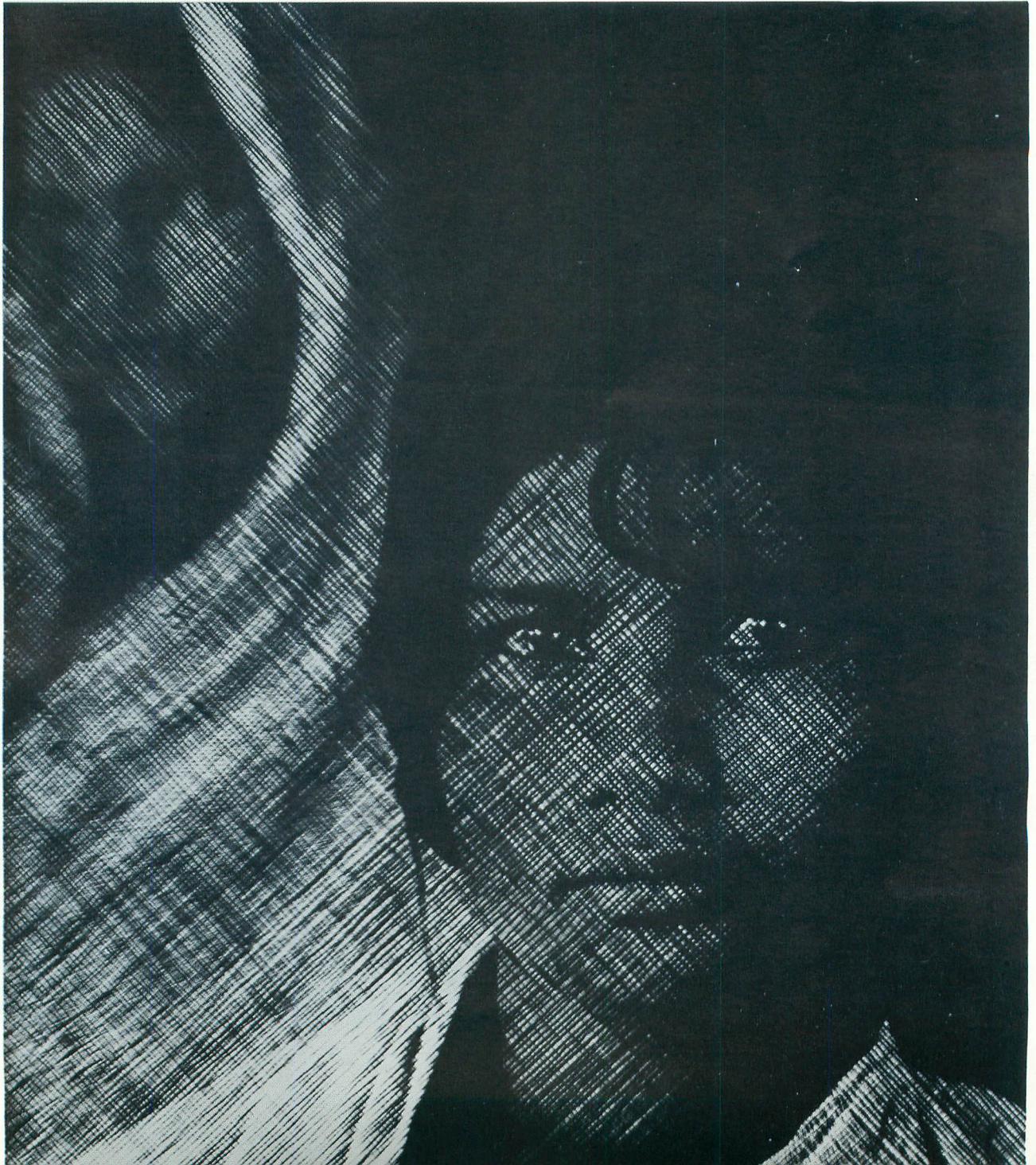
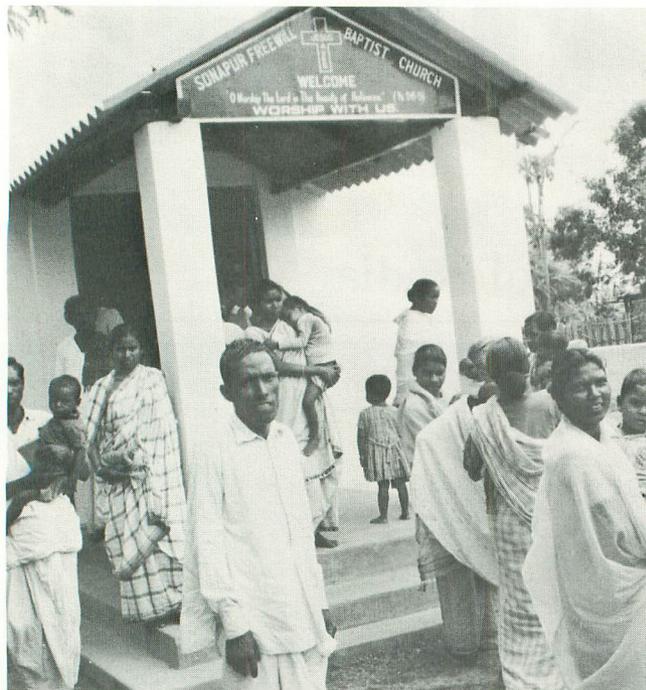


Heartbeat

APRIL 1973

A Church in the Complexity of India





A Church in the Complexity of India

by Marie Hanna

India, with her more than 550 million people, presents a complex picture. This land which only 30 years ago was made up of many independent kingdoms, enclaves ruled by France and Portugal, and the remainder ruled by Great Britain, has immersed to be the leading nation of the area. Statements made concerning one area of the country may not be at all true in another part of the Indian sub-continent.

The church in India is plagued by this diversity. One great problem that arises is that of *language*. In our worship services, we usually have hymns sung in three different languages—Hindi, Bengali and Santali. If the pastor speaks in Bengali, the Santal women do not understand; if he speaks in Santali the Bengali and Hindi speaking members of the congregation do not understand. Have you ever been in services where you could not understand? Soon one becomes prone to “turn off” even the portion which he does understand. Therefore, many of the sermons in our services are translated, being spoken in one language of the people and translated into that of another portion of the congregation.

What is true concerning language is also true *culturally*. The cultural background and current practices of a Santal are different than that of the Bengali in the next village. For example most of our Bengali Christians have the title Das. There is no stipulation that a Das cannot marry a Das. However, the Santals have about seven different titles and cannot marry anyone with the same title. Kolen Marandi cannot marry a girl whose title is Marandi whether related or not, but there is no curb on him marrying a girl named Soren, Murmu, Hansda, etc.,

even though they may be very closely related.

The above problems are intensified as a person moves from one section of India to another to work. Free Will Baptists have work in both North and South India. In many, many respects these are like two entirely different countries.

Diversity again shows itself in *education*. Some of the evangelical leaders in India have earned doctorate degrees. These are being greatly used of the Lord. Three of our pastors in North India have been to college and are the leaders of our national church. One of our pastors has had no formal education and yet has been and is a real soul-winner.

India remains a land predominantly of villages. I think it is safe to say that at least 75% of India's population lives in the village. When a young person has been to the city and had a taste of a higher standard of living, he is reluctant to return to village life. One reason for this, of course, is the lack of employment in the villages.

A church in the complexity of India? Yes, God is building His church here too. We have many problems to overcome but there are also encouragements. Areas which have been barren for 25 or 30 years now have converts. There have been signs of revival in sections of the Indian church. The Indian himself is seeing the need of reaching his own.

Will India ever become a “Christian” nation? Probably not! And the church may be facing a time of persecution, but it will not be destroyed!

The Church is made up of individual born again believers. When the Bride meets her Groom, the Lord of Glory, a part of that number will be Indian Free Will Baptists.

Heartbeat

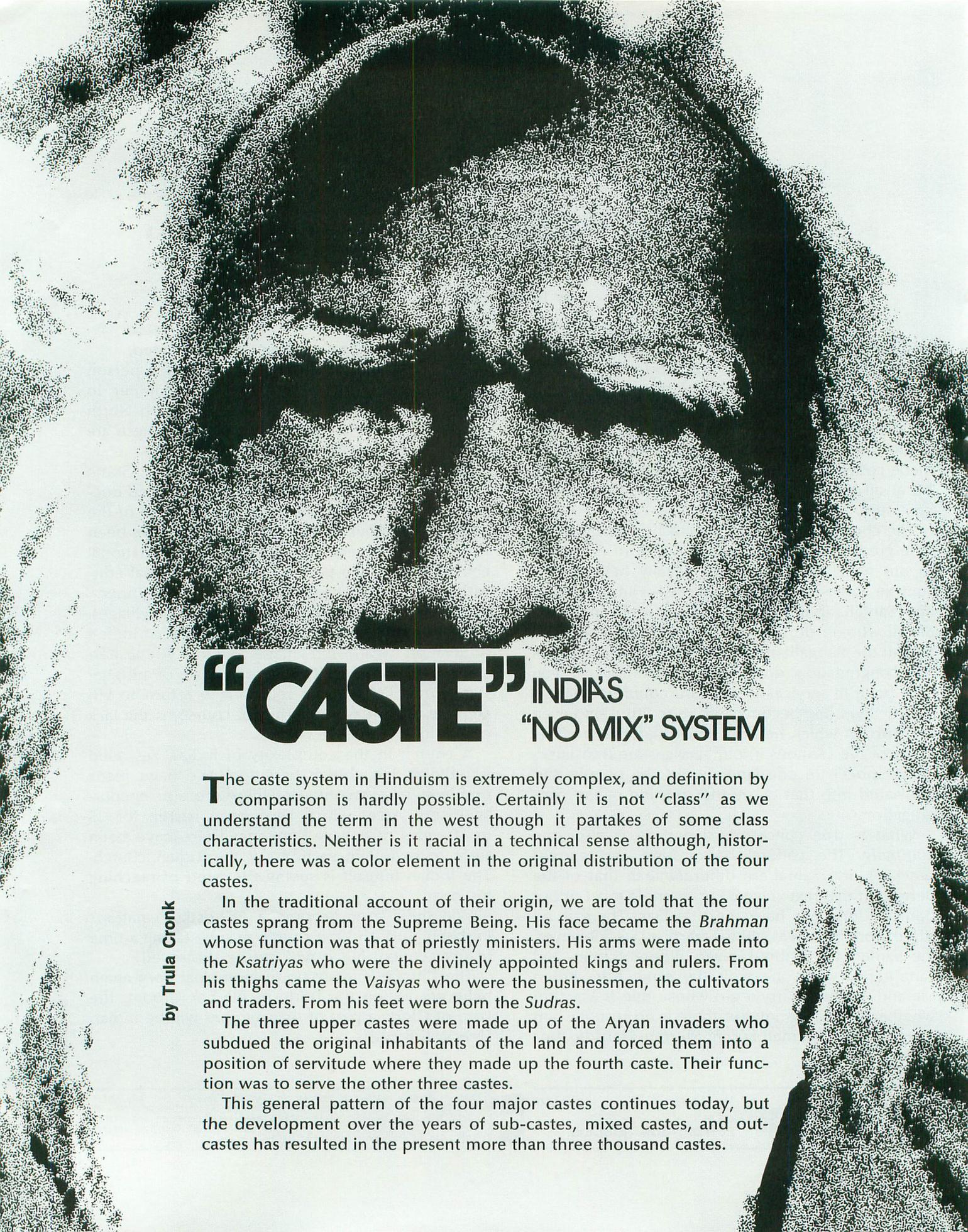
Vol. 13, No. 3

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EDITOR: DON ROBIRDS



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“CASTE” INDIA’S “NO MIX” SYSTEM

The caste system in Hinduism is extremely complex, and definition by comparison is hardly possible. Certainly it is not “class” as we understand the term in the west though it partakes of some class characteristics. Neither is it racial in a technical sense although, historically, there was a color element in the original distribution of the four castes.

by Trula Cronk

In the traditional account of their origin, we are told that the four castes sprang from the Supreme Being. His face became the *Brahman* whose function was that of priestly ministers. His arms were made into the *Ksatriyas* who were the divinely appointed kings and rulers. From his thighs came the *Vaisyas* who were the businessmen, the cultivators and traders. From his feet were born the *Sudras*.

The three upper castes were made up of the Aryan invaders who subdued the original inhabitants of the land and forced them into a position of servitude where they made up the fourth caste. Their function was to serve the other three castes.

This general pattern of the four major castes continues today, but the development over the years of sub-castes, mixed castes, and out-castes has resulted in the present more than three thousand castes.

Membership in a caste is determined by birth. It is confirmed by initiation ceremonies and can be lost by expulsion.

Though there are interdependencies among the castes, each caste is essentially autonomous and regulates the whole of life for its members: marriage, occupation, religion, social life, clothes, and in some cases even the ornaments which may be worn by members of the caste.

Caste allows little individual freedom and a person is unable to change his caste, though a whole caste may rise or fall in position among the other castes. Within his caste and traditional occupation there is a limited scope for an individual to perform his *dharma* (duty—moral, social or religious) either poorly, negligently, or with varying degrees of excellence.

This situation is accepted both by the high castes and the low because of their religious belief that a person's caste is determined by the eternal and inexorable law of *karma* (inevitable punishment for sin) which declares that his actions in a preceding life determine his present position. The individual's rise or fall in the social scale in the next life depends entirely on how he lives this present life, i.e., his good and bad deeds.

Since his particular caste is the sole social security of the individual, caste becomes, perhaps, the largest single deterrent to conversion among Hindus. An individual who decides to flaunt the rules of caste finds himself without protection of any kind. He often loses his job, his family, his right to inheritance, and his right to marry within the caste. Though he will probably be welcomed into the new fellowship of the church, the church cannot replace all the functions of his former caste. He probably will not find opportunities for employment within the new fellowship because of the generally depressed economic condition, and he may not find suitable social intercourse or suitable mates for himself or his children as the need may be.

We have known three Brahman converts in Kishanganj, genuine believers in Christ, who have never been able to break caste and join the Christian church because the local church is made up of outcaste believers with whom they could find no social or intellectual affinities.

A recent convert who joined the fellowship of the church and who therefore lost all the advantages of her caste affiliations insists that her two older children must be married to Christians con-

verted from her own caste. She says that she will then be able to accept marriages within the Christian community without regard to former caste for her other children.

A young Brahman convert who has been with us several times with Operation Mobilization teams was greatly distressed because his conversion to Christianity and break with his caste resulted in his sisters' being unable to find suitable marriage arrangements because the other families in the caste look with distrust upon a family from which a member has broken caste and become a Christian.

An individual's conversion is opposed not only by his own caste but by the other castes who receive services from his caste. One group of converts near Kishanganj faced their greatest opposition from the Mohammadans who opposed their conversions on the grounds that after they became Christians they would no longer perform the traditional services, i.e., cleaning latrines, handling dead bodies, etc. for the Mohammadans in the area.

Caste often becomes a big problem to believers after they come into the Christian church. We might wish that the church were truly democratic and classless, but in truth it is not. One can readily see that real unity among converts in a local church made up from several different caste backgrounds is very difficult to attain.

Where a group of converts from a single caste or ethnic group is large enough they may have their own church, as is true of ethnic groupings in other countries. But where Christians are few and represent many castes, manifold problems arise in the church fellowship where they are perpetuated by carnal Christians and become hindrances to the evangelistic efforts of the group.

To those spiritual Christians who have not only been born into the body of Christ but who have become obedient to Him in all the implications of what following Christ means, caste becomes insignificant. But the question is this: How many churches anywhere in the world are filled with the kind of Christian that can place ALL human beings on a common level? How many would, regardless of rank or status distinctions, insist that each individual be afforded the opportunity to follow Christ with all that is unique in him? Where, in all the world, would one find a church where background or social position has no influence—none at all?

No, India does not stand completely alone. But the caste system is a big hurdle for the Christian, and let's face it—many will not jump!



THEY WERE **TOPS** IN 1972

by Don Robirds

You can't outgive God!" We hear it said in varying places and circumstances but often wonder if the one saying it really believes it. Is it just an expression of piety or is it genuine?

Only He who sees one's heart can really say, but some evidently still believe the old adage after all. For in 1972, by our figures alone, the TOP TEN churches giving to foreign missions gave a combined total of \$107,904.04.

Central Free Will Baptist Church, Detroit, Michigan, once again led in giving. According to the figure compiled by our finance department, Central gave a total of \$27,870.64 in 1972. (According to the pastor, Reverend Raymond Riggs, some give through other sources and so, would not be shown in this figure.)

Second in giving was the First Free Will Baptist Church of Raleigh, N. C., pastored by the Reverend Robert Woodard. Their total was a commendable \$13,479.30.

Though not in the Top Ten, First Free Baptist Church of Newport, Tenn., came close to nudging past Fairmount Park as they gave a total of \$6,654.15, just \$35.33 less than the number ten church.

The Top Ten churches and their totals are listed below:

- | | |
|--|-------------|
| 1. Central, Detroit, Mich. | \$27,870.64 |
| 2. First Church, Raleigh, N. C. | 13,479.30 |
| 3. Liberty, Durham, N. C. | 9,588.00 |
| 4. First Church, Florence, S. C. | 9,500.35 |
| 5. First Church, Hazel Park, Mich. | 8,838.00 |
| 6. Cofers Chapel, Nashville, Tenn. | 8,834.98 |
| 7. Donelson, Tenn. | 8,266.38 |
| 8. Bethany, Norfolk, Va. | 7,573.42 |
| 9. Good Springs, Pleasant View, Tenn. | 7,263.49 |
| 10. Fairmount Park, Norfolk, Va. | 6,689.48 |

Because churches like these have felt the burden for worldwide evangelism, the amount needed for the foreign missions budget for 1972 was surpassed once again with a record total of \$868,533.81.

With the devaluation of the dollar and inflationary circumstances around the world the money crises could increase mission budget needs in 1973 by a significant amount. But as other churches get a vision, and the vision of these churches continues to expand, God will continue to bless those who try to "outgive God."

M.K. VIEWPOINT

(Note from the editor: Because many of the things said by the M.K.'s are very similar, they have been edited into shorter excerpts to give variety and flavor. These same M.K.'s may be quoted again in later issues.)

Phillip Hersey:

The question that inevitably comes up is "How do you like Japan?" I reply that I like Japan. At times I wish I were back in the States, but I realize that I have learned a lot from being a privileged person in a foreign land. I call myself privileged because I realize that I have learned firsthand about Japan. Not many people grow up in two cultures.

I have seen in Japan and America the remarkable similarity with which both peoples try to please God. The Japanese may go to the temple once a year, usually on New Year's day, to bow before an idol; the American may go to church at Christmas or at least on Easter. Equally sad is that both are doomed for hell. The only difference is that the American probably knows how to accept Christ and the Japanese probably doesn't even know there is a way out.

Stephen Ellison:

Living on the border of Brazil and Uruguay is very interesting. We live and work with people who speak Portuguese and Spanish. Our town is in the interior of the southernmost state in Brazil, and is a frontier town; because of this, many people still use horses and carts for transportation. I have my own horse and love to go riding and hunting with my friends and my dad.

Since we are the only American family in our town, and I am a blond-haired boy, I have had a chance to make a lot of friends. Some of my friends have become Christians since I first met them. I am glad for that. For a while

I was the only Christian in my school.

I go visiting quite a lot with my dad and the young fellows in our churches. I enjoy giving out tracts and inviting friends to our mission services. Our people drink a kind of tea, called chimmarao and I love it, too. It is made in a gourd and drunk through a silver straw. I guess visiting and drinking chimmarao with our people in the country is one of the things I like most about being on the mission field.

Here in the States, everyone seems to like to hear me speak Portuguese, but really, I don't like to be asked to do that, for here I like to be just a regular American boy, and there, just a regular Brazilian boy. But, I feel that because I am a real believer, I am also a real missionary—kind of.

Brenda Hanna:

"Pourrai-je vous aider?" The French girl was asking if she could help me.

I fully understood but replied, "Han, mai ek hotel ko ehaj rehi hoon. Mujhai ek kamra chahiyai jis mai do jan rah sakte hain."

By the expression on her face, I realized that Rosanne could not understand.

"Oui, excusez-moi, mademoiselle. Je desire...", I explained to her in French.

The language which I had automatically begun to speak in Paris, France was Hindi. Hindi is like a mother tongue to me, although I learned English along with it and, as a rule spoke with my parents in English.

From this it seems that my life could be nothing but an unusual conglomeration of events thrown together in some sort of chance puzzle. This, however, is not the way I view it.

I believe that God, in His own masterly way, has laid out the plan of my life. It appears to me

as the weaving of a carpet. This is a fascinating work to watch. If one is standing on the weaver's side of the carpet, he can see the design that is resulting; but if one is standing on the other side of the carpet, he can only see loose, unorganized threads.

I can see only the under side of the carpet of my life. I only see matted knots. There seems to be no pattern at all. Some threads are dark and some are lighter. But I know that the Weaver sees the other side, where there is a definite pattern, and I am convinced that He knows what He is doing.

Kenny Robinson:

Taking a general look at M.K.'s, most of them wouldn't trade their heritage for anything. Sometimes there will be that desire to have had just a plain, normal life. But reviewing the experiences and the places traveled, the rewards are much greater—in spite of some hardships.

Stephen Ellison, age 12, is the son of Walter and Marcia Ellison, South Brazil-Uruguay. Phillip Hersey, age 17, is the son of Fred and Evelyn Hersey, Japan. Brenda Hanna, age 18, is the daughter of Carlisle and Marie Hanna, India. Kenny Robinson, age 21, is the son of Paul and Amy Robinson, Uruguay.

Don't Forget

Call-a-Thon

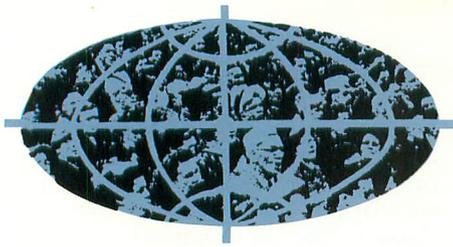
Sunday
April 15, 1973



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EVENTS OF NEWS AND PRAYER SIGNIFICANCE

construction underway

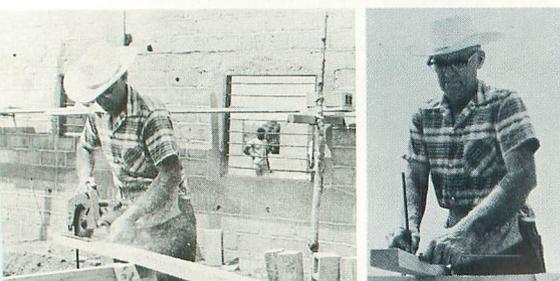
Bouake, Ivory Coast—Missionary builder Howard Gage reports that construction on the Free Will Baptist dormitory at the school for missionary children here is ahead of schedule. After only five weeks work, the building is about 1/3 completed: all exterior walls and about 1/4 of the interior walls are laid and part of the floor has been poured.

The house parents' quarters are so near ready that Howard and Willie planned to move into them by mid-March. They'll live in the dorm for the rest of the construction time. Progress has been so good that Howard is talking of finishing the job and coming home in July.

summer missionaries

Nashville, Tenn.—Two couples and five unmarried students have been approved for missionary work during summer vacation of this year. Mr. and Mrs. Allan Crowson, Alice Smith and Sharon Roberts will go to the Ivory Coast. Mr. and Mrs. Jerry Griffith and Willis Stoney Creech will go

gage hard at work



to Panama. Two young men, Tom McCullough and Lloyd Donica will go to France. These will spend from six to eight weeks on the field working with the missionaries and learning what they can about the mission field.

first youth camp

Tubarao, Brazil—"February 5-10, we conducted our first youth camp in this area," writes Missionary John Craft. "We had 12 campers from the state of Sao Paulo to come and join us, and 29 from Tubarao. Counting campers, counsellors and cooks, we had 57 people. This was the first time that most of the teenagers had ever been in any kind of evangelical service. Through our Bible classes and the services at night the seed was planted for the first time in their hearts and minds."

Pray for the Crafts as they do follow-up with these young people and as they prepare for furlough this summer.

vbs in uruguay

Riveira, Uruguay—Three Vacation Bible Schools were held here recently in the Barrio Recreo, Central and Santa Teresa churches according to a recent letter from Missionary Molly Barker. The children of the three schools voted to give their missionary offerings to the Bill Fulchers in Panama.

youth in tubaro



john yasuda ordained

Sapporo, Japan—John Yasuda, 1972 graduate of Hillsdale College in Oklahoma, was ordained to the gospel ministry here in Airin Chapel, his home church, on January 14. Participating with Missionary Wesley Calvery in the ordination service were Pastor Yamada, Moderator of the Hokkaido Association of Free Will Baptists, and Pastor Oikawa of the Abashiri church. The service was held in connection with the annual meeting of the Hokkaido Association.

With his ordination, John has been accepted as the first Free Will Baptist evangelist in Japan. Presently he is attending a local teacher's college and working full-time at Airin Chapel.

radio elwa to abidjan

Abidjan, Ivory Coast—The French department of radio ELWA, formerly headquartered in Monrovia, Liberia, will move here this fall according to a recent news release. Joining with the French Literature Center, a cooperative evangelical literature ministry, the two operations expect to get mutual help in areas of research, publicity, programming materials and coordinating follow-up work.

A new radio building is being built in Abidjan to provide adequate studios and tape library for the production of French programs for ELWA.

yasuda ordained



from missionary internship

Detroit, Mich.—Jerry and Barbara Gibbs, appointees to France, write: "We are working at Southgate Free Will Baptist Church with the young people, and believe me, young people can challenge anyone. One week out of each month we stay at Missionary Internship headquarters receiving excellent practical instruction and training. Through our church experiences and our M.I. training, God is really preparing us for our work in France."

The Gibbs, along with Dock and Norma Caton, Jerry and Janice Banks and Patsy Vanhook will finish their internship training in May. They will then begin their deputational ministries.

danger on the roads

Bouake, Ivory Coast—Robert and Judy Bryan were recently involved in an auto accident near here as they were returning to their home from Bouake. As Robert crested a hill behind another car, the dust was so thick that he failed to see the other car stopped behind a car.

Robert and Judy's car hit the rear of the first car, forcing it into the one in front. No one was seriously injured though their necks and shoulders were sore. They had their seat belts fastened.

Prayer is requested for the missionaries as they face this tremendous danger from the bad roads and wreckless drivers.

news briefs

Nashville, Tenn.—March 30-April 1 marked the date for the annual Foreign Missions Fellowship retreat at Camp Na-Co-Me near Nashville.

the bryans in ivory coast



Goumère, Ivory Coast—Archie Mayhew sends news of several new conversions: eight at Seraoudi, a chief at Sedia and the wife of Adou Kwame who was the first convert at Nagafou.

Nashville, Tenn.—The annual meeting of the Board of Foreign Missions will be held here May 7-11.

Ribeirao Preto, Brazil—Missionary Bobby Poole reports an average attendance of 57 in a recent Vacation Bible School held in the church here.

far east broadcast

Whittier, Calif.—A new quarter million watt missionary radio station has been established on Cheju Island off the tip of South Korea. The new facility, operated by Far East Broadcasting Company, is expected to begin operation about June 1. Approximately one-third of the world's population will have access to the gospel message through this station.

wycliffe translators

Doropo, Ivory Coast—Two Wycliffe Bible translators moved to Tehini, a small government center 29 miles southwest of here, the first week in October. The two young women, Inge Leenhouts, from the Netherlands, and Ingrid Person, from Germany, are studying the unwritten Loron language to develop a system for writing it. Their ultimate goal is to translate the New Testament into this language, spoken by several thousand people in north-eastern Ivory Coast.

Wycliffe was invited by the Free Will Baptist Ivory Coast field council to send translators into

geneva poole teaches children



the area. Though there are a few Christians among the Lorons, Free Will Baptists do not minister regularly in any Loron villages, and to date no churches have been established among them.

work stable in tubarao

Tubarao, Brazil—Missionary Jim Combs reports that attendance in the work here continues to be good. One problem seems to be that of transfers just about the time conversion is expected. In January another faithful neighbor family moved away.

Jose, the 17-year-old boy who has been acting as a right-hand man in their work, has expressed that he feels led into the ministry. He has finished his basic education and expressed interest in some type of seminary training.

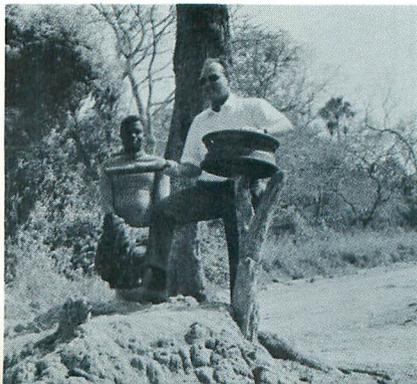
cousineau reports

Naissan, Ivory Coast—Frank Cousineau sends news that wind and rain recently blew the roof completely off the church at Bondoyo. But in other areas the Cousineaus have experienced victories. They have witnessed six conversions in the village of Boudiyo since the time General Director J. Reford Wilson visited there in January.

Frank reports that he has recorded the New Testament in Koulango on cassette tapes and plans to leave them with some responsible church leaders when he and his family return to the U.S. this summer.

Prayer is requested for some health problems Marie has experienced recently.

cousineau rings "church bell"



view from this side

editor's catchall

MISSIONARY DILEMMA

I COULDN'T help noticing, as I looked through the pages of a reputable magazine recently, that there was a great deal of emphasis given to the physical suffering: material, educational, medical needs. Certainly these are things which should touch and stir our hearts. But this is a part of the dilemma of the missionary on the foreign field. Should he involve himself in this area of need or just close his eyes to it?

What part does this have in the great commission? And if you start, where do you stop? Is it really true that the way to their heart is through their mouth? Will they "turn the missionary off" if their stomachs are not filled? Can one really show compassion without tending to the physical suffering as well as the spiritual need?

These are age-old questions and some have adopted an answer that satisfies them, at least for the present. But every missionary will spend at least some of his time on the field wonder-

ing if his gift went to the wrong purpose or if restraint from giving signifies a hardened heart. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28:27

Many times God can use a gift to reach a soul. Sometimes He can use a closed hand to bring a man to the realization that his need is far greater.

Your prayers for the missionary in this dilemma will help him to make the right decision at each encounter with the problem.

FORMER MISSIONARY to South India Miss Volena Wilson has been hospitalized on various occasions due to health problems which started during her missionary activities in India. Many of you have been her supporters and have known her personally down through the years. I am sure she would appreciate your prayers and a word of encouragement. She has been hospitalized as much as two months and I am sure her hospital bills have soared. You might send her a card or gift to the following address:

Miss Volena Wilson
66 Hampden Road
Asheville, N.C. 28805

konference korner

Henry Van Kluyve

WHAT AM I?

I usually find my way to the pastor's residence or church office. Since I look a lot like the other "stuff" that arrives I might get the "heave ho" and die a quick death.

I suppose the pastor at times feels "bad" about tossing me away so he buries me in a stack of other things on the desk.

Oh, yes! Sometimes I am hung. About 1/10 of 1% of the church folks stop long enough to give me the "once over" before going on their merry way. I've hung as long as a month or three, pinned by one corner to a bit of cork. The other day I fell to the floor. A little boy stepped on me, then picked me up and mashed me up against the cork again.

You know, I really am worthwhile! My maker designed me, prayed over me, and took a lot of pains with the way I looked. In fact, I was scanned over several times before beginning my voyage to distant shores. After everything was just right I heard my designers pray, asking God to use me to stir people's hearts back home. I contain some very vital requests from my designer. He rejoiced that I could carry this news to you.

I am longing for more pastors to pick me up, look me over real good and share me with their congregations. With the pastor's touch I'd really add spice to the church. I want to be in the pulpit with the preacher!

What am I? I suppose by now you've guessed it. Ouch! Just got another corner torn. Whew! a little girl nearly slid over me. If I were only in the pastor's hands being read from the pulpit—I wouldn't be in such a mess out here. Oh, yes, I'm a *Missionary News Letter*. I just love to be read to the church. And when the church prays over me, I get happy all over.

payne's people



'out of my heart'

J. Reford Wilson

WE MUST HASTEN

The curtains are still open on the final act of foreign missions but WE MUST HASTEN WITH THE MESSAGE. I returned from my recent trip to Africa and Europe more convinced than ever that our mission fields are growing larger and whiter.

I sat with Archie Mayhew in his study and scanned a map of 260 Koulango villages of which only 50 have a Christian witness. Eddie Payne showed me a color-coded map of villages, speaking different tribal dialects, in Northeast Ivory Coast. Many of these are still without the gospel. The Wycliffe translators in cooperation with us have two women in the area translating the Scriptures into Loron.

Bondoukou, the educational and governmental center of our area, has become a modern city—24 hour electricity, paved streets, new apartment buildings, modern hotel, spacious government residences. Our church has a large plot of land well situated across from the large athletic stadium. Our youth center and reading room is located in the center of town next door to the bookstore. The store is owned by one of the leading Christian laymen in our church.

Educational TV has come to the schools in the interior. The tall antenna attracted my attention at the school in Goumere adjacent to our church in that village. The public schools are open to regular Bible study classes. We could effectively use two young women at Bondoukou teaching in the schools and two women in the schools in the Doropo area. These are open doors which we must not neglect.

It is difficult to convert the adults from their pagan practices. A few are saved but their ways of the past hold them in bondage. I asked Kouame Sai of Nassian what was his concept of

right and wrong before he was saved. He spoke of his fears and the power of the fetisher (witch doctor) over the villagers. I asked him to whom did he credit the creation before he heard the message of the Bible. He said he had an idea of a greater power who was both good and evil. He believed in a heaven and a hell—place of fire. Almost everyone went to heaven and only the very wicked, the sorcerers, went to hell. The spirits of their ancestors remained present with them and they lived in constant fear of offending them.

The younger people are beginning to see the false predictions and the contradictions of the fetishers. This does not mean that they are easily converted. The immoral practices of their culture appeal to their depraved natures.

Mrs. Wilson was deeply impressed with the desperate need of the children and young women. The women are "owned" for work and sexual pleasure. Most girls are anxious to prove their ability to bear children. Thus, fornication is a prevalent sin problem. Heathen parents make it difficult for Christian girls and boys to avoid this snare of the devil.

We have now seen some of our first converts become grown men and women who are establishing Christian families. They are giving the church mature leadership and stability. Plans are being made to develop a training program to prepare responsible leadership. We have young men who desire to be more effective in their ministry.

The Great Commission is as forceful and meaningful today as it was when Jesus spoke it in Galilee. The task is unfinished. I am more excited than I have ever been about Free Will Baptist Foreign Missions and our projected outreach for 100 new missionaries in this decade.

Yes, I was challenged by the whitened fields of the Ivory Coast, but France, too, is a land of need and opportunity. (I'll share some of France's challenge in my next column.)

financial facts

THROUGH FEBRUARY 28

ON DEPOSIT FEBRUARY 1	\$277,924.15
RECEIPTS Thru FEBRUARY 28	153,478.29
DISBURSEMENTS Thru FEBRUARY 28	153,442.22
PROJECTED RECEIPTS Thru FEBRUARY 28	160,751.82
TOTAL 1973 FOREIGN MISSIONS BUDGET	964,511.00

MISSIONARY ACCOUNTS*

Aldridge	\$ 8,199.36	Palmer	1,797.69
Aycock	5,996.27	Payne	192.97
Banks	943.51	Pinkerton	5,698.58
Barker	2,512.70	Poole	5,183.05
Bryan	4,407.73	Richards	2,093.50
Calvery	2,116.71	Robinson	9,946.50
Caton	1,017.04	Sexton	15,758.39
Combs	18,779.10	Sparks	20,927.35
Coscia	1,759.95	Stevens	239.19
Cousineau	1,649.88	Sturgill	6,504.48
Craft	190.00	Vanhook	872.96
Cronk	5,963.69	Waid	879.17
Deeds	2,167.48	Wilkinson	6,349.73
Eagleton	14,120.15	Willey, Jr.	6,883.66
Ellison	6,101.07	M. Willey	1,480.39
Filkins	517.97	Africa Bible Inst.	313.80
Franks	8,571.04	Africa Med. Bldg.	535.52
Fulcher	1,178.34	Brazil Inst.	481.48
Gage	3,341.14	Brazil Veh.	3,009.17
Gibbs	345.19	Japan Land Fd.	
Haas	14,156.21	Tokyo	267.17
Hanna	18,942.68	Proj. 5000	1,405.77
Hersey	1,729.05	S. India	2,347.13
Hughes	3,758.44	Spain	3,828.01
Inscoe	1,785.89	Summer Miss.	2,829.83
Lee	7,423.26	Willey Mem. Loan Fd.	2,792.37
McLain	2,327.26		
Mayhew	3,897.58		
Merkh	(981.49)		
Miley	16,782.15		

STATE QUOTAS—1973

STATE	RECEIPTS THROUGH FEBRUARY 28	QUOTA	UNDER/OVER (+)
Alabama	\$ 4,306.19	\$ 31,500.00	\$ 27,193.81
Arizona	265.84	5,000.00	5,234.16
Arkansas	4,126.64	42,000.00	37,873.36
California	7,635.33	51,000.00	43,364.67
Canada	113.00	700.00	587.00
Colorado	135.80	2,300.00	2,164.20
Florida	7,102.51	24,000.00	16,897.49
Georgia	5,312.89	35,500.00	30,187.11
Hawaii	90.00	800.00	710.00
Idaho	81.48	2,000.00	1,918.52
Illinois	4,253.20	25,500.00	21,246.80
Indiana	1,085.33	7,500.00	6,414.67
Iowa	138.00	3,500.00	3,362.00
Kansas	295.50	8,000.00	7,704.50
Kentucky	2,659.74	19,000.00	16,340.26
Louisiana	.00	2,500.00	2,500.00
Maine	152.00	2,500.00	2,348.00
Maryland	415.63	2,000.00	1,584.37
Michigan	8,361.12	70,000.00	61,638.88
Minnesota	33.40	100.00	66.60
Mississippi	2,070.06	18,000.00	15,929.94
Missouri	14,199.81	70,500.00	56,300.19
New Hampshire	65.56	1,600.00	1,534.44
New Mexico	.00	2,000.00	2,000.00
New York	7.50	50.00	42.50
North Carolina	18,918.76	130,000.00	111,081.24
Ohio	4,785.46	38,000.00	33,214.54
Oklahoma	16,382.64	80,000.00	63,617.36
Oregon	.00	800.00	800.00
Pennsylvania	10.00	100.00	90.00
Puerto Rico	12.00	100.00	88.00
South Carolina	11,620.83	60,000.00	48,379.17
Tennessee	24,412.82	108,800.00	84,387.18
Texas	2,312.04	20,500.00	18,187.96
Vermont	.00	50.00	50.00
Virginia	5,534.95	40,500.00	34,965.05
Utah	.00	50.00	50.00
Washington	504.65	2,000.00	1,495.35
West Virginia	5,008.88	35,500.00	30,491.12
Wyoming	.00	100.00	100.00
Miscellaneous	1,068.73	19,961.00	18,892.27

*Amounts in parenthesis indicate deficits

Heartbeat

POST OFFICE BOX 1088

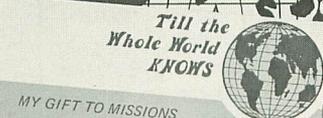
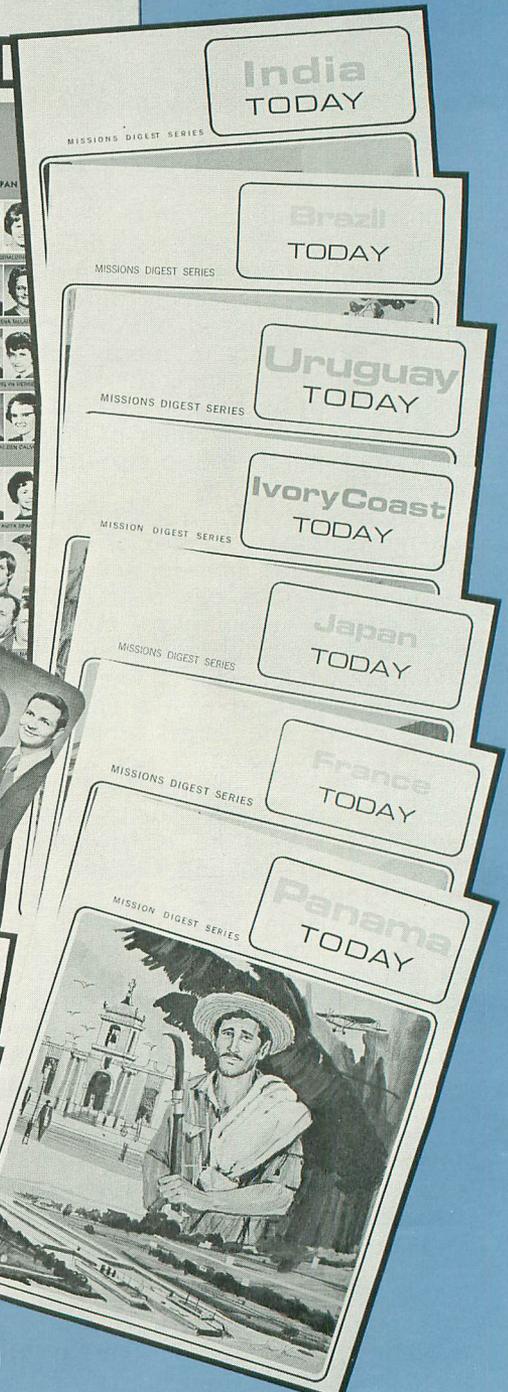
NASHVILLE, TENNESSEE 37202

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

BY LOVE COMPELLED

For the Love of Christ Constraineth Us...
II Cor. 5:14



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