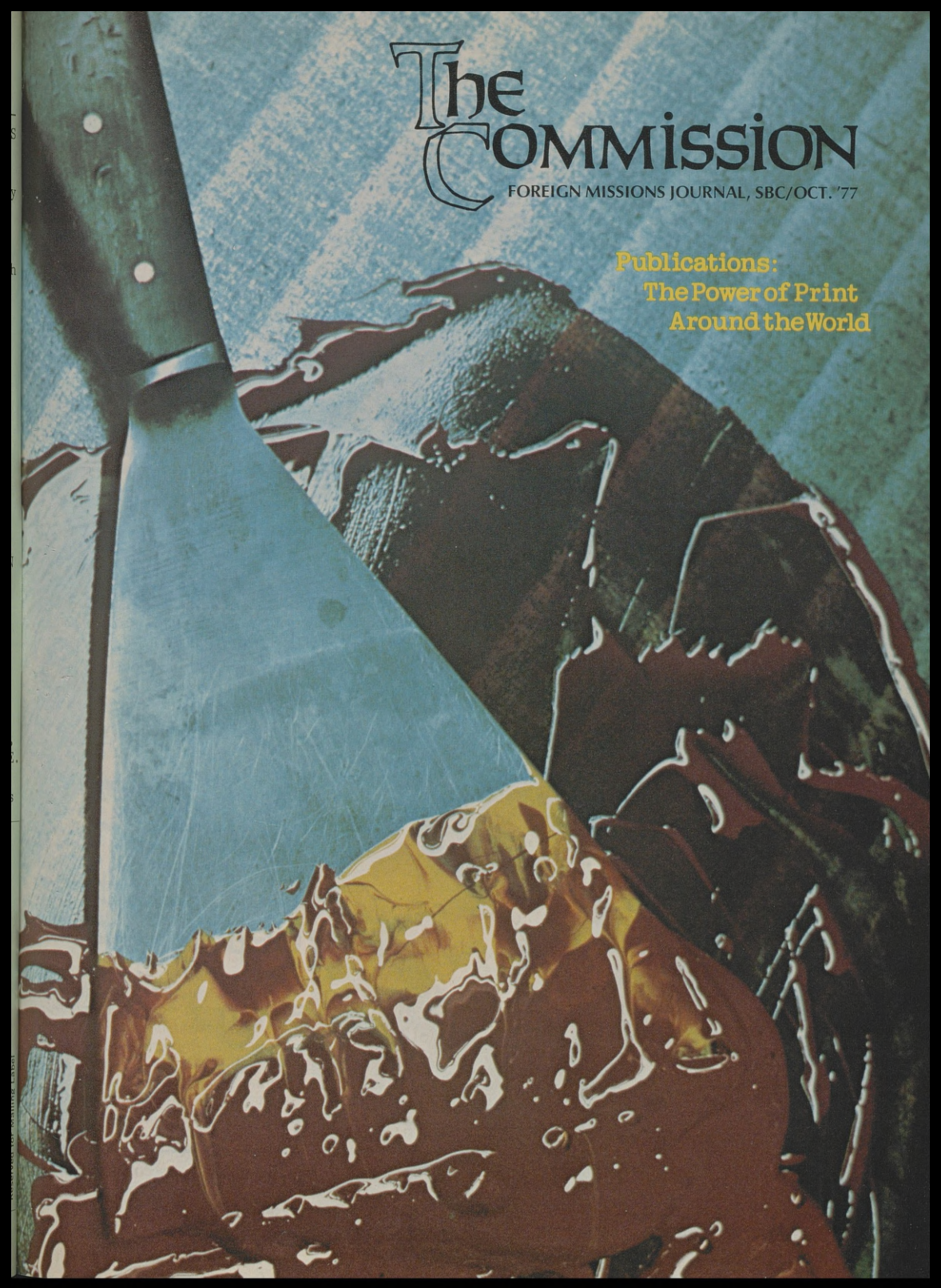


The background of the cover is an abstract composition. On the left, a large, dark, textured shape resembling a knife handle or a piece of wood extends vertically. To its right, a large, light blue, triangular shape, resembling a knife blade, points downwards. The bottom half of the cover is dominated by a complex, marbled pattern in shades of brown, yellow, and white, which looks like liquid paint or ink splatters. The overall color palette is muted, with earthy tones and a touch of cool blue.

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/OCT. '77

Publications:
The Power of Print
Around the World

The COMMISSION

Vol. 40, No. 10, October 1977

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COVER

Pressman's spatula mixing printing ink introduces emphasis material supplementing the Foreign Mission Graded Series topic, "Publications: Tool for Church Development and Evangelism." Photo by Jane Robison.

CREDITS

Photos: Jane Robison, Cover II-1, 3-5, 6 (2), 7-8, 10-15. Baptist Spanish Publishing House, 6 (1), Gerald S. Harvey, 16 (3), 17, 19 (2). Warren Johnson, 16 (1), 19 (1), Cover III. Leland Webb, 18, 23-24, 25 (2). Fon H. Scofield, Jr., 19 (1), 25 (1).

Art: Terry Snyder, 28, 31, 33-34.

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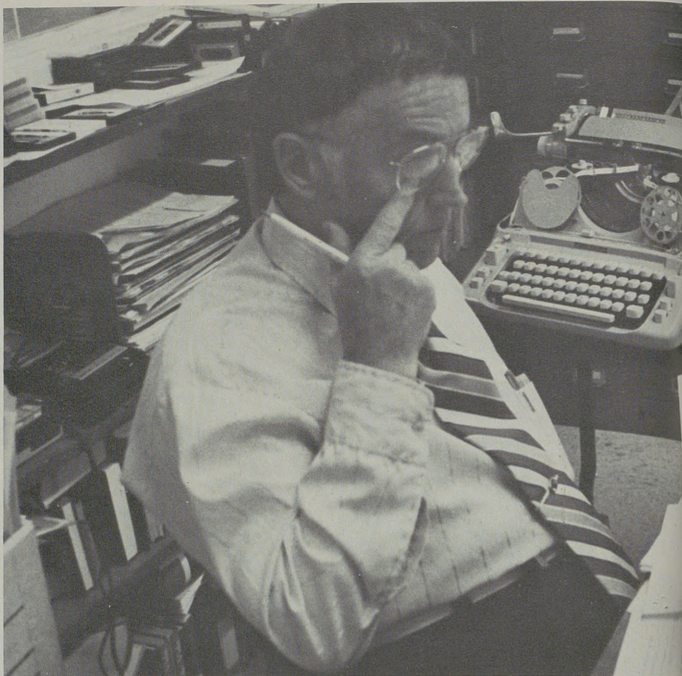
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The Commission is published monthly by the Foreign Mission Board, an agency of the Southern Baptist Convention, 3806 Monument Ave., Richmond, Va. 23230. Vol. 40, No. 10, October 1977. Second-class postage paid at Richmond, Va. Subscription rates: One year, \$3.50; two years, \$6.00; three years, \$8.00. Address all correspondence: The Commission, Box 6597, Richmond, Va. 23230.



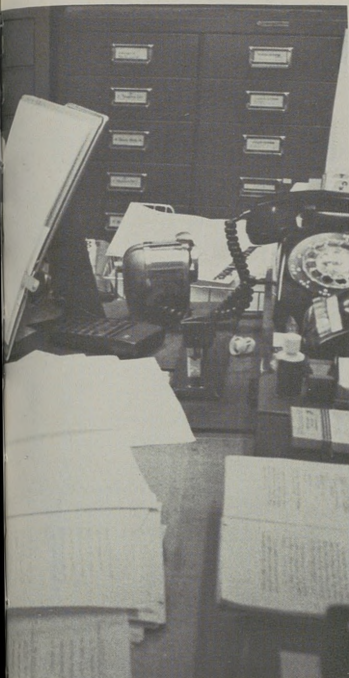
Missionary Judson Blair examines copy for an article. Right: Baptist woman in Juárez, Mexico, proudly displays one of Casa Bautista's magazines.

In El Paso

the beat
goes on

1977

All El Paso Text and Photos
by Jane Robison



Casa Bautista de Publicaciones doesn't have a castanet or a flamenco dancer to its name.

But the Baptist Spanish Publishing House (for you gringos) in El Paso, Tex., pulsates with an unmistakable Latin rhythm nonetheless.

The BSPH stands inconspicuously off a busy El Paso highway. Its Spanish architecture and adobe construction blend in so well with the Mexican-American culture of the area that an uninformed passerby might mistake it as commonplace.

Casa Bautista, however, is anything but ordinary. It is the only Southern Baptist foreign mission institution located in the United States. The missionaries who serve there are under appointment by the Foreign Mission Board, not the Home Mission Board. And its influence touches more lives than any other Baptist mission institution in the world.

The BSPH did not begin as a worldwide Spanish literature ministry. Nor have its presses always stood on Yankee soil.

In 1904 Missionary J. E. Davis, serving in Toluca, Mexico, purchased a secondhand printing press. On the first day of Christmas, he placed it in his kitchen, set the type in Spanish



On the surface, it seems ironic that a ministry aimed at reaching the entire Spanish-speaking world could base its operation in the U.S. and still be effective; or that foreign missionaries stationed in El Paso could truly be in touch with the literature needs of people in Buenos Aires, Argentina, or Lima, Peru, or Montevideo, Uruguay.

The secret to *Casa Bautista's* success is its unwillingness to sit on its laurels. Unafraid of change, the publishing house this year implemented three major ones, giving it a facelift Phyllis Diller would envy.

The first change became effective Jan. 1, 1977, when the new International Board of Trustees officially began functioning. The international board replaces the former Board of Trustees, composed of the missionaries who work at the publishing house, and will eventually replace the Advisory Committee, an organization composed of three representatives from each Latin American country.

Prior to the international board, the publishing house received input from the field through the Advisory Committee. The committee not only voiced literature needs from the field to the publishing house staff, but when committee members returned to their countries, they also served as spokesmen for *Casa Bautista*.

But the Advisory Committee never had an actual vote in *Casa Bautista's* business, according to J. Wilson Ross, the acting director of the publishing house. Its role was strictly "consultative, to recommend" ways to meet literature needs.

"... helps people in countries we're serving feel like the publishing house is more their house."

by hand, and began printing.

Davis later moved his presses to Leon, Mexico, but in 1910 the Mexican Revolution broke out. For ten years Davis struggled to maintain his printing operation. However, conditions remained unstable, so Davis began searching for another location for his *Imprenta Bautista*.

Davis considered various locations for his presses, including Barcelona, Spain, according to Missionary J. Wilson Ross in his book, *Sowing the Seed in Spanish*. But after consulting with the Foreign Mission Board, Davis decided to locate his publishing house in the border city of El Paso. According to Wilson, "Davis favored setting up a plant in El Paso, even if only temporarily, hoping that he could return to Mexico within a year or two, if peace was achieved by that time."

As it turned out, it was the best of all possible moves. Had Davis remained in Mexico, or later returned to that country or another Latin American country, more than likely the ministry would have been limited nationally in scope.

Since ties were no longer binding to just one Latin country, the work of the publishing house was free to stretch. And stretch it did. Today, *Casa Bautista's* literature ministry spans the globe. Its imprint reaches lives in all of Central and South America and Spain, in addition to 46 states and every continent.

In 1974 the mission recognized its need to have "more locally identifiable input from the conventions and the missions we were trying to serve," comments Ross. So the mission recommended, and the FMB approved, an interim international board, consisting of the four missionary field representatives from Middle America and the Caribbean and South America.

Through the new international board, "We can get more direct information from the field in the decision process," states Ross. "It also helps people in countries we're serving feel like the publishing house is more their house."

The entire 12-member international board met for the first time in May. The board includes five national convention representatives from Spanish-speaking countries; two missionary representatives stationed in Latin countries; and a pastor of a Spanish-language church in the United States. As committee members rotate their terms of service, "eventually all of the countries will be represented," according to Ross.

NEWSFLASH: We interrupt this report to bring you a special bulletin. The new International Board of Trustees, sensitive to *Casa Bautista's* need to be in touch with the people it serves, in its first meeting selected a Latin American to head the publishing house.

N. Aldo Broda, a third-generation Argentine Baptist, has been elected general director of the Baptist Spanish Publishing House, effective Nov. 1. He becomes the first national to head the publishing house in its 70-year history.



The history of N. Aldo Broda's family is in itself a testimony of the power of print.

Broda's grandmother, Dona Pabla Broda, had wanted a Bible since she was a child growing up in Italy. She had been introduced to its wondrous contents by her grandfather who read stories from it to her.

After Dona Pabla and her husband immigrated to Argentina, her dream of owning her own Bible came true. One summer a man, who came to the Broda house to help in the harvest, left behind a book. Dona Pabla began reading it and realized it was the same book from which her grandfather had read to her.

Without anyone to guide her or explain its meaning, Dona Pabla diligently read her prized possession and came to accept Jesus Christ as her "only and sufficient Savior."

But her new faith caused problems. "At that time, to be an evangelical Christian was to be a heretic, and one was excluded from society, since Roman Catholicism was the state religion," relates Aldo Broda.

Dona Broda's own family remained indifferent to the gospel, but she "followed faithfully the precepts found in the Word of God, and she lived so closely to the Lord that he was able to use her in a very special way," states Broda.

In time, her witness led her whole family to Christ, and when one of her older sons went to the city, his excitement over seeing an open Bible in a store window generated interest.

Missionary J. L. Hart, living in Rosario, Argentina, at the time, was asked to go to the young man's village to minister to the small band of believers. He had prepared questions to ascertain the group's beliefs, but he was in for a surprise, according to Mrs. Laly Disselkoe, Hart's daughter. It was Hart who had to defend his beliefs while Dona Pabla did the interrogating.

After both sides were convinced of the other's beliefs, the horse trough was filled with water, and Hart baptized 12 Broda family members.

"That Bible set a fire," states Broda, "that led at least a thousand families to come to know the gospel."



Above: Publishing house employee welcomes Mr. and Mrs. Aldo Broda to Casa Bautista in El Paso. **Right:** Missionary Viola Campbell explains field services chart.

It only took one Bible and one woman who believed to change a family and later a community. Now the grandson of Dona Pabla Broda is in a position to multiply her efforts a thousand times over.

Aldo Broda is awed by the prospect. "When I think of how a Bible came into the hands of my grandmother, and then I think that now I will be in El Paso directing the Baptist publishing house, I am profoundly moved, even to tears," he says.

The literature ministry is not new to Broda. His father began distributing Bibles in a wagon after he came to know the Lord. "He was a Bible colporteur for years, and supported his family that way until he was ordained as a pastor," says Broda.

The senior Broda's business was profitable in another way. In one year he baptized 200 believers as fruit of the seed he had sown by selling Bibles from door to door, according to Broda.

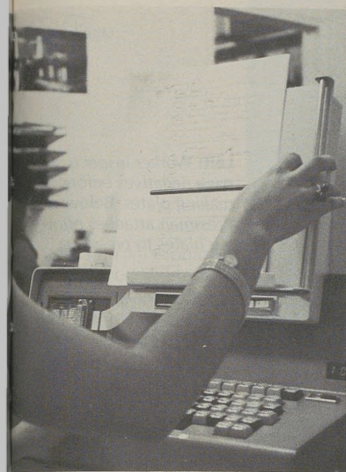
Broda himself has had 15 years of first-hand experience at directing a

publishing house. Prior to his current position with the publishing house in El Paso, Broda headed the Argentine Baptist Publications Association in Buenos Aires.

He began working at the Argentine publishing house in 1962 after Missionary William W. Graves, then head of the Argentine Baptist Publishing Board, offered him a position. At the time, Broda was working in business with his brothers, so he declined a full-time position at the publishing house. But he did tell Graves that "I would give him some of my free hours in the afternoons," recalls Broda.

While working in the publishing house, Broda says he became aware of the "great magnitude of that work."

"I saw the great quantity of books on the shelves, and I thought: 'If I, who am active in youth work, don't know what all there is here, how much less do those who are in the churches?' he says. "I became aware of the tremendous possibility of a wide ministry in that field, and was so absorbed in



Above: Typesetter punches tape for an article. **Right:** Tape is converted into camera-ready copy for magazine layout.



my work that before I knew it, I was working there all day."

By the end of 1963, Broda was elected manager of the publishing board, and in 1964, when Graves left that board, he became the general director.

When the invitation came to be director of the Baptist Spanish Publishing House in El Paso, Broda was "greatly surprised."

Recalls Broda, "I took the cable to show my wife, I said, 'Look at this, we can frame it and it will make a nice keepsake for our grandchildren,' for it seemed to be absolutely impossible at that time that we could move to El Paso.

"But the Lord began to work in our hearts," he continues. "And the truth is, each day it became harder to say no."

Broda views his new job as a "great challenge—a great responsibility." But his grandmother's witness bolsters him. "I remember the moment before my grandmother died, about 1937," he confides. "She never spoke in Spanish, but only in her native Italian

tongue, and she told us, 'Always forward, forward, never backward, always forward.'

"Those words of my grandmother are graven in my heart forever."

The new International Board of Trustees and the election of N. Aldo Broda to head the publishing house are two ways the Baptist Spanish Publishing House monitors the Latin beat and Baptist Spanish literature needs.

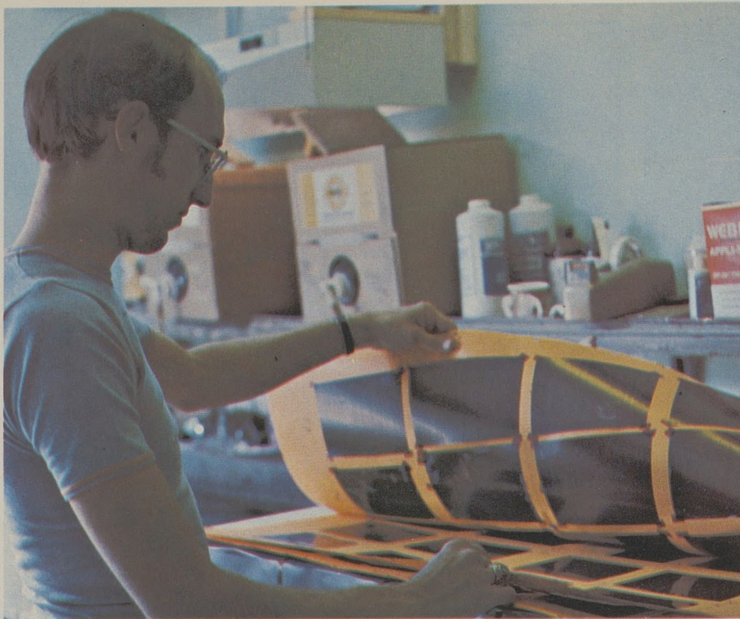
Casa Bautista also keeps its finger on the Latin pulse through another new program, field services, designed to find out where, when, how, and why publishing house literature is not meeting needs, and what to do about it. Missionary Viola Campbell, editor of Vacation Bible School materials at the publishing house, was named chief troubleshooter.

Miss Campbell, appointed to mis-

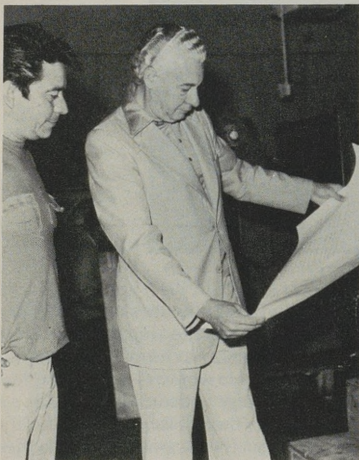
sionary service in 1942, has served at the publishing house since 1961. For almost 20 years, she taught at the Baptist seminary in Torreón, Mexico, and assisted in women's work. Now she's in charge of coordinating field services for the publishing house.

Although the program just began the first of this year, by June Miss Campbell had made 12 trips to Latin American countries. She spoke to national conventions about field services and what the publishing house has to offer. She also met with pastors and church leaders to "let them air their complaints" about BSPH literature and to answer questions.

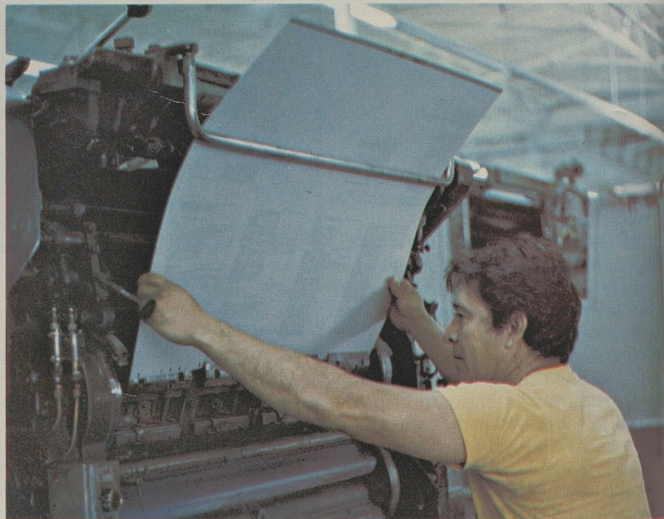
Miss Campbell views the program as a vital way of putting the publishing house in touch with the people it serves. "There are a lot of competitors of religious publications in Latin America," she reveals. "And that makes



Left: Worker inspects page negatives before making plates. **Below:** Pressman attaches printing plates to press.



Aldo Broda inspects music copy for hymnal.



it even more necessary for the publishing house to get into these countries. We need to know why and where our literature is not meeting the needs."

Miss Campbell, who is close to retirement, concedes the program has been "very hard physically." On one trip she was gone eight weeks and visited 11 countries. "But it's been worth it," she states. "I almost wish I could start my missionary career over after

I've seen the needs on the field.

"It really challenges us to put out literature to meet the needs."

Whether the three new changes at the publishing house will succeed in bringing it closer to Spanish literature needs remains to be seen. But as Missionary William W. Graves, Foreign Mission Board field representative for the Caribbean, puts it, "We are very enthusiastic about the future of the

publishing house. We feel that its growth is unlimited, and its ministry to the entire Spanish-speaking world has only begun to be realized."

TC

A Semi-permanent, Full-time Job

When Missionaries Weldon and Joyce Viertel were assigned to the Baptist Spanish Publishing House in 1972, everybody thought their work would be temporary.

They're still there.

It seems Viertel, a reserved man heading the multilingual section at the publishing house, developed the DTEs (decentralized theological education). And DTE spread from Guyana, the country for which it was developed, to West Africa and French-speaking

training programs available on various islands for students who could not attend the seminary.

But Viertel never got a chance to administer that residential theological seminary because plans to open it became impossible. And the Viertels, unable to secure work permits for one of the Caribbean islands, had to leave.

However, like the Mary Tyler Moore Show, the project has a spin-off. During the six months Viertel and his family were in the Caribbean, he had opportunity to evaluate the training needs of the various islands. His findings became the basis for DTE.

"I had come to the conclusion that the greatest need for training ministerial students in the Caribbean was not for those who could enroll in the seminary," says Viertel flatly, "but rather for students who found it impossible to come to the seminary."

One of the factors in Viertel's decision was that the majority of potential students did not qualify for enrollment in a seminary which set university-level entrance standards. Another hindrance to the resident seminary approach was the fact that most Caribbean churches were unable to pay men with university degrees, according to Viertel.

Taking the seminary to students, rather than carting the students off to seminary, also meant taking specially prepared materials. But who would prepare those materials?

The Viertels, ladies and gentlemen. The Viertels not only had motive, they had opportunity.

"When my family and I had to leave the Caribbean, we settled on New Orleans to have access to the [New Orleans Baptist Theological Seminary] library while we were awaiting the board's securing visas for another country," Viertel confesses.

When Weldon and Joyce Viertel and their family went to New Orleans, everybody thought that would be temporary, too. They're not still there, but they did stay 19 months. "Visas did not come easily at that time in certain Caribbean countries," explains

Viertel.

During that time, Weldon and Joyce began developing study materials for Guyana, "where the work had flourished and some 35 men had committed their lives to the ministry and were in need of training," according to Viertel.

In the fall of 1971, Guyana enrolled 35 students in four different study centers. "We provided the material and the theoretical structure, and the missionaries in Guyana adapted the theories and put them into practice,"



Weldon Viertel



Joyce Viertel

countries. So the study guides Viertel wrote in English for Guyana had to be translated into French for West Africa at the Baptist Spanish Publishing House in Texas.

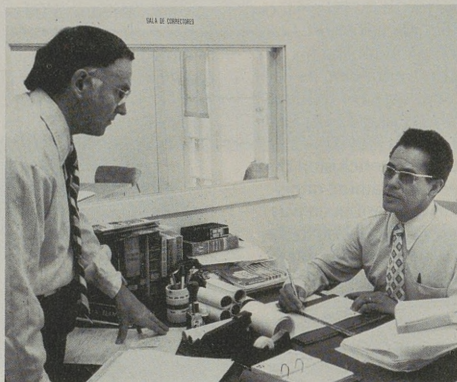
It all started in 1970. As we begin our story, the Viertels are stationed in the Caribbean. The Foreign Mission Board, at the request of missions in the Caribbean, voted to establish a theological seminary in the Caribbean, and elected Viertel president. His responsibilities included making ministerial

states Viertel. "After four years, we were able to graduate 16 students who had taken 24 courses." Viertel wrote 18 of those courses, and Mrs. Viertel edited and typed the materials.

In September 1972, the board assigned the Viertels to the publishing house in El Paso, "where we would have facilities for printing the materials which I had been preparing," says Viertel.

"We came here with an assignment of two to four years, and the office

Right: Missionary Roberta Ryan edits manuscript. Dott Pettit works on art for Mundo Hispano Bible. Worker prepares copy for paste-up. Blair and Miguel A. Blanco from El Salvador discuss copy.



was called the Caribbean Desk," he recalls. "Everyone thought that our work would be somewhat temporary. As soon as we finished with Guyana's extension program, then the board thought that our work would be done, and we would be transferred somewhere else."

Rather than tapering off, however, the work expanded. In 1974, Cornell Goerner, then board area secretary for West Africa, invited Viertel to go to West Africa and explain DTE. Before Viertel arrived, news of his coming spread to East Africa, and they wanted in on the action, too.

By the time Viertel finished his trip, he had spoken to missionaries and nationals representing approximately 20 African countries. But Viertel didn't mind. "The response to extension training was excellent," he states proudly. "The result was I was invited to Ghana for three days of conferences

with their theological training leaders, nationals, and missionaries, and they decided to change their seminary program to a decentralized program."

At a conference a few months later, representatives from Francophone (French-language) countries also adopted Viertel's program, and recommended to the board that the materials be translated into French to be used in the seminary in Lomé, Togo, as well as in decentralized centers in other countries. Since theological training materials were needed also in the Caribbean in French to serve Guadeloupe and Martinique, an agreement was reached between West Africa, the publishing house, and Guadeloupe to translate, print, and distribute the materials, according to Viertel.

"French West Africa agreed to assume responsibility for getting the materials translated," explains Viertel,

"and the Middle American and Caribbean area would be responsible for printing and distributing the study guides."

"This agreement initiated the multilingual work at the publishing house," he continues. "The administration here began to see a permanent ministry in our work. So they began to make plans for such a ministry."

Today, decentralized theological education is used not only in six French-speaking countries in Africa and the Caribbean, but also in Malaysia and Singapore, and, according to Viertel, the president of the Baptist institute in France has shown an interest in the material.

No one knows where decentralized theological education is going next. But as long as people keep asking for it, Viertel will keep working, on DTE that is. TC

Something for Everyone

If we ever meet the needs of training sufficient leadership for churches on the mission field, we are going to have to have a program that does not exclude men who feel the call of God to lead," states Missionary Weldon Viertel.

"Our present seminary programs do exclude quite a number of men."

Explains Viertel, former director of a theological institute in the Caribbean, the reason many potential national pastors never went to seminary was because they did not have the money to go, or they did not have enough education to qualify for entrance, or both.

It is not Viertel's intention to shut out the resident seminary, but to provide an alternative to men unable to attend seminaries.

Viertel's decentralized approach is not the only theological program around. The more widely known extension program, Theological Education by Extension (TEE), uses the same concept. The difference between Viertel's decentralized theological education (DTE) and TEE is a *D* and the fact that DTE provides material for university-level students, according to Viertel. "Most other programs extend only to lower-level students," he says.

Idea Not New

The idea of providing theological extension classes is not new. According to Viertel, Presbyterians originated the concept in Guatemala, after evaluating their work. They discovered a great need existed for trained pastors in the country, but less than ten students had enrolled in the Presbyterian seminary.

Through trial and error, the Presbyterians designed an extension program that used self-study materials rather than seminary textbooks, and seminary professors met students in regional centers to guide the students through their studies.

The idea caught Viertel's fancy. Convinced the Presbyterians were correct in seeing "there must be another approach in theological education on the mission field," he adapted the self-study concept to fit needs in the Caribbean.

"We thought that our situation in the Caribbean differed somewhat from

Guatemala because, for one thing, the leadership of the churches in the Caribbean had gone away to England and received very excellent education," Viertel explains. "If we were to have a respectable and acceptable program of study, we felt that we had to include more content in our study guides than would be possible in the self-instructional programs."

Everyone Included

Viertel designed his study guide to include students on three academic levels. The first level is designed for students who have up to six years of education. The second level encompasses students with a high school level of education. The third level reaches university-level students.

All students study the basic material. Then students with higher levels of education do supplementary and advanced assignments in parallel textbooks, points out Viertel.

In addition to the text of the study guides, learning activities are placed in adjacent columns throughout the content. In that way, as the student reads through the content, he is able to focus on the important points the author wants to emphasize, according to Viertel.

The something-for-everyone approach seems to be working. "The comment has been made by the head of the institute in Guyana that the students with only three or four years of education find it possible to get the material in the study guides, even though it is rather difficult," Viertel relates. "And the students who are on a university level have not complained about the material being too easy for them. They seem to be challenged."

A vital part of decentralized education is the weekly seminar. In Viertel's words: "The seminar is a very beautiful learning experience when the students come prepared and the professor is in control—not of doing all the talking, but rather of guiding the conversation, keeping the students on the subject and seeing that all participate in the discussion."

One by-product of including students on different academic levels in the same seminar is that the students "learn how to cooperate with one another and to respect the ideas of one

another. This is beneficial when they work together in conventions and on committees," says Viertel.

He cites another benefit of the program: "In decentralized training, every missionary can be involved as a tutor or teacher and can combine his teaching responsibilities with church development."

A third distinctive of extension training is the fact that it combines theological study with practical activities. Since most of the students are involved as pastors of churches or are leading church programs and are students only part-time, "They are able to use immediately in their church programs the material which they study."

Drawbacks Revealed

While the decentralized approach to theological education has many advantages, Viertel concedes it does have limitations as well. For one thing, in a resident seminary, "The professor is an expert in the subject and is able to pull together the year of study and present it concisely to the students," notes Viertel.

Another hindrance to DTE is that since students are part-time, they cannot spend as much time studying as can resident students. "And then there are inadequate library facilities for the various study centers," he adds.

But Viertel feels the advantages to decentralized training outweigh any drawbacks.

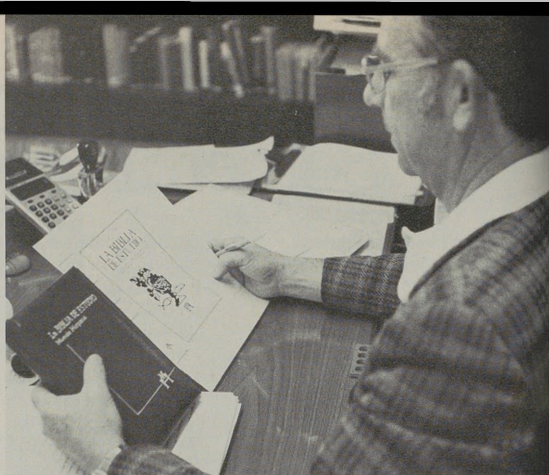
When the program was introduced in Ghana in 1974, the theological training student body increased from nine, enrolled in Ghana's resident seminary, to 115 students, enrolled in five study centers in the main cities.

But to Viertel, the most thrilling experience of his theological education by guided study program is not in the numbers, but "to see the progress made on the part of students."

Says Viertel, "Some of these men were very limited in their educational backgrounds, and many of them had come out of Hindu backgrounds and knew practically nothing about Christianity. But by the time these men had completed their four years of study, they were very active leaders in their churches. They can go into bush areas and be very effective in sharing Christ."

And after all, that's what it's all about.

A Book For All Reasons



Missionary Joe Poe examines newest Bible edition cover.

Cheery Joe Poe flits into his office. "Sorry I'm late," he says as he shakes hands and scoots behind his desk.

Poe and his wife, Eleanor, were appointed as missionaries by the Foreign Mission Board in 1956. They were originally assigned to Chile, where he worked in general evangelism, and she in home and church work. In 1961 they transferred to El Paso and the work at the publishing house. Nine years later, he became director of the book department.

Enthusiasm exudes from Poe. Bibles and books are definitely his bag.

"I enjoy what I'm doing," he says unapologetically. "The work is so exciting."

Exciting, yes—but awesome, also. The book department encompasses three subject areas: theology textbooks; general Christian books for those who are already believers, and books to "reach out and grab the attention of those who have only a marginal awareness of spiritual needs"; and Bible and Scripture portion production, according to Poe.

In clicking off the subject areas, Poe revealed *Casa Bautista's* book philosophy, that is: Christian books should witness to readers, as well as minister.

But to do either, *Casa Bautista's* books must first spark the potential reader's interest. "We must compete with our secular counterparts," declares Poe. "Our books, therefore, have to be attractive, well written, and economical."

But if the Baptist Spanish Publishing House really wants to capture a browser's attention in South America, its books must be Latin oriented, and not

translated American imports.

"We publish top-quality manuscripts—originals in Spanish," boasts Poe. "We have a book on how to solve problems by a Nicaraguan pastor, and an original novel from a Venezuelan about a guerrilla fighter who cries after his encounter with the Bible."

While the novel about the guerrilla fighter was an unsolicited manuscript, the publishing house usually takes the initiative and commissions authors for specific topics, according to Missionary Jimmy Hartfield, director of the Product Development Division, under which the book department is included.

"Book ideas originate both from the field and from El Paso," explains Hartfield. "We don't solicit a lot of miscellaneous manuscripts." Writers for the publishing house include seminary professors, national Baptist laypersons throughout South America, and occasionally missionaries.

Currently, the publishing house maintains a line of 700 titles on the market. Eventually the line will stabilize at between 400 and 500 titles, according to Poe.

But *Casa Bautista's* number of books is more than a list of pretty figures. "We're trying to come to a point where we feel we'll have a well-rounded number of books in existence in the right type of literature mix," says Hartfield.

Elaborates Poe, "It's a constant renewal process. We're maintaining the best books and eliminating slow sellers."

In addition to original manuscripts, *Casa Bautista* publishes some selected translations from around the world in

an effort to promote Third World sharing, according to Poe. "For example, we publish translations from original English writings from Africa," he relates. "And we have a few books translated from French, German, and Portuguese."

"We also have published translations from the Far East."

Books are not the only things vying for Poe's attention. Bible and Scripture portion production also come under his supervision. And although the Baptist Spanish Publishing House has only been producing Bibles within the last ten years, Poe already predicts that *Casa Bautista* will become one of the major publishers of Spanish Bibles.

It may be somewhat surprising that the largest Spanish evangelical literature producer has not always been publishing Bibles. Poe explains, "In the past, Bible societies have supplied the needs. So the publishing house moved to provide other needs, such as church literature."

By reentering the Bible-producing field, *Casa Bautista* is not trying to muscle in on the Bible societies' corner, but to supplement their work. "The need for Spanish Scriptures is so wide and so diversified that we can provide Bibles that complement and supplement the Bible societies' work," he states.

"Wide and diversified" not only describes the need for Spanish Scriptures, but also the Baptist Spanish Publishing House's response to meet that need both in Christian books and Bibles. If you don't believe it, just ask Joe Poe. Joe? Poe? Joe Poe?

That's odd. He was here a minute ago.

TC



Laly Disselkoen, head of advertising department, scrutinizes material.

El Paso

Tapestry

Like an intricately entwined tapestry, the lives of three families at the Baptist Spanish Publishing House in El Paso, Tex., are woven together. Yet each life is a fascinating Christian testimony in itself.

The threads begin in Argentina with Missionaries J. L. and Tennessee Hart, the second missionary couple to arrive on the new field in 1903. As noted in an earlier story, Hart baptized Dona Pabla Broda and her family. Now Dona Broda's grandson, N. Aldo Broda, heads the publishing house in El Paso.

Another publishing house employee, Mrs. Laly Disselkoen, also owes her beginnings to Hart. He was her father. For Mrs. Disselkoen and her family, the road to El Paso was not a direct route, but the climax of a long journey.

Laly Hart Disselkoen was born in Argentina and reared in Chile. While she is American by birth, she is Latin by culture. She learned to speak and read Spanish before English. Like their father and mother, Laly and her sister, Lois, pioneered Baptist work in Argentina. They were the first pupils of the Baptist school in Temuco, attending grade school through high school.

When the time for college came, Laly dreaded it. It meant leaving South America, where she had grown up, and going to the United States, where she had only been twice before—once when she was three years old, and once

when she was ten. (Furloughs then were seven years apart.)

"I was going to finish up as fast as I could so I could go back," recalls Mrs. Disselkoen, an intrepid woman. "I felt like a fish out of water." Part of the problem in adjusting was the young men. "I couldn't understand them," she confides. "They were so provincial in scope, so narrow-minded. They thought I was a brain. I just couldn't relate."

Since conditions were unpleasant and she was homesick, Mrs. Disselkoen decided not to make things any harder on herself as far as schoolwork went, so she minored in Spanish. "I did it so I could play," she confesses laughing. "I didn't crack a book in Spanish unless it was a novel I wanted to read."

When college was over, she made a direct path home, to Chile. She taught in a British school for awhile, then she met and married Jack Disselkoen, a Dutchman working for the railroad, and "we became an international family."

After 16 years of living in Chile, the Disselkoens decided to relocate in the United States. Their first few months of adjustment, however, were as hard as Mrs. Disselkoen's college days. "We didn't have anything in common with our neighbors," she explains. "We were expected to act like Latins, but neither one of us were. And our children had a hard time since they knew Spanish bet-

ter than English."

Things were looking grim for the couple until they discovered a Sunday School quarterly from the Baptist Spanish Publishing House packed in their belongings. The name of Missionary J. W. McCavitt, former missionary in Chile, was written on the back of the quarterly.

"Jack and I prayed about it, and wrote to the publishing house to apply for jobs, but they had no openings," recalls Mrs. Disselkoen. "But the McCavitts said they could provide housing."

The offer was too enticing to pass up, especially since they felt the Lord "calling us to El Paso. We came on faith," says Mrs. Disselkoen.

After several weeks of praying and living in the publishing house, Disselkoen found a job as an accountant at a cereal mill. Not long afterward Mrs. Disselkoen was asked if she could translate a quarterly in two weeks for *Casa Bautista*. She had her doubts, but she accepted the assignment. "In Chile I had been doing translation," she recalls, "but never translating a whole quarterly." Her doubts were unfounded, and she completed the job.

Despite Disselkoen's job, that Christmas money was still tight for the family. "I thought we were not going to have

anything to buy presents, and I thought we were not going to have enough to give to Lottie Moon," says Mrs. Disselkoe. But the money came in, and the Disselkoens were able to buy presents, as well as give \$6 to the Lottie Moon Christmas Offering, states Mrs. Disselkoe proudly.

"It was a precious time in learning God does take care of you," she muses.

In October 1952, Hoyt Eudaly, head of the publishing house's business department, asked Mrs. Disselkoe if she could help out for half a day. She determined it was worth a try, so she found a baby-sitter and started working. "But the half day didn't last long," she states smiling. "Within a week I was working a whole day."

After realizing her talents were not in assembly line work—"I worked on the gang stitcher, stitching magazines, but I was too slow,"—they put her in the business office. Her assignment: Opening mail that had stacked up. She loved it. "It put me in contact with the people," she says.

Then she was asked to help with the publishing house's first inventory, and later she catalogued all the material the publishing house had to offer. It was a first for the publishing house and not the last for Mrs. Disselkoe. "I've been saddled with it ever since," she says as she feigns disgust. The job included classifying every book according to subject matter.

Since Laly Disselkoe knew the inventory, one thing led to another, and before she knew it, she was handling the advertising. According to informed sources at the publishing house, she's built an advertising department where there was none and has done a fabulous job.

But Mrs. Disselkoe accepts none of the credit. "Advertising is one of the Lord's success stories," she relates. "I was reluctant to take the job at first. I had no background in advertising.

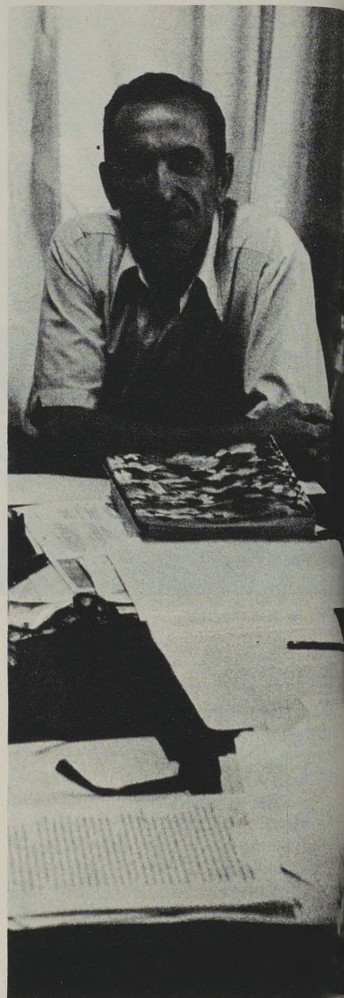
"But I felt this is where the Lord wanted me to be," she continues. "And I knew the only way to get the job done was to rely on the Lord; I couldn't do it by myself." So she did.

Laly Disselkoe will retire next year. Looking back and seeing the many things the publishing house has accomplished and how it's grown offer proof enough for her that the Lord did guide her and the work. And she has no regrets about coming to the States and then moving to El Paso.

"When I was in Averett College, the WMU secretary of Virginia got ahold of me and talked to me about becoming a missionary," shares Mrs. Disselkoe. "But I didn't feel called of God to become a missionary, although it wasn't as if I wasn't called to do the Lord's work. When I went back to Chile after college, I felt I would work as a lay person in churches."

Until the Disselkoens came to El Paso and the work at the Baptist Spanish Publishing House, she confesses she felt "every stage was temporary. But when we came to El Paso, I felt this was it."

The year was 1972. Fred and Josie Smith had already made up their minds to leave Argentina and move to the United States before the "incident." The decision to leave, however, was not an easy one. While life was becoming increasingly difficult in Argentina, they loved the country. It was home to both who were born there, although Mrs. Smith was an American by birth—her parents were Missionaries Thomas B. and Lou Ellen Hawkins.



But skyrocketing inflation and leftist guerrillas were too much to handle anymore. And so was hijacking. Even though Fred Smith escaped uninjured, the story did not end happily for the Smith family.

Smith was working in the southern part of Argentina at the time. His family was living in Buenos Aires, 800 miles away. Smith's mother, who at one time had lived with the J. L. Hart family in the United States, became ill and went into a coma.

Timing was crucial. Since there were no roads where he was working, he had to take a flight out, but there were only two flights a day to Buenos Aires, and it was too late to get them. So he waited until the next day. Unfortunately, the passengers on his flight



Fred and Josie Smith pose for candid shot.

home, it was too late. His mother had passed away. When Smith did reach Argentina, he faced another near-calamity. The plane skidded off the runway on landing. No one was injured.

The skyjacking incident was the "last straw" for the Smiths. Executions of top government and executive officials were becoming daily occurrences. "The guerrillas were following all of the steps in the Communist manual," states Mrs. Smith. "They were robbing banks to get capital to buy arms. They were forming cells and training in the mountains. And they were building underground prisons and hospitals and robbing the city hospitals to equip theirs."

Three months after Smith's plane was hijacked, Mrs. Smith left for the United States. He joined her a few months later.

Applying for a job at the Baptist Spanish Publishing House was an easy decision for Mrs. Smith. She had written articles for magazines while living in Rosario, Argentina, plus writing books. Like Laly Disselkoen, she had never felt called to follow her parents into full-time missionary service, but she did remain active for the Lord, helping in evangelism meetings for women and with the WMU in Argentina.

Mrs. Smith had visited the publishing house before as a member of the Advisory Committee. She also had edited a Training Union magazine for them. So when she dropped a line to the publishing house and told them she was coming to the States and applied for a job, they hired her. And a few months later, they hired Fred Smith. Today he directs the shipping department.

The Smiths are happy in the U.S. — happy to be working for the publishing house. "We're fulfilling a mission," says Mrs. Smith. "We definitely felt the Lord's leadership bringing us here.

"It would get frustrating," she continues, "if we were not working for the publishing house, not working for Latin America."

But despite their satisfaction of working at *Casa Bautista*, and the few unpleasant memories of Argentina, the Smiths still yearn to go back home someday.

"We miss a lot of things from Argentina, like not seeing people," says Mrs. Smith. "Everybody here goes in cars or stays inside. But there you traveled in buses and saw your neighbors." She also misses sweeping the sidewalk. "People here don't sweep their sidewalks," she says laughing. "There it was a social event. Everybody visited with their neighbors when they swept their sidewalks."

The Smiths also miss the cosmopolitan atmosphere of Argentina. "Ninety percent of Argentina's population is European or European background," states Mrs. Smith. Smith's father, for example, was British. Mrs. Smith also illustrates her point by mapping out their neighborhood where they lived in Rosario for 20 years. "Our neighbors were Irish, Swiss German, and across the street were Italians and Portuguese, and an Arab lived right across the street from us, and some Argentines had lived by us, and on the corner lived a British family.

"We miss that influence," laments Mrs. Smith. "You get an imprint of different ways of thinking—different ideas. There are all kinds of blends, and everyone learns respect for each other." Everyone also learned how to make good pizza, according to her.

In addition to leaving the cosmopolitan influence behind, the Smiths also left their daughter, who decided to stay there and finish school. "We worry about her being there," concedes Mrs. Smith. "But she's mature and level-headed."

Only one fact remains to be mentioned about Fred and Josie Smith. His mother was not the only Hart connection. Fred Smith's grandmother was the first person Missionary Hart led to Christ in Argentina. And Josie Hawkins Smith's parents worked in the same area J. L. Hart had pioneered. **TC**

included five terrorists, all of whom had escaped from the federal prison in San Tucho. If he had waited for the next plane, the result would have been the same. Another five terrorists boarded that plane.

The planes were hijacked and diverted to Chile, where Marxist President Salvador Allende was in power. For 12 hours the passengers were held hostage and guarded by a girl "around 20 years of age," according to Smith. "They were disciplined and trained to a high degree," he recalls.

In the meantime, the Argentine government was negotiating their release. At 5:00 A.M., Chile sent the plane and all of the passengers except the skyjackers back to Argentina. But for Smith, who was racing the clock to get



Above: Mrs. Hilda Kaplan, originally from Chile, handles circulation letters from customers. **Top right:** Mrs. Lorena (Walt) Chambliss, missionary, works on art for a Casa Bautista publication. **Right:** Señora Olivia de Lerin sits in front of her doll collection. The dolls, all gifts, represent every country she has visited.

El Paso

In Conclusion...

What is the Baptist Spanish Publishing House in El Paso, Tex.?

It's people—missionaries, laypersons, and nationals representing almost every Latin American country working together to provide Christian literature to the entire Spanish-speaking world. People like Olivia de Lerin from Mexico, who directs the Bible-teaching department at the publishing house.

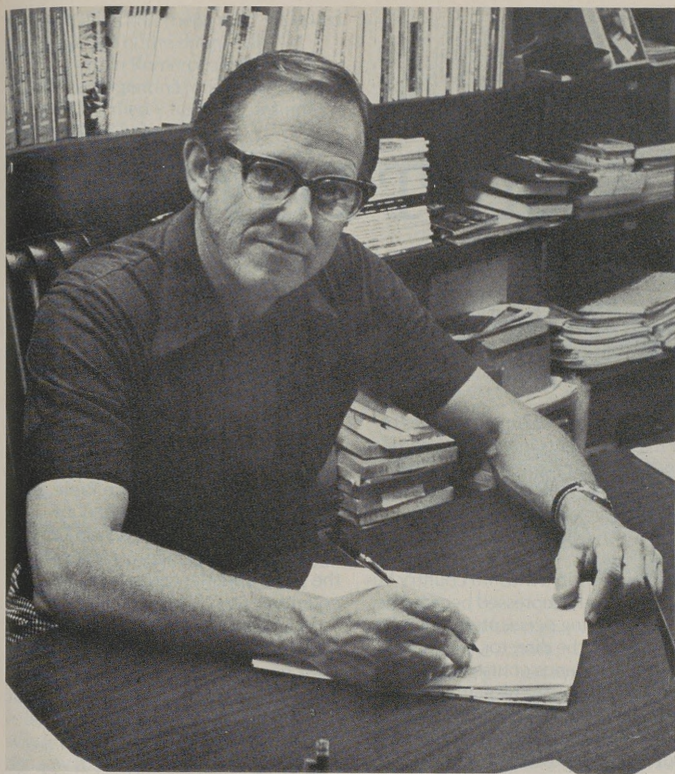
In addition to her responsibilities at the publishing house, Señora de Lerin serves as the WMU executive secretary of the Baptist Convention of Mexico, vice-president of the Woman's Department of the Baptist World Alliance, and president of the Latin

American Continental Union.

Señora de Lerin, who taught at the Mexican Baptist Theological Seminary when the building was housed where the publishing house is today, not only represents the interests of Latin Americans, but she is also representative of the quality of workers at the publishing house.

The publishing house is literature. Literature for church administration and pastoral leadership; literature for Bible teaching and church missions; literature for church music, church training, and student work.

It's books and specialty products. It's the multilingual department and editorial services, photo composition



Left: Missionary Walt Chambless pauses from his work as director of the distribution division at the publishing house to get his picture snapped. **Below:** Employee binds booklets.



and art, audiovisual materials and field services.

It's printing and distribution, advertising and shipping. It's information processing and library services.

What is the publishing house?

It's a vine-covered, rundown, adobe

building with its foundation in the United States and its heart in Latin America. It's more than two million tracts and one million periodicals.

It's the power of print, the sacrifice of people, and the love of God. And it's incredible! **TC**

PRINT POWER

Like Paul, He Must Witness

Literature has changed the lives of many students in the Bible correspondence course program Baptists sponsor in the Middle East. For most of them the printed word is the major, if not the only, Christian witness they have received.

One convert in a Muslim country became extremely depressed because he felt he was being persecuted for his belief. He wrote the director of the Baptist correspondence course saying he could not witness for his faith, because he was already enduring all he could bear. In reply, the director sent a book about the Apostle Paul.

Later the correspondent wrote, "I have decided to be like the Apostle Paul. I do not want to finish my life with my mouth shut."

Another student accepted Christ after reading the Bible and other literature he had requested upon first hearing the gospel on Baptist radio programs. After reading and studying, he

became a Christian openly.

Once he argued with a Muslim about which is the holy book, the Bible or the Koran. Having had no instruction but the things he had read and the Holy Spirit, still he was able to defend his position with power. He declared that he believed the Bible, because when he read it he had also experienced the Savior he found in it.

Now the young man is a leader in the small Christian community in his country.

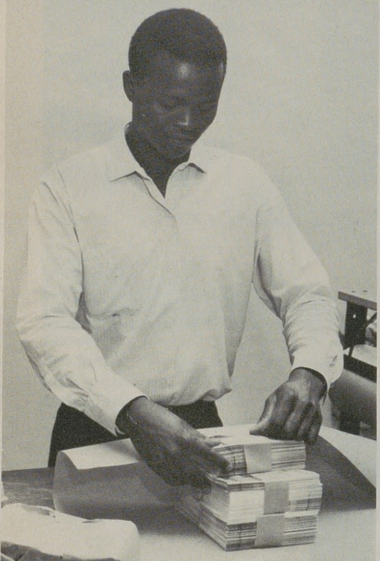
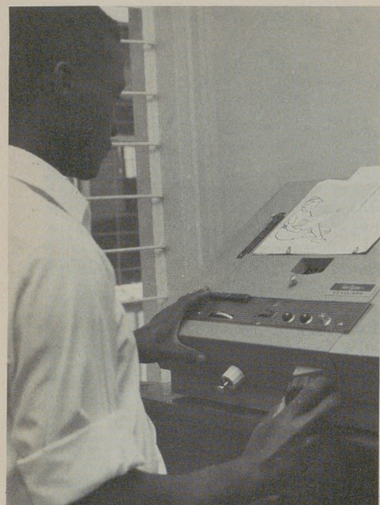
*Frances (Mrs. J. Wayne) Fuller
Amman, Jordan*

Black Book in the Cell

Juan Romero paced back and forth in his small prison cell. "Why? Why?" he cried. "Why did I get so angry that I killed him?" Now he was a prisoner because he had let his anger overcome him, and he had killed a man.

Back and forth, back and forth he paced. Then he noticed a little black book someone had left on the small window shelf. He picked it up, opened it, and began to read. "For God so loved the world," he read. "If anyone will come unto me . . .," he read. On and on he read. Day after day he read. His pacing stopped.

Left, top: Worker at Baptist Publications House, Nairobi, Kenya, sets type for a headline. **Middle:** Man wraps bundles of literature at Nairobi. **Bottom:** At Baptist Publishing House, Lusaka, Zambia, pressmen ready a run. **Below:** Window display catches woman's eye at Baptist bookstore, Trujillo, Peru.



LIBRERIA La Antorcha BAUTISTA



"Does all of this mean me?" he asked into the echo of the dingy cell.

Finally Juan Romero, a prisoner in Mendoza, Argentina, cried out to the Lord, "Have mercy upon me, a sinner." And the Lord heard him.

Juan Romero never knew who left the copy of the New Testament. But as he read, he found salvation. He grew as a Christian. When the day arrived for his parole, he returned to the community in San Juan, where he had grown up. He witnessed to family and friends about his new faith. One accepted Christ. Then another. Soon there was a group of believers.

Today that group, and others whom they have won to faith in Christ, make up the Baptist church at Médanos de Oro.

Chris (Mrs. William W.) Graves
Hato Rey, Puerto Rico

Snack Wrap

The young man's mother sold food along the road in southwestern Nigeria. When making a sale, she wrapped the food in a small piece of paper, usually from discarded newspapers, magazines, and other pieces she had collected here and there.

Somehow a gospel tract found its way into her stack of paper. Her young son saw it, read it, and came to know Christ as Savior.

The youth completed secondary school and university and has become a professor. While a university student, as a member of Calvary Baptist Church in Zaria he was an outstanding leader and revealed a committed faith. Now married, he has a strong Christian family.

Not bad for one piece of "wrapping paper."

James A. Yarbrough
Zaria, Nigeria

One Witness, One Testament

How did the people in a remote area around Lake Panguipulli in southern Chile first hear the gospel? Through missionaries? Through mass media? The correct answer: through one witness with one copy of the New Testament.

As Missionary William (Bill) Andrews reconstructs the events, some 20 or 25 years ago a student from *Colegio Bautista*, Baptist school in Temuco, Chile, "went back into this area to visit grandparents. She had with her a New Testa-

During
outdoor
evangelistic
service
at river
market
in Kenya,
men study
gospel
tracts.



ment that had been given to her by teachers at the school."

The young girl had received Christ as her Savior at the school and was anxious to share him and his message with the people and her family. "She took a New Testament and began to read to them by candlelight on some of the evenings while she was there," Andrews relates. "The message became very attractive to the people who were listening, so when she left, she agreed to leave the New Testament with them."

After a few months it was discovered that another person in the community could read, and "since there was not much else to do, they found a great deal of comfort and interest in sitting around the fire at night and by candlelight reading the New Testament."

Interest became so great, according to Andrews, that the people began to invite their neighbors. Soon several wanted to be baptized. That's when Andrews became aware of the group.

"We received the first information from them in the form of a letter asking if anyone could come and baptize some people there," states Andrews. "They had been reading the New Testament and had determined by reading that believers should be baptized as Christ was baptized, and so they asked us to come."

Nine people were baptized that day into the membership of the Panguipulli Baptist Church. Out of that fellowship a family of believers was transferred

to Neltume, where they began holding Bible studies and regular services in their home. Andrews was asked to visit their fellowship.

"Out of this group," continues Andrews, "there grew also a very strong group of believers who today are made up of 58 believers and their families making a total of some 150 people who gather regularly to meet in Neltume."

Worth All Eighty Cents

The two teenage boys in Batonou, a village where I had gone many times to share the gospel, asked me how much a Bible would cost. They were already Christians and shared a New Testament, but they wanted a whole Bible. I told them the cost was 80 cents (a highly subsidized price). They asked that I bring one on the next visit.

When I handed the Bible to the young men on my next trip, they gave me the money they had saved. I could not imagine where they got it. To an American, 80 cents seems little, but in a village where people survive by farming, hunting, and fishing in order to have daily food, it was a lot of money. As they excitedly looked over the Bible, I asked, "How did you earn the money?"

"We worked in the fields for others," they said simply. I knew immediately what that meant—hours bent over in the field using a short-handled hoe



In Hong Kong Miss Molly Wong, editor-in-chief, looks over collection of literature published by Jordan Press, the Baptist publication center; among items are new Chinese Sunday School curriculum for children, produced by local writers, and edition of "Baptist" Bible.

under the burning sun. How many days it took I was not sure, but I knew it was no small task to earn 80 cents.

I was certain of one other thing—it was worth it all to them. As they walked away, looking at the Bible and talking to each other, I could not imagine them happier or looking with any greater awe upon a box of gold.

Again I was reminded of how precious God's Word is, especially to those who have his Word in their hearts. How wonderful that the Bible can be shared the world over at prices reasonable enough for almost anyone, even two boys in an African village!

*Bill Bullington
Lomé Togo*

Way to Grow

A young Lebanese pastor came to me to discuss his desire to establish a reading room and lending library in his community. In explaining his reasons, he began to name Christian authors and tell me that these men had changed his life because he had read their books.

"It is not enough for me to preach

to my new converts," he said. (He has 12 people ready to be baptized.) "I must make books available to them, so they can read and study and grow."

*Frances (Mrs. J. Wayne) Fuller
Amman, Jordan*

Sharing Ideas and Writers

One of the relatively new and challenging programs in publications is the coordinated literature program for Eastern and Southern Africa, reports Missionary Ralph W. Harrell.

"This program was begun in 1970 and is an attempt to produce materials for curricula that will be used by all the countries in this part of Africa," explains Harrell. "It is a sharing of ideas and writers of the various countries to accomplish the task of producing materials at all levels in every area of our work."

Mr. and Mrs. Harrell, stationed in Kenya, in 1976 were asked to coordinate this program, included in the mass media work supervised by Zeb V. Moss, mass media representative for Africa.

"A big portion of time will be involved in working with international editors, both missionaries and nationals, who will be helping us write and edit these materials," says Harrell.

Currently manuscripts for Sunday School materials are being produced in English and then shared by Eastern and Southern African countries at all age levels. Special assignments for other groupings are expected, and materials for women's groups are also being prepared. Future assignments in the areas of stewardship and evangelism materials are anticipated.

"Another part of our work will involve the beginning of a writer-training program aimed at preparing national Baptists to help in the writing of these materials," adds Harrell. "Several countries have already started this on a limited basis."

In the Mud

Crumpled and dirty, the copy of a gospel tract came in a letter from a man in northern Mexico. In his letter the writer explained that while on the way home after a round of drinking he had come across the evangelistic tract in a mud hole. As he read it, the finder became convicted about his sinful way of life.

Since the tract bore the address of the National Baptist Convention of Mexico, the man sought out the nearest Baptist church. There he made his profession of faith in Christ.

He wrote to tell of his decision and of his desire to follow and serve the Lord. For more than a year (while I was stationed in Mexico City) I wrote to him and periodically sent tracts about Christian growth, which he studied.

A tract doesn't need to be in mint condition to be effective.

*Ervin E. Hasty
Former missionary to Mexico and
Panama*

Worth Walking

The importance of Bible study literature to national Baptists was revealed recently in a series of incidents related to church members' obtaining their Sunday School and training literature at a central point on the island of Mindanao.

Missionary James B. Slack reports that some of the people walk as far as seven miles to pick up their literature. He relates that one man traveled by "Jeepney" and by bus from a distant

area of the island, after having walked for several miles to board the Jeepney. All of this he did in order to pick up the literature for his church. He spent more money for his travel than the church had to pay for the literature.

*William T. Roberson
Manila, Philippines*

One Baptist at the Mine

Mimosa Mine is not exactly downtown Salisbury, capital of Rhodesia. In fact, the mine is about 50 kilometers from the nearest town, Shabani.

Despite its location, the little community has a vital ministry under way because of the dedication of one Baptist woman and the materials sent to her by the Baptist Publishing House, Bulawayo.

Mrs. F. S. Phiri from Mimosa Mine wrote Horace Burns, missionary associate serving as publishing house director. She said she once had been a student at Sanyati Baptist school, where she had accepted Christ as Savior. Mrs. Phiri wrote that she was the only Baptist in her community, but that she had been witnessing to some boys and girls. She recalled learning about Jesus through GAs and wanted to start GA and RA work at the mine. To do this, she needed the right literature.

"My problem," she wrote, "is that I have only an English Bible and one hymnbook."

Burns responded quickly, and a short time later Bibles and literature reached Mimosa Mine. A grateful Mrs. Phiri replied, "I cannot express the joy I felt when I received your letter. We received the program books on Monday

and began classes on Tuesday."

Letters of thanks also came from the new GA and RA members. The letters stressed that the groups were growing and that they could use more literature.

Not only did the way open for the start of youth work at Mimosa Mine, but a request also came for a preaching point to be opened there.

*Joey (Joe) Williams
Bulawayo, Rhodesia*

In One Village

Villagers in a number of communities in the Eastern province of Zambia gladly took gospel tracts and Scripture portions from Missionary Ronnie Bostick and a local pastor, Cleverson Banda. None of the villages had a church.

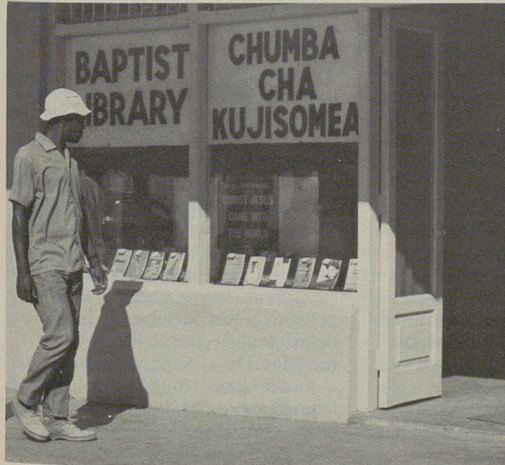
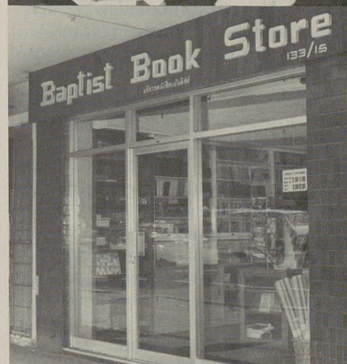
Some weeks later the two men retraced their steps and found that in one of the villages one man had accepted Christ after reading the tract. This convert shared his tract and his new experience with other villagers, and many of them had also believed.

The new converts were eager to start a church and to continue sharing the good news about Christ with others. After a few months, all but three adults in the village had become followers of Christ and were active in the new congregation.

*Fred M. Allen
Lusaka, Zambia*

TC

Top: Clerk at Baptist bookstore, Jerusalem, Israel, shows book to girl. **Right:** Bookstore in Bangkok, Thailand, beckons customers. **Below, left:** Books attract attention at Baptist library in Dar es Salaam, Tanzania. **Right:** Man browses among books in several languages at Baptist book center, Gwelo, Rhodesia.



A Shepherd Meets the Shepherd

He appeared at the Baptist office in Quito, the ancient capital of the Inca Indians and the present capital of Ecuador, on a cold, rainy day. As he stepped inside, he politely removed his stiff-brimmed, white-felt hat. A neat, black braid of hair fell softly down the back of his red, wool poncho.

"Good morning, Señora," he began. "I am José Allaco. I have come to see the man who is in charge of radio programs, please."

His shy smile brightened an otherwise routine morning for me in the office. I smiled back.

"The radio man is my husband," I told him. "He isn't here right now, but will return in a few minutes. Would you like to wait for him?"

"Yes, I would, thank you."

I offered him a chair, and he sat down. During these moments he told why he had come to Quito. His story started almost two years before in the mountains of southern Ecuador, his home.

As he climbed the cobblestone road that starless night, José Allaco was proud of himself. He had completed the rural leadership and literacy course sponsored by the Ecuadorian government. To attend almost every session meant leaving his wife to bring the sheep in from pasture each evening, while he hurried down the mountain to the village for his studies. Afterward, he had trudged back up the

The author, Mrs. James C. Muse, Jr., and her husband were appointed missionaries to Ecuador in 1961. They are stationed in Quito.

slopes in the darkness, the cold winds from Mount Chimborazo whipping the edges of his poncho.

As he walked, José wondered if what he'd learned would really help him. What did he want from life? A big corn crop? A better farm? A large house? He doubted that even these would ease the empty, dissatisfied feeling he so often had. Sometimes he felt as though he were one of his own sheep, lost in the mountains, hoping someone would come find him. His feelings were troubling, because he did not understand them.

Sighing, he stuffed his cold hands into the pockets of his loose-fitting white trousers. His fingers touched the little booklet he had bought from a

By Pat Muse

fellow student. He hadn't really wanted to spend the few cents, but his friend seemed to need the money. So now he owned the booklet that was supposed to be a portion of the Bible. He would read it tomorrow.

Even in the dark, José knew exactly where to turn off the road onto the narrow path that wound upward another mile and led to his adobe dwelling. Already he anticipated the warmth of the house.

As he entered, Blanca, his wife, stirred from her straw mat and lit a candle. "Is that you, José?" she asked, knowing as she spoke that it was he, because the dogs had not barked as he approached.

"How was the final study session?" she asked. "You do not have to go back again, do you?"

"No, we finished tonight. I have a certificate with my name written on it that says I completed the study. Right now, I had rather eat than talk. I am hungry and cold."

She fanned the still-live charcoals in the small brazier to build the heat to warm his *sancocho*. "It is hot enough now," she said, handing him a tin bowlful of the vegetable soup and a bun.

He ate quickly, silently. Then, still wearing his poncho, he wrapped a raw-wool blanket around him and stretched out on the dirt floor. Once asleep, he was no longer troubled by the thoughts he had on the trail.

Long before daylight had pushed back the darkness of the Andean night, Blanca was up and about her morning chores. When the breakfast of hot, sweet coffee and crusty bread was ready, she called José. While he ate, she sat down to nurse the baby who also had awakened early and hungry.

José was more eager to talk than he had been the night before. "I have learned much about crop improvement," he began. "I am going to try these new ideas. If only we could raise a good corn crop this year, we could buy many of the things we need."

"And not just for this year," added Blanca. "We need to be thinking about the future. Also," she spoke gently in the soft tones of the Quichua tongue, "you are no longer young. If we are going to better ourselves, we cannot delay. You are almost 40. The work is too hard. The change must come soon."

José nodded. "In the school, we also learned about forming cooperatives among small-land farmers," he went on. "It is a plan where we all work

together to help each other."

"But do you think the other farmers will work together?" Blanca asked. "There is such fear and mistrust of one another. It would take a miracle from God to make the men willing to help each other plant and gather crops."

José did not reply. His wife had voiced some of his own fears. Instead, he whistled for the dogs, and left for the day.

Later, as he herded the sheep to pasture, he thought of Blanca's words. He realized the truth of them, but surely the men would see value in helping each other. Times had changed. He did not see how he could continue in the same way his ancestors had lived for hundreds of years before him on these same *parámos* (high, cold regions). He felt trapped.

As the flock moved along, some of the sheep tried to wander from the group, but José brought them back. He was a good shepherd, gently herding the dawdlers and strays along with the rest. He found a grassy spot near a stream and beside a boulder that would protect him from the cold winds as they rushed down from the higher slopes in early afternoon.

The dogs, their duties completed for a time, loped off to find a tasty *parámo* rabbit for breakfast. José reached for his wooden flute, but then replaced it around his neck. He was in no mood for music.

He remembered the booklet he had bought. He pulled it out and looked at it. It was called *The Gospel of John*.

He examined it curiously for a moment, then began to read. It seemed hard to understand, so he read aloud

slowly to better comprehend. He soon became absorbed in what he read. Hours passed. When the sun was directly overhead, he did not stop to eat. He scarcely moved. Only the occasional flash of his red poncho against the gray-green mountainside signaled his presence.

By mid-afternoon he had finished reading. The booklet told of the life and work of Jesus Christ. Jose thought about what he had read. Of course, he knew about the Christ. Sometimes he and Blanca had walked to the village shrine to light candles at Christmas for the Child Jesus.

But the Christ in this booklet was different. He was alive and cared about people. What were those words about why Christ had come to earth? José turned through the pages. He had folded down the corner of the page that told the reason. He found it and read aloud: "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd gives his life for the sheep" (10:10-11).

This made sense to José. He knew what being a shepherd meant. It seemed that Jesus wanted to be a shepherd to José, just as José was to the sheep. He looked at his sheep. What would they be without him? They wouldn't last a week alone in the mountains.

"Maybe that's what I need," thought José, "a shepherd."

He turned to the last page and read how to receive this Good Shepherd into his life. He carefully considered each step—admit that he needed help,

that he had strayed from God; believe that Christ came to earth to die so that he, José, could be made right with God; that Jesus after three days came alive again; that he is God's Son and is alive right now.

The thoughts were almost more than José could take in. He looked at the instruction page again. The last step was that if you truly believed these things, you were to ask Jesus to become Shepherd of your life.

José knew this was what he wanted. There on the Andean mountainside with his sheep, he said simply, "Jesus, I know you are God's Son. I ask you to become my Shepherd."

At once, he knew something had happened. A sense of deep contentment filled his innermost being. At the same time he felt happy enough to go frolic with the lambs.

At the very end of the booklet was the instruction: "If you have read this and sincerely carried out the steps to commit your life to Christ, sign your name in the space below."

José did not hesitate. With the stub of a pencil he had used to learn to write during the leadership course, he carefully wrote his name in the space. He studied his signature with much satisfaction. Then he looked around. The whole mountainside seemed alive with the presence of the Son of God.

The sun was dipping below the western range. The dogs were barking and nipping at the heels of the sheep. They knew it was time to go home. José got up and placed the booklet carefully inside his billfold. He would always carry it there as a reminder of this day when Jesus had become his

Shepherd.

Making his way down the mountain, his steps were light. Suddenly hungry, he made quick work of the bread and toasted corn Blanca had sent with him.

At the house, Blanca asked, "What kind of book made you forget to eat your lunch until sundown?"

José smiled in response. Since Blanca could not read, he told her what he had read. "I have received Christ into my life," he said, adding in trembling tones, "Have you ever wished for such an experience?"

Blanca's brown eyes filled with tears. She nodded. "Many times," she said.

José pulled out his booklet. Simply he told her what he had done on the mountainside. Blanca believed the words for herself, and she, too, became a new person in Christ.

Days passed as quickly and as sparkling as the tiny streams that form in the mountains, then hurry to join great rivers far below. José was bubbling with joy, but unlike the streams, he had no great river to rush to. Questions came: What did this new experience mean? Were there others like him? What did the rest of the Bible say?

As God would not leave a stream without a river to flow to, neither did he leave José with unanswered questions. Once again in the solitude of the shepherd's day, answers came.

Jose's most prized possession was a small transistor radio. Last year, when a ewe produced twins, he sold the male lamb for enough money to buy the radio. When he had batteries for it, he

listened as he watched the sheep.

One day he tuned in a program he had never before heard. It offered music and short messages about God. Best of all, the announcer said that anyone who heard the program could write to an address in Quito and receive a free copy of the entire New Testament. José found his pencil and wrote down the address.

Over the next few days he phrased his letter of request. He wanted it to show proper respect. Still, he included some of the questions troubling him.

He mailed his letter and waited. In less time than he dreamed possible the answer came—and with it a shiny, orange-and-yellow copy of the New Testament. The letter with it said, "Congratulations upon receiving Christ as your personal Savior. You are now a part of the family of God." The writer answered the questions José had posed.

During the following months, José studied the New Testament. He decided to try to do all it said. His family and friends asked about the change in him. He told them about receiving Christ as his Shepherd. Some of them had the same experience.

Soon a group met together to read the Bible and discuss its meaning. José wrote regularly to the man from the radio program. The man sent other booklets and papers to guide Bible studies.

Their number grew. A Quichua-speaking preacher from Quito visited them. He spoke at a special service, and others received Christ.

Growing out of this Christian togetherness, the farm cooperative came into being. The men and women helped

each other plant corn and potatoes. They tried the new farming methods. Greater harvests resulted. They sold their crops in one large lot, thus drawing a better price. They formed a group to organize a school for their children. The dream of working together for a better life had come true because of the Shepherd who guided them.

For more than a year José exchanged letters with "my friend of the radio program." Then he decided to visit him. By foot and by bus he made his way to Quito and the Baptist office. At last he was making contact with the outside Christian world.

As he finished telling me his story, he reached inside his poncho and from an old bill-fold carefully removed a worn, tattered booklet—his copy of the Gospel of John. "Would you like to see where I signed my name, Señora?"

The page was dirt-smudged and faded, but still clear enough—the written proof that Jesus Christ was the Shepherd of José Allaco's life.

At that moment my husband came in. I introduced him to José as the "radio man." The two shook hands warmly and began talking as if they had known each other always.

John in his Gospel said the book was written "that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life (20:31). José had read John's book, believed it, and, on a mountainside with only sheep as witnesses, had signed his commitment to the Good Shepherd. **TC**

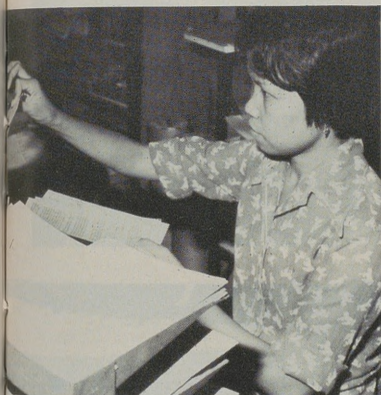


Philippine Press Work

Of the 21 publication centers around the world related to Southern Baptist foreign mission work, Baptist Center Press in Manila, Philippines, is certainly not one of the largest. But its output is considerable.

In one recent quarter more than 24,000 pieces of literature were printed. Among them were Sunday School lessons in Tagalog, Ilonggo, Cebuano, Pangasinan, Ilocano, and English languages, visitors' leaflets, teachers' quarterlies, WMU lessons, and prayer calendars. Other types of material are also produced there.

The production facilities are located in the Baptist Center building in Manila on the ground floor, to the rear of the bookstore. Editorial workers operate out of offices on the upper floors. In a relatively limited space, production workers for Baptist Center Press, some of them pictured here, produce a sizable volume of materials. TC



Top: Workman at Baptist Center Press in Manila prepares plate for small offset press. **Middle:** Press worker collates material. Woman reads a press run. **Left:** Finished materials are packaged and ready for delivery. A final tap seats the staples binding the pages. **Above:** Another industrious worker checks printing results.

Photos by Leland Webb

Practicing What They Print

At the Board of Religious Education and Publications of the Brazilian Baptist Convention (Baptist publishing house for short) in Rio de Janeiro, people are as concerned with teaching about their literature as they are with printing it.

The Baptist publishing house produces books, Bibles, and all Sunday School and men's literature for Baptists in the Portuguese-speaking nation of Brazil. There are 285 Brazilians, including employees at the publishing house and in the 40 bookstores around the country, employed by the publishing board. Six missionaries are assigned to the work at the publishing house.

The Rio publishing house, which is responsible directly to the Brazilian Baptist Convention, not only provides literature to churches, but also leadership training courses in religious education for interested persons, according to Missionary Victor Davis, director of the publishing house. The purpose of the training program is to inform church leaders and pastors of all the material the publishing house has to offer and how to use it.

"For several years we have seen the necessity of a leadership training course in the area of religious education, since there is not enough formal preparation in theological schools in Brazil," states Davis.

In 1975 and 1976 the publishing house invited persons interested in the subject to Rio, "where we brought them up-to-date on some principles for religious education." Favorable response to the program convinced publishing house administrators to include space in their new building for a religious education training center.

In addition to training leaders at the publishing house, "we hope to be able to take this type of course to the people in various regions of Brazil," says

Davis. The program has already reached people who have never had an opportunity to study in theological institutions, according to him.

Along with the religious education training program, the Rio publishing house maintains a "correspondence course in Christian development," elaborates Davis. "One is able to specialize in various areas of church leadership or religious education, as well as to develop his own Christian life."

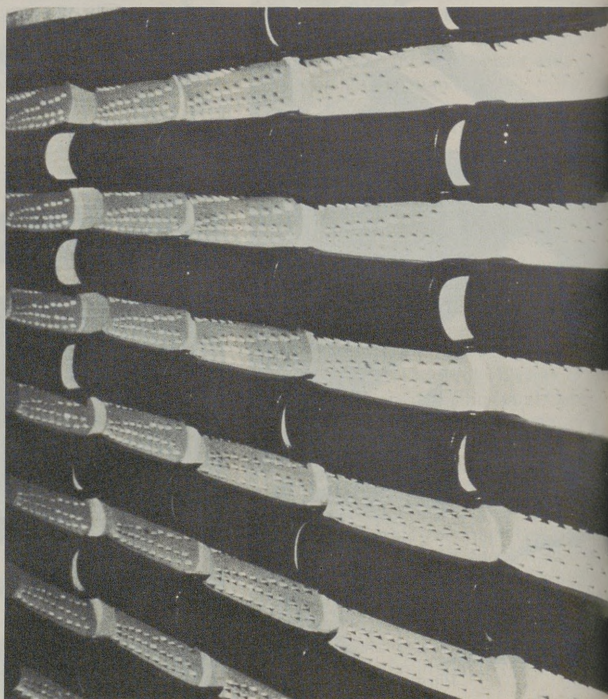
Enrollment in the course has increased steadily in the past few years,

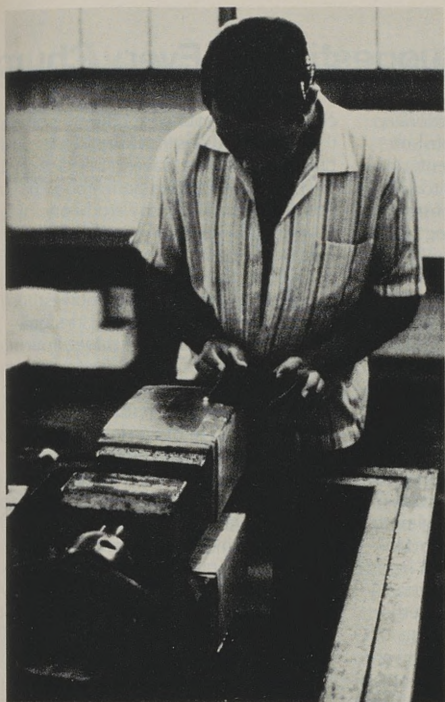
1977

and as a result, "Sales have increased because those who are in training are able to use books and literature in their churches that they did not understand how to use before," Davis relates.

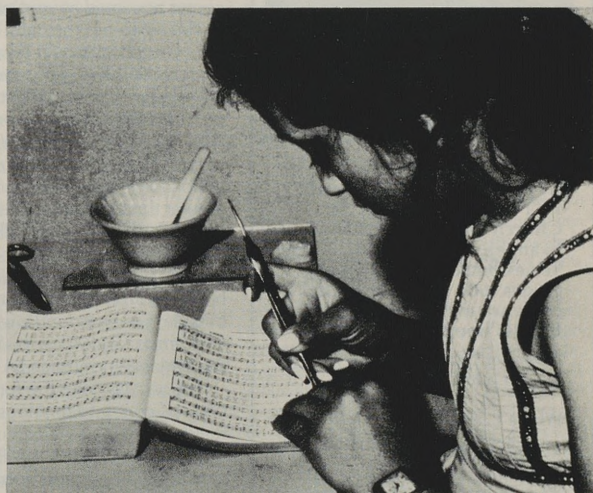
"At a later date we hope to be able to interest pastors in a training program we have on a more advanced level," he continues. "We feel that this is necessary if we are to have trained leadership in our churches which will be able to meet the demands of the evangelistic spirit in Brazil."

TC

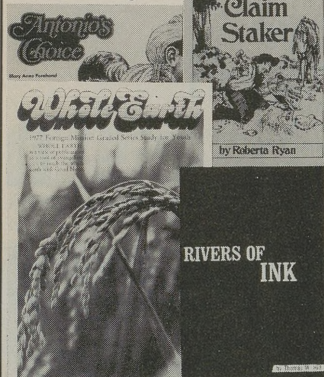




Bottom left: Bibles, Bibles, and more Bibles. The Baptist publishing house in Rio de Janeiro has set a goal of printing one million Bibles a year by 1982 in honor of Brazilian Baptists' centennial. **Left:** Workman puts gold leaf on Bible pages. **Below:** Employee fixes thumb index markers on hymnal. **Bottom:** Baptist Board of Religious Education and Publications printing plant.



Essentials for BOLD Foreign Mission Graded Series Study



The theme of Foreign Mission Graded Series books for 1977 is "Publications: Tool for Church Development and Evangelism." The four Graded Series books and teaching guides (60¢ each) for each book are available through Baptist Book Stores.

Rivers of Ink by Thomas W. Hill, for adult study, \$1.45

Whole Earth by Kenneth R. Lawson, for youth study, 35¢

The Claim Staker by Roberta Ryan, for older children (grades 3-6), 90¢

Antonio's Choice by Mary Anne Forehand, for younger children (grades 1-2), 90¢

Other resources for the study include:

Spanish Imprint, filmstrip with cassette available through Broadman CAVE Plan, \$9.50

World Missions, overhead cells (20), available through Baptist Book Stores, \$22.95

"Publications: Tool for Church Development and Evangelism," resource booklet, available from Foreign Mission Board Literature, free

By Mickey J. Martin

Suggestion for Every Church

Promote, according to dictionary definition, means to contribute to the growth, enlargement, or prosperity of; to bring or help to bring into being; launch; to present for public acceptance through advertising and publicity.

During the years of Bold Mission it is suggested that each church have a churchwide, "pastor-promoted" study of age-graded mission books. For this study to be effective, the pastor's support is essential. The truth has been, is, and will continue to be: When the pastor actively promotes any activity, it takes on a new dimension and becomes accepted as worthwhile.

The pastor, as the chief spokesman for a church, can help create a climate for missions that goes beyond surface knowledge. Churchwide mission study provides members of a congregation with an opportunity to come together to learn, to understand, to act. The action may take the form of setting a regular time to pray for persons mentioned in the study and other missionaries whose names appear on the prayer calendar. A prayer calendar listing home and foreign missionaries on their birthdays is found in *Royal Service*, *Contempo*, and *Accent*—WMU missions magazines (each \$4.00 a year).

Action may take the form of increased giving to missions through the regular offering of the church and thus through the Cooperative Program. The awareness of mission needs can lead to sacrificial giving through the Lottie Moon Christmas Offering for Foreign Missions, with its national goal of \$34 million for 1977. Action may also mean a desire to spend more time in learning about God at work in his world through persons called missionaries.

A climate can be created by having foreign mission study on or near the dates set this year for the first time on the denominational calendar for Nov. 20-23. The Foreign Mission Graded Series consists of four books with a teaching guide for each book. The theme for 1977 is "Publications: Tool for Church Development and Evangelism." Books and teaching guides are available for adults, youth, older

children, and younger children. See the listing and description of the books on the next page.

There is no Graded Series book for preschoolers. They may study one of four undated units of mission study for preschoolers. Each undated unit has a book for the child and a teaching guide for teachers. The newest, *Ching Fu and Jim* (Taiwan), is recommended to be used with three-, four-, and five-year-olds. Teachers of younger preschoolers can use the section, "Teaching Younger Mission Friends," from a back issue of *Start*, the Mission Friends leader magazine.

The recommended procedure is for the pastor to launch the study on Sunday night, Nov. 20. A scan of the adult book and teaching guide can provide a springboard for the sermon. Monday, Tuesday, and Wednesday nights the study can be by age levels, using the appropriate book and teaching guide. The time suggested for this is one and one-half hours each night.

Planning Responsibility. WMU and Brotherhood are responsible for arranging the churchwide study of the Foreign Mission Graded Series books in cooperation with the pastor. The WMU director, WMU council, Brotherhood director, and Brotherhood council lead in making plans. Planning includes getting the dates on the church calendar, enlisting and training teachers, working out a schedule for the study, publicizing, and promoting.

Training teachers may come easy if the associational WMU is planning a Graded Series Institute for training teachers who will teach the books in a local church. If no associational training is provided, the WMU director and Brotherhood director can plan an instruction session. Each teacher needs the pupil's book, teaching guide, and other resources for the study.

The pastor meets with the WMU director and Brotherhood director to review plans. Their decision to have churchwide Graded Series should be made in the summer before the church council meets to discuss church plans and set calendar date.

Dimension, the magazine for WMU officers, has a detailed plan for churchwide Foreign Mission Graded Series

The author is consultant in general WMU administration for Woman's Missionary Union, auxiliary to the Southern Baptist Convention, Birmingham, Ala.

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.

Upper Volta: Career missionary is needed to work in mass communications and as Bible correspondence school director. Should have B.D. or M.R.E. degree and/or advanced degree in mass communications. Experience in mass communications helpful. Would plan and direct mass communications program for Baptists in Upper Volta, in cooperation with the Francophone Conference's mass communications director. Would direct and expand Bible correspondence school (present enrollment: about 2,500). Would develop a cassette ministry in French and local dialects and also help produce radio programs; a limited possibility for TV work is seen in the near future. Residence: Ouagadougou. Languages: French and Moré.

Portugal: Career missionary or missionary associate has been requested to help in bookstore and publications work. Knowledge of bookstore management helpful. Portuguese Baptist Convention has had a bookstore since 1968; though the work has grown, a specialist is needed to develop it further. If this specialist is also a preacher, there will be opportunities to help in churches and missions. Residence: Lisbon. Language: Portuguese.

Ghana: To serve as publications coordinator, a career missionary or missionary associate has been requested by the Ghana Baptist Mission. Would help develop religious education materials at all age levels to meet needs of the new, unified program of religious education, in cooperation with the directors of religious education and the Ghana Baptist Convention publications committee. New materials are needed for Baptist outreach, such as literacy materials, tracts, and the like. Residence: Kumasi. Assignment could be carried out in English, but knowledge of Twi desirable.

Togo: A career missionary has been requested to serve as mass communications director. Should have had special study and some experience in the field. Person is needed to prepare quality programming for radio and television in the hope of freer access to broadcast facilities for Baptists. Opportunities are now open for cassette ministry, tracts, books, motion pictures, and Bible Way correspondence courses. Would probably reside in Lomé. Languages: French and local African language.

For more information about these and numerous other opportunities for career missionary service abroad, contact: Louis R. Cobbs, secretary, Department of Missionary Personnel, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Pastor-Promoted Mission Study

study. The plan is a pattern that can be used to tailor-make mission study for a specific church. As plans are discussed, the pastor will note times, places, and ways he can promote the Foreign Mission Graded Series study. He may also decide to teach the adult book or serve as a team teacher for youth, children, or preschool studies.

Goal setting may be another approach to take to plan to reach as many people as possible. Goals can mean a certain percentage (high!) of WMU members, Brotherhood members, other church program members, and non-Sunday School church members in attendance at the study. The decision may be made to have an identifiable symbol for persons to wear after signing up to attend the study. An ink blot would lend itself to a variety of uses. Examples: a pendant (shellacked cardboard) or a name tag. The names of those who sign up can be put on a large, ink blot poster. The pastor could use special "ink blot" paper in writing to encourage non-Sunday School members to be a part of mission study.

How the Pastor Can Promote. He can be enthusiastic and consistent. Beginning in September, the pastor who periodically says from the pulpit, "A marvelous opportunity is in store for our church," will spark the interest of members of the congregation. Then other bits of information can fan the spark of interest into a flame.

- He can make an appeal to members of the church council to be enlists. Each person assumes the responsibility to enlist one other person. Each program organization sets a goal of membership to attend the study.

- He can write letters. Two different types of letters can be sent: One to the persons who are members of church program organizations, and one to church members who may attend Sunday-morning worship only. A return card saying, "I will attend . . ." can be included.

- In announcements from the pulpit he can use excerpts from the mission study books as "teasers." Example: "What is a claim staker? Why was Frank Patterson called a claim staker? Those of you in grades three through

six will find out when you attend . . ."

- He could enlist a photographer with an instant picture camera to take pictures of people who have signed up to attend mission study. The "studio" could be near the ink blot poster. Pictures placed on the poster will be people-stoppers. In the announcement period at Sunday worship services reference can be made to persons who believe missions is important enough to want to get in the picture.

- He might write an article for the local newspaper.

- He could contact a radio station that announces local events and have information about the study put on the air. Is TV also a possibility?

- He can encourage teachers of the foreign mission study books to attend the associational Graded Series Institute. The pastor who says, "I'm taking persons who will be teaching to an associational Graded Series Institute," will be more likely to have persons attend, because he has indicated, "I think this is important enough to demand some of my time."

- He can provide an opportunity for each person who will be teaching the mission study to preview the content to be covered or to tell about a learning activity. This could be during regular church meeting times beginning now.

- The pastor can use promotion of the Graded Series study as an avenue to reinforce prayer experiences. Each week the church bulletin or a Sunday handout could have a prayer-request column that relates to the foreign mission study. Content may include a list of persons who will be teaching, objectives of the week, prayer requests for persons who will be attending the study.

- On Wednesday, Nov. 16, he could have a special prayer time for the foreign mission study.

There is no substitute for a pastor's concern for missions expressed to his people. The results of pastor-promoted mission study will be more church members informed about missions, a deeper commitment that expresses itself through study, prayer, giving, and possibly a willingness to serve as a missionary. ☐



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The Call to Community

By Roy L. Honeycutt

Is one's call an altogether personal matter, subject primarily to the interpretation of the individual? Is it fulfilled essentially within the framework of one's personal predisposition concerning the role that one fills in responding to a perceived call?

Or, does one's call involve the total community of faith—its affirmation of calling, its ordained purposes, and its given resources?

There are no easy answers to these questions, for call involves an interrelationship of individual and community. One may point to evidence—personal, biblical, and historical—which suggests that one's call is essentially individual. On the other hand, the same categories of evidence suggest that one's call is inextricably intertwined with the community of faith, that calling is corporate as well as individual.

Numerous factors contribute to an extreme emphasis upon the interpretation of calling as exclusively private and individual.

1) Within the framework of a political system that stresses personal liberty, as does our own, the emergence of a wholesome emphasis upon individual rights—as expressed through the "Bill of Rights" of our own Constitution—is altogether normal. But such an emphasis is subject to distortion. This may be seen in the disavowal of corporate rights and responsibilities toward the community.

2) Our common religious heritage exalts the competence of the individual before God, without human mediation. Such "soul competence" may lead one to an atomistic understanding of religious experience. This view assumes that the individual sustains no relationships or responsibilities apart from those of his or her individual experience with God. Such an amputation of religious experience from the corporate community of faith is lamentable, but possible.

3) In the framework of a denominational heritage which

embodies a congregational form of church government and sustains dynamic relationships with other congregations, agencies, and institutions only on a "cooperating" basis, a subtle temptation appears. This is the temptation to assume that beyond one's private religious experience there is only the local congregation toward which one assumes dynamic responsibility. Such a posture ignores the interrelationship which all believers sustain together, not only within the framework of individual denominations, but also throughout the full range of the community of believers.

All of these factors are subtle influences which may lead a person to conclude that one's call is altogether a private matter, that the community of faith beyond the range of the individual's own life is of little if any consequence in either perceiving or implementing one's call.

Set over against such an atomistic interpretation of religious experience as reflected in one's call, however, is this realization: Biblical revelation affirms that, while one's call experience is of necessity personal and experiential, it does have corporate ramifications. A careful examination of the total biblical revelation will reveal that

This is the fourth of ten articles gathered into an exclusive series under the title "Role/Call: Christian Calling and Its Expression." R. Allen Orr has coordinated the project.

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

the tension between the individual and the corporate nature of the "call experience" is carefully maintained. Within the Old Testament, for example, in the case of every recorded call experience, the initiative rests with God, not the community of faith. He, through whatever mediating factors or persons, is the causal force in the call experience.

But the call experience is inevitably intertwined with the community of faith. Persons are called from within the community of faith. Roles fulfilled in the framework of their calling are in the context of that same community. The community of faith forms the matrix of their ministries. Out of the warmth of the covenant relationship they receive the revelation of God shared through their ministries. Thus, the polarities of individualism and community, and especially the marked interaction between the two, are constant biblical phenomena.

In assessing the call to community, four areas of consideration are of importance: (1) community as a biblical principle; (2) the call and role of the community of faith; (3) the interaction of individual calling and the call of the community; (4) living with the tension of individual calling and the community of faith.

Principle. The gregarious, communal nature of man is everywhere reflected in the history of mankind. Whether for protection against common dangers, the consolidation of energy for food gathering or food production, or the sheer internal drive toward companionship, human beings consistently have become part of a group.

But not only at this basic, elemental level of survival do we share in a community beyond ourselves. We also experience an internal rhythm, a syncopated, pulsing, life movement that links each of us to the other. Sensing our oneness with all humanity, we experience the same commonality of life that moved John Donne to say for each of us: "No man is an island entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less. . . . Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee."

Community as a common ingredient of religious experience generally and of the call experience specifically is thus affirmed from two directions. First, there is an internal consistency between individual religious experiences and the common nature of humanity. While religious experience often drives a wedge between the individual and some forms of community or its life-styles, that experience is inevitably related to the total community as experienced and shared prior to, during, and following one's call experience. The corporate identity one senses with humanity argues cogently for the corporate dimension to one's religious experience as well.

In the totality of one's religious experience, as in the whole of life, "no man is an island." We are a part of the whole, not simply atomistic bits and pieces. Whatever the nature of our individual experiences, they are lived out in the context of the shared dynamic of the community.

Second, and more directly, the biblical revelation affirms the communal nature of our lives and our calling. Community is the goal of creation—initially and subsequently.

For example, the primary purpose of the story of the

creation of the first woman (Gen. 2:18-23) is the affirmation of community as a goal of creation. We are created for both God (Gen. 1:26f) and for community (Gen. 2:18ff). Solitude and loneliness fall short of the divine intention: it is not good that man should be alone (Gen. 2:18 RSV); good reflects not a moral connotation but conformity to the divine pattern (cf. the same use of *good* in chapter one, where it is used in much the same manner).

Community as a biblical principle is further reflected in the manner in which we strive toward community as a divine ideal. For example, the "covenant" forms the central focus of the Old Testament (covenant) and presupposes the realization of a community of faith in history as the purpose of God. Varied sociological figures are used to characterize the life-style of the people of God: the kingdom of God, the family, the people of God. But whether the figure of speech is drawn from the political sphere (the kingdom of God), the sphere of family living, or more specifically religious language (a "messianic" community), the focus is the same: Community is the ideal toward which God's people move across not just centuries, but millennia.

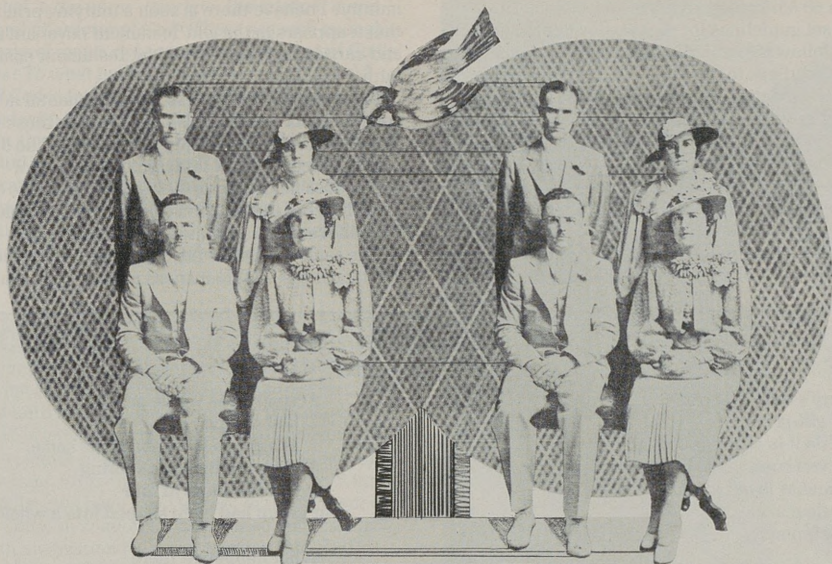
The corporate nature of the believer's experience is illustrated further by the New Testament's use of the word *saint*. *Saint*, literally a "holy one," is used solely in the sense that a person is dedicated to the Lord. Every believer was and is a "saint." Yet, in all the New Testament occurrences of the term (*hagios*), it is, with one exception, always used in the plural. Even in one place where it is singular (Phil. 4:21) implies multiplicity—"Greet every saint" (that is all saints).

There are no saints in isolation in the New Testament literature. They are bound together in a community of faith and properly addressed in the plural.

Call and role. Within the scope of this collection of essays, our more immediate purpose is to understand with greater clarity both the call and the role of the individual. Because of this focus on the individual, it may at first appear strange to consider the call and role of the community. This procedure rests upon an assumption arising from the previous area of discussion: Community is a biblical principle. Because of the conviction that the individual is inextricably linked to the community, this thesis becomes operative: *One cannot understand his or*



Author of this month's chapter is Roy L. Honeycutt, dean of the School of Theology at Southern Baptist Theological Seminary, Louisville, Ky. He is also provost at the seminary and professor of Old Testament. He holds both the B.D. and Ph.D. degrees from Southern and the M.Th. degree from the University of Edinburgh in Scotland. He formerly served on the faculty of Midwestern Baptist Theological Seminary, Kansas City, Mo., and is the author of eight books. He is a native of Mississippi.



her call and role without previously considering the call and role of the community of faith.

While the individual's call may well be viewed as having occurred first in order of sequence, there is a sense in which the call of the community precedes the call of the individual. No one is called in isolation from one's community of faith!

We are part of a heritage as long as the symbolic distance between Ur of the Chaldees and New York City. In assessing the impact of the community's call and role upon that of the individual, three areas of concern appear: the creation of a community, the call of the community, and the role of the community.

- Judaeo-Christian faith rests upon the presupposition that God has acted within history to create an historical community, albeit a community of faith. Foundational for the understanding of the creation of a faith community is the call of Abraham (Gen. 12:1ff.). Both his call (v.1) and his blessing (v. 2f.) are confessional to the extent that they represent the manner in which succeeding generations discovered in the call of Abraham their own call to redemptive service.

The call narrative is, therefore, more than the call of a single individual. It is the call to a people to become a means of blessing for the entire world (cf. Gen. 12:3). The reality of Israel as an historical entity during the first and second millennia B.C. testifies adequately to the reality of a faith community called into being through Abraham.

With the Christ-event the focus shifts. But there remains an historical community—the New Testament community of faith. The church becomes the new Israel and heir not only to the privilege but also to the responsibility of Israel. The church inherited the election and with it the promise of a continuing community of faith within history.

The presence of the church in history affords adequate evidence to attest the affirmation that God has created a community of faith. On the basis of that creative act, the believer confronts a spiritual reality in the form of the

believing community that is as real and vital as his or her own experience.

- Second, the call of the community is affirmed simultaneously with its creation. It is impossible to think of creation without calling. Creation is for a specific purpose. Again, the call of Abraham is fundamental to the understanding of the calling of the community. The whole of the people of God are called in the call of Abraham; his calling is a microcosm of their larger calling; their calling is a macrocosm of his individual calling. The two are inextricably intertwined.

What is true of the Old Testament community of faith is no less true of the community revealed in New Testament literature. Call is essential to the community of faith—whether initially or subsequently as one grows in faith and understanding. In the paradox of the cross one finds her or his personal call: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:24-25 RSV). "As the Father has sent me, even so I send you" (John 20:21 RSV).

- Third, the role of the community of faith flows out of its calling. Created for community and called by God, the community of faith assumes a variety of roles. As only one example of the role of the faith community, Isaiah of the exile is quite specific. The servant people are entrusted with a mission aimed at establishing justice in the earth. Although at times blind and insensitive to their role (Isa. 42:18ff) Israel, the servant, has a witnessing role: "You are my witnesses," says the Lord, "and my servant whom I have chosen. . . ." (Isa. 43:10 RSV). The servant is *chosen* (Isa. 44:1), *forgiven*, and *redeemed* (Isa. 44:22).

Within the New Testament revelation appear few, if any, more succinct pictures of the believer's role than that of the ideal servant, Jesus. At the announcement of his ministry at Nazareth, Jesus deliberately chose a passage from Isaiah that stands in the basic tradition of the servant pas-

sages of Isaiah 40-55. In identifying his mission in these terms, he also set guidelines for those who claim to have been called to follow his example: "The Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion—to give them a garland instead of ashes . . . the mantle of praise instead of a faint spirit" (Isa. 61:1-3 RSV; cf. Lk. 4:18f).

Can one isolate a single, unifying factor that may be said to be determinative for isolating roles for the faith com-

munity? I believe there is such a unifying principle and that it appears in the Old Testament covenant community and carries through to the New Testament community of faith.

In one word, "wholeness" is fundamental not only to the community of faith but also to its role as those who have been called into community by the Lord. The biblical concept of "peace" is best understood in terms of "wholeness." Peace does not necessarily mean the absence of strife and hardship, but the creation of wholeness which will enable the believer to face whatever life may bring.

The same is true for the Old Testament concept of righteousness. Righteousness means "conformity to a

Gift-Giving

By G. Temp Sparkman

There's this little game,
called gift-giving.
You do it in small groups of four.
Oh, you could have less, or more.
The number is not the thing.
A little game,
a big impact,

Here's the way it works:
(I believe Lyman Coleman articulated it first.)
To each person in your group
you give a gift.

No, not from the store,
or one to be kept.

You take some common thing
you have with you,
or on your person.
You share a different gift with each,
from left to right,
then, around the room
the others do the same.

A common thing—
but the central thrust is this—
the gift is symbolic.
Beyond the object
another meaning moves.

You hand over the object;
tell what it means.

Once in such a group—
of four—
a young man passed to me
his Life Saving card.
It represents what you, your church,
have meant to me,
he said.
What could I say, but thank you.

And on reflection of that day,
I realize that a bond was made,
not just between him and me,
but within the context
of a much larger reality.

Actually, the whole group
had shared
at a depth level about the same.
And by the time the sharing
made the round of four
our group had been shaped into a whole.

What happened there
we call community,
togetherness,
not abstracted, or defined.
Here, it was shown,
a parable—
in this little game, with a group of four.

Community happens
at other times, other places.
What happens when it snows?
Why a man will speak
to people he hardly knows.
Fires on the block cause the same.
When caught up
in some event
community is felt
with no shame or fear
that uniqueness will be lost,
neither asking how much
the experience will cost.

Something
larger than self
is introduced.
Mind and spirit meet.
And even where unanimity can't be had,
there is
acceptance,
affirmation,
and support.

Community!
It's a grand thing,
when it happens.
I've known it many times before,
but never more real
than by a little game—
gift-giving,
in a group of four.

norm." But what is the norm—the law, the internal moral sense, the moral character of God? These are well enough, when one speaks of man's righteousness. But what of God's righteousness? To what norm or canon may God be held accountable? God is faithful to the *relationship* into which he has entered with the community of faith.

In summary, the biblical revelation affirms clearly that God has created a community of faith within the scope of history. In creating such a community, he has also called it for unique purposes. In fulfilling its calling, the community of faith assumes a variety of roles, each fundamentally related to the conception of "wholeness."

Interaction. That there has existed and does now exist a community of faith within history is self-evident. Of what significance is the reality of that historical community of faith for the decision-making processes of the individual Christian seeking to clarify both call and role? It suggests that one cannot respond to God's call as though one exists in a vacuum. From the moment of birth, if born into Christian families, we have lived in light of the influences of that community. In a much broader sense, anyone sharing in Western civilization has been immeasurably influenced by the Judaeo-Christian faith.

But apart from this general impact of the community of faith upon our decision making and our experiences, in what specific ways does the call of the individual interact with the call of the community?

- First, we are called to participation in the community of faith. Our call to Christian discipleship came about in the context of some expression of the believing community, the Christian community—the church. Whether through individual witness, personal reflection upon the gospel, Bible study, worship—it matters not the specific impetus to faith that brought us to personal commitment. Those experiences were ours because of the witness of the community of faith.

Likewise, our response to God involves participation in the community of faith. Call and participation are simultaneous because the call of God inevitably eventuates in community. This was true in the New Testament church, throughout the history of the church, and it is no less true today. We are called to be part of the community of faith.

- Second, we are called **through** the community of faith. The reality of our call rests in a personal, experiential meeting with the Lord. Yet this calling in some way is mediated through the community of faith—through the heritage springing from its history, the literature produced through the collective function in assembling inspired writings, the worship that forms its lifebeat, the witness of those bound together in community. Whether we are aware of all its influences—some of them subtle and unnoticed—the community of faith becomes a medium of calling. We are called through the community.

Specific historical manifestations of the community of faith at a given point in history may have become inadequate witnesses to the will of God. Organizational structures may have become corrupt. Extreme institutionalism may have robbed the faith community of the dynamic of living faith. All of this has been true. Unfortunately it may be true again. In such instances, prophets and reformers have heard the voice of God apart from particular institutions.



Yet even here those prophets and reformers experienced the word of God by way of influences and forces that were mediated at some juncture through the community of faith. Whether an Amos, a Paul, a Luther, or a contemporary reformer, they are *reformers*. They seek to call the people of God back to their covenantal way of life. Even in reformation, calling remains through community. This is confirmed in early Baptist views of calling. The congregation usually recognized "gifts" before someone experienced a calling (cf. John Bunyan). So, in the broadest sense, any calling comes through the larger community, the manner in which that community informs and shapes calling: *initiation, validation, affirmation, and demonstration*.

The *initiation* of one's call often is mediated through the community of faith, the church. Even the fundamental and basic act of one's life to Jesus Christ is a commitment that in most instances is brought to realization because of the direct initiation of the church: its opportunities for service, its challenge to the lordship of Christ. In this regard, the church should not be set against the Holy Spirit. The church becomes the arena wherein the Holy Spirit initiates our calling.

The *validation* and *affirmation* of calling also come through the community. As one example from the Old Testament, when Moses heard the call of God in Midian (cf. Ex. 3:1ff.) one immediate concern was the question of validation. How would people know that the Lord had sent him? In response to Moses' desire for validation the Lord revealed his name (Ex. 3:13ff.) and also gave particular signs as evidence that Moses' call was valid (Ex. 4:1ff.). The community of faith not only questioned the call of Moses, their acceptance of him became both a validation and an affirmation. When Moses questioned his calling, the Lord responded by giving him another

sign that his calling was real: on some future date he would lead the community to serve God on that same mountain (Ex. 3:10). In the future time of service *together with the community* Moses would know "that I have sent you" (Ex. 3:12 RSV).

In one sense, ordination fulfills this same function of validation, especially of affirmation. For example, an individual announces to the congregation the belief that God has called him or her to a particular role in vocational Christian service. Later, that same person requests the church to call an ordaining council and proceed with ordination. This act on the part of the church suggests, among other things, that the church affirms with the person being ordained that they, too, sense the call of God for the individual. In cases not involving ordination, as well, the church fulfills the function of affirmation: suggesting through various media its mutual conviction that God has called particular persons to given roles. The community of faith remains as a supportive, affirming source of strength and encouragement.

The community of faith also affords the context in which there may be a *demonstration* of one's role. Some roles of Christian service exist apart from local congregations, even apart from any structural relationship to the institutional church. But, by and large, for most persons the demonstration of one's calling through particular roles will take place within some dimension of the church in the broadest sense. Even for those whose roles may be fulfilled in settings unrelated to the institutional church, the church remains the foundation as well as the context for the demonstration of one's role.

- Third, we are called for the community of faith. Our calling is for the community of faith in the sense that our calling is realized through the fulfillment of God's purposes for the community of faith. We are called for the community of faith, because we are called to participate in the fulfillment of a common purpose with the community by assuming particular roles of service.

Although the individual may well be called to pursue new avenues of service not traditionally implemented by the church, there remains a basic continuity between the role of the community and the role of the individual. In basic principle, God's purposes are the same for every generation: the creation of wholeness between God and person, between person and person, and within the heart of the individual. The community, and the individual as a part of the community, are called to a ministry of reconciliation, to announce forgiveness and redemption.

Tension. A tension does exist between individual calling and the community of faith. As suggested previously, one's calling is far more than the mirrored reflection of the community's call. There is a personal, dynamic, existential character about call and role that is always present, or one no longer confronts an "individual calling." On the other hand, calling is far more than a merely private, as opposed to individual, matter. It may assist us to focus on four responses in the face of this tension.

- 1) The reality and dynamism of experiential religion is an indispensable ingredient in a proper understanding of both call and role.

- 2) Religion may become so institutional that particular responses to one's call may mean direct confrontation with some forms of religion concerning the true nature of the



will of God for given situations. Stated otherwise, the communal nature of one's call cannot be allowed to overshadow one's individual, ethical responsibility.

- 3) Faithfulness to the fullness of God's revelation suggests that we bridge the gap between experiential and institutional religion.

- 4) Those who take seriously both their call and their role(s) will of necessity learn to live with the tension existing between the calling of the individual and the community of faith. Properly directed, tension may be exceedingly creative. For example, no one would suggest that the tension should be removed from a watch's mainspring. A particular quality of tension is necessary to the proper function of the watch. By analogy, creative tension between the individual's calling and the community's calling provides a system of checks and balances that can be exceedingly helpful in fulfilling the role(s) that grows out of one's call. **TC**

**Next Month:
The Call to Personhood**

Life-style Mission Study: 'Missions Night Out'

By Debbie Baird

Life-style. The way we live, our habits and jobs, determines our activities.

Life-style makes missions education style.

Missions education is vital to Christian maturity. But because of the varied life-styles of the contemporary Christian, traditional mission study approaches leave out some church members. But no more.

Woman's Missionary Union and Brotherhood have a new missions education formula for every life-style: Missions Night Out.

To the problem, "I work all day," Missions Night Out answers: "Get with people with similar schedules and plan to meet at night." To "I can't be depended on as a regular participant, and I dislike having my name dormant on some roll," Missions Night Out responds: "Try this short-term funtime."

To "I'm not interested in boring study," Missions Night Out says: "Come to the fair, the party, the camp-out, the dinner, the tour."

There are no structured rules, no specific organization chart of officers. There is opportunity for an exciting first.

As the Southern Baptist Convention missions education agencies, Woman's Missionary Union and the Brotherhood Commission believe Missions Night Out will enable every church member to be involved in missions education. It will reach beyond the existing membership of WMU and Brotherhood adult organizations to inform and involve more people in home and foreign missions, regardless of life-style.

Two words distinguish Missions Night Out—flexibility and fun.

The flexibility of the Missions Night Out group is the drawing card for those whose schedules demand that all other activities work in. A Missions Night Out group decides its own meeting time, topic for discussion, group size, meeting place, and leadership—just whatever fits in best with the majority of the group.

The most important element is fun. Missions Night Out exposes the excitement

of missions. It offers a sampler of content and format. Look at these possibilities: international supper club, a lecture series with missionary speakers. It can be a book review using the Graded Series books, Round Table Book Club selections, or other missions-related books. A quarterly field trip or tour to a mission point would be an exciting opportunity for families. Vacations coordinated around mission points and short-term mission projects or a weekend camp-out with several families or couples are other options.

The possibilities for exciting Missions Night Out opportunities are endless. An international game day or film festival are just two more.

The main source for beginning, conducting, and continuing a Missions Night Out group is the *Missions Night Out Resource Booklet*, produced jointly by the Brotherhood Commission and Woman's Missionary Union, SBC, and available through Baptist Book Stores.

The Missions Night Out booklet offers suggestions for leadership selection, topics for discussion, projects for individuals or groups. It offers the fundamentals of missions and scriptural background for missions education. All suggestions in the booklet are adaptable to the situation of your particular group.

Those of us who are already involved in missions organizations are important to the success of the Missions Night Out group. As one is begun in your church, offer your help with resources for a good study or help in securing speakers and other vital information. The pastor needs to be counted among Missions Night Out participants. He might speak on the relation of missions to the church.

As more adults have opportunity for missions education, they will respond with participation in action and support.

WMU and Brotherhood will get Missions Night Out rolling in the fall of 1977. Possible outgrowths of Missions Night Out are lay involvement in missions or career missions. People who sign up for a series in Missions Night Out will not be signed up for membership for life. They will be invited to regular WMU and Brotherhood study once they have sampled missions.

Missions Night Out is opportunity!

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except where current address is listed at the end of the biographical sketch) may be addressed at Missionary Orientation Center, Pine Mountain, Ga. 31822 until Dec. 15.

Missionaries Appointed July 1977



PANAMA: J. Hines Adams; born: Hagan, Ga., Feb. 18, 1938. Graduate: Georgia Southern College; SBTS (B.D.). He taught school for two years in Georgia. He has served as pastor of churches in Kentucky, North Carolina, and South Carolina, most recently at Manteo (N.C.) Church 1971-73 and at Parkway Church, Chester, S.C., 1973-77. Expected type of service: general evangelism. **Martha Jean Morris Adams**; born: Winterville, N.C., Aug. 22, 1940. Attended Georgia Southern College; SBTS. She taught school in North Carolina, has been a salesperson, and was Girls in Action director for Chester Baptist Association in South Carolina; in 1976 she led a foreign missions workshop for GA leaders. Children: John Hines, Jr., July 18, 1963; Jean Karole, Dec. 6, 1967.



TAIWAN: Tilden W. Bridges; born: Charlotte, N.C., Oct. 24, 1944. Graduate: University of North Carolina; SEBTS (M. Div.); SBTS (M.R.E.). He served in the U.S. Army, receiving his discharge in 1971. He served as associate pastor of Hester Church, Oxford, N.C., as pastor of Bethel Church, Chapel Hill, N.C., 1973-75 and as minister of youth at First Church, Morgantown, Ky., 1976-77. Expected type of service: general evangelism. **Linda McKinnish Bridges**; born: Henderson Co., N.C., Oct. 2, 1953. Graduate: Meredith College; SBTS (M.R.E.). She served as minister of youth for a year at Hester Church, where her husband-to-be was associate pastor. She was summer youth director in 1975 at First Church, Tuxedo, N.C., and minister of music at First Church, Morgantown, 1976-77. Expected type of service: religious education work.

(Continued on page 37)

The author is newswriter at Woman's Missionary Union, auxiliary to Southern Baptist Convention, Birmingham, Ala.

A tenfold multiplication of overseas churches is one of the objectives of Total Missions Thrust. This, of course, will call for corresponding increases in baptisms and total church membership.

The Foreign Mission Board's ultimate objective, as set forth in its program statement approved by the Southern Baptist Convention, is:

To do everything possible to bring all men in other lands around the world to a saving knowledge of Jesus Christ as rapidly as possible, and

To involve them in Christian growth and service as members of indigenous churches.

The latter half of the ultimate objective points directly to church development. Church development is here conceived as the establishment and nurture of churches.

Church development is a logical consequence of evangelism. The new Christian needs God, but he also needs the church. Not only must new churches be planted and multiplied, so that individual church members can grow in Christian maturity, but also proper facilities and equipment for worship, witness, and Christian growth must be provided. The nature of conversion, the meaning and obligations of church membership, the doctrines of the Christian faith, the desirability of Christian maturity, and the Christian ministry as a divine calling—all need to be understood and strongly emphasized.

The church, established and built by Christ, is the basic unit for kingdom extension. It is a fellowship with a purpose—not just a place to visit for the purpose of fellowship.

A church is not just an organization. It is an organism—a vital, living thing. This is particularly true where Christ is recognized as the head of the body, and the work of the church is done in full awareness of his lordship.

Churches, like all normal living things, have the prospect of growth, development, and reproduction. Small bodies take on larger dimensions. Church members and churches alike should be expected to progress from rudimentary things to more profound understandings as they study God's Word and seek the direction of his Spirit. Healthy churches with dynamic spiritual ministries may be expected to reproduce themselves—in some cases



Total Missions Thrust

Tenfold Multiplication of Churches

repeatedly.

Southern Baptists are committed to the development of New Testament churches throughout the world. This is apparent in our past and present. It is our earnest expectation for the future.

The early Christians were taught in the Scriptures. They were "trained for church membership." They banded themselves together for specific purposes and to achieve certain objectives. Sunday Schools, Church Training organizations, Brotherhoods, youth organizations, Woman's Missionary Societies, music programs, and other approaches are designed to meet similar needs in Southern Baptist

By Frank K. Means

life. Although patterns of organizations and methods may vary somewhat, Baptist churches in foreign areas have many of these same needs. Accordingly, the missionaries share their best knowledge and experience with Baptist leaders in other lands. This is sometimes accepted, sometimes rejected, and in other instances, adapted and improved.

Indigenous principles and attitudes should be encouraged to operate freely in overseas church life. Indigeneity consistent with the spirit and letter of the New Testament will produce an abundant harvest of local initiatives and spiritual results. Extreme indigeneity, unless carefully guarded against, may lead eventually

to unchristian manifestations of nationalism, evidences of paternalism in reverse, a denial of fellowship with other believers across national boundaries, and even abject paganism.

The growth of indigenous churches is linked inseparably to proper training for Christian leaders, lay or ministerial. Overseas churches undoubtedly will continue to cultivate the kind of spiritual climate in which God's call to Christian ministry can be heard and obeyed.

Some church growth and development is measurable in statistical terms. Some is not. Churches, for example, should grow in the vitality of their congregational life. How can growth of that kind be measured accurately with statistics? Numerical growth of the wrong kind may actually weaken, rather than strengthen, a church. Growth usually comes in surges, instead of in steady progress. Qualitative church growth is at least as important as quantitative church growth.

Overseas churches usually seek to cultivate fraternal and cooperative relationships with other churches of like faith and order for specific and related purposes.

Cordial working relationships with Baptist churches in other countries also are desirable and necessary from the standpoint of Southern Baptists. Such relationships can never be on the basis of control. Our cooperation is with Baptist churches and conventions overseas in such missionary efforts as they and we agree to carry on together. The "partnership" concept is prominent.

If so many churches are going to be established, this must be done without elaborate financial aid or indefinite dependence upon missionary personnel. On any other basis, a tenfold multiplication of overseas churches is doomed from the start. Many new centers originate as meetings in homes. Many churches may have to be organized without buildings or as much equipment as might be ideal.

Southern Baptists, at the end of 1976, were linked cooperatively with 8,017 overseas Baptist churches. A tenfold multiplication of those churches by A.D. 2000 would bring the total to slightly more than 80,000 churches. A corresponding multiplication of baptisms would increase the total from 84,449 in 1976 to 844,490 in the year 2000. The 1976 church membership figure (906,542) would increase to 9,065,420 by 2000. TC

New Missionary Personnel

(Continued from page 35)



HONDURAS: P. Thomas (Tom) Canady; born: Wilmington, N.C., Oct. 17, 1943. Graduate: Isothermal Community College; Gardner-Webb College; Converse College (M.A.); SEBTS (M.Div. and D.Min.). He was employed by an insulation firm in North Carolina. He was pastor of Faith Church, Mill Spring, N.C., 1969-72 and of Drakes Branch (Va.) Church 1972-77. Expected type of service: theological education and general evangelism. **Susan Carr Canady;** born: Fayetteville, N.C., April 2, 1945. Graduate: University of North Carolina. She has taught school for five years. Children: Shannon Thomas, Nov. 7, 1971; Mary Kristin, Sept. 2, 1973.



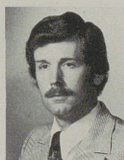
GHANA: J. Eugene (Gene) Covington; born: Birmingham, Ala., July 3, 1940. Graduate: Auburn University; SWBTS (M.Div.). He served as an officer in the U.S. Army Medical Service Corps 1963-67. He was co-owner of a pharmacy in Langdale, Ala., 1967-74 and worked as a pharmacist in a Ft. Worth, Tex., hospital 1974-77. Expected type of service: pharmacy. **Janice Wilson Covington;** born: Fairfax, Ala., Feb. 4, 1941. Graduate: SWBTS (dipl. in relig. ed). She served as manager of the drug store in Langdale of which her husband was co-owner. Children: Karen Leigh, Mar. 16, 1965; Julia Ann, Jan. 18, 1968.



VENEZUELA: James C. Ehrlich; born: Memphis, Tenn., June 27, 1944. Graduate: East Texas Baptist College; SWBTS (M.R.E.); further study at SBTS. He was a Home Mission Board summer missionary in 1964 in Illinois and served there the following summer under sponsorship of several Texas churches. He was an evangelist for more than two years. He has been pastor in Michigan, in Texas, and, most recently, at Highland Park First Church, Louisville, Ky., 1975-77. Expected type of service: gen-

eral evangelism. **Luana Pollock Ehrlich;** born: Sikeston, Mo., Mar. 31, 1948. She worked as a secretary in Texas and was secretary at Highland Park First Church 1976-77. Child: Karis Kaye, Jan. 7, 1969.

CHILE: Cynthia McGee; born: Memphis, Tenn., April 25, 1948. Graduate: Mississippi College; NOBTS (M.R.E.). She was a children's worker at Parkway Church, Jackson, Miss., 1968-71 and was a Home Mission Board summer missionary in Ohio in 1971. She was a student intern as day-care worker at New Orleans (La.) Baptist Theological Seminary and has taught school in Mississippi, most recently at Ocean Springs 1974-77. Expected type of service: children's work.



VENEZUELA: Thomas E. (Tom) Vassar, Jr.; born: Kingstree, S.C., Oct. 23, 1944. Graduate: University of South Carolina; NOBTS (M.Div. expected in Dec.). He has been church choir director and has been employed as a meat cutter. He has been pastor of Mt. Vernon Church and Amite River Church at Liberty, Miss., since 1974. Expected type of service: general evangelism. **Margaret Mathis Vassar;** born: Clarendon Co., S.C., Nov. 3, 1943. Graduate: Medical College of South Carolina School of Nursing, Charleston (dipl.); achieved R.N. standing in 1965. She worked as a nurse at South Carolina Baptist Hospital, Columbia, 1965-74, and has been central services supervisor at Methodist Hospital, New Orleans, La., since 1974. Children: Teresa Alice, June 6, 1968; Bonnie Christine, June 9, 1969. Present address: Box 482, New Orleans Baptist Theological Seminary, New Orleans, La. 70126.

Missionaries Reappointed

EQUATORIAL BRAZIL: J. Charles Allard and Gloria Ellen Little Allard, both natives of North Carolina, were reappointed for service in Brazil, effective Aug. 1, 1977. They were first appointed in 1966 for Brazil and served until their resignation in 1973.

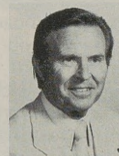
Missionary Associates

Employed July 1977

MEXICO: John P. Heskett; born: Helena, Ark., Jan. 3, 1937. Graduate: Ouachita Baptist College; attended SWBTS. He has been pastor in Missouri, Arkansas, and Texas, most recently at First Church, Eagle Pass, Tex., 1975-77. He was assistant manager of Latham Springs Baptist Encampment, Waco, Tex., for two years and manager of Alto



Frio Baptist Encampment, Leakey, Tex., 1970-72. Expected type of service: conference encampment direction. **Lorene Burton Heskett;** born: Poplar Bluff, Mo., Feb. 18, 1934. Graduate: Southwest Baptist College. She was cafeteria manager and buyer at Alto Frio Baptist Encampment 1970-72 and was emergency medical technician at Maverick County Hospital, Eagle Pass, 1975-77. Children: Alyce Dianna, Dec. 23, 1956; John Mark, Jan. 3, 1959.



THAILAND: Edwin R. Segars; born: Mc-Bee, S.C., Nov. 29, 1923. Graduate: Wingate College; Coker College; NOBTS (B.D.). He served in the U.S. Army Air Corps 1943-45. He has been pastor in South Carolina and Louisiana and served two years as a member of an evangelistic team. From 1967 to 1977 he was pastor of Florida Shores Church, Orlando, Fla. Expected type of service: English-language pastorate. **Dorothy Patterson Segars;** born: Florence, S.C., April 4, 1928. Graduate: Wingate College; Coker College; Rollins College (M.A.). She taught school for almost 18 years, from 1965-77 in Orlando, Fla., as elementary teacher, reading specialist and resource teacher, and most recently as curriculum resource teacher. Children: Patricia Elizabeth (now Mrs. Gene Newman), May 12, 1950; Edwin Robert, Jr., Feb. 22, 1952.



COSTA RICA: James A. (Jim) Stanford; born: Stoneville, N.C., May 20, 1925. Graduate: Baylor University (B.A. and additional study); SEBTS (M.Div.). He served in the U.S. Navy 1943-46. He has been pastor and was associate pastor of First Church, San Antonio, Tex., 1975-77. His major service has been as chaplain in the U.S. Army from 1957 to 1975, including assignment in several countries. During 1977 he was chaplain of Bear County Detention Home, San Antonio. Expected type of service: English-language pastorate. **Carolyn Flynt Stanford;**

(Continued on page 40)

WMU Undergirds Bold Mission

By Bobbie Sorrill

For the next two years the Southern Baptist Convention centers its attention and resources on missions—bold missions. Under the promotional handle, "Let the Church Reach Out," each church member and each phase of a church's life will be turned toward a worldwide witness.

Both Southern Baptist mission boards have significant and far-reaching objectives. The Foreign Mission Board launches into a 25-year plan to preach the gospel to every person in the world. The Home Mission Board has two goals: letting every person in our land have an opportunity to hear and accept the gospel, and to share in the witness and ministry of a New Testament fellowship of believers.

WMU will support these objectives, as it has all mission efforts in the past, by continuing and strengthening its purpose of missions education. WMU teaches missions and leads persons to engage in mission action and direct evangelism (being "missionary" in one's own setting) and to support missions through prayer, money, and personnel. These tasks are accomplished through four approaches: age-level missions organizations for women, girls, and preschoolers; mission activities and experiences for the entire church; family mission activities; and individual mission study, mission action, and mission support projects.

Almost "over and above" the mainline continuing approaches conducted each year, WMU joins the pastor, staff, and other church program organizations in special approaches for the two-year period of Bold Mission (1977-79). WMU and Brotherhood are special partners in leading the entire church in missions education. Following is a preview of the special bold commitment and bold teaching projects possible for each Southern Baptist church during 1977-79.

Bold Day of Commitment, October 2, 1977. The launch day for the two-year emphasis, this Sunday can set the pattern for the church's involvement in bold missions. Activities are suggested

for Sunday School, the morning worship service, Church Training, and the evening worship service. Primary resources: *Baptist Program, Dimension, Brotherhood Builder*.

Career Missions Volunteers. A worthy goal for each church is to seek at least one career mission volunteer. WMU builds this goal into plans for the weeks of prayer, as councils through prayer call out the called to mission service, and as leaders counsel with youth or young adults interested in mission service.

Churchwide Mission Prayer Retreats. Each church is encouraged to have at least one churchwide mission prayer retreat during 1977-79. In 1978 the retreat will emphasize career missions, in 1979 local mission service. Primary resources: *Dimension, Brotherhood Builder, WMU and Brotherhood* age-level magazines.

Prayer Partners. Prayer partners can pray for current mission requests, including the need for mission volunteers. This project can be launched either at the churchwide prayer retreat in 1978 or on an April Sunday, and continues through September 1979. Prayer requests are carried in WMU and Brotherhood periodicals, *The Commission*, and *Home Missions*.

Increased Cooperative Program Giving. It will take bold financial resources to fund Bold Mission. WMU leaders will work with the pastor, church stewardship committee, and Brotherhood in observing Cooperative Program Month in October and Cooperative Program Day in April. Each church needs to increase its commitment to world missions through the Cooperative Program. Primary resources: Cooperative Program Day brochure, inserted in April *Dimension*.

Setting Bold Goals for Lottie Moon Christmas Offering and Annie Armstrong Easter Offering. A corollary to the need for bold finances through the Cooperative Program is a bold and dramatic increase of gifts through the special mission offerings for foreign missions and home missions. WMU and Brotherhood set these goals for a church

and lead the church to surpass the goals. During the two-year period of Bold Mission, national Lottie Moon goals increase from \$34 million in 1977 to \$40 million in 1978. The national Annie Armstrong goals increase from \$13 million in 1978 to \$15 million in 1979. It will take these amounts, coupled with increased mainline Cooperative Program receipts, to fund the Bold Mission projects of the two mission boards. Primary resources: *Dimension* and *Brotherhood Builder*.

Missions Night Out. Missions Night Out is a special project of WMU, Brotherhood, and the pastor to help church members not already in missions organizations to learn more about missions and to take part in missions. Varied settings and contexts for mission study will be suggested: family gatherings, meals, trips, small groups, mixed ages, etc. Study topics and activities will cover a broad range. Primary resources: *Missions Night Out Resource Booklet*, *Missions Night Out* folder (free), and *Missions Night Out* insert in July 1977 *Baptist Program, Dimension*, and *Brotherhood Builder*.

Churchwide Mission Study. Each church is encouraged to have at least one churchwide study of the Foreign Mission Graded Series books and one churchwide study of the Home Mission Graded Series books during 1977-79. Dates are suggested on the denominational calendar. Each study begins on a Sunday night with the pastor's sermon related to the area of study. Age-level studies—adult, youth, older children, younger children—are conducted the next three evenings. Primary resources: 1977-79 Foreign Mission Graded Series and Home Mission Graded Series books, teaching guides, and supplementary materials.

WMU in a church has the organization, leaders, and resources to take the lead in all of these projects. The organization can and will work closely with the pastor and Brotherhood. In order to effectively take part in the Bold Mission emphasis, every church in the Southern Baptist Convention needs a strong, vibrant WMU. **TC**

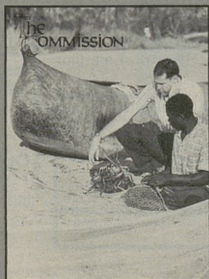


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New Missionary Personnel

(continued from page 37)

born: Miami, Fla., Nov. 21, 1926. Attended Piedmont College. She has recently been employed as clerical supervisor and interviewer in San Antonio. Children: Roslyn Haniel (now Mrs. Bell), Jan. 1, 1948; Andrew Bailey, Feb. 23, 1954.



SOUTHBRAZIL: Tom D. Sumrall; born: Amarillo, Tex., July 24, 1932. Graduate: Louisiana College; NOBTS (B.D.). He has been pastor in Mississippi, Louisiana, and New Mexico, including Glen Oaks Church, Baton Rouge, La., 1972-75 and Parkland Church, Clovis, N.M., 1975-77. Expected type of service: English-language pastorate. **Jane Nickey Sumrall;** born: McComb, Miss., July 3, 1935. Graduate: Eastern New Mexico University. She was a secretary, and she taught school for several years in New Mexico, Louisiana, and Texas. She served as associational WMU director in the Laurel, Miss., area three years and taught mission study at the annual state WMU camp. Child: Thomas Eric, Aug. 12, 1966.

Special Project Doctor

Employed July 1977



INDIA: Demming M. Ward; born: Asheville, N.C., Jan. 13, 1948. Graduate: Wake Forest University; Bowman Gray School of Medicine (M.D.). He served as a Foreign Mission Board medical receptor in Gaza in 1973. He was intern (1974-75) and resident (1975-77) at Vanderbilt University Hospital, Nashville, Tenn. **Susan Holloway Ward;** born: Greenville, S.C., April 7, 1951. Graduate: Bowman Gray School of Medicine (B.S./P.A.). During prereceptorship in her study to become a physician's assistant she spent one summer with public health nurses in the Appalachian Mountains area. They planned to arrive in India in September.

LETTERS

'Satisfied Customer'

Last week I received my first copy of *The Commission*. For many years I have been consciously aware of missions. As a young girl, I was a member of a Girls' Auxiliary. I have been a member of BYW and WMU, and now I am a Girls in Action leader.

For the first time I now subscribe to *The Com-*

OUT OF COMMISSION



Neil J. Marshall

"The last thing I remember saying to the missionary was, 'Anything you can eat, I can eat!'"

mission. When I got my first issue, May 1977, I immediately sat down and read it from cover to cover. Thank you for the marvelous information you share. I now feel a closer bond with missions around the world, and especially in Malaysia. . . .

I wish to thank you for this super magazine and the sense of awareness that your readers achieve.

Janice R. Swartz
Midwest City, Okla.

When this letter from one who signed herself "satisfied customer" came to us, we wondered by what means she had been introduced to this magazine after all these years of missions involvement. So we asked. This is her reply:

As you probably know, the WMU is sponsoring a readathon for all mission groups. One of the goals of the readathon is to start new subscription to the mission magazines. My WMU director, Mildred Albertson, gave me a coupon for a free Greek interlinear New Testament with a subscription to *The Commission*. I am deeply interested in Bible study. I knew that I would use the New Testament, and I thought I could use *The Commission* with my GAs. So I ordered a subscription and a New Testament. I am thoroughly delighted with both.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1977—Publication: Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurture and Development) in the Caribbean. 1980—Mission in the '80s: Looking toward the 21st Century.

Thank you for offering such a good deal to new subscribers. I believe the offer of a free New Testament was the reason I subscribed. It was the extra incentive I needed to make me do something I knew I should have done a long time ago.

I share your concern that more people become better informed about missions, and I know that *The Commission* is doing a good job for those who read it regularly.

JRS

Interview Appreciated

Your magazine is excellent, and your recent interview [June] with W. Eugene Grubbs regarding world hunger and disaster relief is much appreciated.

Diana Sato
Honolulu, Hawaii

Europe Issue

From the cover on through the latest issue of [the August] *The Commission* impressed me. . . . The issue on Europe was excellent.

James M. Dunn
Dallas, Tex.

Smaller World

We enjoy *The Commission* so much. It is such an inspiration to read about the Lord's work around the world. Thank you for your good work and for making the world seem a little smaller.

Mrs. Delores Ballard (missionary)
Barranquilla, Colombia

One of the Best

The Commission is truly one of the best blessings that comes into our home.

Margot (Mrs. Cecyl L.) Pickle
Coral Gables, Fla.

MISSIONARY FAMILY ALBUM

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.

Transfers

Bradley, H. Randall/Claudia, *Indonesia to Philippines*, July 12.
Glaze, Betty (journ.), *Senegal to Ghana*, Aug. 1.
Hall, N. Annette, *Jordan to Gaza*, Aug. 1.
Hampton, Charles A./Evelyn (assoc.), *Ethiopia to South Africa*, July 12.
Tunnell, Gene V./Priscilla, *Vietnam to Honduras*, July 12.

Retirements

Cooke, Emma E. (assoc., *Lebanon*), June 30.
Tatum, Hubert R./Margaret (*Hawaii*), Sept. 1.
Ware, James C./Susan (*Colombia*), Aug. 1.

Assignments Completed

Ballance, Mary (journ., *Kenya*), July 31.
Barrow, Lydia (journ., *Japan*), July 31.
Buice, Waltea (journ., *Tanzania*), June 30.
Cadenhead, Shirley (journ., *Japan*), July 31.
Caldwell, Cathy (journ., *Hong Kong*), July 31.
Crossley, J. David/Paula (spec. proj. dentist, *Rhodesia*), Aug. 15.
Farrington, Darryl K./Mary Catherine (journ., *Japan*), July 31.
Gray, Harold E. (journ., *Kenya*), July 31.
Hankins, J. Ronald (journ., *Japan*), July 31.
Harper, W. Robert (journ., *Venezuela*), June 30.
Harris, Martin J. (journ., *Bangladesh*), Sept. 1.
Hordin, Mary Jane (journ., *Japan*), July 31.
House, Janice (journ., *Japan*), July 31.
McGlone, Gregory S. (journ., *Venezuela*), June 30.
Payne, Van C./Gwendolyn (journ., *Kenya*), July 31.
Philpot, William B. (journ., *Kenya*), July 31.
Putnam, Alan (journ., *Belgium*), July 31.
Tucker, Robert L. (journ., *Kenya*), July 31.

Resignations

Bradford, L. Galen/Arlene (assoc., *Malawi*), July 31.
Chilton, Charles A./Fay (*Philippines*), Aug. 15.
Copeland, Edward L./Linda (*Spain*), Sept. 30.
Davis, Durward H./June (assoc., *Germany*), July 31.
Doyle, C. Donald/Patricia (*Costa Rica*), June 30.
Estes, Joseph R./Helen (*Spain*), July 15.
Hancock, Harold R./Helen (*Korea*), June 30.
Laffoon, Robert G./Hannah (*Tanzania*), Aug. 31.
McGill, Albert O./Suzanne (*Panama*), July 31.
Neighbour, Ralph W., Jr./Ruth (assoc., *Singapore*), Aug. 31.
Siles, James H., Jr./Oneida (*Colombia*), June 30.

Births and Adoptions

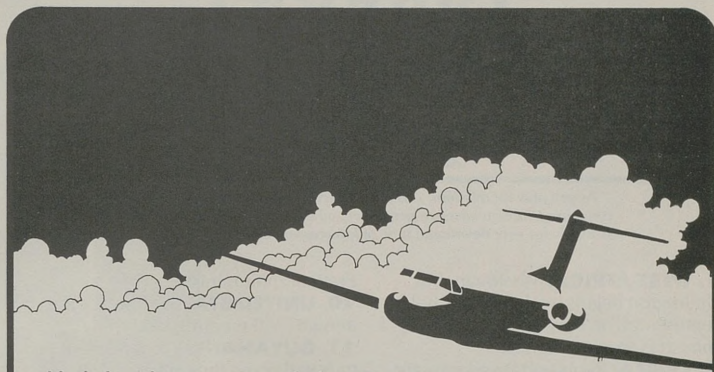
Panther, Danny Michael, Jr., son of Danny M./Elizabeth Panther (*Togo*), June 23.
Patterson, Clark Kaemper, son of Floyd E./Carole Patterson (*Ecuador*), July 23.
Tatum, James Jalal, son of Wilson R./Cheryl Tatum (*Yemen*), July 16.
Womack, Daniel Onard, son of Milton O./Mary Anne Womack (*Hong Kong*), June 22.

Deaths

Boaz, Mrs. B. B., Sr., mother of Martha (Mrs. Oren C., Jr.) Robison (*Liberia*), July 16.
Buckner, Mrs. Tillery, mother of Charles E. Buckner (*Indonesia*), July 6.
Kingsley, Kyle Mark, son of Gene E./Beverly Kingsley (*Malawi*), July 22, Houston, Tex.
Kirby, Shuford M., father of Virgie (Mrs. Wayne E.) Sorrells (*N. Brazil*), July 23, Lenoir, N.C.
Pike, Mrs. Lester, stepmother of Harrison H. Pike (*South Africa*), July 13, Texarkana, Tex.
Potter, Mrs. Eugene M., mother of Edith N. Potter (*Colombia*), July 29, Dickson, Tenn.
Rogers, Mrs. B. A., mother of Violet (Mrs. Donald L.) Orr (*Colombia*), July 8, Midland, Tex.
Watson, I. L., father of James O. Watson (*Paraguay*), July 12, Nashville, Ga.

Marriages

Bedford, David Allen, son of A. Benjamin/La Nell Bedford (*Argentina*), to Patricia Monica Roberto, June 11, Buenos Aires, Argentina.
Bedford, Nelda Anne, daughter of A. Benjamin/La Nell Bedford (*Argentina*), to Alberto David Gaydou, May 14, Villa Giardino, Argentina.
Boone, Paul Judson, son of Hal B./Patricia Boone (*Kenya*), to Carol Daniels, June 4, Tyler, Tex.
Fort, Milton Rhodes III, son of M. Giles, Jr./Wana Ann Fort (*Rhodesia*), to Amy Conkling, June 4, Houston, Tex.
Frazier, Billy Thomas, son of Billy R./Annita Frazier (*Brazil*), to Shirley Jean Wise, daughter of Gene H. Alayne Wise, former missionaries in S. Brazil, July 10, Irving, Tex.
Roberson, Nancy Ruth, daughter of William T./Audrey Roberson (*Philippines*), to Jeffery Shoaf, May 5, Asheville, N.C.



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by Ed Blair with
Captain William R. Hass

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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. WEST AFRICA: Missionary Bill Bullington begins work today as field representative. Pray for him as he ministers to missionaries.

2. KOREA: Representatives from the Florida Baptist Convention and Joseph B. Underwood, FMB consultant in evangelism and church development, are meeting with Korean Baptists and missionaries to plan for the Major City Evangelization campaign next year. Ask the Lord to guide this group in their meetings.

3. BRAZIL: Operation Transparaiba is a joint endeavor of the state Baptist convention of Paraiba, Brazil, and the Brazilian Baptist Convention's Home Mission Board to evangelize an area the size of western South Carolina. Pray that people will be receptive to Christ.

4. GERMANY: Ask the Lord to guide missionaries in West Germany as they plan for English-language Baptist church work in Nurnburg.

5. ARGENTINA: Pray for John W. Tresch from Cherryville, N.C., and the revivals he is conducting in First Baptist Church, Temperley, Argentina. He will be speaking also at International Baptist Theological Seminary, Buenos Aires.

6. EAST ASIA: Pray for the 14 newly appointed missionaries to East Asia and their families as they prepare for service.

7. TORTOLA: Pray for follow up efforts on WIN schools, Vacation Bible Schools, and evangelistic campaigns held recently.

8. MALAWI: Missionaries Gene and Lavonne Meacham request prayers for wisdom and direction in their plans for urban work in Mzuzu. They hope to organize and implement a plan to present the gospel door to door to the 16,000 people in and near the town and to start several new churches.

9. KOREA: Missionaries Gary and Mary Nell McCoy are the first music missionaries in Pusan, the largest port in Korea and the second largest city.

Pray for their ministry.

10. UNITED STATES: Pray for the annual FMB meeting today.

11. GUYANA: Pray that resident permits will come through enabling missionaries to stay in Guyana.

12. BAHAMAS: A general meeting of the North American Baptist Women's Fellowship in Freeport, Grand Bahama Island, begins today. Ask God to bless this meeting and its participants.

13. UNITED STATES: The Volunteer Involvement in Missions task force is meeting today to work out plans for listing Southern Baptist mission volunteers for both the Foreign and Home Mission Boards. Pray for this meeting.

14. INDIA: Missionaries Sara and Van Williams write: "In April 1976, the Bangalore Baptist Hospital opened the Nutrition Rehabilitation Center (NRC) as part of the community health program. Malnourished children accompanied by their mothers come to stay for a three-week period. They are fed and given instruction in nutrition and foods." The mothers are told also of Christ's love. Pray for the work begun in the NRC center and for the missionaries ministering to this need.

15. ARGENTINA: Extreme inflation is making it impossible to finish building the new auditorium of a Baptist church in Temperley. "We ask you to pray with us that the Lord will lay it on the heart of some Baptist brick masons in the U.S. to come over and help us," requests Missionary Charley Westbrook.

16. KOREA: Pray for evangelistic missionaries for Korea. It has been two years since any new appointments have been made, and needs and opportunities are great.

17. RICHMOND, VA.: The FMB Graded Series Workshop is being held today through the 20th. Pray for the planning of future foreign mission study.

18. ST. VINCENT: Pray with Missionaries Don and Marti Overstreet that they will be granted permission to have a radio program on the island's national

station.

19. BANGLADESH: Pray for a greater vision of God's desires for reaching the lost of Bangladesh. Pray for Danny and Delores Hill, missionaries.

20. JORDAN: Simultaneous revivals are being held in Jordan this month. Pray for the outpouring of God's Holy Spirit on Jordanian people.

21. KOREA: Pray for the growth and continued influence of the Korea Baptist Theological Seminary and for the Korea Baptist Convention as it assumes leadership of the seminary.

22. SOUTH BRAZIL: Pray for executive committee members of the South Brazil Mission as they meet today.

23. BELGIUM: In September, prayers were requested for Missionaries Rudy and Helen Wood and their congregation in Nivelles, which was forced to find new meeting quarters. A building, more ideally suited to the needs and aims of the congregation, has been found. Thank God for his faithfulness.

24. COLOMBIA: A national pastors' conference begins today. Pray for Colombian pastors and their ministry.

25. BARBADOS: A training session for all missionary men in the Caribbean is beginning today to upgrade missionary skills. Pray that the missionaries will gain new understanding for their work.

26. DOMINICA: A building for the newly organized Deliverance Baptist Church is seriously needed. Pray that the Lord will provide a building quickly.

27. JAPAN: Pray that God will heal Mrs. Togami, a Japan Baptist missionary working in Brazil who had to return to Japan with a serious illness.

28. TANZANIA: Pray that God will prepare the hearts of those who hear the gospel in Tanzania that they might know Jesus as Lord.

29. TRINIDAD: Pray for the opening of a student ministry at the University of the West Indies-St. Augustine campus. Pray that God will send students who will become involved for him.

30. KOREA: Missionary Rolla Bradley reports that a new Nonsan Baptist Serviceman's Center is being built. The center over the past ten years has registered 800,000 men, 14,000 of which have registered a profession of faith, and 528 who have been baptized at the center. Pray that the new center will reach another million men in the next ten years.

31. JAMAICA: Pray for Missionaries Morris and Joyce Wright who are developing a literature project for English-speaking churches in the Caribbean.

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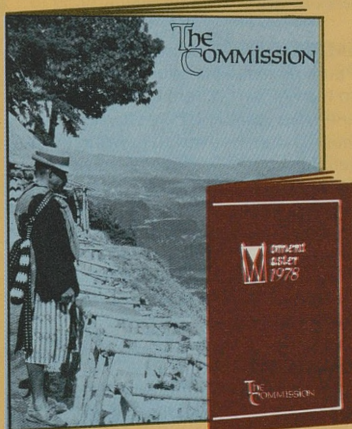
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Sermon Suggestion

The Whole Church for the Whole World

For the years 1977-79 the Southern Baptist Convention is sponsoring an all-out emphasis on missions under the theme, "Bold Mission—Let the Church Reach Out." As one of the projects developed by the emphasis committee, a series of sermon suggestions will appear in selected SBC periodicals.

Author of the sermon suggestion appearing here is Lewis A. Drummond, professor at Southern Baptist Theological Seminary, Louisville, Ky.

TEXT: Romans 1:14-16*

Romans 1:14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish:

15 so I am eager to preach the gospel to you also who are in Rome.

16 For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek.

THEME: To lay down the basic attitudes that motivated the Pauline mission and in that context seek to inspire and challenge the entire church of today to adopt a similar set of attitudes in the work of world evangelization.

EXEGESIS: In this passage, which is Paul's personal introduction of himself to the Roman church, the Apostle opens his heart and bares his deepest feelings and motivation in world evangelization. He expresses his sense of debtorship to all peoples (v. 14). He considered himself very wealthy, having received the "unsearchable riches of Christ" (Eph. 3:7-8). And, because the world was so spiritually poverty stricken, he owed them from his wealth. Further, he tells of his zeal to preach Christ. The word "ready" (v. 15, KJV) has as its root "fire," e.g., a "fire" of passion. It was the Old Testament prophet's "burning in my bones" motif.

Finally, Paul tells us he is "unashamed" of the gospel. Moffet translates verse 16 positively—"I am proud of the gospel." He is proud because of its authority, its content, its power, its ability to release the righteousness of God (always active) and its life-giving properties. Thus, Paul lays down the three cornerstones of successful mission activity for the church. What moved him should move us all.

SERMON OUTLINE:

Introduction

When Paul and his companions moved into Thessalonica, the whole city exploded. "These men who have turned the world upside down have come here also" (Acts 17:6), they cried. How was it the early church made such an impact? Paul tells in Romans 1:14-16.

I. The evangelization of the world is dependent upon the church accepting its *universal indebtedness* (v. 14).

A. The whole world is spiritually poverty stricken.

B. Every believer has the "unsearchable riches of Christ" committed to him.

C. The Christian is, therefore, in debt to share Christ with the whole world.

D. Until the whole church accepts its obligation, world evangelization will falter.

II. The evangelization of the world is dependent upon the church accepting an *unlimited involvement* (v. 15).

A. All believers must commit all they are in the task of sharing Christ.

B. All believers must allow the Holy Spirit to fan their hearts aflame.

C. Until the whole church accepts this depth of commitment, world evangelization will falter.

III. The evangelization of the world is dependent upon the church accepting an *unashamed identification* (v. 16).

A. The church can be proud of the gospel because of its power.

B. The church can be proud of the gospel because it speaks of salvation.

C. The church can be proud of the

gospel because of its universality.

D. Until the whole church accepts this kind of identification, world evangelization will falter.

ILLUSTRATIONS:

I. On Principle of Debtorship

Of course, Paul, you should feel a debt to share Christ. You were called to be a missionary apostle. I read about you and your call in Acts (chapter 16) while you preached and taught in Antioch with Barnabas. Preachers, missionaries, and the like are in debt. God has called them to share the gospel, we so easily say. But retort seems to waft back over the centuries from the great apostle—"I did not receive the obligation and debt in Antioch; I received it on the Damascus Road (Acts 9)." And the implication is clear: *all* who have met Jesus Christ on their own "Damascus Road" share the debt. To present Christ to the world is every Christian's job.

II. On Principle of Commitment

One of the world's greatest missionary leaders was C. T. Studd of England. He was born into a wealthy family and lived in one of the "stately homes of Britain." He was a famous cricketer—a "Hank Aaron" in the British sense of their favorite sport. He was a graduate of Cambridge University with a brilliant career before him. But he chose Christ and the mission field. Near the end of his life, his daughter visited him in his little mud hut in the African bush. Studd was overjoyed to see her. "I want to give you something," he exclaimed. He looked all around at his "possessions." All he had was a few copies of the Bible in different versions. "I'm sorry, my dear," he said, "I guess I have just given everything to the Lord Jesus."

III. On Principle of Being Unashamed

Just a short time ago, a man who worked in a sheep-processing plant in Australia became a Christian. His fellow workers, when they found out, set on him. They grabbed him, draped a sheepskin about his shoulders, put a mock crown on his head, bowed down before him in mockery. Then they started throwing sheep entrails on him as they laughed him to scorn for being a professing believer. It almost seemed like the action of the soldiers at the mock trial of the Lord. The new believer looked at them and said, "Thank you, now I know I'm a true Christian. A few weeks ago I would have bashed your heads into the ground. But not now. I belong to Jesus Christ." That is being unashamed at any cost. **TC**

*All Scripture references from Revised Standard Version unless indicated otherwise.

The Commission

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Communications, Foreign Mission Board, SBC, at 3806 Monument Ave., Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscription: \$3.50 a year; \$6.00 for two years; \$8.00 for three years. For addresses in foreign countries add \$1.10 a year for postage. **Church subscriptions**—Plan A (at least ten copies mailed to one address): \$2.10 per subscription per year; **Plan B** (at least ten copies individually addressed): \$2.88 per subscription per year; **Plan C** (at least five two-year subscriptions, mailed to one address or individually addressed, plus premium of *Today's Parallel Greek-English New Testament* when subscribing): \$5.76 per subscription. **Student rate:** \$2.25 a year; \$4.25 for two years; \$6.00 for three years. Make checks and money orders payable to The Commission. **ADDRESS ALL CORRESPONDENCE:** The Commission, Box 6597, Richmond, Va. 23230.

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The Executive View

IN APPRECIATION

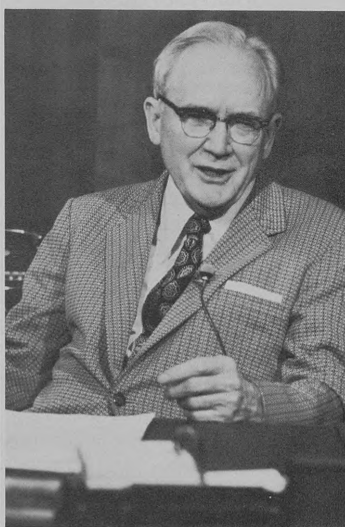
My wife and I have now completed 25 years of residence in Richmond, Va. In September 1952 we came to this city in response to the Foreign Mission Board's request that the secretary for the Orient move his office from Asia to the board's headquarters. This was due to the fact that, with the rise of Communist power in China and subsequent Baptist missionary advance into many additional countries of Asia, the board felt the secretary for the Orient should be in Richmond in order to give full information about these developments at all times.

In June of the following year, FMB Executive Secretary M. Theron Rankin was called to his heavenly home. The following October the responsibility of the executive secretaryship was entrusted to me.

During these 25 years of residence in Richmond, it has been a delight to observe the fidelity, ability, and dedication with which the members of the Foreign Mission Board have approached their tasks. It has been a special joy to observe the large contribution made by board members who live near enough to Richmond to put themselves so completely at the call of the board for service.

Ministers, laymen, and laywomen have all stood ready to serve on committees and to give their unlimited loyalty to the responsibilities involved in long hours of committee sessions.

By Baker J. Cauthen



This is a major matter when one considers what it means for business people, as well as pastors, to step aside from the pressure of their own demands and devote time not only when the board is in session each month, but also to the additional work sessions necessary to discharge responsibilities.

Board members have demonstrated a very high degree of competence in their service. Many of the businessmen have brought to the affairs of the board insights that have enabled the board to administer with greater efficiency the resources entrusted to it. Many times I have sat in committee meetings feeling deep admiration in my heart for board members who have so capably carried weighty responsibility.

These devoted men and women who make up the membership of the board render a labor of love on behalf of Southern Baptists. Not only do we find this quality of dedication expressed by those who live near at hand, but members of the board who live hundreds of miles from Richmond come readily to the service of the board throughout the year.

Every board member is asked to attend the three major meetings of the board each year and to select a fourth meeting at his convenience to attend at some time during the course of the year. This procedure enables every monthly meeting to be attended not only by members near at hand, but also by members who come from a great distance. All actions of the Foreign Mission Board reflect the participation of board members widely representing Southern Baptist life.

It has also been a joy to have fellowship with the churches in Virginia. It has been my privilege to preach in churches throughout the state, both in the cities and in the smaller communities. In the churches there is a deep love for the cause of missions, and there also is a high regard for the history of Baptists and the contributions they made despite great persecution and struggle at an earlier time to bring into reality the religious freedom that has become a foundation stone of our nation's structure.

During these days of escalating missionary concern and growing involvement in a worldwide labor, we thank God for the dedicated service so generously given on behalf of our Lord's cause. TC

Missions Update...

Pledging "wholehearted commitment" to Southern Baptists' new Mission Service Corps, the Foreign Mission Board in August designated \$1 million in its 1978 budget mainly for additional mission field costs involved in the project. Lining up solidly behind the plan to enlist 5,000 short-term mission volunteers by 1982 for service both in the U.S. and abroad, the board unanimously approved a resolution pledging full cooperation to: encourage missions and national Baptist conventions to anticipate making the finest possible use of the volunteers; define opportunities for service for the increasing numbers; detail the costs; establish streamlined selection procedures.

The board approved the transfer of Missionaries WILLIAM and SUSAN STEEGER from ETHIOPIA to the SEYCHELLES, officially opening the islands, a former British colony off the east coast of AFRICA, as the 88th country or territory where Southern Baptists have missionary personnel assigned. . . . The board approved \$243,625 to upgrade and modernize sound and video equipment at the RICHMOND home office as part of preparations to communicate world missions more effectively to Southern Baptists.

ISAM E. BALLENGER, field representative for EUROPE, was elected by the Foreign Mission Board as new president of the international Baptist Theological Seminary, RUSCHLIKON, SWITZERLAND, pending ratification by seminary trustees. . . . BILLY L. BULLINGTON, missionary to TOGO since 1966, was named field representative for WEST AFRICA, a post vacated when JOHN E. MILLS was elected area secretary for West Africa last year. . . . FRANK K. MEANS, area secretary for EASTERN SOUTH AMERICA, has announced plans to retire at the end of this year, following 30 years' service on the staff. . . . FON H. SCOFIELD, JR., who retired August 1 as associate secretary for program and product development on the board staff, and MISS JOHNNI JOHNSON, a member of the Richmond staff since 1954, have announced plans to be married in October.

The Southern Baptist broadcast ministry based in BEIRUT, LEBANON, plans to expand from one to three radio transmission centers in order to cover all the Arab world by 1979. All but one program will be in Arabic. Listeners who write to the broadcast center will receive replies and encouragement to enroll in correspondence courses. . . . Despite gradual increase in political tensions in RHODESIA, Baptist work is continuing, Area Secretary DAVIS L. SAUNDERS reported after a visit there. Attacks by black nationalist guerrillas are sporadic and without predictable pattern, Saunders noted. In very sensitive areas of Rhodesia, missionaries are concentrating work in the cities, but in other places are continuing work with "discretion" in rural areas where attacks have been most frequent, said Saunders. . . . Saunders also reported that, although doors to Southern Baptist work in ETHIOPIA have been temporarily closed, new prospects for witness are opening in EASTERN AND SOUTHERN AFRICA. These include: UGANDA, where additional personnel are to be sought; BURUNDI; the SEYCHELLES; SOUTH WEST AFRICA; and BOPHUTHATSWANA, an African homeland within SOUTH AFRICA expected to gain nominal independence this year.

Agricultural missionaries of EASTERN AND SOUTHERN AFRICA met in KENYA recently to examine their philosophies of agricultural missions and their evangelistic task. . . . SANTIAGO CANCLINI, an outstanding Baptist leader in ARGENTINA for many years, died recently following a lengthy illness. . . . Missionary GROVER F. TYNER, JR., president of the PHILIPPINE Baptist Theological Seminary, BAGUIO CITY, has been elected to serve also as president of the ASIA Baptist Graduate Theological Seminary, offering graduate-level training to students from theological schools in EAST and SOUTHEAST ASIA. Graduate school headquarters will move from HONG KONG to Baguio City.

TERTIUS SOEDIONO was installed as INDONESIAN Baptist Theological Seminary's interim president, the first Indonesian to hold the position. . . . The CARIBBEAN Baptist Fellowship's executive committee has proposed six major Caribbean cities for Baptist evangelistic efforts 1978-80.