

# HEARTBEAT

of Free Will Baptist Foreign Missions

## The Board of Foreign Missions...

**"We Wrestle Not  
Against Flesh  
and Blood"**

—Joseph Ange

**"Collaboration or  
Conflict"**

—Jimmy Aldridge





# We Wrestle Not Against Flesh and Blood

An interview with  
**Reverend Joseph Ange,**  
former chairman of the  
**Board of Foreign Missions.**

**Question:** Brother Ange, you have served on the Board of Foreign Missions for a number of years. Could you tell us how many years exactly?

**Answer:** Yes, I was elected to the Board of Foreign Missions when I was a pastor in Michigan in 1960 and served until July of 1976—16 years.

**Question:** During that time, approximately how many missionaries were sent to the field?

**Answer:** I would say approximately 60 were sent out during that time.

**Question:** Could you explain how a person becomes a member of the Board of Foreign Missions?

**Answer:** The National Association now elects three board members every other year. Three members go off at that time but can be reelected for a second term of six years. After two consecutive terms they are not eligible for reelection until one election year has passed.

**Question:** How many times does the board usually meet per year?

**Answer:** Years ago we got along quite well meeting just twice a year, usually the annual meeting in May and the semi-annual meeting in December. Those meetings lasted just two or two-and-a-half days. Now the board meets twice a year: In May it

meets for the annual meeting, and it usually runs from Monday through Friday. Then the semi-annual meeting in December usually runs from Monday through Thursday. Now an additional meeting is held during the annual missionary retreat in August.

**Question:** How many members make up the board?

**Answer:** Nine members.

**Question:** Could you give us a breakdown as to how the board relates to the various bodies or individuals?

**Answer:** The board is elected to have general oversight of the entire foreign missions operation,

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of Free Will Baptist Foreign Missions

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which of course involves the home staff, the missionaries on the field, and the home constituents.

From an overall point of view the Board of Foreign Missions is a policy-making body for the Department of Foreign Missions. The board is responsible for adopting our foreign missions handbook which sets policy for accepting candidates, for financial matters, tenures of service, recall, etc.

The board receives reports from the field through the general director and the home staff. In the States, the staff is responsible for implementation of the work subject to board approval.

On the field, a field council made up of missionaries on that field is responsible for the work. The board's main contact with the home constituency is through the home staff and missionaries on furlough.

**Question:** Once a person has made a commitment, what is the process for approval and appointment to service?

**Answer:** When a person lets it be known that God is dealing with him about a foreign field he is encouraged to immediately get in touch with the home office. One of the main functions of our general director is to counsel with prospective missionary candidates. When that point of contact is established it is maintained throughout his college days.

Upon graduation and on assurance God is calling him, an appointment is set up for that person to fill out a preliminary application form listing references. Then the board or the candidate committee will go over the application and references. Perhaps an appointment will be set up with that person on the basis of this material. If everything is satisfactory the preliminary application is approved.

The candidate is then en-

couraged to go on with his final application. He is also counseled concerning other possible studies, training programs of value, or areas where he could gain valuable experience. The board would like a person to have two years of experience on the home

*"We (the board) have had such weighty items that we have set aside a whole night and the only thing we would do was pray."*

**Answer:** Before every board meeting a tentative agenda is set up by our general director and approved by the board. It is generally followed by the board. This agenda is not an arbitrary thing, but it is based on the needs that come in from



front plus Missionary Internship before he goes to the field. When he processes his final application and things are satisfactory, usually that person is approved for missionary service subject to a satisfactory report from Missionary Internship.

**Question:** About how many hours does the board spend during the average board meeting?

**Answer:** Our meetings usually last from 10-15 hours a day and many times we go on into the early morning hours.

**Question:** Have items ever been so weighty that you felt you must spend time in prayer before coming to a decision?

**Answer:** Yes! Every session is begun with a long session of prayer and a Bible reading, but we have had such weighty items that we have set aside a whole night and the only thing we would do was pray. No items of business whatsoever were transacted. I remember several of such occasions.

**Question:** Could you give some example of what goes on in a board meeting and maybe some problems that the board has wrestled with?

the field, from correspondence, people who want to meet with the board, etc. At the annual meeting, one item which will always be dealt with is the budget for the next year.

Some of the problems we have dealt with include deficit accounts, personality clashes on the field, etc. Sometimes a missionary may have a hard time adjusting on the field. It may not be his fault. He may be very discouraged and to the point of wanting to come home. His health may have gone bad or communications may have broken down. But we are concerned and we have to grapple with it. After all, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

The education of missionary children many times poses a very serious problem because of the lack of educational opportunity on certain fields. We try to help the missionary to make the best decision in this matter.

Sometimes a missionary wants  
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to shorten his furlough, maybe even as much as half; or he may want to extend it by as much as double in order to get extra education or for some other reason. This poses a problem because it doesn't just involve that missionary—it involves the field where he serves and where readjustment would have to be made.

The lack of growth in a certain field might pose a problem. The board may have to send the general director to a field to meet with the missionaries or call a missionary home to seek a solution.



*"The board does its work gratis as unto the Lord."*

It may take a whole night session just to deal with one problem that arises. This has been the case on many occasions. Now, I have listed several things, but these are really just a few of the difficulties with which the board has to come to grips.

**Question:** What has the board been doing to try to eliminate future problems or to try to make the transition from stateside living to a foreign culture easier on the missionaries?

**Answer:** First of all, the board encourages the person to be sure that he is called. Then he is encouraged to learn everything he can about his prospective field while he is in college by reading, doing research, and by talking to missionaries or members of the home staff who have been to that field. He is also urged to involve himself in every foreign mission activity possible on the college campus including all the

missions courses available.

Between the third and fourth year of college, students can go as summer missionaries to a field and learn firsthand through working with and talking to the missionaries who are there.

After a person has been tentatively appointed to a certain field he is sent to Missionary Internship in Farmington, Mich., for seven months of intensive training. He works in a local church and is taught, trained, and counseled by those who have served for years on some foreign mission field.

In addition to this, the Department of Foreign Missions is beginning to develop its own intensive

orientation program for those who are going to a field. This is held at our national offices building in Nashville, Tenn., and is usually taught by our home staff and by returned missionaries.

Finally, the annual foreign missions retreat for candidates, appointees, and returned missionaries held on the campus of Free Will Baptist Bible College is of inestimable value.

**Question:** Do board members receive a salary for their activities or are they considered just gratis servants of the Lord?

**Answer:** The board does its work gratis as unto the Lord and joyfully so. I do not now know nor have I ever known a board member who regretted the time that he gave. The only remuneration the board member receives for his services is the transportation to and from the meetings and the cost of meals and lodging while at the meeting.

Most board members are pastors, salaried by their churches, but I think the majority of those who have served on the board have been able to convey to their churches that this type of activity is the extended arm of the church to the regions beyond. Most churches, perhaps all of them, have taken this attitude toward their men serving on the board.

**Question:** What value would you put on board experience and knowledge of the mission fields?

**Answer:** There is no substitute for experience in being able to deal adequately, justly, and in an informed way with the missionary, his personal needs, the needs of his field, and the beat of his heart. More and more we have encouraged our home staff and especially our general director to go to the field so they can know firsthand what is going on. And I am happy to say that several of our board members, many times at their own expense, have gone to the fields. Board members have visited Africa, France, Spain, Panama, Japan, Brazil, Uruguay, India, and Cuba before the Communists took over.

What church would want a board of deacons who lived on the East Coast to vote on church matters in a local church on the West Coast when they had never even been to the West Coast? The more the board members can know firsthand about our foreign fields, the better they will be able to function.

**Question:** What does the board do when something urgent arises while they are not in session?

**Answer:** The general director contacts the chairman of the board, and if in their honest judgment the matter needs priority and immediate attention, they arrange for a telephone conference.

In such a conference all of the board members are contacted by telephone at the same time and



each member can hear the others talking. Thus an urgent item can be cleared immediately and at less than it would cost for one board member to travel the distance for a meeting.

**Question:** Is opening a new field just an arbitrary decision or what kind of planning goes into such a procedure?

**Answer:** Sometimes it is very long-range, and God works in mysterious ways. The original thought may come from a returned serviceman who visited a field or who was stationed in a certain place while serving in the armed forces. It may burn in his heart until finally God says, "Look, I want you to go to this country as a missionary." As he shares that with the home office, the general director will then share it with the board, and it is made a matter of prayer.

Later when the general director is visiting another field he might stop and see this field for himself. Or some returning missionary may stop by and survey the field. The board weighs all this first-hand information and all

*"The missionaries on a particular field . . . are more able to make the proper judgment concerning almost all field matters."*



available information from other such sources prior to making a decision to open or not to open a new field.

**Question:** How much does the board get involved in planning a strategy for a particular field and in planning the particular life ministry of a missionary on that field?

**Answer:** When a missionary goes to a field he usually consults with the field council of that field and thus determines under God what and where his area of service is to be. In most cases this has worked out exceptionally well. The missionaries on a particular field are closer to the problems, closer to the nationals, closer to

the needs and are thus more able to make the proper judgment concerning almost all field matters.

The board encourages the field council to handle all field matters they possibly can. More and more the entire operation is being moved in that direction because we now have seasoned missionaries on about every field. The board wants to serve as counselors; however, they do not sit here at home and dictate strategy, methodology, different ways of reaching people, which village they should go to next, etc. These decisions must be made closer to the point of activity.

**Question:** In the light of Communism, rising nationalism, etc., is the day of missionary activity past or do we still have something ahead of us?

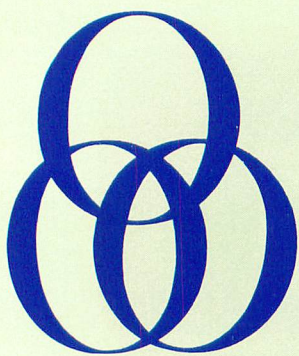
**Answer:** Very definitely we have something ahead of us. Jesus made a statement that is timeless. He said the field is the world. That statement has not been retracted. The command and commission is, "Go ye into all the world." That will remain with us until the Lord comes back for His church.

In light of the fact that over four billion people inhabit the earth today and well over one-half of them have never adequately heard the gospel one time, I would say our task has just begun. We have barely scratched the surface. The need for missionaries and for money to send them is greater today than ever before.

*Top—Lonnie Palmer discusses mission policy with the board. Below—Board meets during annual missions retreat at Free Will Baptist Bible College.*







# Collaboration

by Jimmy Aldridge

As Ivory Coast field director, Jimmy discusses missionary-board relationship from his perspective.

**W**hat!" exclaimed the astonished visitor. "You mean that your churches in the Ivory Coast have mud walls and floors! What do they think of that in the missions office in Nashville?"

Well, it may seem to some that this demonstrates inadequate leadership. But in the foreign missions program many varied decisions must be made—some on the field and some at home. Many people participate in the decision-making process, so in order to make appropriate decisions, minimal conflict among them must be maintained.

The Free Will Baptist denomination has chosen a board of foreign missions to direct its program of world outreach. They are responsible to establish and carry out the goals of the mission.

What, then, does a missionary expect from this board? And what does the board expect from a missionary?

As a missionary, I look to the board for many things. First of all I look for understanding and concern. Because of the nature of our organization, I am more intimately in contact with them than with anyone else. These men are also my contact with the denomination, especially during the time I am overseas. I expect them to listen to my problems and to deal with them compassionately.

My denomination, on the other hand, demonstrates its concern for me and my ministry by its

choice of the men who serve on the board. I expect the denomination to choose men who are as vitally concerned and engaged in world evangelism as I am. I trust them to select board members based on more criteria than the geographical location of his present pastorate. I look for these men to be mature, frank, and impartial in their deliberations and decisions.

## Decisions Based on Policy

The second thing I look to the board for is concise decisions based on clearly defined goals and policy. This element of board responsibility is clearly the most fundamental and far reaching. The board has to determine before the Lord, and with the approval of the National Association, what kind of mission we are going to be. Are we going to be a church-planting mission, majoring in evangelistic and pastoral personnel? Will we be an institutional mission and develop an institutional approach? Will we be a service mission helping other groups in the job of church planting?

The answer to these fundamental questions directly affects our whole approach to world evangelism. It is a standard by which to measure. For example, the board is responsible for recruiting personnel. After determining the spiritual qualifications of a candidate, the board must decide whether to send the

person or not. Many questions must still be asked. Does this person share our basic goals? Does he accept our clearly defined policies for attaining these goals?

I expect the board to be explicitly clear at this point, because regardless of their qualifications, candidates must not be accepted and sent to the field if they do not accept our basic positions. To send them would be to create problems. Furthermore, the new missionary, leaving the U.S. for the first time, must thoroughly understand our goals and our means for reaching the same.

If he (or she) understands them clearly, then adjustment on the field isn't too difficult. Otherwise, he may spend the whole term looking for a "slot." This leads to frustration. Or, the new missionary may resign and be called a "casualty," even though it might be the most courageous decision he could make.

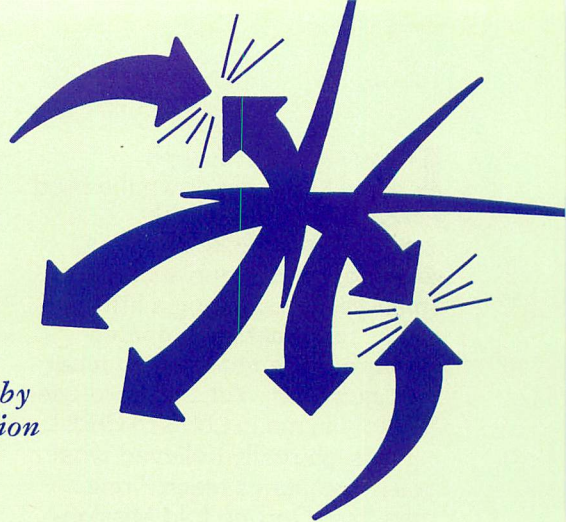
## Budget Planning

The board receives each year many proposed projects from the different fields. From these, a budget must be planned and presented to the National Association for approval. But how does the board decide which projects to approve and which to reject? Here again, everything must be weighed in light of our basic goals as a mission.

Next, as a missionary called of God for overseas service, I ex-



# or Conflict?



*"My denomination demonstrates its concern for me and my ministry by its choice of the men who serve on the board. I expect the denomination to choose men who are as vitally concerned and engaged in world evangelism as I am."*

pect the board to allow me the liberty to exercise my ministry under the leadership of the Holy Spirit. Some decisions must be made on the field and by the person in charge. This is because of the cultural and anthropological nature of the problems. The mud floors and walls mentioned at the outset are in keeping with the culture of the people. If the missionary expects the board to make cultural decisions in the affairs of the national church, I feel he is making an unfair demand of the board.

## **Clear Policy Guidelines**

On the other hand if the board expects the missionary to make these decisions, then clear policy guidelines must be set for the decision-making process. This is the only way that unity can be maintained on the field. Otherwise, everyone will do "that which is right in his own eyes."

A few missionaries may have problems at this point. For one reason or another, they may decide they are no longer in agreement with established policies and procedures. Poor attitudes would likely develop. Consequently, the time of the missionary or missionaries involved would be spent creating dissension among the missionary staff. This dissension would affect the entire program, both at home and

In order to insure a healthy state of missionary morale, the board has the job of dealing with

missionaries who might develop bad attitudes, bitter spirits, or get involved in sin. One person on the field with an unwholesome attitude will lower the spiritual tone of an entire field council, infecting others around him with his pessimism and defeat. He will transmit his negative attitudes to the national brethren and consequently hinder church development.

This kind of attitude will also be discerned by the supporting churches at home when the furloughing missionary is present, thereby lowering the missionary zeal and harming the cause of Christ. This problem must be dealt with by the board, kindly but firmly.

I am not saying the board should enforce "sameness" on the missionaries in order to create a smooth functioning administrative machine. Missionaries must have liberty to grow, to initiate and develop new ideas and methods, as each has unique gifts and personalities. But, at the same time, contentious or rebellious spirits must be dealt with.

However displeasing it may be, the board has that task. To fail to do so is to hinder the work of the Lord still further. Nothing is so demoralizing on the mission field as weak, anemic decisions that do not adhere to clearly defined policy. On the other hand, clear decisions produce confidence in the board's ability and willingness to handle situations.

Being gone from the U.S. for four years at a time means that it is difficult to keep up with changing philosophies, attitudes and methods. So, I look to the board to provide a home staff that will keep me abreast of the changes and innovations in the denomination and in the evangelical world. One of the hardest things to live with on the mission field is the lack of mental stimulation. Missionaries need the incentive of new ideas provided through exchange of information. Probing questions and ideas from the board and staff are always welcomed.

## **Legal Representation**

I rely on the board also to provide legal representation to the U.S. government while I am overseas. Being a missionary does not exempt me from income tax returns, passports and visas, etc. The board assures this service for me.

The final thing I count on the board for is the supplying of information to the denomination as to the status of the work on the foreign field. Largely through the home staff, the board makes known the needs of missionaries and seeks prayer and financial support necessary to sustain them on the field. Without this help, my ministry would drastically change.

Yes, I expect a great deal from the board, but just wait till you hear what they expect from me!



**I**f you had seen Joseph Noufe walking down the road at Doropo, you probably wouldn't have picked him out as a preacher. Stoop-shouldered, small-framed, looking a little sickly, he sometimes reacted slowly as if he didn't know what was going on. Yet the Lord used him to win many Lobis to Christ.

"Joseph really believed what you missionaries teach," one man from Doropo told Missionary Sherwood Lee. "I think it will be hard to find someone to replace him. Everybody knew he didn't follow the fetish rituals."

Before his death, Joseph was the only licensed Ivorian Free Will Baptist preacher among the Lobi people of northeastern Ivory Coast. He preached in several villages, and in every one of them his testimony was the same: He didn't follow the fetish and he preached against it.

That's a strong testimony for any Christian in animistic Africa, but especially for a Lobi. Belief in the spirit world is a basic part of Lobi culture. According to Lobi thought, spirits inhabit all things: rivers, trees, thunder, rain, the earth and everything else. These spirits may be good or bad. They might harm someone, withhold a good

crop or make someone sick; or they might heal a sickness, make someone rich or bring rains.

The fetish is the means to control these spirits. It is not a god—Lobis recognize a supreme god who created the world—but rather a spiritual force. Nor is it an idol, although images, statuettes and other things are used to represent the fetish. It is the power represented by the image, not the image itself, which is worshipped.

If someone disobeys the fetish or makes it unhappy, he will become sick or perhaps have an accident. The fetish is jealous of his power. People go to a fetish priest, a witch doctor, to find out how to protect themselves from the spirits and the fetish. They may buy certain rings or bracelets for healing. They may make particular sacrifices or take certain medicines. They may make or buy peculiar statuettes (also called fetishes) for protection.

In Lobi thought, to deny the fetish, to destroy the statues, amulets and images of worship is tantamount to asking the fetish to kill you. Yet that's just what Joseph preached: If someone became a Christian, he told him to put all his faith in

Christ. This left no room for fetishes, for sacrifices, for healing bracelets or for statues to protect the crops in the fields.

"Joseph preached strongly against the fetish," according to believers in Beryera. "He wasn't afraid of the fetish." Beryera is one of the villages where Joseph preached the gospel for the first time. Christians recall his first visit: "He called everybody to come listen to the Word of God. First, he played a cassette with a message on it, then he preached for a long time. He told us that God is alive. He talked to us about the coming of Jesus, why He came and why He died for us.

### **Fetishes Burned**

"The next week when he returned, several of us were saved," they go on. "And soon we burned our fetishes." Joseph returned regularly after that, teaching the new converts. "He really preached a long time," one Christian recalls. "You could walk from here to the next village and back (about three miles) and he would still be preaching."

"Joseph did a good work," they add. "He came to us and gave us God's Word. We accepted

## **He Refused to Follow the Fetish**

by Robert Bryan

*"Joseph preached regularly in 11 villages, usually going to each one every week. Sometimes that meant riding a bicycle all day."*





it, and we have assurance that if we died now, we would go to be with God. We will never forget that Joseph announced God's Word to us."

Joseph preached regularly in 11 villages, usually going to each one every week. Sometimes that meant riding a bicycle all day, since some of the villages were more than ten miles away and he would often visit two in one trip. He did the work of an evangelist, and about 60 were saved in 1975 alone.

Dissoumite Paul Noufe, a fetish priest converted about two years ago through the clinic ministry, often accompanied Joseph to the villages. "He was easy to work with," Paul declared. "He would preach against the fetish, then I would add other words based on my knowledge of how the fetish priests operate. It was in watching him that I learned to preach. When I wanted to preach in a village, I would often ask Joseph to go with me. He always accepted willingly."

### Full-time Preacher

The church at Doropo supported Joseph financially; he was one of the two full-time preachers in the Free Will Baptist work in

Ivory Coast. He preached on Sundays in the Doropo church, and occasionally made the 75 km (45 mile) trip to visit the group of Christians at Bouna, where there is no missionary.

In spite of all his traveling, "he really took care of the church," according to some of the members. If problems came up, he would first try to straighten them out with the person involved. Only when that failed would he bring the problem to the church as a whole, for disciplining of the member. "He did a good work in the church," members say.

That is not to say he didn't have faults. He had to fight his temper, and sometimes he lost the battle. He became frustrated when many people stopped coming to church as soon as the missionary pastor had left, and when sewing classes which required church attendance had ceased. He couldn't understand why church members were never on time for services. And he became downright angry sometimes when Christians held on to their racism and tribal dislikes, rather than loving their Christian brothers regardless of tribe.

Sometimes he was slow in grasping the meaning of things, partially because he had not gone beyond grammar school and his comprehension of French was far from perfect. He studied almost exclusively from the French Bible, rather than the New Testament translated into another dialect of Lobi. Yet his preaching was powerful and effective.

### Signs of Illness

Then, illness struck! Black-outs and irrational behavior were the first signs that something was wrong. At times he experienced a complete personality change, doing things he would never normally do, but later not

remembering them at all. His actions and thoughts became unstable and unpredictable. Finally he could barely walk, so he was taken to the Conservative Baptist Hospital about 300 km (180 miles) away. The church at Doropo volunteered to pay all his hospital expenses.

Though the doctors could not perform all the tests needed to diagnose the illness, they believed it was a brain tumor. He was sent back to his village on January 5 of this year. Clinic personnel moved him to the clinic and took care of him until it was clear that nothing else could be done. He was taken back to his village, a 30-minute walk from the clinic, where he died on January 28. Non-Christians said that the fetish killed him because he preached so hard against it.

Since his uncle refused to allow the Christians to take the body for a church funeral, Christians went to his village. They arrived and sang:

Ado sikhi, sather khirira,  
Sa'iire wo, nather khirira.  
If we die, we will leave the  
place of death,

We will be raised, we will leave  
the place of death.

Missionary Eddie Payne preached the sermon, but the non-Christians didn't want to listen and created disturbances in spite of the family's plea that they be quiet.

The body was not buried among the other graves of his family, since, as his brother said, "He didn't follow the customs of the fetish."

Perhaps that is the best testimony Joseph Noufe could have left: In spite of all the pressure of family and of tribal religion, he held on to God's Word in faith and refused to follow the fetish.

Robert Bryan is serving in his second term as a literature and literacy missionary in Ivory Coast, West Africa.





# NEWS UPDATE

## November 1976



*Arilla Wode will serve in Ivory Coast.*

### First Village Converts Seen After Nine Years

**Ivory Coast**—"After nine years of preaching in the area of Bondoukou, we have just seen our first converts in the villages," writes Jimmy Aldridge. He explained that 14 young men had made decisions for Christ during the last school term in Bondoukou. He then had taught them a new converts' course, studies on the Holy Spirit, prayer, and how to live their faith and share it with others. He also taught them how to resist temptation and opposition in the village as the first and only believers. The results were evident as Jimmy visited the villages.

"We made contact with one village where two young men were spending their vacation," Jimmy revealed. "Upon arrival, we learned they had already won their younger brother, and others were interested. We made a date and went back to preach. Eleven young men (ages 18-30) made decisions!"

Jimmy noted that they were also received warmly in another village where one student lived.

"The whole village assembled to hear the gospel. Afterwards they served us a meal. Then, someone told us we were wanted outside. There stood a man about 50 years of age who said he wanted to become a believer. While we were dealing with him, a young man of about 16 came to make a decision also. Three nights later, another young man prayed."

Jimmy disclosed that since 1967 this was the first adult man to pray in any village where he has preached. Most of his work has been in the city of Bondoukou.

A week of special leadership training was scheduled September 15-20 for all those from last year's group who are returning to school.

### Wode Appointed to Serve in Ivory Coast

**Nashville, Tenn.** — Miss Arilla Wode of Collinsville, Okla., a 1971 graduate of Free Will Baptist Bible College has been appointed to missionary service in Ivory Coast, West Africa. Miss Wode also received the AA de-

gree from Hillsdale Free Will Baptist College in 1969. She completed Missionary Internship training in Farmington, Mich., in May of 1975.

Arilla worked with the Free Will Baptist Sunday School Department for a number of years and has lived and worked in Ypsilanti, Mich., for the past year. She has worked with the Trinity Free Will Baptist Church while holding a secular job.

Arilla is expected to begin deputational ministry soon.

### News Briefs from Around the World

**Spain**—Lonnie and Anita Sparks recently informed the mission office that they have acquired chairs and carpet for their chapel. They expressed praise at being able to purchase these items at a greatly reduced price.

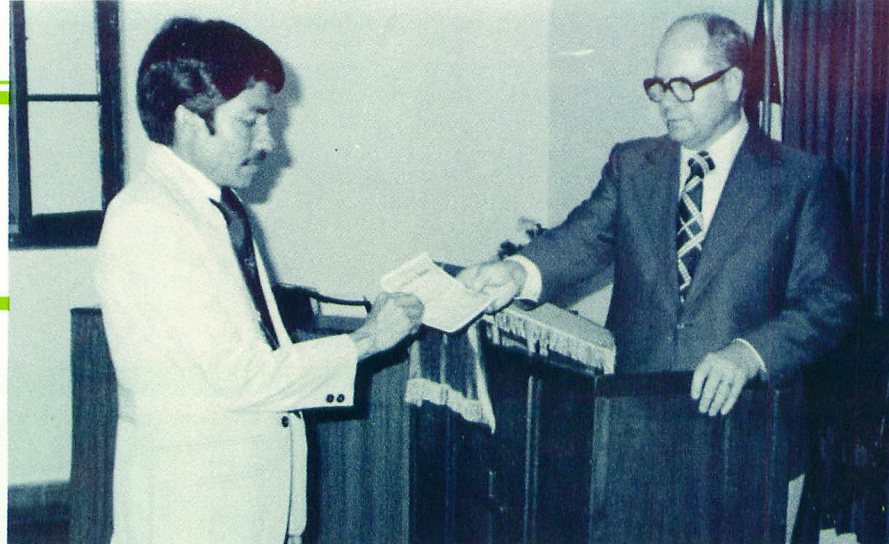
**Miami, Fla.**—Tom Willey, Jr., has requested anecdotes or experiences which people have had with "Pop" Willey. Those who know of such stories and remember them are asked to send them to the foreign missions office so they can be used in a planned book tentatively entitled, "The 'Pop Willey' People Knew."

**Nashville, Tenn.**—The Board of Foreign Missions is scheduled to meet November 29-December 2 in Nashville for its semi-annual business session.

**Panama**—Between 12 and 15 young people made commitments in the morning services on September 19 in the Panama City church. The commitments were







*Rolla Smith hands Gabriel Perez his ordination certificate in the Panama City church in Panama.*

for service as missionaries or Christian workers wherever the Lord would send. Rolla Smith, general director, preached the message and gave the challenge.

**Brazil**—Earnie Deeds has indicated a change in length of their radio broadcast from five to ten minutes. The broadcasts have served to soften and prepare people to receive Jesus Christ or at least the message concerning Him.

**Panama** — Special prayer has been requested on behalf of missionaries serving in Panama due to a condition of general unrest among the people. Some anti-American attitudes exist.

**Columbia, Tenn.**—Mrs. Hubert P. (Gladys) Sloan, for many years secretary and bookkeeper of the Department of Foreign Missions, suffered a massive coronary on August 19. She had another attack on October 6. At last report she was still confined to a hospital.

## Pastor Ordained in Panama City Church

**Panama**—Gabriel Perez, pastor of the Panama City church, was officially ordained to the gospel ministry on September 19 in the church. Rolla Smith, general director of foreign missions, preached the message and gave

the charge while Bill Fulcher interpreted.

The church has been growing under Gabriel's leadership. He assumed the role as pastor of the church when Tom Willey, Jr., left for furlough.

## Red Tape Increasing for Missionaries

**Nashville, Tenn.**—Due to political overtones and changes in international relationships, missionaries are faced with an increasing amount of "red tape" in acquiring visas and necessary papers to minister abroad.

In recent months a number of Free Will Baptist foreign missionaries have faced a significant amount of difficulty in acquiring visas. Some have even had problems obtaining permission to return to the United States from the

## NOTICE

Please notify the editor if you move or have a change of address. Return postage on **Heartbeat** is costing between \$75 and \$100 per month because of address changes. Send your old address label and your new address. Don't just depend on the post office because returns must still be paid when they notify **Heartbeat**.

country where they are serving.

More and more the web of satanic oppression is closing on God's servants abroad. Christians are urged to pray that God would keep doors open and make the "red tape" less complicated.

## Family Retreat Held in September

**Brazil**—A weekend family retreat was held in early September at the site of the Bible institute in Jaboticabal with approximately 45 people in attendance.

Separate activities were held for adults and young people. A special meeting of church leaders was held in which they discussed financial needs of local churches and the overall work. The need for pastors and the solution for this problem was also discussed.

## OUR MISTAKE

In last month's **Heartbeat** the Hersey account was shown to be \$10,975.84 in the deficit. This figure represented the Hanna account.

## \$ubstance

### Through September 30

On deposit September 1 ..\$	270,315.38
Total receipts .....	916,137.14
Total disbursements .....	937,998.29
Projected receipts .....	924,005.25
Total 1976 Budget .....	\$1,232,007.00

## \$hortage

These accounts are in the deficit:	
Dickens .....	794.85
Eagleton .....	420.81
Ellison .....	1,003.48
Hanna .....	9,276.72
Inscoe .....	4,070.74
Mayhew .....	576.71
McLain .....	1,463.45
Morgan .....	1,000.35
Moser .....	407.79
Palmer .....	8,361.23
Pinkerton .....	1,070.61
Poole .....	4,035.76
Sturgill .....	1,214.07
Webb .....	7,239.81

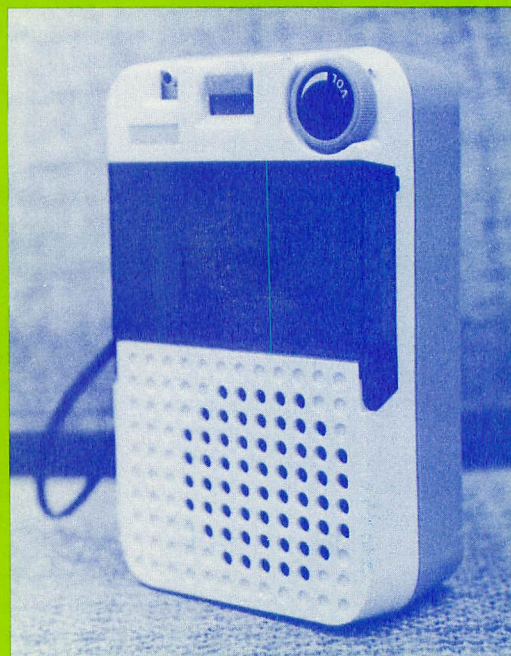


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- Bible studies can be taught.
- Leadership training courses may be put on tape.
- Soul winning and evangelism classes may be given.
- And many other ministries may be carried on by cassette while the missionary is fulfilling other ministries.



\* **Cassette tapes cost approximately  
75¢ each**

\* **A cassette player costs  
approximately \$22.00**

\* **A tape duplicator costs  
approximately \$600**

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**Department of Foreign Missions**

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