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All about Furlough

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Missionary family on furlough, Dean and Katie Harlan and son Roderick (Roddy), assigned to Venezuela, introduce this month's emphasis. Photo by Bob Harper.

CREDITS

Photos: Bob Harper, 1-3, 5-9, 14-16, 20-21, 25-27, 29, 32-33, 39, 51. John D. Divers, 17-18. Oklahoma Baptist University, 23-24. Leland Webb, 13, 30-31. James E. McAfee, 35.

Art: Terry Snyder, 38, 40-42, 44.

Graphics: Barbara McDaniel, 10-12, 19.

Floyd H. North, Editor

Leland F. Webb, Managing Editor

Bob Harper, Art Editor

Marilyn F. Glazebrook, Circulation Mgr.

Jane Robison, Editorial Assistant

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One-fifth of Their Time

THIS ISSUE is devoted largely to how each missionary spends about 20 percent of his or her career—on furlough. Although furloughs now may range widely in time spent in the U.S. at one stretch, on the average, missionaries spend the equivalent of about one year in every five in the homeland.

If "furlough" brings to mind the idea of absence from duty, forget it. As you will quickly discover on the following pages, furlough for missionaries means a change of location and type of duty, but by no means can it be considered a vacation.

One set of reflections on the meaning and activities of furlough and personal response during furlough is spelled out in the acrostic below, written earlier this year by Missionaries George and Helen Hardeman as they prepared to return to Guatemala after furlough.

Furlough—how long is it? However you measure it, it's always too short, but at the same time always too long. Furlough—what is it?

Fellowship, family, friends, fun, and food. Fellowshiping with family and friends, both new and old, resulted in fun and food. Laughing in English and eating almost-forgotten delicacies filled many days. The end result, of course, is excess weight when we return to the field. An exciting moment was meeting sisters-in-law for the first time and introducing our own children to new faces.

Urgency and unpacking. Urgently waiting for news of our adopted country after an earthquake and finding our faith in an all-loving God strengthened. As we urgently tried to meet each speaking engagement and visit with loved ones, we unpacked a lot of suitcases. A suitcase became an extension of our arm.

Rush, repetition, rest, and revival. We found ourselves rushing around more than we do on the field, as we fulfilled speaking obligations and took advantage of all the sales. We enjoyed sharing the story of our work, but it did become repetitious, as we spoke two or three times a week. In between, there was time for rest and revival as we listened to others feeding us spiritually.

Love and learning. It was amazing to see the many expressions of love: clothes for the kids, offers to babysit, invitations to eat, or just a hug or words of encouragement. Each person we met and every situation became a learning experience. We learned new ideas and methods that we are eager to try out on the field.

Opportunities. There was never enough time, but we took advantage of every opportunity to develop a new skill or to improve an old one. We appreciated the opportunities to talk with potential missionaries and tried to answer their questions. We praised the Lord for granting us these opportunities, and then prayed for the strength to take advantage of them.

Ugliness. After four years away from the States, we saw many changes. The ugliness that is accepted overwhelmed us. Massage parlors can be found on the main streets. Fancy names have been given to cover up sinful businesses and activities, such as "party shop" for a liquor store and "the happy hour" for cocktail time. The language and lewd insinuations found on many programs caused us to blush when television was turned on.

Graduations, grandparents, gumball machines, and gratitude. Many family events have been missed over the years, but within a month we attended three college graduations. The grandparents sought to make up for lost time and made the most of every minute during this short year with their grandchildren. The kids were fascinated as they discovered the gumball machines. And, of course, we are grateful to Southern Baptists for all the support they provide. Our gratitude especially extends to the church family of Overbrook Baptist Church, who furnished us with a home and welcomed us into their fellowship in a special way.

Home and happiness. Home is where the heart is. This past year our hearts have been in Greenville, S.C., but soon they will be in Quezaltenango, Guatemala. We have found happiness in both places.

Facing page: Cara Kirkpatrick, in the U.S. on furlough with her missionary parents, the Vance C. Kirkpatricks, assigned to Kenya, casts a dreamy gaze on awards in college trophy case. Perhaps someday . . .



WHAT IS A FURLOUGH?

The word *furlough* tends to be misleading when referring to missionaries. The dictionary defines furlough as "a leave of absence from duty, granted especially to a soldier." In military practice a certain amount of furlough time accrues on the basis of the amount of time spent on active duty.

Missionary furlough is something entirely different. It is not "a leave of absence from duty." The missionary is still on active duty during furlough. Though it involves a change of location and assignment, furlough is not to be construed as an extended vacation from missionary service. (Missionaries are encouraged to take vacation annually, whether they are on the field or on furlough.)

Regardless of its connotations in the military setting, for the missionary the word *furlough* is intended to imply that the place of service for a specified period of time is the United States, instead of the mission field. Perhaps we should use another word to avoid confusion. Up to now, however, we do not have a more suitable term to use. Therefore, we need to interpret clearly the meaning intended in Foreign Mission Board use of the word.

The board's *Manual for Missionaries* states that furloughs are designed as "periods of rest, study, service, and change to qualify missionaries more fully for the performance of their work." The *Manual* goes on to emphasize the contribution made by mission-

aries as they report back to the churches that have sent them out.

In early 1968 a special committee, called the Furlough Study Committee, was set up in the Foreign Mission Board staff. The central reason for the setting up of the seven-member committee was a conviction within the staff that more could be done to strengthen the impact for missions through furlough.

The committee identified furlough purposes as restoration, preparation, and deputation.

Restoration involves change, rest, recuperation, family visits, children's education, a restored relationship to American life, and shopping to restore the family supplies.

Preparation involves study and other methods of seeking personal involvement for more effective work on the field. It should involve the various missions conferences to the extent that those meetings relate to preparation.

Deputation includes reporting to the churches on the stewardship of missionary life and missions resources and also the kind of reporting which gives feedback to the Foreign Mission Board and its various departments. Deputation gives other service to the missionary cause in missionary education, recruitment, and finance.

Largely because the word *deputation* is not common in ordinary usage, Jesse C. Fletcher, former director of the board's Mission Support Division, suggested that furlough purposes be restated: to recover, to refit, and to represent.

Two of these—recovery and refitting

—look essentially toward future service. The other purpose—representing the foreign mission cause among Southern Baptists—makes use of the present opportunity created by furlough.

When the board's present divisional structure was set up, continued responsibility for studying the furlough was referred to the divisions. The Overseas Division has focused on the restoration and preparation aspects. The Mission Support Division has specialized in the representation aspect. A special board committee gave study to the matter for a number of months, and conferences are held between the divisions from time to time.

The missionary is a whole person and not a fragmented one, and, therefore, no clear and firm line can be drawn between his many concerns. For working purposes of clarity, however, the Overseas Division has essential responsibility for missionaries, their needs, and their work around the world. The essential role of the Mission Support Division looks toward the home constituency, to elicit from Southern Baptists the support needed for the mission cause. Thus, the Department of Furlough Ministries, within the Mission Support Division, refers basically to the ministries of the furloughing missionary in representing the mission cause to Southern Baptists.

Furlough work is mission work. There is strong scriptural basis for missionaries to return and report back to the churches as a vital part of the mission undertaking. **TC**

The author is director of the Overseas Division at the Foreign Mission Board.

Stopping at FMB offices on furlough, Charles and Jean Allen, missionaries to Colombia, talk with Area Secretary J. Bryan Brasington.





William A. (Bill) Cowley, missionary to Nigeria, a member of the faculty of Samford University, Birmingham, Ala., during furlough, purchases a ticket at an airline counter in Birmingham in order to fill another furlough speaking engagement.

Ancient Tradition, Present Need

By W. L. C. (Bill) Richardson

From the earliest days of the Christian movement, missionaries have been returning to the sending churches to tell what God is doing among the nations. This primitive reason is still likely the most important reason missionaries return on furlough to their homeland. But it is not the only one.

Contact. It is important that a missionary have contact with the churches which sent him abroad. It is important both to the missionary and to the churches.

Churches need to be informed about their missionary outreach. They need to know what fields are responding to the gospel and what approaches are producing quick and lasting results. They also should be told about the needs of the workers and nationals in the various fields. In this way, churches can carry out the Great Commission

more effectively.

For the missionary, contact with the churches will enable him or her to keep abreast of new trends both in the theological realm and in the practical sphere. He can stay up to date on modern methods for spreading the gospel.

Visits. In addition to sharing his story with the churches, the missionary on furlough can renew acquaintances with friends and visit relatives. One of the unpleasant matters of missionary life is that one has to be separated from relatives and dear friends for long periods of time. Often, things can happen on the field that cause the missionary to long to see loved ones and friends. If he is not able to return to the homeland every so often, his preoccupation about family and friends may hinder his effectiveness.

Furlough allows the missionary opportunity to recharge his memory battery with many warm experiences that will glow in his heart long after he

has returned to distant regions where he serves. How often a difficult or undesirable event will be changed by the remembrance of some kind word or thoughtful deed of a loved one or friend back in the States!

Change of Pace. Furlough also brings a helpful change of pace. Most fields offer so many opportunities that a missionary usually tries to do two or three different jobs. Pressures build, and demands are almost constant. Not only is there always something to do, but also often two or more things demand to be done at the same time.

Furlough offers a change of pace, a release from normal pressures. It is a time to gear down a bit, to relax and catch a second wind. With demands reduced, there is more time for the family, for shopping with one's wife, for ball games with the children, and for other events that often must take second place back on the "harvest field."

Furlough is not really a vacation because of activities that must be carried out, but it is a welcome change that allows a missionary to rest a bit, both physically and emotionally.

Restocking. Finally, furlough in the States provides the missionary opportunity to restock some of the supplies difficult to get on the field or that are almost prohibitive in cost where he serves. How good it is to get some clothes and shoes that fit well, some gadgets and tools that last, some equipment that makes the work more enjoyable and more easily done! For buying such goods, there is no place like the good, ol' U.S.A.

Through the generosity of the Foreign Mission Board, which supplies a refitting allowance, and through the kindness of churches, the missionary is usually able to get the equipment and supplies that will make his next term of service more tolerable. **TC**

The author and his wife were appointed missionaries to Brazil in 1964.

Reflecting on Furlough

What It Is

Furlough is:

- reminding everyone how human you are;
- having much of what you need on the wrong continent;
- constant packing, traveling, speaking;
- dreading the bathroom scale;
- seeing too little of those you want most to see;
- a sudden feeling of now belonging in old familiar surroundings;
- the thrill of springtime after four years;
- planning to attend every meeting of your home economics group and making only two;
- showing the children where they were born;
- evaluating each purchase to see whether it's worth the cost per cubic foot to ship;
- getting used to Granny's empty house;
- trying not to talk only of Africa and its needs;
- being impressed with tremendous spiritual growth in some, the lack of it in others;
- wishing time and money could stretch further;
- sorrowing for sidetracked Christians and churches;
- guessing what sizes your children will be wearing three years from now;
- a lump in your throat at the thought of leaving parents and family;
- longing to be settled.

—Jean and Frank Baugh
(assigned to Tanzania, written in 1969)

The Word: 'Perfect'

Perfect is the best word to describe our furlough. If all of our basic needs—physical, spiritual, intellectual, social, and emotional—had been put into a computer and analyzed, a more perfect place could not have been found than in Pineville, La., and the lovely home provided for us by First Baptist Church. It was just what we all needed, and all of our furlough needs were met with perfection in every way. Praise the Lord!

—Daniel and Beverly O'Reagan (Japan, 1977)

Furlough Magic

It has been a good furlough year. We've put lots of miles on our car and on ourselves, as we've visited 20 of the 50 states and have seen many old friends and made new ones. We are encouraged by the renewed interest in world missions and the spirit in the churches.

Furlough has worked its magic. Even the department stores and supermarkets no longer enthrall us.

The Wylam Baptist Church of Birmingham has provided

an attractive home and opened their arms and hearts to us. Missionaries from Korea, Ecuador, and Brazil have occupied this house before us; next week a couple from Nigeria will move in.

The church is experiencing a new world awareness through their generosity in giving this spacious, comfortable, totally furnished house. We know they are also aware that missionaries are just everyday folks with "feet of clay" and sprouting no wings or halos.

We are constantly amazed at the level of missions giving and loving of these friends. There is no way we can adequately express our gratitude.

Even as we make ready to leave our homeland for the fifth time, we hear reports of renewed zeal and cooperation between Japanese collaborators and missionaries. Friends have written that the annual meetings of the Japan Baptist Convention, the Japan Baptist Mission, and Japan Baptist Women have all exceeded the spiritual levels of former years. We eagerly anticipate taking up our tasks there for the years left until retirement.

But the good-byes to family get no easier. We have especially enjoyed the closeness with Bob's two brothers, one sister, and many cousins, aunts, and uncles this year. As we go, we leave our three grown daughters behind—and this is painful.

—Bob and Helen Sherer (Japan, 1976)

The U.S. of Amiracle

On our second furlough we discovered it didn't take long to spend a six-month furlough. From a purely human standpoint, it is refreshing every three or four years to go back for a few months to your air-conditioned, stereophonic, centrally heated, two-car, double knit, wrinkle-proof United States of Amiracle.

The children asked me if I didn't miss Brazil while we were in Texas. I did. But if I missed it too much, I would just go into my totally electric kitchen in Ft. Worth, turn on the dishwasher, the garbage disposal, the instant hot water; adjust the temperature of the apartment by turning a knob and walk barefoot across the thick living room car-

Furloughing missionaries at Foreign Missions Conference at Ridgecrest (N.C.) Baptist Conference Center in June—Clockwise from top, left: Foreign Mission Board Executive Director and Mrs. Baker J. Cauthen (on porch) make some introductions at afternoon meeting; the missionary gathering. Elizabeth (Libby) (Mrs. William W.) Stennett (El Salvador) gives an autograph. Carlos R. Owens (Tanzania) talks about The Commission. James E. Legg, FMB photographer, makes a portrait for updating the files. Daughter of a missionary points out field location. Woman's Missionary Union Executive Director Carolyn Weatherford (I) chats with Miss Maxine Moseley (Ghana).



pet; go down the hall and flush both commodes and know they would function; pick up the telephone and dial anyone in the States within 15 seconds.

On furlough we were able to vote in a presidential election for the first time in 12 years and saw our oldest son vote for his first time. We were there when the war in Vietnam officially ended. Our children had a full semester of school.

We count as the high point of our furlough being able to participate in a special mission emphasis week in Middle River Baptist Church in Baltimore. Norvel spoke in 45 churches and took part in two eight-day missions conferences, in Alabama and California.

We visited friends and relatives, saw snow in August in Colorado, left Houston in the first snow experienced there in 13 years, visited our family in Puerto Rico, and arrived in Rio to find 97-degree weather, hot and humid.

—Norvel and Hattie Welch (Brazil, 1973)

Reaffirming Callings

Furlough was a challenge because it forced us to interpret our first term of missionary life. Our work will mainly be with young people, those in the seminary, college, and churches. These youths are a part of two worlds—East and West. And we are a part of their attempt to live in both cultures, finding suitable patterns to live the Christian life.

Furlough helped reaffirm our missionary calling in several ways. As we visited old friends in various parts of the country, we felt our lives had an extra dimension because we knew two worlds. To be sure, there are some disadvantages—long separation from our families, separation from thought trends that emerge in the States, separation from a familiar church life, separation from familiar language and customs. But the excitement of living abroad is stimulating, as we discover just how universal the Lord Jesus Christ is.

—Jerry and Ruth Moye (Hong Kong, 1976)

Two Different Homes

As you consider the term “furloughing missionary,” what is your concept? Perhaps it is a man or woman in neat, out-of-date clothes with a weathered, angelic face, telling in a soft-spoken voice of high adventures in a far-away land.

Being a furloughing missionary for us is an opportunity to share with others about ordinary people in a different culture and of the unordinary things our Lord is doing in their lives.

But to be completely honest, coming to the U.S. also means some very different opportunities. Our children, six and nine and a half, ask:

- What is a furnace?
- Are the roads really so smooth you don't bounce up and down?
- I want to see a real marching musical band.
- Can you really drink water anywhere?
- I want to see autumn.
- What is a fire hydrant?
- I want to eat an apple.
- I want to see a squirrel.
- I want to see television.
- What is a manhole?



James and Linda Barron, missionaries to Ghana, enjoy a cup of tea in the kitchen of their furlough residence in Highland Springs, Va. Barron found himself speaking every weekend in churches from New York to Georgia. Hearers frequently told him, “Now that we know more about missions, we'll give more. We've never met a real missionary before.”

To us, furlough means leaving our home in Ethiopia, packing belongings (as all missionaries do), and labeling each item either “ship” or “sell,” in case reentry should become impossible. It means leaving our pet dog. It means saying good-bye to dear Ethiopian friends as eyes reflect, but mouths refuse to speak of, the uncertainty of the future. It means closing out some tasks of the mission and seeing to the continuance of others.

Furlough means pounding hearts at the thought of seeing loved ones in America. It means getting to the bedside of Cliff's mother, who had just recently had surgery and was in critical condition. It means looking gratefully into the faces of people we have met in letters and who have prayed for us.

On a daily basis, it means unpredictable weather—as opposed to our dry and rainy seasons. It means no rationing and the absence of constantly swarming flies, the regular checks for fleas and lice.

It means restocking for next term and trying to guess how much the children will grow. It means going to one grocery store and finding all you need.

Most of all, it means “coming home” but knowing you don't really belong there, and soon the process will be put into reverse.

During this time, what you can do for us is to love us as the misfits we must remain, but help us to try to be normal Americans. Does that sound contradictory? It is no more so than having your home in two different cultures.

—Cliff and Philecta Staton (Ethiopia, 1976)

Storing up Fellowship

A foreign missionary is an ordinary being who has heard a call from God to go to a foreign land to proclaim the gospel. He may have a little extra faith that God gives only as the need arises or as people pray for him. He has no super power except through prayer when there is need to do what God requires.

When a missionary returns home on furlough, people at home need to bear in mind that he has spoken a foreign language and been absent from his culture and relatives.

as well as lifelong friends, for as much as four years. He does have friends abroad, but on a different level. If he works in an underdeveloped country, he is constantly giving of himself, trying to encourage nationals in so many ways. Most of his contacts are with people of little means; although the missionary's income would not be high in the U.S., he is a rich person to the national. This presents a natural barrier, even though the missionary certainly loves the people God has called him to serve, regardless of barriers.

When a person suffers in sickness or grief, he needs the comfort of loved ones. I have become very aware of this since having to leave Vietnam. We have suffered intense grief, and the suffering has been among strangers. Missionaries in the Philippines, where we transferred, have been kind and have tried to understand, but we arrived on this field almost as strangers to them. Filipino people have been unusually warm and friendly, but the relationship is new. Nothing replaces strong ties of long standing.

In Vietnam we often met with hostility, but because of our call there, we could accept it. We left persons we love as our own, after living and working with them for more than 15 years. Too late, we realized that we should have returned to America to share our grief with our loved ones. But since our call to Vietnam was so strong, I feared I might not be willing to return to another field.

With time and the Lord's help we have worked through our grief and started life anew in the Philippines. It has not been easy to learn a new language and culture and completely outfit a household anew at our age. But because many people prayed for us, the Lord has blessed and has seen us through this experience.

Furlough should be a time when loved ones, family, and friends show their love toward the missionary. A pastor, teacher, and other religious leaders have people to rally around them all year—year in, year out. But the missionary has only one year out of five to enjoy this fellowship. Even then, part of the missionary's heart is still with his special people on the field, or else he could not return to them.

People at home need to help the missionary absorb all the love and Christian fellowship possible during furlough. It will be perhaps four years before he can receive such contact again; he needs to store up the fellowship, as we do energy for emergencies. And many emergencies occur during four years on a mission field.

—Audrey (Mrs. W. T.) Roberson (Philippines, 1976)

Mixed Emotions

We're coming home! This means many things to us. It means seeing friends and loved ones after more than three years of separation. It means Dr. Peppers, Fritos, hamburgers, and Mexican food—to mention a few. It means telephones that work, water you drink without filtering, roads where vehicles have the right of way over cows and goats.

It means seeing four seasons rather than our two of dry and wet. It means having our son home for 12 months, rather than the 3 he is home when he is off in boarding school.

But it also means saying good-bye to our African friends, who, even though we are white and American, have opened their hearts to us, and we feel we have had a positive in-

fluence on their lives. It means saying good-bye to our Goan, Asian, Ismaili, and Indian friends, for whom, through our lives, we have tried to let the light of Christ shine. It means saying good-bye to our beautiful Mbeya Mountain range and our perpetual cool weather. For Julie, it means saying farewell to the only friends and home she really remembers. It is a time of excitement and mixed emotions.

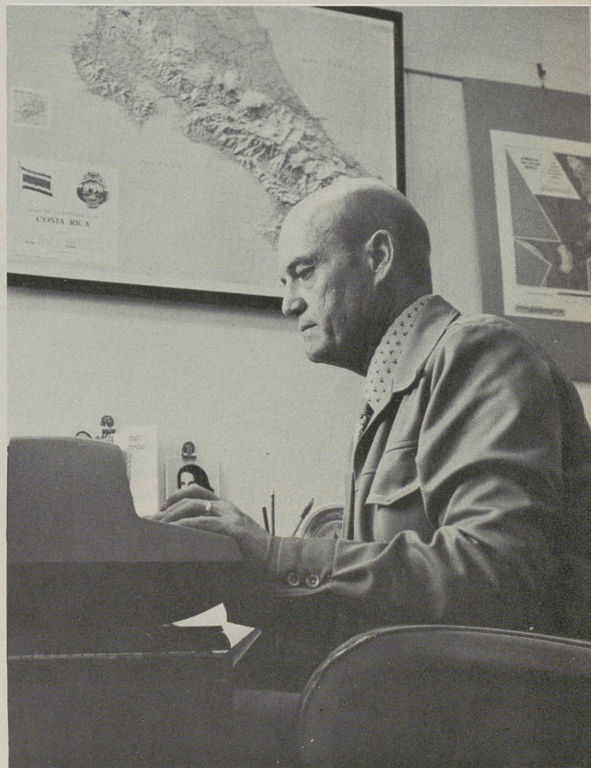
—J. W. (Jake) and Paula Riemenschneider (Kenya, 1973)

Joy and Otherwise

Our furlough (six months) evoked mixed feelings of joy and disappointment. It was a joy to be with our families again (Kurt, the youngest, for the first time). It was a joy to share our testimonies many times in churches of what God is doing in India and Korea. It was a joy to see dear friends and to make new ones.

One of our biggest disappointments was in not being utilized more to tell about mission work. People responded so well with interest that we wish we could have told more and reached more people with the stories on our hearts.

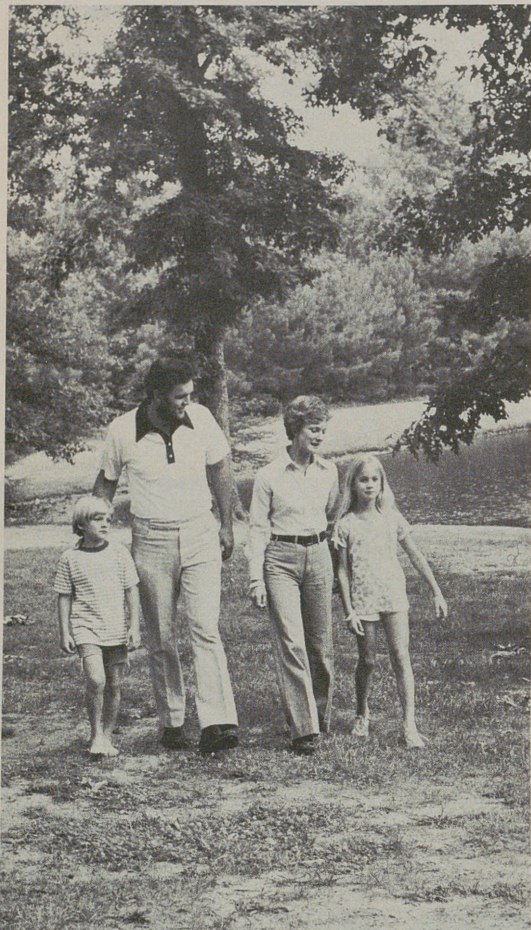
Another disappointment was in not getting to see special people or not getting to see them enough. Though we saw



S. Dan Sprinkle, Jr., labors over another issue of *Missionary Intercom* at Foreign Mission Board offices in Richmond, Va., his assignment while away from his field of Costa Rica.

many, we left with an empty feeling of unfulfilled intentions.

A great joy was seeing former school and church students who are living the victorious Christian life and to see how Christ is working in people's lives. We rejoiced to see



The Vance Kirkpatrick family, on furlough from Kenya, stroll across Meredith College campus in Raleigh, N.C. The Kirkpatrickes served as resident missionaries for the training session for new missionary journeymen.

victory in a Christian family who had experienced disappointment and pain.

As time neared for our return, God prepared our hearts for that difficult experience of departure. Our flight was pleasant. When we arrived in Seoul in January we knew we were home because our feet were cold. Pipes had frozen and been repaired in our house. For the first week our fellow missionaries fed us, until we could get our house back in order. Our Presbyterian friends visited us and brought gifts of food. It is good to be back!

—Jack and Sharon Everhart (1977)

Temporary Duty

What is furlough? Our military church members on Okinawa call it "home leave." Our reply is that it is more like their TDY (temporary duty) away from home base. Whatever it means, we are coming home.

What is furlough? It is a multitude of preparations. It means trying to meet all the regulations imposed on "an alien" in a foreign land. The village mayor, the minister of immigration, the director of taxes, and a host of other officials all must be satisfied that we are leaving legally.

We are coming home! Our family and friends are bracing themselves for an extended invasion of their home freezers and vegetable gardens. It would not be far from the truth to say that the first time Dottie goes into a U.S. supermarket, she is going to think she has died and gone to heaven.

What is furlough? It means trying to see that one's work is carried on while we are away.

It is a time to report to Southern Baptists of their work in a far-away land. It is a time to renew friendships and family ties. It is a time to evaluate and recommit oneself to the Lord's leadership.

—Elton and Dorothy Gray (Japan, 1973)

If I Were on Furlough

I would remember whom I represent: I am sent of the Holy Spirit to represent God to other men, to bring them the good news of Jesus Christ and his purpose and power to save all who will believe. I believe outside of him there is no salvation for men or nations.

I represent Southern Baptists. I am one of them. What they are, I am. I will remember Who and what has made them. I will remember the poor, hard-working, honest Baptists who go up Sunday by Sunday to worship before our God with others of his people and to share a portion of his blessings that others might know. From this comes the food, clothing, housing, and travel for me and my loved ones. I must remember all those God-called men, pastors and others, who feed and shear God's sheep for the sake of this good news. They, too, need news of the victories they hope I will bring.

I represent and was sent by the Foreign Mission Board, the middleman between Southern Baptists and me. There is no more generous and considerate mission board in the world.

I am an American. I am limited by this fact. I carry an American passport. I will not come home to straighten out the government. God has men for that. If they fail, I cannot help it. Pray for them.

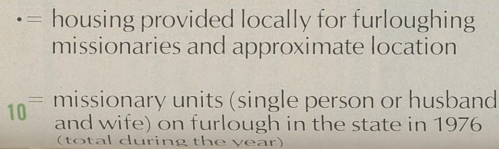
After a 20-year furlough, at 85, this is my brief word of wisdom.

—Greene Wallace Strother (1977)
(Served in China and Malaysia, 1925-57) TC



A missionary father and son find time for togetherness during furlough.

D O M I N I O N O F C A N A D A



Where to Live

By Eunice Smith

Missionaries look forward to furlough for a number of reasons—seeing family and friends, a change of pace, improving skills for their task. But as furlough time approaches, practical decisions are demanded.

The first choice concerns which furlough option will be best. Many factors enter in: educational needs of children, health of parents in the States, the missionaries' personal stamina, and various other matters. The period of time they can best be away from the work on the field is considered in consultation with other missionaries and with nationals.

The second matter for choice usually is, "Where shall we spend our furlough?" Closely related to this question of a particular location is the problem of housing. A few missionaries have families who can take them in; others have arrangements with friends or own a home (rented out while they are on the field), so they can return to the same house.

Most missionaries must resort to other alternatives. Churches across the Southern Baptist Convention have recognized the need for housing of missionaries on furlough. The Foreign Mission Board staff is grateful for this interest in missionaries' housing and for several years has been working with churches and associations in this ministry of mission support. Approximately 200 homes are available in 19 states (see map).

In letters requesting information about the possibility of providing a furnished home or apartment for missionary families or single missionaries on furlough, certain questions reappear frequently: How do you go about setting up a missionary residence? Is there a need for housing in our area? How do we secure missionary families to live in our home? What are your suggestions?

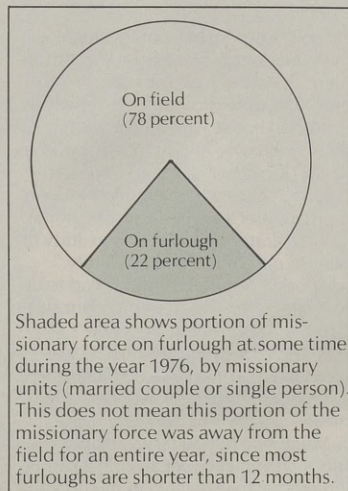
To answer these complex questions, a list of guidelines has been prepared in an effort to determine the most ef-

fective ways a church can meet housing needs for furloughing missionaries.

In corresponding with churches considering setting up a missionary residence, we ask, "Does the church own a home, or would one have to be purchased?" Most families need three or four bedrooms. The homes now available, with few exceptions, are rent-free, with missionaries paying the utilities.

Once the church decides to provide a house, the responsibilities of getting it ready, securing missionary families, and day-to-day maintenance can best be handled by a missions committee or a missionary residence committee. This committee, made up of representatives of various organizations in the church, can become involved in some exciting projects to make the home attractive and to provide for the comfort of the residents. The committee should work out rules, regulations, and policies in advance and share these with missionaries when reservations are made.

The question concerning the need for housing in a given area is the most difficult to answer. Before we can advise a church, some research is needed: (1) What other homes are available in the area? (2) How many missionaries come from that state or usually spend furlough there? (3) What housing requests have come from missionaries



SUGGESTIONS FOR CHURCHES SERVING AS HOSTS TO MISSIONARY FAMILIES

- Respond to a request for reservation immediately. Overseas mail is often slow (be sure to use air mail), and missionaries hesitate to contact a second church before hearing from the first.
- Have the policy for the residence clearly stated in writing so that missionaries will know what is expected, such as who to call about maintenance problems.
- Send missionaries information about the house—the size, what is provided; a photograph will be appreciated. Send information about schools—opening dates, holidays, special activities; this will answer questions missionary children will be asking. Send information about the church—missionaries would appreciate receiving the church bulletin or paper.
- Keep the Foreign Mission Board informed of reservations made, cancellations, and vacancies. Address Mrs. Eunice A. Smith, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

in areas where homes are not now available?

We would like to encourage all who want to be involved in this ministry, but we feel we must help churches take a realistic view of the situation. It is discouraging for a church to go to the trouble and expense of providing a furnished home and then fail to find missionaries wanting to live in that area during furlough. It has happened.

The Foreign Mission Board attempts to provide to missionaries up-to-date information about available homes and to provide to churches offering housing the names and addresses of missionaries coming to a given area. Many churches have reservations in hand from missionary families three or four years in advance. They look forward to the coming of families from different areas of the world.

Perhaps the greatest need for housing is in the areas around the seminaries. These spots are popular, and although most seminaries provide some furnished apartments or houses for missionaries, these are not sufficient for the number of missionaries desiring to be located near the seminary.

Some housing is needed for single missionaries. Usually an apartment is adequate and much appreciated.

Churches sometimes provide housing for a particular missionary, but also might be interested in accommo-

The author, Mrs. L. C. Smith, formerly a missionary, is a staff assistant in the Department of Furlough Ministries at the FMB.

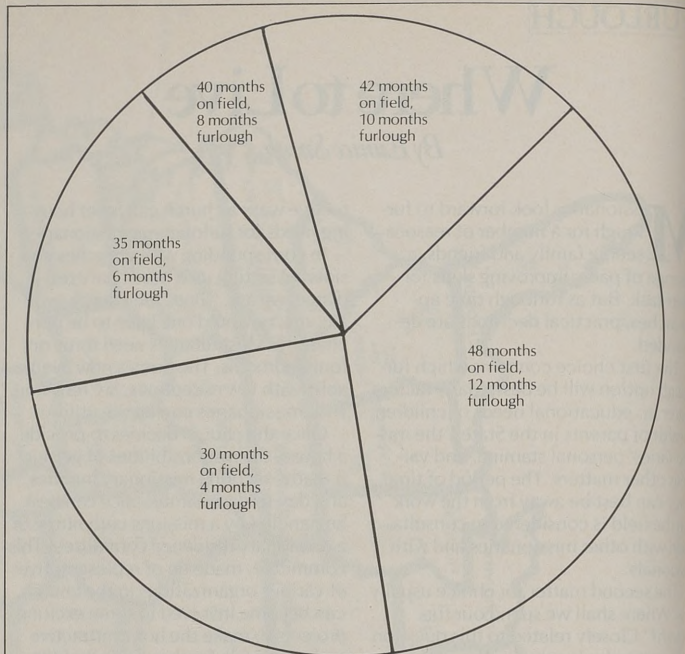
dating other families, if there is a need. Staff members at the FMB will gladly discuss this possibility and add that church to the housing list, so that missionaries will know it is available.

If a church wants to provide housing but does not own a home, it is encouraged to rent a home or apartment, if available, particularly if there is some doubt as to whether the location will be popular with missionaries.

A complete housing list is mailed to all missionaries twice a year. It includes church name, contact person, and address. Missionaries write directly to the church to request use of the home. The church then notifies the missionary (air mail, please) that the house will be reserved for them, or that other occupancy has already been reserved, as the case may be. The church should respond immediately to allow the missionary to make other plans if needed. Sometimes missionaries must cancel a reservation, but only if unforeseen developments cause a change in furlough plans.

Churches notify the Department of Furlough Ministries of reservations made and when churches expect vacancies. *Missionary Intercom*, monthly board publication mailed to all missionaries, carries a listing of specific homes with vacancies and the open dates. Every effort is made to bring together missionaries desiring housing and churches wanting families.

What do missionaries say about living in a residence provided by a



PATTERNS OF MISSIONARY FURLOUGHS, 1976

This graph deals with length of furlough under the present system. A graduated furlough eligibility plan, to become effective Jan. 1, 1978, has been adopted by the Foreign Mission Board. The new provision offers wider variety of furlough length, based directly on length of field service. Under the new formula, a missionary may take his furlough at any point between 30 and 48 months of field service. A furlough eligibility table indicates furlough credit earned on a week-by-week rate within the 30-48 month range. If a missionary returns to the field before using all his furlough credits, the remaining credits will be added to those accumulated during the next term of field service. When a missionary is granted a furlough extension at his request, that time will be counted as furlough debit against credits earned during the next term.

SOME WAYS TO MINISTER TO MISSIONARY GUESTS

- Be sensitive to the special needs of the family. There may be an interest in sharpening skills, learning new hobbies, or joining interest groups.
- Introduce the newcomers to other pastors in the area, community leaders. These relationships provide opportunities to speak and good fellowship.
- Suggest resources in the community—shopping trips, recreational facilities, and places to eat will all be new.
- Make the missionary family feel a part of the local church program, even though they have deputation responsibilities and must be away much of the time.
- Be considerate when missionaries have special health problems or special concerns about children.
- Remember that the missionary has spiritual needs; he has given of himself and is hungry for spiritual food and the chance to share.
- Offer to send out the missionaries' newsletters.

church? Responses from furloughing missionaries (gleaned from a questionnaire) have been enthusiastic. Wrote one, "We were provided a lovely, fully furnished house with a nice yard. It has three bedrooms and two baths, washer, dryer, dishwasher, garbage disposer, color TV. Need we say more? Not only do we appreciate the furnished home but are grateful for the opportunity of being a part of the church family."

Another reported, "All we had to do to begin living was to unpack our suitcases."

A single missionary writes, "I was provided a furnished luxury apartment. The people have been wonderful to me."

Much of a missionary's anxiety about furlough vanishes because of a caring church. "We have lived in many dif-

ferent situations on our many furloughs, but our last two have been delightful, because we lived in furnished missionary homes," was one comment. "This surely takes a load off our minds."

One couple told of trying to beg, borrow, or buy household furniture for a house they had to find after arriving in the States on a previous furlough. But on their most recent furlough they admittedly shed tears of gratitude and joy upon walking into a furnished home and finding towels on the racks, sheets on the beds, and a roast in the refrigerator.

The provision of a furnished home, a warm church family, and a caring community enables the missionary to make the maximum use of his time in the States for rest, study, and service.

FURLOUGH

Updating Skills

By James W. Cecil

To maintain their high performance capabilities, furloughing missionaries increasingly are taking advantage of opportunities to update their skills during their time in the U.S. During 1977 at least 70 percent of all Southern Baptist missionaries on furlough will seize some opportunities for development and updating.

In addition to continuing educational opportunities at the six Southern Baptist seminaries, the Foreign Mission Board cooperates with the Sunday School Board, the Home Mission Board, the Stewardship Commission, and several state conventions in providing means of updating and growth. These activities are intended primarily to expose the missionary to recently developed methods in evangelism and church development, while reinforcing the abilities he already has.

Two four-day stewardship seminars are conducted each January, jointly sponsored by the Foreign Mission Board, the Stewardship Commission, and two state conventions. Seminar faculty members are drawn from among knowledgeable Southern Baptist stewardship personnel. Fifty-three furloughing missionaries took part in these seminars in 1976.

This past January, missionaries on furlough in the eastern U.S. attended the stewardship conference in Virginia Beach, Va., led by John Ivins, associate executive secretary of the Baptist General Association of Virginia. Those west of the Mississippi attended a conference in Grand Prairie, Tex., led by J. W. Hutchins, associate director of church stewardship for Texas Baptists.

The author, a missionary associate assigned to Hong Kong, is currently assisting in the FMB's office of the consultant for evangelism and church development.

At Christian Life Commission conference on priorities in Jackson, Miss., Missionary Dr. W. Eugene Ruble and (to his left) Missionaries James and Carolyn McAtee, all on furlough from Indonesia, listen closely. Attending such meetings during furlough allows missionaries to catch up on current concerns.

The study during the four days involved a thorough understanding of what the Bible says about total commitment of life and how this can be taught overseas. The purpose was to give missionaries studies in total stewardship so they can lead national Baptists around the world to live the responsible life, and know the joy of being a part of a church that is supporting its own ministry.

Testimonies from missionaries who have taken part in the seminars attest to their value.

"After participating in this meeting," wrote Rue Scott from Malawi, "I saw how these seminars could be a real benefit to the missionaries personally and to mission work generally. I left the conference with a renewed vow to get my own money matters right with the Lord. I also left with a renewed confidence that, with the help received in the way of materials and ideas, we in Malawi can begin and sustain a much-needed stewardship program."

Added Missionary Richard Greenwood from Guatemala, "I could only wish all missionaries had the same opportunity."

The Sunday School Board in Nashville, Tenn., offers furloughing missionaries a guided program of study they can take in Nashville. The guided study can be in the area of church development or in other fields, depending on the personal needs of the missionary.

Last year the Home Mission Board and the Foreign Mission Board initiated a new program of missionary development. The study offered at the HMB in Atlanta, Ga., is designed to teach the participant "How to Grow an Evangelistic Church." During this calendar year at least 60 missionaries will take part in this missionary development activity. **TC**



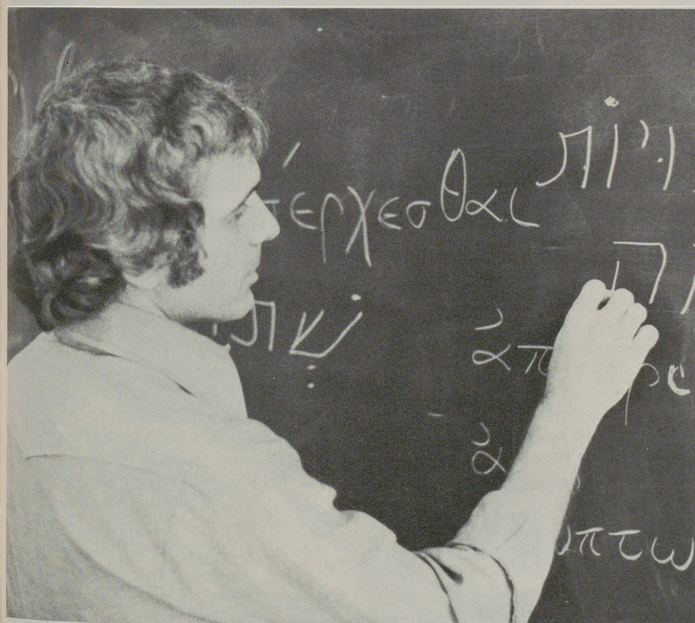


James L. (Jim) and Mary Anne Burnham in Wake Forest, N.C., where he has been in graduate study in preparation to return to Israel.

FURLOUGH

A Time for Study

For James L. (Jim) Burnham his recent ten-month furlough became a time for further seminary study to better equip him for his missionary service in Israel. He decided to work toward a master's degree in theology at Southeastern Baptist Theological Seminary, Wake Forest, N.C. When the allotted furlough time ended, Burnham asked for a four-month leave of absence in order to complete his study. During this time he and his wife, Mary Anne, and their two children, James Leonard and Melody, have lived in Wake Forest. The family has been scheduled to return to the mission field after the leave of absence ended in late August. **TC**



Top: The Burnham family gathers on front porch of the large house at 130 South Wingate Street that has accommodated many a missionary family while on furlough in Wake Forest, N.C. **Left:** Burnham at classroom chalkboard at Southeastern Baptist Theological Seminary. **Above:** In yard of Wake Forest home, Jim Burnham gives daughter Melody a ride on a swing.

Photos by Bob Harper

Sharing with Home Base

"Our church is not an ordinary church! We have a history of giving generously to missions. We need a group of missionaries to come for a particular weekend. They should be able to communicate with a large urban church. Can you help me?"

When Pastor Al McEachern of First Church, Greensboro, N.C., made such a request, he explained that this "week-end missions encounter" would take the place of the church's fall revival.

The Department of Furlough Ministries at the Foreign Mission Board was eager to respond to the plea. A staff member went to work immediately on

The author is associate secretary in the Department of Furlough Ministries at the Foreign Mission Board. She has been a member of the FMB home office staff since 1947.

the project. A list of furloughing missionaries in North Carolina and neighboring states was sent to the pastor. Telephone conversations and correspondence provided additional information on each missionary.

Pastor McEachern then corresponded with a number of missionaries, inviting them to participate. Finally, three couples and one single woman, from varied backgrounds and fields of service, took part. They were joined in this case by the staff member who had assisted with planning.

The weekend was filled with opportunities for small groups of church members to get to know at least one or more of the missionaries. On Saturday evening a party was given at the pas-

tor's home for the missionaries and the church members in whose homes they would stay. Each missionary spoke to two Sunday School departments and two Church Training groups. Special affairs included a pancake breakfast for men, a coffee hour for women, a hotdog supper for youths, and an "international dinner."

At a luncheon meeting for the missionary men and some of the men of the church, several industrial leaders and the missionaries exchanged ideas on the church's proposed Lottie Moon Offering of \$30,000 and its use. By Monday afternoon 450 persons had signed up for the international dinner, a fun time with all age groups taking part. Missionaries were allotted three-

At a missions Awareness Seminar in Marietta, Ga., Miss Edna Frances Dawkins joins small-group session.





During a weekend encounter on missions at First Church, Greensboro, N.C., John D. DIVERS (r), missionary to Argentina, converses with layman before "international dinner."

minutes each to tell a funny incident about themselves. Little children in costumes sang "It's a Small, Small World." Warm friendships were established between church members and missionaries.

"We did not know that missionaries could be so much fun!" was a common remark. One man was heard to comment that these were some of the most exciting days of his life as a Christian.

Similar weekends have been held in a number of churches. The first to be sponsored by the Department of Furlough Ministries was at Shamrock Drive Church, Charlotte, N.C., in 1973. In November 1976 Third Church, St. Louis, Mo., held such a weekend with five American Baptist missionaries and six Southern Baptist missionaries on the program.

First Church, Jackson, Miss., is making this an annual event. Their weekend begins on Friday evening, with Sunday School classes or other small groups inviting a missionary for informal discussions. Youth departments decorate booths for a "world missions fair" on Saturday night for youths and again on Sunday night for adults. The missionaries assist class members in making the countries come alive. The fair includes a brief address by each missionary in national dress and often also has foods and a portrayal of customs of several countries.

Church youths also participate in the parade of flags at Sunday-morning worship service of encounter weekends.

Dawson Memorial Church, Birming-

ham, Ala., at its weekend encounter featured (in addition to furloughing missionaries in the area) two newly appointed missionary couples who had been members of the church. Several members combined their expertise to produce an audiovisual program for Sunday evening, using slides provided by the missionaries on four projectors while each missionary spoke briefly.

As two missionaries from Nigeria talked with third and fourth graders, they passed around artifacts, including a small idol carved from wood. Excitedly, the youngsters connected this with the television showing of "Roots."

But how can a small church, for which such a program is too complex, avail itself of the opportunity of coming to know missionaries? The Weekend Missions Encounter is only one of several means of making furloughing missionaries available to Southern Baptists.

A number of churches have invited one missionary family to spend the weekend. An international covered-dish dinner can be held on Friday evening. As missionaries tell about their family life and work, perhaps illustrated by slides, many times they are interrupted by questions about a particular picture. This is usually an informal time, as are events on Saturday, such as the missionaries' going to a ball game with some of the church youth.

Often, one or more of the young adult Sunday School classes will enter-

tain the missionary parents, while the youths invite the younger members of the family for an outing. Several departments may be combined so that each missionary can reach as many persons as possible during Sunday School and Church Training.

A World Missions Conference, initiated by a local association, offers the best means for a group of churches to get acquainted with a group of missionaries—home, state, and foreign. The Brotherhood Commission coordinates the planning and scheduling of World Missions Conferences. The Home Mission Board and the Foreign Mission Board provide educational materials and missionary personnel.

Some churches and pastors have indicated they were not aware of the presence of missionaries nearby or their availability. Some associational leaders have invited the furlough ministries department to hold an Awareness Seminar in their areas, in order that pastors and other church leaders might have opportunity of meeting furloughing missionaries in the state or one section of the state.

The Foreign Mission Board also sends to the meeting of each state Baptist convention a missionary to manage the board's exhibit. Churches in pioneer areas have taken advantage of the board-provided travel to those areas and have pooled their funds to provide accommodations and additional travel for the missionary to visit various churches in that state.

In another instance, a group of churches in a pioneer state arranged to share the expenses for a missionary to come for the sole purpose of a series of meetings in the churches.

A furloughing missionary may be asked to speak at a state evangelism conference. And missionaries are being used more and more in state vocational guidance conferences. These provide opportunity for young Southern Baptists to hear of the options for careers in foreign missions. At such a meeting, a missionary might address several small-group sessions, in order that participants may come to know the missionary more personally and feel freer to ask questions.

Campus ministers or leaders frequently approach the furlough ministries department to locate a furlough-

Inviting a Missionary

1. Start early. Invite well in advance of the preferred date.
2. Secure an address. Information on missionaries furloughing in local areas can be secured from the associational missions director, from various state offices (see article), or from the Department of Furlough Ministries at the Foreign Mission Board.
3. Provide the missionary details about the schedule.
4. Reimburse the missionary for expenses (and assure him in advance this will be done) at least by the time the engagement ends.
5. Provide the guest(s) travel directions or arrange to meet him and provide transportation.
6. Do not limit the missionary's contacts, but plan ways for him to contact various individuals and groups in personal, informal ways.

ing missionary who may be scheduled well in advance for a week or several days on a particular campus. Again the missionary finds opportunity to meet with small groups, answering questions about his life and work, his home and family, his national Christian friends, and the challenge of foreign missions.

Baptist leaders of professional groups are encouraged to invite furloughing missionaries to speak. Medical missions conferences on a statewide or areawide basis also provide chances for dialogue between missionary physicians and local physicians, or between missionary nurses or others in the health care field and local personnel.

Furloughing missionaries are also invited by the furlough ministries department to meet with former missionaries, emeritus missionaries, and returned missionary journeymen in various Foreign Missions Fellowship meetings. Such meetings are held in four or five states each year, in order that those who have formerly served on mission fields may receive updating on current mission information.

Missionaries are also utilized to assist with state and associational camps.

With all of these options and others, one may wonder when the missionary finds time to rest, to study in preparation for return to the field, or to shop for the future. But the missionary is eager to tell his or her story.

How does one go about inviting a furloughing missionary for an engagement?

First, start early! If you know a missionary who will be on furlough in your

area, write a year, or at least some months, in advance for a particular date. If you do not know a missionary, a list of those who will be in your area can be secured from a number of sources. You may write or telephone the Department of Furlough Ministries at the Foreign Mission Board. For even quicker response, you might contact the associational director of missions, the state Woman's Missionary Union office, the state Brotherhood office, or the office of the state missions director. The furlough ministries department sends monthly to these offices a list of missionaries who will be on furlough in that state.

Provide the missionary details about the engagement. If possible, offer a choice of dates. Assure the missionary in the first contact that the church or the group extending the invitation will take care of all expenses for travel and for accommodations while in the community. The FMB does not provide such expenses for the usual missionary engagement.

Several weeks ahead of the engagement, write the missionary to learn the means of travel and expected arrival time and provide directions to the meeting place.

And the missionary would find it helpful to receive reimbursement for expenses at the close of the engagement.

What if you cannot secure a missionary speaker?

Just prior to the Week of Prayer for Foreign Missions, missionaries and members of the FMB staff are beseeled by requests to speak. If your church cannot find a speaker for this particular time, why not secure a foreign missionary at some other time during the year to help promote the Cooperative Program? The missionary will gladly stress your program of church finance even as he tells how the Cooperative Program has enabled him to carry out the work abroad.

Why not invite a foreign missionary couple to lead in a weekend retreat for families? A single missionary would enjoy taking part in a "singles weekend." A missionary could be invited to be a part of some other special emphasis during the year.

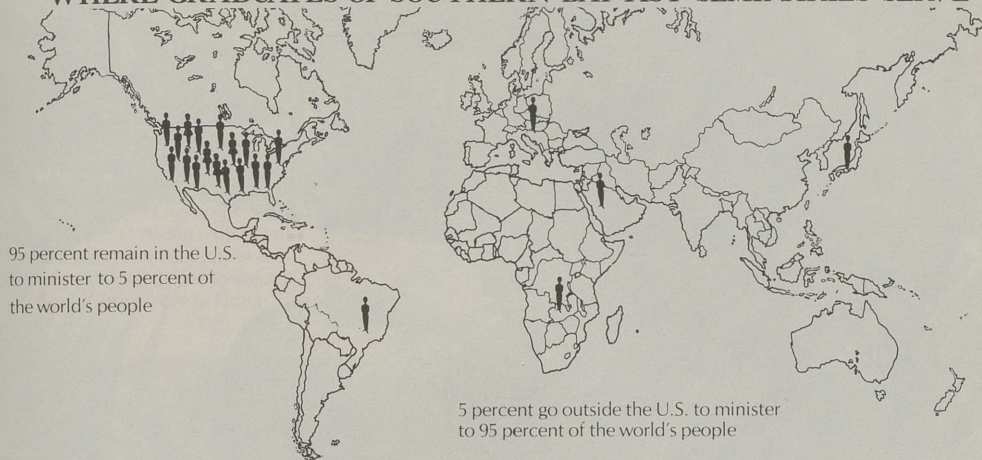
As Southern Baptists plan for global discipleship in their Total Missions Thrust, each church is challenged to provide at least one missionary from its midst. Missionaries on furlough can help churches achieve their goal, as they are enabled to tell church members of their joys and frustrations, their triumphs and hardships, and, most of all, of the way God is at work in other countries around the world.

Bold new thinking and bold planning must be carried out by Southern Baptists concerning new ways the furloughing missionary can most effectively share this information, whether addressing large groups or meeting in one-to-one encounters. **TC**



Fellowship, various foods, and a world emphasis mark Greensboro "international dinner."

WHERE GRADUATES OF SOUTHERN BAPTIST SEMINARIES SERVE



FURLOUGH

Helping to 'Call out'

By William W. Marshall

That God uses human instrumentality in "calling out" persons to serve him is an acceptable concept among most Southern Baptists.

That one out of every two who serve as Southern Baptist missionaries felt God's "call" through another foreign missionary may be a bit surprising to many Southern Baptists.

The missionary on furlough represents his colleagues on the field, who, in many cases, are limited by the lack of new colleagues to replace retiring or resigned ones. Often new work, long planned and prayed for, remains unlaunched. In a real sense, furlough is the opportunity to say personally to those who might help, "Come over and help us!"

"Recruitment" for career foreign

mission service means providing an opportunity for persons to decide about foreign missions. That simple, direct question, "Will you go?," becomes intensely personal and provides the spiritual grist for God to work matters out with that individual.

Thus, while the missionary on furlough is "reporting," "refitting," "reeducating" (himself), "resting," and all the rest, he is also "recruiting." Reports of his work and family life overseas are a part of his total responsibility; so is asking others to come and help him do that work.

In 1963 there were 194 career persons sent from Southern Baptist churches through the Foreign Mission Board to assignments overseas. That record still stands! Short-term missionary personnel have been the primary source of Southern Baptists' increased involvement overseas since that date.

And while it is true that many national pastors have been trained for service and that some national Baptist bodies have sent some of their own missionaries, there has been no letup in the number of missionaries requested from overseas.

The spiritual vitality of our denomination appears to be rising to a new high. Hundreds of new students attend Southern Baptist seminaries. Thousands of college students have indicated that God has led them into church ministries. Hundreds of places of service are waiting for them—overseas.

That the missionary on furlough has a strategic role in the process of "calling out the called" is clear. As individual Southern Baptist leaders broaden the opportunities for the furloughing missionary to share needs for new missionaries, there is likely to be a surge of growth in the career missionary force. **TC**

The author is secretary of the Foreign Mission Board's Department of Furlough Ministries. Earlier he served as field representative for the Near East and North Africa and was an associate secretary for missionary personnel at the board.



Facing page: Carter and Agnes Morgan check flowers at furlough home in South Carolina. **Below:** In their living room the Morgans look over a map for the best travel route. **Bottom:** The desk is makeshift but busy as Morgan refers to his calendar while taking a telephone call.

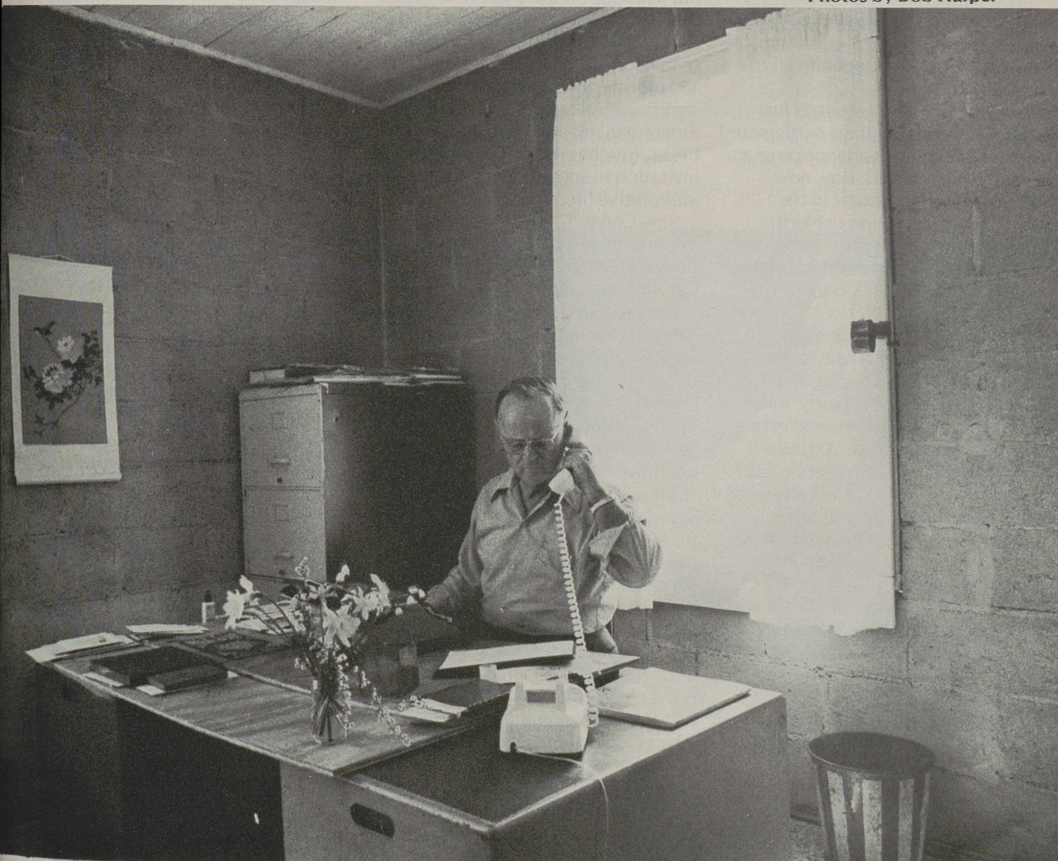
FURLOUGH

At Home Once More

For Carter and Agnes Morgan, appointed missionaries in 1948, furloughs are not new. Still, in some 29 years of missionary service, a half dozen furloughs is not so many, either. On their recent furlough that ended in July the Morgans resided at his home place in Westminster, S.C. Along with travel, speaking engagements, and other activities, they still found time to enjoy being at home. They serve in Hong Kong. TC



Photos by Bob Harper



FURLOUGH

In Residence— at a Convention

For Baptist state conventions the missionary-in-residence program was begun in 1970, when Cecil Ray, then stewardship secretary for Texas Baptists, thought it would be "an excellent relationship for a foreign missionary to work with Texas Baptists in personalizing the Cooperative Program."

Since that time more than 40 furloughing missionaries have participated in the missionary-in-residence program in 12 state conventions. Ray, now general secretary-treasurer of the Baptist State Convention of North Carolina, says the program has helped bring about "a dramatic attitude change toward the value of the Cooperative Program."

For most missionaries who serve in this capacity it means a heavier deputation schedule than during any previous furlough. Jack Shelby, missionary to Malaysia who served with Illinois Baptists, drove 38,000 miles and flew 15,000 miles in meeting 229 speaking engagements in 123 churches and 31 associations, plus 58 other meetings. He and his wife, who spoke about 50 times, were heard by more than 25,000 persons.

All missionaries-in-residence do not necessarily perform the same tasks, since each state convention designs its own program. But whatever the program and whatever the task, the missionary-in-residence is identified as a foreign missionary on furlough, and highest priorities are given to missionary education and Cooperative

Program interpretation.

Interpretation. George Cowser, missionary to Brazil who served with the North Carolina convention, carried out a unique ministry with churches that had made no contributions through the Cooperative Program. He visited, or talked by phone, with more than 150 pastors, interpreting to them the significant role of the Cooperative Program in mission support. Many of these churches responded with an invitation to speak and a request for interpretive literature.

Says Cowser, "The contacts, friends, opportunities, and our small contribution to promoting missions in North Carolina were greatly rewarding."

Personalizing CP. When the Baptist General Convention of Texas sought a way to magnify missions in celebration of the 50th anniversary of the Cooperative Program, the convention invited 11 foreign missionaries and their families to personalize the Cooperative Program.

John J. Hurt, editor of the *Baptist Standard*, wrote, "Just about the finest thing our Texas Baptist Convention has done in many a year is to guarantee a foreign missionary will speak in your church within the next 12 months—if you invite him."

In evaluating the Texas program, Cecil Ray said, "The major strength is the clearly demonstrated capacity of a group of missionaries on furlough—when properly identified and related to the life of the churches—to impact the minds and hearts of Baptists for the total cause of missions. This is a potential for missions that merits creative thinking for the years ahead."

Both the state convention and foreign missions benefit from the missionary-in-residence program. Roy Lewis, associate executive secretary-treasurer of the Arkansas Baptist State Convention, points out, "The main strength of the program is the ready acceptability of the foreign missionary to most churches. The missionary's dual relationship, representing both foreign missions and the state convention, allows him complete freedom to speak on behalf of the total missions program of Southern Baptists."

The Southern Baptist Stewardship Commission and state stewardship directors have worked closely with the Foreign Mission Board in developing guidelines and models for the missionary-in-residence program. There are not enough furloughing missionaries available in proper geographic distribution to meet the requests of all state conventions. Then, too, not all missionaries are equally suited or skilled for this type of work assignment. However, the Foreign Mission Board has taken some positive steps to enlarge the program, coordinated through the Department of Denominational Coordination.

Glowing Appraisals. Missionaries who have taken part in the program give glowing testimony to the personal and spiritual benefits received from their association with state convention, associational, and local church leaders.

"There was a strong feeling on my part that I was more a part of the team than ever before."

"I gained not only knowledge, but a new commitment."

"It has given me definite goals to accomplish during the year."

"I have developed a new sense of appreciation for pastors."

Davis Saunders, FMB area secretary for Eastern and Southern Africa, points out the value of the missionary-in-residence program from the field service point of view. "Though the program is designed for deputation, rather than in-service training, there are definite carry-over values which benefit overseas missions," he states.

"The missionary who has served with a state convention staff develops a total stewardship consciousness, which he shares with his fellow missionaries. Techniques and skills learned in working with a state convention staff can often be translated in the context of the overseas culture and prove to be quite beneficial to church growth and development." **TC**

The author is an associate secretary in the Foreign Mission Board's Department of Denominational Coordination.

In Residence—on a College Campus

One special type of involvement a limited number of furloughing missionaries may enter is to be located on campus at a Baptist college or university. Among those who have had such assignment are Frank Coy and Thomas Waddill.

OBU: The chance to serve as missionary-in-residence at Oklahoma Baptist University, Shawnee, during furlough from his mission field in Chile provided R. Frank Coy "an excellent opportunity to provide orientation, information, and foreign and home missions challenge to the students and faculty," he says.

A specific assignment was to relate to the 115 students on campus who had made commitments concerning mission service.

"This was done in personal and group counselling sessions and through

a weekly fellowship meeting," explains Coy. "These programs are designed to stimulate and inform students concerning mission service opportunities and qualifications for appointment.

"Home and foreign missionaries and representatives from the mission boards visit the campus for conferences."

The schedule for the "Mission Seminar and Missionary Fellowship" for the spring semester this year gives an idea of the variety and types of programs. The usual meeting time was at 9:00 A.M. on Wednesdays. The dates, meeting groups, and programs for the semester:

Feb. 9: seminar and missionary fellowship—Christian Focus Week speaker.

Feb. 16: seminar—Miss Cheryl Ray, missionary, social worker in Zambia.

Feb. 23: seminar and fellowship—discussion, "Baggage to Leave Home."

Mar. 2: seminar—Doug Clark and mission group.

Mar. 4-6: mission conference in Ft. Worth, Tex.

Mar. 9: seminar and fellowship—Allen Orr, regional personnel representative for the Foreign Mission Board, stationed in Kansas City, Mo.

Mar. 16: seminar, all day—denominational field trip.

Mar. 23: seminar and fellowship—the Foreign Mission Board at work, with William Neptune of the OBU staff, who is a member of the FMB.

April 6: seminar and fellowship—Mrs. Coy on "What Does a Missionary Wife Do?"

April 13: seminar—Glenn T. Boyd, music missionary assigned to East Africa.

April 20: seminar and fellowship—Home Mission Board representative.

April 27: seminar—James Maxwell, director of missions.

As missionary-in-residence at Oklahoma Baptist University, Shawnee, R. Frank Coy, on furlough from missionary service in Chile, meets for a planning session with officers of the Missionary Fellowship on campus.



May 4: seminar and fellowship—discussion on “New Breed, but Still Pedigree—Today’s Missionary.”

May 11: seminar—“O Give Thanks unto the Lord.”

May 16: seminar and fellowship—party.

“There is a genuine excitement on the part of the students as they come together for these fellowship and seminar meetings,” reports Coy. “They lead the singing, testimony, and prayer periods and actively participate in the discussions.”

Through means of the in-service program at OBU, “We have sought to guide these students to make mission service a present reality as they prepare for future assignment on a mission field,” notes Coy. “For these mission ‘volunteers’ the churches in the area provide service opportunities that bless both the church and the student.”

In looking back over the year, Coy expressed gratitude for the school’s provision of a furlough home, for the opportunity to fill many speaking commitments off campus, and for “a caring community.”

Campbell: At Campbell College in Buies Creek, N.C., Thomas A. Waddill, missionary on furlough from Zambia, served as missionary-in-residence. His actual assignment was to teach Religion 101, but since it was a required course, the classroom exposure allowed him to share some world dimensions with a wide cross-section of the student population.

“The experience has broadened our horizons, opened doors of opportunity, and given us many new friends,” says Waddill. “It has given us access to the academic community and subjected us to the discipline of

Patricia Daniel, president of Missionary Fellowship, makes a suggestion about plans.



As missionary-in-residence, Coy finds opportunity to relate to students who had made missions commitments.

study.”

He described his larger speaking activities as “numerous, but not excessive.” The churches of the area provided frequent opportunities to speak. During nine months he spoke to between 80 and 100 church and school groups.

The Waddills felt the family members needed a close tie with the local church, so after a few weeks of traveling with the entire family to various churches, Waddill usually took the assignment alone, while Mrs. Waddill (Lucille) and the children kept their activity largely related to the church they

joined while on furlough.

The Waddills’ activities during their ten-month furlough included at least two World Missions Conferences of eight days each.

In March Waddill planned and was host for the visit to the Campbell College campus of Stanley Nelson, associate secretary in the Foreign Mission Board’s missionary personnel department.

“The college gave us excellent publicity coverage,” reports Waddill, “including arrangements for being on television on two channels.”

The value of the missionary-in-residence program to the missionary on furlough is summed up by Waddill at five points:

- 1) It provides a furnished home where the furloughing family can live.
- 2) There are opportunities for intellectual growth in the academic community.
- 3) Teaching a class requires personal discipline in preparation.
- 4) There is the chance for fellowship with a dedicated, Christian faculty.
- 5) The opportunity for exposure to the current student generation is of value to the missionary.

“We have been impressed with the friendliness of the people in the college and community,” states Waddill. “They have made every possible effort to make our stay in Buies Creek enjoyable.”

TC



FURLOUGH

In Residence— at a Seminary

By V. Lavell Seats

Two types of missionaries on furlough are to be found on the campus of Midwestern Baptist Theological Seminary, Kansas City, Mo. Some furloughing missionaries elect to continue their theological studies. And each year one furloughing missionary is invited to serve as a visiting professor.

The visiting professorship program, instituted at Midwestern in 1961, involves missionaries from different geographical areas of the world, represented in rotation.

This program provides advantages to the seminary, to the missionary family, to the Foreign Mission Board, and to Southern Baptist churches.

The visiting professor provides added faculty depth for the year. He usually teaches a special study related to his particular area and a course on missionary principles and methods, based on his field experience. He brings fresh insight into the classroom and is well received by students and faculty. This plan continually keeps a fresh missionary experience on campus.

The missionary's greatest contribution may not be in the classroom but in one-to-one contact and conferences with students. The students get to know who a missionary really is and what he does. A number of students have made decisions to go overseas as a result of this contact.

And there are advantages for the missionary. He has a settled home on campus for the year, and the family becomes known to the entire "seminary family." By attend-

ing faculty meetings and other faculty functions, he has a broadening experience that can be very useful on the mission field. He also has opportunity to study and continue his theological education.

The program results in a better-prepared missionary returning to his field of service.

Students who will never go to a mission field but who will be serving in churches in the U.S. will have a better understanding of the workings of the Foreign Mission Board, because of the missionary's presence. This helps meet a great need in Southern Baptist life.

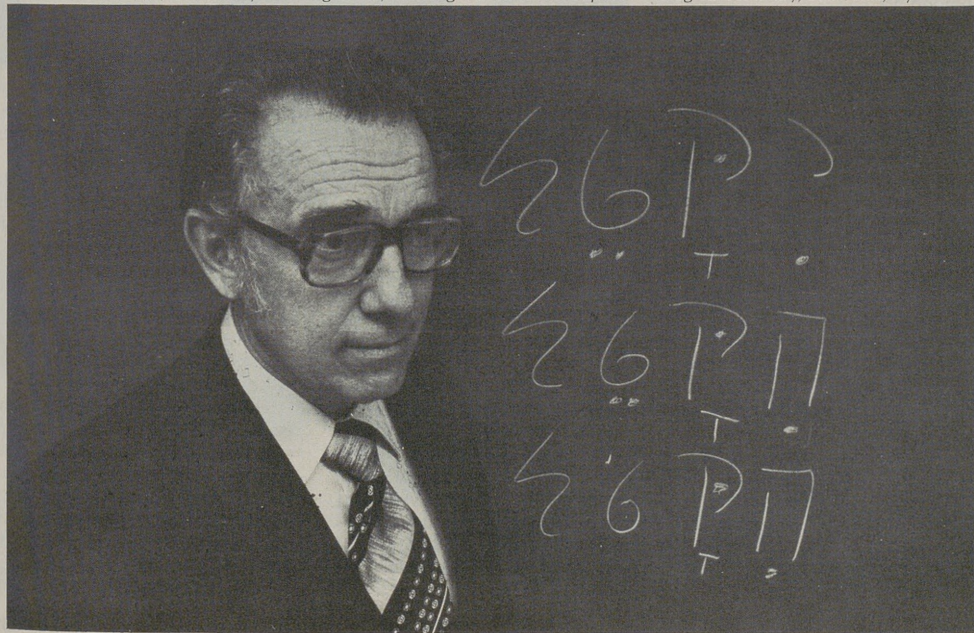
Southern Baptist churches also benefit by the missionaries' being at Midwestern. Many telephone calls and letters are received seeking furloughing missionaries to speak in churches, camps, conferences, and various other kinds of meetings. Because a missionary is on campus, churches of the nearby area have special opportunity to learn of mission work first hand. Within a short time after the missionaries arrive (and sometimes even before), requests keep them busy every moment they can give.

Many churches in the Convention will be more mission-minded because of a pastor or church leader who has studied with a furloughing missionary in seminary or has rubbed shoulders with him in campus life.

I know of no greater way for a furloughing missionary to multiply his life and influence than by spending his furlough on a seminary campus. Our experience at Midwestern seminary with such missionaries has been only positive. TC

The author is professor of missions at Midwestern Baptist Theological Seminary, Kansas City, Mo.

A. Jackson Glaze, Jr., while away from Argentina, has taught at Southern Baptist Theological Seminary, Louisville, Ky.

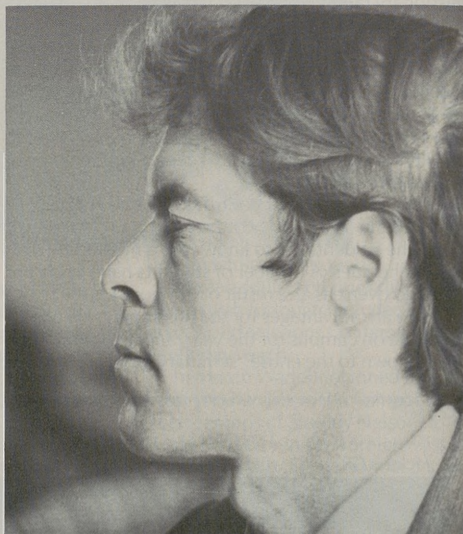




Fostering Awareness

By
Ione
Gray

At a missions Awareness Seminar in Marietta, Ga., discussion and information about missions flow freely.



How many Southern Baptist foreign missionaries are there? Why are there not more overseas missionaries?

In what way are the above questions different?

There is a definite answer, a figure, to the first question. It changes often, but there is an exact figure that can be obtained by calling the right desk or person at Foreign Mission Board offices in Richmond, Va.

The answer to the second question is not so easy. It takes knowledge, understanding, perception, thinking, studying, judgment, and almost anything else a person can bring to it. A scholar of overseas missions could narrow his area of research and spend a lifetime finding the answers to the second question.

Miss Edna Frances Dawkins, who has been with the Foreign Mission Board for 30 years and who has spent most of those years working with the missionary personnel department of the board, currently has a very interesting responsibility as coordinator of special ministries in the furlough ministries department. One of the first things she did when she came into this position was to begin missionary fellowship meetings. One missionary who thinks they are important calls them "meetings for the dropouts."

The author, a member of the Foreign Mission Board home office staff since 1950, is international writer and editor for the board.

The fellowships are for persons who have served in many categories of missionary service. They include missionaries who have resigned, missionary associates who have completed their assignments, former missionary journeymen who spent two years overseas, and retired missionaries. Perhaps no gathering of Southern Baptists is more appreciated by those who attend than the fellowships.

A spin-off from suggestions made at fellowships is an exciting kind of meeting called Awareness Seminar.

These seminars are initiated and planned by leaders of a group of churches or by the churches of one or more associations. Miss Dawkins and her colleagues in the furlough ministries department have given guidance and other help, and the Foreign Mission Board is cosponsor.

Many materials created and prepared by the board are available as needed.

Usually one or more area secretaries of the board and perhaps two or three additional executives are present for dialogues or brief speeches.

The seminars, however, are not a bunch of speeches by board staff or anybody else. They are seminars, by definition meetings "for giving and discussing information . . . briefing sessions."

Though I have attended only one Awareness Seminar, I got the impression that the sky is the limit in creative opportunity, as long as the local sponsor or sponsors and the Foreign Mission Board's staff member work together to carry out the seminar's purpose.

Usually the seminars last a full day.

Pastors, local church staff members, and associational officers come in the morning, continue through a working lunch, and then attend an afternoon session. The night program is planned primarily for youth and lay persons.

Children of the mission organizations of the participating churches parade with flags. At the seminar I attended, two of the flags were paraded at half-staff. I surreptitiously asked the carriers why. They had simply forgotten to see that the flags were in proper position. But they are now more aware of the meaning of a flag to the people of the country it represents.

Furloughing missionaries and new missionary appointees in the area of the seminar are among the resource persons, perhaps the chief resource persons. In the evening they usually wear the national dress of their mission country.

The entire program is rather informal. Part of the daytime meeting is that of small-group participation. There is much opportunity for questions to missionaries, Foreign Mission Board staff, pastors, and others. Somewhere in all of this, awareness gets hold of the minds of the participants (and that's

everybody), and perception, comprehension, and appreciation are heightened.

The ultimate expectation, of course, is that God will take hold of individuals and direct them into paths that put them in the center of his will for missions.

One of the missionaries who spoke at the seminar I attended closed her talk with an illustration that shows how awareness began in the mind of a non-Christian. The speaker was Lois (Mrs. Charles L.) Whaley. She told of the celebration by the Japan Baptist Convention of the 20th anniversary of Amagi Sanso, the mountain Baptist retreat south of Tokyo. Mrs. Whaley was one of 20 persons invited to help plan and carry out the celebration program.

"Our guests of honor for the day were mountaineers, farmers, and shopkeepers in the area who have serviced the retreat through the years," Mrs. Whaley related. "It was a big event for them. But most of them were awed by the prospect of attending a Christian service. Their only contact with Christianity had been casual conversations with staff members when making deliv-

eries to Amagi.

"After a service of praise in the auditorium we went into the dining room for a Thanksgiving meal," she went on. "There I sat down beside a farmer who had supplied vegetables for the kitchen for several years. It was evident he had been celebrating the occasion even before he arrived at Amagi. He must have had several cups of sake, for he was about half drunk.

"Service in the dining room was quite slow that afternoon, so I rose to help serve the tables and see that our guests were comfortable. But when I served this old farmer's plate and poured his tea, he exclaimed in loud astonishment, 'Would you serve me? Would you even become a servant and bring my food like my wife? Now I think I understand the meaning of Christianity. You are the living God!'"

"He spoke so loudly everyone in the dining room could hear him," said Mrs. Whaley. "I could feel my face flush red with embarrassment. Quickly I began to correct his theology.

"'No, no,' I said. 'I am not the living God. But it is the living God who gives me life.'" TC

Gathering in small clusters, participants in Awareness Seminar converse about missions. William W. (Bill) Marshall, secretary of the Foreign Mission Board's Department of Furlough Ministries, is at left.



FURLOUGH

WMC: Group Sharing

By Floyd H. North

No program in the Southern Baptist Convention is any more furlough-involved than a World Missions Conference (WMC). Its basic design has been in use among the churches for many years, earlier under the name "Schools of Missions."

A group of churches plan and organize, within the framework of their local association, for a series of consecutive days during which they can share the presence and testimonies of missionaries. That basic design requires the full spectrum of world missions outreach as delineated by our Lord in Acts 1:8—state, home, and foreign missions.

The learning, sharing, and fellowship that this cooperative effort makes possible in each participating church can usually be summed up in the time-honored term "revival." Missions fervor and commitment are rekindled even in the smallest and most remote churches. They share equally with their sister churches, night after night, missionary after missionary.

The only foreign missionaries available for programs like this are missionaries who are on furlough. Without their availability, the WMC program would be disastrously impaired. The unique significance that the furloughing missionary brings to any program or event must be seen as circumstantial, rather than personal.

The demand for furloughing missionaries by the Convention-wide WMC program is always pressing the limit. Any prospect for an appreciable increase in the supply seems to be at least a few years away. All persons and agencies involved in planning and coordinating WMCs feel the effect of this circumstance.

Keep in mind that every foreign missionary is much aware of the "supply-and-demand" situation that involves him, or her, with regard to the time of furlough. Allowance for this is built into the planning scheme, from the moment that an association of churches formally requests a date for a World Missions Conference, until a confirmed list of missionary speakers is officially complete and delivered to the director of that conference. All such requests are handled by state WMC directors for state Baptist convention headquarters. From there the applications are sent to the Brotherhood Commission, the agency responsible for coordinating the Convention-wide WMC program.

As soon as the requested dates are confirmed and entered into the central coordinating office, they are sent to both mission boards.

Eventually every missionary sees a copy of the long list of WMC dates. It arrives in the mailbox about a year and a half before the addressee's furlough is supposed to begin. The list is accompanied by a letter from the Foreign Mission Board coordinator of WMCs, urging prompt selection of dates for WMCs, some of them as far in the future as two years.

Also, the number of dates chosen is to be in excess of what will actually be needed for final confirmation. The reason? Others receiving the same list at about the same time could very well request the same dates, making it necessary for the coordinator to make adjustments. A few extra options help meet the problem. Even then, some complications require extensive, time-consuming exchanges of correspondence.

When all the choices of dates are aligned and confirmed, the missionary sees his furlough calendar as much more limited. But at least the WMC engagements are definite points of commitment.

One missionary may have six WMCs lined up, but another only two. The difference goes with the varying lengths of furloughs. It can best be explained by showing what appears in the FMB's *Manual for Missionaries*:

Twelve-month furlough: Six WMCs and two camps.

Ten-month furlough: Five WMCs and two camps.

Eight-month furlough: Four WMCs and two camps.

Six-month furlough: Three WMCs and one camp.

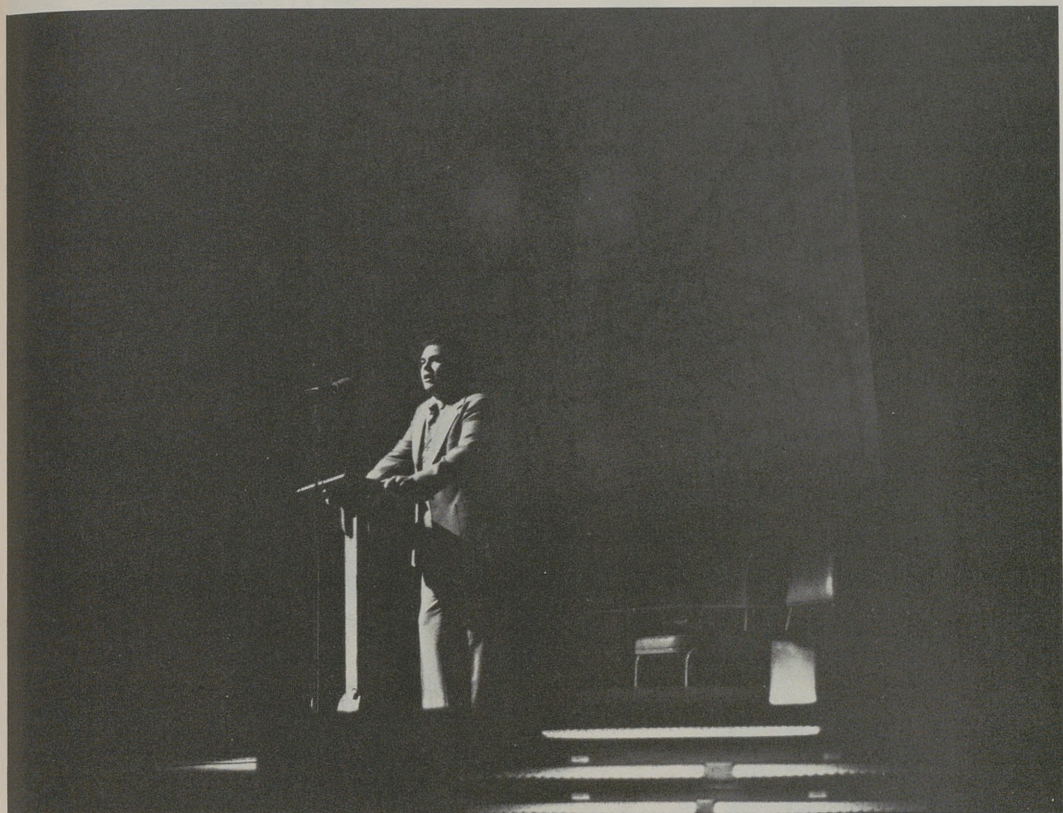
Four-month furlough: Two WMCs and/or camps.

Camp assignments for the furloughing missionary have long been under the direction of the FMB's WMC coordination office. However, a new plan goes into effect soon. Beginning in 1978, that office will no longer schedule camps. Instead, each missionary will be free to accept any camp invitation personally and by direct communication. In any case, each missionary is expected to participate in at least two camps during furlough.

Furloughing missionaries who are in the WMCs to be held this fall are fulfilling requests that were made possibly as long ago as five years. It is assumed that every church and association has been praying that all the planning and coordination will yield maximum results.

Teams of speakers will converge at numerous places to help make such a yield possible. What they share in hundreds of churches will bring close at hand the evidence that Christ is ceaselessly at work all over the world building his kingdom. Our furloughing missionaries will bring the world dimension to the stewardship of prayer, giving, and commitment of life for missionary service.

Thus, the World Missions Conference glows with the fulfillment of its only purpose. **TC**



Above: Charles R. Middleton, missionary assigned to Malawi, addresses session of Foreign Missions Conference at Ridgecrest (N.C.) Conference Center.

Right: At furlough briefing held just before the Ridgecrest conference, Winston Crawley, Foreign Mission Board Overseas Division director, offers current information.





Small group sessions are key segments of furlough briefings. Missionaries relate personal experiences, deal with how to better utilize furlough time, and suggest ways to share foreign missions information at home.

Photos by Leland Webb

FURLOUGH

Briefing for Reentry

Designed to assist furloughing missionaries with reentry to the U.S. and with opportunities to share foreign mission information among Baptists at home, furlough briefings are sponsored by the Department of Furlough Ministries four times a year. Missionaries attend one of the briefings as near to the beginning of their furloughs as possible. The briefings are designed to bring furloughing missionaries up to date on events in the U.S. and in practical matters relating to furloughs. Missionaries also have opportunity to share personal experiences and to ask questions. **TC**

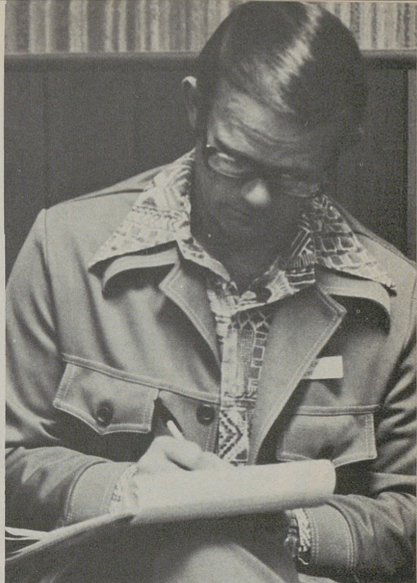


A lot of listening is done by furloughing missionaries at a briefing, but they also get to raise questions and voice their viewpoints.

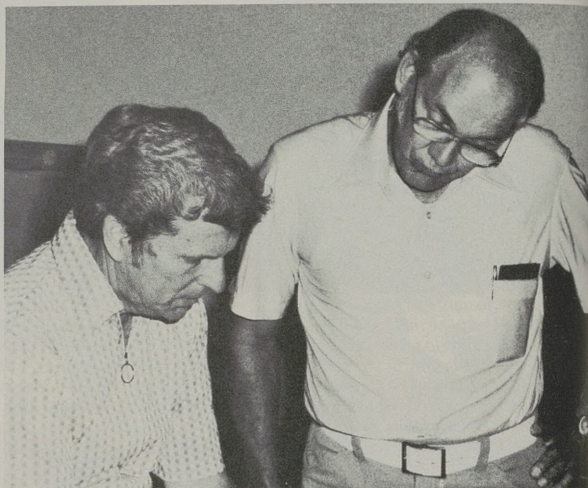




Above: Since hearers don't appear frightened, Floyd A. Craig of the Christian Life Commission staff must only be making a point at a furlough briefing in Atlanta, Ga. **Right:** Recorders in each small group session make notes to report to the full assembly. **Below, left:** John E. Mills, Foreign Mission Board secretary for West Africa, listens during Atlanta briefing. **Below, right:** At Dallas, Tex., briefing, Miss Carolyn Weatherford, executive director of the Woman's Missionary Union, chats after addressing missionaries. **Bottom:** Miss Edna Frances Dawkins of FMB staff makes announcements at Dallas briefing.



Shaping New Missionaries



At Missionary Orientation Center in Georgia W. David Lockard (l), director of orientation, and Marion G. (Bud) Fray, Jr., confer.

Serving as first-hand sources of field information and as a kind of model for new missionaries were some of the contributions Marion (Bud), Jr., and Jane Fray, were able to make at Missionary Orientation Center in Georgia in recent months. Fray, Foreign Mission Board field representative for Southern Africa, and his wife served as missionaries-in-residence at the orientation center for the fall 1976 and spring 1977 sessions.

"I feel we were able to lower the fear level some of the young couples had," says Fray. "We were able to spot some areas of tension and relieve some pressures before they went to the field.

"With others, we were able to lower the excitement level, knock off a bit of the glamor, and bring them to reality."

During each of the 14-week sessions, the Frays were "accessible," able to "answer day-by-day questions," they report. The new missionaries could feel there was a source of field information to be tapped.

The missionaries in residence became peer interpreters, able to help the new missionary personnel better understand what is ahead on the field.

"Many times they would be given a whole sheaf of information in a session," relates Fray. "Then they would

catch me or Jane and ask, 'What does this say in ordinary missionary terminology?'"

The Frays became encouragers or challengers to the personnel preparing to go abroad. During the linguistics study, a major part of the orientation curriculum, the missionaries-in-residence could bolster the missionaries in the study, counseling concerning the importance of language study as the missionary family begins to fit in overseas.

The Frays also encouraged the new workers to maintain regular Bible study on the field. A peer, from experience, can stress the value of devotional time, notes Fray.

"Concerning the role of the family, the younger missionaries would ask us how we worked through particular problems in our family. We were able to underscore the enhanced importance of family in the overseas setting," says Fray.

"The missionary-in-residence is, in a sense, a model, but not in a bragging sense. If nothing else, perhaps the new missionary personnel can see one missionary family, reasonably normal, who has survived field service."

Other furloughing missionaries also appear at orientation, one or more

couples every week coming to share with those in training. One area in which these visitors contribute, points out Fray, is in giving supporting testimony to the emphasis for the week, whether on the indigenous church, life-style evangelism, starting new work, leadership training, or another topic. "The furloughing missionaries are one of our best sources of live information in all the areas relating to our basic task overseas," declares Fray.

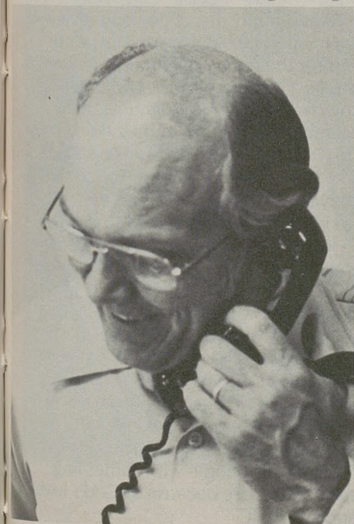
Visiting furloughing missionaries also offered help in specialized areas. For example, a couple involved in publication work might become part of a panel discussion or lecture on publications overseas, the type of work in which many missionaries become somehow involved, whatever their particular assignments.

Other furloughing missionaries dealt in other specialty areas, such as music, radio and television, medicine, or student work. "The furloughing missionaries underscore and help the younger ones be exposed to information in these areas, even though the new workers may not be expecting to deal in them directly," explains Fray.

During chapel, guests among the furloughing missionaries were able to share as one missionary to others and



Above: During spring orientation session Charlotte (Mrs. Theron M.) Searcy, appointed for missionary service in the Bahamas, talks with Fray in his office. **Below:** Telephone becomes part of busy schedule as Fray assists at orientation during furlough.



perhaps tell how they met a particular problem.

"In the course of the 14 weeks there is effort to cover basic questions about travel, regulations, role of the family, husband-and-wife relationships, the nature of the mission and mission family, and other matters," says Fray. "Furloughing missionaries shared experience concerning these everyday parts of lives overseas."

Single missionaries among the furloughing guests were able to offer practical suggestions to single persons among the new personnel. "It was helpful for these new single missionaries to hear one who had already been on the field," says Fray.

"One of the greatest blessings to me," says Mrs. Fray, "was the unstructured, casual, and unofficial conversations and sharing times with the new missionaries. I feel that my greatest contribution came at this point. And I also feel I learned from this experience."

"And to know the type of program our new missionaries are exposed to helps us better understand them when

they get to the field, for we know what they have just come through; it helps us to understand some of their expectations."

Fray also feels he was "enriched" by becoming "involved in the lives of 150 new missionaries, to get to know them, love them, and pray with them."

In addition, Fray believes the experience has helped him better understand his role as field representative. "I wanted to cue in on the mind set of the younger missionaries and be better acquainted with their way of thinking," he says.

Most satisfying personally was the opportunity to lecture on the indigenous church and on the nature of the New Testament Church. This allowed Fray "to underscore this as the reason why all of us are going, regardless of our abilities or our specialties. We are going to plant the church of Jesus Christ in the culture to which we are being sent, and to let it express itself in terms of the culture. The church of Jesus is the one organism on earth that perfectly fits into every culture." TC

A Tale of Two Families

By Truman S. Smith

A missionary family is a normal family that on the field lives in unusual, and at times abnormal, situations. As they share on furlough what missions for the missionary family is all about—living out God's call in another country—what may sound exotic and strange to their hearers has become familiar to them.

So the missionary family seeks to interpret their way of life to those at home who still view it as different and even a strange way of life in another culture. Missionary speakers struggle to select illustrations that offer a realistic and challenging view of missions.

Meanwhile, children of furloughing missionaries are experiencing many new and different things. One child is a term ahead of his school class because the overseas education schedule does not coincide with the one in the States; another is a term behind. Furlough does offer time to catch up in English and U.S. history.

Older teenagers find social customs somewhat strange. Dating is not a normal part of social life in the country where they have grown up; when boys and girls are out together there, it is usually to attend group functions.

Current dress fads and locally popular music groups are hard for MKs to understand or to get excited about. On the other hand, MKs find among their U.S. peers little interest in international news and no excitement about the countries where the MKs live.

For MKs, churches in the U.S. may seem large and rather impersonal, especially on first acquaintance. Youth group classes may be so large they feel unimportant, even left out.

There may be no "typical" furlough experience, but a look at two families as they enter furlough will illustrate some of the varieties that may be encountered over the years.

Family A. They are excited about furlough. They have set aside two weeks for packing and last-minute checking on their work responsibilities to see that matters will progress as smoothly as possible in their absence. Furniture must be stored in one room, because another family will live in the house during the year.

A stopover in Europe is planned, with no extra cost for transportation.

They have saved to allow their children to see places of interest. They arrive in the U.S. tired but excited to see family and friends.

Their residence for a year is ready, provided by a church. The house is of adequate size, well furnished, with even dishes and linens on hand.

Another church has made available an automobile on loan for them to use during the year for family needs.

Family A needs a few days to get settled. The church providing the home asks them to speak briefly on Sunday in order to meet the church family, but agrees to wait for a complete report.

Earlier the church had mailed to many friends of the missionaries a newsletter sharing plans for the year. The requests to speak had been received in large numbers even before they left the field, so most of their year's schedule is arranged by the time they arrive in the States. Some family time had been salvaged, but this will be crowded on each side by camps and World Missions Conferences.

They feel a need for their children to see some of America and particularly for the oldest to visit some college campuses, in view of possibilities for enrolling three years hence.

The year proves extremely busy but happy. They work in medical examinations, dental check-ups, and some orthodontic work for the youngest. As the year draws to a close, time is set aside to pack and visit with family before leaving for another term overseas.

Family B. They hardly have time to reach the airport for the flight to the States. A few days earlier word had been received of the critical illness of Mrs. B's mother. Since their regular furlough is six months away, they feel it necessary to elect a shorter furlough. Little time is left to make specific plans.

Mrs. B. precedes her husband with their three children in order to have more time with her mother and to prepare the children to enroll in school. Mr. B stays a month longer to arrange for smooth transfer of work load and to pack furniture and personal belongings for storage. When they return, they will live in another city, and housing there is not yet available.

Because of Mrs. B's mother's illness, they at first live temporarily with rela-

tives in the same city. They then rent a house barely large enough. Relatives and friends help them collect furniture for immediate needs. By the time they are settled, six weeks of the furlough have passed.

Major adjustment comes when Mrs. B's mother dies. Neighbors and local church members offer sympathy and support.

The unsettled feelings and the additional move during early weeks of furlough make it harder for the children to settle into a study pattern. From being part of a student body of 150, they now find themselves among 1,200. Entering classes in the middle of the school year is hard, but understanding teachers help. The children are invited to church functions and make friends there.

Reviewing their speaking schedule, Mr. and Mrs. B find they must cancel some engagements tentatively accepted near the end of the furlough as it was originally planned. They must decide about engagements that now fall within the ten-day period before departure. They know from experience this time is needed for packing, getting documents in order, and saying good-bye. They must cancel part of their original timetable.

They have had temporary use of a relative's second car, but that is no longer available. Now they must decide: Is it more economical to buy a car or lease one? Either way is expensive.

After family discussion and review of their calendars, they set some priorities for the remaining months in the States. Furlough has not been what they hoped. But furloughing family members have given and received comfort in the midst of family and friends. The Holy Spirit has ministered. At last they begin to experience excitement about sharing the missions story.

Iceberg's Tip. Has either of these furloughs been experienced in reality? Yes and no. Each is like the tip of an iceberg. What each family experiences is so much more complex and encompassing than the small portion visible. More often than not, missionary families find encouragement, strength, and blessing from those who reach out to them on furlough, those who treat them as real people with something special to share because of God's love and grace. TC



Carolyn McAtee shares a laugh with her mother in Jackson, Miss.

Julie McAtee finds time on furlough for piano lessons with her aunt.



FURLOUGH

Family Time

Renewing family ties during furlough was natural for the James E. (Jim) McAtee family, who returned to missionary service in Indonesia in May. Their furlough base was Jackson, Miss., where the families of both James and Carolyn McAtee live. During the recent furlough parents, aunts, uncles, and cousins got reacquainted with the missionary McAtees.



Below: Cliff and Julie McAtee, on furlough with their missionary parents from Indonesia, help cousin Connie Sills celebrate her birthday. **Below, left:** At his granddad's catfish pond Cliff (with fishing rod) hears the verdict: "Throw this one back." **Bottom:** Granddad gives Cliff some personal fishing instruction about how to land a big one.



FURLOUGH

New Fever for the Field

By John V.
Norwood

The symptoms are unmistakable: The sudden realization that Big Macs are now boring; incredible! On a drive by El Chico's and Pizza Man and Bonanza the taste buds no longer tingle; the mouth remains dry. Something has happened.

You fall into bed at night, exhausted from going, showing, speaking, preaching. The phone rings.

"Answer it," your wife urges. It rings again.

"Maybe it's a wrong number," you hope aloud. But you know it's not. Another church wants your whole family to come next month. Wear your Indonesian national costumes. Show your slides. Sing your songs. Tell your stories. Explain the artifacts. Answer all those questions.

It was so much fun last month. And you still enjoy it. But what happened to the freshness? You have seen those slides and told those stories so often, it is almost as though you are listening to someone else speak. Press the "on" button, and both the projector and

your mouth are programmed to operate automatically.

When did the change begin? You remember recuperating from "furlough fever." You suffered a severe case of longing for furlough just before leaving the field. A few weeks back in the States worked an amazing cure.

But this new "fever" is different. Or is it? The symptoms have a puzzling similarity.

Those huge shopping malls seemed unbelievable. You gawked as though you were an Indonesian villager seeing America for the first time. But now shopping is a chore. The only redemption is the knowledge that you are getting things together to take back—back home! To Indonesia!

For the children the change came earlier. The way you had described America, they thought it must be the last stop before heaven. Ask them now how they feel—but that's unnecessary. They told you several months ago. Remember when they asked, "When are we going back home to Gombong?"

The whole family now has the fever. The symptoms are evident. You check the mailbox several times before the mid-afternoon delivery. Just be patient? Impossible! You want a letter from Indonesia. Anything will do, even the minutes of the radio-TV board.

Today's letter is from the colleagues who have taken up the slack during your absence from the field. Pak Harjomartoyo is sick. Pak Sanasma is starting new work. Another Indonesian you know has backslidden. Plans are made for film evangelism in new villages. If only you could be there to share and minister and bear.

Tomorrow's letter may be about how much fun your missionary buddies had at a mountain resort—climbing around waterfalls, playing games, singing, praying. And about plans for next week's Central Java Prayer Retreat.

You long to be with your field "family." You may not admit it, but you think, selfishly: Why couldn't they postpone all this until I get back?

"Pack me; label me; band me; ship me," beckons the crate in the garage. "I'm ready to go now."

"So am I," you whisper, "but we'll both have to wait and bear it."

Family and friends in America are very dear. You love them no less than you ever have, perhaps even more.

But God has a call for you. It is in a faraway place. It isn't wrong to have a love for that place and those people and that work. You miss it because you belong there.

No doubt about it. You have an advanced case of the fever. Even your dreams are telltale—dreams of sitting in dirt-floor houses, sharing a rice meal, sipping hot tea, waiting for everyone to arrive for Bible study.

The scene shifts. Now you stand on the front porch chatting with neighborhood children. Beyond the bamboo houses, past the sea of rice fields, lie the nearby mountains, cuddling hundreds of villages where people have yet to hear about Jesus. You weep once more.

The night image changes, and you are aboard the motor scooter, passing through rich green rice fields surrounding the village ahead. Several Christian leaders there are waiting to be taught how to shepherd the flock in their respective villages. A sense of joy comes over you.

Then you awaken. You hesitate to open your eyes and let the shadow of disappointment fall abruptly. The scenes were a dream. You are still on furlough.

The classic symptoms are present. The diagnosis is clear. You have "second-term fever."

Being in the States brings satisfaction. But it's time to go "home"—to the field.

TC

The author, Johnny Norwood, and his wife have been missionaries to Indonesia since 1972.

Wheels on Furlough

Have you ever been part of a group at the airport to meet a missionary family just arriving for furlough? Through the waiting room windows all of you watch as the big jet touches down, taxis to position, and its engines scream once more with that final "berthing" thrust against the deplaning ramp. A few moments pass as all eyes focus on the passenger stream flowing into the arrival lounge. Then that unison burst: "There they are! All six of them!"

What a beautiful way to help a furlough begin! Your church arranged this welcome by family and friends, and you helped make those first moments of return glow with joyful greeting.

Soon all the luggage is accounted for and in the hands of competing helpers as everyone heads for the parking area. After passing several rows of cars, the entire group makes a sudden halt, much to the surprise of the six special people just off the plane.

A spokesman turns aside to a station wagon and proceeds to unlock the front door on the driver's side. He opens the door as if to enter, then turns and says, "Excuse me, brother missionary, while I go unlock the rear gate and load the luggage. While I'm doing that, why don't you slip in under the steering wheel and see how it fits your hands. You're going to get well acquainted with it during the next several months."

You knew all about this and shared in the decision that your church would meet this particular missionary family's furlough transportation need. The car is not a gift. It is furnished by the church for the duration of this family's furlough. It's a used vehicle, but in good condition and should be virtually trouble free for the furlough duration.

This is just one kind of possibility among many options that churches, associations, or groups of friends have for relieving the transportation bind that almost every missionary confronts. The term "bind" is fairly descriptive for most situations. No furlough is longer than 12 months; many of them are shorter, some only four months. Such time frames for purchase of automobiles make it difficult to avoid severe financial loss. If such considerations were related to new cars, the situation would be economically disastrous, so we are limiting our thinking to the realm of the used car.

The imaginary scene just depicted should not be interpreted as recommending only one way to deal with the furloughing missionary's transportation needs. Some facts need to be known in order that knowledgeable decisions may be made.

The FMB provides a furlough transportation allowance for each missionary family unit (a couple or a single person). The total allowance at time of furlough varies, calculated at \$10 per month for the number of months served on the field. So if the term overseas lasts 42 months, the sum of \$420 is available toward purchase or leasing of a vehicle.

The Brotherhood Commission, seeking to help missionaries find the best possible sources of vehicles, publishes annually the *Missionary Transportation Assistance Directory*. It is a compilation of Baptist automobile dealers, listed state by state. The address of each one is supplied, plus the name of a contact person, capsule information about makes of cars available, invoice-plus pricing (for missionaries), and possible resale assistance. This directory is mailed to all missionaries so that they will have the information approximately 18 months before furlough.

Some churches and associations are providing furlough housing (see page 10), but many of them cannot. The transportation possibility is wide open to one and all. What one church may not be able to do, two or three of them can achieve together. It will mean much to that missionary, or missionary family, and missions will become that much more personal for more and more churches. We thought you'd like to know.

TMT . . . Help It Catch on

IF SOMEONE were to ask you what Total Missions Thrust means, what would you say? Or is the expression brand new to you? Does it ring a "bell" of some kind?

Readers of this publication are among those persons most likely to give a substantive answer to the opening question. But what about the majority of Southern Baptists? How many of them know the primary challenge and objective embodied in the theme?

Actually, the full statement of the theme is "Total Missions Thrust: Global Discipleship." The primary challenge: to provide every person on earth the opportunity to hear the gospel by the close of this century.

Issue by issue we have been presenting in sequence the objectives in support of the primary challenge. The seventh article in the series appears on page 46.

We are in error to assume that the vision will captivate great numbers in the churches just because we have produced and distributed quantities of printed materials emblazoned with the theme and the supporting objectives. This is in no way a discounting of print medium values. Instead, it is a call for flesh-and-blood accompaniment for all media. In other words, you and I must be the instruments for bringing awareness, enthusiasm, and understanding to every fellow Baptist.

The Sunday School organization is a ready-made vehicle for saturating the membership of a church with every element of Total Missions Thrust. Department by department and class by class the ideas, concepts, and goals can be shared and made objects of prayer.

Efforts to bring the theme impact to every person should go beyond the Sunday School channels. The training organization, the music ministry, the missionary education groups—all can become avenues for generating high anticipation and readiness for full church response.

To help you present Total Missions Thrust, the Foreign Mission Board has published a booklet and a pamphlet. The booklet is for leaders and program planners. The pamphlet is for distribution within the church membership. These are available without charge and can be ordered simply by writing to the Foreign Mission Board, Box 6597, Richmond, Va. 23230.

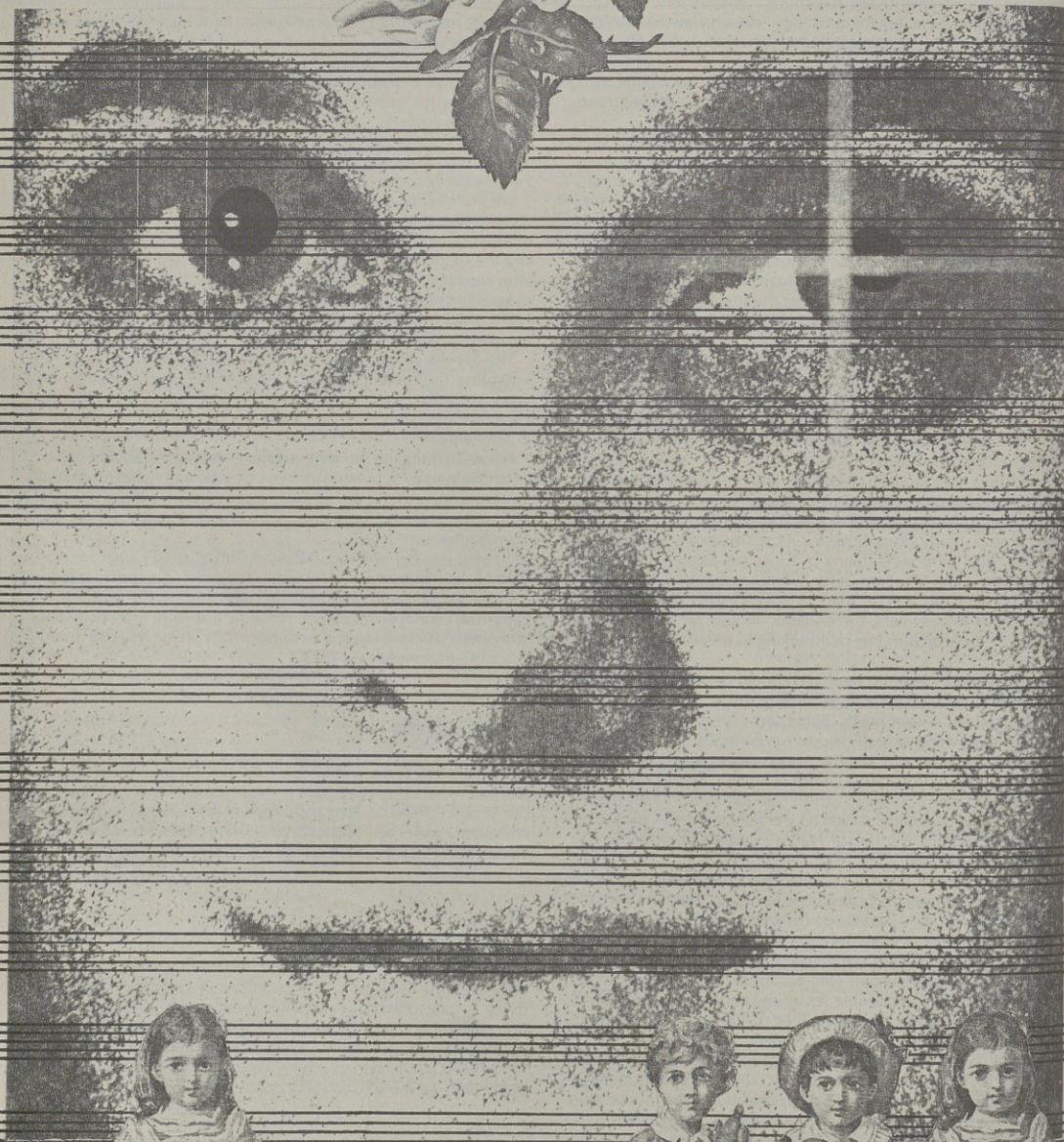
Correction

IDENTIFICATION of the missionary couple shown on our July cover was inaccurate. They are Roy and Connie Vandiver, appointed to serve in West Africa (Ivory Coast). Our apologies to the Vandivers and to Tom and Diana Wade, whose names were mistakenly presented. A brief correction appeared inside the front cover of the August issue, but may have been missed by some readers.

Location Search

THUS FAR, our subscription fulfillment office has been able to find solutions for most of the problems in circulation. We keep trying as long as we have any clues for tracing a subscriber's location, but for some we have insufficient information. Therefore, we now seek the assistance of our readers. If you know either of the persons whose names appear here, please help us locate him or her: Mrs. Jack Buchanan; Weyman Ayers. **TC**

As a flower reaches for sunlight, life
exists only when there is
forward movement



The Nature of God's Call

By R. Allen Orr

Has God called you? Experientially, you may not be sure. Theologically, it's a fact. God's call is inescapable. No abstract theological idea, this, but a fundamental happening for every person.

You have been called. More correctly, you are *being* called.

Call does not equal Role does not equal Profession—even though typically we interpret call as if it were the same as role or profession.

Call is God's summons. It reflects his will. It is the same for all of us. God issues the same summons to each. Call is God's business, God's action. It comes at his initiative.

Role is our response to call. It differs for each of us, because we have different gifts and face different situations. Responding to call (or finding our role) is our responsibility, our action. It awaits our initiative.

Profession refers to the way we earn our living. It is only a part of role, or one role among several. The Bible shows no example of God's calling persons to a specific profession, but it does show God's concern for making our profession an arena for expressing our calling.

God's call is broad in scope, yet filters down to the immediate, mundane circumstances that face us daily. It is a uniform summons to be his children and disciples of his Son.

Role then springs from call. God beckons, and we follow. God makes aware, and we tackle. God cares; we speak and act. God loves; we work for healing and justice.

The proper question for the disciple is not, "What is my

calling?" because Scripture makes that quite clear. The essence of everyone's call is to love the Lord with all your heart, soul, and mind and your neighbor as yourself. The proper question then is, "What is my role? That is, how can I best love the Lord and my neighbor, or how can I best use my resources to serve God and others?" With this question we focus on God's will for both long-range goals and current situations, and begin the search for appropriate responses. Some roles are short-lived, immediate; others are on-going.

This is the third of ten articles, gathered into an exclusive series under the title "Role/Call: Christian Calling and Its Expression." R. Allen Orr, coordinator of the project, is also this month's author.

I. Role/Call: What Is It?

The Call

The Role of the Christian

II. My Role/Call: What Is It?

The Nature of the Call

The Call to Community

The Call to Personhood

The Call to an Ethical Life-style

III. Role/Call: Where Do I Fit in?

Christian Calling and One's Life Work

The Scope of Calling

The Role Worthy of the Call

Answering Role/Call

There is no standard call experience. In biblical times God's call came in a variety of ways and situations. God spoke to Abraham and Moses in rather peaceful and prosperous settings, but called Isaiah in a time of national and personal turmoil. Abraham was selected in old age, but Jeremiah before birth.

Jesus voiced a call to Peter and Andrew. An angel was the instrument used to direct Philip to an assignment in Gaza. And when Paul and Barnabas were set apart for missionary service, the call came through the congregation at Antioch. God's call has come to groups for collective efforts and to individuals for their personal gifts.

Today, as in biblical times, God may issue his summons in a variety of ways. Is it possible that God may have spoken to you and you did not recognize it? Often I've heard persons wish for a "burning bush" type of experience. They feel that if God would speak in such a clear-cut, dynamic way, they could know for sure what he wanted them to do with their lives.

I wonder if Moses recognized his "burning bush" as a call experience. It seems from Scripture that he did not. When God called Moses to become deliverer of his people, Moses resisted: "Who am I that I should go to Pharaoh and bring the sons of Israel out of Egypt?" (Ex. 3:11 RSV).

He began to offer excuses: "They will not believe me or listen to my voice" (Ex. 4:1 RSV); "I am not eloquent . . . but I am slow of speech and of tongue" (Ex. 4:10 RSV). He tried to dodge the responsibility. "Oh, my Lord, send, I pray, some other person" (Ex. 4:13 RSV).

In essence, Moses did not see the "bush" as the clear-cut, dynamic call experience we today interpret it to be. He struggled with his feelings about the direction of God's leadership. Fortunately, his commitment to God outlasted his excuses. Only when he resolved his feelings of hesitation and had gotten into the task was he able to look back at the bush experience and say, "Ah, that's where God first spoke to me."

The danger is not that God won't call us; he already has. The danger is that we will not hear or recognize his call when it comes. Are there unresolved "burning bushes" in your past?

Purposeful. The most important thing about the call is the Caller. Call stems from God's purpose. He calls us for his goals, not for our own fulfillment. God invites us to participate with him in that which he is doing. The astonishing fact about Christianity is not that God helps us in life (which he surely does), but that we are enlisted to help God achieve his goals. Jesus voiced this point to Simon, Andrew, James, and John when he said, "Follow me" (Matt. 4:18-22).

By purpose is meant essentially the overarching goal behind God's activity in human history. For what purpose did God call out the children of Israel to be his "light to the nations?" For what purpose did he send Jesus the Christ? For what cause did he establish the church? Our calling can only be understood in terms of God's intentions and his character.

God's purpose is the starting point for all Christian activity. All activity in the name of Christ and that which is initiated by the Spirit is done in order to enhance God's purpose. All activities by Christians must be evaluated against God's purpose. Thus, purpose gives perspective to our directions, plans, and current activities.

When we are having difficulty finding God's will for our lives, it is, I suspect, because we are looking in the wrong place. To ask the question, "What is my calling?", is to put the focus on myself. In discovering life's directions we must start and stay with the Caller and his purpose. Humanity's calling has always been to pursue God's goals. Jesus' calling was to be about his "Father's business." Our calling is the same.

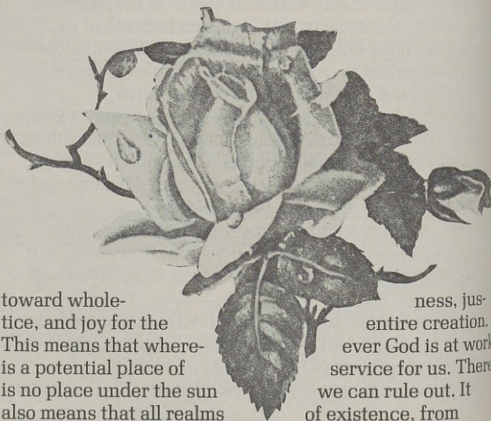
What then is God's overarching purpose? God's intention is that the whole creation express who he is. Scripture characterizes God by wholeness, justice, unity, and love. Creation then is to model these traits, as in the pastoral scene painted in Isaiah 11:6-9.

This ideal of unity and joy includes the entire created order: the realm of nature, humans with nature, humans with themselves, humans within themselves. The natural order is to reflect harmony, beneficial interdependence, and beauty, with mankind watching protectively over it and using its riches as tools for caring and justice. The individual is to know joy in aliveness. Persons are to relate caringly for each other. Nations and races are to deal justly with other groups.

But this picture of God's creation has never been fully realized. God made humanity stewards over his creation by giving us dominion over it. Our stewardship was poor. In ruling the earth we began to express a spirit that was not God's. The beauty of the world was blurred, its wholeness fragmented. Relations on earth became unjust and impersonal.

Wanting reconciliation, God then expressed himself again in Jesus Christ. Jesus demonstrated God's concern on the cross. In each act of healing, he reflected God's desire for wholeness. He dealt justly with repentant sinners as well as with the Pharisees. He expressed joy in doing the will of the Father and thus in being himself. He helped others to know joy by relating to them expectantly; thus he identified Simon the fisherman as Peter the rock. He began to create the "new humanity" by breaking down walls of hostility.

When the divine One invites us to "follow him," he is inviting us to join him in his ministry of reconciliation. God's purpose is "to unite all things in him, things in heaven and things on earth" (Eph. 1:10 RSV). The Christian call is for God's people to work with him by the power of his Son



toward wholeness, justice, and joy for the entire creation. This means that wherever God is at work is a potential place of service for us. There is no place under the sun we can rule out. It also means that all realms of existence, from private corners of our souls to international relations, are objects of God's concern.

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The Scripture writers use several "models" or key words for describing God's purpose. Jesus talked about the kingdom of God, a world where God's rule is universal. God is the loving, caring Father, and we are the obedient children, happy to be alive. Nations deal openly with other nations; economic and political systems are not self-serving. There is the absence of disease, hurt, pain, and death.

Another model is reconciliation. This means to bring together. "God was in Christ reconciling the world to himself" (2 Cor. 5:19 RSV). Now we are ambassadors, representatives of the Master, agents of healing for all kinds of gaps, divisions, discords, and disease.

Two favorite models for this writer are "peace" and "redemption." Jesus said, "Blessed are the peacemakers." In the biblical sense "peace" means far more than the absence of conflict. It is the harnessing of energy for smooth, effective operation, like a motor so perfectly tuned that nothing interferes with its performance. Biblical peace is an inner state of heart, mind, and spirit that enables us to walk and work with confidence and without fear and panic. It is also the state of harmony and unity and goodwill between nations, classes, interest groups, and races. Jesus is our peace (Eph. 2:14).

The biblical picture "redeem" is one of the clearest models. The English word means to retrieve, reclaim, restore, or reconsider. It is related to the Greek word *metanoia*, meaning to "turn around." The overarching purpose of God is to "restore" his creation to its original design. The Christian's call is to be involved in that restoration. We are to "reconsider" our own lives and relationships and to become engaged in helping the world "re-evaluate" itself and "turn around" toward God.

Total. God invites us to join his redemptive work with all the resources we can bring to the task. Therefore, God's call comes to us at the point of our gifts and giftedness. These are the tools of our calling and the clues to the roles we can play. The destiny of our calling is determined by our gifts. In the words of Scripture it is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and to "love thy neighbor as thyself" (Matt. 22:37, 39). To do less is to "miss the mark" or to sin.

Somewhere in our youth we got the idea that sin means going too far. But the truth about sin is that we do not go far enough. We give only a portion of ourselves when God calls us to give ourselves completely.

God is the giver of gifts. "Gifts" actually has two meanings in Scripture. The first is charisma, or grace gifts. Charisma is that special empowering of the church for various ministries. More correctly, it is the signal that the supreme gift, the Holy Spirit, is operating through the

church members. The second is the gift of life that I label "giftedness."

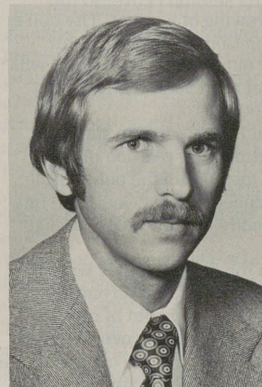
Giftedness is not a separate matter from charisma, but a dimension and integral part of it. The Holy Spirit does not operate through us independent of our creatureliness. To put that in positive terms, the Holy Spirit works through us, utilizing and bringing to full potential all that makes us who we are—our talents, skills, training, influences of family, peers and mentors, aptitudes, interests, strengths and weaknesses. This is the fabric of God's handiwork, God's gift of life to us.

Our call is to be a steward of our own lives—past, present, and potential. Talents and natural abilities, when dedicated to God's use, become gifts, charisma, tools for the equipping of the saints for the work of the ministry, channels for the Holy Spirit. A singer who commits his or her talent and training to God may not be able to perform better according to a panel of judges just because the singing has been blessed by the Holy Spirit. But that singing will have a greater spiritual impact than it would otherwise. Paul expressed it this way: "Yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness." (Rom. 6:13b RSV).

Covenant. God's call has the quality of a covenant. It is, in fact, an invitation to enter a covenant with God.

A covenant is an agreement between two parties, each pledging to do certain things for the other. In the Old Testament, God formed a covenant with the children of Israel. Their part of the bargain was to be God's instruments on earth in carrying out his purposes. God, in turn, promised to be their protector and to lead them to a land of plenty and to a place of prominence in history.

The doctrine of the priesthood of the believer illustrates the covenant relationship. Who was the priest in biblical times? He was the one person with access to God. We, as Christians, have direct access to God without the services of a middleman (1 Tim. 2:5, 6). Unfortunately our idea of priesthood stops there, when, in fact, there is another dimension that we tend to ignore. The priest was also expected to serve the people in behalf of God. He was



Author of this month's article and coordinator of this series is R. Allen Orr, Foreign Mission Board regional personnel representative based in Kansas City, Mo. His assigned territory covers 20 states. He counsels with persons and groups interested in foreign mission service and channels qualified volunteers into procedures leading toward appointment. He has been a campus Baptist minister in Colorado and was a missionary journeyman in the Philippines 1965-67 and a staff assistant at board offices in Richmond, Va.



given the unique access to God for the purpose of bringing people's confessions and offerings to God. Priesthood enjoys certain privileges, but it is also a role of service.

Ongoing. God's call is a dynamic, continuous summons. *Continuous* means to exist without cessation or interruption. For example, the sun always is shining, whether we see it or not. In this sense, the call can be said to be not static, but dynamic—characterized by power and movement. The call comes and continues to come and does not let up.

There is never a moment when God is not pressing his demands for total discipleship on our lives. In the Koine Greek of the New Testament are two kinds of verbal action: linear and punctiliar. Linear action is ongoing. God calls and continues to call. Punctiliar is regarded as a point, action with a beginning and an end. Jesus' death on the cross is an event that is over and done with—punctiliar action. The call of God is linear action.

This ongoing and consistent quality of God's call is characteristic of his nature. God's activity in human affairs is continuous. From Genesis to Revelation the Bible records his involvement in the lives of his people. He made an everlasting covenant with Israel (Psalm 105:10). "His mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5). As long as his purposes persist, his call will persist. In turn, God requires of us a continuous faith and an ongoing relationship with his Son.

At a Bible study for some college students concerning the will of God, before the first session I covered the meeting-room floor with a drawing of a target. The bull's-eye was marked, "Perfectly in God's will." The outer circle was labeled, "Entirely out of touch with God's will." Each inner circle of the target represented graduating degrees between these two poles.

To begin the study, I asked the students to stand on the target at a spot representing their relation to God's will. Most of the class stood just within the outer circle, symbolizing that they were concerned for God's will but fell far short of filling it perfectly. No one stood close to the bull's-eye.

Next, I asked them to face the direction they wanted to grow. All turned toward the center, but no one moved closer. They saw the bull's-eye as being out of reach.

The study revealed some surprising discoveries from Philippians 3:14, where Paul wrote, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (RSV). To be in God's will is not to be perfect, in

the sense of living without weakness or error. It is to be in the act of pressing on toward the goal.

As the two-day study ended, I again asked the students to take positions on the target to represent their relation to God's will. Without exception they clustered at the bull's-eye. They had not become more righteous during the study. Instead, they had come to see God's call as an ongoing, constant reality; they were committing themselves to the ongoing journey.

There is but one call in life—stretching from birth to the grave. The prevalent view—that there are several different calls—rests on the fact that we have several "call" experiences. But these are not different calls; they make up God's one, ongoing call, breaking through to us at different points and times.

Paul's life offers illustration. The first recorded occasion was on the road to Damascus. Certainly we cannot say that God had not tried to reach Paul before this time. But this was the first time God's summons broke through, and it did so with such explosive force that Paul became convinced he ought to aid the movement he earlier had vowed to destroy. Later, the Holy Spirit instructed the congregation at Antioch to separate Paul and Barnabas for a special assignment. God spoke another time through a dream to guide Paul into Macedonia. These are punctiliar glimpses of the linear, ongoing call.

Different experiences with call may shed varying amounts of light on our spiritual journey. Some give only enough light for us to take one more step, while other experiences illumine the whole of life's course. With either kind of experience, God's voice will break through many other times to give further and fuller leading, as we press on toward the goal.

What does it mean to have a solitary, ongoing call? First, it means we are called to a relationship with the Father. Relationships are characterized by consistency and dynamism, as in a marriage relationship. Even a business relationship has elements of consistency, which may be nothing more than a financial contribution. In a similar manner our calling is to relate to the Father in an ongoing, consistent way. If God's call were punctiliar, we would clock in discipleship as if reporting to work at a factory.

Also, the one, ongoing call means that we should not hesitate to reevaluate our sense of direction periodically. In responding to God's summons, we must allow room for our understanding of God, his purposes, our gifts, and how they can be used to grow. God may speak to us initially in images we can understand, only to get us in a position to see what more he has in store for us.

Clearly, He Speaks

By G. Temp Sparkman

Who calls me to my task
speaks clearly.

Yet, I have not heard his voice —
directly,
audibly, that is.
I cannot tell you if he speaks
soft,
mellow,
with a rasp,
loud.

Still I have heard him.
No audiophonic vibrations have I
known.
My ears, unstimulated,
have been of no use.
It is as if
my whole being has heard.

That shouldn't puzzle.
There is a communication known in
silence,
as between friends.
Even dogs tell things —
in standing by the door,
or pacing the kitchen floor.

A whole book
has been put out
about talking
by the way we sit,
or by the position of our limbs.
And any perceptive soul can read

what a face prints out.

There is even reliable documenta-
tion
for ESP —
not some superstition
from the mythologic age,
but right from our own technocracy.

One should not doubt then
when I say
who calls me
speaks clearly, yet
I have not heard his voice;
neither seen him face to face.

Then should I conclude that he does
not exist?

No!
Once during a sad time
he came bearing food;
came to embrace me,
bent down with grief;
came with money,
for my coffers were not full enough
for the demand.

And during happy times
he came to share the laughter
with me.
His face is legion,
and I could name them all.

They'd be
very common names.

I've heard him
laugh and cry.
I've heard him
speak alternatives in ethical
decisions.
I've heard him
share what an experience means.
I've heard his call.

Who calls me
to my task,
speaks clearly,
I have not heard the sounds.

Still, I have heard him.
And have spoken back —
Not just with words,
with my whole being
as with all I heard.

My distorted dreams,
my egocentric will
have been the price.

The prize —
a life worth living.
Since he who calls me
to my task
spoke clearly
and I heard
and spoke back.

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Timely Call. Time and timing are important factors in everyone's call. This is true because we live in the realm of time, and God issues his call to us within that realm. Discipleship always takes shape in concrete situations of time. Had Moses not lived in the time of Israel's captivity in Egypt, his calling would have been expressed through some other role than deliverer. Our response to God today will involve the future, present, and past times. It also involves a sense of "right" time for making strategic moves and filling pertinent roles.

Since our first orientation to call is future-related, let us start there. God's call involves the future tense, in that it is a call to become, to be something or to do something with our lives. This may be a level of personal growth that we should attain, or it may be some specific task of ministry to which we feel God leading us. Either way, calling involves goals to be reached.

The future dimension of calling is related to its ongoing nature. In a sense, part of God's call will always be future tense. The summons to "press on toward the goal" stands ever before us, requiring commitment to a long-range journey. In our age of instantaneous expectations, the thought of an unending pilgrimage may not be appealing. Yet even the veteran disciple continues to be drawn toward new and distant goals. The serious follower of "the way"

cannot ignore God's summons into the future.

Calling involves the present in that it is a summons to be and do something now. Abraham of old provides a good example. The future dimension of Abraham's call was to become the father of a great nation (Gen. 12:2). But his calling also included a present dimension — to leave immediately for a country that God would show him. The future dimension of call cannot be answered without also responding to the present dimension.

In counseling with a new Christian who was interested in going overseas as a missionary, I asked, "When will you be ready to go?" He said, "I'll be ready in one or two years. I've got to see if my faith will work here before I can expect it to work over there."

He had the right idea. One does not become a missionary by crossing oceans. Christians who are not active disciples in this country are not likely to be that in another country.

When God calls us to serve him in the future, he is also calling us to serve him now. We answer the future call by starting right away.

The call to the present has another important application — the responsibility to prepare for future goals. Occasionally I meet someone so eager to get on with God's work that he or she will not take time to get proper training. It is not that they lack the opportunity to train or

capability for the work. But they are impatient. They don't realize that more wood can be chopped faster if time is taken to sharpen the ax first. Persons who ignore preparation have not heard the complete call. Even Paul, who preached with great urgency, took time to prepare.

Christian calling involves the past tense. God invites us to bring our past into redemptive experience. We are unavoidably creatures of heritage. Salvation does not eliminate our heritage but gives it new meaning and direction. God redeems the past as well as the future. God invites and accepts us, heritage and all.

It is always sad to meet a person who rejects his or her past, denying an important part of personhood. When heritage is salvaged, it becomes a strength. Even unpleasant experiences can provide wisdom and insights for the future.

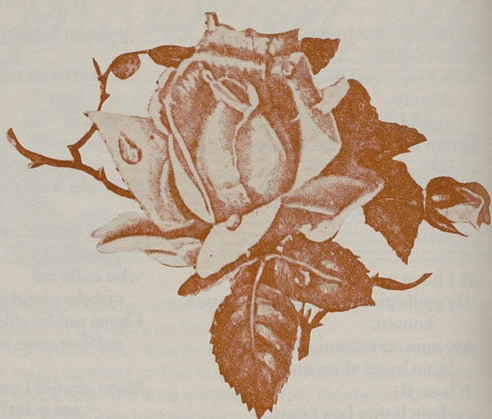
God's call includes the past tense also in the realm of service. The call to total discipleship means entering his service with all of one's resources. One's entire background—training, experiences, family and cultural influences—is to be given to the task of ministry. Paul brought his early rabbinic training into his new role as a Christian apostle, using his knowledge of Scripture to enlighten both Jews and Gentiles. In fact, this is the very thing Jesus instructed his disciples to do (Matt. 13:52).

A fourth time-dimension should be considered—the “fullness of time,” which draws the future, present, and past together. “Fullness of time” means right time, when conditions are right for responding to a particular opportunity.

A sense of timing is always important to the Christian pilgrimage. Just as important as the question, “Lord, what will you have me do?”, is the question, “When should I do it?” The “fullness of time” moment gives explanation and purpose to the lessons of the past. It pulls the potential of the future into reach and says, “Now is the time.”

The “fullness of time” is often spoken of as God's time, when the hour he has prepared us for meets the hour he has prepared for us. For example, “When the time had fully come, God sent forth his Son” (Gal. 4:4 RSV).

In our pilgrimage three resources are available to alert us to the “fullness of time” dimension. One is the Holy Spirit, who gives a sense of personal readiness and oughtness. Another is Scripture, assuring us of our direction. The third is the community of faith, the church, which acknowledges our gifts and suitability for the task at hand. We recognize God's time when all three—Holy Spirit, Scripture, and church—speak affirmatively together.



strengths, as well as our weaknesses and limitations. We also gain a clearer understanding of world needs. We must be able to spot areas of need before we can serve the Father responsibly. And, too, relationships are defined by showing us who we are to relate to—and how.

What are these guideposts? They are various facets of the call itself. God's call is multi-faceted. That is, we are called to several things at the same time. Responding to God's call requires that we touch all of the facets at once and draw them together into a single opportunity. To do this will bring some roles into focus and cause other roles to fade.

1) The first facet is, of course, God and his eternal purpose. Calling is always to participate in the goals of God. God's activity in the world is aimed at reconciling or redeeming his creation. With this purpose clearly in mind, we can more easily spot areas of need where reconciliation has not occurred or reclamation has not been effected. Our role will always be shaped by purpose, focused by gifts, and played out on the field of need and opportunity. Any role we consider must be filtered through his purpose.

2) A second facet is the church. We are called to be a part of the people of God and to participate in their lives. The church has been given the ministry of reconciliation (2 Cor. 5:19). So our personal calling can only be understood in terms of the church's calling and mission.

3) A third facet is our call to personhood, to responsible stewardship of our gifts and being. Calling comes to us at the point of gifts. We are to choose roles that allow us to employ our gifts to maximum effectiveness in his service.

4) A fourth facet is our calling to lead a life-style characterized by Christian ethics and concern. The intentions of the Caller go beyond mere compatibility with Christian ethics; we are to live so as to foster them. The only roles open to us are those that allow us full participation in God's purpose with his people.

In coming chapters, these last three facets will be considered in detail. ☞

Responding. Once the call has come and is understood, we still must discover our roles as Christians. Just knowing what our calling is does not fulfill our obligations. We must go beyond hearing the call to response—to discover ways of expressing that call. This is what is meant by role. Inherent in God's call is his leadership for that process. It is a tool for self-discovery.

The call is not to be understood as a formula with mathematical exactness, for that would deny our personal responsibility. But it does come with guideposts that enable us to focus our calling and discover appropriate roles for its expression. Coming to grips with our own calling provides several resources for our quest. We gain a clearer understanding of ourselves.

Through God's leading we discover our gifts and other

Next Month:
“The Call to Community”

EPISTLES

Going Home Again

In the U.S. our son, James, Jr., thought many times about his adopted homeland of the Philippines, where he had spent eight years of his life. But how could his dream of returning to his childhood home materialize, with so many miles between the two countries he loved, plus the price of plane tickets for himself, his wife, and their two children?

But the dream did come to pass in September 1976. He and his family left the U.S. and arrived two days later in Manila. They took the first plane to Davao City, in Mindanao, where his father and I met the family. After an exchange of greetings by missionary "aunts" and "uncles" and Filipino friends, we hit the rough, dusty roads to General Santos City, our assigned station.

Two days later James was ready to travel with his father to Antipas, a remote town in North Cotabato. James was unaware how this community was preparing for his arrival.

Ladislao Gauran, pastor of Antipas Baptist Church, had told members about James and his love for music. Gauran



remembered James as a small boy playing piano, guitar, harmonica, water glasses—you name it. Antipas showed a team spirit. Everyone—Filipino, Chinese, Baptist, Catholic, Christian, non-Christian—wanted to give James and his father a welcome they could not forget.

After a day's travel to Antipas by car, the Lochridges were weary when they arrived, but the people were eager to hear music. James and his father were shown their abode for the week—the guest room in Antipas Academy. The church asked the local Chinese restaurant to prepare their meals.

During the week James, Jr., and James, Sr., preached—a service each morning at the academy and each night at the church. Many persons made Christian decisions. While there, the younger James wrote a school song for the academy.

During James' one-month stay much of his time was spent singing and witnessing through his music. As a result of his witness, 60 persons accepted Christ and over 100 other decisions were made.

As James and his family left the Philippines, his adopted homeland, to return to his native land, he said, "I'm happy for having the opportunity to have lived in the Philippines as an MK, and happy I could bring my family to see where I spent many happy childhood days."

Mary (Mrs. James, Sr.) Lochridge, Philippines

Good News for the Teacher

Raúl was hospitalized in *Clínica Bautista*, Barranquilla, Colombia, for three months. He suffered osteomyelitis, an inflammation of the bone that may lead to several complications. His legs had been affected, and it had been more than three years since he had walked. Each of the various doctors he had consulted said surgery was needed but that his chance for survival was slim, due to his low blood count.

At the Baptist Clinic it was found that inadequate blood count stemmed from a blood disease that caused red blood cells to be malformed. After many tests the doctors agreed Raúl needed an operation and had a chance to pull through.

To Raúl, a grammar school teacher in Riohacha, capital of the department (state) of Guajira, the choice appeared clear; remain a weakened invalid for the few years before death or die on an operating table.

As Cecilia de Borras, secretary to the hospital chaplain and a member of Belén Baptist Church, made her rounds of visiting hospitalized patients, she handed out tracts and talked with those who wanted to talk.



On one of these visits Raúl told her of his illness. Cecilia explained that in Christ Jesus there is power to overcome all things if we trust in him and his love. Raúl responded that he was Catholic and could in no way change his religion.

Cecilia explained softly, "It is not religion that changes, but it is Christ who changes our lives."

Since Raúl wanted to hear no more, Cecilia left him, but prayed for him continually.

She invited Raúl to chapel service and was surprised when he expressed a desire to attend. He struggled into a wheelchair and was taken to the service. Cecilia watched with pleasure as Raúl took part in the service and asked per-

mission to keep the Bible a while to read. He began attending all the chapel services and talking with Cecilia and the chaplain.

Raúl's mother was upset when she learned he had been attending Protestant services and reading the Bible. But Cecilia was able to talk with Raúl and his mother about the possibility of surgery. She explained that if they relied on man's power, Raúl probably would not live, but that in Jesus all things are possible. At the end of the long discussion Raúl placed his trust in God. He also decided to allow the operation.

When Raúl was being prepared for surgery, blood tests showed the red blood count so much higher than previous reports that another test was run for confirmation. The doctors could not understand it, for they had done nothing recently to raise the count, and nothing they had done earlier had produced any results. They made sure an ample blood supply was on hand before surgery began.

As he went to the operating room, Raúl prayed with Cecilia and the chaplain. When Raúl left the operating room, the supply of blood remained untouched; not one drop had been needed for transfusion.

Raúl awoke from the anesthesia praising his heavenly Father. While recuperating, he was found preaching from his bed to other patients and to visitors and inviting everyone to chapel services. His mother had been sure Raúl would not survive surgery; when she saw him alive and glorifying God, she also gave her heart to Christ.

When Raúl left the hospital, he and his mother returned to his home in Riohacha. They wrote that they began holding services in the home and that a group of women had begun meeting with them for Bible reading and prayer.

Diana L. Hall

Missionary to Colombia

Christ by his actions and words commanded his followers to care not only for the spiritual needs of mankind, but also for the physical and social needs.

Southern Baptists have adopted new 25-year missions plans that reaffirm their primary objective of giving everyone on earth the opportunity to hear the gospel. One way to tell about Christ is through benevolent ministries in his name. This approach is expressed through the specific objective to accentuate attention on human need.

Since their first medical missionary left for China in 1846, Southern Baptists have been caring for the total person. The idea then, as now, was to demonstrate the love of God through a ministry to human need in the name of Christ. Through the objective in Total Missions Thrust, Southern Baptists reaffirm their longstanding commitment to this ministry and state a new commitment to expand it.

Southern Baptists' physical and social ministries on the foreign field overlap, but are generally done through medical and health care work ministries and through social ministries. The oldest and largest of these ministries is the medical and health care ministry.

In the gospel according to Luke, Christ sent out the disciples two by two to preach and to heal. Medical missionaries carry with them to the foreign fields these two objectives.

Southern Baptists minister abroad through missionaries in about 20 hospitals and more than 110 dispensaries and clinics.

Although volunteers contribute valuable help, the basis of medical mission work is the career missionary. More than 100 missionary doctors and nurses, plus more than 75 other medical personnel, have dedicated themselves, their training, and their careers to mission work overseas.

These numbers take on real meaning with the most important factor of the ministry added to the discussion—the love expressed to thousands of patients each day around the world, all in the name of Christ.

Medical missionaries see lives change. New Christians, new churches, and new hope are brought into the fellowship of believers and into villages, cities, and farm areas around the world.

Medical missionaries are also seeing their roles and tasks change, as change comes to medical missions. Medical



Total Missions Thrust

Accentuated Attention to Human Need

Consultant Franklin T. Fowler at the Foreign Mission Board and his associate, Harold E. Hurst, are looking toward more modern, specialized medicine on the mission field, with an emphasis on preventive medicine.

"I think medical missions will go in the direction of more and more emphasis on public health with greater attention to preventive medicine," Hurst said.

Fowler stated that for millions the real solution to health problems is not necessarily more hospitals but a mas-

sive attack on these enemies: ignorance, poverty, and superstition.

programs. "We will probably offer assistance where requested and where professional talent and budget allow," Hurst continued.

"In some areas, mission hospitals today may not be the best or most efficient way of delivering health care in the name of Christ," noted Fowler. "In other areas, the mission hospital must change its approach, perhaps providing specialty care not offered by others, such as infant and maternity care, tuberculosis treatment, or even long-range, chronic disease care and treatment."

Open-heart surgery is being performed at a Baptist hospital in South America, and a nutrition center has opened in India. Specialized medicine and health care have already begun to meet specific needs.

"No longer can we limit our concern to the curing of the sick," said Fowler. "More and more we must look to the total life of many persons as being our responsibility. Health is a totality of man's life, his joys, his hopes, his future."

The taking in of the stranger, both literally and spiritually, is an example of the benevolent ministries that combine with medicine to meet human need.

Children's homes and community centers are the primary examples of this ministry. Twelve children's homes provide care and love for homeless children in different parts of the world, and 42 community centers are used to meet the needs, both social and spiritual, of entire families. At the end of 1976, 71 career missionaries were assigned to benevolent ministries.

The move to appoint social workers as career missionaries is not new, but it is a growing trend. In the more developed nations, community centers might provide family counseling, as well as social interaction. In the less developed nations or areas, community centers might provide literacy classes or sewing lessons.

Like medical ministries, these benevolent ministries are an outgrowth of the belief Southern Baptists hold in ministering to the total man.

As Southern Baptists move to implement Total Missions Thrust, accentuated attention to human need will be a part of their effort.

Christ believed in these ministries and practiced them. He admonished his followers to remember that whatever we do or fail to do to help mankind, we do or fail to do for him. TC

By Ruth Fowler

sive attack on these enemies: ignorance, poverty, and superstition.

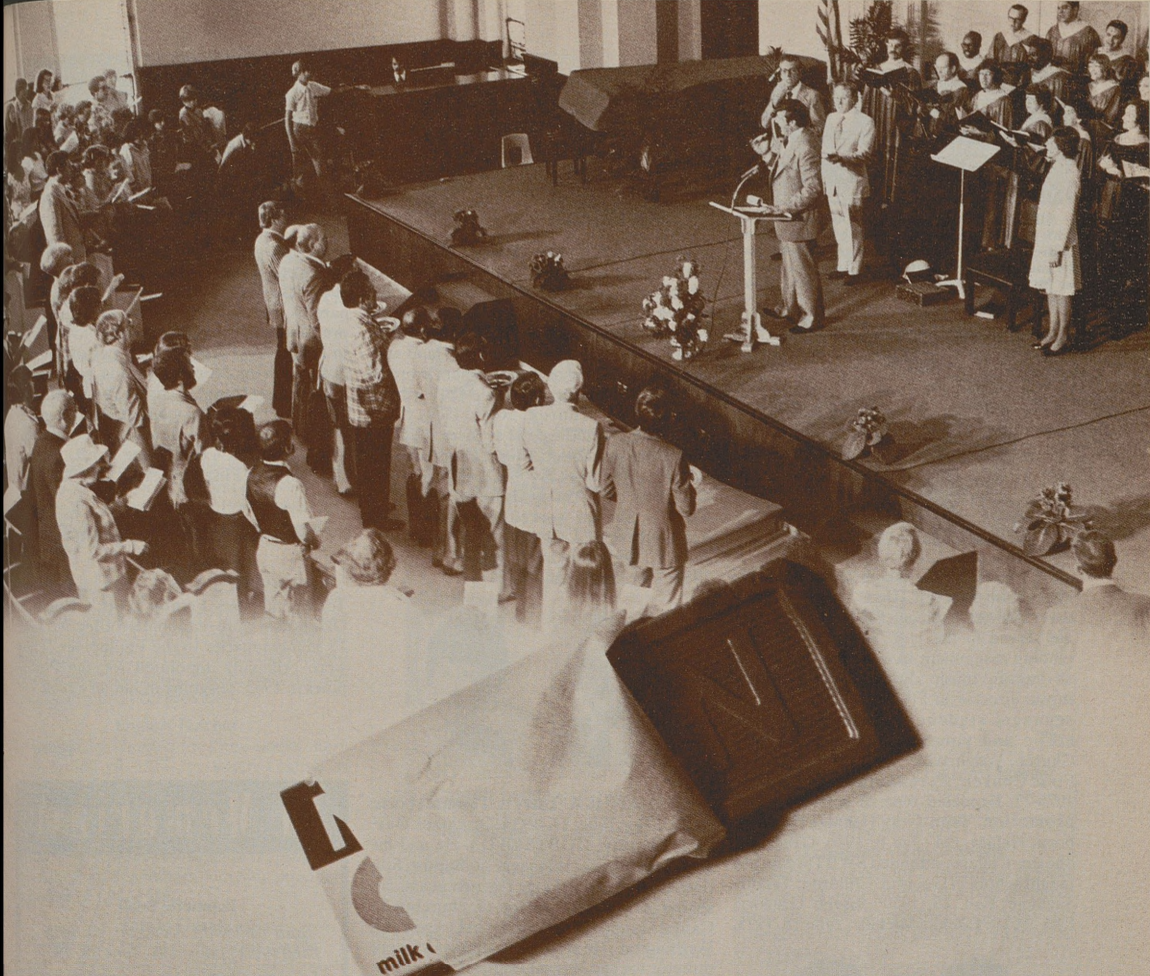
Along with preventive medicine, which seeks to focus on needs before they become serious health problems, medical ministries of tomorrow will include more research, greater specialization, and possibly innovations, such as nuclear medicine.

"More emphasis will be placed on nurse practitioners and physicians' assistants to take care of the basic medical problems," said Hurst.

The trend may go away from complete support of large institutions to cooperative efforts with national Baptist bodies and government's medical

Seventh in a series of ten articles on
Total Missions Thrust.

The author is staff writer/consultant in the Foreign Mission Board's office of news and information services.

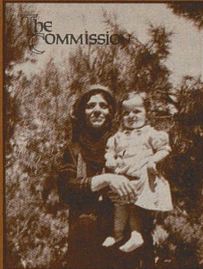


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NEW

MISSIONARY PERSONNEL

All the new missionaries appointed in May, with the exception of one couple, (for which the address follows their biographical sketch), may be addressed from September 12 to December 15 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

May 1977



URUGUAY: M. Joseph (Joe) Benfield; born: Rushville, Ind., Dec. 13, 1945. Graduate: Shorter College; SWBTS (M.C.M.). He served in the U.S. Army 1968-71, including assignment in Vietnam. He served as interim music director and part-time music director in Ft. Worth, Tex., while a seminary student. He was minister of music and youth at Brown Memorial Church, Wrightsville, Ga., 1963-75, and at First Church, Fernandina Beach, Fla., 1975-77. Expected type of service: music promotion. **Jean Gray (Jeanie) Benfield;** born: Hahira, Ga., Jan. 6, 1946. Graduate: Shorter College; attended SWBTS. She has taught school in Georgia. Children: Tammy Suzanne, Feb. 15, 1970; Joseph Gregory, Feb. 19, 1971; Jeana Michele, June 18, 1975.



ECUADOR: Richard C. Dickerman; born: St. Louis, Mo., Sept. 23, 1937. Graduate: Baylor University; MWBTS (M.R.E.). He served in the U.S. Army 1962-64. He was minister of music for a church in St. Louis, Mo., and minister of music and youth for First Church, Lebanon, Mo., 1970-71 and First Church, Rolla, Mo., 1971-74. He was minister of music and education at Central Church, Springhill, La., 1974-77. Expected type of service: religious education promotion. **Janis Wilson Dickerman;** born: Salem, Ind., Oct. 11, 1946. Graduate: Missouri Baptist Hospital School of Nursing; achieved R.N. standing in 1967. She worked as a nurse at a hospital in Rolla, Mo., 1971-74, and in Springhill 1976-77. Children: Keri Beth, Dec. 4, 1968; Alyson Laurel, June 4, 1971; Kenneth Richard, June 9, 1973; John Christian, Dec. 15, 1976.



ECUADOR: James (Jimmy) Miller, Jr.; born: York, S.C., Oct. 29, 1942. Graduate: Limestone College; SWBTS (M.R.E.). He served six months on active duty with the National Guard in 1960. He has worked in a knitting mill and a paper mill and was assistant manager of a department store in Ft. Worth, Tex. He was minister of education at Park Church, Rock Hill, S.C., 1973-77. Expected type of service: religious education promotion. **Hilda Herndon Miller;** born: Gaston City, N.C., Feb. 7, 1945. Graduate: Winthrop College; attended SWBTS. She has worked in a hospital and has taught school. Children: James Dekalb, June 7, 1965; Randolph Holton, May 19, 1970; Terri Lynn, Jan. 10, 1972.



EAST AFRICA: Larry S. Thomas; born: Jasper, Tex., May 11, 1939. Graduate: Baylor University; GGBTS (B.D.). He and his wife were house managers at Baptist Student Center in Berkeley for two years. He served as assistant pastor of churches in California and then as pastor in Oregon and Washington. He was state Baptist student director for the Hawaii Baptist Convention in Hawaii 1969-72. He worked as pastoral missionary sponsored by a church for a year and then he and his wife were appointed missionaries of the Home Mission Board and served as missionaries at Kohala 1973-77. Expected type of service: general evangelism. **Gayle Bryan Thomas;** born: -Lorenzo, Tex., June 12, 1938. Graduate: California Baptist College; GGBTS (M.R.E.). She served as preschool director and teacher for Hawaii Kai Church in Honolulu, Hawaii, 1970-72 and then served with her husband under Home Mission Board appointment. Children: Roger Scott, Dec. 21, 1963; Pamela Joy, Feb. 27, 1966. Current address: Box 1257, Kamuela, Hawaii 96743.

JAPAN: R. Neil Tuttle; born: Forsyth Co., N.C., Jan. 6, 1950. Graduate: University of North Carolina; SWBTS (M.Div.). He served one summer as assistant to the pastor in a Charlotte, N.C., church, then became minister of youth and education at McAdenville, (N.C.) Church. He has been pastor in Texas and from 1975 to 1977 at Mint Hill Church, Charlotte. Expected type



of service: general evangelism. **Susan Spencer Tuttle;** born: Kansas City, Kan., Feb. 17, 1949. Graduate: Winthrop College. Her parents, the Alvin E. (Bud) Spencers, Jr., are missionaries to Okinawa and have served in Japan. She spent the summer of 1969 in GA camp in Florida relating missionary experiences from Okinawa. She worked in 1973 as a nursery teacher at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Children: Christopher Scott, Jan. 5, 1972; Megan Elisabeth, April 16, 1974.

Missionaries Reappointed

June 1977

PHILIPPINES: F. Rae Scott, a native of Texas, and **Mary Fenton Scott,** a native of Oklahoma, were reappointed effective June 15 as missionaries to the Philippines. They were originally appointed for the Philippines in 1963, resigning in January 1968.

In Memoriam

Jeannette Beall

Born Wellsville, Kan., Jan. 20, 1885
Died West Plains, Mo., June 16, 1977

Emeritus Medical Missionary Jeannette Beall died in West Plains, Mo., June 16 at the age of 92.

Appointed by the Foreign Mission Board in 1919, she spent her missionary career in China, where she served as a doctor in two Baptist hospitals in Yehsien and as a doctor and teacher in Tsingtao. She retired in 1953.

She received the bachelor of missionary training degree in 1913 from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky.

She received the doctor of osteopathy degree from Central College of Osteopathy, Kansas City, Mo., and in 1918 she received the bachelor of medicine degree from the University of Physicians and Surgeons, Kansas City.

She had no immediate survivors.



Call for Volunteers

The listing of opportunities for laymen to serve in short-term mission projects overseas was provided by the office of the consultant for laymen overseas at the Foreign Mission Board. If you feel God's leading to fill such a role, write to W. L. (Wimpy) Smith, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Advertising-Promotion Specialist

Malaysia-Singapore: An experienced professional in advertising and promotion is needed for six to eight weeks.

Attorney

Hong Kong: Registered lawyer needed immediately to work for one to two years. Should be able to speak Portuguese and English. Furnished flat and transportation provided; no salary.

Construction Crew

Uruguay: A crew of ten is needed, including four carpenters, two bricklayers, two electricians, and two plumbers, to work at the national Baptist camp. Each man should bring a few basic tools. Meals, lodging, and local transportation provided.

English Teacher

Singapore: Needed for three weeks, summer or fall of 1977, to teach English as speech specialist. Housing provided.

Guitarist

Singapore: Needed for three weeks. Should have ability to finger pick, play classical jazz, lead, and bass. Housing provided. Summer or fall of 1977.

Music Couple

Singapore: Needed for four weeks to teach leaders how to develop local music ministries, using talents and equipment available in the culture. Housing provided.

Piano Tuner

Kingstown, St. Vincent: Needed for one-week assignment.

Honduras: Tuner and repairman needed for ten days; meals and lodging provided.

Printer

Zambia: Needed for nine months to one year. Round-trip transportation and housing provided.

School Administrator

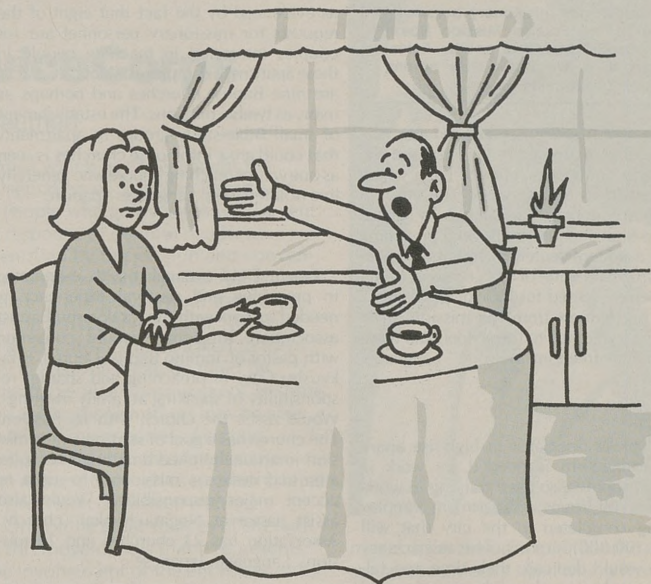
Dominican Republic: Salaried position in private Christian school for children of missionaries and for Dominicans. Knowledge of Spanish needed. Wife may teach also.

Brazil: Director needed for American School in Recife. Salaried position; must hold a master's degree in school administration.

Sewing Team

Kingston, St. Vincent: Team needed to train nationals to make clothing on a commercial basis. Group would need to bring machines and materials.

OUT OF COMMISSION



"I can't understand your wanting to become a missionary! The Lord knows what might become of you!"

Neil J. Marshall

Stewardship, SS Consultant

Zambia: One-year assignment to begin in September for person to train national leaders in local churches in stewardship principles and Sunday School methods. Would also teach some seminary classes. Transportation and furnished housing (with utilities paid) provided. No salary.

Volkswagen Mechanic

Costa Rica: Needed for two weeks. Meals and lodging provided.

Weekday Ministries Worker

Singapore: Needed for nine months at Selegie Baptist Center to lead youth work and children's work; includes Bible teaching, leadership training, music, art, drama. Housing provided; January to August 1978.

Well-digging Crew

Colombia: Assignment for two or three months on Old Providence Island for January to March or the summer of 1978. Tools must be brought from the U.S. Housing provided.

WIN School Leaders

Dominica: Team of four persons needed to conduct two Witness Involvement Now (WIN) schools in March 1978. Accommodations will be arranged.

Writers

Singapore: Needed for four weeks to prepare programmed instructional materials and provide background for worship activities by small groups in new extension

churches. Lodging provided.

Volunteer Medical Needs

Synopsis of needs for three weeks to three months. For more information, write Harold Hurst, associate to the medical consultant, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Dentists

Antigua, Barbados, Botswana, Dominica, Dominican Republic, Honduras, St. Martin, St. Vincent, Trinidad.

Physicians

GP: Antigua, Dominica, Honduras, Kenya, Rhodesia, Thailand, Yemen.

Internal Medicine: Ghana, Rhodesia, Yemen.

Pediatrician: Gaza, Ghana, Jordan, Nigeria.

Surgeon: Dominica, Gaza, Ghana, India, Jordan, Nigeria, Rhodesia, Thailand, Yemen.

Ophthalmologist: Dominican Republic, India.

Dermatologist: Dominican Republic, Korea.

Gynecologist: Dominican Republic.

Urologist: Yemen.

Pathologist: Dominican Republic.

Nurses

Needed for a number of countries for a minimum period of three months.

Radiologist

Indonesia.

Certified Laboratory Technicians

Gaza, Ghana, Nigeria, Yemen.

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

Peru: Field missionary needed for Arequipa, second-largest city in Peru, and the only location in Peru south of Lima where Southern Baptists have work. The city, an important commercial and university center, has two Baptist churches, several preaching points, a student center, and a Baptist bookstore. "It is the center of a large region which has been neglected for lack of personnel," states the request from the mission. "The people respond well to the gospel, and there is complete freedom to work." Language: Spanish.

Venezuela: Specialist in high-rise apartment evangelism is needed for work in Caracas; should also have training in working with small groups. An apartment complex is being completed in the city that will house 100,000 persons. The missionary couple would dedicate their time and talents to reaching such residents and would reside in an apartment complex and work in it "as the Lord directs," says the mission's request. Caracas, the national capital, has a population of some 2,200,000 and is ex-

pected to double in size by A.D. 2000. States the mission's request, "More and more the majority of its inhabitants will live in high-rise apartments. This ministry is to be the major mission field for the next few years, as evidenced by the fact that eight of the requests for missionary personnel are for couples interested in reaching people in these apartment complexes." Now in Caracas are nine Baptist churches and perhaps as many as twelve missions. The establishment of small Bible-study groups in apartments that could grow into house churches is seen as one way of reaching people who generally live isolated lives. Language: Spanish.

Japan: Field evangelist with experience in preaching and pastoral experience is needed to work with the Kitakyushu Baptist association. Missionary would cooperate with pastor of Tomino Baptist Church, Kitakyushu City, in preaching and sharing responsibility of speaking at family meetings. Would assist the church with its mission. The church has a goal of starting a new mission in an unchurched apartment complex area and desires a missionary to assist or accept major responsibility. Would also assist pastor at Nogata Kyokai (church). Association has 23 churches and 10 missions. Language: Japanese.

Colombia: Field missionary is needed to work in Cartagena. City has four organized churches and several mission points nearing organization as churches. Other cities in the area also need a missionary's help. Could begin new work either in Cartagena or one of the nearby cities. Alcibia Baptist Church, largest Baptist church in attendance in Colombia, is in the city; the pastor (with more than 35 years in the ministry) is now president of the Colombian Baptist Convention. The only Southern Baptist missionary in the city, a single woman, is to retire this year. Language: Spanish.

Hong Kong-Macao: Field evangelist with experience in preaching, the pastorate, and urban evangelism, is needed to work with the Baptist Convention of Hong Kong. "Missionary will work in cooperation with the Evangelism Board of the Baptist Convention of Hong Kong, under the direction of the executive secretary, in assisting present chapels and mother churches," says the mission's request. "He will do survey work and help develop plans for starting chapels which will grow into churches. He will provide in-service training in church administration." Language: Cantonese.

For additional information about these and other opportunities, write: Louis R. Cobbs, secretary, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

MISSIONARY FAMILY ALBUM

Anyone needing information regarding arrivals and mailing addresses of missionaries on furlough in your state or nearby should contact the office of the superintendent of missions in your association. If for any reason that procedure is impractical, the same kind of information may be sought at the headquarters of your state Baptist convention or association. The Foreign Mission Board supplies updated listings monthly to offices of the executive secretary, stewardship secretary, Brotherhood/Baptist Men secretary, WMU executive secretary, and editor of the state Baptist paper.

Current addresses and other information, including furlough dates, of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published every four months by the Board's Department of Communications. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Assignments Completed

Baker, J. Steve (journ., *Hong Kong*), June 30.
Ballard, Karen (journ., *Korea*), June 30.
Bunn, Karen (journ., *Gaza*), June 30.
Clark, Susan (journ., *Dominican Rep.*), June 30.
Congdon, Robert L. (journ., *Thailand*), June 30.
Duke, Penny (journ., *Taiwan*), June 30.
Eades, Terry (journ., *Japan*), June 30.
Englebrecht, Jack M. (journ., *Ghana*), June 30.
Gardner, Denise (journ., *Venezuela*), June 30.
Gregory, Catherine (journ., *Hong Kong*), May 31.
Hall, Thoma (journ., *Taiwan*), June 30.
Hudson, Cheryl (journ., *Taiwan*), June 30.
Jordan, Frances (journ., *Hong Kong*), June 30.
Madon, Jacquelyn (journ., *Guatemala*), June 30.
Meadors, P. Daniel (journ., *Israel*), June 30.
Morris, Valerie (journ., *Uruguay*), June 30.
Moyer, John R. (journ., *Surinam*), June 30.
Perry, Delores (journ., *Panama*), June 30.
Reed, Karen (journ., *Dominican Rep.*), June 30.
Roberts, Judith (journ., *Colombia*), June 30.
Rogers, John (journ., *Korea*), June 30.
Warr, Russell L. (journ., *Thailand*), June 30.
Wise, Carla (journ., *Paraguay*), June 30.

Resignations

Cole, Thomas L./Carolyn (Argentina), July 15.

Births and Adoptions

Bruce, Joanna M., daughter of Joe W./Shirley Bruce (Honduras), May 25.
Bryan, Deborah Lynn, daughter of Jesse D./Beverly Bryan (Bap. Spanish Pub. House), Sept. 5, 1974.
Helton, Charity and Benjamin, twins, to David A./Mary Jane Helton (Mexico), June 1.

Deaths

Beall, Jeannette E. (emer., China), June 16, West Plains, Mo.
Boyd, Mrs. Osa, mother of Viola (Mrs. A. L.) Gillespie (Japan), May 16, Bedford, Ind.
Emanuel, Mrs. Paul, mother of B. Paul Emanuel and Wayne E. Emanuel (Japan), June 11, Muskogee, Okla.
Luper, Albert W., father of J. Daniel Luper (Eq. Brazil), June 19.
Smith, Mrs. Claude B., mother of William L. Smith (S. Brazil), June 13.

Marriages

Conley, Carolyn Rae, daughter of Jack G./Sally Conley (Kenya), to Randy Lynn McFarlin, June 18, Shreveport, La.
Milby, Marion Lagene, son of F. Eugene/Reva Milby (Rhodesia), to Suzi Pavelka, May 14, Georgetown, Ky.
Ross, Deborah Lynn, daughter of F. Gilbert/Carolyn Ross (Mexico), to Bradley Richard Kuss, June 11.
Sutton, Laura Lee, daughter of J. Boyd/Joan Sutton (S. Brazil), to Samuel Russell Floyd III, June 2, Rio de Janeiro, Brazil.
Valerius, Janet, daughter of Erling C./Carrie Valerius (S. Brazil), to Ronald Brewer, June 10, Monteavalo, Ala.

Degrees Conferred

Byrd, Harry E. (Guatemala), received the doctor of ministry degree from Southeastern Bap. Theological Seminary, Wake Forest, N.C., May 14.

Church Formed in Beirut

During last year's civil war in Lebanon, some Baptists in Beirut who could not reach their regular churches began meeting at the chapel of the Arab Baptist Theological Seminary. As a result, the Evangelical Baptist Church of Monsouriyeh was formed recently by 15 charter members; in addition, six teenagers were awaiting baptism. The church has no pastor, but will use missionary and national lay leadership.

MOVING?

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Mission Service Corps

By Baker J. Cauthen

At the meeting of the Southern Baptist Convention in Kansas City, Mo., a recommendation presented by the Executive Committee was unanimously adopted, reading as follows:

We recommend that the Southern Baptist Convention, working in cooperation with the state conventions, seek to enlist by 1982 5,000 persons, groups of churches, or churches who would agree to provide and fund 5,000 mission volunteers who would go for one or two years, either in the United States or overseas, in an effort to reach the objectives of the Bold Mission Thrust. It is hoped that the churches will also encourage an increase in Cooperative Program giving by some percentage each year and the churches will seek as a goal to double their Cooperative Program gifts during this same period of time, as projected by the Stewardship Commission.

The recommendation also urged the state mission boards, the Home Mission Board, and the Foreign Mission Board, working with Woman's Missionary Union, Brotherhood Commission, and the Sunday School Board, to join in the enlistment and utilization of these volunteers to the greatest degree possible during this five-year period.

The recommendation also called for a work group to consider and bring to the Executive Committee meeting in September recommendations concerning steps to be taken in implementing this program.

The work group held its first meeting on Thursday, June 30, and proposed the name "Mission Service Corps" for the undertaking and suggested that it become a vital part of the larger missions challenge adopted by the Convention in Norfolk, Va., in 1976. A second meeting of the work group will be held prior to the meeting of the Executive Committee, at which time further discussion will be given to this important matter.

It is obvious that there will be many matters to consider in order to achieve the greatest value from the Mission Service Corps. It is also evident that the potential is here for a tremendous strengthening of the Bold Mission

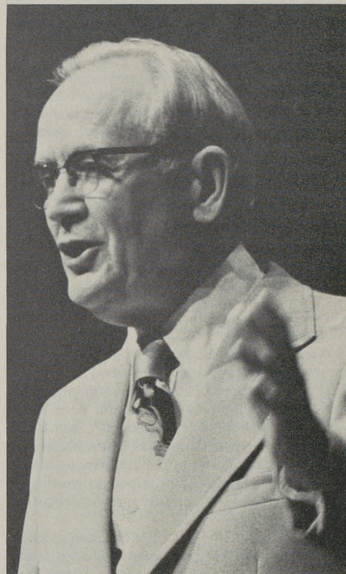
Thrust which has now caught the imagination of Southern Baptists.

People who go overseas will be sent in response to definite needs, as identified by the mission and convention organizations, so that full understanding will prevail from the time a person arrives on the field. Missions in all countries will be asked to identify needs which can be filled by Mission Service Corps workers. In some instances, those workers may be able to relieve missionaries of certain responsibilities so that missionaries can address themselves to other critical needs which have been waiting.

One of the great sources of strength in this movement is that it represents the involvement of the entire denomination. The Southern Baptist Convention, as well as state conventions, will undertake to exert maximum effort to see that this work is carried forward in the most meaningful way possible.

The Mission Service Corps grows out of well-tested experience in previous years. There have been many auxiliary programs, including the Summer Mission Program, involving college students; the Missionary Journeyman Program, involving college graduates not beyond age 26; the Missionary Associate Program, involving people beyond the normal appointment age; the Volunteer Layman's Program, which has made possible notable service in disaster areas, particularly in Guatemala and Honduras; and special projects in evangelism and church development, which have enabled large numbers of ministers and laymen to go overseas to help in evangelistic meetings, stewardship campaigns, Sunday School enlargement efforts, and other types of work. In addition, there have been many people who have utilized sabbatical years for service overseas. There have also been many people in their first years of retirement who have gone overseas for one or two years to be pastors of English-language churches and render other types of service.

All of these auxiliary measures have



rested upon the principle that the person goes to meet a need which has been defined, described, and requested by the mission organizations. The mission fields have been grateful for the assistance this has brought.

It is well understood that auxiliary measures help but do not displace the missionary. Just as in constructing a building the steel work is essential to whatever may be built, so the career missionary on the field becomes the framework for whatever may be undertaken. Auxiliary workers serving under the guidance of the mission organizations and moving ahead in their efforts to bring additional strength to the programs of work outlined by the missions can render very valuable service.

Another element of strength is that the churches throughout the Southern Baptist Convention will be more directly involved than ever before, as they undertake to send forth Mission Service Corps workers. These people would also come back to the churches with a thrilling message of God's work on the field. Experience indicates that where people go from the churches and come back to bear their testimonies, there is a renewed concern about mission labor that results in increased gifts, deeper prayer life, and more personal consideration of God's calling.

We look forward to the Mission Service Corps with eager anticipation. TC

LETTERS

Introduced to TC

I was introduced to *The Commission* during a monthly meeting of our local Woman's Missionary Union this past month. There were many little tidbits that we found very useful in our approach towards foreign missions.

Enclosed you will find my personal check for \$3.50 for a one-year subscription.

Being editor of our monthly newsletter in our church, it is easy to understand all the efforts that go into the publishing of one month's magazine. Therefore, I would like to personally thank (you) for your contribution.

Barbara Jane Correll
South Bend, Ind.

Not Alone

When I was a WMU president, I got TC to help my work. But I have since subscribed for my family. I am glad to see occasional comments on the fact "Southern Baptists do not stand alone in the vast ministry to the world's peoples" as in Baker Cauthen's article on ministry to lepers in the June issue. Our missionaries hopefully share resources and experiences with other missionaries who are called to serve in the same area, regardless of denomination.

Mrs. John S. Kolsti
(President, Church Women United in Texas)
Austin, Tex.

About Sri Lanka

Am delighted to see that the Foreign Mission Board decided to assign a missionary couple to Sri Lanka. Wished that they could have arrived before we left that country. This was our first overseas assignment that my husband's business has taken us that there were no Southern Baptists, and particularly no Southern Baptist hospital or doctors, and the first time I ever needed one. The peace of mind you have living overseas knowing that there are good Baptists nearby!

I certainly feel that the time is now for work in that country and hope that many others soon feel the call to go to that great isle of splendor. But there is a thought that keeps popping up—in that country there are 80 percent Buddhists, the other 20 percent Hindus, Muslims, and Christians, yet no stores are open on Sundays, no business of any kind. Even if you must buy an airline ticket, you either buy it before 5:00 P.M. on Saturday or you wait until Monday. With less than 5 percent Christians, they observe the Sabbath. Does that tell us something?

Mary J. Poythress
Houston, Tex.

Post "Needed Now"

May I offer a suggestion about the "Needed Now" page? I think it would be a good idea to have on that page a little box carrying the request that the item "Needed Now" be posted on a prominent bulletin board in the church. More people who could supply the need would be reached.

Sarah W. Pierce
Wilburton, Okla.

Cover to Cover

I enjoy getting *The Commission* each month. The first thing I do is to sit down and look through and see if there is something about my friends on the mission field. Then when I have more time, I sit and read it from cover to cover. I think it's a great magazine.

Mrs. Aron F. Manson
Joshua, Tex.

Being homebound has its compensations, for you can then really have the time to read your pre-

ferred magazines from cover to cover, as I have done with the May issue of TC. Each article and feature blessed me. The issue just seemed to sparkle.

Paul E. Crandall
Richmond, Va.

I hate to miss an issue. I read it from cover to cover and enjoy it very much. Every Southern Baptist should read this magazine.

Mrs. Roy L. Lassiter
Clermont, Fla.

Less Informed

Please accept what I write in a Christian spirit. I enjoy receiving *The Commission* each month. However, the article in the June '77 issue by William Hendricks ["The Call"] is indeed a classic in writing . . . without expecting the average person without several degrees to be able to understand what he is trying to get across . . . I just have to question the value of this article. I got nothing from it. My spiritual life was not enhanced, and I was a little less informed when I tried to understand it.

Dave Callaway
Marshall, Mo.

The magazine's contents are intended to appeal to as wide a range of reading interests as possible in the area of foreign missions. The "Role/Call" series, dealing in ten installments with the subject of God's calling to man, obviously will not appeal equally to all readers, but should be of significant value to some, we hope many.

A Part of Home

Please send a subscription rate and/or application for *The Commission*. As an MK, I have missed receiving it since my graduation from college. It is a part of home! Thank you for your love, time, and effort put into *The Commission*.

Mrs. Patricia M. Ethridge
Jackson, Miss.

One Correction

May I express my appreciation for an excellent article in the May issue . . . entitled "The Missouri Connection" by Marjorie Moore Armstrong. Apart from the fact that, in places, it makes me sound "bigger than life," it essentially describes my work at Hong Kong Baptist College and reflects some of my attitudes toward our Christian world mission. Having been in missionary service in Southeast Asia for 40 years, I am happy that Mrs. Armstrong has expressed for me something of my enthusiasm for my life calling—missionary for Christ. . . .

However, I should like to ask that you . . . correct one fact. In paragraph three . . . "when he resigned from the American Baptist Mission Society to take a position with Baptists in Hong Kong" . . . must be corrected.

I have not yet resigned from American Baptist mission work, and do not intend to do so. The situation is that I resigned from an interdenominational institution to accept the position in Baptist College with the full approval of the Division of International Ministries of American Baptist Convention. American Baptists have cooperated with Southern Baptists and Hong Kong Baptists in Baptist College for a number of years; this cooperation is entering a new stage in that this is the first time that an appointed missionary under American Baptist Foreign Mission Society has been assigned a major portion of his time and effort to this institution. Though the article mentions other activities in which I am involved . . . it should be noted that these are carried on weekends or at evening meetings; though my work at the college is arranged to fall on four and a half to five days a week, they are often nine-hour days.

William D. Hackett
Hong Kong

Too Many Copies

In some way I find I am receiving two copies of *The Commission* each month. The magazine is excellent, and I enjoy it, but I only read one.

Anne Hitler
St. Louis, Mo.

I am receiving two copies of *The Commission* each month. I am enclosing the labels from each copy. . . . I enjoy *The Commission* very much. It's always interesting and informative.

Virginia Hopkins
Jefferson City, Mo.

The struggle to eliminate the duplication of mailing labels continues. Any reader receiving duplicate copies should do as these readers have done and inform us, enclosing copies of both labels. Mail to: Editor, The Commission, Box 6597, Richmond, Va. 23230.

Help in Prayer Life

I have just received my copy of *The Commission* and began using the new prayer calendar ("Support with Prayer") for the second month. This has been such a blessing to my prayer life, and I want to say thank you.

Also a thank you to Priscilla Tunnell for the article "What to Pray?" (June). What a wonderful help in the use of the prayer calendar from my WMU literature!

Margaret Smith
Dallas, Tex.

Keep This One!

I appreciate so much *The Commission* each month. Often I feel that we Southern Baptists have too many publications and should end some of them, but not *The Commission*.

Larry Patterson
Bessemer, Ala.

Thank you for a good publication. I read with interest every month!

Linda Warren
Charlotte, N.C.

Appreciates Reminders

I appreciate being reminded of the way our missionaries bring people in foreign countries to God. Thank you for the difficult work you do so well.

Hazel J. Osborne
Prescott, Ariz.

Helpful in Program

I enjoy this magazine and find it especially helpful in our WMU program.

Evelyn Rebecca Pate
Auburn, Ala.

Sharing with a Friend

I have always enjoyed receiving *The Commission* and have enjoyed the Greek-English New Testament so much that I would like to give a gift subscription to a friend of mine, so that he can also enjoy the magazine and New Testament. My check . . . is enclosed.

James L. Walters
Memphis, Tenn.

Must Not Miss

Please inform us as to when our subscription is due for renewal. We don't want to miss a single copy of *The Commission*.

Jeff Neuberger
Brookings, S.D.

We don't want you to miss an issue, either. All subscribers (except those who receive the magazine as a gift provided by someone else) receive advance warning when subscription expiration time nears.

I don't know how I let my subscription to *The Commission* expire, but it seems I did and have missed so much by my neglect that I wish to renew my subscription now.

Mrs. E. T. Massey
McKinney, Tex.

Support with Prayer

As you pray for missions, this daily calendar offers specific information concerning foreign missions personnel and events. Keep this calendar available for your devotional time of intercession and thanksgiving.

1. NORTH BRAZIL: Evangelist Bill Penley from Horse Shoe, N.C., and singer Lavell Leistner, plus 12 pastors and three laymen, are engaging in an evangelistic campaign in the state of Alagoas. Pray for these men and the services.

2. BARBADOS: The first classes in the Barbados Bible College begin early this month. The classes are designed to be the focal point of theological training in the Caribbean. Pray that through these classes men will be adequately prepared for the ministry.

3. INDONESIA: Pray for national and missionary leaders in Indonesia who are developing a unified program of theological education for all of the Baptist work in Indonesia.

4. ZAMBIA: The climax of a year of evangelistic emphases begins this month with revival meetings being held in every church in Zambia. About 20 preachers and musicians from the United States, along with four African pastors from other African countries, will participate. Pray for the outpouring of the Holy Spirit in every church.

5. PORTUGAL: Thank God for his blessings on the Bible Correspondence Course in Portugal. In 1976 the four radio programs per week enrolled 620 people. By the end of the year, approximately 75 persons made decisions for Christ. Pray that 1977 may come to a close with many others hearing and accepting the good news.

6. TAIWAN: Pray for successful outreach of the Baptist Book Store ministries.

7. BRAZIL: Pray that 20-minute TV

programs produced in Niteroi, Rio de Janeiro, by Brazilian Pastor Nilson Fanini and his church will reach hundreds of lives for Christ.

8. SURINAM: The Surinam mission, organization of missionaries, has set a goal of having three mission points established by the end of 1977. Ask the Lord to help them meet this goal.

9. AZORES: Missionary John Herndon is serving as pastor of the Azorean Baptist Church, made up of U.S. Air Force personnel. The church has never had a full-time pastor, but has been instrumental in starting work among the 300,000 Portuguese on the nine islands. Pray for Herndon in this role.

10. KOREA: Missionaries Gary and Mary Nell McCoy request your prayers for their work in Pusan as they seek to build relationships with pastors and church leaders there.

11. SINGAPORE and BANGKOK: Pray for the missionaries and nationals in these two urban areas as they implement plans to start new churches.

12. U.S.A.: Missionary appointees begin their orientation today and continue through Dec. 15 at Callaway Gardens, Ga. Pray for the appointees as they begin their missionary career.

13. URUGUAY: Pray for an important executive committee meeting of the Uruguay Baptist Mission being held today.

14. BELGIUM: Pray for Rudy and Helen Wood, missionaries in Belgium, as they assist their French-speaking congregation in Nivelles to find new meeting quarters. The building they were renting is being sold.

15. TAIWAN: Pray for Chinese Baptist pastors and their work in Taiwan.

16. KENYA: Phase I of an experimental evangelism program among the Giryama tribe of coastal Kenya has concluded with more than 2,500 baptisms and almost 200 new congregations formed. Pray for the follow-up efforts in training of leaders and development of the new Christians.

17. U.S.A.: Ask the Lord to give guidance and insight to Foreign Mission Board area secretaries and their staffs as they prepare the 1978 budget.

18. CHILE: A career missionary is needed in Chile to help Baptists at both national and local levels in coordinating stewardship campaigns which are vital to future work in Chile. Pray this need will be met.

19. HONG KONG: The 12 newest missionaries to Hong Kong are studying the Cantonese language. Pray they will be given determination in time of

frustration.

20. VENEZUELA: A career missionary is needed to work with the national Venezuela WMU Convention as WMU promoter and in national WMU leadership training. Pray that a dedicated Christian will respond to missionary service and meet this need.

21. U.S.A.: Pray that the time home for furloughing missionaries will be a period of spiritual renewing and happy fellowship with family and friends.

22. WEST AFRICA: Work is progressing smoothly in West Africa. Thank the Lord for this time of peace.

23. SOUTHERN AFRICA: Through Trans World Radio, located in Swaziland, Southern Baptist witness continues to countries, such as Angola and Mozambique, where missionaries are not allowed in residence at the present time. Pray for the influence of broadcasts over TWR.

24. PERU: A missionary is needed to begin a literature ministry in one of the larger cities of Peru. Pray someone will be led to fill this need.

25. PHILIPPINES: Missionaries Marjorie and Howard Olive report that in addition to the 5,574 baptisms reported in the Philippines in 1976, the number of home Bible studies, house churches, and new churches and missions increased dramatically. Praise God for his blessings.

26. FRANCE: Pray for Les Cedres, the Christian center for study and service located in a Paris suburb. Concentrated language study, a pastor's school, a layman's training center, and a mission church provide many learning opportunities for preparing the Lord's servants for the work.

27. IVORY COAST: Pray that the \$50,000 publications center in Abidjan will be completed and operational by the end of this year. Publications work is an important outreach.

28. NICARAGUA: Ask the Lord to bless Missionaries Hoyt and Marie Eudaly in their new work in the literature ministry in Nicaragua. The Eudalys transferred from the Baptist Spanish Publishing House in El Paso, Tex.

29. NIGERIA: Pray for Bettye Ann McQueen, missionary in Zaria, as she seeks to minister to Nigerians through prayer retreats.

30. ZAMBIA: Pray for Zambian missionaries who are conferring this week on a plan to increase their effectiveness in language learning. The missionaries work with three different language groups in various parts of the country. TC

Missions Update...

"Until the situation stabilizes," there are no plans for any Southern Baptist missionaries to return to ETHIOPIA, Foreign Mission Board Area Secretary DAVIS L. SAUNDERS said in late July. An Ethiopian Christian has been appointed administrator for handling Southern Baptist work in ADDIS ABABA. All missionaries assigned to Ethiopia, except for V. LYNN GROCE, are considering alternate assignments or studying feasibility concerning future work. Groce, an agriculturist, plans to remain in NAIROBI, KENYA, as mission officer for Ethiopia in liaison with the Ethiopian administrator.

The new laboratory wing of Baptist Hospital in ASUNCION, PARAGUAY, was opened with a ribbon-cutting ceremony by the U.S. Ambassador and the chief private secretary of the minister of public health. The new addition, built with Southern Baptist mission gifts, more than doubles previous laboratory space. . . . Sixteen converts, an exceedingly high number for ITALY, were baptized by Pastor GRAZIANO CANNITO in a special service at NAPLES Baptist Church. Converts ranged in age from 20 to 77.

Relief projects totaling \$52,075 were approved by the Foreign Mission Board in July. Funds were included for: flood relief and self-help projects in BRAZIL, flood relief in ARGENTINA, war relief and rehabilitation in LEBANON, medicine for a needy area in RWANDA, helping victims of a grenade explosion in the PHILIPPINES, and self-help projects in the CHANTHABURI area of THAILAND. The board also authorized use of hunger funds for development of an agricultural extension demonstration program in MEXICO and for an agricultural project in TORTOLA in the Caribbean.

HONDURAS became the first Southern Baptist mission field visited by JIMMY R. ALLEN following his election as Southern Baptist Convention president. From First Baptist Church, SAN ANTONIO, TEX., where Allen is pastor, 42 laypersons took part in a nine-day "mission venture" in southern Honduras. Included were two evangelistic teams, two medical teams, a construction team, and an eye specialist.

When "Operation Touch," a GEORGIA-based medical missions group, paid a second visit to the Caribbean island of GRENADA in June, more than 7,100 persons received medical and dental treatment, and Baptist work was extended to a new area. Assisting in the two-week program were 57 volunteers from Georgia, directed by W. FORREST LANIER, and included doctors, dentists, nurses, and some 20 students from Shorter College, ROME.

Three new suburban congregations are bringing to 17 the number of Baptist churches in the MOSCOW area of the U.S.S.R., reports CARL W. TILLER, associate secretary of the Baptist World Alliance. Tiller reports signs of Baptist growth in several cities he and Mrs. Tiller visited in May. He said also that "there are many encouraging signs of relaxation of the state's relations to the Baptists." He noted that the Soviet Union falls short of human rights in such areas as freedom of expression, movement, and association. But he added that except for the portions of the U.S.S.R. annexed in the 1940-45 period, "the people cannot remember a time when they had such rights. Therefore, many of them do not perceive the human rights situation in the same way as North Americans."

JAMES G. HARRIS, immediate past president of the Foreign Mission Board and pastor of University Baptist Church, FT. WORTH, TEX., died July 31 after suffering a heart attack while jogging. He was 64. He was serving his third consecutive term as Baptist General Convention of Texas president.

KYLE KINGSLEY, 22, son of MR. and MRS. GENE E. KINGSLEY, missionaries to MALAWI, died in HOUSTON, TEX., July 22, after suffering a cerebral aneurysm the previous weekend. . . . DWIGHT FULLER, 18-year-old son of MR. and MRS. J. WAYNE FULLER, missionaries in JORDAN, is credited with saving the life of a youth who was drowning in the pool at an AMMAN sports center.