

Heartbeat

October, 1972

THE GOSPEL ACCORDING TO MATTHEW

1 The book of the genealogy of Jesus the Christ, the son of David, the son of Abraham.

2 And from Jacob to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to the Christ fourteen generations.

18 Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit,¹⁹ and her husband Joseph, being a just man and unwilling to put

And the father of Solomon was U·ri'ah, ⁷ and the father of Rē-hō-bō'am, and the father of A-bi'ah, and the father of Asa, ⁸ and Asa^b the father of A·sh'a-phat, and Jehoshaphat the father of Jō'ram, and Joram the father of Z·zi'ah, ⁹ and Z·zi'ah the father of Jō'ram, and Jō'ram the father of Ahaz, and Ahaz the father of He·z·ek·i'ah, and He·z·ek·i'ah the father of Ma·nasseh, and Ma·nasseh the father of A·mon, and A·mon the father of Jō·si'ah, and Jō·si'ah the father of Je·ch·on·i'ah, and his brothers, at the time of the ex·patriation to Babylon.

12 And after the deportation to Babylon, Jech-ô-ni'ah was the father of She-alti-el,^d and She-alti-el^d the father of Ze-rub'ba-bel,^e and Ze-rub'ba-bel the father of A-biud, and Abiud the father of E-li'a-kin,^f and Eliakim the father of A'zôr,^g and A'zôr the father of Zā'dok, and Zādok the father of A'cōn,^h and Achim the father of E-li'ūd,ⁱ and E-li'ūd the father of El-e'azar, and Eleazar the father of Mat'tan,^j and Matthan the father of Joseph, and Jacob the father of Joseph, the husband of Mary, of

18 In the birth of Jesus Christ! took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit,¹⁹ and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.²⁰ But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit."²¹ she will bear a son, and you shall call his name Jesus, for he will save his people from their sins. All this took place to fulfill what the Lord had spoken by the prophet:

21. Behold thou shalt conceive and
 22. bring forth a son, and thou shalt call
 23. his name Jesus: for so shall he be called.
 24. And when thou shalt have conceived
 25. without means, give birth to him (with us).
 26. When Joseph woke from sleep, he saw
 27. the angel of the Lord standing by him;
 28. he took his wife, but knew not her
 29. until she had borne a son; and he
 30. called his name Jesus.

2 Now when Jesus was born in Bethlehem of Judaea in the days of Her'od the king, behold, there came from the East three wise men, saying, 2 "Where is he who has been born king of the Jews? for we have seen his star in the East, and have come to worship him." When Her'od the king heard this, he was troubled, and

^a Greek *Asaph*. ^b Greek *Asaph*. ^c Other authorities read *Amon*.

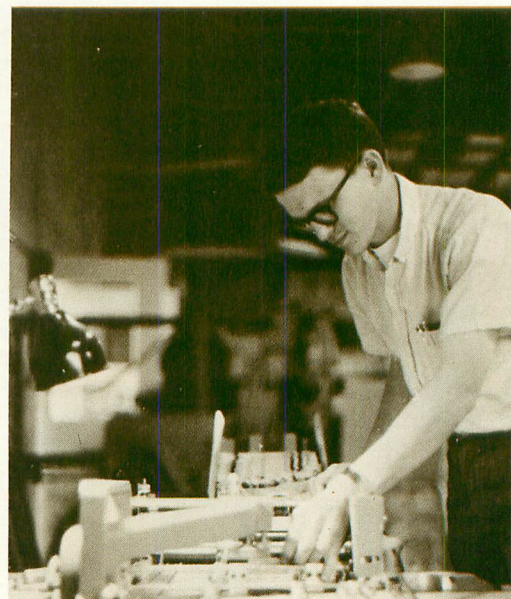
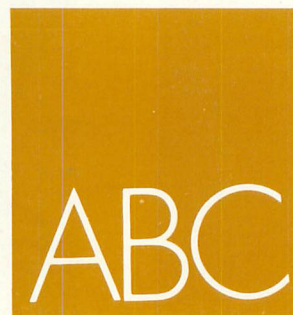
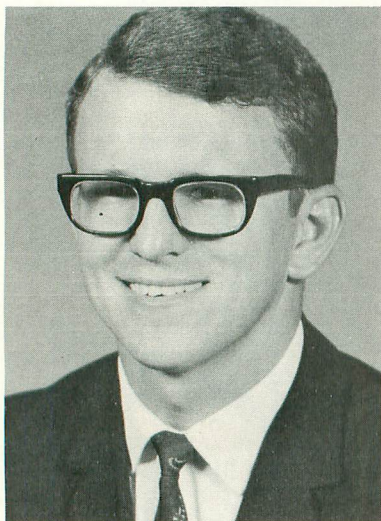
ant authorities read of the Christ

1.1-1.18: 1.3-38, 1.3-6: Ruth 4.18-22; 1 Chron 2.1-15, 1.11: 2
1.18: 1.21: Lk 2.21; Jn 1.29; Acts 13.23, 1.23: Is 7.14, Jer 2.4-7, 1.5
2.2: 1.9: Mk 15.2; Jn 1.49; Num 24.17.

...BUT, IF THEY CAN'T READ!

...BUT, IF THEY CAN'T READ!

by Robert Bryan



Missionaries have a hard job. Take preaching for example. Everybody knows that missionaries are preachers . . . even if they go out to build, to write, to doctor . . . they're still preachers. But sermons come hard sometimes. Not that there isn't enough sin to preach against; there's plenty of that. But when it comes to reaching the converts, what can he do?

In the Ivory Coast, he can't simply admonish, "Read your Bible every day; you can't be a strong Christian unless you study the Bible for yourself." He can't say that because the Bible doesn't exist in most tribal languages . . . and for most converts, French is still definitely a second, foreign language.

While still on the field, Bill Jones started translation in Agni and completed several New Testament books. Lonnie Sparks, working among the Koulangos, began translating the New Testament into Koulango during his first term. Now, finally, it is completed. Among the Lobis, it was a little easier: the whole New Testament already exists, translated by WEC missionaries in Upper Volta.

But having the Word of God in the tribal language doesn't solve all the problems . . . in fact, it is only the beginning. All the books in the world do no good, if one doesn't know how to read. The Bible is the tool, but a literacy program is needed to teach Christians how to use it.

But teaching people to read and write Lobi quickly runs into problems. Some would prefer to read French, though a foreign language; it is the national language of the Ivory Coast, and anyone who wants to advance in the world must know it. To read French gives a mark of prestige even if one doesn't completely understand what he is reading.

Most Lobi converts have had very little schooling. The government can't hope to establish schools in every little village, and parents are often reluctant to send their children to another town to school. This is especially true since the children can work in the fields if at home.

Another problem is the dialect. The Lobi New Testament is translated into the Upper Volta dialect while the dialect spoken in the Ivory Coast is different. Though most of the words and construc-

tions are the same, many are totally changed. For the new reader, this just adds to the confusion.

The list of reading books available in Lobi stops at three: one Bible story book, one health book and the New Testament . . . not enough to sustain a long-range literacy program.

So what are our plans? First, we must decide what to do about the dialect. If the Upper Volta Lobi in the New Testament is so different from the Ivory Coast dialect that it might create misunderstanding, we must be ready to begin a new translation of the New Testament. If, however, we can use the Upper Volta translation, we must design the first books so as to minimize the confusion of new readers in finding "foreign" words in their Bible.

Then priority goes to the production of several short books. These will become progressively more difficult, taking the new reader from ground zero to the New Testament. In addition to Bible lessons and stories, subjects such as personal hygiene, child care, and history of the Ivory Coast will be included. By having these non-religious titles, we hope to get unsaved people to learn to read Lobi; as we teach them, we'll have an excellent opportunity to present the gospel.

We hope to concentrate on teaching teachers. By training others, we can multiply our efforts and teach more people to read in a shorter time. In addition, every person who learns to read will be encouraged to teach someone else.

When do we start? As soon as possible. We have already been involved with a revised Lobi primer. Other books should be out before long.

This task will take a long time. It will involve hundreds of hours of studying, writing, testing and printing before even the first books are finished.

But someone might ask, "Is it worth all that time and trouble?" Absolutely! There will never be a strong church among the Lobis until the individual Christians are strong themselves. And they can never be strong until the Lord can speak to them directly through His Word. And that can't happen until they can read.



There's been a dreadful mistake and I must do something about it.

Let me explain. I am a piece of paper, just the shabby kind people write prayer letters on.

Right now I'm propped up against an old apple core at the bottom of a wastepaper basket. A broken light bulb sits forlornly beside me.

What am I doing here? Brother, I wish I knew! After they put me through the Gestetner machine, they told me I was a prayer letter. I was covered with words about a couple of missionaries in some place with an unpronounceable name in a country miles away.

I don't remember all that happened after that. For a while I nearly suffocated under a growing pile of letters. Later on, without so much as a glance, nimble

fingers creased me, folded me and tucked me into an envelope. Thereafter I lost track. There were sudden movements, strange noises, bright lights and deep darknesses. I went through at least one other machine, felt myself flung here and there and listened for hours to the sound of the steel wheels on a railroad track.

Suffer? Sure I suffered! But in my mind I pictured all that was going to happen when I reached the Christian family I was being sent to. Eager fingers would pull me out of the envelope; keen eyes would devour the words that covered me. Perhaps someone would say, "Why don't we pray for them right now?" Or maybe they'd take a pencil and paper and underline parts of me. Perhaps I would go to a prayer meeting and be read aloud.

I reached my destination (a typical Free Will Baptist pastor's home) in the company of a mail order sale catalog. They opened us both at the same time. The family gathered around the catalog.

"Hey, mom, just look at that!"

"Come on, Susie, leggo! I'm looking at this!"

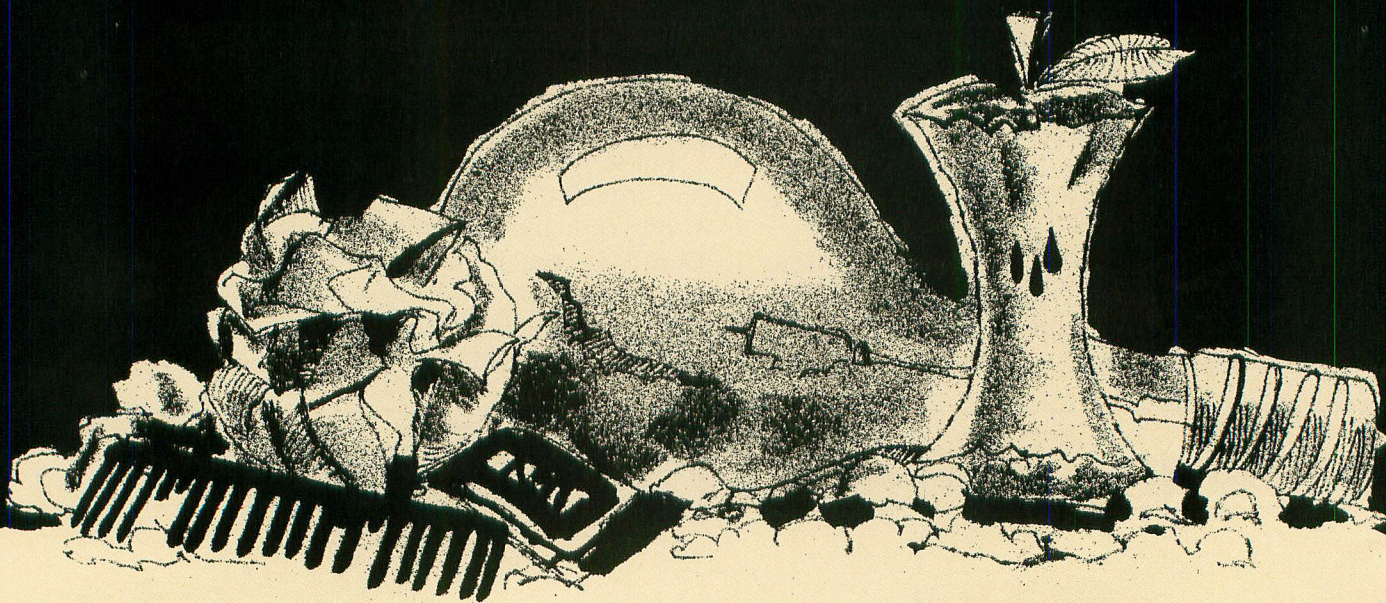
"Just a sec, I want to check the price of that transistor radio here."

They did read me (eventually). They even read me aloud at a sort of prayer meeting, but it was too soon after the catalog. All of them seemed to be lovingly nursing one of its pictures in their minds. They prayed, correctly and conversationally, "Undertake for Dr. and Mrs. Miley in Ivory Coast, and use them to win souls. . ."

That was all. Better than nothing, I suppose, but I could see I hadn't really stirred them up. I

by John White

Musings Amid the Garbage



couldn't blame them, I guess; what chance did I have against a catalog?

But I've been thinking. There must be reasons why Christians with a real interest in missionary work forget to use the prayer letters missionaries send. Here are several possibilities:

Undramatic

Maybe the prayer letter was dull. Dull, that is, to the person who read it. But not to the missionary who wrote it. It is surprising how easily his yearnings and heartaches can get fouled up in the typewriter keys and never reach the paper.

Ask God to remove the scales from your eyes so that you can see the drama behind the dulllest prayer letter. There's nothing dull about a roaring lion, or the fact that hell's legions have sworn to wrestle against, tempt, deceive and mock the missionary and send him home in defeat. And what could be dull about the dynamic spiritual message the missionary carries? It shatters the gates of hell whenever it is released. Satan dreads it and does all he can to prevent the missionary from getting the message out.

Vague

Maybe the letter contained nothing concrete for you to pray about. But no matter how indefinite the letter was, there are always some things you can pray about.

You can pray for the missionary's personal fellowship with God. If this fellowship isn't right his whole work will be affected. Missionaries sin. They may not always sin big sins (usually about the same size as their prayer partners), but they're big enough to affect their relationship with God unless the sins are confessed and dealt with. Pray for this relationship.

You can also pray for the missionary's fellowship with other Christians, both missionaries and national Christians. Quarrels, divisions, jealousy and suspicion

play havoc with fellowship on the mission field just as they do at home. When this happens the demons seem to whisper to the unbelievers, "See how these Christians hate one another!"

You can pray that the missionary will be able to rejoice in all circumstances. It's more important that the missionary be joyfully victorious when he is ill, than that he have good health. It is more important that he be content with what he has than that his material needs be met.

Of course, the prayer partner is a hypocrite if he prays, "Lord, help the Mileys to rejoice even if their supplies are running low" when the prayer partner himself is living for money and things. God doesn't have two standards.

Money Centered

The prayer letter may read like a request for funds rather than for prayer. Perhaps it says, "We need \$500 for transportation. Please pray with us that God will provide it," when all the time the missionary was secretly hoping and expecting the prayer partners would give as well as pray.

It may not have been a hint though it looked like one. Even if it was, there is a simple rule for dealing with hints that please God and help missionaries. Don't take the hint, but do pray. God knows how necessary that transportation is and how He wants to supply it. He'll let you know what to do about it. We can ignore a missionary's hints, but we mustn't ignore the Holy Spirit's hints.

On the other hand . . .

Maybe the letter was fine, but the prayer partner just didn't have the burden to pray. This is, perhaps, the most common problem of all. Most Christians agree that they want to pray and will feel guilty if they don't. This is good, except that such prayers are mechanical parrot-talk—and parrot-talk, even when uttered in the kneeling position, achieves nothing.

When Christians don't feel like

praying, they need the ministry of the Holy Spirit. In particular let them pray, "Lord, please make heavenly realities more real to me than earthly realities." When the invisible becomes more real than the visible, you won't need to work up a praying mood.

A famous Norwegian prayer warrior once said, "To pray is to let Jesus come into our hearts . . . It's not our prayers that move Jesus, it's Jesus who moves us to pray."

Real prayer results when a man lets God have His way in his heart. It will begin when the readers of prayer letters have an open Bible in front of them and say, "Lord, I don't feel any burden for the Mileys just now. But I know that You are concerned, and I want to do Your will. I open my heart to You."

I haven't mentioned time, because I don't believe that time is a problem. Nobody has time for everything, but everyone has time for the absolutely essential things (like watching television). Everything depends on what you regard as absolutely essential.

I'm thinking right now of all my fellow prayer letters. Some of them are not yet born. Others are still in the press; yet others spreading across the continent by mail.

But some, I'm sure, are in homes, pastors' studies, and dormitories. They are lying between the covers of Bibles and the pages of notebooks; they're stuffed with a wad of papers in a letter-rack.

A sense of desolation grips me as I stare up the steep sides of my wastebasket prison. Maybe I was destined to live out my life in company with the apple core and a broken light bulb. But I don't think so. Honestly, I believe I was meant for better things.

Sincerely yours,
An Unused Prayer Letter

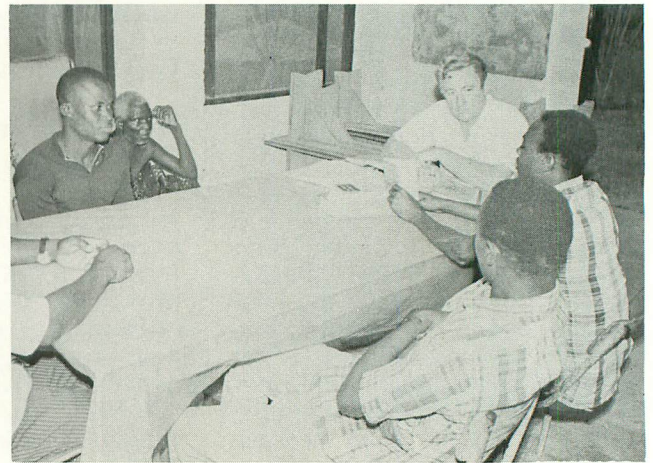
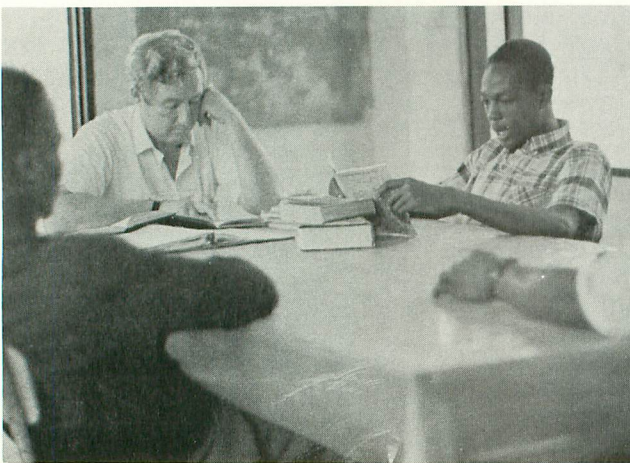
John White is a consultant psychiatrist and minister in Winnipeg, Manitoba, who formerly served as associate general secretary of IFES in Latin America.

Adapted and reprinted by permission from HIS, student magazine of Inter-Varsity Christian Fellowship, 1971.

SPOTLIGHT:

LONNIE and ANITA SPARKS

Ivory Coast



Answering the challenge by Dr. Oswald J. Smith, "Why should anyone hear the gospel twice before everyone has heard it once?" Lonnie and Anita Sparks committed themselves to help reach the world for Jesus Christ.

When Lonnie and Anita first arrived in the Ivory Coast in 1958, fresh out of French language study in Europe, they had no intention of learning Koulango for they heard reports that villagers spoke Abron, a dialect of Twi. So they went to a language school in Ghana and then moved to Goumère only to discover their mistake: "Although the chiefs in the village spoke to me in Twi, they talked among themselves in Koulango," says Lonnie. "So we began studying Koulango in late 1958, and we've never stopped studying it." Since no schools were in existence which taught Koulango, Lonnie and Anita hired an "informant" or tutor to teach them the language.

After only a few months Lonnie tried his hand at translation by translating the book of John. "We

never published the translation," Lonnie remarked, "but it was very helpful to have tried it. We waited another year and a half before tackling the book of Mark."

Around midnight on Christmas Eve, 1970, slightly more than twelve years from the time he picked up a pencil and wrote down the first Koulango word, Lonnie Sparks translated the last verse of Revelation. The preliminary translation of the Koulango New Testament was completed. Now, after almost 18 months of careful checking, revision and retyping, the final manuscript is ready for the printer. By the time the first copies come off the presses in 1973, Lonnie will have invested almost 15 years in getting the translation ready, and Fre Will Baptists will have invested more than \$25,000.

The process of translation is a slow and difficult task. The translator explains the meaning of the verse or phrase in a second language, usually French in Lonnie's case. Then the informant responds with an equivalent phrase in the language

desired—in this case, Koulango. This has to all be checked and rechecked to determine all the shades of meaning and justify the choice of words. But Lonnie declares, "Even the most sincere translator will not catch all the flaws." Thus all preliminary translations are, as Lonnie puts it, "revisable."

Lonnie found the books of Mark and Acts (the first two finished) the most difficult to translate. It was especially difficult to put descriptions of ships and sailing into the language of a people who live more than 200 miles from the sea and who know no boats larger than dugout canoes.

The books of Mark and Acts were published by the American Bible Society, but all the other books were mimeographed as they were completed.

During the final revision of the translation, a group of five men worked with Lonnie: two young evangelists, two lay leaders and an older man. "We read for understanding in Koulango here," Lonnie notes. "We were constantly asking ourselves, 'Is this the way those outside our circle would say it? Is this Koulango?' If someone didn't understand a passage, we stopped, reread it and found out the reason for the misunderstanding. Then we rewrote the phrase if necessary."

Although only about 130,000 Koulango-speaking people are to be found in the Ivory Coast, these are divided into at least four dialects. According to Lonnie, the Goumere dialect—the dialect of his translation—is probably the most widely spoken.

The reason Lonnie considers the translation into Koulango so important is that "the Christians will grow and multiply when they have the Word." That's the reason he started translating in the beginning: "We went into villages and taught, but we discovered that there was little progress. We thought that if we could leave the Word with the Christians, they would grow." And it has worked just that way: "Those who have learned—who have cared enough to read—are more stable Christians. There is a noticeable depth in the lives of those who can and do read."

Before leaving the Ivory Coast for furlough, (They arrived August 1.) Lonnie completed a reading book also. This book, along with new writing materials developed by Anita, will help bridge the gap from the simple primer to the New Testament.

All-in-all the Sparks have been busy workers for the Lord. Their work is not done! During these next few months they will be involved in finalizing the manuscripts and printing the New Testament. They will need your prayers.

Give the Koulangos the N.T.

**Remember, this is
Literature Month!**

Through literature we can confront with the "Good News" those who are stampeding toward an eternity without Christ or hope.

LITERATURE SUNDAY OCTOBER 15th

Do your part to make God's Word available in the native tongue of these people. Give your special offering Sunday, October 15.

**We Need
\$25,000
for this Project**

Send to:

KOULANGO NEW TESTAMENT
Department of Foreign Missions
P. O. Box 1088
Nashville, Tenn. 37202



emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

mk's go to college

Nashville, Tenn.—The maturing of the missionary staff is manifest by the number of MK's (missionary kids) attending colleges this year.

Trudy Haas, Randy Cronk, Brenda Hanna, Rebecca Calvery and Kenneth Robinson are all enrolled in Free Will Baptist Bible College, Nashville. Larry Miley will be attending Hillsdale College in Oklahoma and Joe Haas, Jr. will be attending Middle Tennessee State University, Murfreesboro, Tenn. In France, Daniel Merkh, Jr. will be attending La-Morlaye in suburban Paris.

Attending Belmont College in Nashville will be Rebecca Wilson, daughter of General Director J. Reford Wilson.

news briefs

Ivory Coast, West Africa—The sixth national preacher was recently licensed at the annual convention here.

Jaboticabal, Brazil—Missionary Sam Wilkinson announced plans for a Christian training conference to be held during the month of September. This is designed to help those who are interested in Christian service.

Zululand, South Africa—Missionaries Harold and Josephine Stevens returned safely to their

field in South Africa recently after furlough time in the U. S. They are serving under the African Evangelical Fellowship.

Panama City, Panama—Tom and Emma Ruth Willey have a baby boy born September 14. Thomas Randall and mother are both doing fine.

pinkertons depart

Nashville, Tenn.—Appointees Jerry and Carol Pinkerton and their family departed August 28 for St. Legier, Switzerland where they begin French language study in preparation for their ministry in Ivory Coast, Africa.

They were commissioned on August 23 at the Missouri State Association which convened in Springfield, Missouri. The Reverend Eugene Waddell preached the commissioning message and General Director J. Reford Wilson gave the charge.

project 5000

Nashville, Tenn.—Project 5000 contributors were contacted again last month with the urgent plea for their \$10.00 gifts to help provide necessary funds to build the dormitory at Bouake in the Ivory Coast. In order that construction can begin in January of 1973, \$20,000 is needed soon. All Project 5000 members are urged to respond to this pressing need.

pinkertons bid farewell



"ellison day" in knoxville

Knoxville, Tenn.—Sunday, September 10, was "Ellison Day" in connection with the 67th anniversary of the Wooddale FWB Church. All tithes and offerings totaling \$1,100 were given toward the Walter Ellison missionary account.

The Wooddale church, Walter's home church, surprised the Ellisons July 14 as a large group welcomed them home from Brazil-Uruguay when they arrived in the Knoxville airport. The Reverend Ralph Staten is pastor of the church.

walk-a-thon for france

St. Louis, Mo.—Six area churches cooperated in a "Walk-a-thon" July 29 in which youth from these churches walked ten miles to raise \$1,000 for the France land fund. Some 200 young people engaged in the activity.

bible now in 1,457 dialects

New York, New York—Twenty-six more languages and dialects last year were added to the list having at least one book of the Bible, making a total of 1,457 since the invention of printing in the 15th century.

Over 2,000 languages and dialects still are without any portion of the Scriptures.

ellisons honored



mk's in college



haases return to france

Nashville, Tenn.—Departing Nashville September 12 for Rennes, France was the Joe Haas family. They will begin their second term following a short furlough in the U. S. They will be continuing the work they started in early 1970.

new addresses

Nashville, Tenn.—Several missionaries have recently had address changes for varying reasons. We include the following changes for your information:

- Earnie Deeds
6144 W. 22nd St.
Tulsa, Okla. 74107
- Dave Franks
P. O. Box 524
Sophia W. Va. 25921
- Tommy Hughes
Caixa Postal 50
13600 Araras, Sao Paulo
Brazil, South America
- Bobby Poole
Caixa Postal 538
14100 Ribeirao Preto, Sao Paulo
Brazil, South America
- Sam Wilkinson
Caixa Postal 217
14870 Jaboticabal, Sao Paulo
Brazil, South America
- Joe Haas
29 Rue Anatole Le Braz
35 Rennes, France
- Don Sexton
Centre Missionnaire
50 rue des Galibouds
73-Albertville, France
- Dan Cronk
1015 Thompson Pl. Apt. L-25
Nashville, Tenn. 37217
- Howard Gage
Rt. 2 Box 100
Pryor, Okla. 74361
- Sherwood Lee
1451 Gregg Ave.
Florence, S. C. 29501
- Lonnie Palmer
B. P. 112 Bondoukou
Ivory Coast, West Africa
- Jerry Pinkerton
Institute Emmaus
1806 St. Legier, sur Vevey
Switzerland

haases pray and depart



Norman Richards
207 S. College
Searcy, Ark. 72143

Lonnie Sparks
Box 114
Tecumseh, Okla. 74873

Fred Hersey
2141 Unoki
Sayama-Shi
Saitama-Ken, Japan

Jim McLain
1314 E. Washington
Kirkville, Mo. 63501

Walter Ellison
Rt. 6 Brakebill Rd.
Knoxville, Tenn. 37914

Paul Robinson
Caixa Postal 375
97570 Livramento
Rio Grande Do Sul
Brazil, South America

open door to radio

Madrid, Spain—After many years of practically no evangelical radio broadcasts in Spain, recent reports show that various radio stations are now open to such gospel broadcasts. One station which for 40 years gave no such consideration has now offered radio time for such.

One factor thought to be significant in the opening of these new doors is the presence and influence of many evangelical Cuban refugees in Spain.

missions executive retreat

Nashville, Tenn.—Dr. Joe Ange, chairman of the Board of Foreign Missions and General Director J. Reford Wilson attended the Missions Executives Retreat September 25-28 in Chicago, Illinois. The retreat was sponsored by the Evangelical Foreign Missions Association.

PLEASE HELP!

The Finance Department requests that individual donors and church treasurers please fill out the "Contribution Information Sheet" (enclosed with each receipt) and send it with all checks. These sheets are kept on file and are important for accurate receipting.

Thank you!

census proves interesting

Tokyo, Japan—It is generally thought that one per cent of the Japanese population is Christian (including all branches), but in a recent census over three per cent declared themselves Christians. This means that about two and a half million unbaptized Japanese apparently "call" themselves Christians.

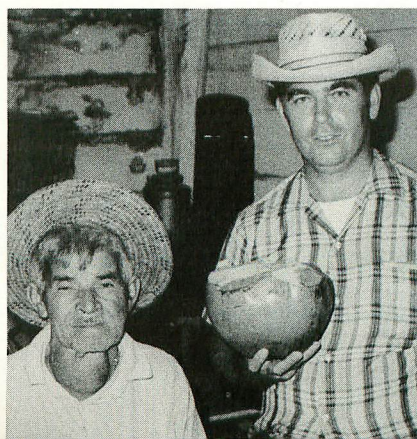
100 churches giving \$250

Nashville, Tenn.—One hundred churches giving a total of \$250 each would meet the urgent need of getting the Koulango New Testament into the hands of the Koulango speaking people in Ivory Coast, Africa. Churches are encouraged to participate in this special project. Those cooperating and giving \$250 will be awarded a certificate of appreciation.

tornado in panama

San Juan, Panama—Missionary Bill Fulcher reports a tornado hit the San Juan area destroying many homes and taking part of the roof from the church. Many church members were left homeless and took refuge in the church. One woman, not connected with the church, was reported killed in the storm. Christians are urged to pray for the San Juan Christians hit by the storm and to pray for the Fulchers as they minister to those in need. Missionary Fulcher feels this may open many doors previously closed to the gospel.

fulcher in panama



view from this side

editor's catchall

MISSIONARY PROSPECTS

THE SCHOOL TERM got underway in August and September, with Free Will Baptist student enrollment reaching a combined total of approximately 650 for the three most prominent colleges of the denomination, Free Will Baptist Bible College, Hillsdale Free Will Baptist College and California Christian College. Besides these, students are scattered through various state schools, and other private institutions.

All of this speaks of progress and perhaps a little of prosperity but more than this, it speaks of *prospect*. We have more prospects, more possibilities to get the gospel to the ends of the earth than ever before. And God is dealing with these students! We can only pray that neither moms and dads, nor wealth or fame will hinder these young lives from making a total commitment to Jesus Christ.

One of my goals is to become a friend to these college students, challenge them to service at home and abroad, and counsel

them on how best to find their place in God's service. Then I will try to share any and all information I can which will make steps toward the field more clearly understood.

Any parent who may need information along these lines may also feel free to write to me. If you have doubts about your son's or daughter's commitment or call, or if you don't understand what is involved in preparation for missionary service, may I please help you? If you want counseling along these lines for your son or daughter, please write to me.

Any student who has been impressed by the Lord to prepare for the mission field may desire information concerning steps of preparation, assurance of the "call", etc. I am anxious to help you in any way I can.

In the next few weeks I hope to be in contact with students on our college campuses. This possibility is a tremendous challenge, for truly the field is white but the laborers are few.

SINCE LITERATURE is my bag, and since this is one of the most effective means of spreading the gospel, may I urge you to get involved in giving, especially on Literature Sunday, October 15.

konference korner

Henry Van Kluyve

INTERACTION

One missionary said, "When I arrive at a typical church the pastor hands me a bulletin, leads me to the platform, I speak, shake 100 hands and go home."

During one missionary conference a layman expressed it this way, "I always thought the missionaries were way above us; somehow I think they are just as human as we are."

Pastor, give your members an opportunity to get acquainted with the visiting missionary. Most pastors will go "all out" promoting revival services, but for the missionary conference, the same interest, enthusiasm and excitement are not displayed. Plan some informal meetings with the missionary. A fellowship supper prior to the service or a "get acquainted time" with refreshments after the service can be planned.

The missionary in the pulpit is not enough. And even if you have only one missionary service, involve your congregation to the fullest. A question and answer period can follow the missionary's presentation. Perhaps even a week in advance the pastor can prepare questions and encourage his members to do the same. Young people should be encouraged to participate.

Children need to get acquainted with the missionary, too. The missionary can visit each class. This can inspire people to attend Sunday school and "meet your missionary." The giving of a Sunday school in St. Paul, Minn. has more than doubled since the Sunday school offerings were designated for missions.

Make sure your services or conference menu includes interaction—the missionary and the people sharing together everything it takes to proclaim Christ to "all nations." This involvement will help make your conference more exciting.

payne's people



'out of my heart'

J. Reford Wilson

HOLY EXCITEMENT

Silence is not always golden. Peter and John were commanded by the rulers of Jerusalem not to speak nor teach in the name of Jesus (Acts 4:18). They were excited and could not be silent. They boldly spoke the things they had seen and heard.

Holy excitement characterizes the missionary church and it must be vocal. Silence cannot be imposed upon the institution by which God has chosen to proclaim His Word. To stop the flow of missions is like trying to stop the sun from casting its ray upon the earth.

Jesus said, "I will build my church. . ." He wants to use Free Will Baptists but He can do it without us. It is a sobering thought to be rejected but a thrilling experience to be involved. What contribution does God want us to make to His building program? Where is our place in His building? In His Kingdom? In His field?

A church may be well established, have a busy schedule of activities and be doctrinally sound but disobedient to its missionary mandate. Like the church at Ephesus—without missionary love (Rev. 2:2-4). To rebel against the command of Christ to go into all the world preaching the gospel is to become traitor to the cause and guilty of treason in the kingdom.

God's building is not limited to our denominational structure but He has chosen to frame us together with others to build His Church. We are seeing the emerging of our Free Will Baptist church in various countries of the world. Mexican Free Will Baptists, Panamanian Free Will Baptists, Japanese Free Will Baptists, French Free Will Baptists, Indian Free Will Baptists, African Free Will Baptists, Brazilian Free Will Baptists, Uruguayan Free

Will Baptists have, through our missionaries, all been brought into a fellowship with us in God's Kingdom of different tongues, peoples and nations.

As born again believers, we are members of the "body of Christ." This body is known as His Church to whom He has given the Great Commission. We share with others the task of reaching this generation with the gospel.

We need a corps of young men and women for missionary service. "Whom shall I send, and who will go for us?" are questions which only you can answer. To refuse the opportunity of missionary endeavors is to commit the sin of the priest and Levite and reckon with God in judgment for negligence.

We need generous gifts to send these young people whom God calls. It has been said if you can't give, you can always pray. This makes prayer sound like a "cheap" way of being involved in missions. Prayer is not cheap and is not to be used as a substitute for giving. To restrict the church in its giving to missions is to quench its love for lost men and deny the power of God for witnessing.

The Holy Spirit filled the disciples and made them bold in their witnessing (Acts 4:31-33). They had a holy excitement which converted thousands to Jesus Christ. Our miraculous gimmicks and modern methods are meaningless unless the Holy Spirit has given His approval. As the wind ripples the waves of the water, the Holy Spirit "ripples" the lives of young people with the excitement of missions.

The summer missionaries recently returned from their fields of service with an air of excitement, a new vision and a new challenge.

Where is your place? What are you giving? How clear is your vision? How limited is your fellowship? The hour is late—"Souls are crying, men are dying. Won't you bring them to the fold? Go and tell them, help to win them. Win the lost at any cost."

financial facts

THROUGH AUGUST 31

ON DEPOSIT AUGUST 1	\$287,070.85
RECEIPTS THRU AUGUST 31	576,727.33
DISBURSEMENTS THRU AUGUST 31	534,763.21
PROJECTED RECEIPTS THRU AUGUST 31	562,973.60
TOTAL 1972 FOREIGN MISSIONS BUDGET	844,460.42

MISSIONARY ACCOUNTS*

Aldridge	\$ 8,830.38	Sexton	\$12,291.90
Aycock	6,945.82	Sparks	1,939.63
Banks	40.00	Stevens	291.54
Barker	2,947.90	Sturgill	12,901.32
Bryan	4,487.78	Turner	(1,252.37)
Calvery	5,884.05	Vanhook	11.10
Caton	(333.30)	Waid	4,282.25
Combs	17,478.68	Wilkinson	7,291.04
Condit	466.08	M. Willey	2,260.84
Coscia	3,567.01	Willey, Jr.	6,569.56
Cousineau	1,192.22	Africa Bible	
Craft	38.94	Inst.	313.80
Cronk	3,884.15	Africa Med.	
Deeds	1,775.10	Bldg.	483.52
Eagleton	15,236.75	Audio Vis.	1,909.31
Ellison	(948.99)	Brazil	
Franks	5,428.52	Ch. Bldg.	
Fulcher	1,333.25	Loan Fd.	250.00
Gage	7,319.83	Brazil Inst.	481.48
Haas	11,461.22	Brazil Veh.	489.17
Hanna	29,688.82	Japan	
Hersey	2,423.67	Land Fd.	
Hughes	3,163.25	Tokyo	115.19
Inscoe	403.03	Operation	
Lee	631.89	Fund	36,829.37
McLain	(399.87)	Proj. 5000	1,143.00
Mayhew	2,946.09	Repatriation	3,370.73
Merkh	995.86	S. India	2,174.08
Miley	12,315.22	Spain	3,828.01
Palmer	8,769.98	Students to	
Payne	574.96	Japan	4,080.52
Pinkerton	10,831.45	Summer Miss.	929.32
Poole	5,595.23	Trust Fund	2,589.74
Richards	(764.67)	Willey Mem.	
Robinson	8,953.13	Loan Fd.	2,377.39

STATE QUOTAS—1972

STATE	RECEIPTS THROUGH AUG 31	QUOTA	UNDER/ OVER (+/-) QUOTA
Alabama	\$18,884.91	\$30,000.00	\$11,115.09
Arizona	1,300.38	4,500.00	3,199.62
Arkansas	24,021.08	32,000.00	7,978.92
California	19,445.38	48,500.00	29,054.62
Canada	317.00	650.00	333.00
Colorado	518.08	2,250.00	1,731.92
Florida	18,065.75	21,500.00	3,434.25
Georgia	19,695.11	37,500.00	17,804.89
Hawaii	543.20	650.00	106.80
Idaho	234.12	1,950.00	1,715.88
Illinois	17,384.55	24,000.00	6,615.45
Indiana	4,858.59	6,600.00	1,741.41
Iowa	727.10	3,000.00	2,272.90
Kansas	3,111.14	7,500.00	4,388.86
Kentucky	11,439.73	17,000.00	5,560.27
Louisiana	175.00	1,950.00	1,775.00
Maine	643.00	2,400.00	1,757.00
Maryland	714.56	1,500.00	785.44
Michigan	40,520.40	72,000.00	31,479.60
Minnesota	217.96	—	—
Mississippi	11,456.58	16,800.00	5,343.42
Missouri	51,732.47	56,750.00	5,017.53
New Hampshire	939.84	1,500.00	560.16
New Mexico	329.17	1,950.00	1,620.83
North Carolina	89,805.55	102,000.00	12,194.45
Ohio	24,978.88	34,000.00	9,021.12
Oklahoma	50,563.34	73,000.00	22,436.66
Oregon	238.00	750.00	512.00
South Carolina	32,992.39	55,000.00	22,007.61
Tennessee	77,962.59	93,500.00	15,537.41
Texas	8,280.21	20,000.00	11,719.79
Virginia	22,420.62	35,000.00	12,579.38
Washington	1,006.87	1,950.00	943.13
West Virginia	14,982.48	22,000.00	7,017.52
Miscellaneous	6,184.50	14,810.42	8,625.92

*Amounts in parenthesis indicate deficits

Heartbeat

POST OFFICE BOX 1088

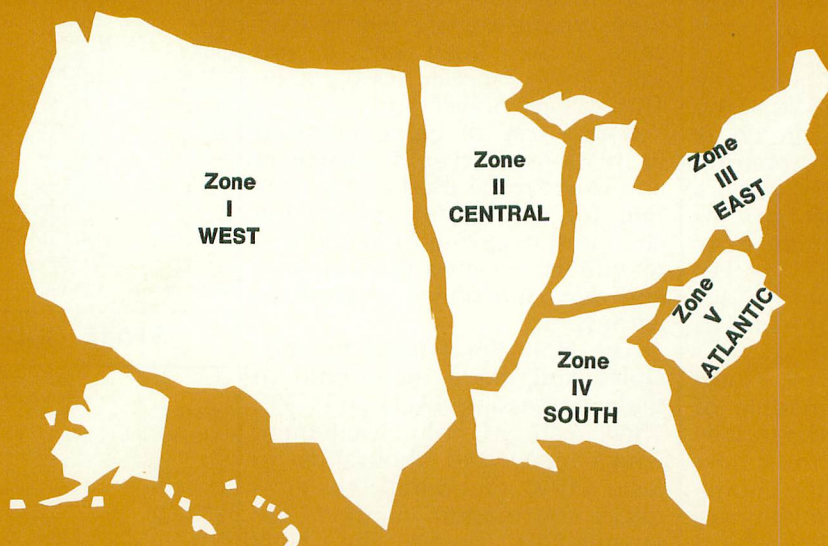
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project 5000

sign up now! meet the urgent need!



PROJECT 5000

I will give \$10.00 upon request but not more than once within any six-month period. This is to meet special urgent project or support needs.

Name _____

Street or Route _____

City _____ State _____ Zip _____

Church _____

According to the above map I am in Zone _____

(Clip and mail.)

Project 5000 seeks to enlist 1000 people from each of five zones who will contribute \$10 upon request to meet basic missionary needs or to provide for urgent projects.

This request will never be made more than once in any six-month period. Why not sign up today? Cut out and send the form at the left.

Write for information to:

Department of Foreign Missions

P. O. Box 1088

Nashville, Tenn. 37202