

Heartbeat

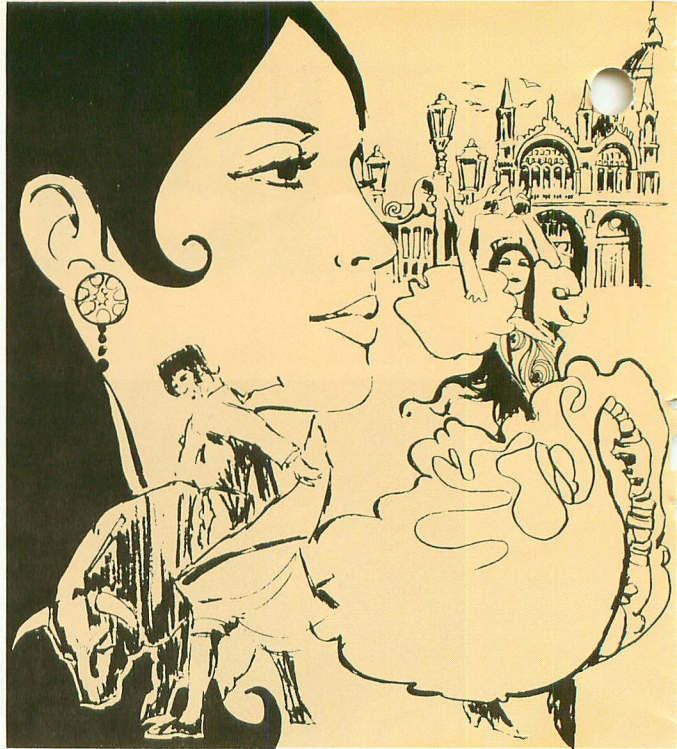
of FREE WILL BAPTIST FOREIGN MISSIONS
JANUARY 1974



ESPAÑA:
UNA PUERTA ABIERTA
(Spain, An Open Door)

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by Dock Caton



Why should we go to Spain? What has paved the way for this step of faith? Take a look:

NEWS RELEASE! *HEARTBEAT*, January 1965—Open doors are being seen in Europe, even in strong Roman Catholic areas like Spain.

HEARTBEAT, October 1969—In Madrid, Loriet and Mercedita Hernandez lead a Bible study group. He was a youth director and she a church organist in Cuba.

HEARTBEAT, April 1970—Cuban Free Will Baptists who have recently moved to Spain report success of their witness in Madrid. Church young people directed a street service. The group was led by a young guitarist who is completing studies at Madrid University and plans to be a pastor.

One Christian writes, "Our neighbors were hearing from doors and windows of three four-story buildings."

Still there was no Free Will Baptist church in Spain. But God was at work in a strange way!

CHALLENGE! *HEARTBEAT*, July 1971—Loriet and Mercedita Hernandez write of a Bible study held regularly in their home. Several have accepted Christ in the last few weeks. Mercedita writes, "We thank you for praying. Our church is not big, but we try to testify and help others as much as we can. We do not know about the future, but we want a missionary to come before we are possibly forced to leave."

With this challenge the Free Will Baptist Board of Foreign Missions approved Spain as an open field. But missionaries were needed! Who would go?

HEARTBEAT, February 1972—Mrs. Hernandez writes, "A Free Will Baptist Cuban lady from our church in Cuba (pioneered by 'Pop' Willey) has come to Spain. She lives far away. It is not possible for her to come to worship with us. A Spanish man who has a new business can't come to our Saturday night Bible studies, so we go to his home on Monday to study with him and his family. His wife is saved, but very young in the faith."

HEARTBEAT, July 1972—The Loriet Hernandez family from Cuba may leave Spain. This family has worked faithfully to get a work going with hopes that a missionary might be sent to Spain. Due to lack of employment and especially in the light of no immediate prospects of a missionary, they are considering moving to Australia.

Once again, "Who would go?" Still there was no response!

In October of 1972 I received a letter from Dave Esau, a missionary to Spain with the Evangelical Alliance Mission. He wrote, "It is too bad Mr. and Mrs. Loriet Hernandez are no longer in Spain. They had been with Free Will Baptists in Cuba, and came here as refugees. They served as choir rector and pianist with the church we worked with in Madrid and were hoping to be able to stay un-

Although Spain is a country of devout Catholicism, the official state religion, and though only about one-tenth of one percent of the population practices other religions, Spain today can almost be seen with outstretched arms beckoning for someone to "come over and help us."

Since 1967 religious freedom has been granted by the government under the law of religious liberty. Under this law anyone, whether foreign or resident, may freely choose his religion, the religious education of his children, etc.

Feeling the influence of a new generation in its national life, Spain seems less committed to old ideas and more open to change. A recent survey by one mission group showed a public openness to talk about matters of faith, a growing evangelical community, and an open door policy toward missionaries from other countries.

In this article, Dock Caton, missionary appointee to Spain, sets forth the challenge to enter these open doors.



til workers were sent over from their denomination. They have moved to Australia."

Gone! Still, opportunity knocks! God is still working:

HEARTBEAT, October 1972—After many years of no broadcasts in Spain, reports show various radio stations open to broadcasts. One factor thought significant in the opening of these doors is the present influence of many Cuban refugees in Spain.

HEARTBEAT, November 1972—Paul Robinson, after a survey in Spain, reports that 34 million people live in Spain and only about 30,000 are protestant. "I could see villages below as I looked out the window of the plane; at any one time I could see five villages . . . One time I counted 19 and most likely not a single resident missionary or evangelical worker was to be found. A tremendous ministry is awaiting somebody who has the courage to go and do a lot of planting. The harvest would come some day!"

Who will go? . . . We will go!

Perhaps by now you know why. Yes, long before we realized it, God was preparing us to go to Spain. Even in 1964 and '65 as mission leaders were beginning to discover these open doors, my

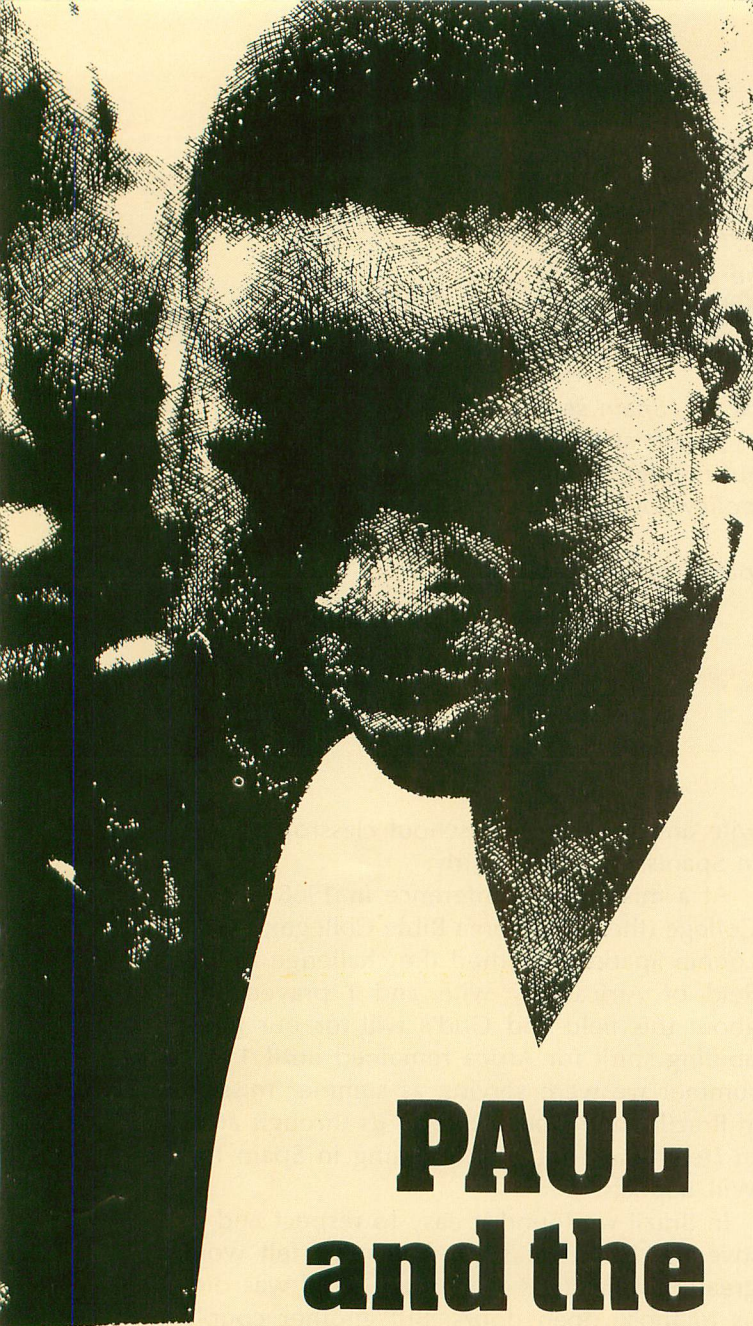
wife and I sat in high school classrooms involved in Spanish language study.

At a missionary conference in 1968 at Hillsdale College (then Oklahoma Bible College), Missionary Lonnie Sparks presented the challenge toward the field of Africa. My wife and I prayed together about this field and God's will for our lives. The abiding spirit for Africa remained until 1971. That summer we were serving as summer missionaries in Brazil when God spoke to us through an article in *Heartbeat* about the opening in Spain for Free Will Baptists.

In Brazil we found it easy to respect and deeply love the Latin life style which we felt would be greatly similar to that in Spain. God was directing us to those open doors. But another couple was needed!

God was already working on this matter also. Lonnie and Anita Sparks, furloughing missionaries from the Ivory Coast, sensed the challenge also. They approached the mission board and were approved to transfer. God answered prayer! Now, the one whom God used to challenge us in 1968 is planning to join us as we seek to go through these open doors. And as God keeps these doors open, we are praying that others will respond to this challenge and say, "Here am I, send me."





PAUL and the PROPHET

by Robert T. Bryan

4/JANUARY 1974/HEARTBEAT

Balondifite Pale watched as Marie placed the needle on the record. She had told him about the "good news" of Jesus Christ, but he didn't un-

derstand what she meant, so she wanted him to listen to this gospel recording. He could hardly refuse since he was staying at her house while being treated at the Free Will Baptist clinic at Doropo, Ivory Coast.

As the voice on the record began to talk about God's judgment, Balondifite could hardly believe his ears. "Why I've heard that before," he thought. "Bielsar Pale, the prophet in our village told us about that several years ago! He said almost exactly the same things."

Bielsar would stand in front of his mud-brick, thatch-roofed hut, Balondifite recalled, and preach: "Everybody needs to burn his fetishes and follow God's way. If you don't give up your idols and fetishes, you'll all go to hell. And your charms and fetishes will burn there with you!"

When Bielsar had first started preaching, the people who heard him couldn't understand what had happened to him. He was known as one of the strongest witch doctors in the whole area. He had even healed some people with his charms and fetishes. Now he was preaching against all that. "Why has he changed?" they wondered.

He told them that one day when he was hunting south of his village, Konzie, he tumbled into a hole and thought he was dead. He began to see his ancestors who had died, some of them people he had known personally, coming toward him . . . bringing him food . . . and talking to him. "Go home and burn your fetishes, Bielsar . . . you don't want to suffer in the judgment . . . start living better . . . and go tell the others to burn their fetishes, too."

When he came to himself and managed to get out of the hole, he went straight home. He kindled a fire in front of his hut, and as a crowd gathered, he threw all of his idols and fetishes into the flames. Then he began to spread the message.

"Get rid of your fetishes and start following God's road," he preached. "You need to quit drinking and getting drunk; stop looking for fights and arguments all the time."

Some of his ideas were hooted down: "Someday those who follow God's way will read and write in Lobi," he said. His listeners laughed and told him he was crazy. Nobody would ever read and write Lobi.

He preached a resurrection: "My wife is dead," he would say, "but one of these days, her tomb will burst open and she'll come out. And all the other tombs will burst open, too."

But mostly he preached judgment: "One day judgment will come. A man will appear who will judge you by the way you've lived. And when the days of judgment come, those in the fields won't even be able to get back to the village. All those who consult the great fetish, Djoro, will be sent to hell. You better burn your idols and start following God's road if you want to avoid the judgment."

Some people listened and some laughed. When someone accepted what he preached, Bieltsar built a fire and fetishes were burned. Hundreds of people around Konzie destroyed their fetishes and tried to live better. Even some Moslems abandoned their prayers to Allah and burned their charms.

When the laughter from the others got too much, Bieltsar would reply in his trembling voice: "Just wait. Some people are going to come with a book . . . and they'll preach from that book the same things I've been saying."

Now, almost ten years after Bieltsar had started preaching and two years after his death, Balondifite was hearing the gospel of Christ, from a book the Christians called "God's book."

Lots of what he heard was close to what Bieltsar had preached, but it wasn't altogether the same. Bieltsar had never mentioned Jesus Christ, and he hadn't talked about confession and pardon from sin . . . just about getting rid of the fetishes and idols. He never did say exactly how to find God's road . . . only not to get drunk and not to go looking for fights. He had been right about one thing: judgment was coming. But the final judgment would be based on whether one accepted Christ as Savior, not on one's good life.

Balondifite wasn't convinced. He hadn't fully accepted what Bieltsar had preached, and he wasn't ready to accept what he was hearing on the gospel recording, either. He'd have to think about it.

Several months later, he peddled more than 25 miles from Konzie to Doropo to ask Dr. LaVerne Miley if someone could come to his village to preach about Jesus Christ. The following Sunday, the gospel was heard for the first time in Konzie. And Balondifite had reached his decision: that day he confessed his sins and asked for God's forgiveness.

About six months later, Eddie Payne started teaching weekly in the village. Balondifite, who had now taken the name Paul, showed strong interest in the Word of God; his Christian growth was steady and encouraging. Others were being saved in the village, also. Rather than children—

usually the first to be converted in a new work—most of the converts were adults. Paul's commitment to the Word and his love for the Lord were strong points for the new Christians.

When Sherwood and Vada Lee moved to Bouna to enlarge the Free Will Baptist ministry there, Sherwood asked Paul to help them learn Lobi. In addition to helping Sherwood learn Lobi, Paul, himself, began to work on learning French. In March of 1971, when the Lees moved back to Doropo, Paul and his family went with them and he began working in the clinic as interpreter.

His thirst for knowledge, especially for knowledge of the Word, was so great that he began to teach himself to read. Slowly, one word at a time, with the aid of a simple primer, he began reading the Lobi New Testament. He would study each sentence until he understood it, then pass on to the next one. As his skill increased, so did his understanding. The Word of God, translated into a dialect of his own mother tongue, taught him, changed him, built him up in the Lord.

Today Paul translates daily from French into four or more languages for Dr. Miley at the clinic. He preaches at least once weekly, in rotation with other workers in the clinic, at the brief morning services for patients. He has helped in writing at least two Lobi primers and recently assisted in putting the new Lobi translation of *Mark* into the Ivory Coast dialect.

What effect did the preaching of the "prophet" have on Paul's conversion? Perhaps God used it to impress him that judgment is coming and that he needed to find an escape from it.

Or perhaps the Lord spoke to Paul and others in spite of the prophet's teachings. Many people in Konzie burned their idols and fetishes long ago, and tried to live a good life as the prophet taught, yet just a handful have accepted Christ as Savior. Those who burned their idols prefer to keep their faith in their good works and in the fact that they've given up their fetishes. Even though missionaries have come and preached from a book—God's book—and though the followers of God's way do indeed read and write in Lobi just as Bieltsar predicted, those who accepted his preaching have rejected Christ.

No, surely he was not a prophet from God, because he taught that men could save themselves from hell by giving up the bad in their lives and by living right. God says: "There is no other name (than Jesus) . . . whereby we must be saved."

getting to know them

(Your Missionaries)



Serving in France

JERRY AND BARBARA GIBBS



Jerry and Barbara Gibbs were appointed to France in August of 1972. They spent nine months in Michigan attending Missionary Internship and working with the Southgate Free Will Baptist Church.

Jerry, from Durham, N.C., graduated from Free Will Baptist Bible College with a B.A. degree in 1972. He was actively enlisted in Sunday school and CTS work while attending Bible college. He spent a short time in France as summer missionary in 1970 helping the Haas family with literature distribution, etc. He served in the circulation division of the Foreign Missions Department prior to appointment.

Jerry married Barbara Pate, daughter of Reverend and Mrs. Thurman Pate of Knoxville, Tenn., in August of 1971. Barbara graduated "cum laude" with a B.S. degree in Christian Education and Music in May of the same year. Barbara was employed by the Free Will Baptist

Sunday School Department as a layout and design artist for 3½ years prior to appointment.

The Gibbs hope to leave early this year to begin language study in Lausanne, Switzerland. They plan to later assist Joe Haas in a student ministry in Rennes.

The Gibbs have no children at the present.

JOE AND BARBARA HAAS



Following 15 years in pastoral ministry in North Carolina, Virginia, Tennessee, and Oklahoma, Joe and Barbara Haas were appointed to missionary service in March of 1967 and departed for the field in July of 1968. Following language study in Switzerland, the Haases assumed the work begun in Rennes, France, by Missionary Dan Merkh. The Haases also were responsible for the church in Nantes during the Merkh's short furlough in the same year.

Joe comes from Tupelo, Miss., and attended Free Will Baptist Bible College and Taylor Univer-

sity. He married Barbara Norris of Chicago, Ill., in 1951. The Haases have five children, Joe, Jr. (married), age 21; Trudy, student at FWBBC, age 19; Beverly, age 16; Melvin, age 13; and Christy, age 11.

Joe pastored the following churches prior to appointment: Shady Grove, Durham, N.C.; Hyde Park, Norfolk, Va.; Horton Heights, Nashville, Tenn.; and New Home, Tulsa, Okla.

The Haases are presently working with the church in Rennes where they are involved with student ministries, literature distribution, Bible clubs, and regular church activities. Following a short-term furlough of three months, the Haases are now in their second short term of service.

DAN AND MARGARET MERKH



Dan and Margaret Merkh were first appointed to the field of Africa in July of 1957. They studied language for one year in Switzerland and arrived in the Ivory Coast in 1958. Four years were spent basically in construction and witnessing.

Dan, from Camden, N.J., graduated from Free Will Baptist Bible College with a B.S. degree in 1953. Between 1951 and 1955 he served pastorates in Nashville, Tenn., Norfolk, Va. and in Jacksonville, Fla. From 1955 to 1957 he was educational director in Durham, N.C. Following the term of service in Africa, he

pastored in Florence, S.C., from 1963 to 1966.

Dan married Margaret Johnson of Hopewell, Va., in January of 1948. They have five children, Elizabeth, age 25; Daniel, Jr., age 20; Timothy, age 19; Raymond, age 13; and Jonathan, age 11.

In July of 1965 the Merkhs were re-appointed to missionary service in France. After a year of language refresher they initiated Free Will Baptist missionary activity in France. They began a work in Nantes and later started the work in Rennes. During his second term of service in France, Dan also initiated a new work in Lorient.

DON AND BILLIE SEXTON



Don and Billie Sexton were married in December of 1950. They have two married children, Kyle, who lives in Chattanooga, Tenn., and Donna Clark, who lives in Oklahoma City, Okla.

Don, from Jenkins, Ky., graduated from Free Will Baptist Bible College with a B.A. degree in 1960. He was very active while pastoring in the states of Kentucky, Virginia and Tennessee prior to his appointment to missionary service. Mrs. Sexton, the former Billie Lay, of Harlan, Ky., attended Free Will Baptist Bible College and was actively engaged in church activities prior to appointment.

The Sextons were appointed to the field of France in March of

1971 and departed in January of the following year. They studied the French language in Albertville, France, and have now assumed responsibility of the Lorient work which was started by Dan Merkh. They are scheduled to help oversee the church in Nantes while the Merkhs are home on furlough this year.

PATSY VANHOOK



Patsy Vanhook, born in Eureka Springs, Ark., graduated from Free Will Baptist Bible College with a B.A. degree in 1970. She graduated "magna cum laude" and was a member of the Delta Epsilon Chi honor society. Following her graduation from Bible college she taught from 1970 to 1972 in the Pensacola Christian School, Pensacola, Fla.

Patsy spent three summers in France involved with tract distribution, colportage, etc. She was actively involved with her church in Rogers, Ark., prior to attending Free Will Baptist Bible College. She worked with Central Free Will Baptist Church, Detroit, Mich., while attending Missionary Internship training.

Patsy has three brothers and three sisters. The family lives in Rogers, Ark.

In France, Patsy plans to be involved in a student ministry in Rennes, France. She will most likely be working under the direction of Missionary Joe Haas. With her previous experience in this country, she is already familiar with her assignment.

deputational echoes

by Henry
Van Kluyve



Furlough Ministry

Have you ever thought it would be nice if the furloughing missionary could enjoy twelve months of rest and relaxation? "Why should the returned missionary or appointee travel so extensively and have so many services?" you may ask.

In the light of this, let's take a look at this thing called deputation. The dictionary offers a threefold definition, one of which applies to our foreign missions program. It reads, "a person or persons deputed to act in one's behalf." That's exactly what the furloughing missionary does during the year he spends stateside.

You see, deputation is a ministry! The missionary function is twofold. He is an ambassador for his Lord and a representative of his field and the people to whom God has called him.

So it was in Christ's mission and ministry. He was sent (deputed) to perform the "will of Him that sent me." Secondly, He came in our behalf. God laid on Christ the "iniquity of us all."

When the returning missionary or appointee can so *minister*, his deputational service can reach its maximum effectiveness. By being in accord with scripture, the blessing of God is upon his activities and the churches reap spiritual benefits.

One factor, however, needs to be considered. That is, the financial need of the missionary. His deputational ministry is greatly affected when his account suffers for lack of funds. For deputation to reach its maximum effectiveness, the burden of finance must be taken off the shoulders of the missionary.



emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

HEARTBEAT FREQUENCY CHANGE

Due to paper shortage, and rising production costs, the Board of Foreign Missions has authorized the "Heartbeat" staff to cut back production to six issues per year effective immediately. The magazine has been on a 10-issue-per-year basis: monthly except January-February and July-August.

To supplement this cutback, an up-to-date newsheet, "Heartbeat Supplement" will be mailed to "Heartbeat" subscribers the first of each alternate month. "Heartbeat" will be published January, March, May, July, September and November. "Heartbeat Supplement" will be published and mailed the first part of each of the months of February, April, June, August, October and December. This change should keep readers informed while cutting back some of the present production costs.

The "Heartbeat" staff would like to hear from readers regarding this change. But readers are requested to wait until they receive their first "Heartbeat Supplement" before they respond.

—The Editorial Staff

board meeting

Nashville, Tenn.—The Board of Foreign Missions met here December 10-12 in their semi-annual session.

Action taken by the board included the following:

—Eleven summer missionaries were appointed for 1974.

—*Heartbeat* publication frequency was reduced from monthly to bi-monthly.

—A special project for cassette ministry in Ivory Coast was approved.

—Sherwood Lee was granted a year's extension of furlough with a summer term of service in Ivory Coast.

—A short-term session at Mis-

sionary Internship was made a requirement for all furloughing missionaries who have never attended M.I.

wilson and rogers return

Nashville, Tenn.—General Director J. Reford Wilson and board member Gene Rogers returned November 26 from Japan where they shared in a special missionary retreat and visited the various Free Will Baptist mission works on the islands.

The special missionary retreat was held November 12-15 at a YMCA camp some two hours out of Tokyo. Two lectures daily were given by the general director and

wilson, rogers in japan



Reverend Rogers spoke each evening.

According to Mr. Rogers, one of the highlights of the trip was seeing the Japanese leadership, the progress and the future prospects on the island of Hokkaido.

news briefs

Nashville, Tenn.—Larry and Priscilla Inscoe and their two sons left December 10 by car for San Jose, Costa Rica, where they will begin Spanish language study before going on to Panama.

Campinas, Brazil—Jim and Vicki Sturgill have completed their year of language study here and are soon scheduled to move to Barbacena.

Cordova, Ala.—Wilburn Aldridge, father of Missionary Jimmy Aldridge, died of a massive coronary in the Jasper, Ala., hospital on November 15.

Jaboticabal, Brazil—The annual missionary field council meeting is scheduled here for January 7-10.

Agua Buena, Panama—Missionary Bill Fulcher is suffering from an eye infection and possibly a severe eye problem. At last report diagnosis was incomplete.

Barbacena, Brazil—Nine people were baptized here recently by Missionary Bobby Aycock.

Nashville, Tenn.—Former missionary Frank Cousineau, who was severely burned recently by

as snow falls, inscoes depart



facsimile of new supplement



Electrical shock, has improved and undergone surgery for skin grafting. He is home from the hospital.

Vevey, Switzerland—Young Tim Pinkerton had surgery on November 16 to correct scarred facial areas. The Pinkertons plan to leave in early January for the Ivory Coast.

Uberaba, Brazil—Louis Coscia has recently been able to start a Bible study with Dr. Homero, an elderly lawyer and politician here. Pray for him.

Nashville, Tenn.—Typesetting for the Koulango New Testament has been completed by Anita Sparks and printing is scheduled soon.

Ribeirao Preto, Brazil—Bobby Poole announced that he had baptized five persons during the previous month.

revival at bouake

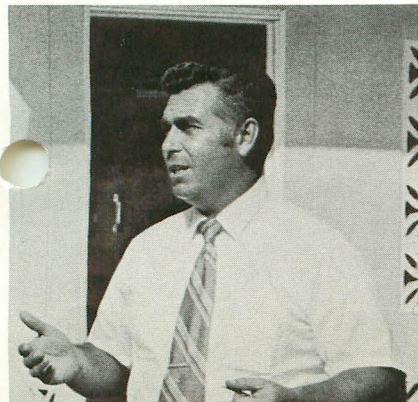
Bouake, Ivory Coast—Following the death of Mark Olsen who had been housed in the dormitory under Howard and Joan Filkins, revival broke out and spread to other dorms on campus here. One boy was saved, another gained victory over deep problems, and others reportedly made fresh commitments to the Lord.

"One boy in our dorm answered the call to preach, another to be a missionary, and many other decisions were made during the week," declared Joan Filkins.

new work progresses

Conselheiro Lafaiete, Brazil—Missionary Dave Franks announced recently that a religious

fulcher now ailing



survey, radio programs, and Moody science films have been used effectively to make new contacts as they have begun their work here. Several people have accepted a Bible study course on the Gospel of John.

Radio programming began November 6 with a 15-minute daily broadcast, Monday through Friday.

anniversary in rennes

Rennes, France—The anniversary of the Rennes Free Will Baptist Church was celebrated here the last weekend of October. Films were shown on Thursday, Friday, and Saturday nights. With over 160 people present, the building was packed. People were sitting on the floor, standing in the back, and some were outside looking through the windows.

On Sunday for the special services 125 were present, the largest number of Free Will Baptists ever assembled in France. According to Joe it was a good testimony to the people living in the apartments which surround the meeting place.

evangelistic meetings

Araras, Brazil—Missionary Tom Hughes revealed that two evangelistic meetings were held recently in his area. Missionary Dave Franks preached a weekend meeting at Pirassununga in which one young girl was saved. Two families that had left the church have returned.

Another meeting was held in Araras with national worker Ivan Lopes doing the preaching. Tom indicated several rededications and at least one person saved in this meeting.

anniversary in rennes



weekend camp

Nantes, France—A weekend camp for young people from here was held recently near Le Pont, St. Lunaire on the northern coast of France. Ten young people from the church and at least as many local youths joined in the special outing. Bible studies were taught by Dan Merkh, games were played, and messages were preached during the retreat.

brazilian to speak

Nashville, Tenn.—Scheduled to arrive in the United States on December 16 were Pastor Dirceu Biason and his new bride, Adelia, from Ribeirao Preto, Brazil. He is a graduate of the Free Will Baptist Brazil Bible Institute in Jaboticabal.

Although his schedule was somewhat uncertain at last report, he is expected to speak in several Free Will Baptist churches in late December and during the month of January.

Pastor Dirceu has been working with university students and more recently with drug addicts in Ribeirao Preto. He has totally recovered from his motorbike accident of a year ago.

deeds join franks

Campinas, Brazil—The Earnie Deeds have decided on their ministry and have located a house in Conselheiro Lafaiete, State of Minas Gerais, where Dave and Pat Franks have lived and worked since July of last year.

The Deeds' new address will be Caixa Postal 35, 36400 Conselheiro Lafaiete, Minas Gerais, Brazil.

robards interprets for dirceu



why do missionaries have large families?

Have you ever heard this question? Perhaps you've been the one who has asked the question. No doubt there are many who do ask. But are missionary families really that much larger than the average American family?

Oh, I'm sure that a few missionary families are larger than average, but there are also missionary families which are smaller than average. Still, when one begins to count the number of missionary children, it does appear to be numerous. And this past year at the National Association when people looked at the pictures of the missionary families, many commented, "My, they surely have large families!"

If, in reality, these families are larger than average, let me give some possible reasons:

Quite naturally, missionaries because of their very calling have a tendency to love people. This means they like to be around people. They like to experience their presence. They enjoy the exchange of communication and reciprocal love. There is no better means of expressing and receiving such love than through one's children.

Children are also an attraction on the mission field. Many doors have been opened through the presence of missionary children as they have met and played with the national children in the community. The missionary children also lend a hand in various mission activities. They break down barriers which are there due to the foreign element. Missionaries realize the value of their children in

their ministry.

Closely related to the love aspect, the personal enjoyment they bring also tends to fill a vacancy left when the family leaves other loved ones in the States. A natural vacuum is developed when the family takes up roots and goes to some distant shore to a new society where they have no acquaintance, and little in common.

Certainly, the missionary realizes that one of the greatest potentials for future missionary service lies in his children. The very fact that they become acquainted with the new society, learn the language, identify with the people, and are able to understand the needs of those around them, makes them highly potential missionary candidates.

In lonely hours, a missionary wife is especially blessed by the presence of her children. While the husband is involved in missionary activities outside the home, the wife must be involved at home. A large family tends to fill her life with purpose and meaning.

While I'm sure these are not all the reasons for a missionary to have a large family, perhaps these will help us understand. We can also add to all these factors, the scriptural truth that children are a "heritage of the Lord" (Psalm 127:3) and our question should be answered sufficiently. And though some may argue that cost is a negative factor, God sees in every MK a special servant with special qualifications for the future. So, do not ridicule the large family, nor feel sorry for the poor, burdened missionary, but praise God for the fruit which can go forth and bear more fruit.

Even now, we are beginning to see this become a reality. With Lynn Miley preparing to return to the Ivory Coast, other MK's in Bible college, and some on the field nearing the age of preparation, we are only now coming into "payoff" stage. And I am positive these missionary parents are praying and would urge you to pray that the Lord of the harvest would "call" and thrust their children forth into the harvest.

Yes, "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but SHALL SPEAK WITH THE ENEMIES IN THE GATE" (Psalm 127:4-5).

'out of my heart'

J. Reford Wilson

INVESTMENTS

As I write this, I am on my way to Japan. Again, I will see the ornately decorated Shinto shrines and Buddhist temples. Some of these are elaborately carved and overlaid with gold. I look at these and I ask myself, "How much did they cost?"

I have seen some beautiful church cathedrals. Europe's third largest church, located in Milan, Italy, has its roof covered with 135 marble spires, each bearing a statue. More than 2,000 statues are set in niches in the walls. How much did it cost?

My first memories of a building of worship was a school house. In my rural community the school and the church shared the same building. Later a modest frame building was erected—the believers' own house of worship. Out of this church have come several pastors, pastors' wives and a denominational leader. How much did it cost?

A wooden cross, symbol of our Christian faith, now hangs over the baptistry in beautiful Airin Chapel, Sapporo, Japan. A non-Christian young man saw it there and asked, "What does that piece of wood mean?" He might have asked, "How much did it cost?" The wood itself cost very little, but the message cost VERY MUCH!

On a cross the Lamb of God died for the sins of the world—my sins, your sins, their (lost men everywhere) sins. What value do I now place on this message I have to share with those who have not heard?

Jesus was once asked to settle an inheritance dispute (Luke 12: 13-15). He taught the importance

of a right attitude and proper use of earthly blessings. The prosperous farmer was foolish to keep his treasures and make no investment in heaven's enterprises, "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). How much did it cost this farmer?

A wise Christian is not only one who shares his blessings while he lives but also makes provision in his will to do so after death.

Have you considered giving to Free Will Baptist missions through your will? Think what 500 estates of \$10,000 could do if willed to missions!

One Free Will Baptist couple nearing retirement age offered to sell their home to support a mission project. More important than that, they offered themselves to serve anywhere God could use them.

No dollar value can be placed on dedicated Christian service but in our monetary society, dollars are means of making the message known. If you need assistance in making provision in your will for Free Will Baptist Foreign Missions, please write Mr. Harold Critcher, P.O. Box 1088, Nashville, Tenn. 37202.

financial facts

THROUGH NOVEMBER 30

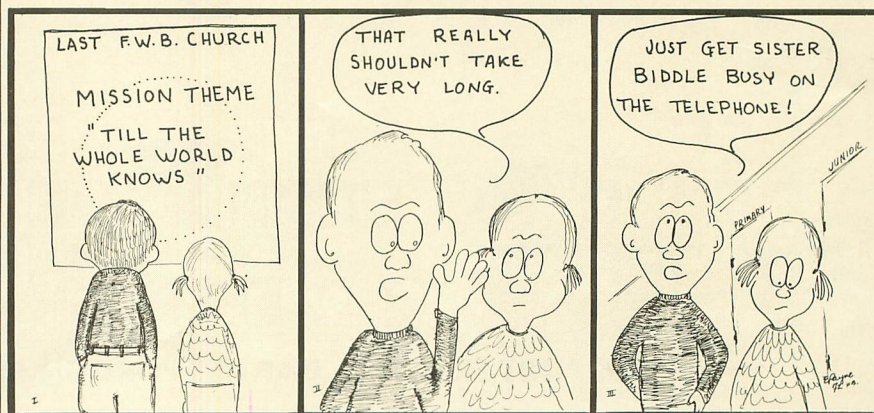
ON DEPOSIT NOVEMBER 1	\$463,986.45
RECEIPTS THRU NOVEMBER 30	855,669.72
DISBURSEMENTS THRU NOVEMBER 30	833,933.87
PROJECTED RECEIPTS THRU NOVEMBER 30	884,125.00
TOTAL 1973 FOREIGN MISSIONS BUDGET	964,511.00

MISSIONARY ACCOUNTS*

Aldridge	\$ 9,736.78	L. Miley	(1,007.57)
Aycock	4,813.28	Miley	15,132.30
Banks	2,629.17	Palmer	(4,514.99)
Barker	2,032.96	Payne	2,441.80
Bishop	(892.73)	Pinkerton	24.57
Bryan	2,983.67	Poole	5,060.56
Calvery	(385.26)	Richards	(1,160.35)
Caton	1,072.50	Robinson	12,626.39
Combs	16,845.00	Sexton	17,724.73
Coscia	1,865.98	Sparks	29,738.87
Cousineau	(1,402.70)	Stevens	597.38
Craft	(665.55)	Sturgill	5,321.53
Cronk	6,507.75	Teague	(610.12)
Deeds	3,083.79	Vanhook	3,780.61
Eagleton	8,245.82	Waid	(4,104.89)
Ellison	2,171.20	Webb	(1,269.35)
Filkins	2,348.85	Wilkinson	5,331.68
Franks	4,377.87	Willey, Jr.	7,571.38
Fulcher	821.10	M. Willey	44.28
Gage	601.52	Africa Bible Inst.	313.80
Gainer	(1,897.77)	Brazil Inst.	1,013.63
Gibbs	4,391.97	Brazil Veh.	3,989.17
Haas	13,954.91	Japan Land Fd.	
Hanna	22,565.20	Tokyo	267.17
Hersey	(904.91)	Project 5000	911.05
Hughes	4,420.49	South India	1,041.26
Inscoe	7,643.20	Spain	3,828.01
Lee	12,756.75	Summer Miss.	890.86
McLain	6,090.46	Willey Mem.	
Mayhew	3,586.29	Loan Fd.	1,684.09
Merkh	(3,319.88)		

* Amounts in parenthesis indicate deficits

payne's people



He taught the importance

Heartbeat

POST OFFICE BOX 1088

NASHVILLE, TENNESSEE 37202

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

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

89 Adult Missionaries Serving in Eight Countries of the World

Till the Whole World Knows

that Jesus Saves

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Bill and Glenda Fischer
Malet Bailey Willey
Thomas W. Willey, Jr.

UNASSIGNED
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SPAIN
Dick and Norma Jean Cahn
Lennie and Anita Sparks

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Eddie and Sharon Payne
Jerry and Carol Peterson
Norman and Beulah Richards

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David and Truda Cook
Carlton and Marie Hanna

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Howard and Willy Gage
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Henry Van Kluyve, Director of Deputation
Harold Critcher, Director of Finance
Don Robbids, Director of Communications

SUPPORT FREE WILL BAPTIST FOREIGN MISSIONS

Pray daily for these Ambassadors for Christ through Free Will Baptist Foreign Missions