HEARTBEAT

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