

HEARTBEAT

of Free Will Baptist Foreign Missions

MAY 1983



"I HEARD DEATH'S WAIL"...



"I Heard Death's Wail"

by Mike Cousineau

A missionary often faces the unexpected. But a death wail can penetrate the being with such awesome force that even the strongest feel their own inadequacy.

For several weeks we had been praying for the child of a lady in the village of Panzarani. The lady had prayed and evidently wanted to follow the teaching of the Lord. But I did not realize the seriousness of her child's illness.

The Christians believe that God has the power to heal because they have witnessed His miraculous healing. They have the faith of a little child. Yet, for some reason God had not healed this child.

On Sunday morning, October 31, 1982, I awoke with the feeling

we might be going to Doropo. The feeling would not leave me. Then, when I arrived in the village, I recognized the severity of the child's illness. Though I believed God could heal the infant without any medical help, I felt we should try to get him to the hospital or run the risk of his dying.

Two possibilities of medical assistance were available: a government-run infirmary in Bouna—about 20 kilometers from the village—and the Free Will Baptist clinic at Doropo—about 50 kilometers away. I, personally, felt the child would receive the better

treatment at Doropo.

All during the service that day I felt impressed to take the child and mother to our clinic. This would entail giving up the one afternoon I have to spend with my family. Would I be selfish, or give of myself as Christ would?

Before leaving the village of Panzarani at noon, I asked a fellow who translates for me, "If I decide to go to Doropo, do you think they would go?" He said, "Yes."

I wanted to talk to Deleen first. Still, the impression would not leave me. This verse of scripture came to my mind: "In as much as ye have done it unto the least of these my brethren, ye have done it unto me" Matthew 25:40.

When I shared with Deleen what had taken place, she was unselfish and willing to forfeit our family time to care for the needs of our brethren. So, we packed to spend the night then drove to the village and picked up the mother and child. We arrived at Doropo about 5:00 p.m. We spent the night and returned to Bouna the following evening, leaving the mother and infant in the care of those at the clinic.

More than anything we wanted God to be glorified. The father of the child is not a Christian, so, he wanted to take the child to a fetisher. The wife said, "No." She had trust and faith in her God. I, too, felt that this would be a prime opportunity for God to manifest His power once again and to bring glory and honor to His name. I prayed to this end.

God does not operate on our wave length. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" Isaiah 55:8,9.

On November 7, I arrived at Panzarani as I usually do on Sunday mornings. But that Sunday was different from any I

had ever spent in Ivory Coast and in particular this village. Something was different about the air. The young man that accompanied me to translate said, "Listen, do you hear the wailing?" Then I zeroed in on it and listened. "Someone has died," I thought. We figured it was from some nearby village and didn't give it too much thought.

As we approached the thatched-roof church, I immediately sensed something was wrong. The normal singing was not heard. Silence filled the air, except for the wailing that could be heard just a short distance away. The meeting place, which was usually filled to capacity, had only one person who was meeting with his God.

"What has happened?" I wondered. Then, I realized the wailing was coming from this village. "Who has died?" I asked. "No one . . . yet," came the response.

The woman and child whom I had taken to Doropo a week earlier for medical treatment had returned from Doropo on Friday. After seeing very little progress, she had decided to return home for fear the child would die at Doropo. With none of the relatives there, where would she bury her child?

Needless to say, I was very disappointed to learn that they had returned with the child still seriously ill. I felt they should have stayed.

So why the wailing? Why the death wail? Somehow, they sensed and knew the child was dying.

Word had reached the old man, Francois, that the pastor had arrived. He came to greet me. I greeted him and immediately began pumping questions into his ears. Why? Who? What? Where? When? How? Why had they decided to bring the child home? Who said they could leave? I knew those at the clinic would try to save the child until the last breath. I had shared with them what a testimony this would be to God if the child were to recover.

What made them believe the child wasn't improving and would die? Where was the child? Could I see him? How was the child doing now? The answer was already obvious. He lay at the point of death or else he was dead; I did not know for sure.

The old man led me into his multi-room house made from dirt and wood. I consider it a Lobi mansion with its five bedrooms. And it houses between 30 and 40 people. Upon entering the dark, cool, smokey house, I noted no less than 20 to 25 women lining the walls—all of them wailing. I could not believe my eyes once they grew accustomed to the darkness. The sights, sounds, and smells were absolutely foreign to any westerner. There at the end

I felt this would be a prime opportunity for God to manifest His power.

of the room where light shone in from an exit that led to the roof, sat the grandmother holding the near lifeless child.

The body was now grasping for every breath of air that its tiny lungs could inhale. Then he exhaled with a whimpering sound that let us know he was in pain and was struggling between life and death.

As I looked around at the women wailing and crying, I saw the sadness on their faces and felt like I was in another world. With lightning speed, thoughts flashed through my mind. "What am I doing here? Why has God allowed me to face this crisis alone? Am I prepared to meet their needs? I've never had to face the reality of death in my life. I wasn't trained for this. No missions teacher, no college professor ever told me that in going to Ivory Coast and ministering there, one day I might find myself in this situation."

I felt so unqualified. Once again

I realized the meaning and the truth of 2 Corinthians 12:9, "My grace is sufficient for thee: for my strength is made perfect in weakness" Even though I felt unqualified for this situation, I had a deep sense that these people thought I was qualified because I was their pastor.

As I stood before the motionless child, my heart was broken. However, I felt at peace with myself. I had done all I could to help them. As the child gasped for breath, my heart sought the words to speak—words of comfort. I had no ready-made statements, no ready-made words, for I had never before walked this way. Because of my weakness, God was to be glorified through my life.

I could not answer the question—why? I told them that no matter what the outcome, God was still in control of all circumstances. I reminded them that God is the giver of life and that it is a gift. And it is God who chooses to take our life. Even up to this point I still had faith and believed God could heal this child and would if it were in His plan. I told them God wants more than anything to use our lives and to be glorified through them whether it be by life or by death.

When I spoke, the wailing stopped. Many pagans were in the room. I saw once again the many lives one life touches.

I asked the Christians to gather together and pray. The old man went to gather his sons. One of his sons, Alphonse, led in prayer followed by the old man, and I closed.

It was very hot and stuffy in that room due to the number of people. The old man led the way for the men to leave. As we left, the wailing started up again. I asked the old man why they were wailing the death wail before the child was dead. He answered, "Our ancestors did it."

The men gathered together in the thatched-roof church to

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worship. They are always eager to hear the Word. The Bible study I had prepared was about God. Who is God? We saw His basic attributes—all powerful, all knowing, never changing, eternal, present everywhere. I tried to relate all of the study to the happenings of the day.

After the study and prayer . . . it was finished. The women suddenly let out a different, high-pitched cry, which told everyone—the child has died. I felt as if my heart sank into my stomach. I was on the verge of tears. The old man left, as did the others, to see the child. Then, the wailing intensified.

They took the child back into the house. Women and men filed in and out of the house to see the reality for themselves.

I thought, "God, have you been glorified?" The death was a reality, I would have to face it. After 30 minutes or so, I made my way into the room where the grandmother was holding the dead child. As I saw the motionless body, my eyes strained so very hard to see it take a breath. I was looking for that one last ray of hope. There was none! He was gone for eternity, never to inhabit his earthly body again. Tears welled up in my eyes. I wanted to say something—but I had nothing to say. All had been said.

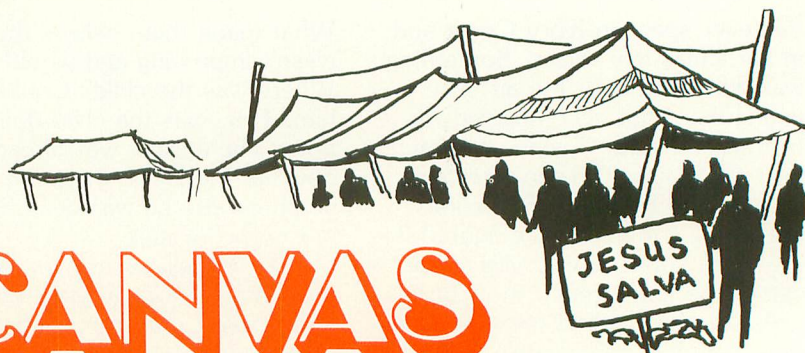
I had mentioned to them earlier that their reaction at the outcome would determine how God would be honored in this situation. He would put them to the test!

The young men began to dig the grave. They would wait until nightfall for the father to return home before burying the corpse.

I left the village with a heavy heart. They thanked me for all I had done.

After I arrived home, Deleen shared this scripture:

"But our God is in the heavens: he hath done whatsoever he hath pleased" Psalm 115:3.□



CANVAS CATHEDRAL

by Elinor Bjornstad

What weighs 500 pounds and is held up by two senioritas? What has been used to evangelize and establish churches in rural areas, as well as in suburbs, with striking success? What will attract the presence of people who refuse to enter a church to hear the gospel preached?

The answer to all is the same: a gospel tent.

The tent draws people because of its uniqueness, its openness and its sudden appearance on a formerly empty lot. Many will enter the tent and stay to hear the gospel preached, but they wouldn't dare to enter a Protestant church, because of warnings of dire condemnation from their church.

For the past 15 years, a 60 x 40 foot tent has been used effectively in eastern Venezuela to evangelize areas with no local congregation. The tent equipment includes 48 benches (assembled with two planks and angle-iron frames), a portable platform, the lighting equipment, and a sound system. The total seating capacity is 400, but another hundred or so can crowd in under the edges of the tent.

Good, lively music with a definite gospel message draws a

crowd. Add to that the challenging testimony of those who have found new life in Christ. Then, special music by children or teens and poetry given as only a Latin can express it, full of emotion and actions, enhance the program. The positive gospel message preached by a national, using well-chosen illustrations and presenting the invitation, rounds out the program.

While all of this is going on, the film projector is mounted and loaded with a choice gospel film. This retains the people in the tent throughout the service. After the film presentation, the invitation is extended again and the plan of salvation explained. This is followed by a gift of literature to carry home.

Because primary school lets out at 6:00 p.m. we have found it practical to have Bible classes immediately in the tent. Illustrated hymns and brisk choruses accompanied by accordion or guitar music are followed by the challenge of learning the scripture verse. We often pit the boys against the girls. We aim for interpretation, clarity and unison, and we observe who can win the most times throughout the week. The Bible lesson completely entralls them as they watch the

story unfold in a large, illustrated-in-colors book. During the narration, the teacher dramatizes, changing her voice and moving about to act out the story.

It is a thrill to watch some 300 children, teens and adults follow every word and action, often subconsciously mimicking the teacher's facial expressions. Months later I have revisited children who can retell the story to me, word for word, using my same expressions, both in word and face! The children who desire to accept Christ as their Savior are dealt with at the end of the class. Although these classes take a lot of work, we consider them well worth the effort expended.

In the weeks prior to a campaign, we distribute Gospels of John or other similar literature house to house throughout the town or suburb. We mention the future campaign and invite folks to

Nightly meetings of Bible instruction and encouragement are scheduled for those who have followed Christ.

come. Daily prayer meetings prove invaluable for a solid basis for the campaigns.

Our policy has been to have a nearby church sponsor the campaign: that is, they pay for the moving of the equipment in a truck and for the cost of electricity, they line up the musicians, teachers, watchmen and evangelist, and they promise to diligently care for the tent and equipment day and night. They also promise to be faithful in doing the follow-up work to preserve the results of the preaching. Many churches have been established, following this formula. By using local music and evangelists, the cost can be minimal.

In our area, we have found that

a week-long campaign seems to work the best for all involved. The unsaved seem to tire and lose their interest after a week. The church folk who need to travel a distance every evening, in addition to their daily work responsibilities, also begin to tire. And the work has only begun when the tent is taken down.

Following the campaign come the nightly meetings of Bible instruction and encouragement for those who have taken the step of faith to follow Christ. This is very important! We have discovered that the family and friends of the converts make an intensified effort to dissuade the new believers from their "new-found religion," as they express it. The two or three weeks immediately following a campaign are crucial to the preservation of the fruit.

Another positive approach comes through setting up an ample book table and offering Christian literature for sale. Special emphasis should be placed on low-cost, attractive booklets for the children. Many people have no other opportunity to see and buy Christian literature.

This ministry involves much sweat, work, patience, and love and leaves extremely tired bodies. But hearts are content as one by one souls are won for Christ and His Kingdom.

Perhaps the most difficult part of a tent campaign is the discipline. With the raising of a tent, children are attracted as if "they came out of the woods," as one brother so succinctly described it. And they don't leave until the canvasses are lowered and packed up to move to the next location. In a country where children receive very little discipline at home or in the schools, their circus-attitude behavior due to the tent is not in the least supportive of a gospel service.

We have tried every approach. But we've discovered that encouraging the children toward good behavior in the Bible classes,

by means of a hand puppet, is very effective. Also, any scolding done on succeeding days through the puppet's mouth removes the idea that the teacher or missionary is scolding them.

We also have implored the brethren to take a hand and cooperate in keeping order, perhaps by seating an adult on every other bench to care for the surrounding children, or by walking the aisles and maintaining order. Usually about five percent come expressly to disturb. And they are not just the younger children. Teens or young adults are among them. We've discovered if we can remove them, the entire service runs smoother. Consequently, at the risk of offending some, discipline must be established and continued so that those who hunger for the Truth may come and listen without being disturbed.

You may question, "Is it worth it all?" Perhaps the fact that we are wearing out our third tent in 15 years reveals our strong conviction concerning tent evangelism. Seeing 15 churches established and seeing them, in turn, forming daughter churches makes it worthwhile. Today, great numbers of our brethren in eastern Venezuela begin their testimony by saying, "I was saved in a tent campaign . . ." □

Mrs. Elinor Bjornstad is a free lance writer and missionary serving with her husband in Venezuela.

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A Building for God's People!

by Jim Sturgill



How about a roof on the outdoor baptistry as classroom space for the two- to three-year-old class?" someone spouted. Although this idea was more "jest" than a serious suggestion, it indicates the problem we faced: Our church had run out of space!

When the congregation in Campinas, Brazil, was established as a pioneer work in 1958 under Dave Franks and Ken Eagleton, the Lord blessed and a building was planned. They started with an educational unit. Certain partitions were left out to form a temporary sanctuary. The second phase was a small residential dependency that could be used as a caretaker's house or as a parsonage for the future Brazilian pastor.

These two phases were to be followed by the construction of a sanctuary on the front of the property. This phase was initiated in 1964 but had to be abandoned. The parts of that foundation had to be destroyed later due to various problems which arose.

That temporary sanctuary has been used now for nearly 25 years! The church has been

unable to follow through on the original plan.

This has presented several problems through the years. One result has been overcrowding. This has caused discouragement and distraction. It also has lowered the level of teaching, and has limited physically the possibilities for growth.

Another problem has stemmed from the culture. A church located in the "*fundos*" (on the back of the property) is not culturally acceptable to Brazilians. So, besides overcrowding and an evident temporary look, the church has been hindered by this cultural characteristic.

The idea of constructing a building at last arose as Sunday school attendance grew to the 60's and all four classrooms, the stage area, and the living room of the parsonage were being used to house Sunday school classes. And we were still needing to divide classes to make room for growth.

At the beginning, talk centered more around how to "add on" to the present building. This plan would have solved (or "reduced a little") the problem of overcrowding, but it would have

done nothing to really better the image of the church. The neighbors could only see the failure of 1964. Consequently, talk began to revolve more around a new attempt at fulfilling that third phase of the original plan, a new auditorium up front.

First, we had to determine how to finance the project. Loans were unattainable in Brazil. Interest rates on a loan, if available, would cause the average healthy American to have a stroke. A loan from some North American source (if such had even been available), because of inflation, monetary correction, and the exchange rate alterations would have made repayment prohibitive.

In light of these factors, it became evident that the small congregation of poor people would be obligated to a "pay-as-you-go" program using available funds from tithes and offerings. They would have to buy materials with cash as funds were available, and use volunteer labor if they were to be able to build.

At this point, we began to consider seriously the type of construction we should pursue with an eye to trying to reduce

structural costs. A friend suggested an adaptation of the "laminated arch" type structure, but made up of steel reinforced concrete. A projection, or artists conception of the building was produced and adopted, but the rampant inflation made a cost estimate of little value in the "pay-as-you-go" policy. So faith took precedent over money, and the church voted to build.

We had just finished the process of legalizing the church's organization and securing the deed to the property. It had been paid off much earlier but had remained dormant. This process took about 1,000 man hours of paper chasing and standing in lines.

I had to go through the Brazilian Social Security system for their authorization and the building permits. One lady really gave me a bad time, but after the fourth time to wait in her line (on different days) she finally stamped my papers. Truthfully, I almost lost my patience with her, but somehow managed to control myself. When she finally passed my papers to the next lady for her rubber stamp, this new lady introduced herself as a Christian. She indicated she had been watching me all this time to see how I would react to the first lady.

We began to apply for the permit about May of 1980. It was finally granted in December of that year. We must have made the devil mad, because he jumped in with both feet.

The engineer who had prepared the blueprint for the arches refused to take out a license to practice in our town. He recommended that we take his plans at no charge and get someone in our town to sign them.

A friend in city hall put us in touch with the only engineer who would consider such an arrangement. At first he seemed willing, but he was afraid of the calculations and asked permission

to call in a calculations specialist—a university professor who had been his teacher. The calculations showed the arches to be so heavy that they could not be lifted. Since we had already begun the foundation on his specifications, assuming that the arches could be used, we had to adapt construction to use a partial metallic structure which would be placed atop concrete columns.

The slope of the land, falling away from the street, made necessary the decision to use at least a partial basement, or to buy fill dirt to bring the foundation up above street level. This would have required tearing down the new iron fence that had just been completed. It would also have torn up the brand new sidewalk that the city required us to build. So, we decided to build a partial basement in order to take advantage of the dirt from the excavation as fill for the higher part of the foundation. This

We began to apply for the permit about May of 1980. It was finally granted in December of that year.

greatly increased the amount of work involved.

Several of our men came that day we set aside to begin excavation. We had to break up the old outdoor baptistry that we had used for so many years. There we stood, sledge hammers in hand, almost reluctant to strike the first blow because we knew that once we started, years of work would follow.

Once we completed the excavation and began digging trenches for the foundation, the rainy season hit us. We had to dip water out by the bucketful all day. Then, often, as we got close to being able to pour concrete, it would rain again and refill the trench.

Now, I've said much about the problems related to our feeble efforts, but the project has had its joyous sides as well. For example, the excitement of building united our people with ties that were much closer than before. Also, the men have really enjoyed the fellowship of being together on those Saturday afternoons when they have been off from their regular jobs. And the neighbors, though still incredulous, can see a new spirit of courage and success. Some of our men are learning trades in building that may serve them some day against unemployment.

The project also brought us several summer missionaries who came specifically to help in the construction. Keith and Sarah (yes, Sarah, too) Fletcher, Doug Hoover, and Norman McFall have all left their imprint on our construction. All of these worked long, hard, and very willingly, but I wish folks could have seen Norman's face when he stepped through a ceramic tile about 15 feet above ground.

While we are nowhere near finished, I see this building as at least a ten-year venture to its conclusion. It may take longer, but I believe the people are determined to get it done. We have already reached one milestone: The night we inaugurated the new baptistry under floodlights and an open sky, many neighbors watched. This gave them just one more evidence that we do intend to carry through with this ambitious plan.

As we plod along like the old Brazilian adage, "*devagar mas sempre*" (slowly but constantly), we seek the prayers of Christians everywhere. We need God's protection for the workers to avoid injuries and we need the resources to be able to continue the construction.

But we "have a mind to work" (Nehemiah 4:6) and we are determined to provide a building for the people of God. □

Bible Institute Sets New Enrollment Record

Brazil—A new enrollment record was set in March for the Seminary-Bible Institute in Ribeirao Preto (SIBRP), Brazil. According to Bobby and Geneva Poole, a total of 24 students have enrolled for the first semester of the 1983 school year.

The Pooles noted, "A few years ago Mr. Maurilio Amorim, Sr. refused to give his son, Maurilio, money to pay the *minimum* registration fee because he thought it foolish to study the Bible. Today the father is a student in SIBRP and encourages others to study as he testifies about the value of becoming prepared to do the work of the Lord," writes Bobby. His son is currently attending Free Will Baptist Bible College in Nashville, Tenn. and the father pays the bill.

15 Doropo Christians Attend Lobi Conference

Ivory Coast—According to a March report from Sherwood Lee, 15 or more people from Doropo were scheduled to attend the annual Lobi conference in March in Upper Volta. Sherwood noted that some of the men were making the 70-mile trip (one way) on bicycles while the women and older people were to travel by public transportation.

Two African evangelists were to do the preaching for the four-day conference. "We rejoice because some who are going were not even Christians last year," writes Sherwood.

Lee noted that he is scheduled to help teach a class for new converts and non-baptized Christians. Vada is studying the Lobi language 25 hours a week and is teaching a ladies' Bible class in Lobi.

Deeds Requests Prayer for Lafaiete Work

Brazil—Missionary Earnie Deeds recently reported receiving news from the work in Conselheiro Lafaiete, Brazil, which he left last year when he began furlough. "The young man who was chosen to teach the adult Sunday school class has reportedly turned away from the Lord," writes Earnie. "We ask prayer for Ari and his spiritual needs."

Deeds reported another young man who had been faithful in attendance but reluctant to assume responsibility has now assumed leadership in youth meetings. "We are sure Tulio desires



A missionary panel consisting of (left to right) Earnie Deeds, Hughes Ellis, Molly Barker, Lorene and Charles Francen, Jerry and Janice Banks, Dan Cronk and Don Robirds fields questions from students during the March FMF retreat at Camp Na-Co-Me near Nashville.

your prayers that God would guide in this new experience," Earnie concluded.

Dave Franks acts as overseer for the work in Earnie's absence but the laymen in the church are doing the preaching.

FMF Retreat Features Deeds, Banks, Barker

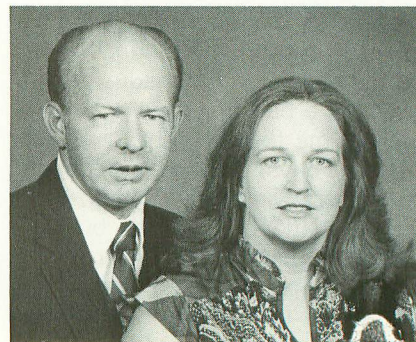
Centerville, Tenn.—The annual Foreign Missionary Fellowship retreat for students of Free Will Baptist Bible College met April 1-3 at Camp Na-Co-Me near Centerville, Tenn. Foreign missionaries participating in this year's program included Earnie Deeds, Brazil; Molly Barker, Uruguay; and Jerry and Janice Banks, Japan.

Other personalities on the program included former missionary to India, Dan Cronk; Don Robirds, director of communications for foreign missions; Hughes Ellis, home missionary to Paris, Tenn.; Charles and Lorene Francen, former tentmaker missionaries to Puerto Rico; Dr. LaVerne Miley, professor and former missionary to Ivory Coast, and Keith Stewart, a student working among internationals.

Theme for the retreat centered around the verse from Luke, "Can ye drink of the cup that I drink of?" Missionary speakers challenged the group with the fact that God can use anyone who puts himself in God's hands. "God uses common, ordinary people," said Jerry Banks.

The weekend wound up on Sunday afternoon with a time of weeping, commitment and prayer.

Attendance totaled 156 for the special event. And, in spite of rain, the



John and Pansy Murray left for France in April.

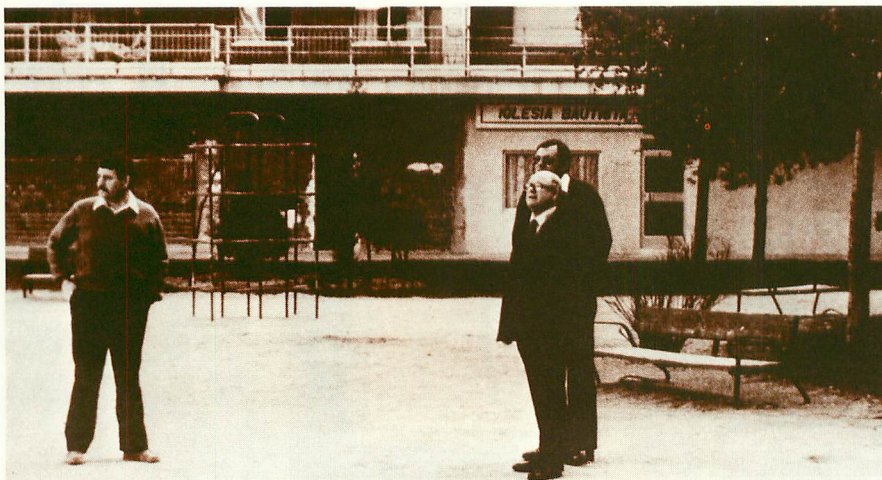
group carried on most of the activities planned. Don Robirds gave a premiere showing of two new filmstrips due to be released in May: "Mightier Than These" and "Destined for Liberty."

Murrays Return to France in April

Nashville, Tenn.—John and Pansy Murray left from the airport in Norfolk, Va. on April 14 en route to France where they plan to resume their ministry in the Nantes church. They are in their second term of service.

The Murrays left both of their children in the U.S. Their son, John David, is married and lives in Hampton, Va. Patricia, their daughter, is a student at Free Will Baptist Bible College in Nashville.

When the Murray missionary account lacked \$6,000 for them to be able to return to France, the Nantes church, without being aware of the needed amount, voted to send them \$6,000 from their treasury.



Rolla Smith and Bill Jones (right) look over the courtyard area in front of the newly rented hall (directly behind Smith and Jones) in Mostoles, Spain, as Ron Callaway (left) points out things of interest.

Government regulations required the church to be officially dissolved recently due to technicalities regarding attendance. Thus, they had to close their bank account. The group is still holding services.

Cousineau Reports More People Saved in Bouna

Ivory Coast—In a letter dated March 18, Mike Cousineau writes from Bouna, Ivory Coast: "Just this week there have been five decisions for salvation. Last week there were two that I'm aware of. A week hardly passes without someone being saved."

Cousineau noted that during the past year approximately 70 conversions were reported in the area. This was the result of all of the ministries combined: the work of the national pastor, the witness of Christians, the church in Bouna, the youth center ministry, village evangelism, counseling, cassette ministry, and literature distribution.

"Our goal here in Bouna is to help build the church in Bouna as well as the churches in our other areas," writes Mike. "Students come from all of our areas. For example, last week two young men 16-18 years of age were saved. They come from one of our villages where we have a church and a licensed preacher.

"We were amazed this past year as we saw God's handiwork in preparing the village of Panzarani for the gospel," Cousineau continued. "He was in the process of preparing the way for His representatives, Payne and Cousineau, for 18 years. And when the precise time came, hearts were prepared, and

they accepted the way of God. Approximately 40 of them!"

Mike is teaching a new converts class at Panzarani and reports a participation of 25 people: "It is encouraging to see their eagerness to learn and their dedication in sharing what they have learned."

Mike and Deleen are scheduled for furlough in June of this year.

Smith and Jones Visit France and Spain Fields

Nashville, Tenn.—General Director Rolla Smith and Bill Jones, chairman of the Board of Foreign Missions, visited the fields of France and Spain during the last half of March. They left the United States on March 16 and returned on March 29.

The two men spent time with the field councils in both fields, giving counsel and direction for the future of their work. They came back convinced that both fields need help in the form of church-planting and soul-winning missionaries.

They reported real evidence of God's blessing on the work in Alcalá de Henares, Spain, and Rennes, France. "Potential in the other areas seems great and progress is being made, but the missionaries do need help and much prayer," says Smith.

Mini Reports from Around the Globe

Nashville, Tenn.—Terry Eagleton, associate missionary appointee, went to Brazil on April 2 for a three-week visit and to assist in the work at Araras. He and his wife, Jamie, plan to move to

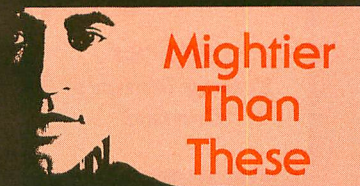
Brazil in August or September to assume a ministry in the church at Araras.

Glennville, Ga.—Miss Laura Belle Barnard, pioneer Free Will Baptist missionary, is currently visiting India for the first time since leaving the country in 1960. Her book about her years in India is currently being prepared for publication with Tyndale House Publishers. Those wishing to contribute toward the pre-publication cost of rewrite and editing may do so by sending gifts earmarked for "Barnard Book."

McAllen, Tex.—Funeral services for Felix Lima, Cuban preacher-husband of former missionary Lucy Wisehart Lima, were conducted April 5 in the First Free Will Baptist Church of McAllen, Tex. Larry Powell officiated.

Continued on page 10→

NEW 35mm FILMSTRIP AVAILABLE AFTER MAY 15, 1983



This is the victorious cry of Free Will Baptist missionaries as they wrestle against the powers of darkness in Brazil, a rising world superpower. See their struggles, their heartaches, and their victories in God's power.

Available on a Freewill
Offering Basis
Suggested \$10.00 Minimum

15½ Minutes in Length

Accompanied by a cassette sound track and available with a 50 Hz or 1,000 Hz signal or with an audible tone to change the frames. Be sure to specify when ordering.

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or
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→Continued from page 9

Lima died on April 1 from a malignancy on the brain. He was converted under the preaching of "Pop" Willey and moved to the U.S. in 1961. A Spanish service was held on Monday night, April 4.

Brazil—According to a report from Uberlandia, Brazil, the property which the church had agreed to buy had a legal problem. The church's lawyer advised against the purchase. They have requested Christians to pray that suitable land can be located soon.

France—Miss Patsy Vanhook has requested prayer for a new weekly Bible study she has begun in the home of a lady from the church. She asks that people pray for two unsaved ladies, one who has attended the study and another who has expressed interest in attending. Patsy also announced that she and Patty McCullough have launched a time with young teenage



On behalf of Free Will Baptist Bible College Dr. Charles Thigpen (left) receives a portrait of "Pop" Willey from "Mom" Willey (center) during the annual Bible Conference. Rolla Smith (right) looks on.

girls which they hope will continue on a monthly basis.

Nyack, N.Y.—Robert Lee, son of Sherwood and Vada Lee in the Ivory Coast, has transferred from The Citadel, Charleston, S.C. to Nyack College in New York. Nyack is a Christian college belonging to the Christian and Missionary Alliance.

Florence, S.C.—Norwood Gibson, member of the Board of Foreign Missions and promotional secretary for the state of South Carolina, was hospitalized in mid March for the replacement of a pacemaker.

Brazil—The woman's auxiliary in Ribeirao Preto published the fourth edition of a cookbook which Geneva Poole has prepared. They reported 85 copies had been sold two weeks after the printing. This covered printing costs and provided a missions offering of \$125, according to Geneva.

Pryor, Okla.—Darrell and Lila Nichols, Missionary Internees awaiting final appointment to the Ivory Coast, have a new baby girl. Sarah Elizabeth was born April 14 and weighed 10 pounds, six and one-half ounces. This is their second child.

FWBBC Library Receives Painting of "Pop" Willey

Nashville, Tenn.—"Mom" Mabel Willey, pioneer missionary to Panama and Cuba, presented an oil painting of her late husband, "Pop" Willey, to Free Will Baptist Bible College on March 8 during the evening service of the Bible Conference.

The portrait was painted by a well-

known Cuban artist and presented to "Mom" by the Cuban church when she was with them during their 40th anniversary last year.

Rolla Smith, general director of foreign missions, gave a five- to seven-minute resume of Brother Willey's life and ministry and testified regarding his personal knowledge of "Pop." Dr. Charles Thigpen, college president, received the painting from "Mom." It has been hung in the college library.

110 Campers Attend Brazil Youth Camps

Brazil—Youth camps were held in Jaboticabal, Brazil, during the middle two weeks in January with a total of 110 campers for the combined camps. Ken Eagleton was the camp director.

During the first week, 32 campers ages 5-14 plus workers were on hand. A young Bible school student from Araras was the evangelist and assistant director for this camp.

The second week had an attendance of some 78 people. Ken Eagleton was the evangelist and he noted, "There were several decisions in each week."

Aldridge Treated for Recurring Eye Problem

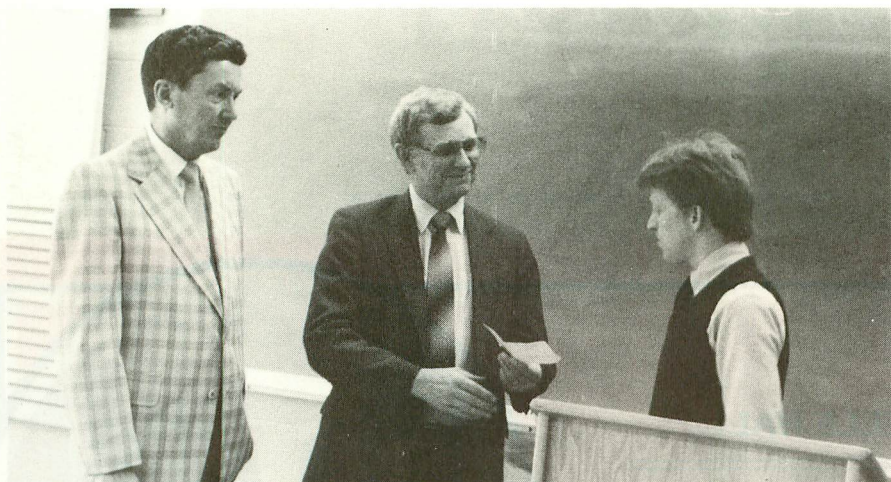
Ivory Coast—According to a March report from Jimmy and Janie Aldridge, in Bondoukou, Ivory Coast, a recurring eye condition called iritis has struck Jimmy again.

"The doctor gave him high doses of cortisone," says Janie. "This kept it from getting too bad. Having the eye dilated for 22 days was nerve racking for him."

1983-'84 Young Writers Contest

Sponsored by:
**Free Will Baptist
Press
Association**

**Look for
details in
the August
issue of
CONTACT**



Ray Sanders (right), leader of prayer band 201 at FWBBC, presents a check for \$500 to Don Robirds (center) for the Ivory Coast evangelism filmstrip project. Dr. LaVerne Miley (left), prayer band advisor, observes.

A funeral in the village of Kouaffo recently provided an unusual opportunity to witness: "People came from far and near," write the Aldridges. "They had no idea how Christians would bury the dead. Our kind, helpful and sympathetic attitude made a great impression. And giving of our time and money to help, rather than 'ripping them off' for our services, was almost unbelievable."

Aldridges will tentatively be involved with a film crew in June, shooting a 16mm film on the life of Victor. *Heart-beat* readers have been urged to pray for this project.

Brazil Family Retreat Attended by 156 People

Brazil—A family retreat at the camp property in Jaboticabal, Brazil, was sponsored by the Ribeirao Preto Free Will Baptist Church February 12-15 with a record attendance of 156 people. This retreat was held during the days of carnival and at least four people made first-time decisions for Christ.

Theme for the retreat was taken from Colossians 1:10, "Walk Worthy of the Lord." Four different classes were held simultaneously for children, juniors, young people, and adults.

Missionary Bobby Poole is pastor of the Ribeirao church.

March 13 Marks the Beginning in Mostoles

Spain—Ron Callaway and Dennis Owen have launched their regular services in Mostoles, Spain, as they opened their rented meeting hall for public services on March 13.

While many contacts have been made and promises of attendance have been given, latest reports indicate little or no real response to date.

The Callaway and Owen families have requested prayer "during these next difficult weeks as we strive to see this work off the ground."

Prayer Band Group Gives Toward I.C. Filmstrip

Nashville, Tenn.—On Friday, April 15, prayer band group 201 at Free Will Baptist Bible College, under the leadership of Ray Sanders, presented foreign missions a \$500 check. Don Robirds, director of communications, was on hand to receive the money which was designated toward the production and distribution of the evangelistic filmstrip in the Ivory Coast.

According to Ray, the group consists of between 10 and 15 faithful members and several married students who cooperate through a "correspondence prayer band."

Dr. LaVerne Miley is the advisor for the prayer band group.

Sanders concluded with these words: "This is not all of our giving. We will be giving more before the semester ends."

Eagleton Launches Local Bible Institute Program

Brazil—On February 28, Ken Eagleton launched a Bible institute program in the local church in Araras, Brazil, "to help those who cannot leave to study elsewhere." Ten students enrolled and another two or three have been auditing the course without doing the homework.

Ken reported 55 children attended a Daily Vacation Bible School at the Araras church during the first week of January. The program was directed and conducted by the church people.

After three weeks away from the church for youth camps and field council meetings, Ken writes, "It is good to be back at the church in Araras. We have already had two people saved at the church since January 31. We have several other people interested and coming from time to time. Pray for them and their salvation."

Financial Summary

Through March 31

Substance

Contributions in March	\$ 212,758.76
Total contributions through March	542,454.35
Total disbursements	550,780.02
Projected receipts	631,593.00
Total 1983 Budget	2,527,807.00

Shortage

All of the following accounts are in the deficit:

Bishop	\$ 5,638.03	Metcalf	\$ 305.45
Caton	3,821.40	Midgett	817.68
Cousineau	199.52	Miley	5,954.00
Cowart	3,272.15	Nichols	2,558.23
Crowson	6,242.47	Owen	2,160.34
Daniel	1,497.26	Sparks	388.74
Filkins	12,624.14	Sturgill	541.84
Hersey	4,915.86	Sweeney	42.72
Inscoe	2,916.58	Vanhook	1,611.58
Lee	5,490.99	Webb	3,141.85
McCullough	3,994.00	Wiley	8,214.10
Total			\$79,083.48

1983 State Quotas

State	Quota 1983	Quota Thru March	Contributions Thru March
Alabama	\$ 159,000	\$ 39,750	\$ 32,060.74
Arizona	3,000	750	240.71
Arkansas	123,000	30,750	32,129.72
California	60,000	15,000	7,014.91
Colorado	4,000	999	783.57
Florida	70,000	17,499	18,763.43
Georgia	80,000	20,001	25,871.02
Hawaii	1,000	249	139.25
Idaho	1,500	375	221.79
Illinois	83,000	20,751	17,227.17
Indiana	21,000	5,250	4,306.52
Iowa	1,000	249	00
Kansas	14,000	3,501	1,767.46
Kentucky	66,000	16,500	4,306.52
Louisiana	1,000	249	00
Maryland	11,000	2,751	2,055.33
Michigan	110,000	27,501	20,784.55
Minnesota	500	126	00
Mississippi	36,000	9,000	5,573.94
Missouri	145,000	36,249	29,879.49
Montana	1,000	249	199.34
N. Mexico	500	126	40.00
*NE Assn.	9,000	2,250	529.00
**NW Assn.	9,500	2,376	979.58
N. Carolina	355,000	88,749	69,616.45
Ohio	80,000	20,001	24,685.54
Oklahoma	315,000	78,750	72,573.53
Penn.	1,000	249	429.59
S. Carolina	164,000	41,001	39,140.60
Tennessee	325,000	81,249	73,273.10
Texas	64,000	15,999	17,207.27
Virginia	98,000	24,501	18,942.70
Virgin Is.	1,000	249	397.67
W. Virginia	89,000	22,251	13,522.06
Misc.	23,807	5,952	296.00
Canada	2,000	501	377.56
Totals	\$ 2,527,807	\$ 631,953	\$ 544,188.53

*Northeast Association
New Hampshire, Vermont, New Jersey, Maine,
Connecticut, Washington D.C., Massachusetts,
Canada, Delaware

**Northwest Association
Alaska, Oregon, Washington, Nebraska

HEARTBEAT

of Free Will Baptist Foreign Missions

P.O. Box 1088
Nashville, TN 37202

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

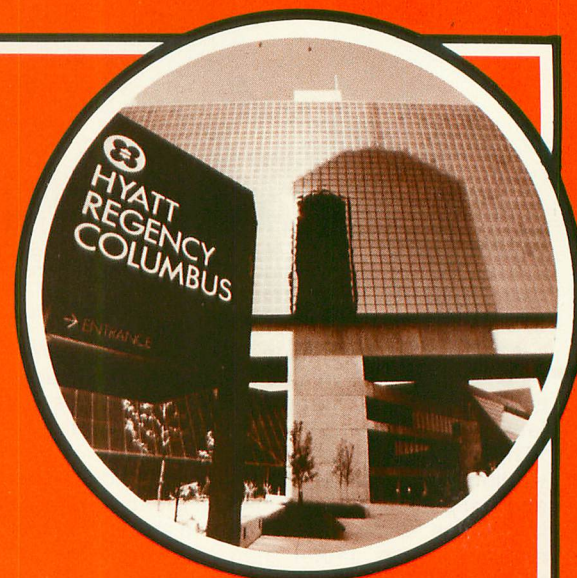
Administrative Staff: Rolla D. Smith, general director; R. Eugene Waddell, associate director; Don Robirds, director of communications.

Please clip and send this label with all correspondence.

OHIO CENTER/BATTELLE HALL

COLUMBUS

July 17-21, 1983

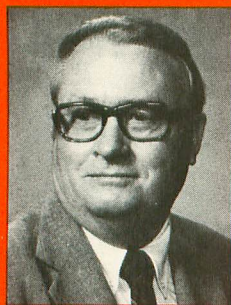


47th Annual Session

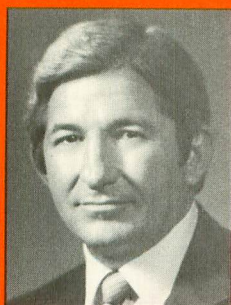
NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

Theme:

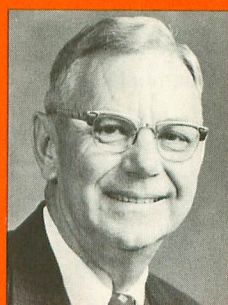
“Considering the Covenant”



Elro Driggers
Pastor
Bethany FWB Church
Timmonsville, SC



David Sutton
Pastor
First FWB Church
Ada, Oklahoma



Harold Pitts
Pastor
First FWB Church
Tuscaloosa, Ala.



Lester Horton
Pastor
Fairwood FWB Church
Fairfax Station, VA