

Heartbeat[®]

MAY 1975

Pray for the President



Pray for the President

by Robert T. Bryan

The small, white piece of paper in his pocket asking him to come to the governor's office had Koffi Theodore wondering as he walked toward town. Why did the governor want to see him? And why the regional governor instead of the local-area governor who would normally talk to him about church affairs at Bondoukou? What could be that important? Uncertainty, excitement, and fear mingled in his mind as he approached the governor's office.

"The President of the Republic has asked that all Ivoirians pray for him on his birthday," the governor said. "So we want you to have a prayer service for him Thursday at 5:30." People of every religion were to pray on that day: Muslims would have their service in the morning, Roman Catholics in the afternoon and Protestants (Free Will Baptists) later.

Realizing this service could be an important witness, Theodore immediately contacted the congregation's leaders as well as Kouadjo Jean-Baptiste, Ivoirian pastor of the church at Goumère. Since Jim Aldridge, missionary at Bondoukou, had

returned to the States four months earlier for furlough, the church was under its own direction. The governor had tried to contact Archie Mayhew, closest missionary, but he was out of town. So, Ivoirian leaders were responsible for the service.

As the time for the meeting approached, policemen stopped traffic on the main road by the church and rerouted it so that nothing would disturb the gathering. Every important person in the regional government came: governor, local-area governor, judge, commandant of gendarmes, chief of police, directors of every government service, etc.

When the governor, a Muslim, was handed a Bible at the beginning of the service, he held God's book for the first time in his life.

Bibles and songbooks were distributed to everyone, but since so few of the visitors had ever attended a Protestant service, they hardly knew how to participate. For the most part, they sat silently and listened.

Singing opened the service, then one of the Christians led in prayer. Scripture from Matthew 6 was read: "When you pray, do not be like the hypocrites, for they love . . . to be seen by

men. And when you pray, do not keep on babbling like pagans, for they think they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him" (Matthew 6:5, 7, 8 NIV).

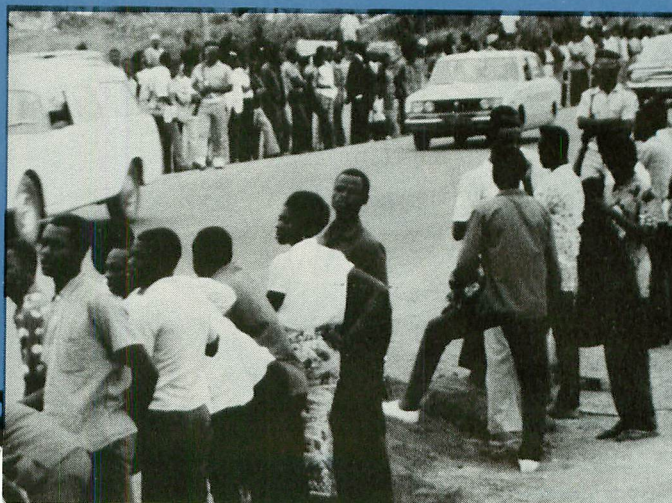
Then Kouadjo Jean-Baptiste preached. "It is not by the repetition of our words that we receive God's answers to our prayers," he said. He went on to state that the Bible commands Christians to pray for their country's leaders and commands them to obey the government. He explained finally that we can come to God only through Jesus Christ.

When the message was completed, Jean-Baptiste himself and two other Christians prayed for the president and other members of the national government. They also prayed for the governor, the judge, and other people in local government.

As the local-area governor left the service, he asked for a songbook and gave Koffi Theodore and Kouadjo Jean-Baptiste 5,000 francs (about \$22) for holding the service.

For several days afterwards, people—both Muslims and

*A presidential parade passes
in front of Bondoukou
church.*



Catholics—told the Christians how much they had appreciated the service. The whole Protestant service had been carried out in French, national language of the Ivory Coast. Since much of the Muslim service had been done in Arabic and much of the Catholic mass in Latin, people were glad to be in a prayer meeting conducted in a language they speak. The most common appreciation was, “We understood what you were saying.” There was no mystical language or ritualism attached to the prayers. People were able to comprehend what was going on.

The chief government veterinarian at Bondoukou, a Muslim, told Enoch Goutaunamou that the service had really impressed him. “If I weren’t already a Muslim,” he said, “I’d become a Protestant.” (Enoch is a Christian veterinarian and a founder of the Bondoukou church.)

The day after the service, Koffi Theodore and Koffi

David, another Ivorian Free Will Baptist minister, returned the 5,000 francs to the governor. To refuse his gift could be interpreted as an insult, so they quickly and respectfully explained: “The Lord has freely given to us, so we give *freely*. We aren’t trying to make money through our prayers.”

“In fact,” they went on, “the Bible tells us to pray for the president and the other leaders of our country. So, we pray for them even when the president doesn’t ask us to. We are glad to pray for him. We pray for you, too, that God will bless you.”

“You’ve been praying for me?” the governor asked incredulously. It was almost too much to believe. Christians had been praying for him, a Muslim!

What were the effects of that service? The Ivorian church leaders immediately saw two positive results: “Now, almost everybody knows where our church building is located,” they said. And since the number of Christians in Bondoukou is so small—about 1%

of the population—this is a step forward. In addition, “The governor’s attitude toward the Christians has changed,” they noted. This could mean more cooperation from civil servants and more “respectability” for the Christian message.

Missionaries see yet another effect, perhaps even more important: They see growing maturity and wisdom on the part of the Ivorian church leaders and believers. “I praise the Lord that I wasn’t there,” Archie Mayhew says. “Otherwise, the governor would have asked me to hold the service. Since I wasn’t available, the Ivorian Christians held it themselves; it was a much stronger witness than if I had done it.”



*Robert T. Bryan
is a literature mis-
sionary to the
Ivory Coast.*

Heartbeat

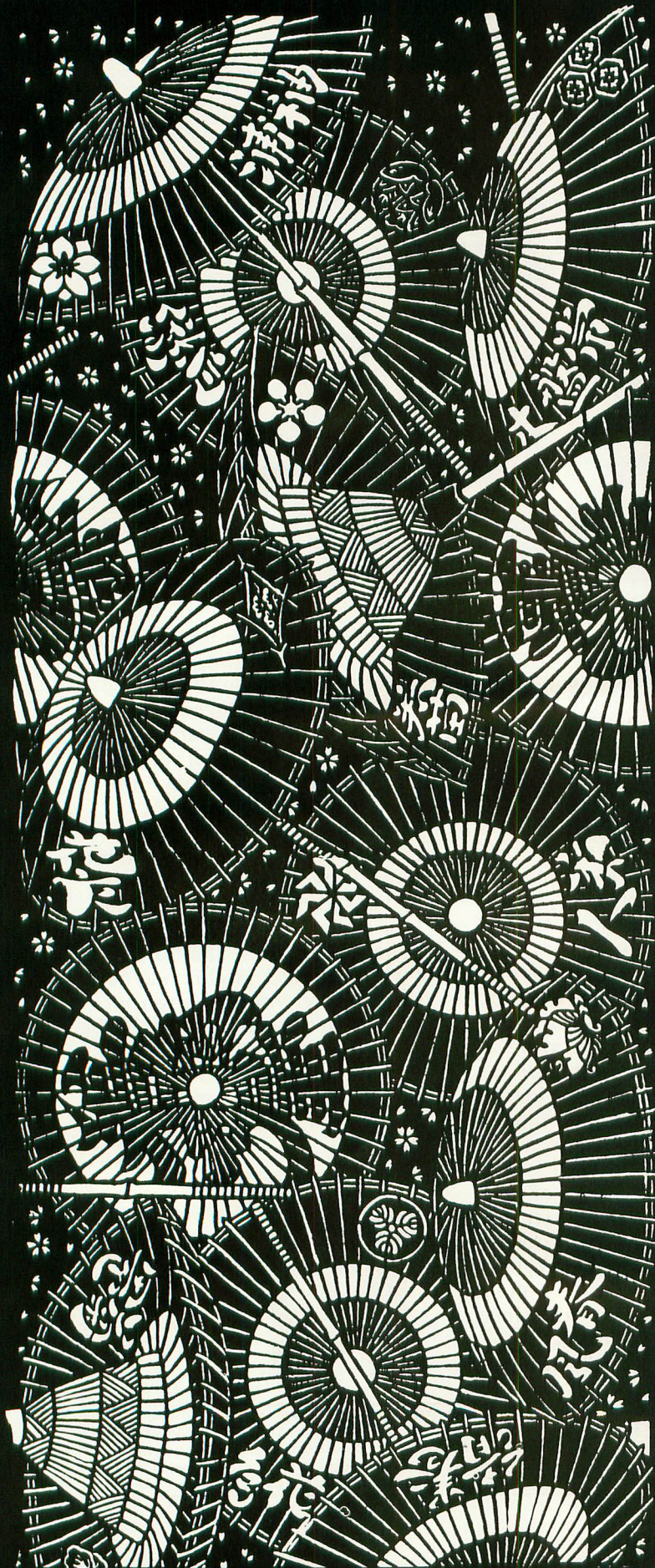
Vol. 15, No. 5

May, 1975

EDITOR: DON ROBIRDS
ASSISTANT: JOAN LEE



Published monthly by the Board of Foreign Missions of the National Association of Free Will Baptists, Box 1088, 1134 Murfreesboro Road, Nashville, Tenn. 37202. Send correspondence and changes of address to this address. Subscription free upon request. Copyright reserved ©1975. Second class postage paid at Nashville, Tenn.



Japan's SOKA GAKKAI Religion

Does it have the
key to effective
evangelism?

by Jerry Banks

War raged until the two atomic bombs were dropped on Hiroshima and Nagasaki. Then, in August of 1945, the Japanese emperor agreed to an unconditional surrender, bringing to a halt Japan's dream of a great empire and concluding World War II.

But the thinking of the Japanese people has been greatly affected by that defeat in 1945. They had believed they were invincible and that their emperor was god. The war shattered this belief! The philosophy on which many based their lives began to crumble. Japanese minds suddenly opened to

thoughts and ideas they once refused to consider.

The very fact that the Soka Gakkai religion was old, yet new, caused many to turn to it for answers to the many questions brought about by their defeat. The Soka Gakkai followers were quick to recognize their golden opportunity. As a result, they captured the hearts and minds of many.

Its beginning

Soka Gakkai began through a Buddhist monk called Nichiren (1222-1282), who had become dissatisfied with all forms of Buddhism known in Japan because they were not meeting the needs of the common people. After 10 years of study he conceived and founded the first distinctively Japanese Buddhist sect, one that had a direct and lasting appeal to the common man. He based his teachings on the *Lotus Sutra*, (Buddhist scriptures dating from the second century A.D.) which he declared to be the final and perfect revelation of truth; all other teaching could not be tolerated.

Tsunesaburo Makiguchi, a former Tokyo elementary school principle, began a public study on the teachings of Nichiren which was called Soka Kyoiku Gakkai

(Value-creating Education Association). This marked the beginning of present-day Soka Gakkai. From 1930-1937 Makiguchi and many of his followers were put in jail because they refused to worship the sun-goddess. Makiguchi died while in prison—the first martyr for the Soka Gakkai movement.

Josei Toda became the leader of the Soka Kyoiku Gakkai after the war. Under his strong leadership the name was changed to Soka Gakkai and the aims of the organization were broadened. The group also grew in number to well over 400,000.

Its teachings

Most westerners find it difficult to understand eastern thought—the mind that set the Soka Gakkai movement into motion. Noah S. Brennen did an excellent job of simplifying the beliefs of the Soka Gakkai in his book, *Soka Gakkai: Japan's Militant Buddhists**. His simplified version is basically as follows:

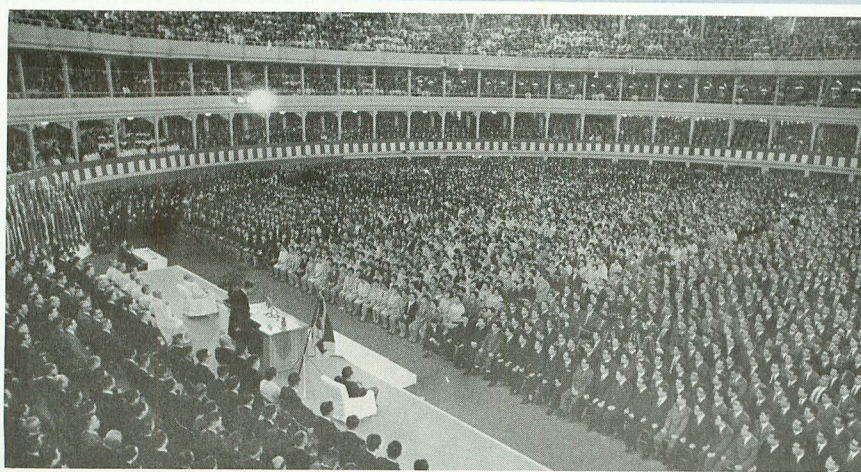
1. About *sickness*—If you enter Soka Gakkai and really believe, physical

illness, whatever it may be, will be healed.

2. About *death*—All men one day must die; but for one who puts his faith in the worship object the day of death can be postponed for weeks or months, even years, until he has time to accumulate merit through the forced conversion of others.
3. About *Karma*—One's condition in this present existence is believed to be directly related to his deeds in a former existence, and this chain of cause and effect is believed to continue in an endless cycle.
4. About *suffering*—Human misery is the direct result of false belief.
5. About *purpose of human life*—Man is born in this world to find happiness; life is a search for happiness.
6. About *Buddhahood*—A cheerful home, a secure vigorous spirit, a business and home life bubbling over with joy is the state of Buddhahood.

Soka Gakai also concludes that one remains in his next life the same as his state when he died.

* From Noah S. Brennen, *Soka Gakkai: Japan's Militant Buddhists*. © 1968 By M. E. Bratcher. Used by permission of John Knox Press.



Approximately 20,000 officers and representatives assembled for this annual meeting back in 1966.

Photo supplied by Christian Life.





Its growth

Growth of the Soka Gakkai religion has been unbelievable. During the second world war their followers totaled less than one hundred. That number grew to one million households by 1960. By 1970 the number grew to over eight million households. This is approximately one out of every three families in Japan.

With this phenomenal growth, Soka Gakkai expects to take over political control of Japan by 1987. This goal has been set on the basis of the large number of their political candidates being elected each year.

Soka Gakkai is also reaching many of the Japanese young people. Their youth division totals approximately four and one-half million people.

The question raised around the world has been, "Why have the Soka Gakkai experienced such rapid growth?" At least five reasons for their growth might be listed: 1—Practice and belief in Shakubuku, 2—promise of physical and material benefits, 3—treatment of all as equals, 4—strong leadership, and 5—a strong family emphasis.

The practice and belief in

Shakubuku is without question the main reason for their rapid growth. Shakubuku is their term for breaking apart wrong or evil religious beliefs and devoting oneself to the only "right" religion—Soka Gakkai. The greater number of converts a person wins, the greater recognition he gains in the movement.

Winning recognition is not the only reason a person practices Shakubuku. According to Soka Gakkai president Ikeda, one takes part in the frenzied conversion activity because it is "the quickest route to achieving Buddhahood and happiness in this life; it is necessary in order to break the chain of Karma and cut oneself loose from the effects of deeds of one's past existence; through winning another by means of Shakubuku the believer shows his happiness and reaps additional merit for himself."



Jerry Banks is presently in Japanese language study in Sapporo, Japan.

Because they believe all other religions are false and due to their view of personal gain through winning converts, Soka Gakkai members have resorted to high pressure tactics to win converts. One man was even arrested and charged with arson because he set fire to the house of a family whom he failed to convert. People have been threatened, pressured, called upon day after day, and even blackmailed by members trying to force them to join the Soka Gakkai religion.

They get the majority of their members working diligently to win converts by teaching them not to talk to outsiders about their faith without making an effort to win them. When a person is converted he is closely followed up and encouraged by the person who won him and by a small study group into which he is placed. These two factors play a large role in the success of the movement.

The promise of physical and material benefits also plays an important role in the growth of this religion. The Soka Gakkai meeting this writer attended was filled with people ready to share the blessings they had received since joining. One man stated that Soka Gakkai prepares you to live, not just to die. To them a successful business or job, a happy family, and good health are all a person could desire in life.

The treatment of all members as equals adds its attraction to this religion. Where can a wash woman in Japan be treated with respect and given the responsibility of leading a group? Where can a converted prostitute be respected? In Soka Gakkai they can! Every person who is willing to study and pass the tests will be given a place of responsibility. Any person can climb as high in position as he is willing to study and prove himself worthy. This attracts the com-

mon man because it gives him opportunity to advance in prestige and respect.

Strong leadership adds its dimension in bringing rapid growth to Soka Gakkai. Josei Toda became the strong leader these people needed after their defeat in 1945. As he sought to challenge, encourage, and help them regain their honor and respect, he blamed other religions for causing their defeat. He challenged them to excel in Soka Gakkai by breaking down these other religions and winning converts. He advocated strong nationalism, which lay dormant in every Japanese heart even though they had suffered defeat.

The emphasis on the family is probably one of the more important aspects of growth in the movement. Japanese life centers around the family. By organizing family study groups, Soka Gakkai has capitalized on this cultural factor. Soka Gakkai members even number themselves by counting family units instead of individual members.

Its Methods

Now, the question: Are their methods sound?

Many of the methods used by the Soka Gakkai in winning and establishing converts are the same as those used by Christ and given to the Church. Their successful use of these methods should awaken today's church leaders to the need of returning

to New Testament methods of church growth.

One of the principle factors for the rapid growth of Soka Gakkai has been the enlistment of the majority of the membership in winning and establishing converts. In Acts 8:4, the same statement was made about the church: "Therefore they that were scattered abroad went every where preaching the word." These Christians were forced to flee their homes and towns because of their faith. But as they went they told people about Christ, and won many to Him.

Christ spent His life working with and changing the hearts of prostitutes and sinners while preparing a group of crude fishermen to take over His ministry after His ascension. Soka Gakkai has successfully used this principle of equal treatment for all. But this religion can offer only physical things while Christ offers eternal life.

This movement has strong leaders put in office by man—Christians boast of having leaders called by God. Soka Gakkai appeals to the family while Christ is the only one who can give real happiness and the love which a family needs.

No, Christianity does not need to adopt any of Soka Gakkai's materialistic methods of expansion; however, it does need to put into practice the methods used by Christ and the New Testament church.



Taisekiji is the site of Soka Gakkai headquarters.

Photo supplied by Christian Life.

deputational echoes

by Henry Van Kluyve



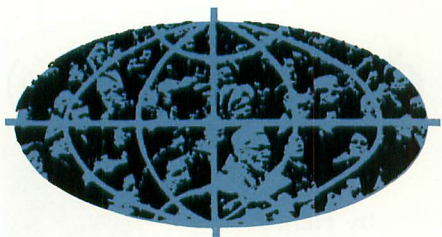
The Lord continues to open doors of opportunity. Everywhere I go for missions rally days, conferences, etc., God's people continue to respond—first by giving themselves to the Lord and then by faith-promise giving.

On March 2, I conducted services at the Evangel Free Will Baptist Church in Webb City, Mo., just outside of Joplin. Reverend Andy Lay is pastoring this new church. Membership totals 51 and attendance runs less than 100. Andy spoke to me about his hopes for that Sunday. He said that \$75 per month would thrill him. Well, Andy had some additional joy when his people responded with \$368 per month in faith promises. Praise the Lord!

Brother Andy wrote recently that the very next Sunday his general offering was up even though they had a poor attendance because of snow. He also stated that over \$200 of the faith-promise total had been made by people who have been saved a year or less.

I was with Reverend Russell Johnson and his congregation at Liberal, Mo., the night of March 2. The people were warm and responsive. Faith promises received came to \$250 per month. Again, praise God's matchless name! What a joy to see the Holy Spirit move in hearts!

My heart rejoices to see a pastor give his people the opportunity to give. I am thrilled when he allows them to be exposed to the challenge of overseas evangelism as commanded by our Lord when He said, "Go ye . . . teach all nations."



emphasis: world

EVENTS OF NEWS AND PRAYER SIGNIFICANCE

youth meeting yields fruit

Conselheiro Lafaiete, Brazil—More than 100 people crowded into the "reading room" here for a special youth service one Sunday night in March. "Eighteen young men and boys went forward to receive Christ," writes Dave Franks.

The special youth service was conducted by a group of 20 young people from the state capital. The group was in charge of the morning service, witnessed in the public square in the afternoon, then climaxed the day with singing, testimonies, and preaching which yielded the decisions.

Seven people who have been saved in the work here were baptized on Easter Sunday. Ladonna Deeds, daughter of Earnie and Jean Deeds, was also baptized with the group.

The Franks and Deeds request special prayer on behalf of some who have been saved but have been facing "strong opposition" from parents.

complete internship training

Farmington, Mich.—Ten missionary candidates are scheduled to complete Missionary Internship training here May 16. Those completing the nine-month course of specialized training are Alice Smith of Chesapeake, W. Va.; Sharon Roberts of Blaine, Ky.; Arilla Wode of Collinsville, Okla.; Judy Smith of Hendersonville, Tex.; Steve and Judy Lytle of Swannanoa, N.C.;

Allan and LaRue Crowson of Nashville, Tenn.; and Patrick and Susan Dickens of Greenbrier, Ark.

Final decision regarding the appointment of these for missionary service is expected to be made this month at the annual meeting of the Board of Foreign Missions.

japanese-brazilian visitor

Nashville, Tenn.—Heloisa Inagaki, a Japanese girl saved under the ministry of Earnie and Jean Deeds in Brazil, recently spent a week here enroute from Japan to Brazil. Heloisa, who has lived in Brazil since she was six years of age, served as secretary to Don Robirds during his literature ministry there. She just completed a year of study in Japan on a full scholarship.

nine new members

Rennes, France—Five men and four women, all above 18 years of age, joined the church here on March 9. Joe Haas explained that all of these have been saved since the church moved to its new location.

Joe recently revealed that he performed his first wedding in France during the month of March. "The house was full and running over!" Joe exclaimed. "It was a wonderful privilege to give them the gospel, and the Lord gave me great liberty in preaching His Word. Many people heard the gospel for the first time in their lives."

spontaneous revival

Rivera, Uruguay—Missionary Paul Robinson recently reported the outbreak of a spontaneous revival during the last week of March in the Santa Teresa church just out of Rivera.

Reporting via amateur radio, Paul advised *Heartbeat* editor Don Robirds that between 30 and 40 decisions were made during the spontaneous occurrence when Missionary Walter "Dub" Ellison went to preach for the church which was without a pastor.

According to Paul, "The building was packed full. Dub took a couple of films to show and preached three nights without an invitation. The next night he gave an invitation and many people responded." Thrilled with the work of the Holy Spirit, Paul declared, "Several 'hard cases' made decisions."

Later reports indicated several men had made professions of faith in Christ and were attending services. Paul urged people to pray for him and Dub as they seek to follow up the commitments made.

Santa Teresa is the oldest Free Will Baptist work in Uruguay.

unique feet-washing service

Sapporo, Japan—Jim and Olena McLain recently disclosed a unique feet-washing service which took place on Thursday night prior to Good Friday: "I witnessed one of the most touching, but thrilling things I have seen," writes Olena. We have a young girl who is afflicted with cerebral palsy. She is able to use her feet to

judy smith



alice smith



sharon roberts



arilla wode



internship graduates

patrick and susan dickens



allan and larue crowson



steve and judy lytle



deeds baptizes lafaiete converts



write, type, eat, etc. She washed Mrs. Fujita's feet and dried them using her own feet."

Pastor Gombei Uchikoshi baptized three people on Easter Sunday morning, Olena denoted. One of these was the girl with the palsy. The other two were husband and wife.

call-a-thon sunday results

Nashville, Tenn.—A total of \$15,361.36 from 188 churches in 25 states was reported by telephone on Call-a-thon Sunday, April 20. Although final results of Call-a-thon are not usually tallied until June or July, this should represent better than 75 percent of the total. (This report includes only amounts communicated by telephone to the foreign missions office.)

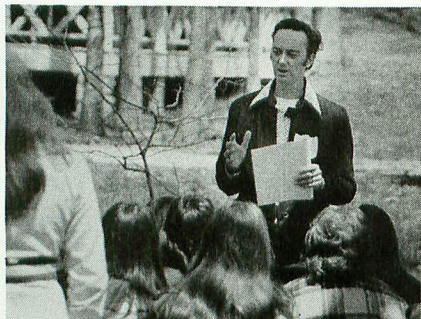
student fmf retreat

Nashville, Tenn.—Approximately 80 students gathered April 11-14 at Camp Na-Co-Me about 60 miles west of here for the annual student missions retreat sponsored by the Foreign Missionary Fellowship of Free Will Baptist Bible College. Several students from Hillsdale Free Will Baptist College in Oklahoma also attended the three-day event.

Robert and Judy Bryan (Ivory Coast), Herbert and Geraldine Waid (Japan), J. Reford Wilson, and Don Robirds all represented the Department of Foreign Missions. Dave Cochran and Mexican Pastor Valante were on hand in behalf of the Home Missions Department. Also participating in the activities were Dan and Trula Cronk, Cleo Pursell of WNAC, and Tennessee Promotional Secretary John Gibbs. Dr. Charles Hampton, FWBBC professor, spoke at a campfire service.

"I Have Made Thee a Watchman," taken from Ezekiel 3:1-21, served as the theme of the retreat.

waid conducts retreat seminar



ordinations in south india

Kotagiri, South India—Pastor Dorairaj has informed the mission office that Missionary Carlisle Hanna was scheduled to participate in ordination services here for two national pastors, Mr. Devenesan on April 11 and Mr. Rajkumar on April 13. Carlisle was to spend four days visiting the area churches.

Pastor Dorairaj indicated drought conditions in this area have made it difficult for people to find water. He urged Christians to pray for rain.

news briefs

Sapporo, Japan—Latest news from missionaries here disclosed the proposed opening of a new work in the home of John Yasuda. The missionaries, John's family, and some neighbors have helped him get his home ready for the opening.

Farmington, Mich.—Arilla Wode, missionary candidate now attending Missionary Internship here, recently had surgery to remove a benign tumor. She is recovering fine. Arilla also disclosed a recent report from her orthopedist which indicated she would most likely regain total use of her right arm. Her arm was injured in a fall on an icy street last fall.

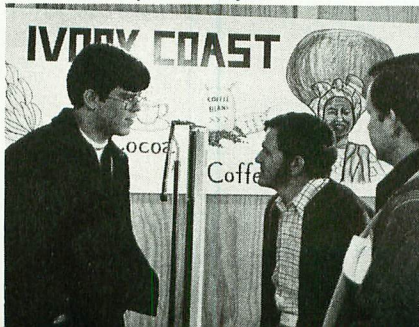
Kitami, Japan—Wesley Calvery broke his little finger when he fell on ice in mid-March.

Nashville, Tenn.—The Board of Foreign Missions is scheduled to meet here May 5-8 in their annual session.

Rivera, Uruguay—Molly Barker was scheduled to arrive in New Bern, N.C., May 8 to begin regular furlough from her work in Uruguay.

Sonapurhat, North India—Special weekend meetings were conducted at Junglebita during the latter part of March. Good attendance was reported. Pray for continuing fruit from these meetings.

fmf students question bryan



Southgate, Mich.—An eight-pound, three-ounce boy, Michael Stephen, was born here on March 8 to Steve and Judy Lytle, missionary internees.

Marseilles, France—On a postcard mailed March 29 Jimmy and Janie Aldridge notified the missions department that they have been delayed indefinitely in this French port due to a shipping strike. The Aldridges are on their way to the Ivory Coast following refresher language study in Switzerland. Pray that the strike will end quickly.

Panama City, Panama—Bill and Glenda Fulcher and their family are scheduled to arrive in the United States on May 19 to begin a short furlough.

annual brazil fellowship

Ribeirao Preto, Brazil—Approximately 150 people attended the annual Brazil fellowship meeting held March 28 in the church here. Represented at the meeting were the Free Will Baptist churches in Campinas, Araras, Pirassununga, Ribeirao Preto, and Jaboticabal.

Ivan Lopes, pastor of the Jaboticabal church, delivered the morning message. The afternoon devotional was led by William Gaino of Araras. A sword drill for the children, Bible Tic-Tac-Toe for the teenagers, and election of officers made up the afternoon program.

inscoes write from panama

Panama City, Panama—Larry and Priscilla Inscow wrote recently from their new home in Panama City: "We now live about seven minutes from downtown in one of the newer areas of Panama City. This is the area where Bill Fulcher and his family hope to start a new work. We hope to be able to assist them as long as we live here. The name of the area is 'Betania.' Pray for this new endeavor."

sword drill during brazil fellowship



what motivates people to give?

Have you ever walked down a street that was lined with beggars? Have you seen the ulcerations on their arms and legs? Have you seen those without limbs, or blind, or suffering from one or more of a thousand different maladies? I have!

Did you ever have to face a daily barrage of beggars at your door asking for anything you might have to spare—old clothes, rags, old bread, old food . . . any kind of food—anything which might satisfy their physical dilemmas? I have!

Have you seen children crying from the hunger pains which have gripped their already bloated stomachs? Have you looked into the fearful, sorrowing eyes of those who have no hope—physically or spiritually? I have!

Yes, many times I have had to face a difficult or pitiful situation and make a decision to give or not to give. Proverbs 28:27, "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse," has made me weigh carefully these encounters and act accordingly.

But what is it that really motivates us to give, anyway?

Many (perhaps most) would give out of physical identification with the person or persons in need. In other words, empathy or sympathy would motivate people to give, when nothing else would. Many mission organizations have capitalized on this and have majored on providing people with pictures of starving children, suffering humanity, etc. Such groups have received millions of dollars using this as the motivating factor. If nothing else, this indicates that it works!

More than just a few are motivated to give on the basis of personal gratification. That is, they get a good feeling out of giving. It bolsters their ego

somewhat. They sense a certain amount of accomplishment not previously felt. Or they give for personal glorification: They want to be seen and praised by men. They like to be acknowledged for their charitable acts. They might even like an award for their generosity.

Now, regardless how pious one might become, I'm sure there is a little bit of the physical and personal motivation that comes through to each of us. But when we have given on this basis, Jesus says we have received our reward (Matthew 6:2). And, while we in foreign missions may have been guilty at times of using these factors to motivate people to give, I have personally sought to keep such appeals to a bare minimum. I recognize these to be temporal motives with only temporal rewards.

On the other hand, there is a genuine, positive, and scriptural motivation which offers eternal reward: This is that purpose of heart which stems from charity (love), compassion, and commitment to Christ. As Paul has suggested, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7). This purposing of the heart is to be based on love and compassion or it is in vain (I Corinthians 13:3-5). It involves a dedication and a commitment which seeks to glorify God (I Corinthians 10:31).

The real advantage to this type of giving lies in the fact that it will continue in even the most difficult of circumstances. It will not stop because prosperity is no longer what it used to be. Inflation will not deal it a deathblow. Threatening world conditions will not shake its faithfulness, because it is not contingent on economy or world conditions. It is contingent upon the promise of the Lord: "Give, and it shall be given unto you . . ." and "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (Luke 6:38a and II Corinthians 9:8).

Has your motive for giving been temporal or eternal? Have you stopped your giving due to personal or economic pressures? Perhaps you should reevaluate your motives for giving (or not giving) in the light of eternity and of the eternal souls who could "abound to your account" (Philippians 4:17) or whose blood will be required at your hands (Ezekiel 3:18).

'out of my heart'

J. Reford Wilson

ADAPTING TO NEED

Is Paul's strategy of missions, as seen in the book of Acts, applicable for these times? Does the Holy Spirit restrict the church of the Twentieth Century to First Century patterns? Are we rightly dividing principles from form, structure, and culture?

Are services of worship to be restricted to the Lord's Day? What makes Wednesday night more sacred than a Tuesday, Thursday, or Saturday night for prayer services? Is the eleven o'clock hour on Sunday morning holier than the nine o'clock hour for preaching the message?

By these questions, I am not proposing or suggesting any changes in your church schedule. I am pointing out that in many instances our traditional forms must be radically changed to effectively reach people in other countries. This experience for foreign missionaries is sometimes called cultural shock. One missionary observed that Sunday school attendance in Brazil would probably be much larger if they met on Sunday afternoons rather than in the morning hours.

Paul's day was very different from our day. His day came in a one-political world—Roman (though disintegration had begun). He was not bothered with passports and visas. Language was no barrier; Greek was mostly universal, so no language schools were necessary. Travel arrangements, due to stormy weather, and accommodations, due to prison cells, were probably his most distressing problems. Major opposition came from false teachers, jealous preachers, and traditional Judaizers (Acts 19:34; Philippians 1:15; Acts 21:30, 31).

The "old fashioned" message Paul preached, "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21), is our message today. However, the Holy Spirit—even in the book of Acts—gave liberty for change in method and structure. The first day of the week, resurrection day, became accepted as the Lord's Day—a day of worship and fellowship for believers. Every day was a day of

evangelism, so from house to house, in market places, and in the synagogues they preached Jesus.

As on the mission fields, we at home may need to consider making changes in order to be more effective in evangelizing and teaching. Encourage the bold, discerning pastor who is innovative enough to use Holy Spirit directed means to bring more people to the kingdom.

We must be aware of the changes taking place in the area of world missions. What used to be a relatively unsophisticated and simple operation is no longer such. World-wide calamity, economic unrest, and international mistrust make the task greater than ever.

But avoid equating the need of the "gospel-hardened" United States with the untold, unreached millions in regions beyond. It takes more man power and more money to conquer for Christ these places where the enemy is more deeply entrenched. For Free Will Baptist Foreign Missions to adequately provide for our present missionaries and to send new missionaries, we need to increase 1975 giving by 33 percent.

Paul recognized the giving of the Philippians by noting that it would be "fruit abounding to their account" (Philippians 4:17). You see, Jesus taught a principle of investments when He told the people to "lay up for yourselves treasures in heaven."

financial facts

THROUGH MARCH 31

On deposit March 1	\$ 259,700.67
Receipts thru March 31	229,910.30
Disbursements thru March 31	233,660.95
Projected receipts thru March 31	307,500.00
Total 1975 Foreign Missions budget	\$ 1,230,000.00

MISSIONARY ACCOUNTS *

Aldridge ..\$ (5,865.38)	Merkh 7,263.31
Aycock 122.62	L. Miley .. 6,069.91
Banks 8,006.22	Miley, M.D. 20,695.65
Barker 3,781.94	Palmer (688.70)
Bishop 4,312.44	Payne (382.45)
Bryan 4,923.97	Pinkerton .. 1,233.44
Calvery (283.42)	Poole 715.94
Caton (83.73)	Richards .. 2,249.85
Combs 23,446.49	Roberts 1,175.86
Coscia 717.40	Robinson .. 10,390.58
Cronk 5,392.41	Sexton 23,482.71
Crowson .. (362.57)	Smith, A. .. 1,293.87
Deeds (52.33)	Smith, J. ... 541.79
Dickens .. (363.91)	Sparks 5,000.72
Eagleton .. 2,771.00	Stevens 1,381.58
Ellison (776.98)	Sturgill 2,214.15
Filkins (2,576.37)	Teague 4,325.86
Franks (271.53)	Vanhook 10,597.13
Fulcher 179.19	Waid (2,304.30)
Gage (1,407.61)	Webb (330.13)
Gainer 325.53	Wilkinson .. (1,452.70)
Gibbs 2,289.85	Willey, Jr. .. 901.61
Haas (127.53)	M. Willey .. 1,304.49
Hanna 19,627.70	Wode (785.05)
Hersey (955.67)	Brazil Inst. . 1,088.53
Hughes 5,641.67	Brazil Veh.. 6,389.17
Inscoc (782.94)	S. India 314.67
Lee 16,626.66	Sum. Miss. . 2,059.28
Lytle 345.86	Willey Mem. . 1,158.91
McLain (92.70)	Proj. 5000 .. 2,464.76
Mayhew 6,840.19	Cass. Proj. . 1,305.94

* Amounts in parenthesis indicate deficits.

payne's people



Heartbeat
POST OFFICE BOX 1088
NASHVILLE, TENNESSEE 37202

BOARD OF FOREIGN MISSIONS: Joseph Ange, chairman; Raymond Riggs, vice chairman; Rolla Smith, secretary; James Murray; Gene Rogers; R. Eugene Waddell; Fred Warner; Allen Moore; Dennis Wiggs

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

Please clip and send this label with all correspondence.

July 13-17, 1975

Dayton Exhibition Center
Dayton, Ohio

NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

39th Annual Session

**THEME: EQUIPPING
THE SAINTS**

PLAN TO ATTEND THE
**Foreign Missions
Workshop**

TUESDAY, JULY 15,
AT 8:30 A.M.

ROBERT PICIRILLI
Registrar, Free Will Baptist
Bible College
Nashville, Tennessee



BILL JONES
President, Hillsdale Free
Will Baptist College
Moore, Oklahoma



JACK WILLIAMS
Dean, California Christian
College
Fresno, California



BILLY MORRIS
Pastor, Hyde Park Free
Will Baptist Church
Norfolk, Virginia



Every local Free Will Baptist church is reminded that it can have a part in decision-making at the national level. Each local church is entitled to one delegate to the National Association of Free Will Baptists that meets July 13-17, 1975. Printed below is the credentials card that each delegate should clip and bring:

LOCAL CHURCH DELEGATE'S CREDENTIALS

THIS CERTIFIES that _____
is a duly authorized delegate to the National Association of Free Will
Baptists from _____
(Name of church)
_____ of _____
(District Association) (City) (State)

Pastor

Clerk or Secretary

IMPORTANT: This form properly signed and accompanied by a \$10 registration fee entitles a local church delegate to register for voting privileges.

Hear these men
develop
the 1975 theme!