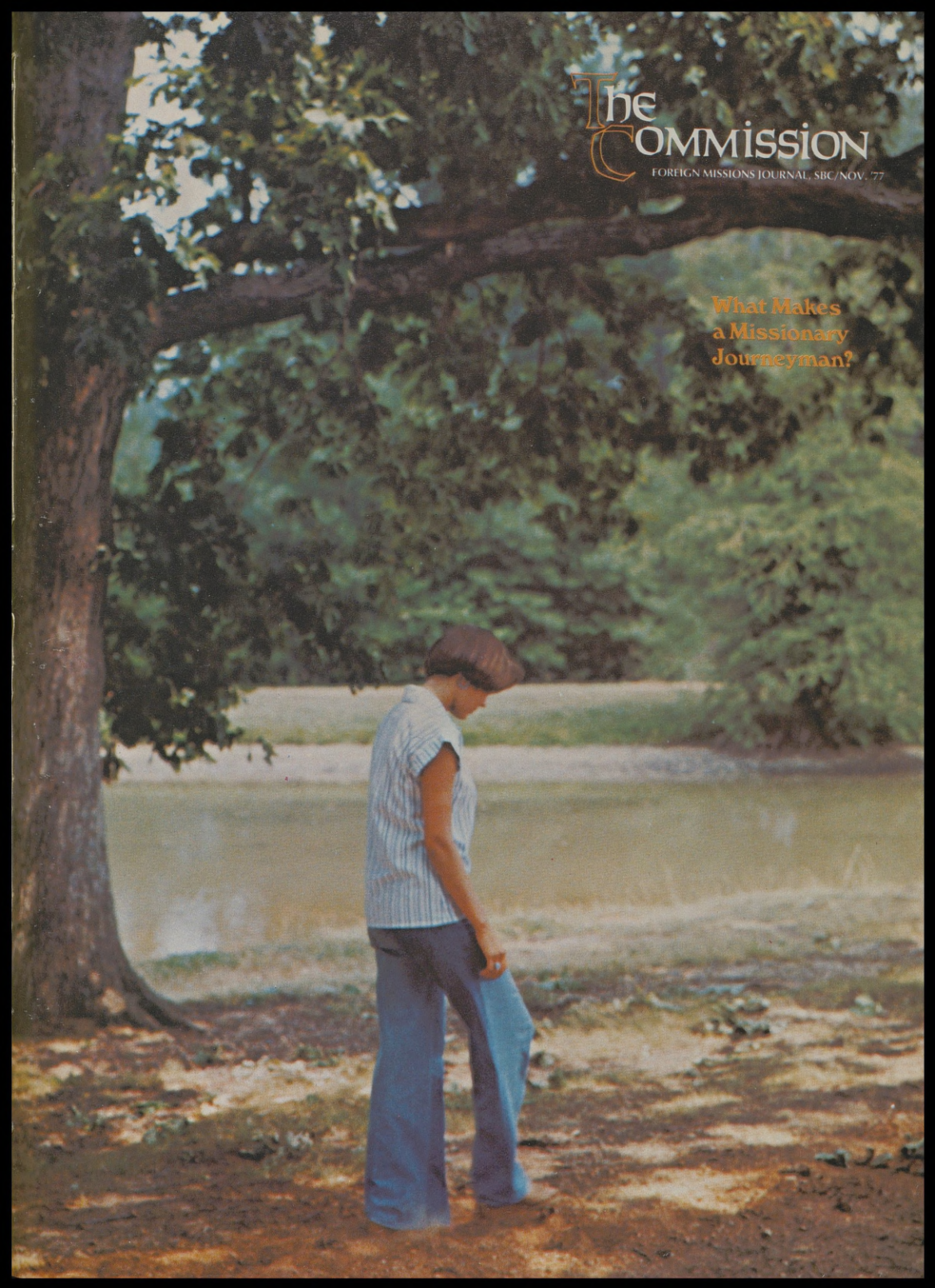


A woman with short dark hair, wearing a light blue and white striped short-sleeved shirt and blue trousers, is walking from left to right in a park-like setting. She is looking down. To her left is a large, leafy tree. In the background, there is a body of water and a grassy area.

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/NOV. '77

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a Missionary
Journeyman?**

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Missionary journeyman-in-training walking in solitude at training site in Raleigh, N.C., introduces this month's look at the Missionary Journeyman Program. Photo by Bob Harper.

CREDITS

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Art: Terry Snyder, 32, 34-35, 37.

Floyd H. North, Editor

Leland F. Webb, Managing Editor

Bob Harper, Art Editor

Marilyn F. Glazebrook, Circulation Mgr.

Jane Robison, Editorial Assistant

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JOURNEYMEN Coming of Age

What is there about the missionary journeyman program that beckons to Baptist young men and women?

Is it the excitement of travel? "I didn't want to leave home," says Ruth Ann Joslin, recently commissioned missionary journeyman to Hong Kong.

The glamour of living overseas? "I never wanted to be a missionary, and I never wanted to go to the Holy Land," states Missionary Journeyman Stan Romanstine, assigned to Israel.

The lure of adventure? "At the time, I was not really sold on the idea," reveals Missionary Journeyman Shirley Cadenhead, commissioned for service in Japan in 1975.

Why then do missionary journeymen apply? "It's what the Lord had for us at the time," replies returned journeyman Bobby Cobbs, Jr., about why he and his wife, Brenda, applied.

Photos by Bob Harper
(except as noted)

Stanley A. Nelson, director of the Missionary Journeyman Program, warmly greets arriving journeyman trainees at Meredith College, Raleigh, N.C.







Arriving...

The Missionary Journeyman Program is a child of the 60s, born out of Southern Baptists' awareness of their young people's potential for Christian service. The program, sponsored by the Foreign Mission Board, gives college graduates 26 years old and under an opportunity to apply their talents to "spiritual, physical, and educational needs abroad" for two years.

Basic qualifications include a college degree, a required skill, good physical health, spiritual maturity, Christian dedication, and a desire to serve people. In short, a missionary journeyman is a "professional working alongside a mastercraftsman" (the missionary), according to Stanley A. Nelson, associate secretary in the Department of Missionary Personnel and director of the journeyman program.

This year marks the 12th anniversary of the first journeymen sent out. In large part the Missionary Journeyman Program owes its existence to the success of its secular sibling, the Peace Corps. Both came at a time in history when vim and vigor were in vogue. Human energy and willingness to serve people, now rarer commodities, were just waiting to be harnessed and put to work for the world. Peace Corps was the dam of short-term commitment, and when it opened its floodgates to the world's needs, the volunteer reservoir rushed out.

For Southern Baptists, sending men and women dedicated to ministering to the needs of the people of the world was not a new idea. Since 1845 the Southern

Renewing friendships...



Baptist Foreign Mission Board had been sending out career missionaries, men and women dedicating their entire lives to helping people and sharing the gospel.

But the Peace Corps had the jump on mobilizing short-term volunteers, even though Southern Baptists had been thinking of ways to utilize their laymen and women overseas for several years. In 1961, the same year the Peace Corps came into being, the board approved two new categories of overseas service; the Missionary Associate Program, opened to persons older than career missionaries (24-39), and a volunteer program for young adults.

The Missionary Associate Program took effect immediately, and the board employed persons in 1961. But the second part of the plan was delayed for three years. In 1964 Jesse C. Fletcher, then head of the missionary personnel department, recommended to the board a short-term, two-year program for college gradu-

applicants. Cobbs called out the Peace Corps for help.

For ideas on the application process and training procedures, Cobbs sought and received counsel from the Peace Corps project director, Sam Proctor. Also assisting FMB personnel was the Peace Corps' public relations director, Lloyd Wright, who prepared rough copy for the first journeyman pamphlet, according to Cobbs. Wright was formerly public relations director of the Texas Baptist convention.

The drawing board was no longer blank. But even though the originators of the journeyman program relied heavily on the Peace Corps' established application and training procedures, FMB officials did not forsake their own tried and true methods of scrutinizing missionary applicants. In a two-hour explosion of creativity, according to Fletcher, he, Cobbs, and others designed the screening program and came up with a name for their new baby, the Missionary Journeyman Program.

cation and spiritual maturity, not all Southern Baptists are convinced journeymen go overseas to "enhance the work of the mission in Christian outreach," one of the program's three goals. Some believe journeymen respond to the call of the wild rather than the call of God.

The program, however, is not a picnic. Beginning with the application, which Miss Cadenhead, from Tulsa, Okla., described as "unbelievable," the missionary personnel department scrutinizes each applicant.

"The application required a 1,500-word autobiography-life sketch," she recalls. "I ended up writing it the night before it was due. There was also a self-given, hour-long vocational test, and a four-page medical history that we had to fill out. It asked very intimate, personal questions of our daily habits."

In addition, the applicant had to supply a list of 15 references with addresses.

Miss Cadenhead felt the application was a "real drudgery."

She recalls, "I had to force myself to fill it out. At the time, I was not really sold on the idea. I wasn't sure if this was the thing to do. Even the week before I filled it out, I decided not to."

Obviously, she changed her mind. "I wanted to leave the option open for God to decide," she says.

She completed her application, and on Feb. 11, 1975, she was invited to go to Dallas, Tex., for an interview and an orientation session to be held Feb. 14-15. Out of approximately 500 applicants, 140 were invited for personal interviews. About half of the applicants who lived east of the Mississippi River were interviewed in Richmond, and the remaining applicants, who lived west of the Mississippi, were interviewed at Dallas.

The oral interviews were "tough." There were even periods in the orientation when staff members tried to persuade the applicants to drop out, according to Miss Cadenhead. "The staff observed us and took notes during discussion times," she says. "They wrote down how we took part in the discussions, and they even observed us in our break times on how well we mixed and mingled with the rest of the people."

"One staff member even confronted me about why I'd said what I'd said. I guess he wanted to see how I would respond. Maybe he was mad at me,"



Signing up for training.

ates who had not completed seminary training. The timing was right. Not only did the board approve the recommendation, it also elected Louis R. Cobbs, who was serving as associate in the student work division of the Baptist General Convention of Texas, to head the newly organized program.

Cobbs began work two months later, getting a few minor details of the program in order. After all, he only needed to set up an application process, design a screening program, work out training procedures, and recruit

The program was off and running. The board had approved the new concept in April, and by fall the FMB's personnel department was processing 46 applicants. The interview sessions were held in February 1965, and the following spring, training took place in Richmond, Va. All 46 applicants ended up going overseas, according to Cobbs.

Since then, the board has sent out 898 journeymen, including the 94 commissioned last July. But despite the FMB's emphasis on Christian dedi-



she says, smiling.

Miss Cadenhead's first assumption about why the FMB staffer confronted her was correct. FMB personnel do quiz potential journeymen to see how they will respond. "When the applicants come through regional conferences, we have their life history," explains Nelson. "We do a 'blue sheet' on them and raise questions and concerns we have after reading their applications. At regionals we assign a staff member to see if these concerns are right or wrong."

For a prospective journeyman, the glasshouse environment does not end at the conclusion of regional conferences. Instead it expands into a house of two-way mirrors at training where FMB personnel are no longer the only ones watching journeyman hopefuls. Suddenly the trainee finds he is looking inside himself—analyzing his actions.

Training. The word strikes fear and terror in the hearts of prospective journeymen. Well, maybe not fear and terror, but it does evoke a lot of apprehension—which is exactly what it is designed to do.

Journeyman trainees arrive in June at the Meredith College campus in Raleigh, N.C. For the next six weeks their lives follow tightly regimented

schedules.

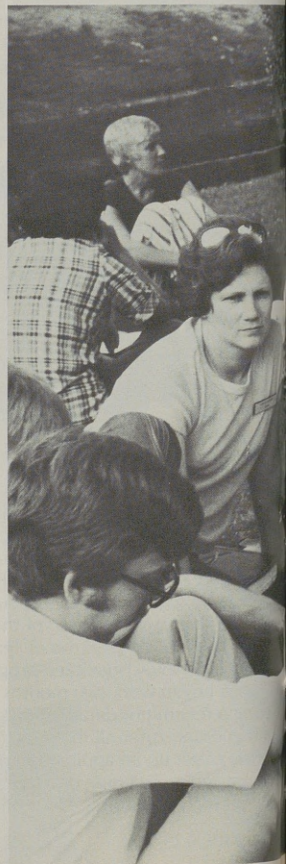
The journeyman's day begins at 5:30 A.M., or thereabouts. As alarm clocks sound obnoxiously throughout the dorm, bleary-eyed trainees roll out of their beds, pull on their gym shorts, and head for the track field or the course for the cross-country mile run. Physical exercise is part of their training.

Breakfast begins at 7:00 A.M., and classes follow at 8:00 and last until lunch at 12:30 P.M. with only one short break during the morning. At 2:00 P.M. classes resume and last until 4:05. At 4:20 physical education time begins. Dinner starts at six o'clock. Vespers commence at seven. Class or area studies follow at 7:30 P.M. At 9:30 the journeyman is on his own time until 11:00, when all good journeymen must be in their rooms.

In all, the journeyman in training will spend 385 hours of his time in class and physical education. "It's like boot camp," describes Gary Gaunt, recently commissioned journeyman from Baton Rouge, La.

Despite the rigid schedule, however, training is more than bombarding journeymen with information. Above all else, journeyman training is a state of mind.

The campus becomes an imaginary island. Trainees are only allowed to leave on Saturday afternoon and





Left: Mike Lundy, resident director of journeyman training, leads devotional. **Below:** Group interacts. Beginning of community. **Bottom:** Vance and Cherry Kirkpatrick, resident missionaries at training, listen to journeyman trainees.



Sunday. They are not allowed to associate with non-journeymen. Other rules include no clique groups, no dating, and no dependency on another journeyman.

Training is designed with pressure in mind to test the potential journeyman's spiritual muscle and to pinpoint weak areas in character and personality so he or she can exercise those areas into shape.

"When you challenge and stretch a person, you really know what that person is like," muses Nelson, the godfather of the journeyman program. "We're accustomed to only having pleasurable things said to us, but that doesn't help us deal with who and what we are."

"If we're kept in a non-pressure atmosphere," he elaborates, "you and I will always choose which people to love. But when you go in missionary service, you've got to love all the people there."

Actually, training is not as imposing as it may sound. The purpose is not browbeating potential journeymen into submission. Rather it is "redemptive—to affirm the journeyman's God-given strengths," according to Nelson.

Training applies the pressure, but it also provides a release outlet for the tension in a community of Christian love. "The community is designed to encourage journeymen to be affirma-



tively received by one another," says Cobbs.

Adds Nelson, "In a community of faith relationships, we try to understand why persons react the way they do and help them perceive it." The goal of training is for persons to work to self-discovery, according to Nelson.

Does it work?

"If I don't get to commissioning, it'll be all right," said Toni Richerson, a 1977 journeyman assigned to Japan. "Training alone is enough. It's worth it all."

"I've come out of my shell," stated Gaunt, assigned to Rhodesia. "I've opened up, and I'm more enthusiastic."

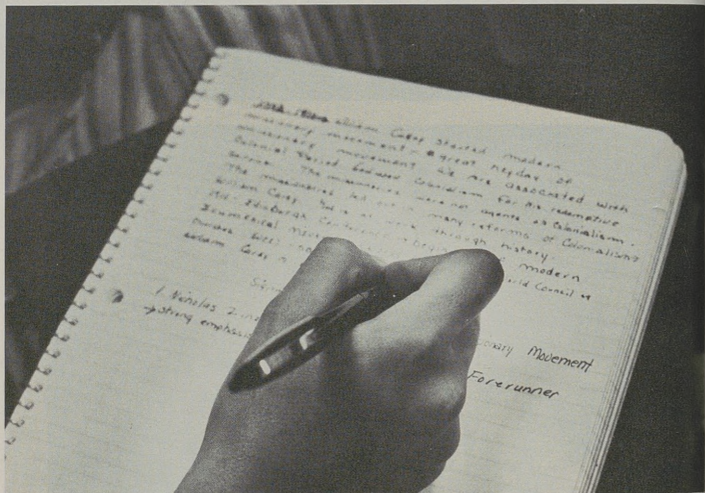
"I felt training was very good preparation," states Miss Cadenhead. "They talked about adjustment problems and about being flexible and adaptable. In Japan I noticed attitudes of short-term missionaries from other denominations reflected problems of accepting other people and other ways of doing things. They hadn't had that preparation."

Training. What's it like?

"It's like you're a three-quart sponge in a five-gallon bucket," comments Steven Brown, former missionary journeyman. "There's no way you can soak it all in."

Upon the successful completion of training, journeymen are commissioned. "It's a holy hour," explains Nelson for the uninitiated.

In some ways the 1977 commissioning service was reminiscent of graduation exercises. But unlike many college graduates, these 94 young men and women knew where they were



Top: Trainees listen intently to lecture. In all, they will spend 385 hours in class.

going in life—for the next two years, at any rate. The certificates they received did not symbolize achievement, but signified commitment.

Training was over. Work was yet to begin.

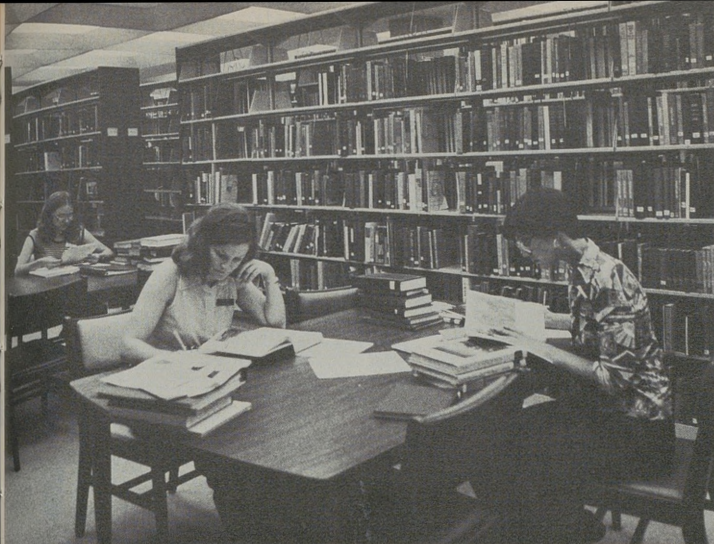
The sign at the Tokyo airport read, "Welcome 1975 Journeymen." Their heads were reeling, not only from jet lag, but also from the realization that it wasn't a dream. This was it. This was what the 1,500-word application and the two-day screening conference and the six-week training were all about.

Arriving on the field is the climax

of the program. For some, however, the experience is more than climactic. In some cases missionary advisers who pledged their support of a fledgling journeyman for two years suddenly take unexpected furloughs, either before or shortly after a journeyman arrives.

The problem of abandoned journeymen is not major, but it is a problem. Concedes Nelson, "Any time it happens to just one, it's a problem." And unfortunately, there is no immediate solution.

"We don't have controls on the missionaries or the missions," states Nelson. "On the job form requests we're asking if a missionary will be



Left: Prospective journeymen research their assigned countries. **Below:** Janet McDowell, Miami, Okla., reviews recipe for group in cooking class. Some journeymen may find their cooking beats starving.

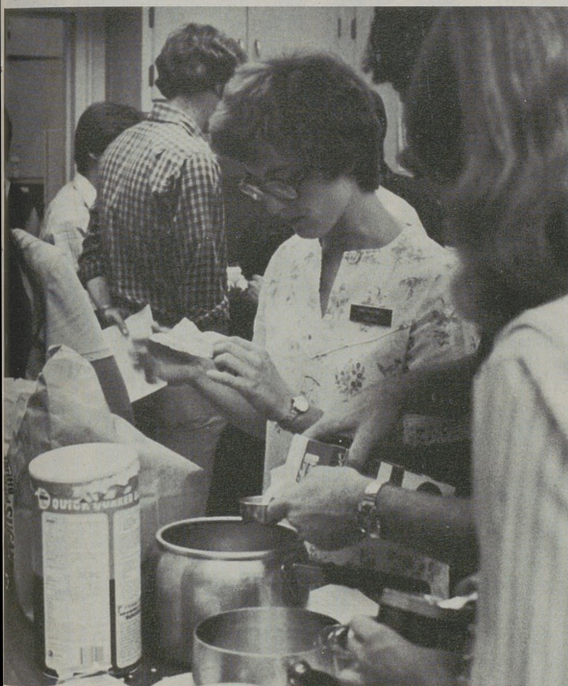


Photo by Jane Robinson

there for the full two years. And we're making it a criterion for job selection. "We have it in writing that they're going to be there. So when they leave..." Nelson's voice trails off in resignation.

If the journeyman did not learn his or her lesson of adaptability in training, then the added pressure of not knowing what is expected of him in his work, along with culture shock,

can be overwhelming.

But if journeymen are nothing else, they are stout-hearted. The attrition rate of the journeyman program is only 5 percent, less than half the Peace Corps' rate.

Tenacious Shirley Cadenhead is one example of a journeyman "left in the lurch." She arrived in Nagasaki after spending a week in Tokyo for orientation by the missionaries there. After

her eight-hour trip on Japan's fastest train (it travels up to 125 miles per hour) and another three-hour bus trip to Nagasaki, Miss Cadenhead discovered she had a week to learn both her way around the city and her work before her missionary sponsors took an unscheduled six-month furlough.

"I had to learn where to get the information and where to collect the schedules for the newsletter," she recalls. "And since they were only going to be there a week, they had to orient me to everything in Nagasaki."

Miss Cadenhead was in a daze. "I was still sleepy from jet lag and orientation, and my mind was spinning," she says. Adjustment was hard. "After they left, I was the only missionary in Nagasaki, and my other missionary adviser was four hours away by bus."

Coping with culture shock and being on her own were not major obstacles for her. Her work, on the other hand, was another matter. Her job included teaching English classes, writing an English newsletter for a youth center, and general church work.

"I was thrown into the work fast," she relates. "I had no work experience, and I didn't know what I was doing."

For a few months, frustration became a way of life. "I couldn't see the purpose of the English classes," states Miss Cadenhead, shaking her head. "The students in the classes never came to church, and I didn't know how to bring a working relationship with the church into the class."

"Plus, I was running around so much trying to get the information for the newsletter," she adds. "I didn't think that was what a missionary was supposed to do. I had thought there would be more chances to tell people about Jesus."

Eventually the situation eased when the missionary couple returned. "I found out when they got back how to go about [teaching English classes]," she says. "I could put together their philosophy and understand what they were trying to do."

But more than just understanding roles, the relationship between the career missionaries and the missionary journeyman developed into that of "co-workers," according to Miss Cadenhead.

"I never felt like they were my

Parents' Extension

You send a great part of yourselves overseas when you send your children," acknowledged Baker J. Cauthen, executive director of the Foreign Mission Board, to parents at the 1977 missionary journeyman commissioning.

How do parents respond when their son or daughter becomes a missionary journeyman?

"We felt like it was the Lord's will for him to do it," states Mrs. Niles Hollenbaugh, whose son, Wayne, is serving in Liberia.

Are parents apprehensive about their sons and daughters going overseas for two years? "There is apprehension on the part of some parents," says Louis R. Cobbs, secretary of the missionary personnel department. "Perhaps the anxiety level would be lowered if they knew what was in store for their sons or daughters."

The Foreign Mission Board tries to assuage fears by briefing parents immediately following the commissioning service. Cauthen reassured parents the FMB "stands solidly behind journeymen in case of emergencies," and said worried parents can contact the FMB anytime. "If there was anything wrong, we'd know it immediately, and then you'd know it."

How does the FMB alleviate concerns when political situations in countries become tense? "We put things into perspective," states Stanley A. Nelson, director of the journeyman program. For example, when Hanafi Muslims seized three Washington, D.C., buildings last spring, people in Illinois were not affected. The same is true in foreign countries. Border fighting in Rhodesia, for example, does not endanger missionaries in other parts of that country.

Are parents affected by the missionary zeal of their sons or daughters? Mr. and Mrs. Buddy Woods were. Their son and daughter-in-law, Tony and Marsha Woods, were 1973-75 missionary journeymen to Zambia. Because of Tony and Marsha's excitement about missions, the Woods inquired about the missionary associate program, and today serve as houseparents for Rhodesian MKs (missionary kids). TC



"No, I'm not calling collect from Kenya," Glen Byrd, 1977 journeyman, may be saying.

supervisors," she says. "They assisted me in my role and were very supportive of me if I had an idea. They were so helpful. They were behind me and encouraged me."

After Miss Cadenhead became acclimated to her work, the way became clear to devote more time to her chief interest—meeting people.

"I tried to get involved with the youth in the church," she says. "I went with them on picnics and camp-outs. I got involved as much as I could, and I enjoyed the youth group, who were between 18 and 25 years old. And I think they appreciated it."

Opportunities for making close friends with nationals, which may sometimes be denied to career missionaries, seem to come naturally for the journeyman.

"Career missionaries are respected—put on a pedestal," says Steve Brown, former journeyman who assisted at this year's training. "The people really loved them, but whenever they came into the room, everyone got very formal. They never got formal with me. They never called me 'teacher,' a term of great respect. I was on their level."

Miss Cadenhead also experienced special friendships the "missionaries



Carolyn Porterfield, 1977 journeyman to Japan, reflects on training.

there couldn't experience," she relates. "Don't misunderstand me," she adds quickly. "The people in the church were crazy about them. But they couldn't find that closeness with other people, not the kind of friendships I could find."

The reason? "The missionaries were seen to be self-sufficient; they had each other, whereas the journeyman's

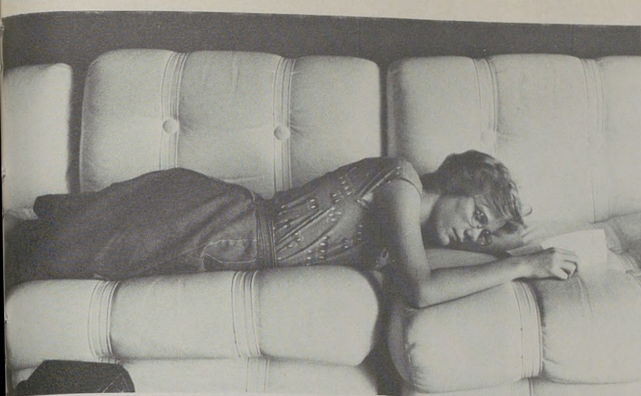


Photo by Jane Robinson

Left: Alicia Larkin, assigned to Spain, catches some shut-eye during morning break. **Middle:** Staff, consisting of Jan and Mike Lundy, Stan Nelson, Cherry and Vance Kirkpatrick, and Greg and Wanda Holden, assistants to the resident director, discuss trainees. **Bottom:** Randy and Betty Rains, assigned to Rwanda, were one of the eight married journeyman couples.

needs for friendship are apparent to all," explains Miss Cadenhead. "I think people in the church felt they couldn't do anything to help the missionaries. But they could do something to help me.

"Maybe that speaks well for the journeyman program."

Also speaking well of the journeyman program is Miss Cadenhead herself. Her initial experiences on the field do not deter her from recommending the program. "I've been real impressed with the journeyman program," she states without hesitation. "I think it is a real good opportunity for young people.

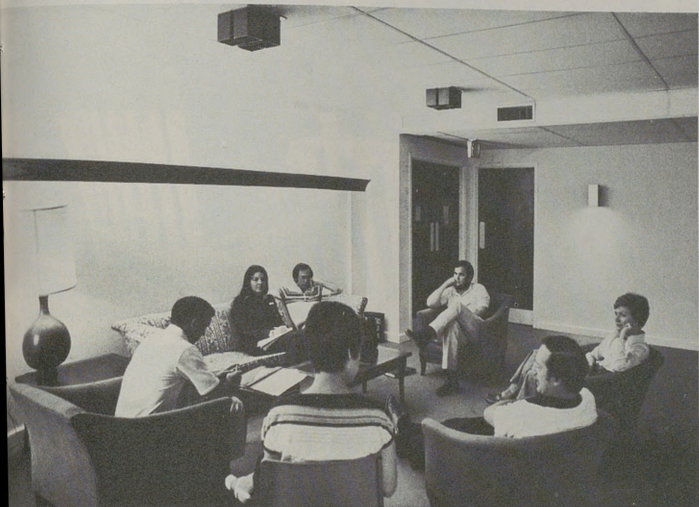
"There is a risk to do it," she admits. "But I've gained so much, I feel, from going to Japan."

Although her situation of not having missionary advisers around when she started was more acute than most, it is not unique. One journeyman couple arrived on the field to find they had no advisers. But, like Shirley Cadenhead, Bobby and Brenda Cobbs, commissioned in 1975, turned disadvantages into results, a possible trademark of the journeyman program.

"When we went over to Parklands Community Center, in Nairobi, Kenya, there were no activities going on," recalls Cobbs, who, incidentally is the son of Louis R. Cobbs, head of the FMB Department of Missionary Personnel. "The missionary who requested journeymen was on furlough, and when he went back to the field, he went to another city. We were the only ones working there."

Mr. and Mrs. Cobbs began developing programs for the community center, "which was strictly for children and youth," according to Cobbs. As time progressed, "Some other missionaries became interested in it, and it developed into a church," he reports.

The step was a big accomplishment for the two. "We wanted to get members involved in church, instead of having journeymen come over and help them after we left," says Cobbs. "That way, journeymen coming over now can develop other ministries





Above: Journeyman trainees meet with missionaries at Ridgecrest (N.C.) Baptist Conference Center. **Right:** Denise Byrd (l) fills in Journeyman Joanna Cipson on life in Guatemala. Miss Byrd's parents are missionaries to Guatemala.

around Nairobi."

Adds Mrs. Cobbs, "Our idea was to go over and do the best we could and work ourselves out of a job. That's not always possible, but that was our idea."

Like Miss Cadenhead, Bobby and Brenda Cobbs are eager to recommend the journeyman program. But they admit there are drawbacks to being a missionary journeyman.

"You're putting off settling down for two years," confides Mrs. Cobbs. "Toward the end we got letters, and all our friends were in houses or having children, and here we are just coming back to America. It's like we just stepped out of college all over again."

Another journeyman couple, John and Carol Moyer, realized there would be drawbacks to living two years in a foreign country.

"When we were making up our minds to come on the journeyman program, there were two things we kept talking about," says Moyer. "We





would miss the Bicentennial celebrations and other special events. And our families would probably grow during the two years we would be gone, and we wouldn't be there to join in the anticipation and excitement.

"We know that these weren't the most important considerations," he muses, "but they did keep coming up in discussions."

Living in another country, however, serves its own set of advantages, as the Moyers are quick to point out. In November 1975 Surinam became an independent country, and the Moyers were there to witness it.

"Excitement, festivities, fireworks, displays of the various cultural groups, lighting up of the city, the official flag-raising ceremonies—we can enjoy the Fourth of July celebrations every year, but it is only once in a lifetime that you can personally witness the peaceful birth of a new nation firsthand," states Moyer.

Surinam's birth as a nation was not the only birth the couple shared.

"Right before we arrived in Surinam, the only married couple within child-bearing age at our mission found out they were expecting," reports Moyer. "Since we are their same age, we have been able to 'grow' with them in expectation for their baby.

"We couldn't be at home to witness these feelings with our brothers and sisters who were having children, but we have been able to witness it" in Surinam.

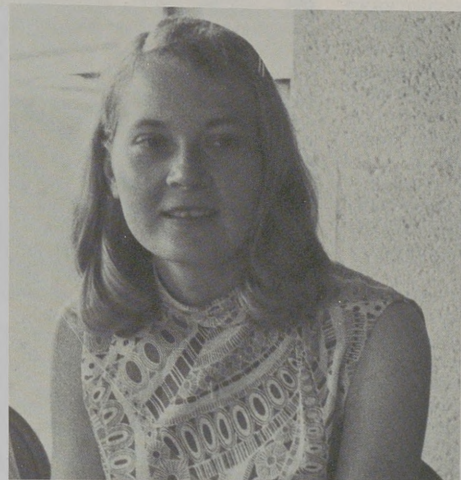


Photo by Jane Robison

Above: Journeyman choir, directed by Journeyman Stan Romanstine, sings at Ridgecrest. **Left:** Journeyman Shirley Cadenhead recently returned after two years service in Japan.

It doesn't seem like two years have passed, but now that I'm home, it seems like I've been gone a long time."

"We really do feel out of it. You come back and expect things to be the same, but so much has happened."

Coming home. The experience can be more of a culture shock than going to a foreign country.

"I went during the Vietnam war," recalls former journeyman Gary Deane, who assisted at this year's training. "I left a war-torn, affluent country. When I returned, the war had ended. But gas shortages, infla-

tion, and Watergate all began.

"It seemed like the country was falling apart," he continues. "It was a big shock."

In addition to changes in life-styles, the returning journeyman must also cope with the fact that no one else can relate to his experiences of the last two years. No one can really understand what he or she has been through. No one really knows how he or she feels.

"When I came back, I was bubbling over with things to tell about Brazil and my experiences," relates Deane. "But after a while, no one wanted to hear it. They got bored listening."

Fletcher realizes the returning journeymen's predicament and empathizes. "Journeymen delay key decisions, both vocational and occupational, in the process," he states. "They pay a price to a certain extent. And when they return, they don't have a definite identification."

FMB personnel also understand what returning journeymen are going through, and they have set up a program to help. Preparing a returned journeyman for reentry into American life is one of the unique aspects of the FMB's Missionary Journeyman Program. The concept is called "debriefing," and it doesn't exist in any other program, not even in the Peace Corps, according to Fletcher.

Every summer during Foreign Mission Week at Glorieta (N.M.) Baptist Conference Center recently returned journeymen meet for four days to renew friendships, share experiences, find out trends in American culture in the past two years, and evaluate their experiences abroad and the journeyman program in general, according to Nelson.

"The purpose of debriefing is multi-fold," states Nelson. "There was a need for community when they left, and there is a need when they return." But debriefing's biggest plus is for the staff "to be available to deal with feelings they may have."

"Some journeymen don't want to come to debriefing," reveals Nelson. "They feel they've changed so much, and they don't want us to remember how they were two years ago."

"But we try and assure them that two years brings changes to us all."

Not all journeymen, however, feel former acquaintances have changed, especially Christians, and it can become a matter of contention. "Some journeymen rebel against the church when they come back," says Roger Swann, appointed in 1968. "The members have not grown, but the journeyman has matured both spiritually and emotionally. They're disappointed that Christians in the United States have not grown."

"But I think that's a minority of journeymen," ponders Swann. "I didn't have problems with that maybe because... I didn't try to live where I was before."

But Swann was not immune to the readjustment bug. "For the first year after I was back, I didn't want to think about living in the United States," states Swann, now employed by the



Stan Nelson jokes with journeyman trainee Ruth Ann Joslin.

Foreign Mission Board. "I didn't allow myself to get readjusted. I was constantly talking about going back to Kenya."

Although one of the objectives of the journeyman program is to "aid the local church in gaining world concern following his return from overseas service," reliving past experiences can be hard for newly returned journeymen. At least that was the case for Swann. "A large part of the problem was all the speaking I was doing," he says. "I was constantly reminded of my journeyman years."

While debriefing tries to ease journeymen back into American society, nothing really helps the readjustment blues like time. Average readjustment takes about a year for most journeymen, according to Nelson.

"The turning point for me came when I became the interim youth director for a church in Kansas City," says Swann. "It became something that occupied my time and substituted my thoughts of Kenya."

"And it really showed me: 'Hey! Here is something that can be done here in America,'" he continues. "I realized I needed to get adjusted, to get settled, and to get to work in churches here."

Swann now is an active member in the First Baptist Church in Richmond. "When I first came to Richmond, I worked at a kind of community center sponsored by the Richmond Baptist Association," he relates. "I doubt

I would have been involved in something like that if I hadn't been involved in missions."

"The journeyman program has given me more of an awareness of the community missions," he continues. "The Great Commission is for where we are at the time. Being a journeyman caused me to look around my own neighborhood and at my neighbors around the church and see what could be done here."

More than a decade has passed since the beginning of the Foreign Mission Board's journeyman program. Little has changed in the structure itself, according to Fletcher. But a lot has changed in the lives of 898 men and women who have been commissioned as missionary journeymen. As Betty Harnage, assigned to Mexico in 1972, puts it: "It becomes a part of you. You'll always be a journeyman."

Some Southern Baptists feel journeymen should do more than come back and get active in U.S. churches.

"When my sister came back, everyone was disappointed she was not going to be a missionary," says Journeyman Ruth Ann Joslin from Illinois. "She says she can appease them by saying her husband is a preacher. He was a journeyman, too. But people can't understand why they don't want to go back."

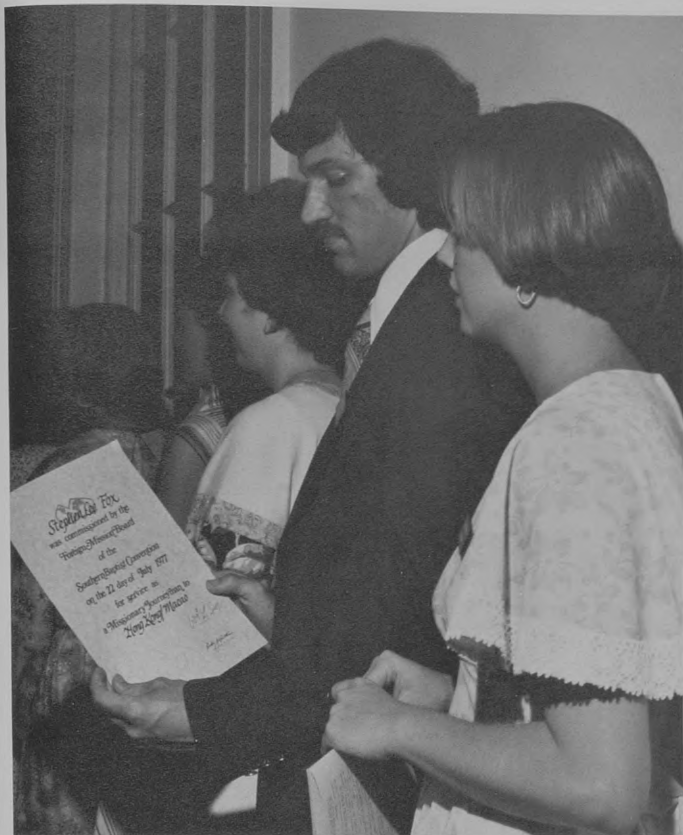


Photo by James E. Legg

The journeyman program was never designed as a trial period for career missionaries, however. While a little over 6 percent of returned journeymen have gone back as career missionaries, "We still won't accept applicants who are committed to career missions," states Nelson adamantly.

Well then, is the program worth it to Southern Baptists?

"Very definitely, the journeymen have met needs felt," states J.D. Hughey, area secretary for Europe, the Middle East, and South Asia. "Nobody else has been available to do the work. And their coming has been like a breath of fresh air. They've been a tremendous boost to the work with their enthusiasm coupled with their youthful energy."

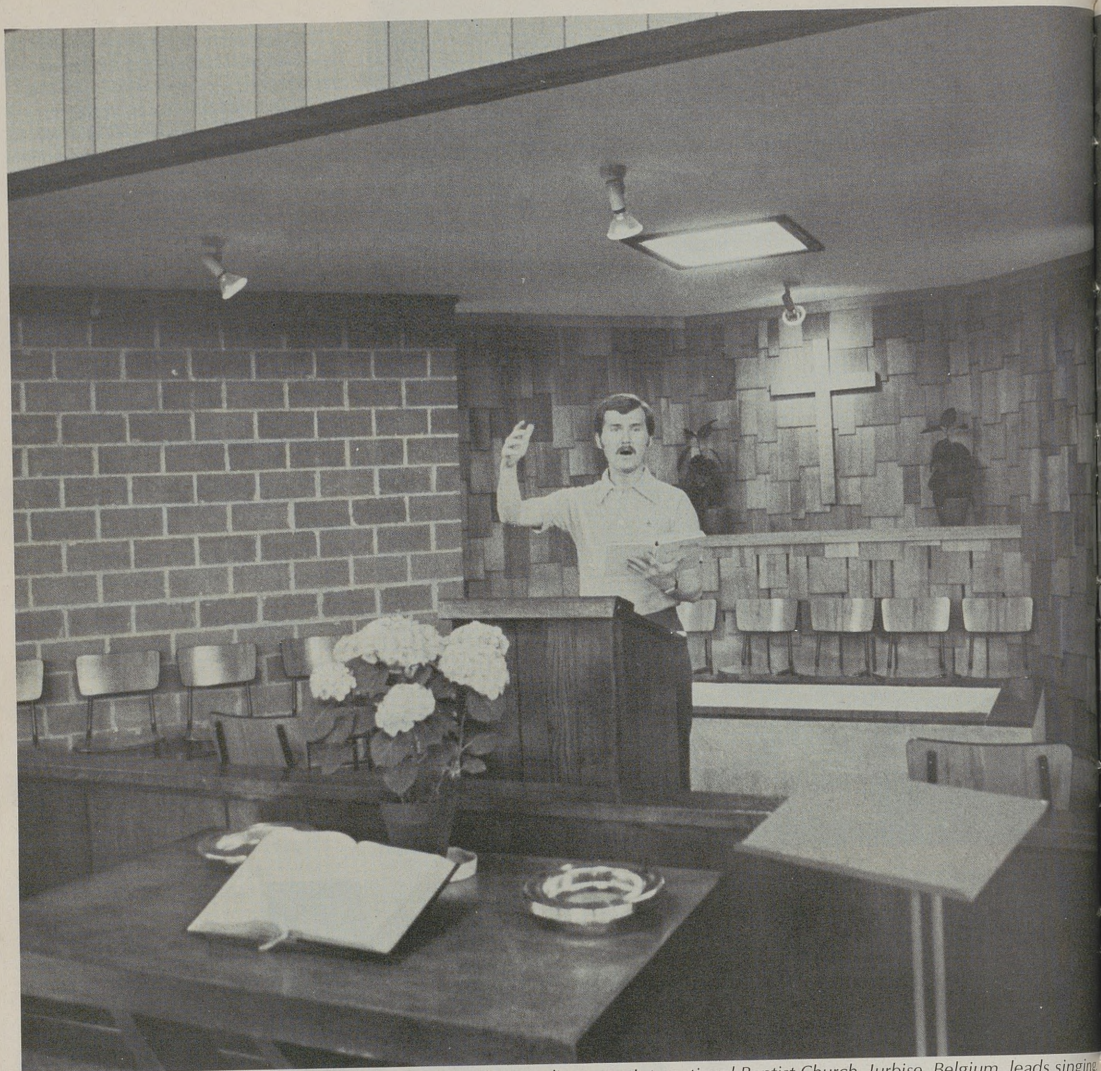
Who are missionary journeymen?

"You are his messengers, his hands reaching out in love," charged Baker J. Cauthen, executive director of the Foreign Mission Board, to journeymen at the 1977 commissioning service. "Whatever group you're in, you will stand as the voice of God, as his representative." TC



Photo by Jane Robison

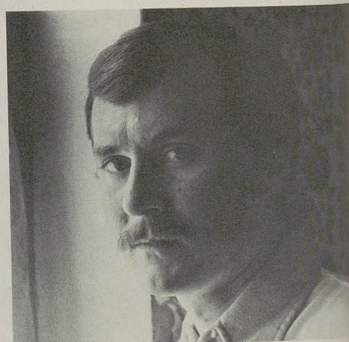
Left: Journeyman Stephen Fox displays certificate from commissioning service as Journeyman Susan Brooks looks on. Both are assigned to Hong Kong. **Below:** Randy Trail on his way to Nigeria waves goodbye following commissioning in Richmond. The journeymen returned home for a couple of weeks before leaving for their assigned countries. Ahead of Trail are Kittie Colvin and Patty Lane. Behind Trail is Paula Meador. All are journeymen.



Missionary Journeyman Alan Putnam, serving as youth and music director at International Baptist Church, Jurbise, Belgium, leads singing.

A Journeyman? Very Special

By Helen Wood





A poster-plastered post provides a prop.

Photography by Bob Harper

What is a journeyman? The Foreign Mission Board doubtless has a technical definition, but missionaries in countries around the world could give as many different descriptions as there are journeymen. This is one missionary's description of one particular journeyman.

The journeyman: Alan Putnam. The place: Belgium. Alan finished a two-year period of work in Belgium during the summer of 1977.

The author and her husband, Rudolph M. (Rudy) Wood, have been missionaries to Europe since 1964, first in Luxembourg, and since 1967 in Belgium.

He had first begun to think of the Missionary Journeyman Program after talking with friends from his hometown and from college who had already returned from overseas. He was single and without any real responsibilities to family. He had worked for a year after college as a teacher of choral music in high school and had served as a youth and music minister in a local church, but he was uncertain as to what he wanted to do vocationally.

He had long felt a leaning toward a church-related vocation, but because of the exhilarating year of teaching, he

was greatly attracted to the field of education as well. He found intriguing the thought of two years in which to weigh vocational alternatives and develop skills in different areas at the same time.

We had opportunity to meet Alan during the time he was debating whether to apply for the journeyman program. While on furlough, our family had been asked to be foreign mission representatives for a week at a North Carolina summer assembly. Alan brought a group of young people from the church where he was youth minister. He dis-

cussed the journeyman option with us, and we encouraged him to follow through on his desire to apply. We mentioned that our mission in Belgium was asking for another journeyman to begin service the following summer. We said we were hoping for someone with some knowledge of French. Alan replied that he had studied French five years in high school and college.

An afternoon visit by the journeyman in the home of Mr. and Mrs. Marchand in the town of Jurbise includes a word at the gate, a cup of tea, prayer at the bedside of Marchand, who is ill, and a farewell.



We made no mention of Alan on our application for a journeyman, and we did not know for certain that he had applied. The following spring we discovered to our delight that he had been assigned to Belgium. This was probably because he had indicated an interest in being located in a French-language culture.

Alan came into an unusual situation. He was to serve as youth and music minister for one year each in the two English-language churches in Belgium and to aid in the French-language work with the Baptist union wherever possible. The unusual element was that in each of the English-language churches the missionary pastors would be on furlough at least part of the time of Alan's service; interim pastors from the States would fill the vacancies. It was hoped that Alan would help bridge the gap for the church people, as well as the interim pastors.

Two years proved that he would do much more than that. He served in numerous ways that were often of great benefit to his own development and almost always helpful to us. He met a multitude of visitors and transported them to and from the airport, train stations, and meeting places. He served as an assistant to Fred Swank during the beginning months of Swank's term as interim pastor for the Brussels congregation.

Alan was "our man on the scene" for

two groups of young people from the U.S. who came to help in evangelistic campaigns during the summer of '76. His work in the churches included evening Bible studies; a lunchtime Bible study at the local high school; retreats and rallies for English-speaking young people in churches in Belgium, Holland, and Germany; a junior high choir in the local high school during the Christmas season; and individual piano lessons.

On one occasion the Belgian Baptist Union was asked to conduct a worship service on the state-owned television station. Alan was asked to sing. Another time, he participated as organist for a wedding ceremony in the lovely St. Michael Cathedral in Brussels, where a few years earlier King Baudoin and Queen Fabiola were married.

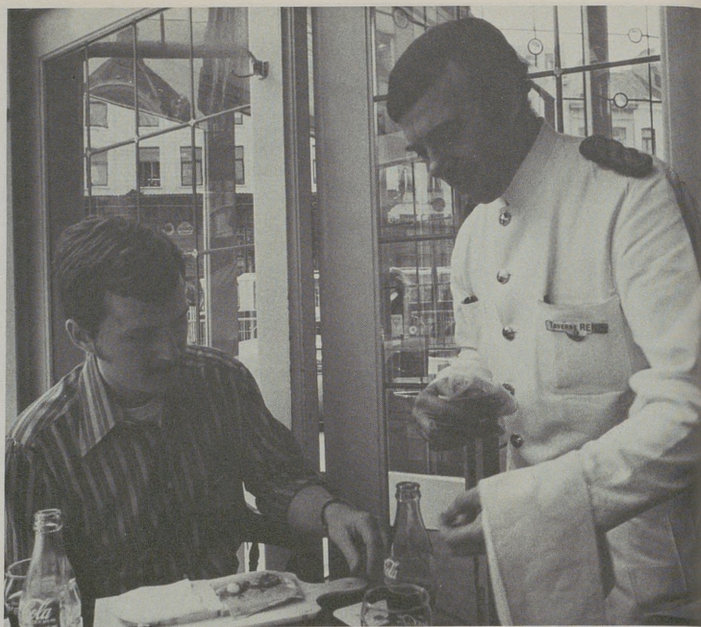
The European Baptist Convention (English-language) conducts an annual summer assembly at Interlaken, Switzerland, after the pattern of Ridgecrest and Glorieta. Alan helped with the program for teenagers there two years, directing the youth musical, *In God We Trust*, in celebration of America's Bicentennial in 1976.

Several things surprised Alan as he weighed his expectations in light of what he actually found. In orientation classes before coming to Belgium he was prepared to experience a culture shock. The "shock" never came, although there were adjustments neces-





Top: Putnam and resident of Brussels zoo stare; journeyman breaks for lunch. **Middle:** Journeyman joins other missionary personnel for mission meeting with Area Secretary J. D. Hughey (at Putnam's left) at the Waterloo residence of the Rudy Woods (also shown); a painting at an Antwerp museum catches Putnam's eye. **Bottom:** A stop at a filling station. **Facing page:** Putnam takes an evening walk in Jurbise.



sary in learning to live in a new culture. He found, for example, that he could manage to shop and cook a good meal for himself—with a little coaching. Short-order restaurants don't exist on every corner in Belgium as they do in America, and cooking was a necessary skill to learn if he intended to remain healthy.

He was surprised to find that the young people in both churches were not nearly so excited about music as they were about drama. Despite a lack of training and very little experience in



the field, he helped them produce several short plays.

Perhaps the biggest unknown factor for him as he anticipated his overseas assignment was European missions in general.

"Missions in my mind in the past had always been related to underdeveloped countries," he recalls. "I have been surprised at the difficulties encountered in spreading the gospel in Europe. There seem to be so few who are interested."

In reflecting on the problems he faced, Alan remembers loneliness as the major one. The social life of a journeyman is restricted. Often there are few people of his or her own age in the immediate circle of acquaintances. This was true in Alan's situation, especially since he lived alone in a small apartment. As he came to know the church people, he found that visits in the homes were beneficial not only to them, but also to himself.

He feels that the MKs ("missionary kids") were a "fantastic outlet. I could completely relax with them—wrestle, tease, pitch ball. They have been substitute brothers and sisters."

In the Baptist mission in Belgium the age range of MKs is wide, from preschool through high school. They, in turn, felt a special rapport with Alan. He seemed a member of the family for each of the missionary homes; the values and priorities the children had learned at home were reinforced by what they saw in him.

He did not always enjoy the duties he was given, but considered that factor part of any job. When Missionary Charles Long left for furlough just four months after Alan arrived, many administrative duties in the church office were handed to the journeyman. Without training or experience for these

tasks, he felt overwhelmed at times. Still it became a learning experience, rather than a source of complaint.

When Alan began working with Interim Pastor Cal Guy, the journeyman was given the responsibility of visiting in both English- and French-speaking homes. Guy, Bottoms Professor of Missions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., served the Jurbiise church during the absence of Missionary Associate W. R. (Ray) Reynolds.

Again, the visitation duty was something in which Alan had little experience; he was very hesitant, in fact, dreaded it. He was surprised to learn how many people seemed to appreciate his visits. He found an unexpected openness.

"I had always worked in churches before in a particular job—youth director or music minister—and had never involved myself any more than my direct duties demanded," he acknowledges. "I could always justify not visiting because I could find plenty to do related to my specific job."

"Now that I have seen the value of visits into homes that are not involved in the life of the church, I will always try to incorporate this in the future, whatever my job description. I believe this is easier in the States, where the church is situated in a localized community." In Belgium, the English-speaking community is scattered over wide areas, and those who attend either of the two churches often drive great distances to do so.

One of the delightful "fringe benefits" of Alan's term of service was the chance to travel, in almost every instance in connection with church activities. Countries that were only names before—Austria, England, France, Germany, Greece, Holland,

Luxembourg, Switzerland, and Yugoslavia—are now vivid memories for him.

What effect have the two years as a journeyman had on his life? Alan is adamant about the answer: The experience has affected his priorities.

"I have found that material things are not nearly so important as I once thought," he declares.

He feels that he has learned to rely on the Lord in a more vital way. His prayer life has been enhanced.

"Before, I always had family or close friends with whom to discuss things," he says, "but many times I have discovered the need to discuss them with the Lord."

He has experienced the joy of feeling that the Holy Spirit was working through him in ministering to others.

As for the future, Alan thinks the journeyman experience has not helped lead him toward a definite vocational choice, but it has enabled him to trust God to lead him into the proper places to serve. He is considering seminary training, but still considers teaching an option.

"Two years seemed a long time when I left the U.S.," he says. "Now I can hardly believe it is over."

What is a journeyman?

A journeyman is a young person prepared to face unknown circumstances, equipped with a supply of vitality, love, dogged determination, a sense of humor, and a dependence upon God to supply all the needs the future holds. It is one who leaves behind family, friends, job possibilities, familiar foods, some of the luxuries and comforts of the past, and a culture in which one feels at ease—all this in order to give oneself to whatever service the hand may find to do.

A journeyman is very special. **TC**





Missionary Journeyman Bonnie Petrus watches Swiss scenes pass during train ride to Lucerne.

Part of the COMMUNITY



I can't believe I'm here," states incredulous Missionary Journeyman Bonnie Petrus from Orlando, Fla.

"God has certainly been at work in my life during the past year," she writes in a newsletter to the States. "I would have never believed it if someone had told me last Christmas that this year I would not only be serving as a librarian, but as a missionary journeyman at the Baptist Theological Seminary in Switzerland."

Miss Petrus arrived on the field Aug. 13, 1976, after six weeks of journeyman training. "I was warmly welcomed at the airport and have felt warmly welcomed and needed every day since then," she states.

Adjusting to a foreign culture has its good points—"for example, the church bells ring regularly all day; they make a beautiful sound and adjustment to them, of course, has been extremely easy"—and its bad points—"Trying to

communicate in a new language, on the other hand, and to survive on my own cooking skills, have not always been so easy. Even so," she writes, "I can't begin to tell you how adequately God has helped me in all this."

The majority of her time is spent working in the seminary library under the supervision of the librarian, Peter Gehri. "My duties here are unique in that Rüschlikon has the largest collection of theological books in English on the European continent," she reveals. "I'm thankful for the knowledge I gained during journeyman training and for my previous experience in library and office work."

Working in the library is just one of Bonnie Petrus' duties. "I am also busy outside the library serving as social chairman this year. This involves planning student parties and hikes. I also sing in the Rüschlikon Baptist Church choir, and take courses in worship, introduction to theological studies, and German."

When Miss Petrus isn't working, she's checking out the surrounding area. "I



Left: Journeyman walks briskly up a hill on the scenic campus at Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland. **Above:** She files newspapers and magazines as part of her assignment at the seminary library.

have begun to look at Europe beyond the confines of the seminary campus," she says. "I spent one weekend with a missionary family in Salzburg, Austria, and have visited Geneva, Lucerne, and Grindelwald here in Switzerland. Zurich is only 20 minutes away by train or bus, and I spend much of my spare time looking around that lovely city."

Taking advantage of traveling opportunities on the weekends could be misinterpreted by some as taking the Foreign Mission Board for a ride. Not so for Miss Petrus. "The majority of my time, of course, is spent here at the seminary, and I cherish this opportunity most of all," she states. "This community involves intensive study of the

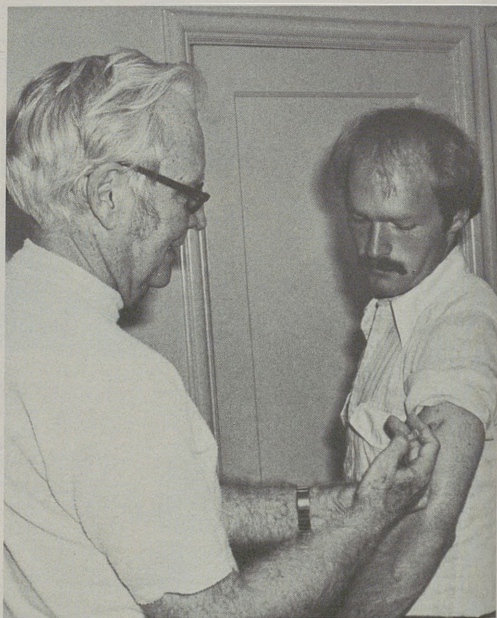
good news announced by the Christmas angels, and at the same time, this community is an important experience in working out 'good will toward men' in life.

"I am very thankful to be a part of this community for two years."

And the community is just as thankful to have her, according to J. D. Hughey, area secretary for Europe, the Middle East, and South Asia. "She is appreciated by faculty members and students not only for her professional efficiency, but also for her friendly, helpful, and cooperative spirit," he says. **TC**

New Missionary Journeymen

Betty Kay Abell Texas Ivory Coast Communications worker	Virginia (Ginger) Bizzell North Carolina Nigeria Teacher for MKs	Commissioned for 1977-79 Place of birth Field Work assignment	Hal F. Cunningham Texas North Brazil Farm manager	Grace Fleming New York Argentina Teacher for MKs
Donna Allen Florida Spain Correspondence course asst.	Bethany Bownds Texas Japan Music and youth worker	Donna Clevenger Texas North Brazil Teacher for MKs	Cynthia (Mrs. H. F.) Cunningham Texas North Brazil English teacher	Stephen L. (Steve) Fox Colorado Hong Kong/Macao English teacher
Roxanne Anderson Alabama Switzerland Secretary, office asst.	Susan Brooks Georgia Hong Kong/Macao English teacher	Eileen Cloninger Texas East Africa Physics teacher	Donald F. (Don) Dillahunt Missouri Thailand Youth worker	Pamela (Pam) Gardner Virginia Paraguay Academy teacher
Amelia (Amy) Ashworth Georgia Argentina Teacher for MKs	Charles D. Burleson North Carolina Cayman Islands General evangelist	Gudrin Coffey Germany South Brazil Teacher for MKs	Dru A. Dodson Arkansas Israel Youth worker	Gary A. Gaunt Missouri Rhodesia Bookkeeper, secretary
H. M. (Mike) Ball Texas Bangladesh Office manager	R. Glen Byrd Maryland East Africa Student worker	Kittie Colvin Arkansas South Africa Secretary, hostess	Jo (Mrs. Dru A.) Dodson Texas Israel Youth worker	Larry N. Gay Alabama Venezuela Radio production asst.
Janet Bauer Texas Spain Office assistant	J. D. (Jim) Chandler West Virginia Korea English teacher	Constance (Connie) Conner New Mexico Venezuela Dormitory supervisor	Rebecca (Becky) Faulkner Tennessee Jordan English teacher	Susan (Mrs. L. N.) Gay Alabama Venezuela Secretary for radio ministry



Top: Stanley A. Nelson, director of the journeyman program, talks with Tom Jackson. **Above:** Relaxing with music at journeyman training.

Above: FMB Medical Consultant Franklin T. Fowler inoculates Ricky Owen, bound for Tanzania. **Left:** Orientation calls for library study.



New missionary journeymen and orientation staff members pose in Foreign Mission Board chapel.

Joanna Gipson Texas Teacher for MKs	Iva Nell Kitts North Carolina Student worker	Douglas R. (Doug) Moran Kentucky English teacher	Susan (Mrs. Stan) Romanstine South Carolina Music worker	Randy C. Trail Texas Bible teacher
Mary Griffith Missouri English-lang. church worker	Matthew D. Kiewer Oklahoma Agriculturist	Ann Nelson Texas Teacher for MKs	Lois Sams Tennessee Teacher for MKs	Carol Ann Valerius Texas Teacher, good will ctr. asst.
David L. Hayes Michigan Asst. Bible Way director	Patricia (Patty) Lane Kansas Youth worker, MK dorm	John C. Noble Kansas Teacher for MKs	Deborah (Debbie) Scott Virginia Dominican Republic Drama and music director	Susan Vessey France Youth center worker
Pamela (Pam) Hicks Texas Teacher, student worker	Alicia Larkin New Jersey Tutor	Jana Noles Arkansas Teacher, office assistant	Gordon L. Smith Kentucky Youth worker	Karen Walker Texas English teacher
Susan Horn Virginia Elementary teacher	Annice (Ann) Leard Georgia Secretary, librarian	Ricky B. Owen Texas Construction supervisor	Mindy (Mrs. G. L.) Smith Kentucky Youth worker	John D. Ward Brazil Youth, music worker
Mary Hughes South Dakota Teacher for MKs	Mary Lovegren Palestine Physical education teacher	Dale W. Peterson Texas Teacher, youth worker	Cynthia (Cindy) Soule Georgia Teacher for MKs	Mary Lynda Ward Alabama Church youth director
Thomas E. (Tom) Jackson Tennessee English teacher at seminary	Donald L. (Donny) McClung Georgia Teacher	Carolyn Porterfield Colorado Friendship House asst.	Peter A. Stillman North Carolina Friendship House asst.	Virginia (Ginger) Welch Virginia Teacher for MKs
Janice Johnson District of Columbia Teacher	Ruth McConnell Kentucky Nurse	Randall M. (Randy) Rains Tennessee Youth, general ministry	Jennie (Mrs. P. A.) Stillman Tennessee Friendship House asst.	Robert C. White Georgia Agriculturist, accountant
Kimble W. (Kim) Johnson Mississippi Bookkeeping, promotion	Debra (Debbie) McCustion Arkansas Youth worker, teacher	Betty (Mrs. R. M.) Rains Alabama Youth, general ministry	Ronda Straub Kentucky Seminary library worker	Donna Williams Oklahoma Teacher for MKs
Robert E. Jones North Carolina Medical assistant	Janet McDowell Missouri Nurse	Charles E. Reynolds North Carolina Student worker	Martha (Martí) Sullivan Colorado Recording/production asst.	Glenice Wilson Texas Business teacher
Ruth Ann Joslin Missouri Youth worker	Paula Meador Tennessee Office worker	Toni Richerson Texas Student worker	Rebecca (Becky) Thomas Kentucky Teacher	Cynthia (Cindy) Wohler Minnesota Elementary teacher
Emily Kelly Alabama Teacher for MKs	Elizabeth (Betty Anne) Mincey North Carolina Mathematics teacher	Suzanne (Sue) Richmond Texas Secondary teacher	B. David Tomlinson California Assistant camp director	Diane Woodcock Virginia Youth worker
Beth Kimberling Missouri Student worker	Shirley Minter Virginia Clerical worker	S. E. (Stan) Romanstine, Jr. South Carolina Music worker	Marissa (Mrs. B. D.) Tomlinson Illinois Nurse	John R. Wright, Jr. Virginia Bible teacher

\$700,000-PLUS FROM FUND

bibles, bibles, bibles

Adelia Ann Oldham was a loner. Unconventional. A maverick of sorts.

But Ann Oldham centered much of her daily confidence on the Bible as God's Word. Romans 12, which exhorts the believer to "be not conformed . . . but be ye transformed," was a treasured chapter she could recite from memory.

For years this single woman lived alone within the bounds of a white frame house in the west Texas town of Abilene. Few visitors came to her home. Portions of her schedule were meted out for the overseeing of her family estate. She spent time tending her flower garden, too.

She once declared to a young man working in her garden that the best way to get maximum use of her money was to distribute Bibles across the world and let them speak for themselves. As she put it: "His words will never pass away."

Ann Oldham died in March 1966. But prior to her death Miss Oldham took the step of her belief by arranging a fund from her family estate so that income earned from the principal would go to the Foreign Mission Board expressly for the production and distribution of Bibles. Her estate was valued at about \$2 million.

The "Ann Oldham Memorial Trust Fund" is now 11 years old. That 62-year-old woman from Texas had no way of knowing what far-reaching effects her generosity and foresight would have on the mission field today.

Take, for instance, the Philippines. "We discovered that more than 50 percent of the people in our area churches credit their being converted to the reading and studying of the Bible," says Missionary William T. Roberson, who directs Baptist publication and literature ministries in the Philippines.

"There is tremendous evangelical

potential by getting Bibles to the people," he says.

The need for Bibles in both English and Filipino dialects continued to become astonishingly apparent to Roberson and others on the field last year. It prompted them to attempt to secure some 25,000 Bibles for the country.

"We found it to be a most exciting activity," says the missionary. "Actually we haven't been in the business of Bible distribution, but because of the dearth [of Filipino dialect Bibles], we had to give it consideration."

Word was relayed to the Foreign Mission Board home office in Richmond, Va., and the wheels of Bible production and distribution began to turn with an appropriation of \$50,000. Initial funding came from the Ann Oldham Memorial Trust Fund.

The Oldham fund is maintained by the Baptist Foundation of Texas, an agency associated with the Baptist General Convention of Texas, which handles funds entrusted to it and administers the trusts as specified by the donors.

Ironically, trust wasn't easy for Miss Oldham, who at times feared that people were after her money. She carefully guarded the inheritance which came into her hands following her mother's death in 1953. The estate included her frame house in Abilene; a 9,000-acre ranch in Stonewall County, northwest of Abilene; mineral rights; stocks; and smaller parcels of land in Abilene, two Texas counties, and Kansas.

Family life for the Oldhams was close-knit. Ann was born April 2, 1903, in Silver City, N.M., the only daughter of Rancher-stockman Richard Henry Oldham and Minnie Mae Holmes Oldham. Two years later her only brother, Holmes C. Oldham, was born in Silver City. The family then moved to Abilene, where, some five years following Ann's birth, her father died, and the family ties began to tighten.

Although Miss Oldham was graduated

from Baylor University in Waco, Tex., and had strong affections toward music and apparent ambitions to become a concert pianist, she returned home to be with her mother and brother. Holmes Oldham became the focus of life for Ann and her mother until 1935, when he was killed in an automobile accident.

Miss Oldham routed some of her money into various music endeavors. But after her mother's death she began making financial contributions which went into a special fund in memory of her mother, with proceeds going to the Foreign Mission Board.

As Miss Oldham approached her sixties, she began to consider arranging the trust which would fulfill her desire to distribute God's Word around the world.

"She knew at the time she set up the Ann Oldham fund that she had cancer," says Gordon Bowers, vice-president and treasurer of the Baptist Foundation of Texas. "We didn't know it, but she knew she was getting down near the end."

On March 25, 1966, after several days of being comatose, Adelia Ann Oldham died. It was Baker J. Cauthen, executive director of the Foreign Mission Board, who said, as he conducted her funeral: Ann Oldham was a person with "a great concern about sharing Christ with all the world." He urged others to examine Miss Oldham's actions and seek God's will for them in regard to their earthly possessions.

The trust fund, which is also in memory of Miss Oldham's mother, is held intact and continues to produce income to aid the distribution of Bibles throughout the world. The investment of the funds is handled by the Texas foundation, and the interest is remitted quarterly to the Foreign Mission Board, as stipulated in Miss Oldham's will.

Today's Bible work, like that in the Philippines, is easier because of the foresight of Ann Oldham.



Welcoming five tons of the Word of God—a shipment of Bibles—on a wharf in the Philippines are (l to r) Missionary William T. Roberson, M. G. Mines, and Oscar Sansano. Funds from the Ann Oldham Memorial Trust Fund have helped buy Bibles for the Philippines and many other countries over the past 12 years.

"Part of the need in the Philippines," says Missionary Roberson, "is that many of the churches cannot work in the English language. They use a dialect."

Money from the Ann Oldham Memorial Trust Fund makes some of those Bibles available; many of them are complete *Good News for Modern Man* Bibles (Today's English Version) or New Testaments or selected books of the Bible.

In the Philippines, Roberson says, "Pastors and missionaries have worked hard on Bible study programs—not just Sunday Schools," but in-depth Bible studies.

In most Bible study groups the various Filipino dialects are used. Filipino student groups, however, prefer English translations, notes Roberson. This makes the Filipino need one of variety.

With the aid of the Ann Oldham fund, the Bibles were sent to the Philippines and delivered to the Baptist bookstores that act as agents for selling the Bibles at a subsidized price.

Why aren't these Bibles free? Roberson explains: "It's better to let people who greatly revere Bibles buy them. We don't hesitate to let people know that we don't give them away, but we sell them so they will respect what they are buying."

Sometimes, he adds, the "layman in the United States thinks all we have to do is give away Bibles. If a person doesn't really want it, and you and I give it to him anyway, he'll put it away," and it won't be used.

Roberson emphasizes that "we don't make a profit." The price is about 10 or 15 pesos less than other Bibles sold. "This is within the price of what a student can buy," he says.

In many instances Bibles bought with the Oldham fund money are published in the area where they will be distributed. That's a definite advantage as far as economy is concerned. Frequently a Bible published in the U.S. and mailed or shipped overseas can be prohibitive in cost. In addition, it's often difficult to publish a Bible in the U.S. if it must be printed in a particular dialect, such as the Cebuano dialect in the Philippines. In this case the Filipino Bibles were printed through an arrangement with the American Bible Society.

Since the memorial fund's inception in December 1965, the average amount of money appropriated annually for Bibles has been close to \$59,000. At mid-year 1977, however, some \$60,000 from the fund already had been appropriated. Ten thousand dollars of this year's amount was appropriated for the Bible project in the Philippines.

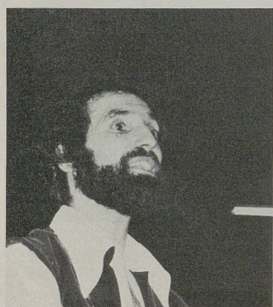
But the Ann Oldham Memorial Trust Fund by no means limits itself to the supply of Bibles and needs in the Philippines. More than \$700,000 has been funneled into Bible production and distribution in diverse areas of the world. In fact, the largest single amount of Ann Oldham trust money appropriated for a mission field since the fund was implemented went to South Brazil—\$50,000 in August 1975.

Although the Oldham fund is able to function as established, Bowers at the Baptist Foundation of Texas notes that there's no reason why others could not contribute to the fund. "Contributions could be sent to us (Baptist Foundation of Texas, Box 1409, Dallas, Tex. 75221) for the Ann Oldham fund," he notes. "The contributions would be invested in a common pool as part of the trust fund, but maintained as separate contributions," with the donor's name maintained as the contributor.

Sometimes money from the Oldham fund may cover the cost of paper on which the Bibles will be printed. At other times funds go for mailing and distribution. Whatever way they are used, funds from the Ann Oldham Memorial Trust Fund—the wholesome generosity of Ann Oldham herself—have made a mark on Southern Baptists' aim to spread the Word of God. **TC**

Artists Share Joy of Living

By Helen Wood



Charles Roda, a physician from France, joins the festival's lineup as a singer.

"Festival International Gospel Music—Nivelles, Belgique, de 18 au 22 Mai 1977." So read the signs along the roadways into the town of Nivelles, about 20 miles south of Brussels, Belgium.

For the sixth consecutive year the International Gospel Music Festival was held in the sports hall of the local park. Between 3,000 and 4,000 persons came to hear the Christian witness presented by groups from as far afield as Canada and the United States.

Nivelles, a town of some 17,000, is a strategic location. Within a radius of 50 miles live five million people, one-half of Belgium's population.

The members of the 14 different groups taking part in the festival this

year carried on a tradition that has been a vital part of the program each year. They sought not only to present the love of God in Christ Jesus through a type of music that touches twentieth-century man, but also to offer personal testimonies of the difference in life quality that Jesus gives. During intermissions, performers mingled in the foyer, where a snack bar was in operation, and talked with audience members person to person.

Marion Williams, whose voice inspired the inaugural crowds when President Carter took office, opened the festival's five-day program. When she sang in Paris in 1965, she was given the title, "Madame 100,000 Volts." Her concert in Nivelles gave proof that her voice has lost none of its power and persuasion since then.

The first-night audience included members of a black choir from American military forces stationed in Belgium. They formed an impromptu background for several of Williams' numbers, lending an electrifying and contagious effect to crowd participation and inspiring her own creative renditions of old favorites.

The Samuelsons, a Swedish group made up of four brothers who have been singing together professionally since 1971, brought a country-and-western flavor to their interpretation of gospel music. This was not without reason, since they have recorded in Nashville, Tenn., and have taken the sound of Nashville to Scandinavia. They have performed for their king, Carl XVI Gustaf, at the Stockholm Royal Palace.

Adrian Snell, a young man from Great Britain, provided one of the most brilliant performances. With no other accompaniment than his piano or

The Samuelsons, four brothers who helped import Nashville sound to Sweden, perform at International Gospel Music Festival.



guitar, he rendered pieces of high musical quality, his own compositions. The most outstanding were five pieces given as a series called the "Passion." The changing emotions from the agonies of Gethsemane to the exultation of the resurrection morning seemed to flow through Snell's fingers, across the keyboard, and into the personal experiences of those listening.

A familiar face at the festival was that of Charles Roda from France. His small ensemble includes his wife at the bass violin and three friends who are medical students. Roda was already a skilled metal worker when he decided

to take a degree in theology. Then at age 27 he began the study of medicine.

He sings only ballads that he has written. They are an assortment of stories of his experiences and observations about people he has met. His manner of presentation suggests a quiet and composed spirit that nevertheless aches with the hurts and suffering of humanity. One ballad, for example, tells about a fellow medical student whose response to life was, "So far, so good; I'm existing."

Roda was so well liked in previous years the cultural ministry invited him back to town for a concert.

"How do we reach today's generation?" That question gave birth to the idea of the festival. Jean-Pierre Beirens, a member of the Nivelles Baptist congregation, where Missionary Rudy Wood is pastor, pondered the problem. Beirens is an art professor in the local secondary school system, and art is important to him. He observed that it is a vital part of the lives of his students and warp and woof of the culture in which he lives—rock concerts, symphonies, and operas draw equally large crowds.

Perhaps, he thought, music could be used to give an exposure of the simple

American Artist Marion Williams opens the five-day festival in Nivelles, Belgium, with a powerful performance.



gospel message to persons who would never attend a revival or read a tract handed to them on a street corner.

Beirens recognized that the traditional means of reaching people were no longer the effective instruments they had once been. Revival meetings were attended chiefly by the congregation sponsoring them and friends from other evangelical congregations. State-owned radio and television networks permitted little possibility of using that medium to reach the bulk of the people. A new method must be found. Would a music festival work?

As he talked about his idea with others, enthusiasm grew. A committee was soon formed, and a fledgling organization began to emerge. Most of the committee members were fellow members of the Baptist church, but believers from several congregations volunteered their skills and time.

In succeeding years, others who had

no particular religious commitment offered help, in order to be part of a venture that involved recording artists from many places. Almost all of the groups and individuals who have performed have been of at least semi-professional status; most have made records and tapes for current distribution.

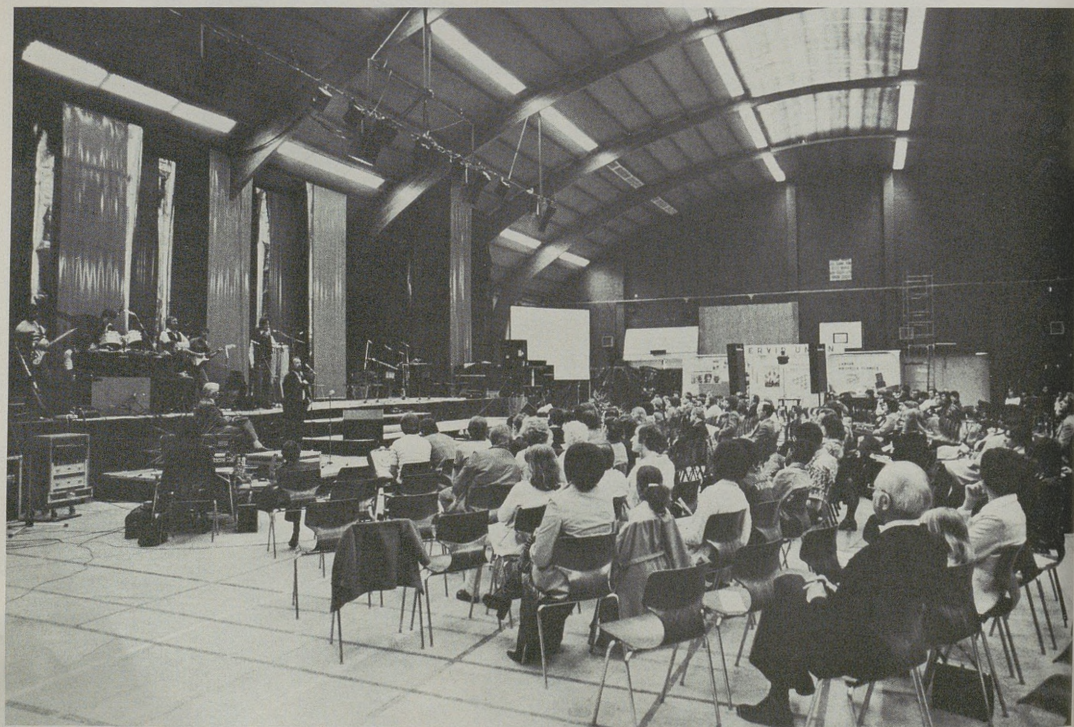
The gargantuan nature of the undertaking became evident almost from the start, and every helping hand was wel-

comed. The town council offered the use of its sports hall, rent free, considering the festival as a cultural event that would attract large crowds to the town.

Still, there remained the task of converting the great shell of a building into a semblance of a theater. Lighting and sound equipment had to be installed, snack bars built, chairs and other equipment moved in. When all was finished, the procedure would have to be re-

Right: Missionary Rudolph M. (Rudy) Wood chats with one of the festival attenders.

Below: A Sunday-morning service is held as part of the final day of the festival in Nivalles' sports hall, converted for music.



versed and the theater reconverted into a sports hall. Technical know-how and manual labor linked in the common purpose of putting flesh and bones to a dream.

Pol and Claire Antoons illustrate those who have been drawn into the dream. Antoons is in the milk-delivery business with his father, but he has an avid interest in photography and recording. Because the couple were co-workers in the local Red Cross, Beirens knew of this interest and skill. He invited Antoons to lend a hand for the festival.

As a result of their involvement over several years' time, both Pol and Claire have become believers. They were baptized as new members of the Baptist church in Nivelles several weeks prior to the festival this year.

Beirens' wife, Paulette, assumes the responsibility each year for the snack bar. With many volunteer helpers taking turns, food is provided for meal-times and intermissions. Loaf after long loaf of French bread is sliced, "submarine" style, and made into sandwiches. "Croque-Monsieurs," better known to Americans as grilled ham-and-cheese sandwiches, and paper-thin French crêpes sprinkled with sugar send tempting aromas throughout the hall.

Profits from the sale of food and the price of admission pay for the transportation, meals, and lodging of the performers, who charge no fees for participating in the festival.

Cliff Richard, the popular British pop singer, gave the opening-night performance in 1976. He has worked with the Billy Graham organization in several movies and crusades. Richard asked that the admission to his performance, amounting to more than \$1,000, be donated to the Tear Fund, a Christian relief organization headquartered in Great Britain.

"My concern in a festival of this type is that the atmosphere be made as conducive as possible to enabling people to make a decision for Jesus Christ," Adrian Snell said in an interview following his final performance. "We always just pray that the words we say and the music that is performed will find target in the hearts made ready by the Lord."

Snell voiced the feelings of those who work throughout the year to bring each festival to fruition. Many would like to see a concrete call for actual decisions, but there is an awareness of keeping open the doors of communication with town authorities, as well as the realization that the chief purpose of the undertaking is to give an exposure of the gospel to those who would not otherwise receive it.

Music styles vary from the highly amplified percussion beat to the rather sophisticated semiclassical sound—something to please every ear—but each performance is clearly and unmistakably permeated with the Christian witness.

Members of the town council were on hand for the opening of the 1977 festival. And the mayor personally presented flowers and a gift to Marion Williams after her concert.

How to plan more effectively for follow-up is one problem the committee faces each year. A counseling committee, under Rudy Wood's direction, seeks always to be available to talk with those who are interested in pursuing what they have heard from the stage.

An aid to this committee's work at the 1977 program was an exhibit by *The Commission* art editor, Bob Harper. He gave a brief résumé of the thought behind each of his pictures to the counselors. They, in turn, used this as a base for conversation with those who viewed the exhibit, since the pictures are intended to prompt dialogue.

The itinerary of J. D. Hughey, Foreign Mission Board area secretary, took him to Belgium during this year's festival. He expressed surprise at the scope of the event. He said he believed the effort to be unique, at least in the countries of his area of Europe, the Middle East, and South Asia.

"If I can help one person along the way, then my life will not have been in vain." This sentiment voiced by Marion Williams in the first session of this year's program could have been adopted by all the artists. They displayed not only a *joie de vivre*—a joy and enthusiasm in living—but also a genuine desire to share it with the entire world. TC



This year's festival included exhibit by Bob Harper (l), art editor of *The Commission*, here greeting J. D. Hughey, Foreign Mission Board area secretary.

"In no country in which Southern Baptists are working can the missionaries win the population for Christ."

The only hope is for local Christians to take the responsibility and begin to do the job themselves, according to Missionary Avery T. Willis, president of the Indonesia Baptist Theological Seminary.

And that is what theological education and leadership training is all about.

The primary purpose of theological education and leadership training is to equip ministers and lay leaders for the work of Christian ministry, to provide for every minister and for lay leaders a program of training to equip them for involvement in Christ's mission in a given culture.

During 1976 alone, developments in theological education included the opening of a seminary in Liberia; installation of an Argentine national as president of the International Baptist Theological Seminary at Buenos Aires who was elected executive secretary of the Argentine Baptist Convention; expanded postgraduate programs in Nigeria and Colombia; completion of additional buildings in Mexico, Panama, and Korea; and record seminary enrollments in a number of countries.

The training of national leaders is a prerequisite to strong indigenous churches. In some lands where general educational opportunity has not been readily available, missionaries and local Baptists have developed extensive school systems, including levels from kindergarten through university.

In other areas schools have developed to supplement the national education available. In addition to their leadership training values, they are often highly effective instruments of evangelism as well.

Southern Baptists minister through 200 kindergartens, 118 elementary schools, and 45 secondary schools overseas.

The training of pastors and other church leaders through theological schools is of special importance. Such schools are of varying grades, from Bible institutes to full seminaries offering graduate degrees. Southern Baptists join with local Baptist bodies in the sponsoring of more than 70 theological schools around the world, plus six women's training schools. They also



Total Missions Thrust

Greater Efforts in Leadership Training

minister through six colleges and three vocational schools overseas.

Currently the Togo Pastors School is being developed into a school of theology for all of French-language West Africa.

Further advancement in theological education is shown through the opening of a new theological academy in Indonesia. The Costa Rica Institute has been reopened, and the one in Ecuador has been moved to Quito.

A relatively new form of theological education is Theological Education by Extension (TEE). Many times this pro-

By Irma Duke

gram expands and supplements traditional, campus training by providing quality, multi-level leadership training to men and women everywhere.

Initiated by Presbyterians in Guatemala, TEE takes church leadership training programs to the students, instead of transporting students to training schools.

At the end of 1976, Southern Baptists were involved with 226 TEE centers throughout the world. The TEE program was begun in Malawi during 1976 and reorganized in Ecuador. Programs in Venezuela and North Brazil have flourished during recent years.

Theological education and leadership training will continue to contribute to winning the lost to Christ, teaching Bible doctrine, and sending the

discipled Christians to win others to Christ.

These theological schools will strive to be Bible centered and doctrinally sound and to offer courses that, it is hoped, are adequate to meet the need of pastors and church leaders in Bible knowledge, evangelism, and practical methods of church planting and development.

But if the whole world is to hear the gospel by A.D. 2000, more will have to be done in theological education and leadership training.

One of the objectives in the Foreign Mission Board's mission strategy to the end of the century, Total Missions Thrust, is greater efforts in leadership training.

These greater efforts will include a strengthening of existing programs of theological education and leadership training. Beginning with evaluation, the curricula will be upgraded. Curriculum materials will be written in the national's own cultural idiom and commensurate with the student's background in education.

Nationalizing the existing programs of leadership training will be continued and accelerated at four points: number of national members of international faculties, curricula adapted to cultural differences, number of nationals on boards of trustees, and local financial support.

Greater efforts in theological education will also mean an increase in teaching and administrative staff and may mean additional missionary personnel. More qualified and capable nationals will be sought to fill many of the personnel needs.

Libraries and other teaching aids will be established. New seminaries and/or Bible schools will be necessary as the numbers of Christians and churches increase. Therefore, missions will be encouraged to work with national leadership in projecting and establishing appropriate theological training schools to meet these needs.

Correspondence courses will be used in some instances for leadership training where other programs are not available or as a supplement to existing programs.

The Total Missions Thrust goal is for even greater efforts than have been exercised. The objective is for adequate ministerial and lay leadership training by a wide variety of methods, such as those mentioned. Now the task is ours as God-fearing Christians who believe in the Great Commission. **TC**

The author, Mrs. Jim L. Duke, Jr., is information coordinator and news editor for the Foreign Mission Board's news and information services.

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

Missionary Appointment Film Now Ready

By Baker J. Cauthen

The missionary appointment service conducted in Atlanta, Ga., in April was a thrilling experience. More than 14,000 people gathered in the Omni auditorium for the occasion. The parade of flags, the thrilling music, the testimonies of missionary appointees, the actual service of appointment, and the commitment of large numbers of people to the service of Christ made those present wish that every Southern Baptist could have participated.

Now it is possible to bring this service into your own church.

A beautiful, 25-minute film in color has been produced by the Foreign Mission Board in collaboration with the Radio and Television Commission. The film is of high quality and will be a delight to those who see it.

By late October the film was to be in the Baptist Film Centers and can be obtained upon order. There is no rental fee, but there is the small service charge of \$5 made by the film centers for the necessary costs incurred in processing the orders.

All manner of possibilities for its use can be visualized. In some places, state Baptist conventions will want to show it at one session. Many associations will desire to use it, while Baptist Student Union conventions will feature it on their programs.

It will be ideal for use in churches in connection with their stewardship programs in the fall, as it will enable people to visualize what their Cooperative Program gifts are doing in sending forth messengers into a world of need. Many will want to use it in connection with church mission banquets as the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering are emphasized.

One of the fine things about the film is that the testimonies of missionary

candidates are highlighted. In many places where young persons are considering the call of Christ to his service, they can find great encouragement as they hear what other missionary appointees say in this high moment of their experience. By means of this film, churches, associations, and conventions throughout the entire length and breadth of our Southern Baptist fellowship can participate in one of the most dramatic and meaningful experiences in our Baptist life.

We commend this film to you with great joy and gratitude. Those who have worked on it have demonstrated high professional skill. The film is sent forth for the glory of our Lord with a sense of confidence that it will leave a lasting impression for good.

Our prayer is that God may use it to sound his call for missionary service in a fresh and dynamic way. We pray that many who are privileged to see it will search their own hearts as to Christ's expectation for them.

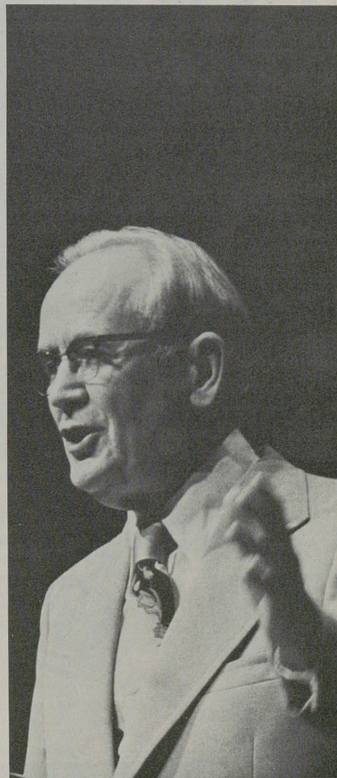
We also pray that in this time of emphasis upon the Mission Service Corps and volunteer opportunities in missions that many people will discover through this film open doors for personal service on mission fields that they had not realized might be open to them.

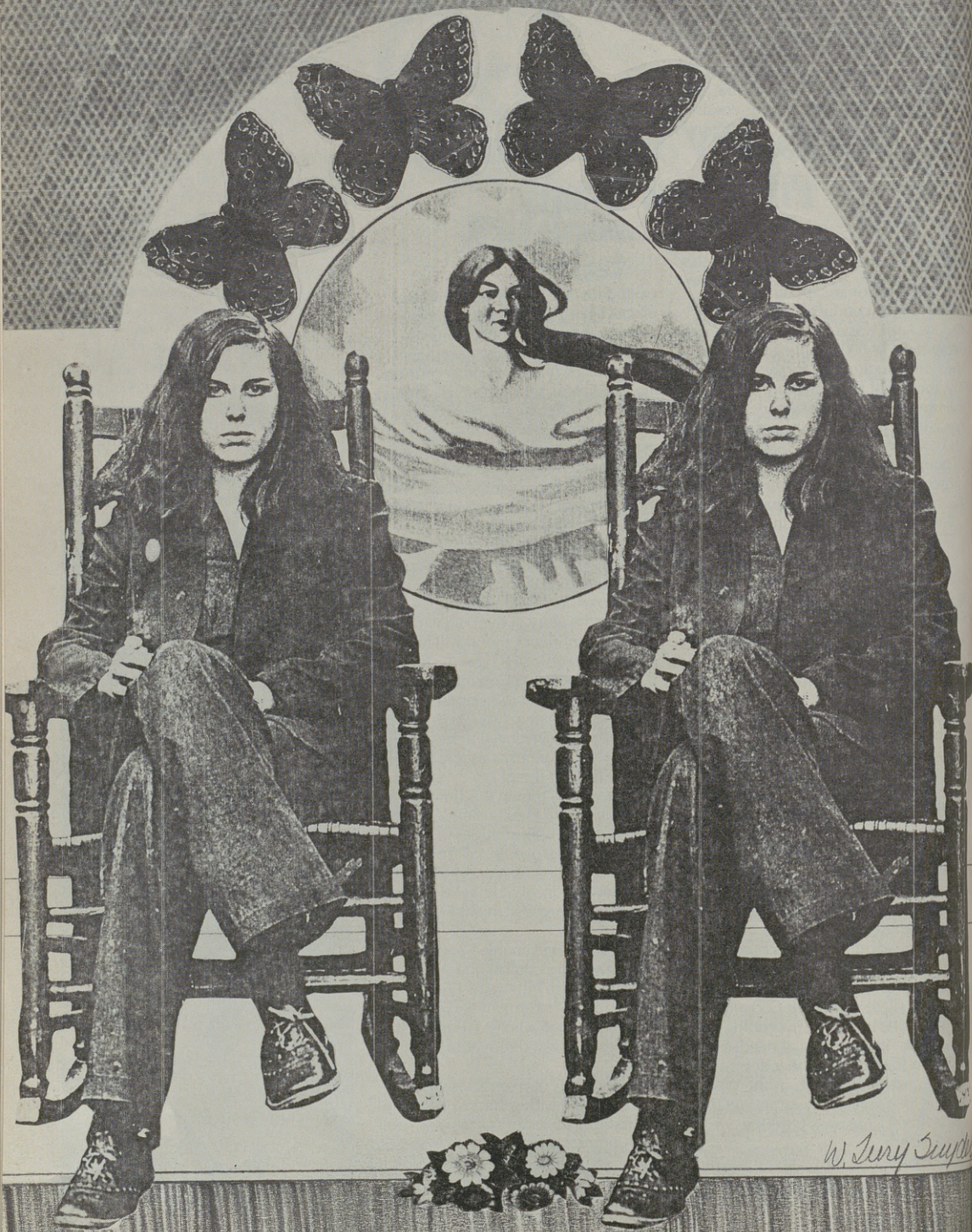
It certainly will enable Baptists everywhere to visualize how a large segment of their gifts to the Cooperative Program find investment in the lives of men and women who go forth to tell the story of Christ throughout the world.

We send this film forth with high expectation and with great joy. We invite you to bring a blessing to the people of your church, association, or convention by sharing this experience of joy.

TC

Foreign Mission Board Executive Secretary Baker J. Cauthen speaks at missionary appointment service in Atlanta's Omni.





W. Jerry Saylor

The Call to Personhood

By John R. Claypool

If you wanted to find the will of God, where would you look? A good place to begin would be within and around yourself. In fact, the Bible indicates that the call of God starts taking shape the moment an individual is created. Written into the very structure of *what* we are and *where* we find ourselves in history are the clues to our divine destiny.

The Bible also states that God wants each one of us to become all we possibly can be within the limits of our gifts and opportunities. Saint Paul described his life-style as "pressing toward the mark for the prize, the high calling of God in Christ Jesus" (Phil. 3:14). The way to be about such a pilgrimage is to start looking *within* and exploring the treasure that God has placed there. Then look *without* to see where what we have found is needed most in history.

Let's examine more closely these two aspects of the call to personhood.

Inward journey. Elizabeth O'Conner of the Church of the Savior in Washington, D.C., has coined this very apt image to describe the first part of the Christian pilgrimage. There exists within each of us a vast territory to be explored. The willingness to venture forth like a spiritual Christopher Columbus is one of the ways that an individual can pursue the matter of call. Yet we need to be perfectly honest at this point: Such an exploration is neither easy nor commonplace.

Many years ago I was reading Psalm 103 for my devotions one morning, and for some reason my attention was riveted upon the second phrase of the opening verse: "Bless the Lord, O my soul: and all that is within me, bless his holy name." It suddenly struck me that I did not begin to know "all that was within me." There is much darkness and mystery about my inner continent of being that I had never taken the pains to discover. Why was this? I began to ask.

A rather obvious reason is that my culture had never really challenged me to do this. Much attention is given to what one produces and consumes and possesses and achieves, but relatively little value is attached to self-knowledge. More had been asked of me externally than was asked about me internally. And since we are all so shaped by cultural expectations, I had done little on my own that was not required of me by others.

Another reason I encountered was simple laziness and inertia. I had to admit that I had never really taken the pains to look into much of my own inwardness. For example, when I experienced feelings of boredom, instead of really trying to find out where this experience came from and what it implied, my tendency had been to seek to divert my interest with some kind of superficial activity. I tended to let the flood of different feelings that moved through me each day go unattended and unobserved. I simply had not put forth the effort to get to know a significant part of "all that was within me."

My quest finally brought me, however, to the deepest reason for my lack of self-knowledge: Deep down I really

This is the fifth of ten articles gathered into an exclusive series under the title "Role/Call: Christian Calling and Its Expression." R. Allen Orr has coordinated the writing project. Special art work with each chapter is by Terry Snyder.

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



did not feel there was much of worth to be found within myself. I began to reflect on the fact that all my life I had held a rather negative image of myself. I could remember as a child feeling that I was a nobody—a big, fat zero.

The statement was made quite often in our home, "If you are ever going to amount to anything, you've got to make something of yourself." Whatever the intentions back of this statement, what came through to me was: "As you are, you have no value. If you are ever going to possess significance, it's going to have to come from somewhere else. It is not in you as you are."

It is, thus, little wonder that, as a child, I used to long to be someone else. I can remember specifically wishing that I were tall and thin, that I had straight black hair, and that my name was Rex. The significance of these fantasy images lies in the fact that I did not like being short and squatty, having wavy brown hair, and that my name was John. I really did not like "the hand" dealt me in creation, and I had built up a lifelong pattern of assuming that there was no real worth to be found inside me. Although this notion was largely unconscious, it undoubtedly worked against any serious endeavor to explore my inner self.

I doubt that this experience of mine is much different from your own, for the Bible suggests that self-despising is a widespread disease and at the heart of what went wrong with life on this planet. The book of Genesis describes in picture language how the good creation turned sour in the earliest days; one of the most powerful dynamics in the story is this problem of human beings' not liking themselves.

In the third chapter of Genesis, for example, a serpent suggests to the first man and woman that they would be

better if they became something other than what they were; namely, gods! He created the suspicion that the intention of their Maker was not a positive thing and that humans must snatch their joy away from God, instead of receiving it from him freely.

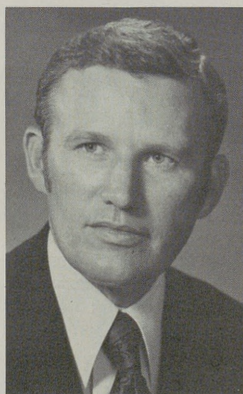
If the first man and woman had liked being human, the original temptation would never have taken root. If Adam had only said, "I don't want to be a god. I like being human. It is a good gift. I am not interested in becoming something else," then the spiritual history of this planet could have been very different.

But this problem that I experienced from my earliest memories got started almost from the beginning, and it is the poison spring that has polluted the human spirit ever since. Unless I am badly mistaken, this is the most significant reason that most of us have never made more effort to get to know "all that is within" us. We are haunted by the age-old suspicion that there is nothing of worth to be found there. Why then, set out on the venture?

I have shared with you my problem. Now let me tell of something that has radically altered this aspect of my life. Jesus Christ has done many important things for me, but nothing has had more far-reaching significance than the fact that he effectively changed the way I feel about myself—and thus my attitude toward the journey inward.

Deliverance. All of my life I had been grimly competitive with others, because I felt this was the only way toward self-esteem. In our American culture, coming out "number-one man" is the most obvious way that "a nobody" can become "a somebody." Thus, from the second grade (where I maneuvered to become the teacher's pet) I worked relentlessly "to get ahead." This meant getting on the safety patrol in the sixth grade, working like everything to make good grades in junior high school, practicing hard to make athletic teams in high school, and successively running for the presidency of everything from home room classes to the student body. This way of doing life is terribly exhausting and also isolates one from any deep relationships with other people.

As I grew into adulthood, I found it an increasingly unsatisfying way to spend my days and nights. I was longing for some more joyful way of living when I was invited to join a small sharing group where the only covenant was to



Author of this month's chapter is John R. Claypool, pastor of Northminster Baptist Church, Jackson, Miss., since 1976. He is widely sought as a speaker and is author of *Tracks of a Fellow Struggler* (1974). He holds both the B.D. and Th.D. degrees from Southern Baptist Theological Seminary, Louisville, Ky. He has been pastor of five churches, including Broadway Baptist Church, Ft. Worth, Tex., 1971-76. He has lectured on preaching at three Southern Baptist seminaries.

be honest and to share lovingly with each other. One day I told of my competitive agony, and I shall never forget what a friend of mine said: "Your problem, John, is that you have never heard the good news with your guts."

He said, "Do you remember in the Sermon on the Mount where Jesus said, 'Ye are the light of the world?' He doesn't say that you have to be number one in order to earn light, or you have to outachieve in order to get light. He said, 'Man you are light.'"

"There has always been value within you. You have simply never realized this or come to terms with it. It has been within you from the very moment of your conception. If you could ever accept this, then you could do what Jesus said. You could 'let your light shine so that men could see the good things God has made of you and give glory to the Father in heaven.'"

I do not know why I had never understood these words in that light before, for I had read them many times. All I can report is that in that moment something moved from the top of my mind to the bottom of my heart. For the first time in my life it suddenly dawned on me that I had been wrong in thinking of myself as a nothing. Paul was right: "By the grace of God I am what I am" (1 Cor. 15:10).

I suddenly realized that the first thing God had ever done for me—creating me—was an act of grace. I saw that the true secret of life is not trying to get what is outside inside, but rather getting what is inside outside!

Needless to say, it was for me a revolutionary insight. I found myself like the man that Jesus told about in one of his parables (Matt. 13:44) who was plowing one day in a field and struck an obstacle. He stopped to dig it out, probably thinking it was a root or a rock, but to his great surprise it turned out to be a chest of priceless treasure. That discovery was to alter his whole existence. He immediately gathered together everything that he owned and bought the field. He spent the rest of his days enjoying the treasure he had already discovered and undoubtedly exploring every inch of that field to see what other treasure might be buried there.

This is a picture of what Jesus' word, "Ye are the light of the world," did for me. I suddenly discovered that there was treasure buried within me, treasure that I had never realized was there before. This discovery moved me "to buy" the field called self and begin a lifelong search for all the treasure that is there.

This change of heart is crucial to the inward journey about which Elizabeth O'Conner writes. We will begin discovering the shape of our calling when we realize that treasure has already been placed within us by the grace of God and awaits our exploration.

Let me suggest that you open your whole being to the affirmation, "You are the light of the world," the way a camera is set for a time exposure. When there is not much light, the film has to be exposed to the scene for a longer time. For many of us who have a lifetime habit of self-despising, the great reversal may not come instantly. However, if you will let that positive truth have access to your whole being, I fully believe that the movement from "the top of the mind to the bottom of the heart" will take place. And this will become the basis of seeking out the call of God in the shape of your own being.

Remind yourself again and again that God has affirmed the value of your life by two acts. He created you out of nothing and then sent his beloved Son Jesus to call you back to an awareness of your true value.



To think of ourselves as not having worth is really a reflection on God, as if he did not know what he was doing when he made us. And to want to be someone else is to acknowledge the fact that one has never fully come home to one's own uniqueness. Once it has dawned upon you that you are something unique in all the creativity of God and that treasure beyond compare has already been placed within you, "the high calling of God in Jesus Christ" takes on new meaning. It becomes to set out like Christopher Columbus on a voyage into the mystery of your own being, to lift out of the murky waters of unconsciousness more and more of "all that is within you."

Observe One of the best ways to proceed on such a journey is to cultivate the practice of self-observation. Then write down your main insights in a personal journal. You need to divide yourself into "the observed" and "the observer." Give attention every day to what is going on within you and why. There can be little deepening of self-awareness apart from the discipline of self-observation. If, along with this private self-observation, you could become a part of a small group where others are making a similar pilgrimage, the interaction of others with you could be exceedingly helpful.

As you begin discovering the shape of your gifts, you will realize that these are the tools of your calling and discerning your role. The summons of God is written into one's very being, for you can count on the fact that you will not be called of God to do something of which you are incapable. Two of the grand marks of an authentic call experience are: (1) the task is something you will be able to do;

THE GIFT

By G. Temp Sparkman

Being is given by God.
No one could be without him.
Just as dust
can become rain;
Just as liquid
can be transformed into solid;
Just as sound waves
can be channeled into audition;
Just as configurations
can be transmitted on a TV
screen;
So God fused matter with breath,
and man was born!

Being is given by God.
No one could be without him.
Just as God is,
so man has being.
Being takes an identity,
and the identity
is
the image of God.
Man does not look like God.

Man does not act like God.
Man does not have the power of
God.
Man does not think at the same
level as God.
But man is made in his image.

Being is given by God.
No one could be without him.
The image of God is
the self that we really are.
It is
the core of our personality.
It is
the unity around which our life is
built.
It is
the true self.
And it is of beauty and worth,
For looking upon it
its Maker said,
"It is good."

Being is given by God.
No one could be without him.
God made us.
And God liked what he saw.
And God said,
"It is very good."
And he was glad for what he
had done.

Always
this is
the first word about man.
There is
a second word,
But this is
the first word.
The second word is defection—
Man pulling
away from the Maker.

But defection is not the first word.
This is:
We are imaged after God
And are of beauty and worth.

From *Being a Disciple* (Nashville: Broadman Press 1972),
by Temp Sparkman. Used by permission.

(2) it is something you will want to do.

When I say "want," I mean that you will see the real purpose for it and can give inner consent that this task needs to be done. The difference between living out of bondage and living "in the glorious liberty of the sons of God" lies in the fact that your "wanter" has been inspired, and you are not acting out of dreadful compulsion. Even painful and difficult tasks can be undertaken, because you sense that this is in line with your gift. The book of Hebrews says of Jesus, "for the joy that was set before him, he endured the cross and despised the shame" (12:12). This is living out of liberty, not out of dehumanizing necessity.

As you explore your gifts, at times you may be greatly surprised at what you discover. You may find it hard to affirm these gifts, because the cultural expectations are at variance with your desires.

A young seminarian came to me some years ago and almost in apology said he wanted to share something about himself that had persisted for a long time. What he was discovering on his inward journey was that he really loved to work with preschool and elementary children. He found that he was more effective doing this than anything else. "However," he said, "in our culture that is not a traditional masculine role."

I encouraged him to listen deeply to what it was that he could do and liked to do and then think of himself as a kind of pioneer in opening up areas too long segregated according to gender.

I had a similar experience much more recently. A young woman shared with me that she sensed that she possessed the gift of preaching and was feeling a persistent call to pursue the exercise of this form of ministry. While we are just in the dawning of the day when men can work with children and women can be instruments of proclamation, this can well be the calling of a God who is always out ahead of us and beckons us to move forward.

You also need to realize that the shape of your role can shift from time to time. We never get through the inward journey of exploring our gifts. Faculties may come into light in the middle of our lives that we had never discovered before. The afternoon of life is just as exciting as the morning, and the challenge of getting in touch with "all that is within us" never ends. Learning to embark on such a venture with all of our hearts and minds and souls and strength is the first important step toward perceiving the shape of one's obedience under God.

Outward journey. But exploring one's inner self is the first step, not the last step in answering God's call. One needs to go beyond the question, "What am I?" to the deeper inquiry, "Why am I?" That is, for what purpose was I called out of nothing into being and inserted into history?

The biblical doctrine of creation indicates that nothing exists by its own initiative. Everything that is, is because of God. It was his will to let being triumph over nonbeing in terms of our individual existence. The implication of this fact is that God had a reason for making each particle of creation.

He is not only the One who made everything, but also the One who loves and values everything that he has made. And it is only when we take seriously this ultimate reason for the gift of life that we sense the fullness of the call to personhood.

Another way of making this same point is to trace out the implications of what it means to be made in the image of God. The implicit assumption of the Bible is that God found the joy of aliveness so wonderful that he wanted to share it with others. Existence was too good to be kept for himself, and this is the reason he created. It was not in order to acquire something for himself, but rather to give

something to other creatures.

This means that God is by nature a giver, not a keeper or a taker. Since we are made in the image of that kind of being, then obviously we come to our own fullness by participating in the same process of sharing what we are as he has shared what he is. The gift of our own personhood and the gift of the world all flow to us out of grace. The purpose for this process is that we would let the giftedness flow on through us to others! To live selfishly and irresponsibly with the gifts that have been given to us would be to disrupt the rhythm of creation.



Part of the call to personhood, therefore, is to be simultaneously on an outward journey of self-investment, as well as an inward journey of self-discovery. I find the call of God not only written into my own giftedness, but also in the needs of the situations in history in which I find myself.

Where is what is in me needed by what is outside of me? This is how the call of God finally comes to its fruition.

I have been given certain gifts for specific purposes. I am a unique key that has been shaped to fit certain locks. The call of God is born in my awareness of myself and my awareness of where my particular gifts can serve the healing of persons and the finishing of creation. Every gift that is in me would make a good present for someone else. Learning how to be sensitive both to what is going on inside of us and outside of us is the key to discovering God's call.

A good illustration of this process can be found in Jesus' famous parable of the good Samaritan (Luke 10:29-37). A man was beaten and left half dead on the road between Jerusalem and Jericho, and three people came by and saw his plight. The Samaritan has been acclaimed as the true neighbor, because he alone stopped and did something for the stricken man. His act involved a willingness both to make another's problem his own and also to utilize certain gifts he possessed. He had an animal and wine and ointment and cloths with him, which enabled him to do for the man what was needed.

The priest and the Levite have been criticized because they passed by on the other side. If they did this simply to get away from the problem, they are to be condemned. But I have often wondered if these men's problem was that they had nothing with them that could be of help, so they decided to go get the needed resources. If this is, in fact, what happened, and they came back only to find that the man had already been moved to the inn, they would have been answering the call of that situation just as fully as the Samaritan, for they would have acted out of their gifts.



The point I am making is that we must be willing to give what is in us to what is needed. This will assume many different forms, according to our abilities and the particular needs of the situation. The inward journey and the outward journey are meshing together creatively when self-knowledge and the challenges of one's immediate surroundings interact with each other.

We need to come to terms with both our limits and our gifts in answering the call of God. Every problem that exists in society today is not every individual's specific calling to solve. We are not Messiahs; we are simply finite creatures who can do some things but not everything.

Not to know ourselves will lead us to missing opportunities where our uniqueness could really be of help. Not being sensitive to what is going on about us can also cause us to miss golden opportunities.

The call of God is actually a harmonious duet between inward and outward reality. Jesus Christ is just as important in helping us see the world and feel its hurts and want to be part of its answer as he is in giving value to our inner selves and inspiring us on the inward journey.

The revolutionary. In fact, it is at this point of heightening our consciousness of self and world that Jesus is perhaps the most radical revolutionary who ever lived. Since revolution has become so important a part of recent history, the question has been heatedly debated as to whether Jesus should be understood in this volatile category. If you are thinking in the narrow, political sense of working to overthrow a particular form of government, I do not think Jesus can be classified a revolutionary. There were people in his day called Zealots who were busy about this kind of enterprise in relation to Rome, and Jesus never showed any interest in giving his life to this cause.

The reason is that Jesus realized this kind of revolution does not really significantly alter the oppression problem. It simply changes the faces in the over-under relationship. Those who fight to oust tyrants usually become tyrannical themselves, as soon as power comes into their hands. The trouble with that kind of revolution is that it does "revolve" and leaves the oppression syndrome unchanged.

It is in a deeper sense that Jesus was a revolutionary. He called in question the whole "over-under" way of relating. He dared to challenge the people who had never taken responsibility for their lives "to repent and believe the good news" (Mark 1:14).

It was to the downtrodden "little people" that Jesus issued his initial call to change. These were folks who had let the Pharisees define their religion and the Romans their politics. In short, they were letting someone else make all their decisions. Jesus effectively broke through this shell of self-despising and made the simple people realize that they did have worth and a mission in history, and it was time that they began to think of themselves as significant and to answer God's call.

In mobilizing the powerless and getting people who had never thought anything of themselves to moving on their own, Jesus was radically revolutionary. I believe that he continues to be this kind of presence. He keeps on saying to every individual, "You are the light of the world. You have gifts. You have value. There is treasure buried within you of incomparable worth. Therefore, accept the light that is already there and learn how to let that light shine on the world around you."

In this way, the call to personhood issues in liberated, redemptive persons moving out to join God in liberating and redeeming the whole of creation. **TC**

Next (January issue):
The Call to an Ethical Life-style

NEW

MISSIONARY PERSONNEL

Most of the new missionary personnel listed below may be addressed until December 15 at Missionary Orientation Center, Pine Mountain, Ga. 31822. For those not attending this orientation session, the address is listed following the biographical sketch.

Missionaries Appointed August 1977



ZAMBIA: Gary L. Baldrige; born: Houston, Tex., Oct. 6, 1951. Graduate: University of Texas; attended GGBTS. He has worked on the staffs of newspapers in Texas and was on the staff of the Albuquerque, N.M., *Tribune* 1974-76. Earlier this year he was public relations assistant at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Expected type of service: publication work. **Barbara Brinkley Baldrige;** born: Houston, Tex., Oct. 8, 1950. Graduate: Southwest Texas State University. She worked one summer as intern for the Community Council of South Central Texas at New Braunfels. She was a social service worker at a rehabilitation center in Abilene, Tex., 1973-74 and an admissions office secretary at Golden Gate seminary.



EAST AFRICA: C. Joe Barrow; born: Kinston, N.C., Jan. 8, 1943. Graduate: East Carolina College (B.S., M.Ed.); Dallas (Tex.) Theological Seminary (M.Th.); SWBTS (M.Div.). He and Mrs. Barrow served as missionaries in Rhodesia 1969-72 under the Africa Evangelical Fellowship. He was pastor in North Carolina, and he and Mrs. Barrow were houseparents at Buckner Baptist Children's Home, Dallas, Tex., 1974-75 and for the Dallas County Mental Health Department 1975-77. Expected type of service: general evangelism. **Faye Hardy Barrow;** born: Kinston, N.C., Nov. 26, 1943. Graduate: East Carolina College. She served with her husband as a missionary in Rhodesia and as houseparent in Dallas. Children: Sheila Faye, Oct. 11, 1967; Sharih Frances, Aug. 5, 1970; Jared Randall, June 17, 1975.



PANAMA: Donnie R. (Don) Bradley; born: Mineral Wells, Tex., June 1, 1943. Graduate: Hardin-Simmons University; SWBTS (M.Div.). He was a staffer at Glorieta (N.M.) Baptist Assembly (now Conference Center) the summer of 1963 and was a BSU summer missionary in Wyoming in 1965. He has served four churches in Texas, including being minister of education at First Baptist Church, Big Spring, 1972-74, and at Northway church, Dallas, 1974-77. Expected type of service: general evangelism. **Linda Watts Bradley;** born: Wichita Falls, Tex., May 11, 1946. Graduate: Hardin-Simmons University. She has taught school in Texas and has written two books for young girls. Children: Tracy Don, Jan. 5, 1969; Carri Lynn, Dec. 17, 1970; Travis Wayne, April 21, 1972.



CHILE: William B. (Bill) Clark; born: Atlanta, Ga., Oct. 2, 1950. Graduate: Georgia State University; SWBTS (M.R.E.). He has worked for an insurance company, was assistant teacher at the Children's Center at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., for a school year, and was preschool director at Ridgecrest (N.C.) Baptist Conference Center the summer of 1975. He was preschool director at Highland Baptist Church, Arlington, Tex., 1975-77. Expected type of service: religious education promotion. **Linda Stevens Clark;** born: Phoenix, Ariz., Dec. 19, 1952. Graduate: Phoenix College; Grand Canyon College; SWBTS (M.R.E.). She was a staffer at Glorieta (N.M.) Baptist Conference Center in 1970 and was head teacher for the baby department there the summer of 1975. She has been a secretary-clerk and was assistant teacher at Southwestern seminary's Children's Center 1974-77.



EAST AFRICA: Darryle W. Dunks; born: Baytown, Tex., July 16, 1945. Graduate: Baylor University; SWBTS (M.Div.). He has served as pastor of four churches in Texas,



beginning in 1966, including Oak Lawn Baptist Church, Waco, 1973-75 and University Heights church, Huntsville, 1975-77. Expected type of service: general evangelism. **Brenda Ford Dunks;** born: Marshall, Tex., July 11, 1946. Graduate: Baylor University. She has taught school in Texas. Child: Brian Wayne, Aug. 19, 1969.



ARGENTINA: Richard L. Harper; born: Lubbock, Tex., Jan. 1, 1950. Graduate: University of Corpus Christi; attended SWBTS. His parents, the W. O. (Wimpy) Harpers, were Southern Baptist missionaries in Nigeria 1950-56 and then in Tanzania until his father drowned in a swimming accident in September 1958. He was a staffer at Glorieta (N.M.) Baptist Assembly (now Conference Center) the summer of 1967. He has worked as a bank teller and as a bookkeeper. He and Mrs. Harper were houseparents at Texas Baptist Children's Home, Round Rock, Tex., 1975-77. Expected type of service: MK dormitory parent. **Kathy Wylie Harper;** born: Corpus Christi, Tex., Oct. 16, 1951. Attended Southwest Texas State University. She worked as a music librarian while in college and was a child care worker for a day school in Ft. Worth, Tex., before becoming houseparent at Round Rock. Children: Rebekah Joanna, Sept. 7, 1973; Joseph Daniel, May 24, 1977.



CHILE: Robert W. (Bob) Horner III; born: Birmingham, Ala., Aug. 25, 1944. Graduate: Auburn University; NOBTS (Th.M.). He was a representative for a pharmaceutical firm and was summer youth director at a Louisiana church. He has served as pastor or interim pastor in Alabama, Louisiana, and Mississippi, including at Arlington Heights Baptist Church, Pascagoula, Miss., 1971-77. In January 1976 he traveled with several other Southern Baptist pastors on an evangelistic preaching trip to India. Expected type of service: general evangelism. **Mary Pruitt Horner;** born: Anniston, Ala., Oct. 25, 1945. Graduate: Auburn University. She was a Home Mission Board summer missionary in Washington and Oregon in 1966. She has taught school and has been school librarian. Children: Julie Morgan, Sept. 11, 1973; David Josiah, Oct. 26, 1976.



(Continued on page 40)



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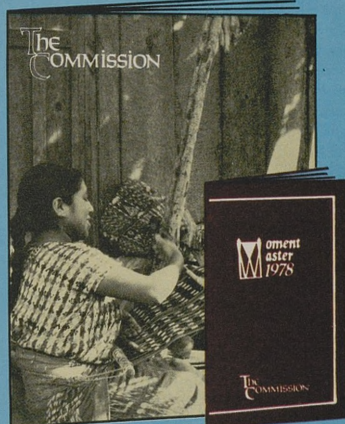
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New Missionary Personnel

(Continued from page 38)



BENIN: Richard F. (Dick) Lemaster, Jr.; born: Silver Spring, Md., Nov. 4, 1950. Graduate: Berea College; SWBTS (M.Div.). He was a US-2 missionary for the Home Mission Board in Taos, N.M., 1972-74 and was a Christian social ministries intern for the HMB in Ft. Worth, Tex., 1974-76. He was a crisis minister at Broadway Baptist Church, Ft. Worth, 1976-77. Expected type of service: general evangelism. **Joyce Flood Lemaster;** born: Springfield, Mo., July 23, 1949. Graduate: Southwest Missouri State University; attended SWBTS. She was Home Mission Board summer missionary in Florida in 1968 and in Oregon and Washington in 1970, and was a Missouri Baptist Student Union summer missionary in Hawaii in 1969. She served as a Foreign Mission Board missionary journeyman in Cobán, Guatemala, 1971-73. She worked with the BSU at Southwest Missouri State University, Springfield, in 1974, in Ft. Worth Children's Hospital 1975-76, and as a secretary.



ARGENTINA: J. Bruce Muskrat; born: Norman, Okla., June 4, 1948. Graduate: Baylor University; SWBTS (M.M. and further study). He has been a church organist and was a teaching fellow at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He was minister of music at Western Hills Baptist Church, Ft. Worth, 1972-77. Expected type of service: seminary music education. **Nancy Woods Muskrat;** born: Joplin, Mo., Oct. 5, 1952. Graduate: Christian University (B.M., M.M.). She taught piano privately 1972-77, was organist at Western Hills church, 1973-77, and taught piano at Texas Christian University, Ft. Worth, 1975-77. Expected type of service (besides homemaking): seminary music education.

JAPAN: John E. Norton; born: Birmingham, Ala., Mar. 18, 1948. Graduate: Samford University; Florida State University (M.S.); MWBTS (M.Div.). He was an instructor at Florida State University and minister of visitation at East Hill Baptist Church, Tallahassee, Fla., 1971-72. He has been pastor in Missouri and, from 1975 to 1977, at Camp Hill (Ala.) Baptist Church. Expected type of service: general evangelism. **Nancy**



Turner Norton; born: Miami, Fla., Aug. 18, 1951. Graduate: Auburn University; attended MWBTS. She has been a secretary, a salesclerk at a Baptist Book Store, and a private piano teacher.

YEMEN: Martha C. Myers; born: Jefferson Co., Ala., Mar. 13, 1945. Graduate: Samford University; Medical College of Alabama, University of Alabama (M.D.). She was a Home Mission Board summer missionary in New York in 1966 and a Foreign Mission Board medical receptor in Yemen December 1970 to March 1971. She was intern (1971-72), general surgery resident (1972-73), resident in pediatrics (1973), and resident in obstetrics and gynecology (1974-76) at the University of South Alabama Medical Center (formerly Mobile General Hospital), Mobile, Ala. She was a physician in private practice in Mobile 1976-77. Expected type of service: medicine.



EAST AFRICA: Charles V. Orange; born: Greenville, Ky., June 6, 1944. Graduate: Southern Colorado State College; NOBTS (M.Div.). He has been employed by a home building firm and as a maintenance worker. He was night supervisor at Baptist Rescue Mission, New Orleans, La., 1974-75 and pastor of First Baptist Church, Westcliffe, Colo., 1975-77. Expected type of service: general evangelism. **Cheri Wilson Orange;** born: San Diego, Calif., Aug. 19, 1945. Graduate: Southern Colorado State College. She has taught school in Louisiana and Colorado. Children: Charles Victor, Jr., Feb. 28, 1970; Jacob Graham, Aug. 17, 1976. Present address, Box 116, Westcliffe, Colo. 81252.



VENEZUELA: B. V. (Joe) Powell; born: Pawhuska, Okla., Feb. 20, 1946. Graduate: Oklahoma Baptist University; MWBTS

(M.Div.). He has worked for an oil well servicing firm. He was pastor of Warwick Baptist Church, Wellston, Okla., 1971-74 and Pilot Grove #1 Baptist Church, Gilman City, Mo., 1974-77. Expected type of service: theological education and general evangelism. **Norma Patrick Powell;** born: Pawhuska, Okla., Sept. 19, 1943. Graduate: Trenton Junior College. She has worked as manager for a retail firm. Children: Connie Lynn, Sept. 28, 1965; Jo Linda, Nov. 1, 1968. Present address: Route 2, Box 15A, Gilman City, Mo. 64642.

JAPAN: Rebecca L. (Becky) P'Pool; born: Albuquerque, N.M., Jan. 25, 1950. Graduate: Hardin-Simmons University (B.S., M.E.); SWBTS (M.R.E.). She worked as a recreation assistant in Abilene, Tex., in 1971. She taught school in Texas from 1972 to 1977, including at the Children's Center at Southwestern Baptist Theological Seminary, Ft. Worth, 1976-77. Expected type of service: secondary education.



EAST AFRICA: Dan E. Rorabaugh; born: Modesto, Calif., Nov. 10, 1948. Graduate: California Baptist College; GGBTS (M.Div.). He served as youth director and as pastor of churches in California, was a shipping clerk, and from 1974 to 1977 was pastor of First Baptist Church, Surrey, British Columbia, Canada. Expected type of service: general evangelism. **Peggy Burson Rorabaugh;** born: Topeka, Kan., July 2, 1949. Attended California Baptist College. She has worked for a manufacturing firm, was a substitute nursery teacher at seminary, and was a sales person in Surrey. Children: Guy Maurice, Jan. 28, 1970; Suzanne Peggy, May 23, 1976.

INDONESIA: Michael W. (Mike) Stroope; born: Odessa, Tex., Sept. 6, 1951. Graduate: Hardin-Simmons University; SWBTS (M.Div.). He was a Home Mission Board summer missionary in Minnesota for five years, in Texas one year, and served one summer in California for the California Baptist Convention. He was college director for two churches in Abilene, Tex., worked for a parcel delivery firm, and was assistant director of religious activities at Hardin-Simmons University, Abilene (1973-74). He was minister of youth for North Richland Hills Baptist Church, Ft. Worth, Tex., 1974-76. He has served on evangelistic teams in Spain and Japan. Expected type of service: general evangelism. **Kay George Stroope;**



born: Baird, Tex., Dec. 24, 1952. Graduate: University of Texas School of Nursing; R.N. standing achieved in 1976. She was a Home Mission Board summer missionary in Minnesota in 1973. Child: Samuel Michael, April 25, 1977.



TAIWAN: Robert P. Sugg, Jr.; born: Eupora, Miss., Jan. 19, 1942. Graduate: Mississippi College; NOBTS (Th.M., M.R.E.). He served as Baptist Student Union director at Blue Mountain (Miss.) College 1969-75 and was pastor of Fellowship Baptist Church, Bellefontaine, Miss., 1975-77. Expected type of service: general evangelism. **Nan Gregory Sugg;** born: Clarksdale, Miss., Jan. 5, 1943. Graduate: Mississippi College; attended NOBTS. She has taught art in high school and at Blue Mountain College. Children: Harriet Hollingsworth, Feb. 11, 1969; Robert Perkins III, Dec. 24, 1970; Carroll Gregory, Dec. 19, 1973.



NIGERIA: John L. Tarpley; born: Nashville, Tenn., Nov. 19, 1944. Graduate: Vanderbilt University (B.A., M.D.); attended SBTs. He was intern and assistant resident in surgery at John Hopkins Hospital, Baltimore, Md., 1970-72 and clinical associate at the National Cancer Institute, Bethesda, Md., 1972-74. Returning to Johns Hopkins, he was assistant resident in surgery 1974-76 and instructor in surgery 1976-77. Expected type of service: medicine. **Margaret Johnson (Maggie) Tarpley;** born: Dickson, Tenn., Aug. 23, 1944. Graduate: Vanderbilt University; George Peabody College for Teachers (M.L.S.). She was an elementary school librarian in Nashville 1966-70 and librarian in the surgical library at Johns Hopkins Hospital 1975-77 (part-time). Children: James Hebron, April 21, 1970; John Vandevort, Dec. 17, 1971. Present address: 0-10 Seminary Village, Louisville, Ky. 40207.

(Continued on Cover III)

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1. UGANDA: Volatile conditions exist for Ugandan Christians. Pray for their strength.

2. SWITZERLAND: Missionary Isam Ballenger, field representative for missionaries in Europe, has been elected the new president of the Baptist Theological Seminary in Rüslikon, Switzerland. Pray for Isam as he attempts to lead the seminary in the training of future Christian leaders.

3. SOUTH BRAZIL: Missionaries Dennis and Alita Blackmon request your prayers for God's power and direction in planning and carrying out Transcatarinense II, an evangelistic effort. Also pray that God will send laborers.

4. TAIWAN: Missionaries Chuck and Betty Gardner have moved to Hualien for Mandarin-language evangelism. Pray for their witness as they begin this new work.

5. NIGERIA: The Medical Board of the Nigerian Baptist Convention is meeting today in Eku. Pray for the medical missionaries and nationals in Nigeria.

6. EAST ASIA: A total of \$300,000 was received from the China Baptist Convention on Taiwan. Missionary Mike Wolf requests prayer for the best way to use the money to propagate the gospel. A possibility exists of sending a shortwave program to mainland China from Guam.

7. INDONESIA: Pray for the Indonesian Baptist Convention as it meets today through Nov. 11.

8. EQUATORIAL BRAZIL: Pray that students of the Equatorial Brazil Theological Seminary may be increasingly useful in their service to Christ.

9. TAIWAN: Missionaries James and Joyce Swedenburg have transferred from Pusan, Korea, to Taipei, Taiwan, where he will be pastor of Calvary Baptist Church, an English-language church. Pray for their quick adjustment.

10. SOUTH AMERICA: R. Allen Orr, FMB regional representative of the Department of Missionary Personnel, is visiting South America. Pray for his safe trip and his beneficial meetings with missionaries.

11. HONG KONG: Missionary Agnes Morgan requests prayer for Bible-verse calendars in Chinese that are posted in Hong Kong classrooms that they will reach students for Christ.

12. ARGENTINA: Pray for Missionaries William and Janis Malone and their work in church planning and growth in the Buenos Aires North Zone, and also for their pastoral work in the Boulogne Church.

13. KOREA: Missionary Al Gammage and Missionary Frank Harkins are in the United States for medical treatment. Pray for their speedy recovery.

14. MALAWI: The Malawi mission, organization of missionaries, will hold a mass communications workshop at Blantyre with Missionary Zeb Moss, mass media representative for Africa, assisting. Ask the Lord to bless this workshop and the work of mass communications in Africa.

15. ARGENTINA: Ask the Lord to bless the music ministry of Missionary Becky Nichols.

16. PORTUGAL: Missionary Ernest Harvey writes: "We believe there is a place for missionaries who are church planters to work in Portugal." The Harveys have started a church in a store in the fastest growing area of the city of Portimao. "Everyone from the owner of the building who donated money so that we could use the very best paint, to the carpenter and painter, has been personally interested in our work and most cooperative." Pray for the work in this Portuguese city.

17. EAST ASIA: Pray for the effective work of volunteers Miss Nelle Davidson, Jefferson City, Tenn.; Mrs. Nell Kincade, Moorhead, Miss.; and

Mr. and Mrs. Joseph Powell, Abilene, Tex.

18. MALAWI: All missionaries to Malawi are meeting today for a prayer retreat. Pray this time will be inspirational to all.

19. HONG KONG: Ask God to guide Missionary Peyton Moore, mass media representative, as he negotiates for time for a Christian program on commercial television.

20. ARGENTINA: Ask God to direct the planning for a major urban evangelism project in Rosario.

21. TAIWAN: Missionary Associates Wendell and Laquita Powers have moved from Taipei to Taichung to teach at Morrison Academy. Pray for them.

22. ARGENTINA: Ask God to bless Missionary Frances Roberts, her personal ministry to people in need, and her participation in women's work.

23. PHILIPPINES: Pray for the Billy Graham Crusade and School of Evangelism.

24. RICHMOND, VA.: MKs (missionary kids) attending college in the States are gathering in Richmond for a Thanksgiving retreat. Pray for them as they adjust to living in the States away from their families.

25. ZAMBIA: MKs in Zambia are holding a retreat today through Nov. 27. Pray for the Lord's leadership in each life.

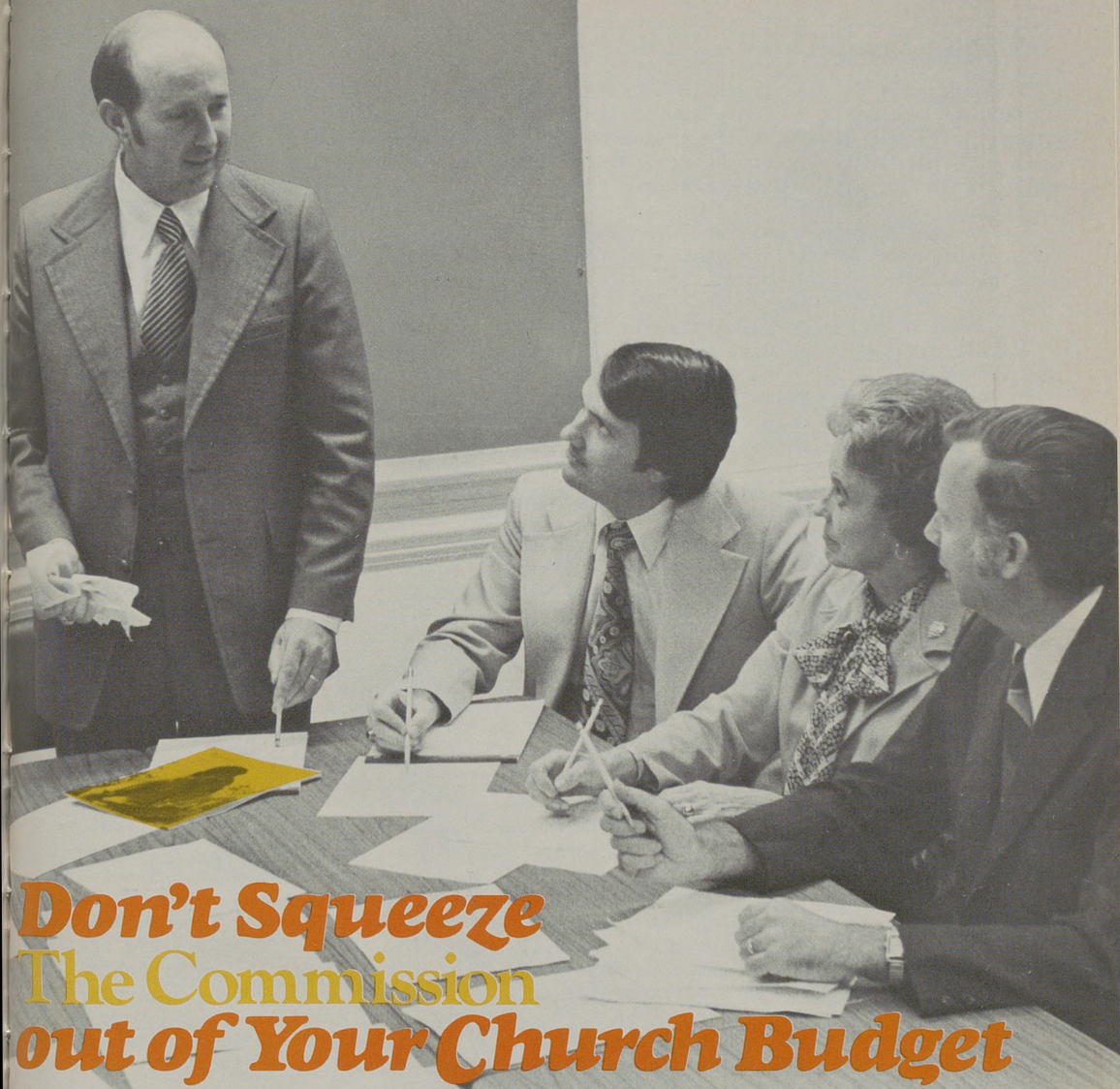
26. TAIWAN: Missionary Oz Quick requests prayers for the halt of communism in Taiwan and for the Christian ministry in Taiwan, where only 5 percent of the residents are Christians.

27. BOTSWANA: After ten years of work in Botswana, Southern Baptists have a missionary witness in four locations. There are several opportunities in other parts of the country, but we do not have personnel to take advantage of them. Pray for the people God will call to Botswana.

28. KOREA: Pray for the outpouring of the Holy Spirit on the Major City Evangelization program.

29. ETHIOPIA: By mid-June all missionaries assigned to Ethiopia were out of the country. Pray for God's guidance and strength for all Ethiopian missionaries in the process of adjusting to new assignments.

30. JORDAN: A new wing for lower grades, made possible through Lottie Moon Christmas Offering funds, opened in the Ajloun school. Pray for the work with these young people, many of whom are Muslim. **TC**



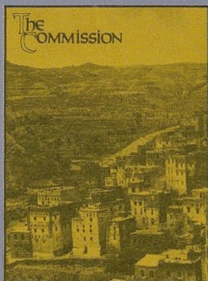
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Missions Update...

Continuing to recuperate in RICHMOND, VA., after returning from HUNTSVILLE, ALA., in October was BAKER J. CAUTHEN, Foreign Mission Board executive director, who suffered a heart attack Sept. 18, while preaching at the televised Sunday morning worship service of Jackson Way Baptist Church, Huntsville. Doctors said they expect Cauthen to make a full recovery. They asked him to cancel all engagements for the rest of 1977.

"Foreign Missions Hotline," the 24-hour FMB telephone service providing three minutes of current foreign missions information and prayer requests, will operate again this year from Nov. 15 to Dec. 15. Dial (804) 355-6581. New message each Friday.

Southern Baptist missionaries in UGANDA, the G. WEBSTER CARROLLS and the JAMES L. RICES, in early October were still awaiting a call from President IDI AMIN to discuss the future of Baptist work in Uganda. Amin in mid-September announced that 27 religious groups, including Baptist, Seventh-day Adventist, and Salvation Army groups, were banned from the country. The missionaries had submitted documents about their work and had been assured they might remain in Uganda as expatriates.

The Baptist Mission of EAST AFRICA became two groups--the Baptist Mission of KENYA and the Baptist Mission of TANZANIA--Sept. 1. The division was originally set to take effect Jan. 1, 1978, and will be finalized then, but the date for division was moved up because of current border difficulties between the two countries. Since the Baptist Mission of East Africa was organized in 1956, 274 churches in Kenya and 247 churches in Tanzania have been started, plus 185 new congregations in the Giriyama area of Kenya.

Because of the limited number of persons volunteering for overseas service, only one out of every six requests for new missionary personnel is now being filled, LOUIS R. COBBS, secretary of the FMB's missionary personnel department, told the board.

Recognition sought since Southern Baptists began work in THAILAND in 1950 came recently when Southern Baptist work there was officially registered with the religious affairs department of the Ministry of Education. Only 16 such bodies of five major religions are now so recognized. WILLIAM R. WAKEFIELD, FMB secretary for Southeast Asia, said a significant factor in the action was the "excellent relief work among the Vietnamese, Cambodians, and Thais by our Baptist mission and missionaries."

Leaders of 10 denominations in URUGUAY have made plans to start 277 house churches by next February, in connection with Crusade Uruguay '78, a united evangelistic effort to be led by LUIS PALAU, Argentine evangelist. Baptists projected 44 new preaching points. . . . Large numbers have responded to gospel witness by pastors and laymen from SEOUL (KOREA) Baptist Association. In three services in July and August 771 Korean soldiers were baptized. Laymen and pastors in one month spoke to 12,680 inmates in 17 Korean prisons and saw 3,068 persons make professions of faith in Christ.

The FMB in September voted \$8,750 as its share of the budget for helping to implement the Southern Baptist Convention's new Missions Education Council. The council is a cooperative project designed to coordinate planning for a comprehensive missions education strategy by the Sunday School Board, Woman's Missionary Union, Brotherhood Commission, Home Mission Board, and Foreign Mission Board.

A report of continuing conversions in CHINA and NORTH KOREA, especially among young people, has come from PAUL KAUFMAN, a former missionary to China who now directs an evangelistic organization in HONG KONG. GEORGE H. HAYS, FMB East Asia secretary, said he heard Kaufman tell of news received from peasants who cross the Chinese border. . . . Increasing response to the gospel, especially in village work started through contacts with BANGALORE Baptist Hospital, is reported by Southern Baptist missionaries in INDIA. In the first half of this year, 73 people were baptized, compared with 84 for all of 1976. Missionaries have been stressing home Bible reading groups.

New Missionary Personnel

(Continued from page 41)



COLOMBIA: William D. (Bill) Williams, Jr.; born: Wüertzburg, Germany, Jan. 28, 1948. Graduate: Stetson University; attended NOBTS. He was born in Germany while his father was stationed there in the U.S. Army. He was mortgage loan officer and assistant security officer for a bank in DeLand, Fla., 1970-77. Expected type of service: business management. **Cathy Northcutt Williams;** born: Columbus, Ga., Sept. 7, 1949. Graduate: Stetson University. Her parents are the Irvin L. Northcutts, Southern Baptist missionaries to Peru since 1959. She has taught school in Florida, was director of the Stetson Baptist Day School, DeLand, 1974-77, and has taught preschool at New Orleans (La.) Baptist Theological Seminary. Children: William David III, Mar. 24, 1974; Dusti Belen, Dec. 1, 1976. Present address: Box 204, 3939 Gently Boulevard, New Orleans, La. 70126.

Missionary Associates

Employed August 1977



EAST AFRICA: Francis H. (Frank) Hendrickson; born: Chester, Pa., April 28, 1927. Graduate: Montclair State College; Columbia University (M.A., Ed.D.); attended Dallas Theological Seminary. He has served in the U.S. Army, taught in high school, served as principal of a Christian school in Dallas, Tex., and of public schools in Tulsa, Okla. (1974-76). He was associate professor of education at Oral Roberts University, Tulsa, 1970-72. He was a missionary under the American Baptist Mission Society 1965-69 and 1972-74, serving at schools in Zaire in West Africa. Expected type of service: school administration. **Phyllis Martin Hendrickson;** born: Spencer, Neb., Dec. 30, 1927. Graduate: Northwestern Bible College. She has taught school for several years, most recently (1976-77) at Moody Christian Academy, Tulsa. She served with her husband as missionary in Zaire. Children: Bruce, July 12, 1958; R. Gregory, June 17, 1960; Kimberly Ann, Feb. 20, 1970.

Special Project

Employed August 1977

GAZA: Cornelia E. Synco; born: Dothan,

OUT OF COMMISSION



"Now, preacher, imagine your church giving fifty thousand dollars to the Lottie Moon Offering. That's it—hold it!"

Ala., Aug. 25, 1941. Graduate: University of Alabama; St. Paul School of Medical Technology; M.T. standing achieved in 1964. She served as a medical technologist at St. Paul Hospital, Dallas, Tex., from 1964 to 1977. Expected type of service: medical technology. She was to leave for the field in October.

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

Bell, Lester C./Wayne, Portugal to S. Brazil, Sept. 15.
Bodenhamer, Ronald D./Judy, Ethiopia to East Africa, Sept. 1.
Carp, William D./Beverly, Ethiopia to East Africa, Sept. 1.
Fuller, J. Wayne/Frances, Jordan to Lebanon, Aug. 1.
May, Ernest V., Jr./Frances, Dominican Rep. to Puerto Rico, Sept. 1, as treasurer of Caribbean missions.
Steeger, William P./Susan, Ethiopia to Seychelles, Sept. 1.
Swedenburg, James R., Jr./Joyce, Korea to Taiwan, Sept. 1.

Resignations

Walker, Richard E./Beatrice (Eq. Brazil), Aug. 15.
Wilson, Barbara J. (E. Africa), Aug. 31.
Wilson, Jere A./Joyce (S. Brazil), Aug. 15.
Worthy, Charles C./Carolyn (Israel), Aug. 20.

Births and Adoptions

Dickens, Whitney Lane, daughter of G. Dean/Karr La Vovne Dickens (*Philippines*), July 26.
Highfill, Brenda Pauline, daughter of Donald B./Erma Highfill (*S. Brazil*), Aug. 25.
Phillips, Kelly Elizabeth, daughter of Larry D./Charlotte Phillips (*Hong Kong*), Aug. 8.
Sherer, Amanda Jean, daughter of Robert H./Claudia Sherer (*Japan*), Aug. 2.

Deaths

Rierson, John A., father of Linda (Mrs. James R.) Barron (*Ghana*), Aug. 21.
Stover, Mrs. S. T., mother of Sherrod S. Stover (*emer., S. Brazil*), April 9, Kilgore, Tex., at age 103.
Weller, Mrs. E. J., mother of Edith R. Weller (*emer., Brazil*), July 26, Los Angeles, Calif.

Marriages

Andrews, Mark Wildes, son of William P./Constance Andrews (*Chile*), to Susan Lee Brother, July 29, Charlotte, N.C.
Baugh, Barbara Lee, daughter of J. Franklin, Jr./Jean Baugh (*Tanzania*), to Kent Ward Ostrander, Aug. 27, Lexington, Ky.
Cowser, Naomi Grace, daughter of George B./Hilda Cowser (*S. Brazil*), to Michael Jay Key, son of Jerry S./Johnnie Key (*S. Brazil*), Aug. 6, Goiania, Goias, Brazil.
Cummins, Catherine Leilani, daughter of Harold T./Betty Noe Cummins (*Kenya*), to Tim Palmer, Aug. 13.
Grober, Cynthia Le, daughter of Glendon D./Marjorie Grober (*Eq. Brazil*), to John Patrick Signaigo, July 15, Little Rock, Ark.
Grober, Michael Nevin, son of Glendon D./Marjorie Grober (*Eq. Brazil*), to Dea Paula Alho, July 2, Santarém, Pará, Brazil.
Houser, Mona Lynet, daughter of James L./Molly Houser (*Kenya*), to David Entwistle, Aug. 12, Dallas, Tex.
Longbottom, Samuel Fletcher III, son of Samuel F., Jr./Marian Longbottom (*Taiwan*), to Janet Faullin, Sept. 3, Nacagdoches, Tex.
Quick, Mary Lou, daughter of Oswald J./Mary Quick (*Taiwan*), to Kirk Aleck, July 31, Los Angeles, Calif.
Schmidt, DiAnn Ruth, daughter of Sidney P./Darleen Schmidt (*Malaysia-Singapore*), to George A. Koehl III, July 31, Malaysia.
Stewart, Robert Keith, son of Robert R./Maxine Stewart (*Thailand*), to Candace Kain, May 25, Birmingham, Ala.
Wilson, Sarah Catherine, daughter of Michael H./Catherine Wilson (*Taiwan*), to John Michael Myers, Aug. 20, Hanover, Ind.

declare



Week of Prayer for Foreign Missions
December 4-11, 1977
Lottie Moon Christmas Offering
National Goal: \$34,000,000