

Heartbeat

of FREE WILL BAPTIST FOREIGN MISSIONS

NOVEMBER 1973

**Problems
of the
Furlough
Missionary**

friends

TIME

?

SPEECHES

MONEY

tips

PLACES

PEOPLE

travel

THINGS

\$



Problems of the Furlough Missionary

by Levi O. Keidel, Jr.



I once thought I could continue a close identity with my native culture even while living for years in a foreign country. I am convinced it is impossible. There are not enough precautions a missionary can take on the field to immunize him against the stresses of reorientation when he returns home.

When I first went overseas 19 years ago, I was determined not to fill the stereotype of the "hayseed" missionary. I was going to be different. For example, I was going to keep up to date. During my years on the field, I have subscribed to a weekly American newsmagazine, and have read it avidly. On furlough I wore well-pleased clothing of reasonably contemporary style. I did my utmost to conceal any differences which had developed between me and my cultural peers. But my best efforts were futile.

An American away from his culture for more than a few years becomes disoriented to the way Americans do things.

We flew home and landed in New York City. I wanted so much to do everything right. Customs officials processed our baggage without incident. I was encouraged. Then a redcap stacked our six pieces of luggage onto a pile of suitcases on a big cart and proceeded to push it toward the airline counter. Suddenly it struck me: How much am I to tip him?

I could avoid an embarrassing incident only by asking someone in advance. I grabbed one of our children in each hand, modestly ran past the redcap, and arrived at the counter. No one was there. On a nearby seat was a sour-faced passenger. I asked him, "Excuse me, sir; could you give me change for a dollar?"

Before he could answer, a voice over my shoulder said, "I can give you change."

It was the redcap.

"Well, sir . . . what kind of a tip do you ordinarily get?"

"Oh, I couldn't tell you that. Just give me what it's worth."

"Well, but I want to do what's right; just give me an idea."

"Oh, no. Just give me what you think is right."

"Well . . . but I've been out of this country for a long time. I just don't know what you're used to

getting."

"Oh, don't worry about that . . . just give me whatever you want."

Someone had to break the cycle.

"Well . . . what about a quarter?"

His jaw dropped as he stared at me incredulously. Finally he said, "Buddy, you have been gone a long time."

"Well then, what about a dollar?"

He took it and left, shaking his head.

This disorientation affects the most basic procedures. The postmaster must carefully explain to you how to fill out a money order form. You are not sure how to operate a pay telephone. You have deep qualms about those new coffee-dispensing machines; even while you meticulously read and follow the instructions under the wondering gaze of the next man in line, you are sure something will go wrong and you will lose your 15 cents and your cup of coffee too.

The American away from his native culture for more than a few years forgets how Americans say things.

It was Sunday in our home church. Children were coming from Sunday school to sit with their parents before the beginning of the worship service. A lady and I were alone in a pew. Then at intervals her children slipped into the end of the pew; she scooted toward me, and I scooted over to make room. After I had scooted about five times and had almost reached the opposite end of the pew, I asked her a question which was perfect in Congo vernacular syntax, but in English was disastrous.

"Are you going to have any more?"

She stared at me unbelievably, and began to flush. Then she looked straight ahead and said, "I don't think so."

The greatest change in how things are said is found among American youth. As this subculture has become increasingly structured, so has its language. It is with this group that the newly-furloughed missionary finds it most difficult to communicate effectively; and of course it is the group most sensitive to his disorientation.

The furlough missionary finds that even many roots in his physical environment have been de-



Problems of the Furlough Missionary

(Continued from page 3)

stroyed. Urban renewal has destroyed landmarks. Interstate highway construction programs have altered familiar landscapes. The culture with which he once so closely identified can appear so strange as to seem eerie.

Somewhere in this maelstrom the missionary nails down some tent pegs for a year of rest. Even then he continues to suffer frustrations of disorientation. On the mission field he had become well-acquainted with his immediate surroundings.

Here he is suddenly confronted by total disorganization. His only familiar things are in suitcases. He cannot find what he needs when he needs it. He discovers that something he really needs was inadvertently left on the mission field. His old habit patterns are abandoned. He finds it necessary to give energy-consuming meticulous attention to minor routine functions until new patterns are established. This mental wheel-spinning adds to his weariness.

Such are some of the factors of his disorientation. Their total impact produces somewhat of a psychological trauma which leaves him feeling unhooked, foreign, and irrelevant. While these factors argue that it is impossible for him to root himself again in this culture, he tells himself that he must root himself in it if he is to communicate effectively the challenge of foreign missions to people in the home churches. The result: tensions which tempt him to panic, and lead him into periods of deep depression.

Perhaps you have noticed that occasionally a missionary just home on furlough will voice some unorthodox proposal or attach himself to some unexpected undertaking. These are a part of his struggle to establish a beachhead from which things can take on some semblance of meaning and order; these are his efforts to establish an identification with his culture.

What can mission executives do to help the furlough missionary with these problems? They can manifest an open-mindedness in helping him explore alternatives. The missionaries will find some comfort in learning that they understand something of the nature of these problems.

Mission executives can help him plan such activi-

ties which will most facilitate his rehabilitation. I have found it helpful to engage in some useful enjoyable activity which is as different as possible from any pattern of activity on the field. He must not allow himself to think such activity is a waste of time. He must understand it to be the medicine which he needs to help him find temporary bearings in his furlough culture, and rehabilitation for his return to the field.

Mission boards have often been accused of overworking the missionary on furlough. And this has often been the case. He needs time for spiritual renewal, for reviewing his past term of work, and for preparing presentations for use in the home churches.

But there is also the danger of the missionary being insufficiently occupied. If his rehabilitative activity is primarily physical, it will allow his mind opportunity to think, evaluate, and plan. Without such activity, the missionary may brood unduly on his feelings of disorientation and fatigue, and become the victim of more serious mental problems.

What can local church people do to help the missionary on furlough? They should not dote over him as if he were some rare creature. They should not beat a path to his door visiting day and night. They should not coerce him with duties they feel he is obliged to perform. He needs rest from the interruption of schedules and the tensions of obliging people.

In short, church people should treat the missionary as a human being with needs to be met. After helping him find a home and the basic essentials needed for normal living, and assuring him they stand ready to help in case of need, they should treat him like an ordinary neighbor. They should view his struggles, foibles, and weaknesses with the tolerance they accord anyone else in the community. And above all, they should not stop praying for their missionary because he has come home on furlough.

Levi O. Keidel, Jr. has served as an evangelism and journalism missionary in Congo for over 12 years. "Problems of The Furlough Missionary" is adapted from his book *Stop Treating Me Like God!* By permission from *World Vision*/February 1973.

OUT OF THE WHIRLWIND

by Bill Fulcher

This time it happened in Nuevo San Juan, Panama. God spoke! Yes, through a tornado God spoke to the hearts of the people of this small Panamanian community!

As we approached our small mission church that Saturday afternoon we didn't suspect anything unusual. However, as we got closer we began to notice a few tree branches in the road. The closer we got, the more tree limbs and debris we saw scattered in and along the road. As we drove into the area where our church is located we were surprised to see houses blown down and people trying to salvage some of their possessions.

Yes, a tornado had struck just a short time before we arrived. One woman had been killed as she tried to flee from her falling house. Several families had lost their homes. Most of the roof of our church had been blown off. The tornado had certainly taken its toll!

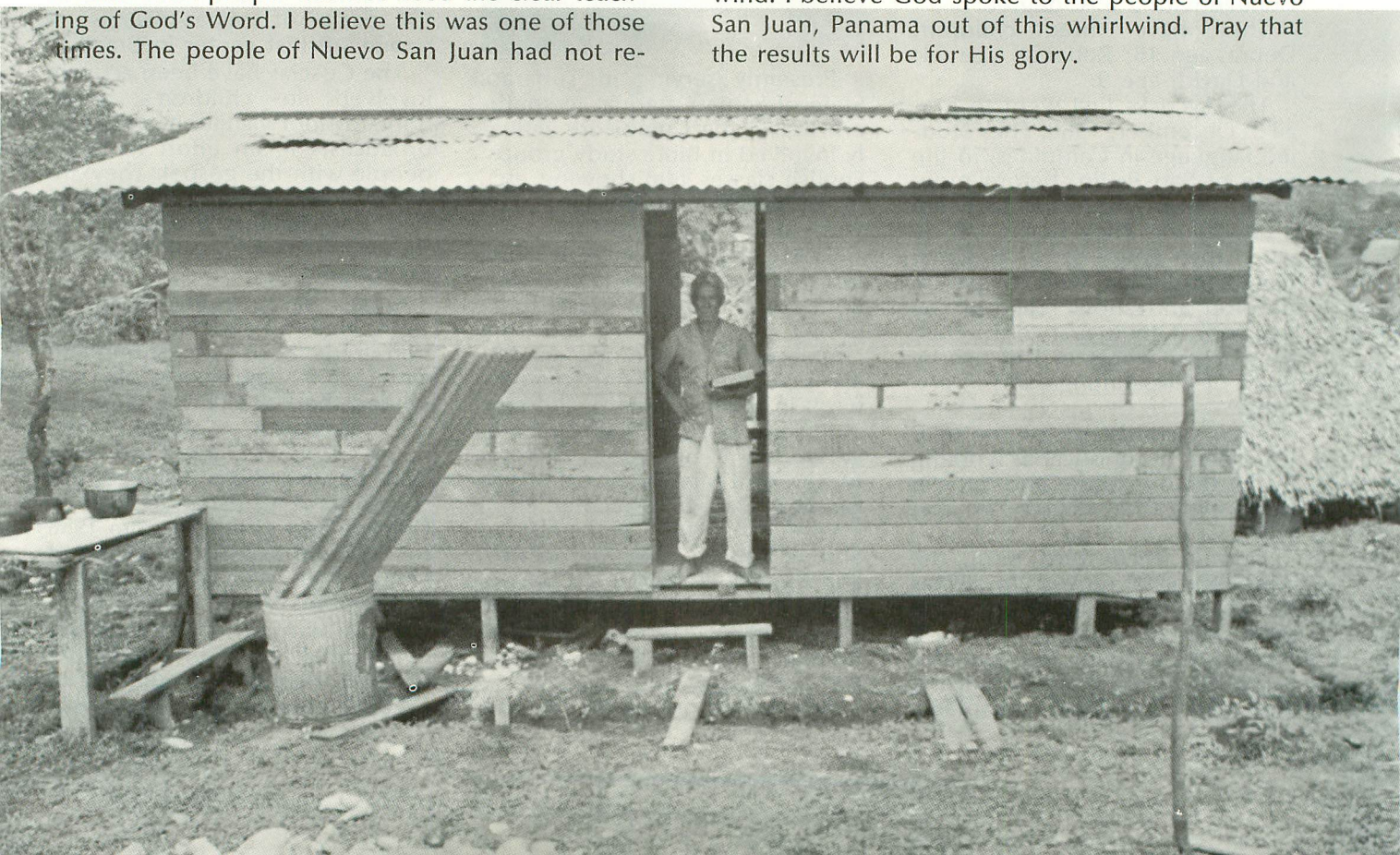
I have always believed that God sometimes speaks through tragedy, sickness, death or other means when people will not heed the clear teaching of God's Word. I believe this was one of those times. The people of Nuevo San Juan had not re-

sponded to the preaching of God's Word and the many efforts to reach them with the gospel. They had not even responded to the traditional Roman Catholic church. They simply did not care about religion of any kind. It took God's intervention to wake them up.

Following up on the disaster, we began to help these people as best we could. We let one family stay in our church until they could fix a place of their own. Funds were made available through our Foreign Missions Department which we used to help them rebuild their homes and buy a little food and medicine. As a result of this help we have been able to reach some of them with the gospel.

Several have been saved! They are now attending our church. The daughter of the woman who got killed is one of them. Many others still have not allowed the Lord to speak to them. They continue in their hardened, sinful ways.

Scriptures reveal that Elijah went to heaven in a whirlwind, and God spoke to Job out of a whirlwind. I believe God spoke to the people of Nuevo San Juan, Panama out of this whirlwind. Pray that the results will be for His glory.



getting to know them

(Your Missionaries)



Serving in Brazil

BOBBY AND SUE AYCOCK



Bobby Aycock, from Wilson County, N.C. married Edith Sue White, from Warren, Ark. in June of 1957 following Bobby's graduation from Free Will Baptist Bible College with a B.A. degree.

They have three children: Debra, age 15; Rebecca, age 14; and David, age 9.

The Aycocks first went to Brazil in December, 1960. They studied language in Campinas, in the State of Sao Paulo, before moving to the city of Araras to begin a new work. They began slowly with the help of a national worker but their work began to develop and show real fruit by the end of their first term. They also began works in the nearby cities of Pirassununga and Piracicaba.

Their second term on the field was spent in Jaboticabal working in the Bible institute and later in developing the church in that city.

Now in their third term, the Aycocks have moved to Minas Gerais, the next state north, and have started a new work in Barbacena, a city of approximately 70,000. Using radio broadcasts and films to good advantage,

they have been able in a relatively short time to gather a good nucleus of believers to pave the way to an established church.

Bobby pastored in the Washington and Plymouth, N.C. areas before going to the field.

JIM AND SHIRLEY COMBS



Presently serving in Tubarao, State of Santa Catarina, in southern Brazil, the Combs are actively involved in Bible study groups, English classes, film showing, etc., in an effort to establish a new work in this coastal town.

The Combs served their first term in Araras, Sao Paulo, developing the church started by Bobby Aycock. Jim led the church in building a new sanctuary while there and started a new work in another area of the city.

Jim was born in Crab Orchard, W. Va. He is one of 14 children of Rev. and Mrs. W. C. Combs of Chipley, Fla. He graduated from FWBBC in 1963, and married Shirley Roberts, daughter of Rev. and Mrs. W. T. Roberts, Owasso, Okla. in May of the same year. They have three children: Kemper, age 7; Cindy, age 5; and Tania, age 2.

Jim served as pastor in Van

Leer, Tenn. and in Franklin, Ohio, prior to missionary service. He also served a short time as assistant pastor in Durham, N.C. and assisted missionaries in Cuba for two months.

Jim is presently serving as field director for the Brazil missionary field council.

LOUIS AND FLORINE COSCIA



Louis and Florine Coscia have almost completed their second term of missionary service. Having worked their first term in developing the church in Pirassununga, S.P. the Coscias launched out into a new area for their second time around. They entered the difficult area of Uberaba, in the State of Minas Gerais, a strong spiritist center in Brazil.

The Coscias have been actively involved in children's work, door-to-door visitation, and radio broadcasts in an effort to reach people with the gospel. They are working and praying for the day that they can turn the work over to a national before they depart for furlough.

Louis hails from Memphis, Tenn. He is an agriculture education graduate of Mississippi State with a B.S. degree. He also attended the University of Tennessee, Wheaton College, Mid-South Bible College and Free Will Baptist Bible College. He served as a Christian worker in Chicago and Kentucky from 1956 to 1958 and as assistant pastor of Shelby Free Will Baptist Church in Memphis, Tenn. in 1961-62.

Louis married Florine Faulkner of Marshall, N.C. in September of 1963. Florine is a graduate of FWBBC, class of 1963 with a B.S.

degree. She was active in youth camp and Bible schools prior to missionary service. They have no children.

EARNIE AND JEAN DEEDS



Earnie and Jean (Barker) Deeds were married in 1957 prior to their graduation from FWBBC in 1958 with B.A. degrees. Earnie, from Oilton, Okla. served as pastor in Warren, Ark. (1958-60) and in Conway, Ark. (1960-62) prior to appointment to missionary service. Jean, born in New Edinburg, Ark. is the daughter of Rev. and Mrs. L. P. Barker, Atkins, Ark.

The Deeds first embarked for missionary service in August of 1963. They served their first term in developing the Campinas church, the first Free Will Baptist church to be established in Brazil.

During their second term of service, the Deeds were involved in a teaching ministry at the Bible institute until it closed. They were then involved in developing and producing radio broadcast tapes which were used in a number of cities in Brazil. They handled Bible correspondence courses and commuted to neighboring cities for preaching services.

Earnie assumed responsibility for the church in Jaboticabal, S.P. for a short time prior to furlough. He led the church in constructing a church building while there.

Now beginning their third term, they will be working in an area only recently entered by Free Will Baptist missionaries. At last report they were waiting on the Lord for definite guidance to the specific location.

KEN AND MARVIS EAGLETON



Ken and Marvis Eagleton were the second Free Will Baptist missionaries to serve in Brazil. They first went to Brazil in 1958 and, immediately following language study, began a teaching ministry in a Bible institute being held in the Campinas church. Ken later assumed responsibility as pastor of the church where he was instrumental in helping to build the sanctuary which the church is still using.

Following their first furlough, the Eagletons returned to Jaboticabal, Sao Paulo, to initiate a Bible institute program on a farm purchased for youth camps and an institute.

When the Eagletons returned for their third missionary term, they settled in Araras to minister in the church which had been started by Bobby Aycock and continued by the Combs. Ken was actively involved in a teaching ministry and in youth work.

Kenneth Paul Eagleton was born in Burleson, Texas. He graduated from Free Will Baptist Bible College with a B.A. degree in 1957. He later attended Winona Lake School of Theology and Bob Jones University. He served as Director of Christian Service and dormitory supervisor at FWBBC in 1956-58. He married Marvis Anderson of Henderson, Texas in 1954. They have four sons: Kenneth, Jr., age 17; Terry, age 15; Andrew, age 13; and Stephen, age 11.

Presently in the U.S. on furlough, the Eagletons are tentatively planning to resume Bible institute work when they return.

deputational echoes

by Henry
Van Kluyve



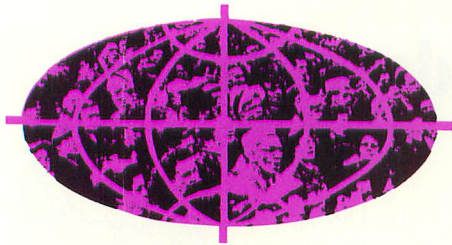
The other day I was discussing plans for our annual missionary conference in Nashville. I shared with a pastor several ingredients necessary for a successful missionary conference. I mentioned that many pastors are reluctant to expose their congregations to the foreign missions challenge. His response has been ringing in my mind ever since. When I used the phrase "expose their people," he expressed it "free their people." That stuck with me!

A pastor can free his pulpit and yet keep his people captive. He might approve of the man or the missionary and allow him unlimited freedom to preach. But to free his people to respond and share their financial means with the missionary and the field he represents is another story altogether. I have yet to participate with a church that did not respond in some measure.

Case in point: This past weekend (September 23) I was at Good Springs Free Will Baptist Church during their third annual missionary conference. Reverend John Gibbs pastors this rural church. Average attendance ranges from 125-150. Faith promises totaled \$8,000. Add to this \$3,000 budgeted and you get a whopping \$11,000.

How do you explain this? Simply, this pastor has freed his people. And all this took place in the midst of a building program. Hallelujah! To God be the glory!

My dear pastor, free your people to hear God's missionary call. Free them to grasp the burden of the missionary's heart. Free them to deeper spiritual riches through faith promise giving. And you will free them to respond more actively in your church's outreach.



emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

protestant to lead brazil

Brazil—According to a recent report in the *Presbyterian Journal*, General Ernesto Geisel, who is slated to take over as Brazil's fourth successive military chief in March, is the grandson of a Lutheran missionary. Acquaintances of the general identify him as a "born-again believer." It is believed that he will be the first protestant to hold the office of president.

hanna reports hunger

Mussoorie, India—Missionary Carlisle Hanna reports that the work in Sonapur and Kishanganj seems to be doing fine, but he adds, "Many of our people are hungry. Prices are beyond those who have a regular salary. Others—well, there is just no answer. Here we just can't get fuel and the basic needs are just not available."

mileys back in ivory coast

Doropo, Ivory Coast—Doctor and Mrs. LaVerne Miley returned safely to the Ivory Coast after a short stay in the United States during which they attended the 50th Wedding Anniversary of Dr. Miley's parents. Their return flight showed evidence of the Lord's hand at work. Due to a forced change in flight plans, the Mileys were able to spend a night

last visit, then departure



with the Pinkertons in Switzerland on their way to Ivory Coast.

Dr. Miley expressed praise that they were not charged overweight for their baggage and when they arrived in the Ivory Coast they were passed without customs charges.

recovering from illness

Panama City, Panama—Little "Tomasito" Willey, son of Tom Willey, Jr., suffered a serious staff infection recently and was hospitalized for a week. Doctors report this type of infection is very rare. The baby is home and at last report was weak but doing fine.

mclains face problems

Sapporo, Japan—Missionaries Jim and Olena McLain arrived here recently after furlough to begin their second term of service. They immediately ran into problems in trying to find a house. They have been living in a two-room apartment which they have sublet from a boy in the church. The boy in turn is living at the church.

The McLains were also doing without their crates which were still in Yokahama. They faced possible difficulty in getting them through customs.

On top of all of these difficulties the McLains were without a car. Do pray for these special needs and for the readjustment of their family.

mclains in tokyo airport



deeds back in brazil

Campinas, Brazil—The Earnie Deeds family arrived safely back in Brazil on September 5. Earnie reports that they were able to get all their baggage through customs without charge.

The Deeds request prayer for their future ministry which, at last report, was a little uncertain.

economic situation worse

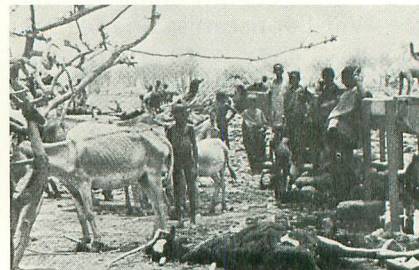
Rivera, Uruguay—Missionary Paul Robinson writes, "The economic situation here is the worst we've ever known. In 1962 American tourists could afford to buy staples: beans, rice, bread, milk and meat. Beef gradually went out of sight but mutton was reasonable. Now the sale of beef is completely prohibited and mutton is about 65 cents a pound or about one third of a day's pay for a poor man."

Paul reports that the church in Rivera has shown the best growth and signs of spiritual advancement in years. Paul requests prayer for more men in the church.

famine in africa

West Africa—Recent reports of famine in West Africa indicate some areas have no crops at all and whole villages are being deserted as people move south in search of help. Tens of thousands of animals have died. Nomads in

water almost gone



central Niger who once owned 10,000 camels are reported to have less than 100 now. This is said to be the worst famine in 40 years.

combs seeking men

Tubarao, Brazil—Missionaries Jim and Shirley Combs have expressed praise that most of the regular attenders in their Bible studies have been men. They have been reaching a number of new families in recent months.

Jim writes, "Please remember that the majority of these people still attend the Catholic mass as well as the Bible studies in our home. Pray that these people will allow the Holy Spirit to do His part as they discover new truth from God's Word."

news briefs

Bouake, Ivory Coast—Howard and Jerry Pinkerton, Jr., arrived here the early part of September to begin their school term. Jerry, Carol, and Tim Pinkerton have remained in Switzerland where Tim is expected to undergo surgery soon.

Campinas, Brazil—Jim Sturgill has reported that he has received his amateur radio license for operation in the United States. He has applied for his reciprocal license in Brazil and hopes to receive it soon. Pray that this might go through without problem.

Goumère, Ivory Coast—The Archie Mayhews report that two young Lobis were converted recently from Sedia, the last village to be opened.

Rivera, Uruguay—Two former Brazil Bible Institute students from here have started attending the Santa Teresa church once

again. Molly Barker urges prayer for them since they have been out of church for a long time.

Bondoukou, Ivory Coast—Tentative plans have been made for a three-month Bible institute here starting sometime in November.

Nashville, Tenn.—Mr. Herman Miley, father of Dr. LaVerne Miley, died Sunday, September 23, of a massive coronary. Funeral services were held September 25, in Kirksville, Mo.

Mussoorie, India—Carlisle Hanna writes, "Please pray that the Registrar of Firms and Societies will go ahead and register our Free Will Baptist Society. This has been pending since May. The Commission of Income Tax has responded, but there is nothing he can do until I can send him a copy of our registration. This is urgent."

Nashville, Tenn.—Frank Cousineau, former missionary to Ivory Coast, is in Vanderbilt hospital here in critical condition after hitting a 70,000 volt power line while at work. He suffered severe burns over more than 40% of his body. Urgent prayer is requested for him and his family.

extension institute planned

Campinas, Brazil—According to a recent report by Missionary Jim Sturgill, a Bible Institute by Extension will be initiated in the church here. Several people have indicated an interest to study. The Sturgills will be working in cooperation with Pastor Laercio.

The Sturgills have announced tentative plans to move after language study to the Barbacena, Minas Gerais area to work in conjunction with Missionary Bobby Aycock. They hope to relieve the Aycocks in the institute

extension work as well as develop movable sound equipment for outdoor services.

greater radio outreach

Uberaba, Brazil—Louis and Florine Coscia report an advantageous change in the radio ministry. "We are now on medium wave and short wave. This gives us a much greater outreach. And we got the contract for the same price as last year's contract on the other station," writes Louis.

continued growth

Tokyo, Japan—Sunday school growth continues here with a recent high of 73 compared to 25 to 30 a year ago in the Iriso church. Missionary Fred Hersey reports the conversion of a young university student, Miss Atobe, who had been attending the Sunday afternoon English class. Others in the class have expressed interest and have asked many questions recently. Fred requests special prayer for these.

student electrocuted

Bouake, Ivory Coast—Mark Olsen, a 17-year-old senior at Ivory Coast Academy, died of an electrical shock while wiring one of the dormitories here on September 15. Mark lived in the dormitory under the responsibility of the Howard Filkins. His parents, Rev. and Mrs. Walter Olsen, are missionaries under Christian and Missionary Alliance.

Mark has a brother and sister at ICA in the sixth grade and a sister in Wheaton, Ill. Another daughter of the Olsens, Betty Ann Olsen, a missionary in South Vietnam, was one of those killed by the Viet Cong in 1968.

mayhew preaches
in village



pinkerton boys
board plane



cousineau before tragedy



vbs at iriso in japan



when is a missionary successful?

Oh, everyone knows that no two missionaries are alike! They know that methods vary and circumstances are different. Cultures make things more difficult—or easier. And a host of other variables can come into play on each field and in any given location with any missionary.

I think most supporters, board members, and other missionaries would concede this fact. And most try, I'm sure, to be understanding of a missionary, whoever he may be.

So, is there any problem?

Yes, there is a problem, at least in the minds of some!

For example: What do you expect from the missionary which you support? Do you expect a monthly report of all progress? Oh, sure, such a report will make prayer warriors more effective, and it will hopefully stimulate others to become a part of his efforts. This is important! So, every missionary is urged to write. And a good number do. But did the church at Philippi expect this of Paul? Did Paul give them such a monthly report? Then, does lack of such a letter or report necessarily mean that he is not a good missionary and not doing a good job?

Do you expect to hear of souls being saved and converts being trained? Are you anxious to know of churches being established and new preaching points being opened? Sure you are! Everyone is. So is the missionary.

But the "rub" comes at the point of quantity, pace of progress, and quality—that intangible point where those at home expect more of the missionary than they are able to see or detect from all or any means of communication from the field. Or at that point where the missionary senses he is not quite meeting the expectation of his supporters.

(This may come through the perfectly innocent repetitious question: "How many preaching points do you have?" or "Have you organized your church yet?")

Let me clarify this somewhat: Suppose a supporter receives news that Missionary A has been at one place for two years. He has worked with one small group of people but has never organized a church. He has no record of other preaching points. The same supporter hears that Missionary B, who works in the same country, has a group which he is organizing into a church after approximately the same amount of time. He also has two preaching points some distance away.

Does the supporter expect or at least wonder why A isn't doing as well as B? I think this would be a natural feeling and is probably what usually occurs.

But suppose you were to look at the same two situations two years later. Missionary A just might have a much more stable and possibly a self-supporting work while Missionary B might still be struggling to try to keep up a small organized work and the two small preaching points may be draining him of all his energy.

If Missionary A senses from his constituents that they feel he should hurry to organize a church or start new preaching points, etc., the pressure could cause him to take premature action which would later prove frustrating and even disastrous.

The same pressure might be felt in the area of evangelism. "Decisions" might take precedent over genuine conversion in order to satisfy the "pressure" of those who are interested. Quantity might become more important than quality.

Would a supporter want this to happen? I think not!

The answer, then, to the question of success even though we live in a success oriented society, must remain a little bit intangible. But one thing is certain: "It is required of stewards that a man be found faithful" (1 Cor. 4:2).

As a supporter is faithful in giving and praying, so he should expect the missionary to be faithful in his witnessing for Christ. But remember, God gives the increase. So, let's not put undue pressure on the missionary. And as we pray and give, we can expect great things as God works in His time.

'out of my heart'

J. Reford Wilson

SPIRIT OF MISSIONS

The Spirit of missions will never die. In fact the life of the church is the Spirit of missions. No church is properly functioning with real life unless missions is its "heartbeat." The geographical scope of missions in prophecy is expressed by Habakkuk, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2:14).

The command of Jesus Christ excluded no nation, area or people. Our modern means of transportation has made it possible for missionaries to more easily and quickly penetrate the inaccessible places—the "uttermost part of the earth." The "closed door" areas are now penetrated by "open air waves" of gospel radio broadcasting.

The truth of the gospel that all men without Christ are lost gives a theological sound to missions. Why preach the gospel? What about the moral values of other religions? Are the millions who observe the teachings of Hinduism without salvation?

A class of Bible college students were asked to write a one-page answer to the question, "Are the heathen lost?" Some of these were confronted for the first time with the startling realization that today two billion souls are without the gospel. One was heard to say, "What are we doing about it?" Even more personal, "What will I do about it?"

Many church members in theological theory admit that the heathen have a need of more intelligent knowledge of God and of a better way of life. However, many church members have evaded the theological fact that

all men are sinners and those without Jesus Christ are on their way to hell.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This verse makes no provision for anyone to come to God except through Jesus Christ. The Apostle Paul declares in Romans 1:20; 2:12-15 and 3:9 there is no excuse: all men are lost and need a Savior.

The geographical scope and the theological sound of missions may seem remote to you. What about personal salvation? What if you were one enslaved by heathen fetishes, by superstitious fears, by demonic spirits? What if life after death offered only a continual existence of terror and despair?

The Spirit of missions is He who brings deliverance from sin and opens the gates of Heaven for the redeemed. We, the redeemed, now proclaim to all nations the good news of life in Christ.

We need young men and women to serve with Free Will Baptist Foreign Missions. We need your gifts to provide for those who go. We need your prayers for victory over the "powers of darkness."

financial facts

THROUGH SEPTEMBER 30

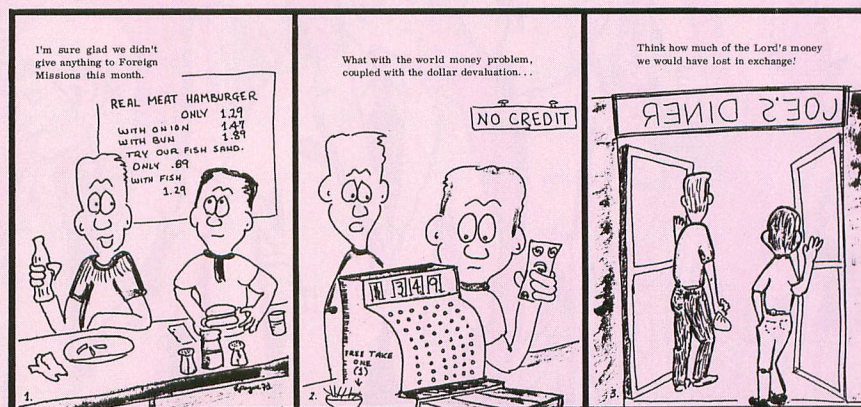
ON DEPOSIT SEPTEMBER 1	\$433,686.90
RECEIPTS THRU SEPTEMBER 30	695,856.13
DISBURSEMENTS THRU SEPTEMBER 30	706,654.86
PROJECTED RECEIPTS THRU SEPTEMBER 30	723,375.00
TOTAL 1973 FOREIGN MISSIONS BUDGET	964,511.00

MISSIONARY ACCOUNTS*

Aldridge	\$ 9,381.40	L. Miley	(364.82)
Aycock	4,968.70	Dr. L. Miley	14,212.66
Banks	76.18	Palmer	(5,785.08)
Barker	2,256.63	Payne	1,664.03
Bishop	(138.73)	Pinkerton	(3,170.03)
Bryan	2,881.76	Poole	4,648.22
Calvary	195.80	Richards	599.67
Caton	(82.92)	Robinson	2,051.33
Combs	16,539.37	Sexton	17,239.95
Coscia	1,588.48	Sparks	28,582.97
Cousineau	(2,668.46)	Stevens	635.75
Craft	(1,278.00)	Sturgill	4,912.02
Cronk	5,392.42	Teague	(26.50)
Deeds	1,318.02	Vanhook	2,737.37
Eagleton	9,091.61	Waid	(4,335.54)
Ellison	2,065.71	Webb	(572.50)
Filkins	1,357.60	Wilkinson	5,268.69
Franks	3,850.84	Willey, Jr.	8,009.45
Fulcher	253.62	M. Willey	349.10
Gage	1,038.59	Africa Bible	
Gainer	(1,392.15)	Inst.	313.80
Gibbs	2,866.94	Brazil Inst.	481.48
Haas	14,356.48	Brazil Veh.	4,909.17
Hanna	21,469.42	Japan Land Fd.	
Hersey	(1,231.62)	Tokyo	267.17
Hughes	4,001.89	Proj. 5000	1,219.45
Inscoc	4,542.80	S. India	688.58
Lee	11,344.73	Spain	3,828.01
McLain	6,088.62	Summer Miss.	870.86
Mayhew	1,773.47	Willey Mem.	
Merkh	(3,465.09)	Loan Fd.	1,684.09

* Amounts in parenthesis indicate deficits.

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