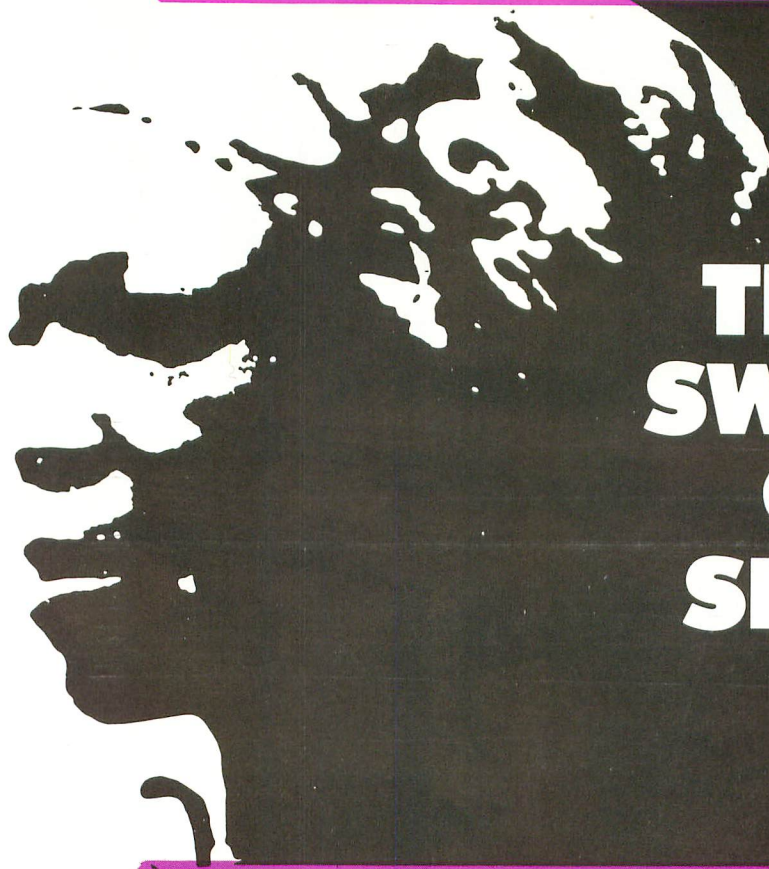


# Heartbeat

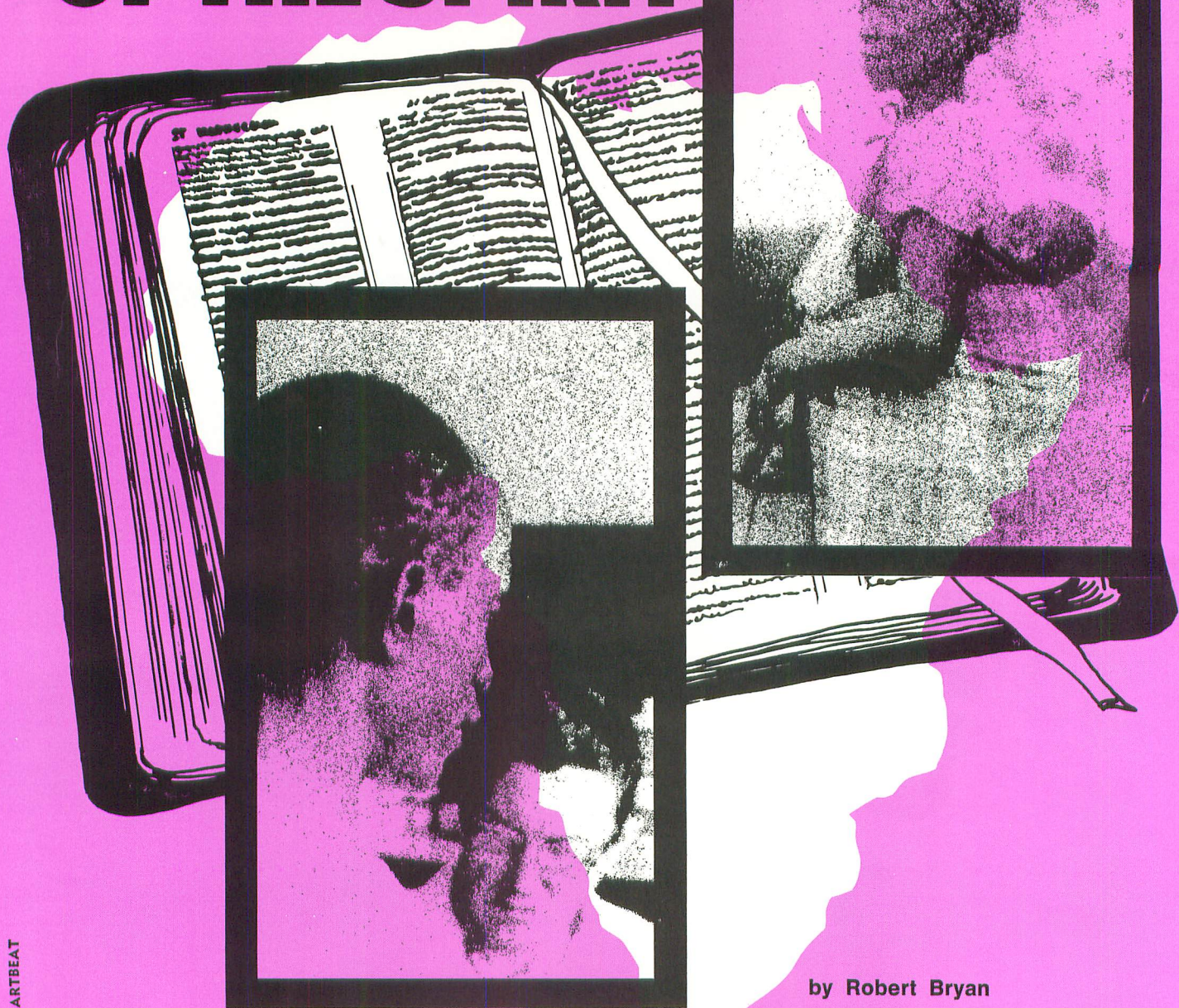
JANUARY-FEBRUARY 1972



**THE  
SWORD  
OF THE  
SPIRIT**



# THE SWORD OF THE SPIRIT



by Robert Bryan

**T**ayou and Nagafou aren't even important enough to merit a spot on the Ivory Coast map. Neither is on a main road. In fact, if a traveler doesn't know where to look, there's a good chance he'll miss their two-rut roads completely. Yet Archie Mayhew talks about them as his two

most rewarding preaching points. Why? Because of literacy reading classes.

"This is the first time we've tried teaching the whole village to read," Mayhew says. "We are meeting under a brush arbor at Tayou even though we have a church building there, because many of



the villagers are afraid to go into a church building. We've not pressed for decisions yet, so no sudden divisions have been created; we've been able to present the Gospel to more people for a longer time that way. The older people are less suspicious of what we're doing, and none of the children have been persecuted."

On a typical Sunday, Archie and his family arrive at Tayou about 3:30 in the afternoon. From tape recorder and amplifier, Christian songs in Koulango blanket the entire village. After the sermon is preached, reading classes begin. Practically the whole village turns out for the sermon, and many of them stay for the classes.

Sometimes it's the very young who stay. After teaching the alphabet to the beginning class one day, Archie asked, "Now who can say the alphabet?" "Miam le" ("It's me") came the reply, but in a voice so tiny that Archie hardly heard it.

"I looked down," he says, "And there was this little girl about five years old. I let her try and, sure enough, she got every letter perfect."

"I gave her a copy of the primer and sent her to the second class. And she began to read right off. Etienne, the teacher, couldn't believe it. 'Why, she doesn't have a voice big enough to read,' he told me."

Classes are divided into three groups: alphabet, primer and New Testament book. Before anyone receives his primer, he must know the sound of each letter of the alphabet. The primer progresses from simple one syllable words up through short stories. The whole primer is based on the life of one boy, Ata. Towards the end of the primer, Ata accepts Christ as Savior, leads his brother to the Lord, and makes contact with the pastor. When the primer is finished, the new reader begins either the Gospel of Mark or John.

"We believe that there is more reward and more actual real work done in reading classes than in many other kinds of work," Mayhew says. "It is true evangelism. It puts us in close contact with the people. We sit down face to face with an unbeliever and present God's truths. It is one of the

most effective ways of communication."

One day as the Mayhews were leaving Tayou, a young boy who was not a Christian shouted out to them: "Everybody has sinned."

"We were thrilled," Archie recalls. "He had read this in the primer and remembered it. The Holy Spirit is planting God's laws in their minds. With proper materials such as this primer developed by Lonnie Sparks, we are presenting scriptural ideas: God's kind of love, that people are lost and need a Savior. When someone has finished this primer, he has been confronted with the basic truths of salvation."

At Nagafou, after several weeks of reading classes, both Archie and Etienne felt impressed to challenge the young people to accept Christ. Twenty of them made definite decisions in that one night.

"We think that the converts will be more numerous and will be stronger through the use of reading classes," adds Archie. "The Word is the Sword of the Spirit, and as the Spirit works in the readers' hearts they show that they have received His truths."

Teaching people to read and putting the Word into the hands of the new readers, Archie multiplies himself and makes his ministry more effective.

"You know," he says, "it takes longer to win and establish converts out here. They have no Christian background. The new believers must be led through the Christian life from youth to the grave. And we don't give the Lord much to work with when we go and preach only once a week."

But the Word, in the language that they understand the best, their mother tongue, stays with the converts. And God uses it to strengthen them, because they can read.

*Robert Bryan is completing his first year in Bouna, Ivory Coast after two years studying French in Europe. He is helping develop a literacy program primarily among the Lobi-speaking people of the Ivory Coast. He also helps in the other languages as he has opportunity.*

*His work is not limited to literacy. A layman, Robert preaches about twice as much as a pastor in the States.*





A man's wife was quite ill. The diagnosis: nails in her chest. But the fetish priest had been able to remove them. The husband was asked if he had seen them. He had not, but he knew they were there!

A woman in the village of Lanagari rises early each morning. She cleans a small path leading from the road to a small tree. Sometimes she leaves an offering—usually an egg.

Kouame is a leader in the Goumère church. But his uncle has a special place in his courtyard where he offers a sacrifice each Friday. Broken glass is embedded into the ground around a small branch stuck in the ground. Cowrie shells are hung in the top twigs.

Missionaries are forbidden to fish in the stream outside the village because the souls of the ancestors inhabit the fish.

The ladies of a family pass by the fetish house, make a curtsy and say, "Thank you, Fetish, thank you, Fetish." A baby was born last week, and the fetish was responsible for the safety of the mother and the health of the baby.

Someone has died of tuberculosis. We are told that God did it. To these people God is responsible for death, the fetish for life. The Devil contradicts the Bible which says, "In Him is life."

Why would anyone believe the nail story, or offer a sacrifice to a small branch? Because they believe

in a spirit world and want the spirits to favor them. They may believe in a creator God, but He is far removed from them and does not offer immediate harm. Therefore they turn to the spirit or spirits that can bring evil upon them and try to appease them. This kind of worship is commonly referred to as Animism.

Animism has been defined by one dictionary as "The belief that animals, trees, rocks and other natural objects have souls." The primitive man understands more than the so-called materialistic, scientific man because he recognizes a supernatural power apart from the ego. The primitive man without knowledge of God's truth recognizes the existence of other being or beings, but he is *ignorant* of the real composition of the spirit world. The Old and New Testaments present the actual state of things.

It cannot be ascertained which came first, but ancestor worship and animism are interrelated. One must differentiate between reverence for heroes and chiefs who are dead and worship or prayer to the dead. Fear of ancestors and a desire to placate or appease them are, according to one authority, strongest toward those of the immediately preceding generation.

The soul of the dead is not believed to be an immaterial entity. It is simply of more subtle essence. It is generally invisible, but can be tangible. The soul can be thought of as a shadow or a double. After death, the soul haunts the corpse as long as any part of it remains. Animists believe that the souls of the dead ancestors can intervene in the affairs of the living.

# ANIMISM IN THE IVORY COAST

by Lonnie Sparks



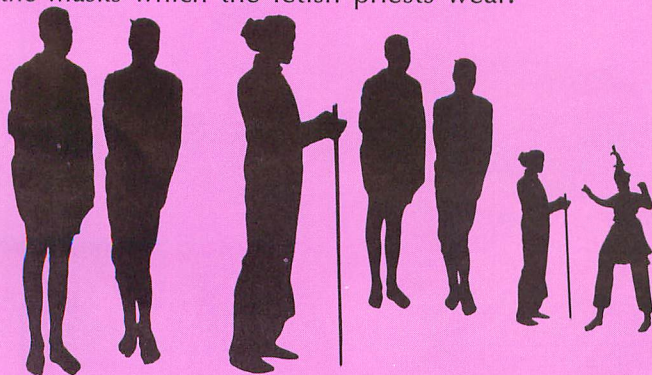


For example, a son remembers the things which pleased his father, the way his father wanted things done and seeks to do it just that way rather than evoke his displeasure. The importance of a proper funeral is a fact which one must consider among most Africans. A young man feels obliged to see that his mother has a proper burial. Among new believers there is often deep concern about funerals, more concern for the dead than the living. The son must be concerned for his mother lest he displeases her after death. The children must maintain the organization of the family. Ancestor worship has its origin at once in the fear of ghosts, in filial affection, and in the desire to preserve for the family the benefits of paternal protection.

Respect for inanimate objects may seem foolish to the Western mind, but one must recognize how deep-rooted these fears are. The Bible speaks of the incongruity of their actions. In Isaiah 44, verses 13-19 it tells how man goes out and cuts down a tree. With part of it he makes a fire for warmth, with part he cooks his meat, and with the rest he makes a god. Then, he falls down before it and worships it. And he says, "Deliver me, for thou are my god."

It is hard to recognize the intensity of the fear which grips the heart of the animist. Even for those who do believe in a chief god, he is not a god to be feared, not a god interested in the affairs of man. But the fetish represents spirits much closer. These spirits, placated, can bring material blessing and physical health. The animist is more concerned with the here and now than the hereafter.

The animist, if he becomes a Moslem or a Roman Catholic often remains basically animistic. Moslems, especially, profit from those who are animists. They make charms and magic potions which they sell to the animists. They also make the masks which the fetish priests wear.



One who works with the animist must learn the way he thinks in order to help the new believer overcome fears and superstitions. The believer must be taught to ask the Holy Spirit to renew his mind that he may prove what is that "good and acceptable and perfect will of God."

When someone dies the animist asks, "Who did it?". The way he finds out is to tie five poles together. He then takes part of the hair and part of the finger and toe nails of the deceased, attaches them to the poles, then two men carry these poles on their heads with one following the other. The front one answers questions concerning the death as if he were the dead person himself. If the man names a person still alive, that person becomes a "witch". If a "witch" was responsible in the days past, that person was killed. Even if a witch is not stoned, it is often difficult for him to continue living in the village because of the disgrace.

The fetish priest also tries to find out why a person is ill or has misfortune. Once a little boy told his mother that he had lost an article of clothing. The fetish priest told the boy's mother that it had been stolen. Later the boy confessed to his mother that he had actually torn it while playing and that it had not been stolen.

The animistic background of the Christian brings him into sharp conflict with his new-found faith. The change is traumatic. They cannot be taken out of their culture. But they must learn what God says their relationship should be with their culture. However, that relationship must be Biblical, not an imitation of Western culture.

Christ speaks to those who turn to Him where they are. He speaks to the individual, to the Koulango, the Anyi, the Lobi or the American. He can show them what their attitude should be toward the funeral, the sacrifice or anything else in the culture.

Our God lives, and Christ ever lives to make intercession. We, too, believe a spiritual world exists, the Devil and his hosts are real according to Ephesians 6:12. But God also is spirit, and He is the eternal, unchangeable, all-powerful Spirit.

Millions live in heathen darkness, sickness and hunger. They suffer here and will suffer in the other world unless the Christians take their places in the plan of God. Christians must know God, intimately and experimentally. To the extent one knows God, to that extent one can make Him known to others.



# SPOTLIGHT: MISSIONETTES

by Avis Sublette

"And a little child shall lead them." Members of the Woman's Auxiliary at the Trinity Free Will Baptist Church in Nashville, Tennessee could not be the active members they wanted to be because their children needed "something to do." Many of the children were forced to attend the auxiliary meetings because of baby-sitter problems. The mothers in the auxiliary decided to do something for the children, ages three to six.

They wanted to find a leader, a consecrated Christian, a good disciplinarian, one who loved children, one who would take them and make them missionaries in their own right. Sharon Fox volunteered. She set the pace for what was to later become a ministry in itself, important for the church as well as for the community.

The name "Missionettes" came from Patsy Swann Halliburton, who said that this would characterize what they would be doing.

Sharon married and moved. Leon and Lynn Smith volunteered to accept the leadership of the Missionettes. By this time, the age limits had, of necessity, been changed. The six-year-olds were very near eight, and the number had increased from six to fourteen. The Smiths were given free rein as to direction, to divide the group by ages or sex. The type of training that Sharon had begun was followed by Lynn and Leon. The meeting continued at the same hours and today consists of mission study, refreshments and fun time.

Bob and Janis McKinney had never worked with children before, but when they saw the need and opportunity, they felt like they would like to be involved. And they, too, have contributed their

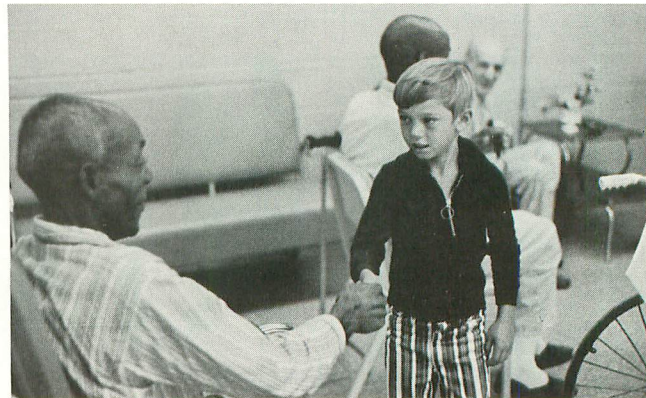
ideas. They have shown filmstrips of the mission stations that Free Will Baptists have established around the world. They have taught the children "What is missions?", "Who is a missionary?" and other lessons directly concerned with missions.

The children are eager to learn, but they are also eager to serve. They have worked with paper and magazines, preparing them for distribution in a local hospital.

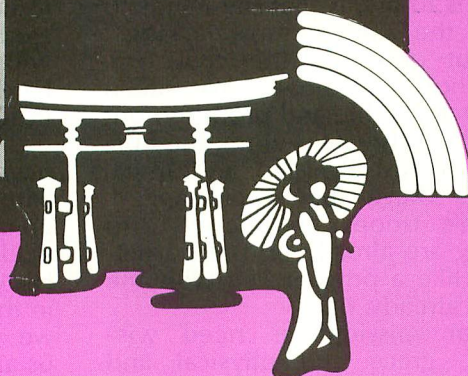
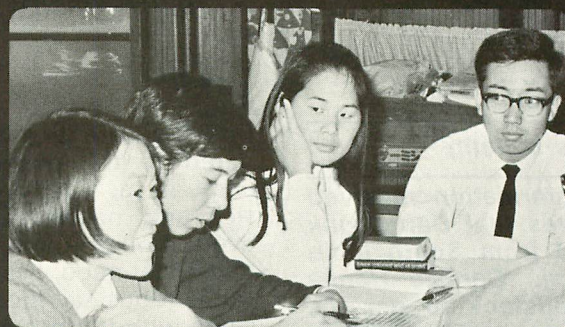
For example, cards and letters are sent to missionaries and to the sick and shut-ins. They also decorate Kleenex boxes and make paper flowers for visits to the Metro Hospital, where many patients are forgotten. Many of these patients have been in the hospital for years, have no family and few friends. The Missionettes completed their summer project in 1971 by a visit to this hospital.

Some of the children who are now members of the Missionettes do not attend Sunday school or church. It has become, of itself, a missionary agency of the church, bringing others into contact with the Lord. They are encouraged to learn what it is to pray, bring their Bibles to church and to begin to study it.

With the Bible as their guide and many hours of planning and praying, Bobby and Janis are succeeding in teaching these children where missions begins. This is a point many adults would do well to learn. Other age groups are being encouraged to serve in the areas the Missionettes are not quite old enough to reach. They all serve with the words of their theme verse in mind: "Go ye."







# something's happening in Sapporo

**Bulletin:** Free Will Baptist believers in Sapporo dedicated their new building and youth center December 13. This building will be the center of activities for the Good News Team. The team of students left Los Angeles December 30 for Sapporo.

**B**ob Partee is from Arkansas. On the 25th of September, he and missionaries Wesley Calvery, Jim McLain and Larry Condit broke ground for a new church building in Sapporo, Japan.

Mr. Partee first saw Wesley Calvery in his church in Mt. Home, Arkansas. When he heard Wesley's plans for 1972 and the happening Free Will Baptists hoped to see in Sapporo, he asked Wesley if he could be a part of it. He wanted to go to Japan and help build the church.

Bob Partee is a professional architect, and he is fulfilling a dream that he has had for many years. Everyone is glad to have him in Sapporo.

The Lord is meeting other needs in preparation for the special evangelistic campaign in 1972. Land has been bought close to the present Free Will Baptist Church. The Christians had to pay \$27,000 for a piece of ground 116 feet long and 50 feet wide. The ground-breaking service was on the 25th of September, and the building was started

immediately. December 1 was set as completion date. This meant 10-hour workdays, six days per week. In addition, they continued the other regular services.

Larry and Joan Condit are learning what it is to be missionaries in Japan. In addition to helping build the church Larry preaches every Saturday night at youth rallies and teaches English at the church. Joan is teaching English and a cooking class. As a result of the youth rallies, four young Japanese have been saved.

In January when the nine students from Free Will Baptist Bible College arrive in Sapporo, along with John Yasuda for the special ministry during the first six months of 1972, things will be ready for them to sing, to give testimonies, to teach English, and to attend and participate in youth rallies each Saturday evening. God seems to be preparing hearts for an unusual six months. May God lay the burden on our hearts that this might be accomplished.





# emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

## special news bulletin

**The latest information received from India was that Dan Cronk had returned from South India to Kishanganj. Carlisle Hanna went to Woodstock to get the children from school and brought them back to Sonapurhat. This news came through members of their families and the foreign missions office has had no communication from them regarding their situation since war was formally declared. We ask you to join with us in intercessory prayer for them.**

## india tense

Islampur, India—News from India is not good. Our missionaries have been forced by sickness and government regulations to halt, at least temporarily, their ministry in the refugee centers. Trula Cronk writes:

"The refugees continue to pour in with their sad tales of grief and tragedy. Hearing their stories, I am absolutely appalled, and can not believe that man can be so cruel to man. To think that a few miles away, men just like the men all around me are committing those awful crimes against humanity, against their brothers, their own kind. The conditions in the camps are so pathetic that one can hardly imagine that they provide refuge, and yet we know

the pain of poverty



that they are like heaven compared to the places they have come from. They are hungry and sick and naked in the camps, even though India, out of her own great need, has made such a tremendous sacrifice in order to share with these poor and unfortunate ones. There just isn't enough. But even more true, it seems to me, is that the hands to give the aid are most lacking."

Not only has the civil war, typhoon and tidal wave taken their toll of life and property, but now war threatens along the border of East Pakistan and India. Shots have been exchanged. India's troops are alerted and many are already on the border. It is like a powder keg with the fuse already lit.

Our missionaries need wisdom, grace and physical and spiritual strength. They are strategically placed to respond to the needs of Indian and Pakistani.

## advance in spain

Madrid, Spain—Mercedita Hernandez writes: "A Free Will Baptist young lady from our church in Pinar del Rio (Cuba) has come to Spain. She lives far from us. It is not possible for her to come worship with us, so I go there Wednesday afternoon.

"At home, the group is small, but we keep having the studies on Saturday night. Mr. Guevara, who has helped us very much is not coming as much now, but

"redeemed by his blood"



Loiret is teaching with wisdom. We praise God for the opportunity of doing something, although it is very small.

"On October 8 Loiret had a second appointment with a Spanish man who is interesting. The first time Loiret spoke, he and his wife were unmoved. Now I will go with him. We would like to have the opportunity of having studies with them. Pray that God will open the door. Also, we are having studies in our homes and in two different other places.

"A Spanish man who has a new business can't come on Saturday night, so we have been going to his home on Monday, studying with him and his family. His wife is saved, but very young in the faith. Pray for us that soon we will have someone to help us and guide us in the Truth."

## witness in st. sebastien

Nantes, France—Dan Merkh writes that his "Week of the Bible" emphasis in St. Sebastien succeeded in spreading the word about Free Will Baptists. He and his efforts were featured on the regional TV newscast. He said also:

"We put out over 4,000 handbills, and covered at least 75% of the boxes in this city of 19,000. I think as far as contacts we have the possibility of making more from this effort, by a long shot, over any other efforts we have

french christians





tried. I think the value of the impact was complete success. We are well known now in the city of St. Sebastien because of it."

In Rennes, Joe Haas is especially concerned about the more than 30,000 college students. Dennis Teague is helping the Haases. Joe writes, "Will you join us in prayer that God will send us a fine young couple to work with the college kids? We are greatly encouraged with the church here and the people seem happy and excited about the possibilities of growth."

### college missionary conferences

Nashville, Tenn.—"Scattering For Increase" was the theme of the '72 annual missionary conference November 8-10 held at California Christian College, Fresno, Calif. Missionaries Lonnie Palmer (Ivory Coast), Bobby Poole (Brazil) and Bob Francis (St. Paul, Minn.) developed this theme into a meaningful challenge.

The messages rang with that certain authority which gave every word pungency. Students feeling the impact of the mission imperative responded and expressed openly their intentions. Altar services brought public commitments which echoed the deepness of a renewed work of inward grace.

Immediate results evidenced weighty new burdens, enlarged effectual visions and mapping of long-range personal programs. The end results shall be tallied only after the total effort has been launched, then accessed and evaluated.

Following closely on the heels of this conference was a similar conference at Free Will Baptist Bible College in Nashville. No-

college missionary conference

vember 15-17 will be dates long remembered by students who committed their lives anew to Christ and His service.

Eddie Payne, Ivory Coast missionary, and Paul Robinson, who ministers in Uruguay, were the featured speakers. Also participating were foreign and home directors J. Reford Wilson and Homer Willis and Bible College administrators Leroy Forlines and Robert Picirilli.

Students and faculty agreed this was one of the best conferences ever. Good preaching on relevant issues spoke to the students' hearts, which were prepared a week earlier by the campus revival when many answered God's call to preach or to missions service.

Free Will Baptist Foreign Missions has established a goal of at least 100 new missionaries in the decade of the '70's. This end can be reached as God works through conferences like these to call out His laborers.

### work goes forward

Panama City, Panama—Bill Fulcher writes, "We had 68 in Sunday school in Agua Buena. This is about a 20 increase over our first Sunday. We have changed our services in San Juan and Parariso to Sunday afternoons. We are building our church in San Juan."

Mrs. Willey, Sr. has joined the Tom Willey, Jr.'s and the Bill Fulchers in Panama. Christians are expecting a continuing harvest and a maturing of the Panamanian church.

panamanians sing



## financial facts

### THROUGH AUGUST 1971

ON DEPOSIT OCT. 1	\$204,596.88
RECEIPTS THROUGH OCT. 31	668,372.18
DISBURSEMENTS THROUGH OCT. 31	520,539.23
PROJECTED RECEIPTS THROUGH OCT. 31	562,214.90
TOTAL 1971 FOREIGN MISSIONS BUDGET	674,657.90

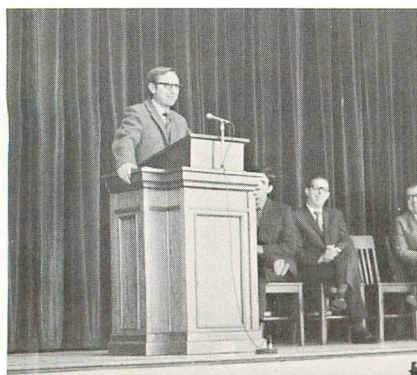
### MISSIONARY ACCOUNTS\*

Aldridge	\$ 8,007.27	Sparks	891.71
Aycock	5,811.94	Stevens	314.29
Barker	1,373.19	Sturgill	722.27
Bryan	3,455.24	Waid	4,032.33
Calvery	6,579.69	Wilkinson	6,206.14
Combs	14,650.07	M. Willey	609.40
Condit	1,048.42	Willey, Jr.	3,451.87
Coscia	3,767.96		
Cousineau	342.72	Africa Bible	
Craft	3,449.95	Inst.	313.80
Cronk	297.60	Africa Med.	
Deeds	9,929.73	Bldg.	71.74
Eagleton	14,617.74	Audio Vis.	804.76
Ellison	4,174.32	Brazil	
Franks	9,423.41	Ch. Bldg.	
Fulcher	1,482.83	Loan Fd.	50.00
Gage	7,199.81	Brazil Inst.	431.43
Haas	1,790.82	Brazil Veh.	4,472.17
Hanna	22,973.35	Ecuador	7,656.02
Hersey	(631.54)	India	
Hughes	(4,235.88)	Refugee	18,080.74
Inscoe	(651.41)	Japan Land	
Lee	3,021.56	Fd. Toyko	110.00
Mayhew	1,299.01	Med.	
Merkh	\$ 801.95	Withdrawal	(4,132.68)
Miley	4,161.04	Operation	
McLain	174.57	Fund	8,603.90
Palmer	2,230.95	Proj. 5000	4,139.65
Payne	9,097.39	Repatriation	3,370.73
Pinkerton	(1,408.80)	S. India	1,401.08
Poole	1,467.59	Students for	
Richards	214.92	Japan	3,213.09
Robinson	228.92	Trust Fund	2,602.24
Robirds	905.57	Willey Mem.	
Sexton	7,174.42	Loan Fd.	5,464.14

### STATE QUOTAS—1971

STATE	RECEIPTS THROUGH OCT. 31	QUOTA	UNDER/ OVER (+) QUOTA
Alabama	\$17,183.05	\$22,000.00	\$ 4,816.95
Arizona	2,993.31	3,250.00	256.69
Arkansas	31,934.41	23,500.00	+8,434.41
California	31,077.33	38,500.00	7,422.67
Canada	348.00	500.00	152.00
Colorado	878.70	1,750.00	871.30
Florida	19,288.53	18,750.00	+ 538.53
Georgia	22,515.43	30,000.00	7,484.57
Hawaii	744.09	500.00	+ 244.09
Idaho	398.90	1,500.00	1,101.10
Illinois	14,932.33	19,000.00	4,067.67
Indiana	5,374.76	5,700.00	325.24
Iowa	1,139.60	2,500.00	1,360.40
Kansas	5,091.33	6,500.00	1,408.67
Kentucky	10,356.44	11,500.00	1,143.56
Louisiana	212.41	1,500.00	1,287.59
Maine	1,209.00	3,000.00	1,791.00
Maryland	431.96	1,000.00	568.04
Michigan	39,492.06	67,000.00	27,507.94
Mississippi	9,534.90	11,500.00	1,965.10
Missouri	59,043.18	47,000.00	+12,043.18
New Hampshire	1,061.70	1,250.00	188.30
New Mexico	1,070.55	1,500.00	429.45
North Carolina	98,829.88	82,000.00	+16,829.88
Ohio	25,226.64	27,000.00	1,773.36
Oklahoma	64,301.84	60,000.00	+ 4,301.84
Oregon	30.00	500.00	470.00
South Carolina	44,504.08	42,000.00	+ 2,504.08
Tennessee	88,133.43	75,000.00	+13,133.43
Texas	9,646.28	15,500.00	5,853.72
Virginia	25,330.59	25,000.00	+ 330.59
Washington	807.33	1,500.00	692.67
West Virginia	15,852.50	16,250.00	397.50
Miscellaneous	12,916.70	10,707.90	+ 2,208.80

\* Amounts in parenthesis indicate deficits.





# view from this side

## editor's catchall

**DON IS COMMUNICATIONS  
DIRECTOR**

Don Robirds is coming. A native Californian, Don has been missionary to Brazil since 1964. Coming to Nashville as Director of Communications will mean a change in geographic location, but not that much change in ministry.

Don has always been interested in literature. Before going to the mission field, he was a printer; and while in Brazil he headed up a literature program for Free Will Baptists and others. He will be more formally introduced in our next issue of *HEARTBEAT* but would appreciate your prayers as he and his family make a big move.

*HEARTBEAT* has added a couple of pages in this issue that will be standard over the next few months.

SOMETHING'S HAPPENING IN SAPPORO will be used to update what is happening as a result of our witness in that cold city in northern Japan during the next six months. Hopefully, we will climax it with a report of over two hundred people in church!

The SPOTLIGHT page will be devoted to happenings in our local churches related to missions.

India should be much on our hearts during these days. Every Christian is urged to pray daily and specifically for our missionaries so close to the danger line. Since Trula's letter was received and the report included in our news page was written, the situation has become even more tense. Troops of both nations stand poised on the border intermittently exchanging shots. Mrs. Ghandi on her recent world tour told world leaders that immediate mediation was necessary to avert an enormous catastrophe.

Spain and France should also be high on our prayer list in these important open-door days. Joe Haas writes of long hours spent in counsel with students. Dan Merkh writes of open doors and a wide range of opportunities. And Spain calls through the pen of Mercedita Hernandez. Surely God is placing on the heart of some Free Will Baptist the desperate, immediate need of these countries!

1971 was a good year financially for Free Will Baptist Foreign Missions. But still certain missionaries suffer. The appointee, preparing for that first encounter overseas, sometimes finds the

greater shock in his homeland. He travels hundreds of miles. He preaches his heart out. But somehow he feels a bit like a second class citizen. Pastors ask for returned missionaries. They are glad he is going to join the force presently fighting, but they would rather hear the veteran tell about the battle.

## A NEW YEAR

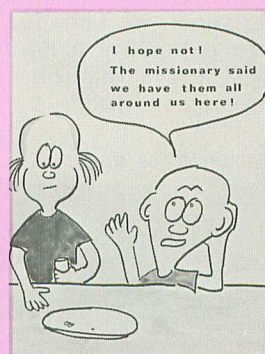
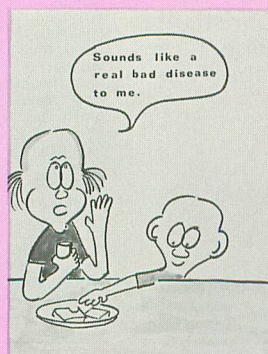
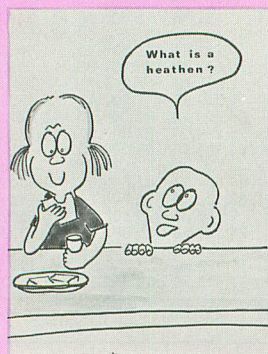
1971 has gone the way of all time. Political analysts have aired the pros and cons of China being in the United Nations. Sportswriters have decided who they think is number one. Politicians have charged and counter-charged and said those things they think most likely to win them a vote in 1972.

1971 had what many regard as at least the germination of a spiritual revival in those churches still preaching an authoritative Gospel. An increase in membership, increased interest in witnessing, and increased support of other evangelistic endeavors give credence to this report. Though the pessimist points out that it is true only in isolated cases.

Christianity has undergone some soul-searching during the past decade. The Christian of today is seldom a "rubber stamp" type who betrays an abysmal ignorance when approached by someone asking him a reason for "the hope within." He has heard the truth. And he has decided to accept the truth. This brand of Christianity will make 1972 a glorious year if it is permitted to work out through every Christian.

Open doors with their inevitable adversaries abound today. Among students, among any professional class, among all types and in all situations, it is easier to witness than at any other time in history. Bible study groups are popping up outside the "Bible Belt" as well as inside. The validity of the local church is being emphasized more than it has been. And Christianity has become the joyous experience of thousands more. To share it is to really enjoy it.

## payne's people





## 'out of my heart'

J. Reford Wilson

### REACHING OUT

In Barcelona, Spain, I saw the statue of Columbus. His outstretched arm pointed toward a new unexplored and undeveloped world. His voyage brought a discovery of our great country. Since then, we have become a miracle nation with resources far beyond the dreams of our early pioneers. This nation, under God, has shared its blessings with the peoples of many lands.

Missions Advanced Research and Communication Center reports that Protestant agencies of North America have 33,290 active missionaries which represents approximately 70% of the world's Protestant missionary force. MARC reports that 10% of the overseas force is new each year. Income of Protestant missions in 1959 was \$193 million and in 1969 it had increased to \$349 million, an increase of 81%. During this same period of time, income to Free Will Baptist Foreign Missions increased 285%.

In 1959 our missionary family consisted of 47 including children and in 1969 our missionary family had increased to 161, a 292% increase in personnel.

December 31, 1971, ended one of the greatest years in our history of missions. Hundreds of new converts, new churches established, the country of Spain added to our fields, new missionaries appointed and several states exceeded their quota in giving. The states of North Carolina and Tennessee become the first in our denomination to exceed \$100,000 in annual gifts to foreign missions. Gifts come from people who love the Lord, who love their church and who have a love for two billion souls who have not adequately heard the gospel.

The statue of Columbus with his finger pointing toward an unexplored continent is symbolic of a new thrust for Free Will Baptist

Missions in 1972. Our goals for the decade of the '70's are: One hundred more missionaries, two million dollar income and two more countries in which Free Will Baptist missionaries witness. I believe that by 1976 we will have reached the goals set for this decade.

My primary concern is for personnel who find God's will for an overseas ministry. We want men and women who have a compassion for people and are soul winners. For this reason, we need revival out of which come men and women obedient to the Great Commission. For this reason, we need local churches who have an annual missionary conference in which its members make faith promises. Oakwood Free Will Baptist Church, Clarksville, Tennessee, in a rural community with an average Sunday school attendance of 100, had its first missionary conference in 1970. Its members made faith promises totaling \$2,300. In the previous year they had given approximately \$200 to foreign missions. In its recent 1971 missionary conference, faith promises increased to \$3,500. The pastor, Reverend Lonnie Skiles, reports new attendance records, an increase in giving to the Bible College and an increase in regular offerings. I believe we can multiply this experience 25 times in 1972, 50 times in 1973 and 100 times in 1974 by adding this many new annual missionary conferences.

For this reason, we need your fellowship of prayer. Your missionaries are in a spiritual conflict where victories are won by supernatural power. Prayers for missionaries are needed from the pulpit, from the pew and in private closets of prayer time. I encourage a special time of prayer for our ministries in church services and in meetings of the church auxiliaries. Call our Missions Hotline (615-242-1771) for current prayer needs.

We begin this New Year with new courage to fulfill our calling to regions beyond. You can help make this our greatest year.

## konference korner

Henry Van Kluyve

### IT'S HIGH TIDE

Have you ever observed the tide? It ebbs and flows regularly.

When the tide is low, a certain solitude prevails. Things seem more tranquil.

But let the tide rise, and all kinds of action begin. The fish start biting. Dirt and trash are thrown up on the beach. The ocean waves increase in size and intensity.

Free Will Baptist Foreign Missions has experienced a year of high tide. More pastors can testify about God's blessings as a result of a greater missions emphasis in their churches. More laymen are being thrilled through faith promise giving. More prayer is being offered to God. More of our people are being exposed to foreign missions through conferences and special rallies.

Like Pastor John Gibbs and the Good Springs Church, out from Nashville. The congregation (average attendance 150) promised by faith \$4,400 for the coming year in addition to the \$2,200 allocated annually. This is a first! The Johnson City, Tennessee area (another first) was the site for a conference in early October and for special services in mid-November. Results totaled approximately \$900 per month in new support. Pastors James Raper, George Higgins, Clarence Phillips, Fred Hall, O. P. Stokes and Edward Swartz participated.

The tide rose yet higher as another first was recorded at New Hope Church near Nashville on November 7. The foreign missions giving of the church (\$500 per year budgeted) was increased as this congregation faith promised almost \$4,500. Harvey Hill pastors this church.

Solitude and tranquility form a vital part of life. But, as it relates to our foreign missions outreach, I like the high tide.



## Heartbeat

POST OFFICE BOX 1088  
NASHVILLE, TENNESSEE 37202

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

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

“COMPELLED  
BY LOVE  
TO SERVE,  
TO SEND,  
TO SHARE.”

