

HEARTBEAT

JULY/AUGUST 1982

of Free Will Baptist Foreign Missions

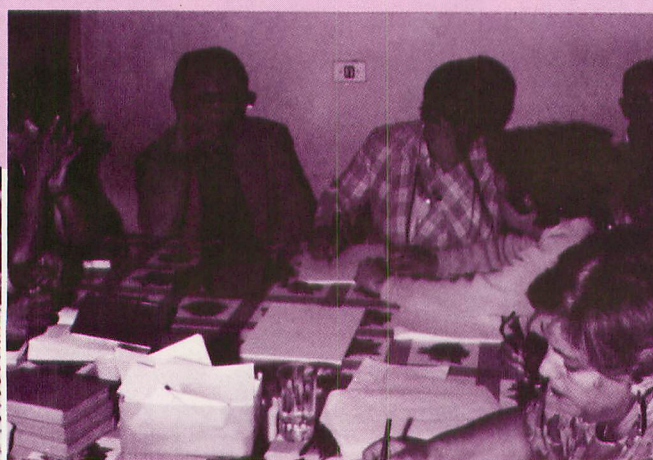
SPIRITISM



SPIRITISM

SYSTEM OF SEANCE AND SACRIFICE

by Louis Coscia



Chico Xavier, Brazil's leading spiritist medium, writes his "message from the Spirits" (top) with his eyes covered and (left) hears a request from a seeker.

World capital of the Zebu cattle. A city of seven hills. The home of Chico Xavier, most acclaimed spiritist medium in Brazil. That's, Uberaba! And it is one of the most staunch centers of spiritism in the country.

Located in the western part of the state of Minas Gerais in south central Brazil, Uberaba nestles amid vast areas of grassland stretching over the rugged terrain.

The region is also known for howling winds capable of sweeping dust across the rolling hills and swirling it skyward to form darkness at midday.

Just such an occasion arose once as we climbed the hill to the cemetery in a funeral procession. Strong gusts suddenly filled the air. As the sky turned black someone declared, "This reminds me of the biblical scene when Jesus was

crucified." Then, like an overflowing reservoir, heavy rains drenched the procession. And this was the dry season!

A man spoke softly as he walked near the white coffin being wheeled to the water-soaked grave, "He said it would rain at the hour of his burial. He wrote it in a notebook several years ago."

The dead man, Senhor Apolinario, was the oldest man in our Free Will Baptist church. Much of his 79 years was spent as a diamond prospector. However, his greatest jewel was Jesus Christ. Those who knew him and loved him were comforted by remembering that his life and testimony declared his conversion from the evils of spiritism. They were sure he was prepared to meet God!

Several days passed and again we were in the presence of death. This time the scene was different. A 45-year-old man lay in an expensive bronze casket. Embracing his head was a wailing mother talking to him in a strange language. His wife was pulling flowers from the coffin and throwing them aside. It seemed she would try to remove his body from the casket at any moment.

The large room was so packed with mourners, we had to stand on tiptoes to see the youthful face of the deceased dentist/professor. Many memories awoke in our minds. He had told us about his grandfather who had immigrated to Brazil from Syria. He had explained how the old man suffered many hardships as an evangelical pastor. He almost reached starvation at times.

Our Consolation

The dentist, now deceased, had been persuaded that spiritism offered the best answers to man's need for salvation and his quest for happiness. He had seemed sure of it. Even after hearing the biblical plan of salvation, he continued to embrace the philosophy that only spiritism can satisfy the needs of man. We had encouraged

him to buy a Bible, and he had done so.

But, as we peered at the lifeless man, our only consolation rested in the knowledge that we had done what we could to help him know the truth.

We marvelled at the number of people who died in that area in a short period of time. Near us, two homes are minus two men who heard and rejected the gospel of Jesus Christ. Senhor Nilo was told that the blood of Jesus Christ, God's Son, cleanses us from all sin. He ridiculed the idea and bragged that as a spiritist he was well ahead of us in the realm of spiritual understanding. A few months after this conversation he died of a heart attack.

Senhor Jose had attended a Bible study in our home. He was evasive when dealt with about giving his heart to God. He was a dedicated spiritist. One night a street service was held in front of his house. He stood on his front porch and laughed at the message of salvation. Early the next morning he fell dead near the same spot where he had heard the gospel the night before.

Spiritists believe life continues beyond the grave. They claim to know great "mysteries" which give them great expectations in the hereafter. A leading spiritist here in Uberaba expressed it this way: "We are enlightened relative to the why's of life and our information is based on scientific laws and codes taught by the spirits."

Some of the spiritist teachings claim to have a scriptural basis. For example, the Allan Kardec group believes three revelations came from "God" to man. The first was the Old Testament in the personification of Moses. Later, a higher revelation appeared in the person of Jesus Christ and was recorded in the New Testament. And finally, the last revelation has arrived, not in or through one person but in the teachings of the spirits. Thus, it is called spiritism and takes the place of the Holy

Spirit. This, they claim, makes it superior to Christ.

Perhaps spiritism's greatest attraction is the practice of communicating with the dead. From a house where we used to live, we often saw a group of women going to a house down the street. The windows and doors were all closed. Seances were conducted. These widows and their friends spent hours in "communication" with their deceased husbands concerning personal and family problems and plans. They were also comforted by "good reports" from their husbands regarding their own welfare and happy surroundings in a spirit world.

One day a story quickly spread in our neighborhood that a girl who was working alone in the kitchen had seen a match box jumping up and down on the floor. Someone "recognized" this as the spirit of a man who had died a few weeks before. They were sure he was now trying to make contact with his family.

This belief in communication with the dead is so strong that some people think any religious atmosphere will serve for a seance. A young father whose children were attending our Free Will Baptist church was invited to come to church here. He came with his family. When the pastor asked for prayer requests, the man spoke out loudly and boldly, "Please say 'hello' to my mom and dad."

Reincarnation Doctrine

Spiritism's doctrine of reincarnation also attracts many. According to the "gospel" of Allan Kardec, when a person dies his spirit must return to occupy another body in order to live again. This is how he can be purified from his past errors and perfected in his morals. Special spirit worlds are designated for the more perfect spirits and inferior spirit worlds await the less-developed spirits.

A spiritist who was conversing with a Christian noticed that he had

poor eyesight. Confidently the spiritist began to explain his views of the reasons for this life, then he rationalized particularly why the Christian had great difficulty in seeing. He concluded, "In your previous life, Sir, you looked at the wrong things. Now you must pay by not being able to see well. Maybe you will know better next time around."

Chico Xavier, the leading spiritist medium in Brazil, is also well known in spiritist circles in many other countries. In 1981 he was nominated for the Nobel Peace Prize. The initiative for this nomination came from the houses of legislators, city councils, distinguished writers and artists and especially from the common people. It was accompanied by more than two million signatures on his behalf.

Xavier is the promoter of a super charity organization here in Uberaba. His soup lines attract the hungry; his handouts gladden the hearts of the poverty-stricken; his books and articles give "enlightenment" to both the wise and the ignorant; and his counseling with the afflicted and sick brings "relief" for the seeking multitudes. Xavier is a very simple and humble man who works long hours giving advice to the oppressed.

A seeker who comes to Xavier is asked three questions: his name, age, and address. The medium then falls into a trance. Freely and rapidly his hand scribbles a prescription or an orientation for the person.

Xavier's unusual "gift" for treating the sick has been questioned. An inquirer asked an admirer and observer of Xavier, "Do the people get healed?" The man replied, "Well, I haven't seen anyone get better or anyone get worse. Obviously, he is doing a great work."

Seekers who are not satisfied with "high class" spiritism may search for the lower forms. A large

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field is open. They may choose a "middle class" form known as Umbanda which deals with both black and white magic as well as both good and bad spirits. Or they can choose fetish worship like Candomble, Xango or Cangere which comprise the "lower class" or Macumba brand of spiritism. The latter was introduced in Brazil by the arrival of African slaves.

Idols, special uniforms, necklaces, drums, alcoholic beverages, chewing tobacco, cigars, tobacco and drug pipes, manioc flour toasted in palm oil, candles, chickens, and goats set the stage for the strange and mystical atmosphere of Umbanda and Macumba sessions. Some of the above are also used as "offerings" for the spirits. Obeying the medium's instructions, the "gifts" are left at road crossings, in front of houses and in the cemeteries. According to the teachings of spiritism, if the spirits accept the "gift," the giver will not be tormented by bad spirits and his request for help will be granted.

But not all mediums are cooperative in seeing the sacrifices reach their destination. One account was told of a medium who was walking down the road when he happened upon an offering at a crossroad. He stopped, looked at the baked chicken, the bottle of booze and a cigar. His appetite was

kindled. After eating the chicken and drinking the booze, he lit the cigar and left a note saying, "The food and drink were great. I will return soon." Sincere people ignorantly believe their offering was received by the spirit, so they continue to appease and seek favors in this manner.

One Common Denominator

Whether it is an Allan Kardec center furnished with a table and chairs or a Macumba hut filled with smoke and chants; be it intellectual spiritism with "scientific" minds overpowered in a seance or an eerie superstition where sacrifices are offered to spirits; whatever the case, all forms of spiritism have one common denominator: They are shepherded by the same master. Whether he is worshipped as "an angel of light" or feared as "a roaring lion" he is still the "wicked one" that exalts himself against God.

It isn't difficult for missionaries to believe that spiritual conflicts are real and their occurrences are increasing. We have learned that when many adversaries are fighting against God's work, special seasons of open doors also come. Open doors and adversaries often accompany one another.

With the sunset of each day in Uberaba, we realize one day less remains in which to proclaim to those sitting in darkness that Jesus Christ is the Light of the World. One less opportunity is left to reach those sitting in the regions and shadows of death. Time is one day shorter to declare that He is the resurrection and the life. The most urgent thing in life is to make Jesus Christ known to as many as possible.

Remember, brethren, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Louis Coscia is a fourth-term missionary to Brazil. He and his wife, Florine have a good nucleus of believers who meet in a rented hall in Uberaba.

They wave "good-bye" somewhat less than enthusiastically. The walk down the corridor leading from the terminal to the waiting airplane seems longer than usual. Each foot weighs heavier with the next step forward. One last glance over the shoulder wrings a stream of tears from loving eyes.

For the very first time the missionaries are leaving their children behind! They are returning to the field alone!

With the furlough times of the past, the missionaries have seen their children adjust and readjust. The MKs have been forced into new cultural situations which they did not understand nor really want. But they were able to "cope" since they knew the adjustment period would be relatively shortlived. But this time it's different!

Perhaps the MK will never visit his or her "homeland" again. This could be traumatic of itself. But, Mom and Dad will no longer be able to count on his or her help in the work. This can greatly tax their strength and limit their ministry. And the separation will be not only great in distance but also lengthy in time.

How do missionary parents react to such a reality? What do they really feel inside? Is it really difficult to accept? Is there an answer for those who will face this in the future?

Three missionary couples were questioned concerning this experience: Ken and Marvis Eagleton, Carlisle and Marie Hanna, and ex-missionaries Dr. LaVerne and Lorene Miley.

As Marie Hanna returned to India in 1979 leaving all three of her children behind for the first time, she had "mixed emotions." Although she experienced a sadness and deep concern at leaving the children, she revealed, "Carlisle had preceded me to the field, so there was anxious anticipation of reunion with him. The Lord provided an understanding Christian lady as a

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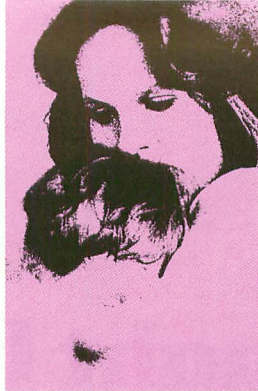
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Returning Alone

by Don Robirds



'seatmate' for the first flight of my trip. That also helped.

Ken Eagleton thought about the loss of help he would have from his boys, three of them born in Brazil. "I miss their enthusiasm, their fellowship, their encouragement, and their vision," Ken related. "I also miss their observations about the right methods to use to be more effective in my ministry. They also helped to bridge the cross-cultural gap."

Lorene Miley could only wish she had given birth to six children instead of only three. She would

So, each missionary has had to deal with this in his own way. For some it has been easier than for others. But all have agreed that God has made the difference.

Dr. LaVerne Miley says, "Even though the anguish of saying 'good-bye' to our children has always been acute, God's grace has been abundant. We committed our children to the Lord and were confident He would meet their needs."

In spite of their dependence on God, the missionaries all recognize the importance of having friends and family members in the States. "Just knowing they are interested in the boys, helping in times of need, is a great source of comfort and confidence," says Ken Eagleton.

"I continue to 'worry' at times," confesses Marie Hanna. "The fact that it takes about a month for replies to letters to reach one another means that any problem will of necessity have to have a decision before receiving any reply. The Lord has impressed on me that He loves them even more than I do. A poem has been a comfort to me:

O soul of mine, be still and know
What lies ahead is in His hands:
What e'er it be that come to
thee,
He knows, He cares, He
understands."

Missionaries who have to leave their children behind are no different from other parents who have to part with their children through marriage, college, etc., except that these MKs and parents are almost people without a country. Both have another culture in their systems, but to the MKs the foreign country is their home. They

have made "life-time" friends in these foreign countries. Then, they are sent to the United States where they have no roots at an age when friends mean everything.

Dr. Miley emphasizes one of the most important ways people might help those involved: "Treat the MKs as normal children." And Marvis Eagleton suggests that people "be sensitive to their needs." Then she notes, "It has helped us to have people who care about our children and who are interested in them personally. I have been impressed at how God has often sent just the right person to help them when they had accidents, at holiday times, or some other special need."

Though most of the missionaries questioned did express appreciation for what the mission board, the mission staff, and the Free Will Baptist constituency have done for their children, some had further suggestions: Ken Eagleton encouraged missions personnel to seek greater ways to integrate the MKs into the mission ministry while they are adolescents.

Carlisle Hanna suggests that those responsible be careful not to let rules and policy isolate these children of another culture "to the extent that they must feel that the mission that has been 'our mission' all their lives must become 'your mission.' Do all that is possible to make them feel included and not excluded," he urged.

No one can solve the "loneliness" problem that these missionaries face when returning to the field "empty handed." Only the Lord can fill that vacuum adequately. But people can be aware of the void they have felt and can offer to make the MKs "feel at home" here while praying earnestly that God will bless and fill the lives of their parents on the field.

We all can have a vital part in helping to make these "loners" on the field feel accompanied by the angels of God. And as we do, their ministries will bear fruit to our account and to God's glory.

"Even though the anguish has been acute, God's grace has been abundant."

have had three remaining in the home instead of none. Still, she says she claimed the promises of Proverbs 22:6 and 2 Timothy 1:12. She also realized that God gave up His Son, too. "So He understands."

Though Marvis Eagleton felt a sense of being "so cut off and far away from their lives," she could feel good about them because "we felt they were where God wanted them," she says. "As mothers, we feel more comfortable the more communication we have and when we know some details of their everyday lives," she adds.

For Carlisle Hanna the trauma was not so dramatic since, as he puts it, "I had been separated from our children for months at a time; from the time they were very small I had been alone on the station while Marie was with them at boarding school. Still, there was the feeling of an empty house and loneliness."

They Caught It and It Didn't Hurt!

by R. Eugene Waddell

Grimacing and gritting his teeth the pastor resisted. He was afraid of the prospective malady which threatened his church. It threatened to cost them plenty! And once contracted, he knew it would become more and more contagious. So, he was determined not to catch it.

Pastor I. C. More had caught it and look what happened to him. His church expenditures immediately rose 25 percent! The work load increased by another 10 percent. And several of the church young people left.

Now, nobody wants that to happen! Or does he?

The local assembly at Antioch was the first to catch it. Through personal exposure to truth and contact with the Holy Spirit they caught the missions vision. Then, they fasted, prayed, and commissioned Paul and Barnabas to missionary service (Acts 13:3).

You see, when a church catches a missions vision, it increases personal involvement. God calls some to prepare for missions service, so they leave the church. People see the needs of a lost world and giving to foreign missions raises the church budget. God sends new people to replace those leaving for service so, the pastor's work load increases in meaningful evangelism

and discipling.

In the forties a young Free Will Baptist preacher by the name of Raymond Riggs was pastoring a church in Highland Park, Mich. He envisioned a strong church patterned after the New Testament example. He wanted to see the Highland Park Free Will Baptist Church (now known as Central church, Royal Oak) become a great, missions-minded church. He laid the foundation and those who have followed him—Charles Thigpen, Joe Ange, and the present pastor, Milton Worthington—have continued building and edifying the church. Today, their missionary influence is felt around the world!

Reflection of Commitment

The depth of the pastor's commitment to fulfilling the great commission is usually reflected in his local church. Forrest L. Chamberlin, pastor of the Porter church, Sciotoville, Ohio testifies: "The pastor is the key in any worthwhile effort in the church. On July 9, 1958 I listened to Oswald J. Smith in the missionary service during the National Association in St. Louis, Mo. I stood that night and dedicated my children to the work of the Lord. None of them are missionaries at the present but each one of the seven has a job in

the church. I thank and praise the Lord that He has honored my family. I believe in missions and our church believes in missions. I believe when we support God's total program, He honors that support."

Example Gives Challenge

God used the example of two friends from his home church going to the mission field to challenge Rex Shipman of Newark, Calif. Concerning the influence of Don Robirds and Archie Mayhew he says, "Slowly but surely the burden for missions grew. I thank God for the burden for lost men everywhere who are dying without Christ. No man can be a soulwinner without the vision of missions."

Others have testified to this truth. Eddie Riddick, pastor of the Pamplico, S.C. church, says, "I have found that the more emphasis I place on missions in the local church, the more zeal I seem to have personally for soul winning and the more I am able to relay this zeal to my people. The more my people get involved to reach souls in Africa, the more zeal they have to reach their neighbor for Christ." He goes on to say, "The tendency is to feel that if we give to missions, the support of the local church will dwindle. But I have always found





the opposite to be true.”

The Mt. Olive church in Guin, Ala. has doubled its income while quadrupling missions giving over the past nine years. According to Pastor Woodrow Matthews, the church has made \$50,000 worth of improvements during that time. They currently average 150 in Sunday school.

Winston Sweeney, pastor of Fellowship church in Kingsport, Tenn., has seen his church grow to 435 members and make major improvements while conducting an active program of local outreach. The church gives 25 percent of their income (\$25,000) to missions. He states: “Our consistent giving has not hurt other phases of the church ministry. In fact, it has helped to increase the further outreach of the church. In the past seven years our receipts have doubled.”

Over the past two years foreign missions support in the Dalyville FWB Church in Waverly, Ohio has gone from \$20 a month to \$250 per month. During this same time the pastor, Carl Dunn, resigned his duties as a public school teacher and is now pastoring full time. The church is completing a new activities building with the view of beginning a Christian school in the near future.

The church maintains a high degree of missionary interest by conducting a missionary conference every year. Through the conference they have (1) shared what they have learned about their missions project, (2) sought to renew and expand their commitments, and (3) aimed at gaining sensitivity to God’s voice, expecting Him to call someone from the church to the mission field.

Dalyville’s success in missions education demonstrates the value of involving every member. Mrs. Pam Dickson, missions director, effectively enlists various groups and individuals in the church. Volunteers work hard to decorate the sanctuary prior to the conference. Each Sunday school class displays information they have learned about a particular field and the missionaries serving there. A huge poster reports missions giving over the past year and projects future support.

Advanced Planning

Pastor Bill Robinson attributes much of the missionary interest in the church at Savannah, Ga. to the missionary conference. He says, “I always plan the missionary conference nine to ten months ahead and announce the dates as

well as the missionaries who are to be with us. We set goals during the conference, both cash and faith-promise goals. We always try to have a good musical program using the choir, ensembles, various groups and solos. We try to make it exciting, and usually it is. I feel excitement is the key to a successful conference. We always have a victory celebration social at the end of the conference, and at that social we announce the final results toward our goal.”

Some churches promote missions through a “Missions Revival.” Eddie Riddick describes his procedure: “I scheduled a church revival as I normally would except this time I used a missionary. Parts of some of the services were given to slide presentations, question and answer periods, etc. Then, the service concluded with a gospel message and an invitation. More than \$200 per month in faith promises was realized from this one week of revival. It seemed to be something new and exciting to our people compared to the traditional missions conference approach where only a handful of our people would be present.”

One Sunday a month is designated “Missions Sunday” at

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most churches which are successful at supporting. Some use special missions envelopes. This reminds individual supporters of their commitment. Other churches hold a special missions night service once a month. Different members read reports of recent happenings on the field from missionary prayer letters. The preacher usually brings a missionary message. And the offerings received that night go to the missionary or missionaries supported by the church.

Some churches do an outstanding job of getting their Sunday school classes involved. This is a great educational experience for the children. Bill Robinson says, "We get every class involved in letting the members put pennies, nickels, dimes, and quarters in some sort of container. We do this every Sunday morning. At the end of each quarter, we put a large glass container (gallon type) out, and during the worship service we let all the classes (someone from each class) bring their offering and pour it in the jar. It is exciting to see it grow. One church I pastored averaged \$600 in coins every three months. I have seen moms and dads and grandparents weep when they saw their little child stand on tiptoes to empty his or her class money."

Youth Raise Funds

It is amazing how much money youth groups can raise. For example, the teen Sunday school class at the First church in Elizabethton, Tenn. where Winford Floyd is pastor, gives about \$40 per month to missions. This comes from their allowance and from "sacrificing" their coke money.

Historically, the Woman's Auxiliary has led the way in missionary support. Our missionary program would probably still be in the dark ages if it were not for the help of our women. And many pastors encourage the women, then work side by side in their

projects to support missions.

Ronnie Floyd, pastor of the First church in Charleston Heights, S.C., lists the two factors which contribute most toward the church's faithful support of foreign missions: (1) "Having our missionaries visit our church to present their work as well as their needs, and (2) Bible preaching of missions."

Churches vary. So do plans! Some churches contribute generously to the cause of world missions through their local church budget. This is sometimes done on a percentage basis. For example, the Newark Free Will Baptist Church in California sends 15

"The more my people get involved to reach souls in Africa, the more zeal they have to reach their neighbor for Christ."

percent of their offerings to foreign missions. At the same time they support other denominational causes. And during the last five years, the church's income has increased at an average rate of more than 15 percent per year.

Other congregations have been highly successful at receiving generous offerings on special days. Fellowship church at Kingsport, Tenn. has a special emphasis at Christmastime and also a large Easter offering. Through these offerings, this church is able to raise thousands of dollars to get the gospel to the regions beyond.

"The thing that really served to increase our support for foreign missions was the faith-promise plan of giving," says Lamar Smith, pastor of Sand Hill church, Coward, S.C. He goes on to relate that, "In 1976, Brother Sherwood Lee came and presented this plan of giving. Our people responded by

committing almost \$300 monthly and this has increased since that time."

Recommitment Day

It is very important that each church observe an annual day of recommitment. This probably should take place during the missions conference, if the church has one. Many churches set aside the Sunday school hour during their conference as a time for faith-promise challenge and recommitment. Whether or not a missionary is available, the pastor is the leader in getting faith-promise commitments renewed and increased.

Many things can increase a congregation's interest in missions. But Pastor Ben Scott from North Little Rock, Ark. gives one of the best: "Perhaps one of the principal factors in the missions outreach of this church is the fact that one of the church's very own, Patrick Dickens and his wife, Susan, serve as missionaries to Ivory Coast. As a two-year-old boy, Patrick attended the very first Sunday school service in the beginning of this church."

Carroll Alexander, pastor from Columbia, S.C., re-emphasizes the impact of having your own missionary on the field. He recalls how Jim Cowart was saved through their church's outreach to servicemen. Consequently, Jim heard the call of God and has gone to Brazil. "This brings a church to life in its missionary vision," Brother Alexander affirms.

Summarizing the great importance of missions involvement by the local church, Pastor Henry L. Player of Temple church in Darlington, S.C. concludes: "I can only say that God *has* and *is* and *will* be good to us when we do His will. The key factor is carrying out the great commission at home and abroad."

R. Eugene Waddell is associate director of foreign missions. He has served on the Board of Foreign Missions and has conducted an effective missions program in his church while in the pastorate.



Young people from the Free Will Baptist church in Rennes, France engage in a Bible study during a youth retreat at St. Broladre, France. Philippe Corgne, a young layman from the church, leads the study.

Youth Retreat Held by Rennes Church

France—Twenty-eight young people from the Rennes Free Will Baptist Church in France gathered for a youth retreat April 7-10 at St. Broladre.

The retreat was held for Bible study and practice sessions for songs that were presented by the young people at an afternoon concert in the Rennes church on May 16.

According to Tom and Patty McCullough, the retreat was totally planned and prepared by the national church leaders. "We are encouraged to see the church take this responsibility to disciple its young people," Tom concluded.

Tom and Patty were requested to help with the music, morning devotions, and to organize the afternoon game time.

East Tennessee Holds Annual Conference

Elizabethton, Tenn.—Eight churches in the East Tennessee area participated in the second annual area-wide missionary conference May 16-23.

Total cash offerings from the eight churches came to \$7,024.72. Three other churches had special services and contributed to the total offerings making it \$7,178.62. At the last report, annual faith promises totaled over \$16,000.

The six missionary speakers for the conference included Don Sexton, conference coordinator; R. Eugene Waddell, associate director for foreign missions; Bobby Poole, Brazil; Tommy Hughes, Brazil; Jim McLain, Japan; and Walter Ellison, Uruguay.

Churches participating in the con-

ference included Valley Forge, East Side and First FWB in Elizabethton, First FWB in Johnson City, First FWB and Temple in Bristol, Va., Unicoi FWB in Unicoi and Trinity in Erwin.

Inscoe Reports Five Baptized in Las Tablas

Panama—Larry Inscoe writes: "Five have recently been baptized, four from Las Tablas and one from Los Pozos de Pedasi. Fourteen have come to know Christ since the first of this year here in Las Tablas." Larry also noted, "Several of the believers here in Las Tablas have become actively involved in the soul-winning ministry of the mission."

Inscoe revealed that the mission in La Miel has experienced an awakening since the death of Alberto Vargas of the Buenos Aires church. "Alberto was originally from La Miel," says Larry, "where his parents still live. At present, plans are being made to build a Free Will Baptist chapel in that community."

The Inscoes have requested prayer on behalf of the church at Las Tablas as they continue to search for property on which to build a church building.

Larry has recently made contact with a military major in Las Tablas and hopes to have a ministry and open door among the military as a result.

Two Respond to Lee's Wheel Chair Request

Nashville, Tenn.—Two wheel chairs have been donated in response to the request by Sherwood Lee in the May *Heartbeat*.

Terry Motte, pastor of First Free Will Baptist Church in West Columbia, S.C., contacted Earnie Ashby of Ashby Med-

ical in West Columbia. Mr. Ashby responded by donating a used chair valued at approximately \$150.

A second wheel chair was donated through the New Hope Free Will Baptist Church of Chillicothe, Ohio. Mr. James E. Salyers of Salyers Insurance in Chillicothe made this available.

The chairs will be sent to the Ivory Coast along with the Clint Morgan family.

S.C. Call-a-thon Tops \$20,000 for Pooles

Florence, S.C.—A special Call-a-thon was held May 30, 1982 by South Carolina churches in an effort to raise funds to get the Bobby Poole family back to Brazil. A total of \$20,369.77 was reported, according to Norwood Gibson, South Carolina promotional secretary.

The state association approved the special effort in their February meeting and promotion was carried on by Gibson. Since churches and individuals called in totals to special call-in points, statistics as to how many churches participated in the project were not available.

No specific goal was set but the effort was made to challenge churches by presenting the need. According to Norwood, "A tremendous amount of excitement was demonstrated all over the state."

Some groups organized Bike-a-thon, Rock-a-thon, etc. And one group even painted houses to be able to give to the special project.

Mini Reports from Around the Globe

Savannah, Ga.—Mr. Charley Robinson, father of Paul Robinson in Uruguay, died May 29 in Savannah, Ga. Funeral services were held June 1 in Smithville, Tenn. The elder Robinson had been in ill health for some time.

Ivory Coast—A late report from Norman Richards disclosed a special combined service by the French- and English-speaking Christians in Agnibilekro, Ivory Coast. The special day of praise on Easter Sunday was culminated in the afternoon with a baptismal service. Two men were baptized.

Brazil—Jim Sturgill reported having their first service in the new building which is being constructed in the Jardim Bandeirantes area of Campinas. The group met in the garage portion for the first time on May 9. A preaching service and Sunday school continue to be held Sunday afternoons.

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Nashville, Tenn.—Clint and Lynette Morgan are scheduled to leave the U.S. on August 5 for France for a language refresher course prior to returning to the Ivory Coast for their second term of missionary service.

Japan—Sandra Fender, short-term missionary who has been working with Jerry and Janice Banks at Kita Hiroshima Chapel, returned to the U.S. with the Banks family in June. She had been experiencing some physical problems.

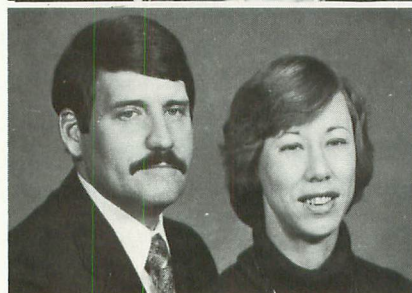
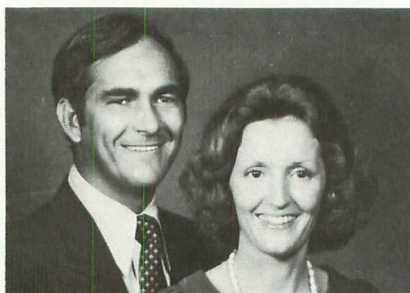
Raleigh, N.C.—Ron and Linda Callaway were scheduled to leave for Spain on July 1. They will be starting their second term of service and plan to start a new Free Will Baptist church in the area of Madrid.

Japan—Mrs. June Futch of Henderson, Tex. visited her sister, Judy Smith, during the month of June.



Miss Charolette Tallent is to return to France in August.

St. Louis, Mo.—Miss Charolette Tallent is tentatively scheduled to depart for France in early August to begin her second term of missionary service. She will be working in the area of Lorient where the Lynn Miley and Jerry Webb families are stationed.



Clint and Lynette Morgan (top), and Ron and Linda Callaway (bottom) are to return to their fields of service soon.

Bible Clubs Held, Youth Outreach Begun

Japan—Special Bible clubs for international school children were held in the home of Jerry and Janice Banks in Kita Hiroshima on Friday afternoons during the month of May. Sandra Fender, short-term missionary, conducted the clubs with Judy Smith and Janice Banks helping with the music.

Two new programs to reach elementary and junior high students were also begun by the Kita Hiroshima church during the first part of May. These efforts involve the use of Christian slide programs for witnessing.

On the second Saturday of each month the junior high students meet in the home of Miss Judy Smith to view Moody Science films. Elementary students meet at Kita Hiroshima Chapel on the second Sunday afternoon of each month to view the jungle doctor slide series.

Campinas Building Progressing Slowly

Brazil—"The work here in Campinas continues to progress," writes Jim Sturgill from Brazil. "We are adding a few new families," he noted.

According to Jim, the new church building is progressing slower than hoped but the basement has been completed. The bricks for the walls to the sanctuary were already being laid.

Summer missionaries Norman McFall and Doug Hoover have been helping with the construction.

Turnboughs Receive Commissioning Charge

Midland City, Ala.—Jeff and Susan Turnbough were officially commissioned to missionary service in Spain on June 20 in the Corinth Free Will Baptist Church in Midland City, Ala.

Dan Cronk, former missionary to India and currently a member of the Board of Foreign Missions, brought the commissioning message. The missionary charge was delivered by Rolla Smith, general director of foreign missions.

Jeff pastored the Corinth church prior to appointment, and he is receiving monthly support from the group. Mike Harrell is the current pastor of the church.

FWBBC Prayer Groups Give Over \$4,700

Nashville, Tenn.—According to book-keeping records and receipts, Missionary Prayer Band groups at Free Will Baptist Bible College here gave \$4,772.20 to foreign missions during the 1981-82 school year. Group number 208 alone gave \$3,886.00 to the Norman Richards account.

These Prayer Band groups were involved: 208, led by Danny Williams; number 309, led by Ray Sanders; number 201 led by Steve Hughes; and number 101, led by DeAnn Tucker.

Steve Hughes's group gave \$413.57 to help the recording studio in Goumère which prepares tapes in Koulango for radio station ELWA in Ivory Coast. Lonnie Sparks received \$297.63 from group 101. Ray Sanders' group gave \$175.00 to Jeff and Susan Turnbough.

Tennessee Quarterly Honors Bob Poole

Nashville, Tenn.—Missionary Bobby Poole and his family were honored at a special Bobby Poole Day on May 16 at the Pleasant View Christian School auditorium, Pleasant View, Tenn. The Northern Quarterly Association sponsored the special event.

A total offering of \$2,955.76 was presented to the Pooles for their account. The goal had been projected at \$3,000 for the evening.

Approximately 320 people were on hand to enjoy fellowship, hear testimonies of Poole family members—Geneva, John, and Robert—Ken Eagleton, colleague from Brazil; R. Eugene Waddell, associate director of foreign missions; and Brazilian convert from Ribeirao Preto, Maurilio Amorine.

A short slide presentation showed the Pooles in their early days preparing

Special Gifts

These people gave special gifts in May in memory of:

Donor	In Memory of
Emily Malone District Womans Auxiliary, Bonnie, Ill.	Mrs. Emily Malone

Memorial Gift to Foreign Missions

Amount \$ _____

Given in memory of _____

Given by: Name _____

Address _____

City _____ State _____ Zip _____

Please send memorial card to:

Name _____

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City _____ State _____ Zip _____



Construction on the church building in Conselheiro Lafaiete, Brazil is underway. It was scheduled to be ready for use (though not complete) by the end of June.

to leave for the field and later as they got involved in the work. Bobby preached the evening message.

Eight churches officially participated in the activities but only five of these dismissed their evening services to attend the special service. Some churches sent food and others sent representatives. The ladies from the various churches prepared the food for the evening meal which preceded the service.

These churches participated in the special activities: Mt. Zion of Joelton, Bethlehem and Ashland City churches of Ashland City, Good Springs of Pleasant View, Oakland of Whites Creek, Oaklawn of Chapmansboro, Shady Grove of Clarksville (Bobby's home church), West End of Springfield, and Olivet of Guthrie, Ky.

The planning committee and coordinating group for this event was appointed by the Northern Quarterly Association. These included Terry Boyd, chairman; Steve Hasty, Hughes Ellis, and Terry Brown.

Moser Baptizes Seven in Uberlandia Work

Brazil—Jim Moser baptized seven converts in Uberlandia on May 23 prior to his departure for the United States. Jim acknowledged that Christians from the church had won these to the Lord.

A new Sunday school attendance record for the church was also set on May 23 as 106 people were on hand.

One Saturday in May, 20 young people from the church traveled to Uberaba to help Louis Coscia in tract distribution. They folded and stamped 5,000 tracts and distributed 2,500 of them.

A singing group, *Por Amor* (For Love),

was among those helping. They directed a worship service at the Uberaba church that evening. They presented special music and Luiz Antonio preached. One girl traveling with them was saved.

In the absence of a missionary at Uberlandia, Luiz and five other young men from the church will be doing the preaching. Joaquim Machado, an agricultural biologist who lives about 100 miles away, will also be traveling to Uberlandia about every two weeks to help with the weekend services.

Five Men Ordained in North India

India—According to a May report from Carlisle Hanna, five men were ordained to the ministry on March 28 at the Free Will Baptist church in Sonapurhat, North India.

Carlisle writes: "This was, I believe, the most precious service I have ever attended." He declared this to be an answer to prayer and evidence of victory.

The Hannas arrived in the U.S. in late April but they expressed concern that they had encountered difficulty in getting exit papers which are necessary in order to return to India.

Lafaiete Building Ready for Services

Brazil—The new church building being constructed in Conselheiro Lafaiete, Brazil has been completed adequately to allow usage for services, according to a report from Earnie Deeds. The first service in the new building was tentatively scheduled for June 20.

Deeds noted that the building would

not be completely finished before occupancy since their money was inadequate. They will plaster the walls and do the finish work as they get finances and have opportunity.

The Deeds were scheduled to depart on June 29 or 30 to begin furlough. LaDonna, their daughter, is scheduled to be married to Danny Scott on July 31.

Lay Pastor Called to Lead Mission Church

Japan—The Kita Hiroshima Chapel has called Mr. Uemori, layman moderator of the Hokkaido Association of Free Will Baptists, as their lay pastor in the absence of Jerry Banks.

According to Jerry, when he approached Mr. Uemori about the possibility of becoming lay pastor of the church, he "expressed how he had been feeling the same way and felt God directing him to the Kita Hiroshima mission church." Banks continued, "The church members were consulted and everyone voted in favor of calling Brother Uemori." He has served since June.

"Going Away" Service Honors Franks Family

Guin, Ala.—Dave Franks and his family were honored at a special "going away" service on June 20 at Mt. Olive Free Will Baptist Church in Guin, Ala., Dave's home church.

The Franks were scheduled to leave from Birmingham on June 21 on their way back to Brazil.

Financial Summary

Through May 1982

Substance

Receipts in May	\$ 180,915.77
Receipts through May	829,752.77
Total disbursements through May	849,922.17
Projected receipts through May	915,478.35
Total 1982 Budget	\$2,197,148.00

Shortage

All of the following accounts are in the deficit:

Allen	\$ 673.09	Miley	\$ 6,745.63
Barker	3,163.93	Moser	4,838.62
Bishop	2,935.65	Murray	6,132.16
Caton	6,537.84	Owen	2,158.37
Cowart	2,471.56	Payne	974.57
Crowson	2,573.50	Pinkerton	2,450.75
Deeds	7,470.71	Richards	3,567.50
Fender	191.28	South India	3,513.59
Filkins	6,470.31	Sparks	920.57
Inscoe	5,946.10	Sturgill	3,001.51
McLain	7,017.75	Webb	7,764.91
Total			\$95,600.34

HEARTBEAT

of Free Will Baptist Foreign Missions

Post Office Box 1088
Nashville, Tennessee 37202

Board of Foreign Missions: Bill Jones, chairman; Bob Trimble, vice-chairman; Jim Walker, secretary; Fred Warner, Dan Cronk, J. Reford Wilson, James Murray, Bill Fulcher, Joe Ange.

Administrative Staff: Rolla D. Smith, general director; R. Eugene Waddell, associate director; Harold Critcher, director of finance; Don Robirds, director of communications.

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