

HEARTBEAT

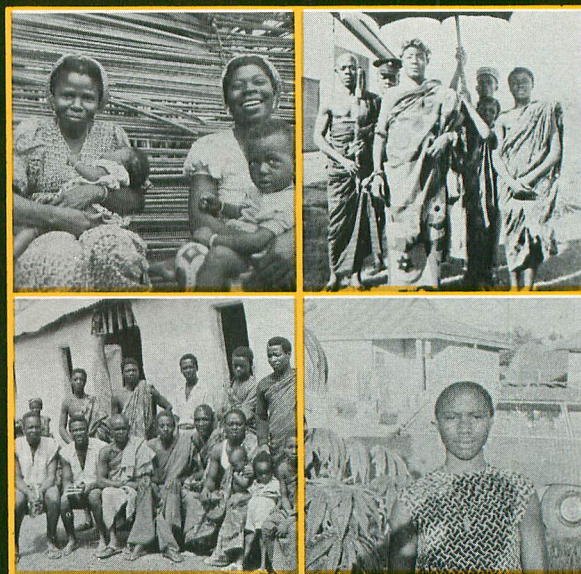
MAY-JUNE 1970



AFRICAN DIARY

By J. REFORD WILSON

AFRICAN DIARY



Monday, January 12, 1970

New York Kennedy airport was its usual sea of smiling, frowning, fearing faces. I knew I would see many faces of many nationalities on my two-month trip abroad, people old and young, all very different, yet all destined for eternity.

Before I left for New York, our personnel had prayed together. I knew they would travel daily with me in their prayers. I had sent letters to 50 others to form a special prayer group for my ministry. At the airport, my family and co-workers from the national offices joined in prayer as my pastor asked God to take care of me.

Tuesday, January 13

From snow to sun. In less than 12 hours, I looked down on the sprawling, modern coastal city of Abidjan, Ivory Coast. Lonnie Palmer, his daughter Kathy, and Jimmy Aldridge waved from the lounge, and met me at the customs exit. Jimmy and Janie Aldridge had just returned to the Ivory Coast from furlough and refresher language study in Europe. Lonnie Palmer, field director, had come to meet them and me.

Wednesday, January 14

The modern, colorful buildings of the coastal city are left behind, the pavement ends, and Koun is still 100 miles of rough, dusty road away. The small towns are a mixture of plastered, painted, tin-roofed buildings and mud-block, thatched-roof

houses. Goats, bicycles and children crowd the village roads.

Norman Richards took the Aldridges and me into a village to greet the chief and our Christians. It was good to see Peter and others, whom I had met five years before. A new road had been built around the village. Coffee and cocoa beans were drying beside several huts. The men were coming in from the fields. Women were pounding yams. The Christians in the village gave us two chickens.

Thursday, January 15

The African villages come alive before sunrise, and during breakfast Christians from the village arrived to greet me. One of the elders of the church, Peter, came to discuss the need of a protestant school and a dispensary. I was aware of his sincere concern for his people.

Norman took me in the afternoon to Goumère. Our first missionaries to the Ivory Coast, the Sparkses and our newest missionaries, the Cousineaus, greeted me. This village is the birthplace of the Kulango Scriptures. Who can evaluate the labors of Lonnie and Anita Sparks in this ministry of translation? God's Word in their native language brings immeasurable spiritual power to the new Kulango Christians.

Friday, January 16

A day with the Cousineaus revealed their excitement of adjusting to a different way of living. The

daily routine requires patience—water to purify, special preparation to cook vegetables, miles to get mail, a tribal language to learn and children away from home in school.

Strange noises, death and mournful wailing disturbs the sleep. To a new missionary, what does all this mean? Another opportunity to tell the message of peace and hope.

Saturday, January 17

The road is heavy with traffic, and flags are flying in the villages. Today is a big day for the city of Bondoukou. It becomes the official political center for all our area. The dignitaries from Abidjan arrive, guards in full dress, parades, speeches and thousands of people. They are aware of changing trends in political life. Radios exist even in remote villages. (Television arrived in Nassian before the Cousineaus moved there.)

Sunday, January 18

Church services began in Laoudi-Ba at 7:30 a.m. The Christians have suffered persecution from the pagans. They are learning discipleship, and I am confident we, too, could learn from them. These few believers have built their own mud-block, tin-roofed place of worship.

After the service at Laoudi-Ba, six of the boys, Lonnie Palmer and I went to the village of Bongoyi. An elder and three young men joined the rest of us in a small hut for Bible study and prayer.

Many children crowded the door and small window. While Lonnie taught, I sat and prayed that those curious ears listening through the window and door would understand.

Monday, January 19—Thursday, January 22

All the missionaries converged on the Doropo station for the annual field council meeting. The field council is a time of spiritual refreshing, reviewing of work, projecting plans, discussing problems, praying, weeping, laughing and eating. (Every missionary wife in Ivory Coast qualifies as a good cook.)

What kind of center do we need at Bondoukou? How can we reach the students, leaders of tomorrow? How can we speed the program of literacy? Where should Robert and Judy Bryan begin their literacy ministry? What equipment will they need?

What about our church politics? What is Biblical marriage? Is polygamy and adultery synonymous? How are members to be disciplined? What relationship should missionaries have in local church affairs? When should a new convert be baptized? Should a convert take communion before baptism?

How do we encourage the preacher boys to be active in evangelism? What training can we provide for these young men? Immorality is so prevalent. How can we help these young men to find Christian wives? In forming the young church these are the questions missionaries and national believers must answer.

Friday, January 23

What a day this was!

A survey trip was planned with Eddie Payne, Sherwood Lee and Dr. Miley. Due to the field council meeting, the work at the clinic had been limited. Dr. Miley had gone early to the clinic with plans for leaving mid-morning on survey, but patients often change a doctor's plans. A worker's wife had begun labor with complications. Our survey trip was made without the doctor. She bore twins. The first was stillborn.

Eddie Payne, Sherwood Lee, Larry Miley (teenage son of Dr. Miley), Joseph, our interpreter, and I left Doropo for Govitah. A village which had never been visited by a missionary. What is it like to enter a village where no one has been to tell them of God's love through Christ? After a three-hour drive over difficult roads, we entered the village. Joseph made the first contact with two of the men.

Nearby were other villagers. An old man was cleaning a gourd for a bowl. Eddie and Joseph squatted beside him, and the old man heard for the first time a profound but simple story about a loving God. No words can explain my emotions as I hear of other villages down the road without the gospel.

Saturday, January 24

Eddie Payne and I drove across the border into Upper Volta. Many of our Lobis have migrated from this country. I visited the clinic to observe its ministry. More than 21,000 different patients have received treatment.

The northern area of Ivory Coast, the southern
(Continued on page 4)



part of Upper Volta and the western area of Ghana have felt the healing ministry of our mission. Victims of snake bites, machete wounds, measles, meningitis, leprosy, tuberculosis, mothers with childbirth complications, babies with diarrhea, etc. To all of these a ministry in the name of Jesus Christ has touched their lives.

Sunday, January 25

A memorable day for Doropo Free Will Baptists. Dedication of their church building. The construction had been supervised by Howard Gage. Mud-block walls, a cement floor and a tin roof, plastered and painted white is a constant testimony to all the villagers.

Among our most primitive and illiterate people, we have had our greatest response. Other villages were entered before Doropo and some of them have more mature believers, but our largest group is at Doropo. I believe God has given us the Lobis in Ivory Coast. We dare not fail them.

My first motorcycle ride with Dr. Miley initiated me into real missionary life. He is not only a skilled physician, but he can drive an obstacle course on crooked trails through woods, fields and across creeks. At the village of Dobilou, the Christian chief called his villagers together. In the shade of a tree more than 40 people listened. The doctor was asked to visit a sick man in one of the huts.

While examining the man, a young woman who had been in the service entered and asked to speak with the missionary. She boldly told of her spiritual need and spoke of her weakness as a believer and of the ridicule and mockery cast on her by others.

LaVerne asked me to pray for her. Who me? I couldn't pray in Lobi and not even French. But what difference did that make? I wasn't praying to a Frenchman or to a Lobi, but to my Heavenly Father for one of His little babes. Heaven came down into a Lobi hut for a woman in need.

Monday, January 26—Wednesday, January 28

Life with Christ is always exciting. Today was no different. Eddie and I started to join Lonnie Palmer for a mini-safari (Monday-Wednesday). Eddie was taking me to Bouna to meet Lonnie, and also to pick up mail. The closest mail delivery to Doropo is 50 miles away at Bouna.

Brush on the road—a sign of danger. Fifteen miles from Bouna, a loaded truck of yams had crashed through a bridge and overturned into the river killing two men. Death and no hope. Unable



to get through to Bondoukou, we returned to Doropo and met Lonnie Palmer in Tehini. He, four African boys and I went on our way into the forest.

By mid-afternoon we turned off the road and made our own road through three miles of grassland and groves of trees to a river campsite. This was God's country, touched rarely by man. I am not a hunter, but this was a relaxing experience. Antelope were in abundance (killed three on the hunt), baboons stayed out of gun shot, wild guineas and wild pigs escaped us. Birds of many colors flitted through the trees and monkeys had their playground in the area.

Around the campfire I told the boys I started my trip to the Ivory Coast 30 years before when I met Jesus Christ. Our being together on the hunting trip, missionaries and Christian boys, was because of Jesus Christ. The hunt was over too quickly.

Thursday, January 29

We left for Koun at mid-morning to visit with Christians. Men sat on stools exchanging village news. The women pounding yams sounded like a symphony of drums.

Friday, January 30

In a service, I challenged our Christians at Koun to extend their witness to other villages. The church at Koun has an English Methodist background and has been plagued with pride. They need a revival to give them a vision and a compassion for their own people.

Saturday, January 31

I became a hitchhiker in Africa. Mrs. Cousineau,

Mark and I caught a "rapide" (taxi) to Tonda and waited 30 minutes to catch another to Goumère. After a quick lunch, the Cousineaus and I went to their village of Nassian for the weekend. More than 30 boys and girls from the village sat around the campfire under a moon and starlit sky. What a thrill to hear them sing! Only months before they knew nothing of Christ. It was "songs in the night" to bless the heart.

Sunday, February 1

Early Sunday morning 75 boys and girls came to the bamboo wall and thatched-roof church. They answered questions about Noah and Abraham, quoted the first five commandments and named books of the New Testament. They sang with joy. I told them how happy I was to be there and presented French Bibles to nine who had memorized 25 verses of scripture.

Monday, February 2

Pana is one of our strongest church groups. There are eight couples in the church who have contracted legal marriages. From this group several of our evangelists have come, including Victor and Josephine. One of the laymen had complete charge of the service, and Lonnie Palmer interpreted my message.

Tuesday, February 3

The Christians came for an early morning Bible study. These believers have a tremendous testimony in their village. Unlike the pagan families where the husband and wife live in separate huts, the Christian families have built houses and live together. They have dug their own well, planted flowers and kept their yards clean.

Wednesday, February 4

I met the Aldridges in Bondoukou then returned for a service in the church at Goumère. There was an evident presence of the Lord as Lonnie Sparks interpreted my message.

Thursday, February 5

Lonnie Sparks, Maurice Cousineau, Bennie Quam and I visited in several villages. Abokoumah had prepared an official welcome with arch and flags. A new church building is under construction.

Ciasso has an impressive group of believers. They had prepared a lunch of rice, chicken, yams, boiled eggs, sauce and pineapple. We greeted Christians in other villages and then returned to Goumère.



The village leaders came to request the opening of a dispensary and a school. I commended them for their desires and expressed my concern for their health and education. I told them honestly that we did not have the personnel or money to provide for their requests. They were disappointed.

Friday, February 6-Sunday, February 8

I traveled to Bouaké with Lonnie and Anita to visit the school for missionary children. It was one of my most touching experiences.

I could sense the eagerness of Lonnie and Anita to see their boys, Noel and Paul. We also saw Junior and Mike Cousineau, Marion and Stephen Palmer. We joined the kids and a wonderful staff of teachers and house parents for a picnic supper. We took the missionary children into town for dinner.

Later, I went with the Sparkses to return their boys to their dorm. Noel, age seven, could not hold his tears. Mother and Father went into the dorm with them, and the boys came back to the car to say goodbye. Noel's tears became sobs. No comfort, convenience, or money can compensate for this separation. Anita said, "If there is any sacrifice on the part of missionaries, this is it." We drove away in silence.

In Abidjan, Dr. Miley, Eddie Payne and Jimmy Aldridge were already at the guest house.

Monday, February 9-Tuesday, February 10

A day of sightseeing and shopping in Abidjan ended my stay in Ivory Coast. The evening was spent in serious discussions of our ministry with Sparks, Miley, Aldridge and Payne.

Many emotions flooded my soul when I departed from such a dedicated group and a month of wonderful events.

Across the wide expanse of desert sands, my plane flew to Madrid, Spain. □

THE LAND: Geographically, the Ivory Coast sits on the southern bulge of Africa's west coast. With no natural boundaries except the Gulf of Guinea on the south, the country is neighbored by Ghana on the east, Upper Volta and Mali to the north, and Guinea and Liberia to the west.

THE PEOPLE: The ethnic composition of the Ivory Coast is complex. The main groups are Ashanti and related Agni-Baule in the southeast; Kwakwa and Kru in the lagoon region and in the southwest; Mandingo in the northeast and northwest; Senufo in the north; and Dan and Guro in the center of the country.

THE HISTORY: Modern acquaintance with the Ivory Coast began in the 15th century when Portuguese traders began exploring the African coast. Eventually they discovered the Cape route to India and established trading posts along the Gulf of Guinea.

French activity in West Africa was spasmodic, broken by wars and hindered by resistance from African states. By 1893 frontiers were established with Liberia and the Gold Coast (now Ghana), and the area was given its name: Cote D'Ivoire—Ivory Coast. Only after extensive military operations lasting until the eve of World War I did France gain complete rule.

During World War II, the colony remained under the Vichy government of France. It became a French overseas territory in 1946, given represen-

tatives in French parliament and allowed to elect a territorial assembly.

In 1958 the Territorial Assembly proclaimed the Republic of the Ivory Coast a member state of the French community. Full independence was declared on August 7, 1960. The country is a member of the United Nations and of a regional alliance with other former French colonies in West Africa.

THE POLITICS: The Ivory Coast is governed by a president elected every five years by democratic process. Felix Houphouet-Boigny has served as president since the nation's independence.

The legislature is a one-chamber National Assembly with deputies elected to five-year terms. Village government is left largely with chiefs and elders. Political officials, however, superintend their actions, especially in multi-tribal areas.

Citizens are called Ivoirians.

THE ECONOMY: Heavily dependent on agriculture, 90 per cent of Ivory Coast's population is employed in this field. Agricultural products ac-

**missions
spotlight**

**IVORY
COAST**

count for 80 per cent of the country's exports. It is the world's third largest producer of coffee and cocoa.

Industrial output has increased by more than 50 per cent in the last decade. Closely tied to France, the Ivory Coast receives benefits from the European Common Market. Per capita income was \$217 in 1966.

RELIGION: Ivorians enjoy freedom of worship. No state church exists, and the government welcomes all religions equally.

Predominate religions are animism, Islam and Roman Catholicism. Animism, or spirit worship, is accepted by approximately 60 per cent of the population. Twenty-five per cent are Moslems (Islam) and 15 per cent are Catholics and Protestants. Only an estimated two per cent are evangelical Christians.

Animism is a broad category including all religions which practice spirit worship. Islam, the fastest growing religion in Africa, is practiced by some whole tribes, but more often by smaller groups. Roman Catholicism differs drastically from the Catholicism practiced in Europe and the United States. A visitor to Africa sees it essentially as organized idol worship.

When modern missionaries entered Africa only five written languages existed. Now, due to great effort, over 400 exist. However, many tribal languages remain into which the Scriptures have not been translated. The task left for missionaries in

Africa is largely a linguistic one. In the Ivory Coast seven evangelical missionary agencies minister.

OUR MISSION: Early in the 1950's, Free Will Baptists learned of an area in Ivory Coast that had no evangelical witness. In the summer of 1956 the Board of Foreign Missions commissioned the Reverend and Mrs. Harold Stevens of South Africa to make a survey. The first couple to be sent was Lonnie and Anita Sparks, who left for language study in 1956.

Now, 11 couples are assigned to the Ivory Coast. The message of Christ has been preached at least once in 80 per cent of the villages. In over 40, this Good News has been accepted by some. Too, the Kulango and Agni languages have been put into written form and portions of God's Word translated into these languages. Literacy classes are enabling young Christians to read God's plan for their lives. A medical ministry is opening doors to evangelism in increasing numbers. With rising literacy, literature production and distribution are assuming a more vital role.

The Ivory Coast Free Will Baptist churches are grouping themselves together into a strong organizational body for a more effective outreach. Their short 12-year history has been amazingly fruitful. But it is only the beginning. □

POPULATION: 4,283,000

(1969 estimate)

AREA: 124,504 square miles

(somewhat larger than New Mexico)

CAPITAL: Abidjan

MONETARY UNIT: The CFA franc

(worth 0.41 U. S. cent)

OFFICIAL LANGUAGE: French

LITERACY: 30 per cent

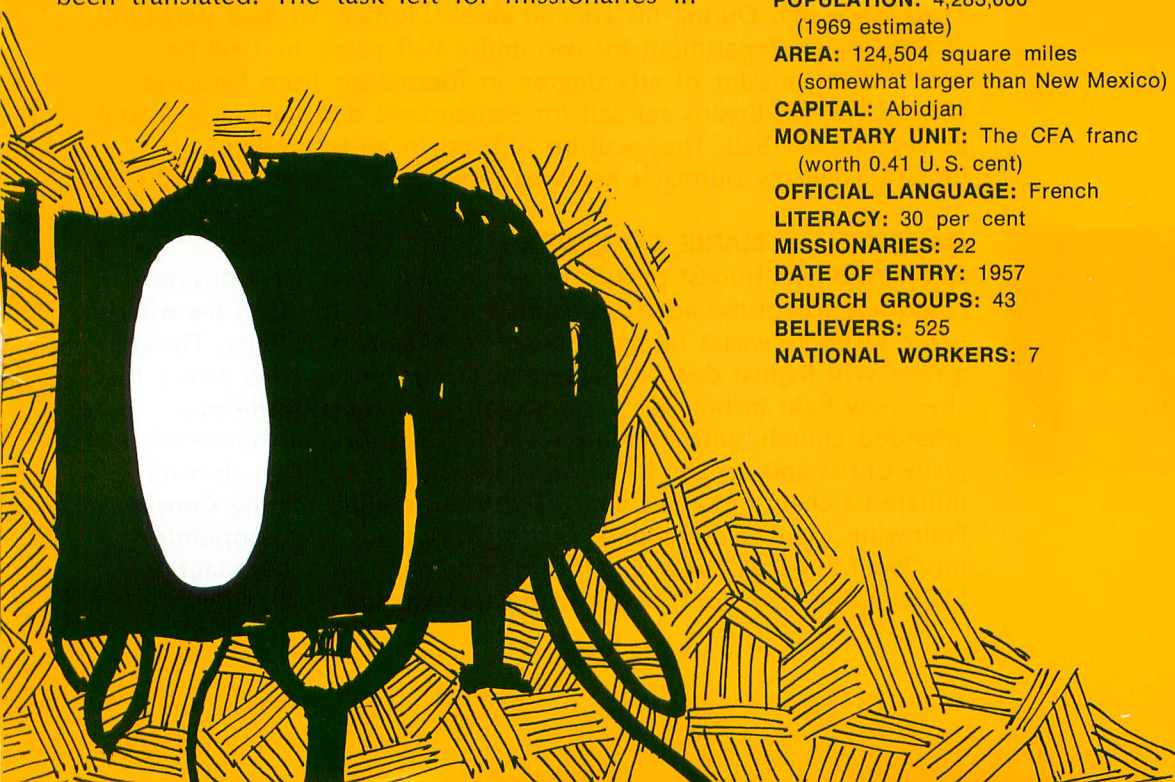
MISSIONARIES: 22

DATE OF ENTRY: 1957

CHURCH GROUPS: 43

BELIEVERS: 525

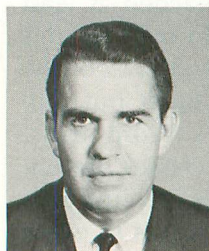
NATIONAL WORKERS: 7



mission

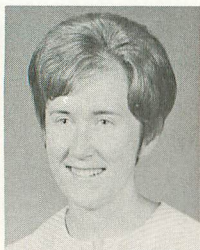


profiles



JIMMY and JANIE ALDRIDGE

A CONSCIENTIOUS, sincere youth, Jimmy Aldridge became a Christian at 13 and left a solid testimony through high school and college. In later years an abiding conviction grew that he should personally obey God's command to go and preach the gospel. Jimmy and Janie's missionary ministry began at Koun, Ivory Coast in 1963. Jimmy maintained several preaching points in the area while Janie, a registered nurse, worked in a small clinic on the station. They shared responsibility of a French-speaking Bible institute, as well as a literature distribution program. The Aldridges returned for their second term in 1969. Now in Bondoukou, they are working with high school students and plan to establish a student center.



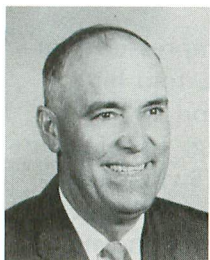
ROBERT and JUDY BRYAN

ENTHUSIASTIC PARTICIPANTS in church activity, both Robert and Judy were converted to Christ in their early years. As a college freshman, Robert's vision widened to a worldwide scale and missions became a personal matter to him. During high school, Judy had experienced a pressing desire to be a missionary wherever God saw fit to place her. During his college career, Robert worked part-time at the foreign department for two and a half years. In 1968 he received the master of arts degree in journalism from Syracuse University. The Bryans set sail for Switzerland and language school in September 1969. They will be utilized in an expanded literature-literacy outreach headquartered in Bondoukou, Ivory Coast.



MAURICE and MARIE COUSINEAU

ALTHOUGH IN honest pursuit of a vital faith, Maurice Cousineau could not accept the advice of Christian friends. The God his wife had come to know was a foreign God to him. Finally in Perry, Florida, a Free Will Baptist deacon presented the gospel in such a way that shed new light in Maurice's search for God. The Cousineau's attended church, and after three months Maurice encountered Jesus Christ and accepted him as Savior and Lord. That decision initiated a chain of events which led to a new life for the Cousineaus. Following Maurice's graduation, the Cousineaus were appointed as missionaries to the Ivory Coast. In the summer of 1969, Maurice, his wife and their four sons crossed the Atlantic.



HOWARD and WILLIE GAGE

THIRTY-FIVE YEARS of Christian service laid the groundwork for a ministry in missions for Howard and Willie Gage. In 1966 the Gages took a leave of absence from a pastorate to assist Free Will Baptists in special building projects in the Ivory Coast. In November of 1968, the Gages returned to the States and served as deputational missionaries for the foreign missions department. In March 1970 their application to return to the Ivory Coast as construction missionaries was approved by the Board of Foreign Missions. Soon the Gages will be involved in their itinerary ministry and plan to return to the Ivory Coast in a few months.



SHERWOOD and VADA LEE

AS A 14-year-old boy Sherwood Lee accepted Jesus Christ as his Savior and desired God's will for his life. In 1959 he entered Free Will Baptist Bible College to train for the ministry. There, he met the former Vada Wilson whose heart was set on the mission field, too. They were married on August 25, 1962. Following graduation in 1964, Sherwood entered the pastorate in Coward, South Carolina, where he served until appointment in 1966. With one child they departed for language study in 1968. The Lees live in Doropo where Sherwood assists Dr. Miley in the medical ministry. They plan an extensive ministry including a Bible institute program, Bible teaching in the public schools and village evangelism.



ARCHIE and SARAH MAYHEW

TWENTY-SEVEN YEARS without God has produced an enviable zeal in Archie Mayhew's Christian witness. His wife Sarah received Christ as a result of reading the Bible. She prayed Archie would become a Christian too, and three weeks later he did. After a year of Bible study, the Mayhews wanted to become foreign missionaries. However, Archie had a growing family dependent on him for support. But determined to follow God's leading, he entered night school. Through hard work and arduous study, Archie graduated from college in 1963. A year later the Mayhews set sail for language study and a ministry in Ivory Coast. Presently on furlough, the Mayhews will be returning for their second term in Ivory Coast.



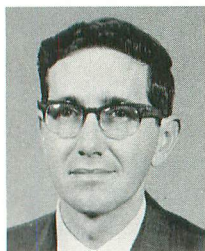
LaVERNE and LORENE MILEY

SINCE 1962 thousands of Ivorians have been cared for both physically and spiritually by Dr. and Mrs. LaVerne Miley. While attending Northern Baptist Theological Seminary, LaVerne and Lorene began to understand that God wanted them to serve as foreign missionaries. LaVerne saw the need of medical missions in particular, and entered pre-med training at Vanderbilt University. He received the M.D. from the University of Tennessee in 1958. With their three children, the Mileys sailed for language study in Paris, reaching the Ivory Coast in January 1962. A clinic has since been built in Doropo, site of Dr. Miley's medical ministry. Hundreds wait daily to receive help from a man who ministers to the needs of both body and soul.



LONNIE and BERNICE PALMER

SHORTLY AFTER Lonnie Palmer was converted, God impressed him with the urgency of taking the gospel to the world. He told his pastor and his church and, ultimately, made application to the Board of Foreign Missions. After Bible college training, Lonnie and Bernice with their three children studied language in Switzerland, arriving in Ivory Coast in 1962. The village of Goumere introduced Lonnie and Bernice to missions work. One year later, they moved north to Laoudi-Ba to establish a new outpost. The road to Kulango hearts is a hard one. But as the Palmers begin their ninth year as missionaries, they see people responding to their message and know why God has led them there.



EDDIE and SANDRA PAYNE

ON THE Doropo, Ivory Coast, compound where hundreds of natives come for healing at the Free Will Baptist clinic, Eddie and Sandra Payne present the gospel. Converted at age 13, Eddie sought preparation for the ministry at Free Will Baptist Bible College. He met the former Sandra Dawson, a registered nurse, and married her. In 1963, the Paynes left the States for the Ivory Coast. During his first term, Eddie constructed buildings for the Doropo ministry. But it wasn't unusual for him to lay down his hammer and travel as far as 60 miles to preach in Lobi villages. The Paynes with their two children returned to the Ivory Coast for their second term in late 1969.



NORMAN and BESSIE RICHARDS

PEACE CAME to Norman Richards when, as a teenager, he asked God what he should do with his life. God promised him an abundant life in the world of missions. Following graduation at Free Will Baptist Bible College, Norman married the former Bessie Nell Huntsman in 1962. He attended Columbia Bible College for one year, then pastored a rural church in Tennessee for two and a half years. In 1966 the Richardses were appointed for missionary service in the Ivory Coast and, with one son, departed for language study in 1968. In April 1969, they went to Doropo where they are now studying the Agni tribal language. They are also helping with the services in the Doropo village church.



LONNIE and ANITA SPARKS

AS THE first Free Will Baptist missionaries to enter Ivory Coast, Lonnie and Anita Sparks faced many barriers. While a student at Winona Lake School of Theology, Lonnie was challenged by noted missionary pastor Dr. Oswald J. Smith. Answering a growing conviction of the world's need for Christ, Lonnie and Anita were appointed as missionaries in 1956. They began ministering at Goumere in the heart of the Ivory Coast. Initial efforts in open-air preaching and Scripture translation broke through many of the barriers and prepared the way for other missionaries. Over the past 12 years, the Sparkses have established churches and opened numerous villages to the gospel.

...Then the Ship Trembled

by JIMMY ALDRIDGE

GOING BACK to Africa for our second term, my wife and I left from Sete, a small French seaport near Marseille, on December 27, 1969. We spent the next four days in Barcelona and Valencia, Spain, taking on various cargos, including 750 tons of wine and 16,000 empty bottles.

As the ship headed out to sea, I thought of what the western countries were exporting to Africa. There were canned foods, sugar, cars and trucks, wine, three liberal missionaries, my wife and me. What a combination!

Three days later, just north of the Canary Islands, we ran into heavy seas. The wind became stronger and stronger and the waves higher and higher. Finally, the captain cut the motors to ride out the storm because of the danger of splitting the ship as it pitched violently.

As evening came, the wind lessened somewhat and we increased our speed. We had our evening meal and went to bed as usual.

I went to sleep with the usual sounds of the ship crashing into the waves, and of the wind's screaming past the porthole, slamming tons of water against the ship. About midnight, I was awakened by a strange noise. Suddenly, it seemed like I was standing up; then seconds later, I thought I could see my feet over my head. The strange thing was that I was lying in my bunk the whole time. As I started standing up again, I felt and heard what had awakened me. The ship trembled. Everything in the cabin rattled. The bow crashed down into the waves, the waters screamed

past, and as the bow lifted, the vibrations stopped. (I learned later that as the bow plunged downward, the stern lifted so much that the ship's propeller came out of the water causing the vibrations.)

My mind raced . . . what if? . . . the abandon ship signal? . . . what to wear? . . . the life jackets? . . . the lifeboats? The "Marpessa" had sunk ten days earlier in these waters. What am I doing here? How did I get into this fix?

I remembered language study just terminated . . . furlough in 1968-69 . . . loving parents . . . sober "goodbyes" . . . first term in Africa . . . first deputation . . . marriage . . . pastorate . . . college . . . high school . . . conversion and dedication to God . . . set apart for service by parents and church . . .

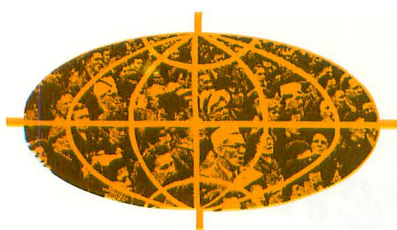
The thoughts came, "I am here because God chose it, and because I chose it each step of the way . . . but not the storm, Lord . . . Jonah . . . but I'm not running away from your will, so why the storm? . . . Paul . . . a night and a day in the deep, in peril of waters . . . Don't kick, Paul, my grace is sufficient . . . the evil one opposes, but . . .

"God hath not promised smooth roads and wide;

Swift easy travel, needing no Guide."

Comforted by His abiding presence, refreshed by communion with Him, absolutely sure of being where I was supposed to be at that time, I turned over to go to sleep.

The thought came "And I've got eleven more days aboard! Hallelujah anyway!" □



emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

stateside: ballard to leave

Nashville—Jerry Ballard, director of communications for the foreign department for nearly a decade, will leave that post July 31 to become director of communications for World Vision International.

During his nearly 10 years with the department, Ballard developed a media-oriented informational program including the award-winning magazine *Heartbeat*. He has produced two motion pictures and 11 sound/color filmstrips in addition to three major works on mission philosophy and policy. On the overseas scene, he has stimulated development of communication ministries especially in Africa and Latin America. He is currently writing the biography of the late Senior Missionary Thomas H. Willey, Sr.

The text of Ballard's resignation statement, to be submitted to the foreign board in session in May, is reproduced here in part:

"It is with the mixed emotions of sadness and victory that I find it necessary at this time to present my resignation as director of communications for the board of foreign missions effective July 31, 1970. I am saddened by the thought of terminating a ministry that has consumed my total compassion and energies for a decade. Yet I rejoice in the knowledge that this ministry has seen

God's blessing and that my departure is in His perfect plan for me and my family and for the department.

"I thank God for placing me here during the most exciting ten years in the history of the foreign ministry of our denomination. And I thank Him for the caliber of men He has given me to work with . . . on the board, in the home office and on the fields. The mutual respect and genuineness of the Holy Spirit that has prevailed will always characterize my memories of this period in my ministry. . . .

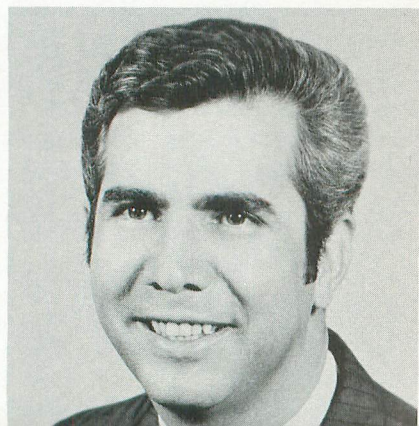
"You will recall that my first discussion with you in 1960 before consideration was given to joining the foreign staff centered in a concern for greater utilization of mass media in overseas evangelism, mass media being absolutely essential today in accomplishing the 'seed sowing' part of the Great Commission upon which a spiritual harvest depends. I do not regret the years I have spent in a ministry of exhortation regarding the importance of praying for and financially supporting this department's program. But I am not essentially a public relations or promotional man. And this major conflict between my basic commitment to mass media evangelism and Holy Spirit endowment on the one hand and the present functions of my position with the department on the other has taken its toll on my initiative during recent months.

"You will also recall that last year at this time I introduced the feeling I have about this. At that time, it looked humanly impossible to leave without creating undue hardship on the department. . . . This past year has undoubtedly been the most physically and emotionally frustrating of my life. I have faced 40 per cent more demands on my area of responsibility than in 1966 with one less staff member to handle it. On top of this is the pressure to write Pop Willey's biography about which I have made serious commitments to both Pop and the Lord. Much of my frustration is due to my inability to do this in addition to an already overloaded schedule. And I cannot continue any longer under this kind of pressure.

"As I survey the present status of the communication division, I honestly feel that my work here is done. We have developed an informational program that has proved to be effective. Our audio-visual division has adequate productions on hand now. . . . Other administrative chores assigned me have been completed. . . . In our overseas communication ministries, we have expanded as far as presently is feasible, and God has given us top-drawer personnel to carry on these programs. So I feel that I have made my contribution.

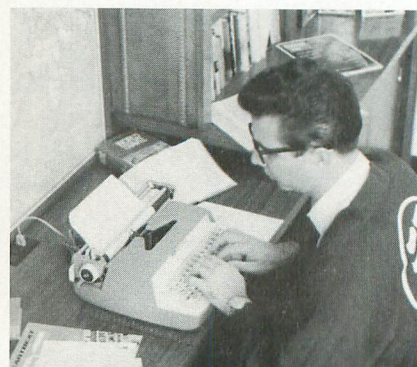
"You also are aware of the external forces which have sought to disrupt my effectiveness in and for the department. While their premises are totally unfounded and motivations highly questionable, the toll on the department is significant. This is by no means a determinant factor in my de-

jerry ballard



ATTENTION PROJECT 5000 DONORS

IF YOU are a participant in the Project 5000 program you should have received notification that your promised \$10 is needed for emergency purposes. Although all zones have been contacted, a number of people have indicated that they have never received any notification. If you have not, please send your name with a note to that effect to Project 5000, Foreign Missions Dept., Box 1088, Nashville, Tn. 37202.



cision to leave at this time, but it would be less than honest not to say that it is a contributory one. I came here in a move from the atmosphere of contention in the simple desire to use my talents in God's program of world evangelism. Today I seek the same thing, an environment where I may freely exercise these God-given resources. My sense of stewardship hangs heavy. I cannot dissipate creative energies in fighting senseless battles with my brothers. The needs of a lost world outside constrains me to expend my energies otherwise. . . .

"I covet your prayers and continued fellowship as Winnie and I move into a different era of ministry. I have accepted the post of director of communications for World Vision International beginning August 1. I am just as convinced that this move is in the will of God for me as I was about moving to Nashville. I regret that the forces of contention have created a bad environment for the announcement of this move. But I must obey God even at the risk of engaging the misunderstanding of my brethren. You can be assured that I would not accept this responsibility if it in any way compromised my standing with the Lord Jesus or the integrity of the Word of God. I cannot be responsible for the ravings of those who are consumed by concern for lesser things than the completion of the task of world evangelism, that which Christ Himself ordered us to do."

stateside: gages reappointed

Nashville—Deputational missionaries Howard and Willie Gage were appointed for a second short-term construction ministry in the Ivory Coast.

Via a telephone conference on the howard gages



March 18, board members Joe Ange, Bill Jones, Guy Owens, Gene Rogers, Rolla Smith, Eugene Waddell with General Director Reford Wilson approved the request of the Ivory Coast field council to return the Gages to the field for two years.

In 1966 the Gages took a leave of absence from a pastorate to assist Free Will Baptists in special building projects in the Ivory Coast.

The Gages have served as deputational missionaries since their return to the States in November 1968. They need \$736 per month and \$8,500 cash prior to leaving for Ivory Coast.

france: film in production

Nantes—Shooting on a new 35mm filmstrip and a special adaptation of a 16mm motion picture took place here in April by Jerry Ballard, the department's film director.

The filmstrip presentation, tentatively titled "Steeple to Nowhere," deals with the specific spiritual needs of the Nantes, France, area where Free Will Baptist work is concentrated. Ballard researched the script and shot the film on location.

Footage was also shot to adapt a TEAM Films motion picture production, "Fifty Million Frenchmen" presenting the total needs of France, the spiritually forgotten land. Both films are set for summer release.

Research advisor on both projects is Missionary Dan Merkh who returns to the States on furlough in May.



stateside: project life "moves out"

Nashville—A third major effort of the Project Life program moved into gear here March 20-21.

Project Life is a cooperative program of the Church Training Service, and the foreign and home missions departments. It is designed to involve youth in witnessing for Christ.

Eighteen teenagers attended a Project Life retreat at Hillmont Training Center in White Bluff, Tenn. Eugene Waddell, foreign board member, spoke regarding the "whys" of witnessing. Director of Communications Jerry Ballard gave instructions on how to witness.

Using Project Life literature, the young people put what they had learned into practice by surveying neighborhoods in East Nashville, Tenn.

Sam Johnson, director of CTS, reports an increasing number of churches participating in Project Life. In the Nashville area, three of the four churches represented at the retreat will seek to involve their teens regularly in a witnessing effort.

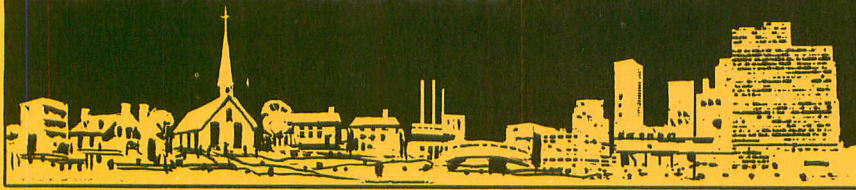
Two previous thrusts of Project Life took place in Miami, Fla., in 1967 and at the national convention in St. Louis in 1969.

Project Life will again be a scheduled activity for youth at the 1970 convention in Fresno, Calif.

For information concerning Project Life write: Project Life, P. O. Box 1088, Nashville, Tenn. 37202.



view from this side



editor's catchall

SPEAKING OF TRENDS

MUCH TALK is in the air these days about dangerous trends in our denomination. While most of this talk is politically motivated with little basis in fact, some very serious trends may be cited that are undoubtedly being used by Satan to attempt once again to sidetrack us from great commission responsibility.

For instance, trends toward the self-establishment of papal-type authorities to pass unbiblical judgment on the activities of fellow believers when the Lord Jesus has said, "Judge not, that ye be not judged" (Matthew 7: 1-5) and Paul added, "And because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might con-

tinue with you" (Galatians 2:4-5).

Trends toward distorting the truth about men of God when the Bible says, "Thou shalt not bear false witness" (Exodus 20: 16) and "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:14-15).

Trends toward dissipation of creative energies in ungodly hate campaigns against brothers in the Lord while the Lord Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35). Toward division among truly born again men when the Lord Jesus prayed, "That they all may be one . . . that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). Toward building straw issues in support of a lust for power when the Bible says to

"defend the faith" against real enemies of Christ.

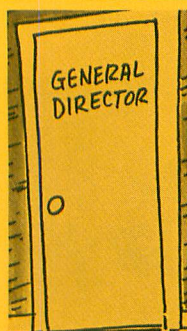
Trends toward unscriptural segmentation of the body of Christ through contrived semantical walls of separation when the Bible says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly" (Romans 16:17-18).

Trends away from the clear teaching of Scripture regarding holiness and redemption to an embracement of man-concocted views of the church and the world around it. Away from the common bond of devotion to the Lord Jesus and concern for two billion souls alive at this moment who have no knowledge of Christ as Savior toward a concentration of energies on issues distorted by the lost perspective of a dying world. May God turn us again to Himself in surrender of our selfish, fleshly natures that He may use us in His redemptive mission to a lost generation.

The overriding issue I see today is "How do we reach with the glorious message of the gospel the two thirds of all mankind who have ever lived?" That's what today's world population represents. Those who want to box the air in internal political squabbles will have to answer to the Lord for their eccentric activities.

False prophets are among us as the Bible said there would be during the end times. What is misleading about the variety we are plagued with is that they say they are born again men speaking the "truth," angels of "light." And their surface interest in earnestly contending "for the faith which was once delivered unto the saints" (Jude 3) is commendable. The biblical injunction to "contend for the faith" is the job of every believer. The big difference is that some of us prefer to shoot our shotguns at bona fide enemies rather than building targets out of dried grass.

payne's people



We appreciate very much your interest and concern.



Your dedication, zeal and obvious desire to be of service.



But at present we do not feel the need for a Moon mission-ary.

'out of my heart'

J. REFORD WILSON

LOAVES AND FISHES

BECAUSE HE was love in divine and human expression, because He saw poverty, hunger and disease, "when Christ saw the multitude, He was moved with compassion." He recognized the lostness of people, and He recognized their spiritual blindness. They readily accepted the loaves and fishes, a miraculous provision, but could not accept Him, the Bread of Heaven in their midst. They sensed physical hunger, but their souls were dead to spiritual taste.

I saw the same lostness among the multitudes in African villages where Satan has held dominion for centuries. Enslaved by evil practices, the people live in fear of the unknown. In an African chief's compound a missionary sits on a stool, and tells simply the story of redemption. Yet, what does it mean to those who have heard so little or to some who have never heard? A foreigner, strange in appearance, strange in speech, and with strange news. Why has he come? What does he want?

Missionaries have discovered they need to *show* their love as well as tell it. After 12 years in the Ivory Coast, we are seeing the results of missionaries showing and telling God's love. It was my privilege to preach the dedicatory message for our church building in Doropo. More than 90 people were present for the service. I remembered a small group five years ago that met under a brush arbor on the mission compound. The people are responding, but the missionary sees the multitudes.

And not only in Africa. Europe was described to me by a great Christian statesman as the "neglected continent" in missions. A university professor in Europe without the gospel is as lost as a dusty, barefooted African.

I attended a Sunday morning

service in a large and famous cathedral which served as a Roman Catholic place of worship before the Reformation. About 25 people, mostly elderly, sat in a small area of the enormous sanctuary and participated in a formal ritual. The multitudes of Europe have their "loaves and fishes," but no taste for the "Bread of Heaven."

Take a ride with Missionary Dan Merkh on the metro (subway) in Paris and feel yourself pressed so tightly against people that there is no need for a hand-rail. These are just a few of the millions.

In the city of Rennes, join Dan and me in an apartment complex of 12,000 people while we placed posters in mail boxes announcing the showing of a series of Moody Science films. We distributed 1,000 posters. Nine came to see the film showing. None came as a result of the posters. Perhaps next week they will come, or the next . . .

It was a thrill for me to preach to almost 50 people in the church at Nantes and see the enthusiastic fellowship of new believers. A fact difficult to believe is that a little over two years ago God placed the Merkh's in Nantes where they knew no one. It has been a work significantly blessed of God. However, share the burden of Dan as he views the skyline of his city with over 400,000 souls and asks, "How do we reach them?"

Following the service at Nantes we drove 60 miles for the service at Rennes. Since their first meeting last September, the group has grown to more than 20 in attendance. Among them are three university professors and several students. Although well fed with facts, figures and theories, they, like their African counterparts, have little knowledge of God's book. A college professor needed help in locating a scripture verse. It was the first time he had read the Bible.

Jesus knew the multitudes needed more than loaves and fishes. "Lord, I would give them the Living Bread . . ."

financial facts

JANUARY-FEBRUARY 1970*

ON DEPOSIT JANUARY 1	\$ 99,716.34
JANUARY-FEBRUARY RECEIPTS	102,176.62
JANUARY-FEBRUARY DISBURSEMENTS	94,209.17
Foreign	\$68,869.04
Travel, Promotion	9,350.41
Administrative	15,599.02
ON DEPOSIT FEBRUARY 28	108,183.79

MISSIONARY ACCOUNTS**

Aldridge	\$ 5,788.55	Sparks	4,497.01
Aycock	2,068.86	Stevens	157.28
Barker	751.29	Wald	3,216.39
Bryan	7,114.78	Wilkinson	1,931.36
Calvery	151.06	M. Willey	1,373.72
Combs	(2,157.65)	Willey, Jr.	(3,798.43)
Coscia	5,090.72	Africa Bible	
Cousineau	9,535.64	Inst.	283.80
Craft	8,780.11	Africa Med.	
Cronk	1,828.59	Bldg.	774.57
Deeds	14,959.00	Audio Vis.	(13,244.09)
Eagleton	5,857.27	Brazil Inst.	341.43
Ellison	6,812.65	Brazil Ch.	
Franks	12,621.83	Loan Fd.	160.13
Fulcher	(295.63)	Brazil	
Gage	(3.33)	Vehicle	4,082.19
Garcia	(1,492.65)	Ecuador	7,656.02
Haas	741.61	Furlough Car	
Hanna	2,505.44	Loan Fd.	(1,045.74)
Hersey	(1,828.20)	Operation	
Hughes	2,512.41	Fund	(29,455.21)
Lee	7,934.54	Project	
Mayhew	1,736.71	"5000"	
Merkh	(80.11)	for Japan	7,166.07
Miley	1,412.91	Repatriation	3,370.73
McLain	3,377.50	So. India	(669.32)
Palmer	(1,058.36)	Trust Fund	3,000.00
Payne	3,378.58	Willey Mem.	
Poole	(271.88)	Loan Fd.	4,654.64
Richards	5,365.18		
Robinson	5,218.58		
Robirds	5,375.24		\$108,183.79

STATE QUOTAS 1970

STATE	JAN.-FEB. RECEIPTS	ANNUAL QUOTA	TOTAL RECEIPTS
Alabama	\$ 3,660.90	\$ 22,000.00	\$ 3,660.90
Arizona	34.98	3,250.00	34.98
Arkansas	2,788.50	23,500.00	2,788.50
California	7,082.38	38,500.00	7,082.38
Canada	47.63	500.00	47.63
Colorado	68.39	1,750.00	68.39
Florida	2,584.35	18,750.00	2,584.35
Georgia	6,199.23	30,000.00	6,199.23
Hawaii	110.00	500.00	110.00
Idaho	92.07	1,500.00	92.07
Illinois	2,022.74	19,000.00	2,022.74
Indiana	352.17	5,700.00	352.17
Iowa	240.80	2,500.00	240.80
Kansas	949.08	5,500.00	949.08
Kentucky	1,654.06	11,000.00	1,654.06
Louisiana	10.00	1,500.00	10.00
Maine	83.00	3,000.00	83.00
Maryland	40.90	1,000.00	40.90
Michigan	10,499.56	62,250.00	10,484.56
Mississippi	1,610.83	11,000.00	1,610.83
Missouri	7,435.32	42,000.00	7,450.32
New Hamp.	345.64	1,250.00	345.64
New Mex.	185.30	1,500.00	185.30
No. Carolina	13,135.78	80,000.00	13,135.78
Ohio	4,179.02	26,000.00	4,179.02
Oklahoma	8,099.70	59,000.00	8,099.70
Oregon	—0—	500.00	—0—
So. Carolina	8,178.61	39,000.00	8,103.11
Tennessee	12,608.92	60,000.00	12,684.42
Texas	2,665.77	15,500.00	2,665.77
Virginia	2,753.66	25,000.00	2,753.66
Washington	91.42	1,500.00	91.47
W. Virginia	1,494.33	16,250.00	1,494.34
Miscell.	357.54	9,818.50	871.52
	\$102,176.62	\$640,018.50	\$102,176.62

FOREIGN MISSIONS BUDGET	\$640,018.50
NEEDED THROUGH FEB. 28	106,669.75
RECEIVED THROUGH FEB. 28	102,176.62

* Report for month nearest prestime.
** Amounts in parentheses indicate deficits.


HEARTBEAT

POST OFFICE BOX 1088

NASHVILLE, TENNESSEE 37202

BOARD of FOREIGN MISSIONS: Joseph Ange, chairman; Raymond Riggs, vice chairman; Rolla Smith, secretary; Bill Jones; Guy Owens; Gene Rogers; R. Eugene Waddell

ADMINISTRATIVE STAFF: J. Reford Wilson, general director; Jerry Ballard, director of communications; Harold Critcher, director of finance; Henry Van Kluyve, director of deputation



ANNUAL CONVENTION of the NATIONAL ASSOCIATION OF FREE WILL BAPTISTS!

Fresno, California, July 13-16, 1970

CONVENTION HIGHLIGHTS

- SUNDAY: 8 p.m.—Teen Hour (Teens in Action for Christ)
- MONDAY: 1 p.m.—Bible Bowl (1st round) Tic Tac Toe (1st round)
- TUESDAY: 8 a.m.—Youth Competitive Activities
9 a.m.—WNAC Convention
5 a.m.—WNAC Fellowship Breakfast

THURSDAY: 7 a.m.—Laymen's Breakfast

THEME: "Thy Word Is Truth"

Make your reservations through this one central office:

Fresno Convention Center
c/o Mrs. Rexene Waters
700 M. St.
Fresno, California 93721