



ROYAL SERVICE

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To show the searching love of God as the underlying cause in the Southern Baptist missions task is the purpose of this issue of Royal Service.

Focusing on Argentina, articles have been planned to give different dimensions of the searching love of God. The church is central to God's expression of this love ("A Look at One Church," p. 8). The expansion of missions and churches within a geographical area reveals the constant plan behind this divine expression ("Southern Baptist Work at Bahia Blanca," p. 18). Training ministers and leaders for the church becomes in a sense the maturing of this expression ("We visited Buenos Aires," p. 4). The work of Argentine women ("La Convencion Femenil," p. 11) and Argentine home missionaries ("Argentine Baptists Extending Ministry to the Chaco," p. 19) gives evidence of the stability and results of God's searching love as a missions cause. Companion to the expression of evangelism in God's searching love is the expression of ministry ("Good Will Center—Buenos Aires," p. 14 and "Baptist Good Will Center—Mendoza, Argentina," p. 16).

Contributors

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The Seeking
Love
of God

Is the Underlying Cause
In Missions *Outreach*



Whether the method is an outdoor evangelistic service or a primary Sunday School class, the desired goal is the same: to transmit the seeking love of God to lost men. Missionary Justice C. Anderson (above right) discusses evangelistic strategy with Buenos Aires Baptists. Gladys Amizabalaga (right) talks with two children in the South District Baptist Church in Rosario, Argentina.

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The Seeking *Love* of Gôd



Sometimes love is expressed in the struggle for religious liberty or sometimes in the building of a mission. Left—Santiago Canclini (left) and Justice C. Anderson (right) examine documents from Argentina's struggle. Above—Missionary R. H. Pinder (left) and Dr. Alberto Pizzicatti examine progress on the Biedma Street Baptist Mission in Rosario.

Is the UnderlyinCause



Books, music, radio and television—these are some of the means by which missions verbalize the seeking love of God. Left—Books published in El Paso, Texas are shelved for distribution in the Baptist Book Store, Córdoba, Argentina. Right—Missionary James Teel discusses programing. The map to his left indicates places where Baptist radio programs and telecasts are aired in Argentina.

In Missions

Outreach



We Visited BUENOS AIRES

To Visit the International Baptist Seminary

Is to Look into the Future

THE hope of missions exists in the training of national leaders in seminary and guide missionary outreach in their own countries. Missionary strategists, from the apostle Paul onward, have always known this, but its truth has never been evident more clearly than it is today. More and more countries are being swept by the tides of nationalism, and the inevitable result will be curtailment or transformation of the role of the missionary.

This is one of the main reasons that a visit to the International Baptist Theological Seminary in Buenos Aires, Argentina, was such a thrilling experience. To share the hopes and dreams of these dedicated young students and their teachers was literally to look into the future. They are the future of the Baptist witness in Argentina, and in many other parts of South America. What a joy it was to see the work of God's spirit in calling them out to serve in Christ's name, to train their dedicated minds, and to open more doors of opportunity than they can ever enter! It is, as Dr. W. O. Carver used to say, "God's plan of the ages."

Several things stand out about this remarkable seminary. It is surely one of the most beautiful campuses in the world. The modified Georgian Colonial architecture is blended with more Spanish interiors. Lebanese cedars drape their great arms over interior courtyards, and well-kept walkways and flower beds beckon to the mind and spirit.

What marvelous people—warm and friendly, intelligent and searching, deeply committed to Christ. To this moment, two years later, I can feel the warmth of their handshakes, the vitality of their spirits, and see the eagerness in their faces. How could anyone fail to be profoundly moved by such dedicated lives? They are our hope for the future. Christ has no other plan than this: the calling, the training, the spiritual anointing, and the sending of his witness to the ends of the earth.

These wonderful students and faculty have some very special things going for them in Buenos Aires.

THE LANGUAGE

Not English, but Spanish, is the

language of the Western Hemisphere. Crossing the Rio Grande, going South, every other nation in the hemisphere, except one, speaks Spanish (Brazil, which speaks the sister language, Portuguese, is the notable exception). A well-trained young missionary whose native tongue is Spanish can make a great impact on this hemisphere.

This makes a Spanish-language seminary all the more important in the missionary task. In the long view, the missionary outreach on the whole continent of South America and throughout Central America will depend upon Spanish-speaking and Spanish-thinking theological graduates. In the early days of missions, the foreign face, language and culture of the missionary could be an advantage. It is no longer. Also, in the early days of missions, leaders with little formal education could identify easily with the people to whom they ministered. This is changing, too. The rising level of education for national leaders in all other areas of life will demand more theological education on the part of religious leaders in all of the nations

of the Western Hemisphere. It is not difficult to see that the future depends upon well-trained national leaders in every country in South America.

An example of this movement to national leadership is seen in the person of Professor Daniel Tinaz, of Buenos Aires. A trained psychiatrist by profession, he came to Southern Baptist Theological Seminary, Louisville, Kentucky, studied theology and pastoral psychology, and returned to teach and serve in the seminary in Buenos Aires. He is also pastor of the Once (John-say) Baptist Church, where his academic training is expressed in multiple ministries to his people and community. Professor Julio Diaz, of the Faculty in Buenos Aires, is another example of a gifted leader, well trained and experienced, who can minister to Argentines in a way that no North American ever could. In direct missions work, men like Alfonso Olmedo, open evangelists, opportunities which would never be available to one who was not able to identify in language, culture, and common religious background.

THE CATHOLIC RELIGIOUS BACKGROUND

Another important thing about the International Baptist Theological Seminary is that virtually all the students and the national members of the faculty have come from a nominally Catholic religious background. This makes their theological education unique in kind. Even as Paul the apostle can only be understood against his background in the powerful theology of Judaism, so Baptist witness in the countries of South America must be carried by those who have come from this religious background. Theological training must be conducted in this context if it is to equip men and women to minister to those of this religious background.

Even theological teaching is affected by this background and the continuing environment. Words like *sin* and *grace* and *repentance* take on a new depth of meaning when they are discovered by people who have known them only in the context of absolutism, sacraments, and

"penance." This means that a theological seminary in the United States can never provide the full background which a person needs to relate the gospel to people who come from a religious background like this. Seminaries in countries which have been shaped by this religious heritage must provide the major part of the preparation for those who will minister to these people.

THE URBAN CHALLENGE

The overwhelming challenge of missions today is in the cities. One advantage of a seminary located in Buenos Aires is its existence in the midst of a great laboratory of urban needs, problems, and challenges. What a breathtaking city! Its vastness has to be experienced to be believed. All the problems of mobile population, economic pressures, varying cultural backgrounds, educational crises, political diversity, and a thousand others press in upon the seminary community every day. This, in itself, is a most important learning experience for the new generation of

religious leaders. This is their world, and they must hammer out a theology and practice which can cope with this kind of urban crisis. It is an immeasurable benefit to have the seminary located in one of the major cities of the world, where all the issues which face the Christian missionary are found in microcosm.

THE IMMIGRANT POPULATION

Like the United States, Argentina is a melting pot of the nations. The rate of immigration from all the ethnic groups of Europe has been simply fantastic. There are subgroups in the Argentine population from almost every national extraction imaginable. Even the student body of the seminary reflects this great diversity of background and national origins, and this fact further stresses the unique role of such a seminary in preparing people to live and work with people of widely differing backgrounds.

This variety of peoples is found all over the nation. Far out in the country lives a farm family which had emigrated from the Baltic area of Europe. Driven out by the Russian conquest of their homeland, they had found a home in that hospitable land of Argentina. In a never-to-be-forgotten hour we gathered around the rough table in their humble home. How eager they were! I read from a Spanish Bible and spoke in my native English. Juho Diaz translated my English into effective Spanish. The younger sons helped the parents understand the Spanish in the native tongue of their Baltic homeland. It was a United Nations Bible study—in the one Lord and the one Spirit.

This cross-section population of Argentina is a small picture of the great cities of the world. Increasingly this will be a world of fluid and mobile population, challenging missionaries to "become all things to all men" in order that they may save some. The seminary which trains young men and women for this task must demonstrate in its own community the kind of diversity they will be called upon to serve.

FACING CURRENT ETHICAL ISSUES

One of the most thrilling aspects of the visit to B.A. (as almost everyone abbreviates the name) was the insight we gained into the cosmopolitan nature of life today. Interviewers from the leading newspapers and illustrated magazines were full of persistent questions about the morality of organ transplants, the political implications of the spirit of violence in the United States, the meaning of campus protests, and—before our visit was finished—the meaning of the tragic assassination of Senator Robert Kennedy.

The first heart transplant had just been performed in Buenos Aires, and the reporters were eagerly exploring the ethical implications of such organ transplants. From a "visiting theologian" they wanted to know if the heart is somehow (in biblical language) the center of a person's being and if that means that a part of the original owner's personality lives on in the recipient. Especially were they concerned about the morality of taking the heart almost as if stopped beating (or before), when only God could know whether there was any possibility of life being revived. During the same week, a family in Sao Paulo, Brazil, was suing a hospital for taking the heart of their relative for transplant without asking them.

The political currents in the United States were better known to these reporters, students, and professors than to many U.S. citizens. They saw in the violent death of another Kennedy a sign of the disintegration of U.S. society. There was more than a touch of sadness in their eyes and in their words as they wondered aloud what had happened to the U.S. They had cherished such an idealistic picture of the United States that they were shocked and grieved that this kind of brutality and political madness could erupt. They were accustomed to political conflict and revolution throughout South America, but they were unprepared for this kind of law-

less violence in the land of "freedom of religion" and "justice for all men."

Their questions were sharp and penetrating, and even with the problem of translation I learned from them more than they learned from me. What an exciting community of study and fellowship in the faith!

A CITY OF SCHOOLS

Perhaps one of the most important aspects of the situation in Buenos Aires is the academic context in which they work. In addition to Roman Catholic seminaries, there is the great Union Theological Seminary nearby, and their library and teaching resources are often shared with the Baptist seminary. In fact, they are a stimulus and challenge to each other. One very serious fact of modern theological education is that accrediting bodies will no longer approve theological work which is done in isolation from other seminaries and universities. There must be a development of teams for academic research and writing, involving other disciplines than theology, and other denominations than Baptist. The seminary in Buenos Aires, in the providence of God and the wisdom of its founders, is located most ideally for this kind of academic fellowship. With the universities and the other seminaries, it can make its own distinctive contribution and profit from the association with, and challenge of, other points of view.

On the last evening of the conference in the seminary in Buenos Aires, the students gave us a party—planned, programmed, and conducted by the students themselves. As they sang the songs and ballads of their beloved land, recited the poems and dramatic readings which are so much a part of their tradition and joined with us in Christian hymns and prayers, we felt our hearts strangely warmed. With such dedicated people, training in this exciting Christian community, the future is in good hands!

Buenos Aires Is a Very Large City

A WIFE'S IMPRESSIONS

IMAGINE the frustration of shopping a twenty-four-mile street with stores lining both sides? This is only one street amid many, many filled with shops whose windows display the very latest styles in clothes, shoes, jewelry, and home furnishings. In addition, there are hotels, office buildings, skyscrapers, eating places of all types—from quick coffee shops to Chinese restaurants and famous steak houses.

This is Buenos Aires, Argentina, a huge metropolis spread out to accommodate over six million people and often referred to as the Paris of South America because of its cosmopolitan atmosphere, the beauty of its many parks, and the culture of its inhabitants. It was my privilege to spend a week on the campus of the Interdenominational Baptist Theological Seminary in Buenos Aires in June 1968. This was the fourth seminary we had visited on a lecture tour arranged for my husband by the Foreign Mission Board and the respective seminaries.

Mrs. Ann S. Margien had written me asking me to speak to a meeting of women from all the churches in Buenos Aires at the seminary chapel during the Annual Pastors' Conference. This meeting was similar to many WMS meetings attended in the past with one big exception—everyone spoke Spanish and I could not understand a word that was said! This was my first experience in making a speech through an interpreter. I suspect that missionary Frances Taylor, who interpreted for me, improved what I had to say on church renewal and personal spiritual growth. In spite of my inexperience with an interpreter, the women were responsive, interested, and very gracious to me. During the reception which fol-



lowed almost all of them talked with me in halting English or through an interpreter. I shall always treasure this opportunity of getting to know these Baptists of Argentina.

Two of the Argentine home missionaries, supported by the Argentine Baptist Convention, were on the campus for this conference. Showing pictures of their work, they collected money to buy shoes for the Indians to whom they minister in the back country.

Buenos Aires is so large that it is very difficult to get around in the city. I keep referring to the six blocks; this is perhaps the strongest impression I have of the city. The missionaries live scattered all over the city according to their work and available housing. Just to drive to the seminary can require an hour or more each way through congested, harrowing traffic. The day I went to town to shop with Jean Calatz, Mary Ann

Anderson, and Dorothy Diaz, wives of seminary professors, we drove to a subway point, then rode the subway to the inner city, and from there took a taxi to the particular area we wanted to shop, and yet, the seminary is in the city! The vast distance covered by this city makes it difficult for Baptists to have many meetings together since transportation becomes such a major problem for the people. One lady who talked with me following the meeting told me that she and her husband could not afford to attend both the Argentine Baptist Convention and the Pastor's Conference. They had chosen the conference because it meant so much to them spiritually each year. Another woman told me that she and her husband had ridden the urban electric train several hours, planning to stay just one day, but the conference that day had been so meaningful that they were making arrangements to stay overnight in order to be there one more day. The eagerness of these people for spiritual growth was so moving to me that I was the one who came away blessed.

I was reluctant to leave Buenos Aires. I found myself wanting to stay there, to plant my life alongside missionaries and Argentine Baptists in an effort to share the good news with the multitudes in that vast city. The ties between us overcame any real differences of language, race, or culture, uniting us in common purpose. A farewell letter from missionary Frances Roberts expresses my feelings. "Yes, you've left a part of yourselves here with us, but a part of us goes with you. How enriching is this family of the Lord as we get to know each other and each becomes a part of the other."

A Look at One Church

Name: South District **Age:** 40
Membership: 200 **Location:** 3132
Maipu, Rosario, Argentina

South District Baptist Church can be seen. For a decade now, its tower has been a landmark in the south district of Rosario, the second city of Argentina. Its spirit is also recognizable. From the time of its organization in 1930—the outgrowth of a mission of the First Baptist Church in the city—this congregation has exhibited many traits and abilities which mark a church. Its story of more than a generation of Christian witness has not all been bright, but from revival tent to missionary home to its own building ("temple," the Argentine Baptists say), South District Baptist Church has grown. Its members have sought to prepare themselves for Christian discipleship and to spend themselves in the service of Jesus Christ.

"From the beginning," explained

a longtime deacon, Dr. Alberto Pizzicatti, "we had a pastor who had to work to support his family, so visiting and all but preaching was left to us."

For five years when the church had no pastor, Dr. Pizzicatti related, the congregation voted for the deacons to carry the responsibility for visiting and preaching.

"And after Pastor Libert left," he continued, "we had the same situation because the deacons felt their responsibility."

Pastor Samuel G. Libert left South District Church in 1963 to become secretary of the Department of Evangelism of the Argentine Baptist Convention. That same year the Convention launched an evangelistic program to double the number of churches and members in ten years. Sensitive to the challenge of this Decade of Advance, as the program is now called, South District Church voted to step up its own outreach and

inaugurated a Department of Advance with one purpose in mind: to start new work. Early in 1965, missionary Robert H. Pinder accepted the church's invitation to move to Rosario to direct their Department of Advance.

His second day in the city, a committee of the department met to discuss ways and means by which the church could start new work. Mr. Pinder began at once to study the church's possibilities for witnessing in Rosario and its environs. He soon discovered that the congregation's position at the moment was not enviable. In one recent year they had seen eight hundred persons manifest interest in the gospel, but their weekly Sunday School was inadequate to the task of enlisting so many persons in serious Bible study. There were so few teenagers in the congregation that they did not have a youth department. At the same time half the

Sunday School teachers were young people because too few adults in the congregation were prepared to teach Bible.

This situation was, at least in part, the result of consistent Christian nurture through a number of years. In one year the church lost its Sunday School superintendent, its Training Union director, the head of its youth work, and three deacons. While lost to the church, these people were a contribution to others. They left the city, some to accept pastoral duties elsewhere, some to other responsibilities in the national movement, and some to study at the International Baptist Theological Seminary in Buenos Aires.

Nevertheless, challenged in advance again, the church had to face a sobering question: Who is ready to start this new work? Pinder felt the congregation determined to work out the answer. First, they

asked Mr. Pinder to serve as interim pastor while they strengthened themselves as a community team.

"I will," said Pinder, "if we will use the money budgeted for a pastor's salary to finance a mission across town; and if we will all understand that when this mission is begun, my work will be there."

Meanwhile, Pinder served two years as interim pastor. Under his leadership the congregation prepared itself to undertake new work and now continues giving itself in service in Jesus' name. The deacons led in a Spiritual Growth Program of special Bible studies in the congregation. The church had five missions, one of which is being led by Pinder and ten South District families who are participating in a full program of activities in a large area of the city where there is not one Christian family. Two

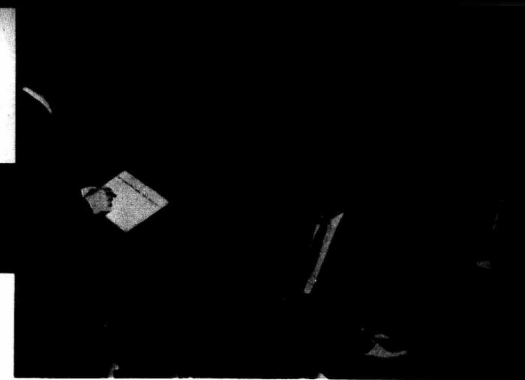
committees are carrying responsibility for weekly meetings in two homes of the congregation—meetings to which friends and neighbors are invited for Thursday evening Bible study, prayer, and preaching.

During the two months of the Spiritual Growth Program when the congregation concentrated on the book of 1 Phileasians, every member endeavored to read the book at least once a week and to study the commentary



Johnni Johnson





all of them considered together in a special week of Bible study following the emphasis. Wednesday evenings, deacon Juan Simon taught the book at the church, and on Sunday mornings, missionary Pinder preached from Ephesian texts.

"The church," he said in one sermon, "is a body of baptized believers with a purpose—working together in fellowship and faith and love."

He made the point that they could have a church without organizations, and even have organizations without

being a church.

"The work of the church is in the world," Pinder declared. "It is to do the work the Lord has for us to do."

South District Baptist Church is learning that they set a severe test on their own profile when they voted to inaugurate a Department of Advance. Measuring themselves by the demands of being a missionary congregation, they are face-to-face with the role of servant, with the selfless losing of themselves for others in the service of Jesus Christ, the Lord



Señora Rosa de Libert (center), whose husband, Samuel, is an evangelist for the Evangelism Board of the Argentine Baptist Convention, is now president of *La Convención Femenil*. Señora Delia de Razon (right) is the wife of the architect-builder who designs many of the Baptist churches in Argentina including the one at Rosario.

La Convención Femenil—

Argentine Style

Johnni Johnson

meetings and small study group meetings. They pray. They work in specific service projects. They foster the missions education of their children and young people. They hear testimony to their personal faith and, each year, conduct home evangelistic campaigns.

On the national level, *La Convención Femenil* functions through officers and permanent committees assisted by two staff women, one an Argentine and the other a Southern Baptist missionary. In this framework, Argentine Baptist women make offerings to set forward the proclamation of the gospel to their homeland and beyond. They take particular interest in two institutions: an orphanage in Esperanza and an old folks home in Rosario. They invest personal concern, prayer, and money in the work of the Argentine board of missions and its missionaries. They have a

The woman's convention in Argentine Baptist life, *La Convención Femenil*, is an organization in which Argentine Baptist women work to gether in many of the same ways Southern Baptist women do. And in some different ways.

Women's work has been carried on in Argentina in an organized way since 1900, and informally since 1913. At first the women's attempts to organize were thwarted by pastors and laymen who did not understand their objectives. Today, however, there is

respect for them and growing appreciation for what they do. The women find that they can develop leadership and strength which would remain dormant without the means of expression they have found through *La Convención Femenil*. Now their missionary zeal is proving to be a definite asset to the Argentine Baptist Convention in its Decade of Advance program.

In local congregations, the women's organization is similar to Baptist Women. The women have regular

At its meeting in Rosario, *La Convencion Femenil* transacted the business necessary to the work societies in local Baptist churches seek to do together. Missionaries and Argentine women work together in *La Convencion Femenil*.



Senorita Teresa Plus, WMU field worker, is the daughter of a distinguished Baptist pastor now deceased. In addition to her work with *La Convencion Femenil*, she has been an officer in the women's department of the Baptist World Alliance.

Missionary Frances Roberts is young people's secretary for *La Convencion Femenil*. A native of South Carolina with experience as missionary in both Paraguay and Argentina Miss Roberts began working with *La Convencion Femenil* in 1959.



quarterly publication. They hold regional meetings, some camps, and an annual national convention.

In the national meetings, *La Convencion Femenil* brings together a representative group of women from many churches in all parts of the country. They gather to hear reports, to study ways and means to do better the work they undertake, to meet each other face-to-face, and to find mutual encouragement in their role in gospel witness for they, more than we in the United States, understand that the church—wherever it is—lives in a missionary situation.

Two days in the spring, *La Convencion Femenil* meets in annual session, as, for example, when 173 women from more than 100 churches met in Rosario, the country's second largest city. There the women conferred about the work of societies in the local churches. The corresponding secretary shared information that had come to her from societies in

every part of Argentina. Seven national missionaries talked about their work among the Indians in the north and in the difficult areas of Patagonia in the south.

Two staff members reported on their work. Teresa Plus [plew-FES] and missionary Frances Roberts who reported on 14,000 miles of travel in visit churches all over Argentina in her work as national secretary for missionary youth organizations. The permanent committees also reported. All in all, it was a busy two days—singing, praying, listening, fellowshiping, studying. The Rosario women had planned well for the program and for their guests from all over the country. Out of town guests were entertained in Rosario homes and there was a reception for them at First Baptist Church where the Convention met.

During the sessions, few persons were busier than the president, but it was Teresa Plus who spoke for Ar-

gentine women to express their hopes for the days ahead and their concern to encourage each other in the gospel. She talked about local societies, about the national convention, and about the present evangelistic emphasis among Argentine Baptists: their Decade of Advance. In this program, begun in 1963, the Baptists have set themselves a goal to double the number of churches and members in Argentina in ten years. And in this effort, Senorita Plus feels that the women have a distinctive contribution to make.

"The Decade is awakening women to feel responsibility for evangelism," she explained in an interview. As an example, she talked about the home evangelistic meetings Argentine women conduct in their society work each week.

"These are home meetings, and many women in our churches just heard the gospel in such situations."

Senorita Plus talked about the

poster and special tracts which *La Convencion Femenil* prepares each year to help local societies have such home evangelistic meetings. She told about the use of the materials, especially in the rural areas, but her enthusiasm was for what the women themselves experience.

"A woman can attend an afternoon meeting in her friend's home while her children are at school. Many will gladly accept such an invitation."

She talked about the Bible study at each meeting. She told how women make their personal testimony in the presence of their neighbors and friends.

"You see, we have many newly converted women in our societies," said Senorita Plus. "They are in their first love of Jesus and want to witness."

If a national meeting of *La Convencion Femenil* is an indication, many of them are still in their first love of Jesus.

Missionaries of the Argentine Baptist Convention in attendance at the Rosario convention represented most phases of the work now in progress. Senorita Mildred Schmuck (left) is in the south, in Patagonia where Christian witness even among European-population groups is difficult; she lives at El Bolson in the state of Rio Negro. Senorita Maria de Dias, with her husband, serves in the community of Rio Colorado, which is also in the state of Rio Negro. Senorita Gladys Grecco serves in Rio Grande in Tierra de Fuego. Senoritas Miriam Brunner, Clelia Machinandarena, and Albe Montes de Oca are located in the north, in the Chaco. Senorita Hayde Panzorilli works in the state of Santiago Del Estero, in the Argentine northwest, an area long neglected by evangelical Christians.



Senorita Laura Cativola (left) is editor of *El Esfuerzo*, a magazine for Rural Ambassadors which is edited in Argentina and printed at the Baptist Spanish Publishing House, El Paso, Texas. Senorita Jose de Smith (right) is editor of the WMU quarterly magazine, *Quilbrazo Femenino*. Senorita Smith is the former Jose Hawkins, daughter of the I. B. Hawkings, Southern Baptist missionaries who spent many years in Argentina. A graduate of Judson College, Miss Smith is married to a third generation Anglo-Argentine who works for a petrochemical plant near Rosario.

IT'S time for a fiesta. Yes, fiestas are an occasion in Argentina—and an event must not go by without some sort of celebration. Exactly ten years ago, a green, if not completely new, missionary was assigned the task of opening and establishing a good will center in the great city of Buenos Aires. Some of those who would work with her had experience. Some did not. The one who had the most experience was in the hospital recovering from an eye operation and would not be available for the preparation of the opening of the center.

The Argentine Mission said the center should be near enough to the International Baptist Theological Seminary to be a practice center for students. But where in overcrowded Buenos Aires could one find a house to rent, available for such a purpose? Ads were run in *La Prensa* (news-paper) asking for such a house. The several newspapers in Buenos Aires were read carefully every morning and afternoon to see if something might be available. One morning a possibility appeared.

With missionary Anne Margrett, the director went to see the house, talk with the owner, and receive the approval of the Mission Zone Committee. At long last, the future good will center would have a home.



Tandil 3764 would come to be significant in the lives of a great number of people.

Four thousand programs were ordered from the printer and house-to-house distribution began. It seemed an eternity before anyone came to enroll. Then came one lovely five-year-old for the kindergarten. She was fair, had dark eyes and very black hair. Time passed and then came another, and another, and another, until on the day of the opening of the center, there were almost two hundred persons enrolled.

The first public service was held in the patio of the house. The local pastor Esteban Elias, now executive secretary of the Argentine Baptist



GOOD WILL CENTER

Sarah Wilson

Buenos Aires

Convention, spoke. As the patio was filled with people, others clustered on the sidewalk to listen to the preaching.

But... there were those who opposed the center. Each morning the patio on the front of the house was filled with rocks that had been thrown at the center during the night. The shutters over the windows were metal. The glass in the door, although now broken, was high and affected very little the continuation of activities in the center. This continued until one night about ten o'clock when two workers were working late. The rocks began. One of the workers asked the question, "How long will this go on?" There was no answer. The director opened the door and walked out challenging the young men to throw rocks at her personally. No more rocks were thrown that night or ever in the future. Some of those same boys still come to the center.

DEVELOPMENT THROUGH SERVICE

That first year the center offered English, kindergarten, children's club, sewing, decorative arts, handwork club for girls, and Girls' Auxiliary. Many people, when they enrolled in the center, did not know it was evangelical but most of them continued to come anyway. One neighbor offered the suggestion to a father that he not continue sending his children to the Good Will Center. The father calmly replied that his children were receiving excellent teaching and that he was

happy to send them. Another mother expressed it in this way: "I am grateful to the Good Will Center because since my daughter began to go there, she has changed a great deal. Now she helps me and is obedient." This little girl, nine years of age, had become a Christian.

Many of the children had never seen a Bible and asked permission to take one home to read. One came to class as if she had made the world's greatest discovery and commented, "Senorita, this book is true. I tried to pray and I could." This young lady was to become the first member of the church from the Good Will Center. The dress she wore for the baptism was torn, no member of her family was present, but that did not matter. She was later to win her mother, her aunt, and her grandmother to the Lord. Today, there are twenty-five different activities which include fourteen classes, nine club groups, and a small clinic with two doctors, one for women and children, and another for counseling and psychiatry.

Students from the seminary come for practice in the center. In addition to these, the center, for two years now, has had practice students from one of the social work universities in Buenos Aires.

The building that the center now occupies is on Azul Street—only three and a half blocks from the original site. This building was made possible through the Lottie Moon Christmas Offering.



EXTENSION

The Good Will Center has earned a good reputation in this middle and lower class community. It contributes to the local church through its evangelistic efforts. A ministry in the misery villages in and around Buenos Aires was projected. Hundreds of thousands live in these villages in greater Buenos Aires alone. Another million are said to live in substandard housing in communities such as the one in which the Good Will Center is located. Behind beautiful marble doors, families live in single rooms of basic, dilapidated houses which leak or are filled with humidity.

In the misery villages, housing is even worse. Scrap wood, tin, cardboard—anything available is used for housing. Who are these who live this way? Most of them are from the provinces of Argentina where no work is available, a few come from surrounding countries. They have come to Buenos Aires looking for a better way of life. They are in a miserable condition in the city, but they were worse off in the country. Few have lights, running water, or sewerage. Health and sanitation are at a very low ebb.

The woman's convention was asked to open a social center in one of these villages in connection with the Good Will Center. It operates on almost a totally volunteer basis. Activities are provided for children and mothers, casework, visitation, and a small medical program are part of the ministry. Pray for this work.

PLANS FOR THE FUTURE

Plans for the future involve the extending of other centers into Argentina. Already, there are more limited programs in El Bolsón, Santa Rosa, Caballito church in Buenos Aires, and in the city of Paraná. The Mission dreams of a center in the Chaco area, and in the city of Rosario with a social work graduate as director. Pray with Argentine Baptists that these dreams might become reality and that every day they might give themselves to the fulfilling of all the needs of the people.

BAPTIST *Good Will* CENTER

MENDOZA, ARGENTINA

Vada Mace Waldron

THE formal opening of the Baptist Good Will Center was in September 1939. The beginning was small. The building, constructed of adobe or mud bricks, was very old and unattractive. The equipment was very simple. Liberal use of paint, pictures, curtains, and ornaments made it attractive in spite of its undesirable location. Many of the children came in response to invitations on the streets. Often the missionary went with the children to their homes to talk with their parents. Parents were gracious in their response and extended confidence readily in most cases. Perhaps they could sense love for their children and keen, personal interest in them.

After the first year, no "press agent" for the center was necessary. The children and the grown-ups were so enthusiastic about it they began to invite their relatives, friends, and neighbors. So many applications came for the kindergarten that a waiting list had to be started. Year by year the center has become more widely known

and appreciated.

One contribution of a Baptist good will center in a country which is "class conscious" is the practice of equality. Children representing the very poorest and most ignorant families learn alongside those of the most educated, cultured, affluent families. Catholic, Jewish, Arabic homes are represented as well as some Baptist homes. Less than 10 percent of the children are Baptist. Doors have been open to everybody.

The teachings of Christ receive major emphasis in the life of the center. Those who attend learn skills useful for their everyday lives and experiences. The classes include sewing for women and girls, classes in English, handwork for young women, handwork for school girls, *calados* (simple woodwork for school boys), and kindergarten for the little children. Through devotionals, story hour, memory work, music hour, and study sessions, the Bible is presented to all these groups. Some hold the Bible in their hands for the first time

and read from it.

Through the years the gospel has been made known in many places because some people have come long distances to attend. The kindergarten children have carried the good news of salvation into their homes. Some mothers and fathers have reported that their little ones upon arriving home each day have told them the Bible story learned that day. Many would not let their parents rest until they have listened to the story, and some of the parents were taught Bible verses and songs.

In 1961 the Foreign Mission Board bought a lot in a fine location in the city of Mendoza which joined the city of Godoy Cruz. The new building constructed on this lot was given through Lottie Moon Christmas Offerings. New playground equipment and better facilities provided the mission a very effective tool to minister to persons in Mendoza.

Through the years those children completing kindergarten have been outstanding pupils in the public



schools. In nearly every case they have been in the top brackets of classification, and in many cases were the best in their classes. This has attracted much attention in the schools which they have attended.

In both locations buildings have been used for worship by organized Baptist churches. Close cooperation in visitation and personal work with people connected with the center enhanced the total ministry.

There is a direct relationship of this work to evangelism. Through the good will center in each location numbers of people have been won to Christ, and have joined one of the churches. One new Christian became one of the teachers in the center. In several of the Baptist churches some of the best members and workers were reached as a direct result of this work.

Benefits of the good will center are many. The good will center has provided wide distribution of Bibles, New Testaments, and tracts. Fear and other barriers have been broken down and friends have been made for the cause of Christ. Many doors have been opened. It has brought about much friendlier attitudes toward the churches in the area.



ORIGIN and DEVELOPMENT of

THE influence of fervent Christian parents in Sweden prepared the life of the first Southern Baptist missionary in Bahia Blanca. The concern of Erhardt Swenson's parents for preaching the gospel profoundly touched the life of their young son. Arriving in New York City in 1906 at the age of sixteen, Erhardt Swenson found an unusual fellowship among Baptists in that city. Accepting Christ as his personal Savior, he was baptized in 1907.

During World War I, Mr. Swenson felt compelled to follow a field of service away from his adopted homeland. Arriving in Argentina in 1924, Swenson and his wife remained about two years in Buenos Aires, the capital, studying the language and attempting to understand the culture of their new place of service. The Swensons came to believe that the Lord wanted them to begin a Southern Baptist witness in the area of Bahia Blanca, about four hundred miles south of Buenos Aires.

They arrived in the city of Bahia Blanca in April 1926. The first worship service in Bahia Blanca held an interesting experience for the Swensons. They had invited many people to come and listen to the message of Christ. The designated time of the meeting arrived and still no one came. After waiting for some time, the Swensons realized that no one was coming to their first public worship service. After looking at one another for some time, spontaneously they began to sing gospel hymns in Swedish, English and Spanish. In three different languages with a message

that the people had not heard before, their singing aroused the curiosity of many. Several gathered around the door without making any move to come inside the building. The missionaries took advantage of the opportunity to relate their experience of salvation through faith in Jesus Christ. This was the beginning of Southern Baptist witness in a city of about 100,000 people.

A small Sunday School and Bible study groups were organized to explain the message these early missionaries brought to Bahia Blanca. On January 27, 1929, the First Baptist Church of Bahia Blanca was organized with the baptism of thirteen believers. Although the work grew slowly, mission points were established not only in the city of Bahia Blanca, but also in neighboring cities.

The First Baptist Church met in a rented building during the first years of its infancy. Having property members believed that one day the Lord would provide a building. This vacant lot was used for open-air meetings. Dreams turned into reality in August 1933 when the first section of a new building was dedicated.

During the first years after the dedication of the new building, the First Baptist Church experienced a growth that they had not previously known. A pastor's home was constructed in 1937, forming the second floor of the original building. The church became completely self-supporting in 1945. In the years that followed the original auditorium was enlarged and educational facilities were built.

The Erhardt Swensons moved to Buenos Aires in 1947. The work they began in Bahia Blanca was continued by the Charles Campbells, the Bill Malones, and the Barney Hutsons. Not only have the churches in Bahia Blanca grown, but work has also been extended into surrounding cities. The Charley Westbrooks, living in the city of Tandil, have helped develop one of the Baptist churches of the Bahia Blanca association.

The story of the development of the First Baptist Church of Bahia Blanca has been more or less repeated in the development of other churches in this area. Baptist work was rekindled in the city of Coronel Pringles and a Baptist church was reorganized in 1938. A mission point became a church in 1945 in the city of Punta Alta. The town of Rio Colorado experienced the organization of a Baptist church in 1947. The second Baptist church of Bahia Blanca was constituted in 1949. A Baptist church was begun in 1961 in the city of Tres Arroyos. The third Baptist church of Bahia Blanca was established in 1964. A Baptist witness was formed into a church in 1967 in the city of Tandil. The fourth Baptist church of Bahia Blanca was inaugurated in 1969.

Mission points were established in the city of Viedma, the capital of the province of Rio Negro, and in the city of Santa Rosa, which is the capital of the province of La Pampa. These missions are now firmly established with auditoriums and pastor's homes. In the near future they should

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Barney R. Hutson

in BAHIA BLANCA

Argentine Baptists EXTENDING MINISTRY to the Chaco

Clelia Machinandiarona

THE gospel reached the province of the Chaco from the neighboring province of Corrientes, where the first missionary sent by the Mission Board of the Argentine Baptist Convention lived. Some years later in response to the requests of the people another missionary crossed over to the Chaco, crossing the Parana River, and went to Presidencia Roque Saenz Pena, the second city of the province. The Mission Board bought a lot there and later constructed a church building. In 1930 Pastor Mauro Escardino went to Presidencia Roque Saenz Pena to live, the first missionary appointed by the Argentine Mission Board for the Chaco. Thus the beginning of the work in the Chaco was in the city of Saenz Pena, the second city of the province.

The Chaco, meaning *together or company*, was named for the many nationalities that were congregated there. The Chaco, besides being a panorama of nationalities, has always held a bond of different tongues and cultures—Indian tribes, Italian, Spanish, German, Bulgarian, Czechoslovakian, and Russian colonists. In a sense the Chaco is an emotion or feeling. It struggles to get ahead and show its wealth with its immense human stream, a crucible of races. It is the land of the hot sun, and the white gold, cotton. It is the land of the forests and hard woods, the land of flowering trees, land of lagoons and marshes full of beautiful birds.

The first settlers resisted with courage the jungle, the climate, the Indians, and from this resistance came forth the name of the capital city of the Chaco, Resistencia. Baptist work

began in 1938, but many times in previous years meetings were held by the light of the lamp. Resistencia has today 120,000 inhabitants and is a beautiful provincial city which progresses and grows beneath the hot sun by day and by the illumination of mercury lights by night. The city is very proud of its modern international airport. Also the network of newly paved highways makes it possible for the capital city to communicate with the entire province. Schools, libraries, conferences, museums, art expositions speak much and well of its culture and love for the progress of its people.

Pastor Jose Quiriga has been working here in the Chaco for twenty years. He is pastor of the Resistencia Baptist Church. This church has a mission. It has a church building and pastor's home, but needs an educational building. Resistencia is a place for more than one Baptist church.

Barranqueras, the port city for Resistencia, lies on the Parana River. It has one very active Baptist church. Missionary Saturnino Torales pastors this church, as well as the church in the capital city of Corrientes, which is situated on the other side of the Parana River. He also pastors part-time two Chaco churches, Makalle and Basal. We call this a pastoral circuit. This shows the need for more workers, the clamor of the fields is that they are white unto harvest. The young peoples' association of the Chaco also helps with these two churches.

In 1949 work was begun in Grial, San Martin. The work in this area is almost completely among the Toba Indians. Two young women mission-

aries work here, Alba Montes de Oca, a midwife, and Rosa Hayekian, a nurse. Miriam Brunner and Raquel Grazioli work in Pampa del Indio. There are three churches among the Toba Indians. There is also medical, social, educational, and evangelistic work among them.

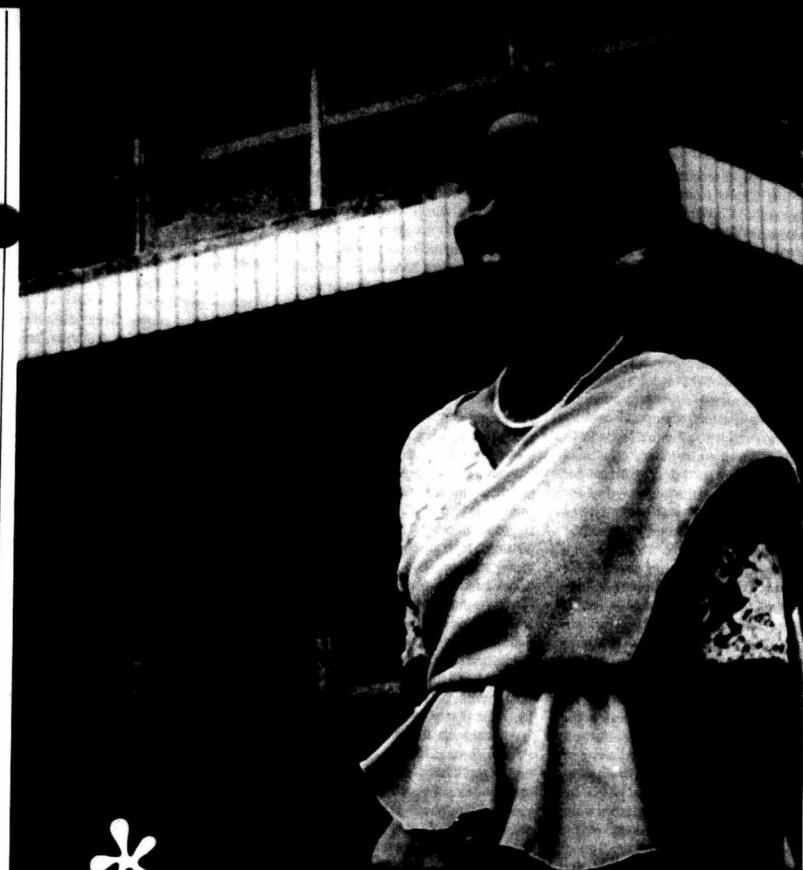
The Hulet couple work with two new missions, Quilipi and Villa Berthe. A church was organized in Charata this year. Missionary Clelia Machinandiarona is working and living in this town. She takes care of three other preaching points from Charata. In each place social and educational work is carried on.

Work exists in twenty-two places in the Chaco (including churches already organized, missions, and new works). Three missionary pastors and their families (Argentine Mission Board) and five young women missionaries serve in this area. The German-speaking Baptists are in Coel, DuGraty, and Villa Angela. Our WMU association works very actively with the local groups and struggles each summer to have camps for the youth organizations.

Missionaries are hoping for the location of a good will center and its full program in Resistencia. A missionary who is a specialist in social work is needed. Baptists in the Chaco are requesting the Foreign Mission Board through the Argentine Mission Board for a missionary specialist in social work and a missionary couple for the Chaco. They are also requesting two national young women missionaries.

The response in this area is good. The principal cities and towns of the province have been touched.

PROFILES of BAPTIST WOMEN *



* *Resta Wickramasinghe*
of CEYLON

HER life was not confined to the "Isle of Spices," the small country of Ceylon nestled at the southernmost tip of India. Resta Wickramasinghe's life touched the people of her homeland. She was known to the people of Asia. Her influence was worldwide.

A year ago her busy hands were stilled. The cable from Ceylon merely read, "Our beloved Resta has gone to be with Jesus." Her untimely death was due to a heart condition.

In a different setting and under a different form, her days as a wife, mother, and church member were no different from those of an active, missions-minded woman in this country. It was the gift of managing the days she had which made her life remarkable. For her life was lived "in grace" with a multiplicity of ministries.

Community needs claimed her time. Her days were crowded with the cries of people in need, sometimes the needs were physical, often spiritual. Her busy hands were involved in doing prenatal, infant, and preschool welfare work. For some time she served as an officer in the District Health Association. Since her home was located near Colombo's General Hospital and Children's Hospital, she took advantage of her opportunities for ministry there. Often she kept patients who were waiting to enter these hospitals or took care of them after their discharge, if they lived a great distance.

Her sensitive heart reached out to young people, especially while her husband was professor at Serampore College, the college founded by William Carey. Active in all the college functions, she opened her home to the Ceylonese students there.

Later when her husband was elected chairman of the Youth Committee of the Baptist World Alliance, she supported him in his worldwide responsibilities. At the same time he was principal of Carey College in Colombo.

Resta stretched her hands beyond her own denomination. Her homeland

is deeply rooted in Buddhism. Not only is it the national religion, but it is also the basis of culture. Perhaps in such a setting there is a deeper affinity among Christian groups. It was not unusual for Resta to conduct Sunday School training courses in other parts of the island for Methodist and Anglican, as well as Baptist, churches. She was active in the Christian Home Committee of the National Christian Council of Ceylon and spoke often on relationships in marriage.

Resta gave most of herself to her own Baptist denomination. For some thirty years she was active in the Ceylon Baptist Women's Auxiliary, and as president traveled in various parts of the island visiting and sharing with women in the churches.

Beyond her island home she was active in the Asian Baptist Women's Union and was largely responsible for the publication "Asian Echoes." She was Ceylon's delegate to the Asian Baptist Women's Conference in the Philippines in April 1963.

Her interests and concerns went beyond Asia to an even larger fellowship. The Ceylonese government forbids any of its citizens to take money out of the country. For some this might have precluded their ever attending a world meeting. But friends in other parts of the world knew of the Wickramasinghes' desire to expand their Christian fellowship. Also they knew what the couple had to share. Somehow their tickets for travel were always provided. Sometimes it was a part of the World Day of Prayer offering given by Baptist women which made Resta's attendance at these meetings possible. On their way to Miami for the Baptist World Congress in 1965 the Wickramasinghes visited Baptists in Australia, New Zealand, and Hawaii.

With so many involvements one wonders how she found time for family and home, her husband and three daughters. But here her Christian de-

votion and influence was felt first.

When the Asian young people gathered in Tokyo for their second conference, Resta was asked to speak on "The Gospel, the Power of God in the Home." At that time she said: "If after five years of married life you can honestly and sincerely go down on your knees before God and say to Him, 'Thank you God for my husband and my children,' you are blessed. If after ten years of married life you can still honestly go down on your knees before God and say, 'Thank you God for my husband and my children,' you are more blessed. If after fifteen years of married life you can go down on your knees and say to your God, 'Thank you God for my husband and for my children,' then you are thrice blessed. In these three sentences is my testimony of married life."

Mrs. Edgar Hates, former president of the Women's Department of the Baptist World Alliance, wrote of Resta: "To all [her] officers, Resta brought untiring interest and work, magnanimity of spirit, humility and graciousness, and a deep spiritual conviction. Her prayer life was the most important phase of her existence. Shortly before her death, she proved by name for every Baptist worker in Ceylon—pastors, Christian education workers, women leaders and members of organizations, her beloved family and the servants in her home."

During the last few weeks of her life, Resta was in intense pain with a heart condition. She pled with her husband when the pain became unbearable to pray that the Lord would take her. Dr. Wickramasinghe said later that he complied with her request, adding: "It was the hardest thing I've ever done."

It was not surprising that her funeral brought many tributes from around the world. Many who came from her homeland were strangers to her family.

Resta Wickramasinghe did not live out her life, but the life she lived, outlives her.

Jane Ray Denny

WOMAN AWARE

Internal Dangers Threaten

INTERNAL dangers threaten to destroy American society unless the nation reorders its priorities and gives attention to vast social reforms, declared the National Commission on the Causes and Prevention of Violence in its final report. Authored by thirteen prominent Americans, this 338-page book demands the attention of church and denominational leaders along with other responsible citizens.

Chaired by Milton S. Eisenhower, the Commission said, "We solemnly declare our conviction that this nation is entering a period in which our people need to be as concerned by the internal dangers to our free society as by any probable combination of external threats."

"Haphazard urbanization, racial discrimination, disfiguring of the environment, unprecedented interdependence, the dislocation of human identity and motivation created by an affluent society," were listed as internal threats to the nation.

In a chapter entitled "Religion and the Problem of Violence," the Commission challenged churches to help with social reforms particularly in the areas of housing, jobs, education, and self-determination. Also, the churches could help to accomplish new national goals by working "to

stimulate change in attitudes," the report stated, and by joining in "a national effort to help people to live together in unity and peace and human dignity."

In the introduction, the Commission summarized the facts of violence in the country. The findings indicate, it declared, that the United States "is the clear leader" among modern democratic nations in violent crimes. Such violence is "dangerous" and "disfiguring" to our society, the group declared. It is "making fortresses of portions of our cities and dividing our people into armed camps."

Although the Commission made a number of recommendations concerned with the system of criminal justice and political structures on different levels, it put hardest on the need for social reform as the basis for preventing violence. "The way in which we can make the greatest progress toward reducing violence in America is by taking the actions necessary to improve the conditions of family and community life for all who live in our cities, and especially for the poor who are concentrated in the ghetto slums," the report stated.

The panel, representing a cross section of distinguished citizens, was especially critical of the subordination of domestic issues to the claims of "national security." "Concentration on 'national' and international problems at the expense of local and domestic concerns has left us with an enormous deficit of unmet social needs and deeply-felt social injustices," the panel members agreed.

The most likely prospect for a life of violence was described in the report as "a young poor male, uneducated and without means of escape from an oppressive urban

environment." Further, the description continues, he is a person who wants "what the society claims is available (but mostly for others)" and who sees around him illegitimate and often violent methods being used to achieve material gain. "To be also a Negro, Puerto Rican, or Mexican-American and subject to discrimination and segregation adds considerably to the pull of these other criminogenic forces," the Commission stated.

In its list of eighty-one recommendations, the violence study group suggested that at the conclusion of the Vietnam war, the nation increase the annual general welfare expenditures by about \$20 billion. The panel insisted that funds spent on welfare programs also "should continue to increase until essential social goals are achieved."

Eight recommendations dealt with controlling or eliminating violence in television entertainment programs. Specifically, parents were encouraged to express disapproval of objectionable programs, do a better job of evaluating shows, and "assert their basic responsibility for the moral development of their children."

Campus disorders and the problems of youth were the subjects of two chapters and fifteen recommendations. In these, the Commission urged greater efforts to improve communications and decision-making processes and the recognition that the campus is a mirror of the "yearnings and weaknesses of the wider society."

It also recommended lowering of the voting age to eighteen years, reform of the draft, more opportunities for youth in public service, more funding for GED (war on poverty) inner-city youth programs.

Beth Hayworth

Should the church concern itself with social reform?

Sarah Frances Anders

Separation of church and state is an unrealistic concept where social issues and personal exploitation are concerned. The church may meticulously avoid political involvements; it cannot deny that it is a part of whatever conditions exist in society. Implicit in the ministry of the Lord were two concepts—individualism and brotherhood. The one requires evangelism (the transformation of the individual), the other social concern and change (the transformation of the "world").

The Christian today, as in the first century, should be described as "turning the world upside down," if his "world" is not conducive to individual worth and the social rewards of that worth. The ministry of the church is still both microscopic and macroscopic. It is unfortunate that the social gospel movement of the late nineteenth and early twentieth centuries met with such misunderstanding and negative criticism, for its meaning was the essence of Jesus' short vocation in the world. Even more apparent in the 1970's is the fact that you cannot save the man and have no concern for transforming the environment in which he must live.

Much is said and written these days about the ecological imbalance which produces pollution, illness, accidents, and filth in our physical world. More could be said about Christian ecology—the need to reconcile the saved individuals and their social environment. The church member cannot live safely in an unhealthy, exploiting, vicious society—he must work for ecological balance.

The Christian transforming his world, however, does not conform to

the methods used by the extremist groups of the world; he does not "fight fire with fire." The disciple of Jesus revolutionizes not with violence, but with concerned loving action; hatred is countered with good. In so doing, the church member must face the criticism of the conservatives in the church who would withdraw

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What are some of the ways the church could bring about social reform?

Fern Neiger

The church? Who is the church? Every Christian is the church! There are over a thousand members in my church. What are some ways a thousand of us can bring about social reform? We could never bring about social reform by discussing the problems and voting even unanimously to be instruments of God in witnessing in our community. We have been told about this ministry for years. We have been told to go! We have not gone very far. Why?

The success of such an adventure depends upon the call of God to each individual Christian and the acceptance of that call. This call from God may be to work with internationals, it may be to seek out the disturbed students on the college campus, in our high schools and elementary schools, it may be working with the hippies, the elderly, day care centers, job training for the poor, it could be weekly tutoring of underprivileged children. The tasks to which God can and will call us if we ask are limitless. Each of us must first of all pray that God will help us see the needs of this world and when we see those needs, ask him to call us to give our lives in some special way to meet those needs. When God has called, we must study the situations and

learn the problems involved. We must know something about the people with whom we are to become involved and become concerned for their social needs. To get involved

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How can the church minister effectively in the community?

Bonnie Dill

This question was asked to a local school administrator. He mentioned several things, but one comment impressed me more than his other comments. A local committee had been considering the possibility of seeking some group to establish a place where young people could go for help when they realize they are hopelessly "hung-up" on drugs. He stated that many are afraid to tell their parents of their plight. They need someone to talk to, somewhere to turn, understanding and love, and someone to care. As this whirled through my mind, I realized a project such as this would take an involvement that perhaps I did not want to face. Would we be willing to encounter problems that would inevitably come?

How far are we willing to go with mission action? The answer is not an easy one. Could it be that we as Baptist women need to come to a time of self-probing? We know very well the problems of our land. We know the unpleasant part—unrest, revolution, crime, overcrowded schools for our children, and racial tension. We are aware that the "younger generation" is rebelling. We must do more than meet together to study the needs. As necessary as world awareness is, we must meet the human need around us if we are going to help solve even one of the problems in our country.

Many have accused the church of

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IN OUR STATE

Women in Group Activities

Dorothy Pryor

"TELL me in two minutes how you lost twenty pounds!"

"Give me two minutes' worth of advice about packing for a trip around the world!"

"What can you tell me, in just two minutes, to help me involve more members of Baptist Women in mission action?"

"In two minutes, tell me why I should be a member of your group in Baptist Women!"

There are some success stories to answer all of these requests, though "two minutes, please" is quite a limit to place upon a woman when she is asked to talk—especially when her subject is one in which she is an enthusiastic authority.

Will power, exercise, wash-and-wear fabrics, and multipurpose items will summarize answers to the first two requests; the other requests have received some two-minute answers, also.

CHURCH SUPPER REPORTS

"Two minutes, please," the WMU director in a large Atlanta church said as she enlisted speakers for the WMU report at church supper, preceding prayer meeting on Wednesday night.

She promised that a bell would ring to signal "your two minutes are up, please!" and warned that there would be no opportunity to deposit another coin for a time extension. In two minutes, each speaker had her chance to "sell" membership in Baptist Women to a maybe-interested group.

In Second Ponce de Leon Baptist Church, Atlanta, members were so enthusiastic about their work in mission action groups that they wanted

the entire church to know about this phase of the work of their church. The range of the two-minute speeches was wide—from giving baths at the beginning of a day in a Baptist center and outfitting girls at the Youth Development Center for Easter and taking them on a shopping trip, to cultural activities for and with senior citizens, trying to enlist voters to vote and "vote right" on moral issues, and the resettlement of Cuban families with homes, furniture, jobs, and friends.

The bell rang all too soon for most speakers, but with more than twenty groups reporting, could that be helped?

The year before, the WMU report had been pictured in a series of slides with a taped narration by a professional. Nothing was impossible to the member of the Atlanta Symphony board of directors who was leading in plans for the report that year.

Both years, such enthusiasm and skill in presentation were rewarded by increased membership and increased participation by members.

NEWS MEDIA

The fame of the mission action work of First Baptist Church, Valdosta, Georgia, had spread through the state through a newspaper article, complete with picture illustration, under the title "Recipes Get Worn Out in This Cooking Class." The article on the women's page began: "Because Joy Moon didn't like to go to church missionary circle meetings, memorize a Bible verse and sit around and drink punch, women from underprivileged families here have an opportunity to learn to cook

economical, nourishing meals. 'I never was much for the WMU,' said Mrs. Moon. When the Baptist church revamped its WMU and made prayer, Bible, and mission action groups, Mrs. Moon, a former social worker, chose to work in the mission action group of First Baptist Church here."

The article continued, describing cooking classes at the church taught by Mrs. Margaret Cooper, who has had seventeen years experience as a home economist.

While the women (most of them Negro women) are learning about cooking and shopping for foods, other members of the mission action group are directing reading and other recreational activities with their children.

After the cooking classes came sewing classes, first aid and child care instruction. With each new area other experienced persons in the field participated in the group.

HAT SHOW

"Two minutes, please" was an added reminder by the WMU director to those who were to participate in a "hat show" coffee in the home of one of the members of Valdosta Georgia First Baptist Church.

The "hat show" coffee was a sequel to more than a year of revolutionary mission action work. Enthusiasm for participating in mission action groups had "rubbed off" on the entire church and community. Study and prayer groups were cooperating in project or supporting-type mission action work, so an occasion for sharing information about groups in Baptist Women, day and night organizations, was planned.

The chairman who wrote the script and staged the production, Mrs. Helen W. Gayle, explained the plan and procedure: This was an informal type of gathering which was listed as a reception in the home of one of the members. It was planned to inform the women of our church of the work being done through the various groups and to enlist the women in the groups best suited for them. We used the electric organ in the home to provide background music for the models and a microphone so the narrator's words would be clear.

Cards were given out to women as they entered. The cards gave the time of each group meeting and provided spaces for each woman to check her choice of group.

The narration began: "We thought and thought about what we could do

to begin our new year with the WMU.

We racked our brains but couldn't think of a thing.

Then, the wheels started turning, and suddenly—bing!

Someone suggested that a HAT SHOW would tell

Of the work that we do—Now, that rang a bell!"

We, we decided to present this unusual show.

And here's our first model with a lovely chapeau."

Each model walked around, showing her hat while the commentary was being read, then came to the microphone and told, in two minutes, what her group was doing.

The narration concluded: "Well, this ends our show, and we're glad you were here.

To view what's been planned for the incoming year.

And we hope that among this unusual collection,

There's a hat just for you—so, make your selection.

We've made it so easy—just look at your card.

Mark your choice, sign your name, —now, that wasn't hard.

Remember, you're needed—and God's depending on you To help carry out his mission through the WMU."

Getting information across to prospects in an already-scheduled church meeting is a good technique. Another technique is an attractively arranged tea, coffee, or dinner to which prospects are invited and through which organization leaders are met and organization purposes are presented in an informal way.

TESTIMONIES

Having three broad categories of missions groups, with specialized groups within each category, provides groups to match the interests of members and prospects. During a leadership conference at a recent state meeting in Georgia, those who were members of Baptist Women were asked to give two-minute summaries of their success stories of missions groups. Amazingly enough, the first three who spoke represented missions groups of the three broad categories.

A church librarian and leader of a mission books group said: "People who like to read and do depth study are in my group. We have members who like to teach, too—especially retired teachers or former teachers who are now in other professions."

A pastor's wife told of going to a new church field in a small south Georgia neighborhood where she discovered that none of the older women in the church were attending Baptist Women meetings. She decided to start a group just for them to work in the nursing home. "I've attended the first meeting and now they hardly ever miss," she said. The pastor's wife provides transportation for the group to give birthday parties for people their age and visit older people to give shampoos and manicures. The leader of a new prayer group at the nursing home is seventy-three years old.

Membership of Baptist Women increased from 16 to 28 and the church with 250 members has 79 members in just two age-level organizations.

A prayer group member in a suburban Decatur, Georgia, church which started as a mission a few years ago told of her prayer group composed mostly of working women who are mothers with young children. "The group meets at night," she said, "when more can come." Instead of having the expected attitude, "I have all I can do," members find the prayer group meeting to be a time of sharing problems and concerns.

A Baptist Women officer from a rural church confided: "We had a tea and let people sign up for their groups, we assigned the ones who didn't choose a group; but we still had more people reached by individual contacts. 'I'll come by for you and take you with me' is still the best way to get people to meetings."

Asking that the place not be identified, this officer described "a nervous woman whose only involvement in church activities was attending Sunday School and morning worship services fairly regularly. She now comes twice a month to our Bible study group and it means more to her than anything she has ever done. She never misses. She doesn't come to the Baptist Women meeting but she helps with Mission Friends meetings in the afternoon and takes part in our Baptist Women mission action projects. She likes going to the county prison to take items like stationery we get from a printer's over-supply."

INFORMED CONVERSATION

In a middle Georgia town, an alert WMU director seized her opportunity to engage a friend in conversation while the two mothers spent an hour at the city pool watching their children swim. The two women had known each other for years. The WMU director, remembering that the other woman had nurse's training, mentioned the need for a person to be a group leader and enlist her own group to minister to the sick.

Her friend gave polite attention and showed some interest but the WMU director had little evidence of a successful enlistment contact that day.

[Continued on p. 48]

BAPTIST WOMEN

Operate

a BENEVOLENCE HOUSE

John Alley

HOW did it begin? Well, that would be difficult to say. It began with a hurricane. It began with a revival. It began with a new WML emphasis. It began with a prayer. It began with an evangelistic conference. It began with a dream. It began with a Scripture verse. It began with a building. It began with a need. Who could say where it all began.

I suppose the best place to start would be with the hurricane. Hurricane winds had hardly quieted down over the area of Cameron when calls began to come to First Baptist Church. "Would you be the gathering point if we brought clothes, food items, and other goods to be sent to the Lake Charles area?" The response was in the affirmative. "Yes, we would."

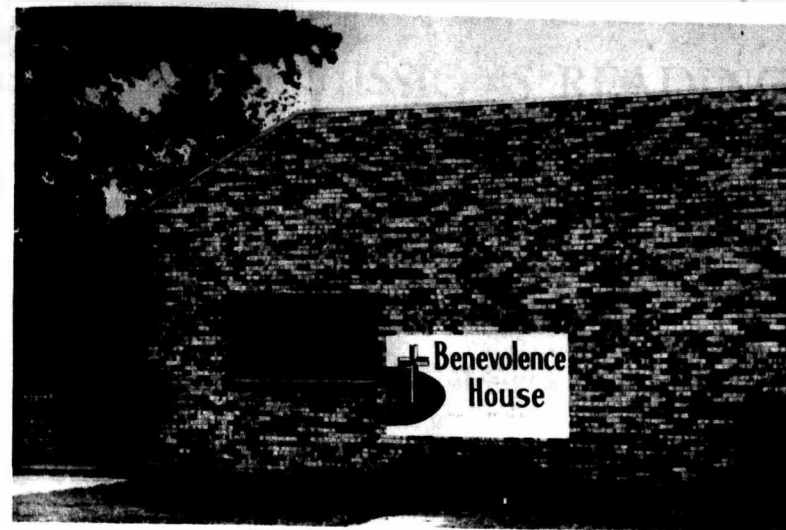
Soon every Sunday School room and every assembly room was turned into a sorting area where clothes were boxed and canned goods packaged for shipping. Two or three days passed. Christian people from all over Jackson Parish contributed goods and labor until they watched the National Guard trucks leave our city carrying an offering of love to a people in distress.

Trucks were gone, the needs had been supplied, but garments continued to come. Soon there was established in the First Baptist Church a closet which was dubbed the Good Samaritan Room. The Good Samaritan Room was not nearly as romantic as it sounds. It was a damp, musty closet full of old clothes. For a long time they hung there as a silent testimony of the day when some people in Jackson Parish responded to the needs of some people in South Louisiana.

Approximately two years ago, a lady in the church by the name of Mrs. E. C. Culpepper was made the director of the Good Samaritan Room. Much to the surprise of the church she took her job seriously. She believed that the clothes were there to meet the needs of the people. Rather than waiting for people to come and ask, she began to look for people who needed the clothes.

The results were that soon the Good Samaritan Room had emptied its contents into the lives of the needy in our parish. Continued calls began to flow through our church news bulletin. Clothes were needed for the Good Samaritan Room. Mrs. Culpepper and Baptist Women members began to be made aware of the needs of Pinecrest School in Pineville. Clothes were immediately sent. Soon we discovered that in the school system in our own parish there were some children who did not have shoes. Some did not have winter coats. There were many who did not have adequate

clothes. So we set out to meet the needs.



Before long, we outgrew our closet and spilled out down the halls of our educational building.

At this same time there came to our church to conduct a revival a unique person from San Antonio, Texas. His name was Buckner Fanning. He shared with us a dream of every church programming itself to meet the needs of its area. He said that it was time that we ceased to be stampeded images of one another but began to be creative individual units of the gospel of Jesus Christ, meeting the needs of the people where we lived. When he left our city, we knew we would never be the same. We continued to distribute our clothes from the closets and corridors of our educational building.

In January 1969 our pastor attended the evangelistic conference at the First Baptist Church of Bossier City. The conference was on the subject of ministering through evangelism to the total man.

Wednesday afternoon after the evangelistic conference, our pastor John G. Alley called the WML along with the other ladies of our church together in our sanctuary and presented to them the challenge of action ministry in Jackson Parish. He asked them to join in making our church relevant to our community, to meet the needs of persons of Jackson Parish, regardless of their church affiliation or their race or their economic station but to meet their needs both spiritually and physically. Finally someone asked from the group, "Just what is it that we are to do?" So we said, "One place to begin is to move out of the halls of the educational building and to ask God to give us a place where we could be in business for him meeting the needs of our community."

So now, our story begins with a prayer. We prayed. Not a very believing prayer and maybe like the prayer of many meetings—someone said, "Let's pray," and so we prayed. The difference was that Mrs. T. J. Colvin's heart was deeply touched by God. She believed that God would answer this prayer.

That night, as Mrs. Colvin came to prayer meeting, driving down Main Street she noticed a sign outside one of the buildings less than half a block from our church. "For sale, Contact L. A. Dekle, Destin, Florida." She came to prayer meeting that night but she heard little of what was said by anybody there. Burning in her mind was a sign she had just seen on a building. After all, was that not what we had just prayed for?

As Mrs. Colvin left prayer meeting she was deeply impressed to write a letter. What kind of letter she did not know. She already knew with our building indebtedness we could not

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buy another building and certainly you just did not actually ask someone to give you a building. So when she got home, she wrote her first letter to Dr. Dekle. The next morning she tore it up and placed it in the wastebasket thinking that this was foolish.

Somehow all through the day, God would not leave her alone. He kept saying to her, "Write that letter."

Friday morning, Mrs. Colvin wrote her second letter. Friday evening she tore it up. Saturday she wrote her third letter simply explaining how she felt about her prayer and her dream of First Church being involved in this kind of action ministry. She told him of the needs that we had found in our community and our parish and how we had dreamed even of meeting the needs of people around the world. With a prayer, she sealed the letter and went to the post office and mailed it. As soon as she had dropped it in the slot, she wished she could get it back and with a sinking feeling she returned home to begin to worry about how foolish she had been.

She waited nine days, nine long, anxious days, and then on Sunday morning she got a letter from Destin, Florida. She picked it up after church and did not open it until after she had gotten home. As she unfolded it sitting alone in her den, she read:

Dear Mrs. Colvin: My wife and I have long prayed that someone would start such a ministry as your dream is in Jonesboro. So do we believe in your dream that we will commit our

building to your organization with the prayer that God shall bless your efforts.

We had a building. Mrs. Colvin could hardly wait to share the news with the others. Monday we called the ladies of our church together again. This time she shared her prayer, her letter and her answer. They were exuberant to say the least.

Wednesday night we shared the same testimony with our prayer meeting group. It was like a revival. We learned to believe again that God answers our prayers. That night we voted to enter the ministry of Benevolence House, an auxiliary of the WMF of First Baptist Church.

Our watchword: that when you have done it unto the least of these, you have done it unto me.

Would it last? Who knows. We were just learning. Would it last is not a legitimate question to those who learn to believe. Only beginning is important. Beginning and believing and praying and working.

We began—and we prayed. We prayed—and we worked and God opened doors like we had never seen before. People came from everywhere to help. Goods came from every corner of our parish. On Sunday afternoon, May 18, 1969 at 2:30 p.m., our church gathered outside Benevolence House and thanked God for his blessings and asked him to continue to direct our work and ministry. We then clipped the ribbon that formally opened the door on this ministry.

Today, packaged at Benevolence House there are 1,500 garments that have been laundered; had zippers, buttons, hooks, and eyes repaired; and have been sized to meet the needs of those from the cradle to the senior citizens. Each garment carries a little tag that tells the story of Benevolence House and why we have invested our time and our energies and our love—that there is one who is more than a garment, who is more than food, who is more than a house, who is more than worldly possessions—one who is life and his name is Jesus.

Benevolence House has four hundred pairs of shoes, household appliances, and furniture to set up limited housekeeping for those who suffer unfortunate disaster.

There is a hospital bed, a wheelchair, washer, dryer, sewing machines, ironing boards, irons, refrigerator, or almost everything that you could think of to make this the very best ministry possible.

The American Cancer Society has now opened a unit in Benevolence House where handbags are made. Once a month ladies gather to replenish the supply for care of patients.

Our fall projects call for the ministry to the aging, a class on nutrition to the lower economic group, a sewing class to teach those who need to know how to help themselves.

The building houses an apartment which can be used in emergency. The basement is being converted into a coffeehouse for our young people. Filing cabinets have been added to keep the records on all those needs that are served so that our church may follow up in trying to further minister to those who need help. Our school system has been contacted, our parish has been alerted, Benevolence House is becoming a permanent part of our community. We believe that it holds a bright future for God has given us our beginning. He has directed our path to the fulfillment of our dreams and when you have done it unto the least of these, you have done it unto me.



Latin American Church Growth
by W. R. Read, V. M. Monterrosa,
H. A. Johnson
(William B. Eerdmans Publishing
Company, \$8.95)

In the midst of shifting political allegiances and rapid social changes, the Protestant churches of Latin America have been growing. From an almost invisible minority in 1900, Protestants have become a major force in Latin American life.

Some denominations have grown much more than others, and it is with that fact that this study is concerned. Three authors were commissioned by the Institute of Church Growth and School of World Mission of Fuller Theological Seminary under a grant from Lilly Endowment, Inc. They were given the following goals by the sponsoring groups: seek to determine the degree and nature of church growth already achieved by the phenomenally successful Pentecostal as well as the traditional Protestant denominations in the seventeen republics of continental Latin America; estimate the degree of responsiveness to the Christian message that Latin Ameri-

cans are likely to exhibit in the years ahead; describe the factors which retard and those which accelerate the establishment of sound Christian churches.

This in-depth study is written for the serious student of the growth of Protestantism in Latin America. A careful reading of it will reveal the major trends of evangelical missions in that important part of the world and will supply answers to specific questions concerning denominational growth. It is, therefore, an essential reference work for administrators of missions programs, missionaries and teachers and students of missions.



Our Claim on the Future,
edited by Jorge Lara-Braud
(Friendship Press, \$1.95 paper)

Our Claim on the Future brings to-

MISSIONS READING

Books reviewed in this column each month may be used to supplement the **Round Table Group Guide** and the **Mission Books Teaching Guide**. Baptist Women members may wish to choose these books for individual reading.

gether six challenging and provocative essays on crucial aspects of inter-American relations. The six contributors, Latin Americans, have all lived for some period of time in North America and thus can speak with authority of the realities on both sides of the border. Each writes candidly and seriously from his own point of view, about the needs of his part of the world and about the nature and extent of North American responsibility for some of Latin America's most urgent problems.

Revolution is the keynote of the book, with chapters on the Americas' revolutionary legacy, on its frustrated contemporary social and economic revolutions, and on the exciting, if explosive, situation in both the Protestant and Roman Catholic churches. Two essays on Cuba, one by an exile and one by a Cuban who stayed, focus sharply on two divergent views of that island nation. The final chapter, a summary by Dr. Lara-Braud, places in clearer perspective the issues—even the contradictions—the contributors have presented.

These chapters will certainly stimulate thinking for many North American readers they will raise uncomfortable questions. Yet the writers are stating positions that must be heard if we are to deal with hemispheric relations in the future in a creative and hopeful spirit.

PRAYER GROUPS

ROYAL SERVICE invited Frank K. Means, area secretary for South America, Foreign Mission Board, to share ten urgent prayer requests for South America. Use these as a basis for prayer group experiences this month.

More medical personnel

The medical work is not as far advanced in South America as in other parts of the world. Inviting prospects are before us for the expansion of this phase of our work, but this cannot be done until additional personnel (e.g., physicians, nurses, administrators) are found. Moreover, existing medical work is still inadequately staffed in certain places.

More field missionaries

Fully half of the requests from South America are for "preaching missionaries" who are trained for work in evangelism and church development. Not nearly enough field missionaries are coming forward for appointment. This is not in any way to reflect on the specific requests for specialists. It just indicates how urgent the need for field missionaries is in all countries.

Missionaries who are confronted with perplexing problems

Missionaries deal with their problems with an amazing amount of courage and fortitude, but they still need

the prayerful support of their friends as they face deaths in the family, difficult decisions about assignments or work, the necessity for sending their children away to be educated, and the very difficult task of achieving the best possible working relationship with co-workers who have been nourished in another culture.

Missionaries in retirement

Emeritus missionaries need to be aware of our love and appreciation for their service in times past. They also need our prayerful support as they face physical problems and separations, both from loved ones and co-workers in foreign lands. Their role is not an easy one. Despite this, they are a constant inspiration to us all.

Success in training efforts

Progress in church growth is dependent upon properly trained leaders both lay and ministerial. Quite a number of programs are in operation now whose design is to provide people in the churches with better training in Christian values and for Christian service. Ministerial students are trained by means of seminaries, institutes, and extension courses. Since there is a dearth of ministerial candidates almost everywhere, those who have responded to the Lord's call must be trained as well as possible, because the demands upon them as they take up leadership roles will be very great.

South America's university students

The opportunities for university education are too few. Among the students, evangelicals are not very many. The Baptists among the evangelicals are even fewer. South America's students are being exposed to a wide spectrum of philosophical, political, and economic views. Reacting against their own environments, they often turn in radical philosophies which do not offer the personal cleansing, challenging idealism, or service opportunity which an avowal of Christian faith makes possible. New and imaginative approaches must be made to these students.

Greater outreach by means of radio and television

Remarkable victories have been won in the last two years through radio and television ministries under the effective leadership of Alan W. Compton, the mass media representative for Latin America. New resources have been discovered and novel approaches have been used in pilot and experimental projects. Pray that these efforts will be crowned with success, and that other ways may be found to multiply the effectiveness of this outreach by means of mass media.

Benevolent ministries to those in need

The needs are varied and numerous. Pray for the efforts being made in teaching expectant mothers how to care for their children, the illiterate to read and write, the untrained to learn a few basic skills, and boys and girls to discover the wide world of God's truth. Pray also for those who are hungry, sick, abandoned, without adequate food and clothing, for whom social service ministries have not yet been devised.

Equipment for publication plants

In Brazil, for example, where we have one of our most productive publication efforts, the heavy machinery is rapidly becoming outdated and obsolete. This is true, despite the fact that the demands on that machinery are greater than ever before in the production of Bibles, literature, and church curricula materials of all kinds. Funds flowing through established channels are insufficient for such major needs. Special ways must be found for financing the purchase of the needed equipment.

Spiritual power

Ours is a spiritual task. It can only be accomplished by spiritual means. We are totally reliant upon the blessings which God alone can give. We need to pray earnestly and fervently for fresh outpourings and infusions of God's Spirit. Only thus can we find power needed to do the impossible tasks which are part of the missionary undertaking.



Monte McMahan Clendinning

Distinctively Argentine

A Review of Evangelistic Plans

BAPTISTS have been in Argentina for almost a century, but during the last few years they have experienced remarkable growth. The years 1964-1973 have been designated by the Argentine Baptist Convention as a Decade of Advance. Beginning with 15,000 members in 200 churches, the convention's goal has been in ten years to double the number of churches and church members. What policy and strategy have they followed to assure growth during these years?

The policy for evangelism as stated in the bylaws of the Argentine Evangelism Board is "To carry out the Great Commission of our Lord, promote evangelism, supporting and assisting in this task. To evangelize, using the methods that are considered most suitable for such an end." In carrying out this policy many activities are similar to those found in the Southern Baptist Convention. However, there is a growing feeling among Argentine leaders to develop their work along more indigenous lines.

The Association

Following sound biblical principles of evangelism, Argentine Baptists have used the strategy of working through their associational organizations to open new places of witness. Such a "new work" is San Francisco Solano, located in greater Buenos Aires where one fourth of the nation's population lives.

After much prayer, pastors and laymen of South Buenos Aires Baptist Association acquired field equipment—such as tent, chairs, and loudspeaker—and in March 1965 began

to hold services on a corner lot. People responded to Christ, and seven months later with a loan from the Argentine Baptist Mission (organization of Southern Baptist missionaries) a church building was inaugurated. Faithful Baptists in the association continued to pray and work and give money. National pastors preached, laymen from neighboring churches did much of the construction work, and women bought lumber for the pews. Today a vital witness for Christ is being felt through the Solano church.

Impact

In 1967 Argentine Baptists concentrated on another facet of the ten-year strategy. Called Impact, this program led Baptists to establish new churches in large cities where few churches existed. Cordoba and Tucuman were targets for Impact. Workers from throughout the convention converged on these cities uniting in simultaneous campaigns and special emphases on follow-through. Missionary Bill Malone reports that "they were fantastically successful." In largely Catholic Tucuman, not only did the city's two newspapers carry the text of the evangelist's messages, but Baptist leaders also presented God's message in an interview with the governor. New Baptist churches have been started in both Impact cities.

Crusade of the Americas

The entire year of 1968 was devoted to preparation for the Crusade of the Americas. The Christian Education Department of the convention

bore responsibility for enlarging Sunday Schools and preparing church members for personal evangelism. Countless individuals heard about Baptists and "Christ, the Only Hope" (Crusade theme) for the first time through rallies and parades such as the one in Rosario in 1969 which officially launched the Crusade for Argentina. More than four thousand Baptists marched from their annual convention to join others at the Real (Royal) Theater to hear evangelist Samuel O. Libert. One of their fellow Baptists, evangelist Libert also served as Crusade coordinator for the southern part of South America. Sharing in Crusade convention leadership were national Baptist leaders Juan Perez and missionary Bill Malone.

When the final figures were tabulated from the Crusade of the Americas, there were five thousand manifestations (professions of faith). One of the outstanding Argentine distinctives is noted here, for missionaries have learned from experience to distinguish between a profession of faith and a conversion experience. In Argentina a profession of faith might mean any one of many things, such as "I like you," or "I believe you are sincere," or "I would like to learn more about what you teach." Unless there is a careful follow-through with each individual, all five thousand will not be baptized and come into the fellowship of the church. Baptist leaders are concentrating on this follow-through during 1970.

After a long period of friendship, teaching, and church attendance, the

Argentina may make another "manifestation." This time he understands that God expects him to be ashamed of his sins, that Jesus has died for his sins, and that through belief in Jesus he can be rightly related to God and have power to change from his old ways to the new life.

Multimethods

Various methods to reach people for Christ are being explored. Opening unparalleled opportunities for communicating the gospel is the radio and TV ministry which is directed by James O. Teel, Jr. Some reports indicate that for nine hours a day there is a witness through this ministry somewhere in Argentina. Thousands of listeners are now enrolled in a Bible correspondence course. Unusually popular is the daily radio program "Que Familia Mas Feliz" (The Happiest Family), produced by the Evangelism Board. Reflecting on the effectiveness of this drama portraying a family facing everyday problems, missionary Teel writes, "No one has been known to turn it off because it was 'preachy,' and thousands of letters from spiritually troubled listeners are strong evidence that the message is getting across."

Open-air services are conducted on the city plazas, especially during Holy Week. Preaching is often done by lay preachers (there are not enough pastors for one for each church). Their messages help individuals come to a better understanding of the meaning of Holy Week, the power of the risen, living Lord. Distribution of tracts and Bibles, many of which are printed by the Argentine Baptist Convention, play a significant role in witnessing.

Reunión casero (meetings in homes) have gained wide acceptance in Argentina. While many new people do not want to be seen by their neighbors as they enter an evangelical meeting house, they feel a sense of obligation in responding to a friend's invitation to his house. In these home meetings the pastor or a layman usually makes a talk based on the Bible, which is widely respected throughout Argen-

tina. Visitors feel free to join in the discussion which follows. Although singing and praying are usually omitted because they are foreign, there may be a very brief prayer after refreshments are served.

Student Participation

Evangelism is a vital part of the life of students enrolled in the International Baptist Theological Seminary



located in Buenos Aires. Not only does each student study about evangelism, but he is also encouraged to witness and is given opportunities to do so through a class of practical work each year. Under the general direction of missionary Ben Bedford, students are assigned to a specific work in a definite section of the city. Here the student serves through the year. He becomes better acquainted with needs and problems of people and how God's power through dedicated human instruments can change lives.

Such training and experience enable a student to be more useful upon graduation. Ignacio Laredo has been pastor of the New Chicago Baptist Church in Buenos Aires since his graduation from the seminary three years ago. Located in a fast-growing

industrial district with its nearby shantytown, New Chicago Church reaches out into the surrounding community with the gospel for the total person. Pastor Laredo is leading his laymen to distribute food, clothing, medical and financial assistance. Literacy and other classes are offered. In addition, church members have established *anexos* (missions) in various places to reach people. In the recent crusade New Chicago Baptist Church itself had forty-eight professions of faith. In one of its *anexos* (with only one half the Sunday School attendance of the mother church) fifty-one professions of faith were registered during the same time.

Another seminary student, Roberto Passo, and his wife opened the first Baptist work in Santa Rosa about five years ago. Beginning with a series of meetings in a tent, the response was so great that the Passos had to rent a house. The congregation now has bought and transformed a two-story house into a church which provides a place for worship, a growing Sunday School, an active youth group, and a women's missionary society. This church is among the large number of Baptist churches which are becoming more and more self-supporting. Mission policy in Argentina enables national congregations to borrow money (not grants) and to repay on a long-term easy payment, thus enabling the people to maintain their self-respect.

Evangelism and personal witnessing are by no means limited to men students at the seminary or to pastors in the Argentine churches. Since much of the seminary student body is composed of women, they, too are involved in this ministry. Nelly was an outstanding student at the seminary. At one time during her student days she had desperate feelings until a missionary friend helped her realize her problem was spiritual. On her knees, Nelly poured out her heart before God confessing that she had been filled with pride. She came away from that experience a new person—one with new power in witnessing. Having

become deeply burdened for her father who was not a Christian, she witnessed to him. Later, in an open-air meeting, the father gave his heart to Jesus. What joy this young woman experienced when her father asked his son-in-law (her husband) to baptize him!

Responsibility of All

One does not have to be a seminary-trained person to communicate his faith to others. Even children have a part in sharing the good news of Christ in this southern land. At the funeral of nine-year-old Andres, the pastor placed a white cartation on the casket at the request of a man who recognized the part this child had in his becoming a Christian.

Although Andres himself had committed his heart to Jesus, he had not been baptized. Hospitalized because of a malignancy, Andres shared space in the hospital with Pedro, a prisoner with whom he became friends. When Andres' pastor and friends would visit the boy, Andres would always introduce them to his new friend Pedro. One night as a layman friend talked with Pedro, the prisoner opened his heart to Jesus.

Pedro, now a changed man, returned to the prison when he became stronger. Reading his Bible daily, he was able to influence other prisoners. More and more prisoners began to request a visit from the pastor. It was this same pastor who played the cartation for Pedro on the grave of Andres.

The Decade of Advance continues using all ages, many methods, various strategies under the Holy Spirit's leadership, to communicate God's love to people. Statistical reports revealed that Argentine Baptists had 241 churches with 19,142 members at the end of 1968. The efforts of dedicated laymen and clergy, empowered by God, can be seen in the growth of these churches. Such dedication, consistent and sustained, will insure victorious results in Argentina as the Decade of Advance moves toward a climactic close.

MEETING PLAN

Hymn: "Forward Through the Ages" stanza 1 (Baptist Hymnal, No. 463)
Scripture: 1 Corinthians 9:19-22
Call to Prayer
Business
Promotional Feature (see Forecaster, p. 43)
Study session
Mission Action Plans (see "5 Plans for Follow-Through")
Hymn: "Forward Through the Ages," stanzas 2-3 (Baptist Hymnal, No. 463)
Prayer: Argentina's Decade of Advance and Baptist Women plans for advance

PLANNING for LEARNING

1. Understanding the Aim

At the end of the study, each member should be able to describe briefly in group conversation a distinctive activity conducted by Argentine Baptists pointing out Argentine characteristics, convictions, and goals.

2. Choosing Methods (choose one)

(1) Using question-answer technique; call for questions (see below) previously distributed to members. Allow time after each question for answers (see below) previously assigned.

Questions

(a) What contributions to the Decade of Advance in Argentina have been made by Impact Crusade of the Americas and the association or organizations?

(b) What part have radio and TV open-air meetings, and home meetings made in spreading the gospel there?

(c) How does the international seminary help in evangelism?

(d) How is the term "profession of faith" distinctive in Argentina?

(e) Optional: Are children ever involved in evangelism?

Answers

(a) Summarize information on these three subjects. Do not discuss Argentine understanding of "profession of faith" (see p. 31).

(b) Summarize these three ideas (see p. 32).

(c) Tell of practical work in the seminary. Relate experiences of some of its graduates: Laredo, Passo, and Nelly (see p. 32).

(d) Explain how the term "profession of faith" is different in Argentina (see p. 31).

(e) Relate experience of Andres (see p. 31).

(2) Show the film *For Many To Witness*, a color motion picture produced by Broadman Films with the Foreign Mission Board (sound, 29 minutes, rental \$15.00 at Baptist Film Center, also available through CAE Plant). Majoring on the influence of the International Baptist Theological Seminary, this film portrays Christian training in the context of churches and conventions, classroom disciplines, field work, assignments, personal growth, and service opportunities.

3. Using Learning Aids

Make a poster identifying the Decade of Advance, its goals and policy of evangelism in Argentina (p. 31) and reflecting the progress of the convention (p. 33).

4. Evaluation

Ask each woman to turn to another woman and describe the Argentine activity that impressed her most. After descriptions, the two women should decide what characteristics, convictions, and goals demonstrated by the two activities are distinctive Argentine.

5. Plans for Follow-Through

Invite the leader of one mission action group to describe the work of her group, relating goals of the group, characteristics of the target group, and the commitment of group members. Ask her to describe one project that Baptist Women members could assume to assist the group.



CURRENT
MISSIONS GROUP

The Price of One Life

Argentine Baptist Advance

Louise Berge Winningham

IS freedom taken for granted in America? Recall the commitment of Roger Williams and others for religious liberty in America. Yet, the United States is but one of many countries whose history includes a struggle for religious liberty.

Struggle for Religious Liberty

Argentine Baptists have valiantly fought for religious liberty in their homeland. Their fight for liberty has made possible the growth and varied opportunities for missions work today. Santiago Cancilini, the man called "Mr. Baptist" in Argentina, has led that fight.

In 1927 Cancilini succeeded Pablo Besson as pastor of the Central Baptist Church, Buenos Aires. He was aware that his predecessor had championed religious freedom for many years. Besson, a Swiss pastor, was responsible for the initiation of a continuing witness in Argentina. Cancilini himself was the son-in-law of Juan C. Varetto, another leader in the religious liberty struggle. As Cancilini began his pastorate, little could he realize that he, too, would join the ranks of renowned fighters for freedom.

Argentina had been dominated by the Roman Catholic Church which became the constitutional religion in 1810. Only Catholics could legally marry, be buried, or have births registered. Pablo Besson agitated for a civil register for births, marriages, and deaths, functions then the prerogative of the church. Largely through Besson's newspaper articles, sufficient

pressure was brought on the government to right restrictions.

Religious liberty has a way of needing attention from time to time lest it die. Cancilini relates an experience which happened to him in 1939. "I was in the United States to attend the Baptist World Alliance. On the last evening there was a drama related to Baptist history and the heroes of religious liberty. I sat on the first row. I was deeply moved by a portrayal of the work of Pablo Besson. For twelve years I had been pastor of the church founded and served by Don Pablo. That night I made a decision in my heart before God to try to defend religious liberty and follow this tradition." Cancilini feels that God was using this experience to prepare him for a particular task, because shortly thereafter the great religious liberty struggle began in Argentina.

When the government of Juan Peron established religious teachings in the public schools and prohibited non-Catholic activities, Cancilini responded. He vigorously upheld the rights of all evangelists to witness for Christ. He fought restrictions against opening new missions and new church buildings and against the ban of radio broadcasts and open-air meetings by non-Catholics.

In time, authorities listened to the fervent pleas for religious liberty. On June 1, 1949 the National Congress passed legislation by which local evangelical churches could maintain their freedom to propagate their faith out-

side their church buildings. Cancilini has preserved this document.

Cancilini feels his labor in behalf of religious liberty is not his doing, but God's. He pays tribute to his predecessors in the faith and to many colleagues in Christian witness.

Argentina's Religion

According to the constitution, the State only "supports" the Roman Catholic Church as the official religion. That is, it pays the Church's expenses. In practice, observers say, it professes and protects it. Argentina is considered 90 percent Catholic although the Roman Catholic Church itself places estimates of practicing Catholics at 10 to 15 percent of the population. Evangelical Christians are estimated to number about 447,000 with about 20,000 of these Baptist. The Argentine Baptist Convention is composed of churches related to the work of German Baptists, Irish Baptists, Southern Baptists, and the Baptist General Conference Board of Foreign Missions. The influence of Baptists in Argentina far exceeds their numbers though, due in large part to their continuing struggle for liberty. Today, many are sons and daughters of those who in earlier years risked themselves in the struggle.

Southern Baptist missions work started in Argentina in 1903 when Sidney M. Sowell arrived in Buenos Aires. As classmates at Southern Baptist Theological Seminary, Sowell and J. L. Hart, who arrived in Argentina in 1904, told students and faculty during a Missions Day that God had

called them to Argentina. But no funds were available. Then Dr. A. T. Robertson, seminary professor, rose and said, "If God is calling those boys to Argentina, he is calling us to send them." Nearly \$1,000 was raised. Additional funds became available for the Foreign Mission Board. Sowell was appointed in May and Hart in November.

These early missionary immigrants found they were not the only ones settling in Argentina. The country had a liberal immigration policy and great waves of people, principally from Spain and Italy, settled there. Today, in fact, twenty-nine out of thirty people are said to be of European origin. Many remain in tightly knit foreign culture circles. After fifty years in Argentina, many speak little or no Spanish.

Thus there is a sensation of being in Latin America but among Europeans. Argentina is one of the most progressive countries in South America. One third the size of the United States, it has over 23 million in population. Buenos Aires, with about 7 million residents, is its capital. The average Argentine is extremely interested in education with great universities overflowing with students. The tourist who walks down a crowded street in Buenos Aires hardly realizes he is not in New York, for example. The city has subways and numerous electric trains.

Since World War II, rapid industrialization has taken place. Great strides have been made in industry, education, and life comforts known to those in the Western world. Ferment, progress and hope are the keywords of the new Argentina. While the legal restrictions to witness to the gospel are no longer a major barrier, today's barriers perhaps could be characterized by religious indifference, materialism and governmental instabilities.

Decade of Advance

In spite of many difficulties, Argentine Baptists are experiencing growth and stabilization of the work. Presently they are in the midst of a Dec-

ade of Advance. By 1974 they hope to have doubled the number of members to thirty thousand and the number of churches to four hundred. The 1963 Argentine Baptist Convention instituted this campaign. Many exciting missions ventures have been undertaken as concrete expressions of their determination to reach these goals.

One of the first steps was to elect the convention's first executive secretary, Esteban Elias. Another was to vote to participate in the Crusade of the Americas in 1969. Next the convention strengthened their home missions efforts and their efforts outside Argentina.

The most dramatic development was the Impact Plan of evangelistic concentration. It was used first in Cordoba, then in Tucuman, both important state capitals. By concentration of personnel and utilizing radio, TV, simultaneous evangelistic meetings within a city, and mass personal witnessing, they hoped to start several new missions in these two strategic cities. Cordoba, a city of over 585,000, had but six churches and was the largest industrial center outside Buenos Aires. People have been moving there from all over Argentina, and additional churches were desperately needed.

In 1967 the convention changed the location of its meeting to Cordoba to permit the Baptists from throughout the country to participate in the launching of the Impact Plan there. After the convention sessions were over, some fifty pastors, missionaries, and others remained in the city to help with the evangelistic campaign which followed. Each afternoon they handed out thousands of tracts and fliers publishing the meetings. Simultaneous services were held in eight different places around the city. Some 100 professions of faith were registered.

Another effort was to encourage more of its young people to consider vocational Christian service. "Operation Call out the Called" emphasizes particularly the ministerial vocation and importance of theological training. Students and faculty from the

International Baptist Theological Seminary, located in Buenos Aires, travel to churches and present needs and opportunities for service. This international seminary was founded in 1950. In recent years, night classes have been opened to laymen for training. Lay training institutes are springing up to provide additional help for church members.

Argentine Baptist Convention

Today the convention is a well organized body with many leaders, both pastoral and lay. It is similar to the Southern Baptist Convention and does its work through boards. It is active in missionary advance, mass communication, use of the printed word, social work, education, evangelism, and leader training. They have their counterpart in the Cooperative Program. Stewardship teaching seeks to provide a financial foundation for the Decade of Advance.

There are about 250 churches within the convention, largely Spanish-language congregations. There are others whose services are in German, Russian, English, Lithuanian, Hungarian, and Ukrainian. There are a few large churches (over three hundred members) and many small ones. Most are in cities and towns but many are very isolated. Fervently evangelistic, they are giving emphasis to conserving the results of evangelism.

The convention has come a long way since it was organized in 1908 with only twenty-three messengers representing five churches. A spirit of enthusiasm and dedication pervades every area of Baptist life. Progressively the leadership of the work is passing from the missionaries into the hands of Argentine Baptists.

Religious liberty has come a long way, too. Many of the programs and activities of Argentine Baptists which are now underway would have been impossible several decades ago. Fewer than twenty years ago, evangelicals were banned from the airwaves by governmental decrees. Religious freedom today is nowhere more vividly seen than in the use of radio and tele-

vision in proclaiming Christ. Argentine Baptists presented "El Hijo de Dios" (The Son of God), a televised drama, during a recent Easter season. They also cooperated with the Baptist Sunday School Board and Foreign Mission Board in making two color motion pictures. Both the films and the Easter production provided opportunities for witnessing during production as well as through the finished product. During the 1969 Crusade of the Americas, radio and TV spot announcements were used to publicize evangelistic meetings.

Christian social work is another area with missionary potential. Activities such as sewing, English, girls' clubs, mothers' clubs are advantageous in reaching across lines of prejudice and into homes and apartment buildings normally closed to the gospel. In Buenos Aires, Argentine Baptists operate a "model" good will center in connection with the seminary. By observing the activities here, churches learn how to plan ministries of their own. The center has an extension in a poor section of Buenos Aires, known as Villa Liria.

Argentine Baptists place high priority upon their work among the thousands of college students. The first Baptist student center was opened in La Plata, which had 55,000 students in a national university there. A program of Bible study, English classes, evangelism, and recreation were begun. The fact that the "campus" was scattered throughout the city made finding and enlisting of the students difficult. Now there are six circuits (student groups) in Argentina and four missionaries give at least some time to a student ministry.

Two national student conventions have been held, with students from campuses as far as 1,500 miles apart. Argentine students have sent some of their own as summer missionaries, raising the money themselves. If there were more missionaries available for student work, this vital ministry could multiply rapidly, according to missionaries Meli R. Plunk who is responsible for promoting student ministries.

MEETING PLAN

Announcement of Baptist Women projects and plans.
Preview of Baptist Women meeting plans for December (see Forcaster, p. 42).
Group planning for next month.
Study session (see pp. 34-36).
Call to Prayer.

PLANNING for LEARNING

1. Understanding the Aim

At the end of this unit, members should be able to list historical, religious, political and cultural circumstances that influence foreign missions. Members should be able to explain the influence on missions of each circumstance listed. The study last month demonstrated the influence of political situations on missions in Nigeria. This month members will examine the influence of an historical circumstance in Argentina.

2. Choosing Methods (choose one)

(1) Plan a skit.
As study topic is introduced, a written run into the room, breathless, disheveled.

WOMAN A: (to teacher's name) what are we going to do?

WOMAN B: Don't! About what?
WOMAN A: Who haven't you heard? The government has just banned all religious gatherings that.

WOMAN B: Wait a minute! I'm not following you. You say there are to be no religious gatherings?

WOMAN A: We can meet, but we can not try to win others to Christ. No public efforts outside our church for evangelism.

WOMAN B: Why, that's ridiculous! Who said so?

WOMAN A: They just announced it on the radio. You know, I always thought that was a right we had in this country.

WOMAN B: Speaking of radio, I wonder what this does to our Sunday morning broadcast.

WOMAN A: It kills it, that's what it does.

WOMAN B: But the constitution.

WOMAN A: They've found some way to get around it.

WOMAN B: Well, I'm not going to take this lying down. Christians will

just have to stand up for their convictions.

Follow up the skit with contrast of Southern Baptist life in the U.S. and Argentine Baptist life.

(2) Ask four members to discuss the four sections of the program: Struggle for Religious Liberty, Argentina's Religion, Decade of Advance, Argentine Baptist Convention. Follow the discussion with a period of recall in which highlights of the struggle are recounted.

(1) Show a film: *Giants in the Land*, a color motion picture produced by Broadman Films and the Foreign Mission Board (sound, 30 minutes, rental, \$15.00 at Baptist Film Centers, also available through CAVE Plans), dramatizes the struggle for religious freedom in Argentina. Plan a potluck dinner for families of members to view this film. Such a special meeting will help new members become better acquainted with the entire group.

3. Using Learning Aids

Duplicate lists of the scrambled phrases listed below. Make a larger chart of unscrambled phrases to display after members complete lists.

CITIZEN OF DAYNAGE

(Decade of Advance)

IMPACT IN A PLAN (Impact Plan)

FACE FOR THE LATTER

(Call out the Called)

CONTRAST IN THOUGHT

(Convention Growth)

DARROW (Radio-TV)

DEER (Live Center)

(Good Will Centers)

STUDENT KNOW (Student Work)

EXPERIENCE (Evangelism)

4. Evaluation

Ask members to unscramble the list of programs or activities resulting from religious liberty in Argentina.

5. Plans for Follow-Through

Ask interested members to investigate religious liberty laws in other countries where Southern Baptists have work. Reports should be made at the next meeting.



The Father's Seeking Love

Passage for Study: Luke 15

Bryant Hicks

PARABLES teach many things.

Each one has a single truth to set forth. Nevertheless, the experiences described in a parable suggest many truths which are not in its central focus. The fifteenth chapter of Luke contains three parables rich in meaning for missions at home and abroad.

The Risks Involved

The introduction to these parables brings the reader face-to-face with a problem in missions work. The Pharisees and the scribes saw Jesus ministering to the publicans and sinners and criticized him severely (15:1-2). They were unwilling to associate with such outcasts from society, lest they themselves become polluted. Missionaries must be willing to take such risks. It is impossible to minister to persons in need without getting close to them. In fact, the doors to ministry will not open without this closeness. Jesus risked—and was the victim of—all kinds of criticism and misunderstanding as he associated with the outcasts of a "decent" society. As a result, such miserable ones came to him freely and opened themselves to him. The missionary must follow Christ's example if he wishes to be effective.

A missionary to Nigeria some years ago was particularly effective in his work. He constantly sought ways to get close to the people. He entered as fully as possible into their lives. He listened to them and sought their spiritual constantly, with no hint of

a feeling of superiority. They were just as often in his home, sharing the life of his family as genuinely welcome guests. The local people came to accept him very much as one of them. A local church member one day gave him a glowing simple tribute when he remarked, "His skin may be white, but his heart is just as black as ours."

Such a compliment was not the result of an occasional bit of "hit and run" help. The sustained relationship is what affords opportunities for serving people at the deeper levels of life. The easiest thing of all is to give something to someone else. This can be a neat bit of self-deception through which freedom from having to get involved with the person in need is bought. The gift may actually stand between two persons. Persons can give and have done with it.

A group of church people in North Louisiana had been taking foodstuffs regularly to an elderly widow. One weekend all of them found it impossible to carry out their weekly errand. They got someone else to do it for them. He knocked on the woman's door and took the groceries inside. Then he sat down and talked with her for an hour or so. As he stood to leave, she said to him, "I want you to know how much your visit has meant to me. The other people who bring the groceries are very kind to do this for me and I appreciate it greatly. But when they come, they are always in a hurry to leave. They

never take time to talk with me and I get terribly lonely. They make me feel as if I were a dog to whom they were bringing a dish of food."

It is also fairly easy to do something for a person. It is much more difficult to work with him until he is able to do it for himself. This means developing a relationship with him—one that is durable and meaningful enough to enable him to reveal himself. This is when it becomes a very natural thing to help that person toward the ultimate goal of becoming complete in Christ. He may be dealt with at the deepest levels of need, involving his very personhood. His poverty may be removed materially, leaving him poor in self-esteem. What many persons need most of all is to believe that they have genuine value as persons. One simple, but often forgotten way of helping a person to feel this is to find something he can do for the helper.

Cause for Rejoicing

Another theme that runs through these three parables is the joy that comes when the lost sheep, money, and son are found (15:6-7, 9-10, 32). The Bible often refers to the joy of the Lord over the return of a wandering one. Such joy is characteristic of the life of a missionary, also. He deals with persons constantly who are hearing the gospel for the first time. He shares in their joy as they discover the good news. Often their reaction is not unbelief so much as

disbelief. They simply cannot take it in that God loves them enough to ascend the cross for them, enough to give his only Son for them. This is not how they have been taught to understand God, and they have difficulty seeing him that way.

Rejoicing was a characteristic of the early Christians, one which is too often missing in the Christian fellowship today. Opportunity for praise and testimony is not given often enough. When good things happen, when the Spirit of the Lord has been at work, Christians need to rejoice with one another. This is often typical of services and other gatherings of Christians in missions areas, particularly where "lost sheep" are regularly being found. Joy comes also in the discovery of deeper meanings in the Christian life. This does not happen automatically. Such discovery is the result of prayerful seeking, coupled with faithful service. A heart-hunger and thirst for expectant openness to God as Holy Spirit are essential for the deepening and enriching of experience with Christ.

Persons in missions areas without knowledge of the Bible who come to know Jesus Christ as Lord and Savior are often like this. They know so little of him and his Word that their eagerness is often boundless.

A recent seminary graduate was visiting a new congregation on Long Island looking toward a call. He was overwhelmed at their enthusiasm for solid Bible study. This has been the

case in more traditionally Baptist areas when people have been led into an in-depth study of the Bible. Missionaries overseas frequently find themselves unable to bring the Bible study to a close. In the Philippines the people in the group would keep saying, "Just a little longer." They were eager to hear and were afraid the missionaries might not get back for a long time.

Just the sheer knowledge of what the Bible teaches, then, is many times exciting to people. Even more thrilling is the growing discovery of fellowship with God as Holy Spirit. God has been thought of before as remote and unapproachable, but now he is known as loving and caring Father. What a joy comes into the life of the sheep who having been found, seeks an ever richer and fuller fellowship with the Shepherd! No one lives at the peak of ecstatic experience all the time, but his life can become basically serene and meaningful. There can be a general movement upward as the Spirit of the risen Christ dwells at the center of life.

The Stark Reality

The departure of the prodigal from his father's home is a picture of the life of all men everywhere (15:13-16). It is a universal tendency for God's children to reject him and wander off into separation and isolation. Sometimes it is an open rebellion and rejection, but more often it is the result of neglect, carelessness, and preoccu-

pation with other things. Either way, the stark reality of sin is that it results in alienation from God. This is the thing that is missing from so many of the world's religions. The only concept they have is that of the breaking of a set of rules, the violation of a code of conduct. They have no understanding of sin as a personal violation of the Father's love. Thus, personal guilt is not normally in the picture. The focus is on building up merit or demerit by living in accordance with the regulations and mores of one's community. The hopelessness of such an effort is like a heavy burden hung around the neck of the people.

I once visited a lady in Bambar on the island of Luzon during evangelistic services. After we chatted a while, I began to read Scripture passages which spoke of the grace of God and his gift of eternal life. When I had been reading for a few minutes, she held up her hands and said, "Please, Doctor, stop. I'm dizzy." I asked if she felt ill, but she answered, "No, it is just that everything you have said runs counter to everything I have been taught since I was a child. You see, as long as I can remember I have been taught that what you have to do is pile up enough good deeds to outweigh your bad deeds. At the end of life if your good deeds are greater in number than you can go to heaven." I inquired if she had tried to accomplish this. I was amazed by the answer.

"Oh, yes. I am the most pious woman in all of Bambar. I go to Mass and confession regularly. I give to the poor, visit the sick, widows, and orphans, and constantly do other deeds of charity. I remarked that she must be coming along very well in her effort to amass a surplus of good deeds. She replied sadly, 'I wish that were so. It seems, though, that the more I try to do good things, the more bad things I do.' I showed her Romans 7, where the apostle Paul confessed the same difficulty and urged her to trust in God's forgiving and restoring grace.

Of course, self-effort is not the sole possession of other religions. There are many Christians who have forgotten that they can never merit God's approval. Even after they are saved, it is still by God's grace that he accepts them and not by their works. It is unfortunate when a Christian falls back into the realm of the works of the law and forgets God's grace. It is worse—a stark tragedy—that millions of people have never known at all about the grace and mercy of God. How they rejoice, many of them, when they hear that God is willing to forgive them and let them have a new start.

The Despair of Lossiness

These parables also set forth the awful reality of lossiness. The prodigal finally comes to see his miserable condition with painful clarity (15:17). This is a reality for millions of persons. Of course, many have no overt feeling of the meaninglessness of their existence. They do not see how desolate their life is. But multitudes are caught in the swelling tide of despair and hopelessness, longing for inner peace and meaning. On the surface they seem all right, but deep within they are miserable. Sometimes this fact is missed by those who insist that the gospel should not be shared with Hindus and Buddhists or others. They say, "They're all right. Why bother them?" The fact is, they are not all right and often do not feel all right.

Perhaps the most beautiful thing pictured in these stories is the seeking love of God as Father. This idea which is central in the Christian faith is virtually missing in other religions. They know of a God who does things for men but not a God who seeks men to have fellowship with him. They frantically seek the answer to life's riddle, unaware that the answer is not an idea but a personal God who comes seeking them in Christ. It is this seeking, loving Father whom we must make known to all men everywhere.

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for December (see Forecaster, p. 42)
Arrangement of Baptist Women Projects and plans
Study session (see pp. 37-39)
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

PLANNING for LEARNING

1. Understanding the Aim

At the end of the study, members should be able to relate the seeking love of God demonstrated in the parables to God's search for lost men in the contemporary world.

2. Learning Method

Ask one woman to pretend before the meeting begins that she has lost a valuable object (e.g., contact lens, wedding ring). After women have joined in the search, arrange for the object to be found. Later the study session may be introduced by recalling this incident.

Using question-answer technique, reconstruct the three parables and

review the application to missions made by Dr. Hicks.

3. Using Learning Aids

Prepare a chart listing the five most important ideas taught in these parables. Use this chart to summarize the study.

4. Evaluation

Ask members to recount personal experiences that substantiate the ideas taught in these parables.

5. Plans for Follow-Through

Lead members to consider ways that they might be used by God to express his seeking love to someone in need of this love.

Resources for Individual Study

All the Parables of Jesus, Robert L. Cargill, \$2.95

The Parables—Sermons on the Stories Jesus Told, Gerald Kennedy, \$1.60

The Parables of the Kingdom, C. H. Dodd, \$2.25

The Waiting Father—Sermons on the Parables of Jesus, Helmut Thielicke, \$4.95

Available from Baptist Book Store

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FORECASTER

MARGARET BRUCE

PRESIDENT

Get Started Right

November is the second month of the new 1970-71 WMU year. Getting started right is most important to the success of the Baptist Women work in your church. To be sure that your organization is off to a good start, answer these questions:

- Was annual planning completed as suggested on pages 24-31 of the WMU Year Book 1970-71 (40¢)?
- Have all needed materials been secured?
- Are all members enrolled in a missions group?
- Were members who did not choose a missions group assigned to one?
- Was the October meeting informing and challenging?
- Has *Taiwan: Unfinished Revolution* (\$1.00) been taught? Will it be taught this month?
- Have plans been completed for the observance of the Week of Prayer for Foreign Missions?
- Is the Lotte Moon Christmas Offering being promoted enthusiastically?

Provide Fellowship

One of the contributions which Baptist Women makes to lives of women is satisfying social experiences. These experiences can be in connection with regular meetings or special occasions. Since Thanksgiving comes in November you may want to plan a Thanksgiving coffee, luncheon, or banquet, or some other special affair.

If your officers council decides to have a Thanksgiving get-together you may want to have an old-fashioned "pounding" with everyone bringing food for Thanksgiving baskets to be taken to shut-ins or a needy family.

You may want to use some of the time making tags cards for patients in hospitals or nursing homes. These can be made by using small cards, with the new Baptist Women seal attached (Baptist Women Insignia Seals, small, 1" x 1.5" 16¢, 25 for 30¢) and a verse of Scripture written or printed on the card. These verses would be appropriate to use John 3:16, Psalm 81, or Psalm 91.

Arrange some time during your Thanksgiving gathering for members to get better acquainted. This may be done by dividing the group into birthday months or quarters. If your organization is small, have all of those whose birth-

days are in January, February, and March together. Likewise those together whose birthdays are in the other quarters of the year.

Suggest that each group get some information from the members such as:

1. number of children, ages, names
2. kind of work husband does
3. favorite pastime, favorite color, favorite foods

You may want to ask members to bring pictures or slides of their families and their homes. If they bring slides, be sure that the projector and screen are ready.

New Materials

Have you seen the new Baptist Women materials? You may want to order them and use them in your organization: Baptist Women Doorknob Calling Card, 25 for 60¢; Baptist Women Enlistment Folder; Baptist Women Invitation Card, 25 for 50¢; Baptist Women Membership Card, 25 for 40¢; Family Missions Guide, \$1.00 (contains suggestions of how the whole family can participate in missions together, through mission study, prayer giving and mission action).

Baptist Women Insignia Pin, 14K gold, \$10.00; gold-filled, \$2.25.

Baptist Women Insignia Charm, gold-filled, \$2.50; Baptist Women Leader Manual, 75¢.

Teaching Guide, *Baptist Women Leader Manual*, 50¢.

Missions Books Teaching Guide 1970-72, \$1.00.

Notebook Binder with Baptist Women Insignia, \$1.75. Patterns of Baptist Women Insignia (assorted sizes), 50¢.

Plan Book, Baptist Women Officer, \$1.25.

Plan Book, Baptist Women Director, \$1.00.

Baptist Women Prayer Folder (bookmarks), 50¢ a dozen.

Prayer Retreat 1970-71, pamphlet, 20¢.

Baptist Women Group Record and Report Book, 30¢.

Baptist Women Record and Report Book (distributed according to state plan).

Round Table Group Guide 1970-72, \$1.00.

Baptist Women Insignia Seals (packaged by 25's only): large (2" x 1 7/8") 25 for 50¢, small (1" x 1 5/16") 25 for 30¢.

Baptist Women's Day of Prayer

November 2 is the day set aside for a worldwide day of prayer. The Women's Department of the Baptist World Alliance has chosen the theme "In His Will Is Our Peace" for their important prayer effort. Program material for the day of prayer is distributed to each Baptist Women organization. The offerings taken at these prayer meetings will be used for relief of people in distressed areas, for publications, for continental meetings, and for meetings of the Women's Department held in connection with the Baptist World Alliance which meets every five years.

The Home for Elderly Ladies at Matale, Ceylon was furnished by a gift from the Women's Department and a forty-five-year-old Hungarian pastor and leader had his sight restored through an operation financed by the Women's Department. On the 1969 Baptist Women's Day of Prayer every Baptist Women's group in Czechoslovakia met and prayed with their sisters around the world. These are some of the results of the last Baptist Women's Day of Prayer.

Evaluate

It is not too soon to begin evaluating the work of the Baptist Women organization in your church. Was the October general meeting of your organization informing and challenging? What percentage of the members attended? Were there visitors or new members at the meeting? Did all missions groups meet during the month of October?

CHAIRMEN

Are you using the Baptist Women Achievement Guide regularly? It is an evaluation tool as well as a guide for a well balanced program of work for your Baptist Women organization.

Baptist Women chairmen have a specific responsibility for the Baptist Women Achievement Guide as do all officers.

The study chairmen and study group leaders are responsible for leading in the achievement of section 1, "Teaching Missions." The mission action chairmen and the mission action group leaders are the officers who lead in the achievement of section 2, "Engaging in Mission Action." The third section of the guide, "Supporting World Missions through Praying and Giving," is the responsibility of the mission support chairmen and the prayer group leaders.

All officers work together to achieve section 4 of the guide, "Providing for Missions Achievement" includes enlisting new members, reaching absentees, attending meetings, training officers, orienting new members, planning and evaluating the work of Baptist Women.

Prepare for Meeting with Group Leaders

Baptist Women chairmen usually meet with missions group leaders just before the regular meeting of the officers council. The mission study chairman meets with study group leaders, the mission action chairman with mission action group leaders, and the mission support chairman with mission prayer group leaders.

This is a time when the chairmen can confer with group leaders and assist them in various ways. In preparing for your meeting with group leaders, here are some steps to take:

1. Plan agenda. Report and share information by group leaders; evaluate group work. Coordinate group resources and activities when needed.
2. Notify group leaders of meeting and agenda items for which they are responsible.
3. Arrange meeting place which is conducive to work.
4. Plan summary report for officers council. Contact group leaders who may have been absent from the meeting and let them know they were missed. Send them information regarding the discussions and decisions which were made at the meeting.

Study Chairmen

Has the study of the book *Taiwan: Unfinished Revolution* (\$1.00) been completed? Did all members read the book? Was the class well attended? Did members respond enthusiastically to the study? Was follow-through to the study planned? Was a survey made to discover Chinese living in your community? If so, will your organization seek their friendship and opportunities for ministering and witnessing to them? Were members made aware of their responsibility to pray for the missionaries in Taiwan and our missions work there? Do members understand how they support the work in Taiwan by giving regularly through the Cooperative Program and by giving to the Lotte Moon Christmas Offering? These are some of the questions you will want to ask as you evaluate this foreign missions study.

November Study of Argentina

The November study topic for Baptist Women is "Distinctively Argentine, a Review of Evangelistic Plans." Consider the suggestions on page 13 for teaching procedures and decide how the material on pages 31-33 can be used most effectively in your organization.

Encourage those who accept responsibility for presenting the material to make thorough preparation. Remind them to keep in mind the study aim. You will also help them understand how important it is to keep within the time allowed them.

Mission Action Chairman

International Student Conferences

Thanksgiving, November 26, is the time designated by

some states for providing International Student Conferences. If your state is undertaking this kind of a ministry to internationals, you may want to lead Baptist Women members to help with the project. There may be students who will need transportation and financial assistance in order to attend. Doubtless, if in your organization there is a mission action group ministering to internationals they will have information about this opportunity and may need the help of the entire organization.

Mission Action Projects

See the suggestion made on page 40 to the Baptist Women president regarding fellowship in the organization and the possibility of an old-fashioned Thanksgiving pounding for shut-ins or needy families. If this plan is followed and you fill Thanksgiving baskets, you may want to include Scripture portions along with the food. "The Light That Heals" is a packet which provides seven selections of daily Scripture readings from the New Testament. It is designed for relaxed reading and personal meditation. People who have been ill, hospitalized, or kept from their regular routine will find inspiration and uplift by reading these holders daily. These are 7¢ a set plus 5 percent postage from the American Bible Society, 1865 Broadway, New York, New York 10023.

Mission Support Chairman

Week of Prayer for Foreign Missions

November 29-December 6 affords one of your most challenging opportunities during the entire year. As mission support chairman, you have the responsibility for planning the Baptist Women observance of the Week of Prayer for Foreign Missions and the promotion of the Lottie Moon Christmas Offering. The material to be used in planning this five-day observance will be in December Royal Service. You may want to use resources which may also be found in *The Commission* (\$1.50 a year, \$2.75 for two years, \$3.50 for 3 years*), and your state Baptist paper.

The theme for the week of prayer is "Joyfully Go Boldly Tell" and the Scripture passage is Acts 4:31 (Today's English Version). The hymn is "Joy in the World."

You may want to arrange an interest center to be used each day. Here are suggestions for changing the interest center each day.

1. Make a silhouette of the skyline of Bethlehem with a star shining above the city.
2. Place a globe of the world on a table and attach a wide satin ribbon with the theme printed on it. Around the base of the globe arrange some Christmas greens.
3. On a Christmas wreath place a gold trumpet with the theme attached to it.
4. Draw a few bars of the hymn "Joy in the World" on wide satin ribbon and place it on a table with a large Christmas candle and greens.
5. Use the week of prayer poster.

Encourage Baptist Women members to use the prayer folder prepared for individual use and designed to guide them in Scripture reading, meditation, prayer, and giving. Members who have a family will also use the family prayer guide to involve members of their family in the week of prayer. (These materials are distributed according to state plan.)

To promote the Lottie Moon Christmas Offering, secure enough envelopes (distributed according to state plan) for each member to have one with her name written or printed on it. Encourage Baptist Women members to accept their part of the church goal and to strive to attain it. You may want to make a visual which will show progress toward the attainment of the goal. Some organizations use the same visual year after year. It may be a world with lights attached so that each light may be turned on individually to indicate a certain portion of the goal attained. Some use a Christmas tree or a Christmas wreath and turn on a light for each \$10, \$50, or \$100 given to the Lottie Moon Christmas Offering.

Plan wisely for the use of the announcement poster. It should be placed where it can be seen by the largest number of people. Program covers with the poster design are available (25 for 60¢, 100 for \$2.00*).

GROUP LEADERS

Preview December Plans

The big event for Baptist Women organizations in December is the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, November 29-December 6. To alert members of this important week you may want to order enough of the invitation and announcement folders (distributed according to state plan) to give to each member.

Before giving the folders out, consider having someone read the introductory statement. Point out the fact that the folder is designed to help members Read. Think. Pray. Give.

Study Group Leader

People learn when their attitudes, actions, and concerns are modified or changed; therefore, learning situations usually result in follow-through activities. What will be the logical follow-through to your group's learning experiences this month?

Mission action is often a natural follow-through to study in a current missions, Bible study, Round Table, and mission books study group. Are there persons in your community about whom you learned this month? Are they Christians? Are they a part of a church family? Do they have physical, emotional, mental, and spiritual needs which your group could meet? These are deep, hard questions to

answer. But they point up the need for knowing the individual to whom you minister and witness. They also emphasize the skills needed in mission action.

You may want to get one of the mission action group guides (see p. 34, WMU Year Book 1970-71, for a list of the twelve guides available, \$1.00 each*) and review the Personal Preparation Section with your group.

Mission Action Group Leader

Since November is the month designated for Thanksgiving, your group may plan projects this month which will require additional help. You may need the help of prayer groups and/or even the entire Baptist Women membership.

If this is your situation, confer with the mission action chairman and begin making plans. When the help of other groups is needed, plans must be made far in advance of the project or projects.

Prayer Group Leader

Being informed of prayer needs is a prerequisite for the prayer group. Therefore, the prayer group must have regular sources for discovering prayer needs. Some prayer requests come to the group from study groups, mission action groups, and from the general Baptist Women organization.

The prayer group leader or a designated member will keep in close contact with those responsible for sharing these requests. At regular meetings of the officers council, the prayer group leader can note prayer requests made by Baptist Women officers. See pages 17-18 of the *Prayer Group Guide* (\$1.00*), *Discovering Prayer Needs*. As you plan the group's prayer experiences for this month you may want to plan for members to share prayer experiences and to give Scripture verses of praise and thanksgiving. See page 46 *Prayer Group Guide* for Sharing Experiences in Prayer.

OFFICERS COUNCIL

The Baptist Women officers council is composed of the president, secretary, mission study chairman, mission support chairman, mission action chairman, mission study group leaders, mission prayer group leaders, and mission action group leaders.

This council hears reports from officers on future plans, evaluates past work, and coordinates all of the work as plans are reviewed and reports are made.

Where there is more than one Baptist Women organization in a church a Baptist Women council is suggested. This council is made up of a Baptist Women director and Baptist Women presidents. This council does broad planning, coordinating, and evaluating of all Baptist Women in a church.

Suggested Agenda for November Officers Council

Scripture reading and prayer from Call to Prayer
Evaluation of study of *Taiwan: Unfinished Revolution* (\$1.00*), regular study sessions, mission action, enlistment efforts, and other work completed during October

Planning and coordinating this month's work; study sessions, mission action, Thanksgiving fellowship, week of prayer observances, Lottie Moon Christmas Offering promotion, new member orientation using *Changes and Choices* (25¢*)

Announcements from WMU council or Baptist Women council

Check-up on Baptist Women Achievement Guide

Ask each officer to bring the following materials to the meeting: this issue of *ROYAL SERVICE*, WMU Year Book 1970-71 (40¢*), and *Baptist Women Leader Manual* (75¢*)

PROMOTIONAL FEATURE

Make three placards. On one write, "Joyfully Go," on another, "Boldly Tell," and on the third, your church's goal for the Lottie Moon Christmas Offering.

Ask someone to tell the significance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, November 29-December 6. Then give your organization's plans for the week, the time and place of meetings, and other information concerning the week's activities.

Explain that the hymn for the week is "Joy in the World." As someone sings the first stanza of the hymn, hold up the placard "Joyfully Go." Explain that the Scripture passage to be used during the week is Acts 4:31 (Today's English Version). As it is read, ask someone to hold up the placard "Boldly Tell," thus completing the theme "Joyfully Go Boldly Tell." Now have someone hold up the placard which has the church's Lottie Moon Christmas Offering goal on it. Talk about your organization's plans for helping reach the goal.

Pray that this week will lead church members in your church to support foreign missions in a greater way through prayer and gifts.

Sources of Materials Listed in Forecaster

*Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.

*Available from Baptist Book Store only.

*Available from Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23230.

*Available free from state WMU offices.

Listen to the world CALL to PRAYER

1 SUNDAY Read 2 Kings 6:8-17.
Jamaica, a parliamentary state within the British Commonwealth of Nations, is one of the larger islands in the West Indies. For many years the Foreign Mission Board has had rewarding relationships with the Jamaica Baptist Union. In 1963 a couple began serving as fraternal representatives working with Jamaican Baptists in specific ministries and projects.

Landis Hill, Baptist center, Virginia.
Larry Patterson, pastor-director, New York.
Alan Pullback, metropolitan missions, Michigan.

Mrs. R. W. Cole, home and church work, South Brazil.

John N. Gayle, preaching ministry, in Jamaica.

J. Gordon Harris, educational work, Philippines.

Shirley Jackson, secretary work, South Brazil.

Helen Ruth Masters, nurse, Nigeria.

Mrs. D. L. Mith, home and church work, Jamaica.

Oleg Small, social work, Chile.

Osceola Hill, retired, New Mexico.

Elizabeth Gray, retired, China. **Maipia L. C. Quarles**, retired, Argentina, Uruguay.

2 MONDAY Read Psalm 73:13-28.

Southern Baptist missionaries entered Thailand in 1949 as a result of the forced withdrawal of missionaries from Communist China. Their work is mainly in an area around Bangkok, in several provinces previously without any missions at all among Thai people. Southern Baptist witness is increasing in South Thailand with new areas being opened and plans developing for student work in the Songkhro-Hedong region. The Thai people have had a remarkable ratio of baptisms per church member. In 1967 the district had new signs of openness to the gospel in the area.

Missionaries are listed on their birthdays. Address in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Mission Board, P. O. Box 4397, Richmond, Virginia, or in HOME MISSION BOARD PERSONNEL DIRECTORY, free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

Mrs. Richard C. Bryant, metropolitan missions, California.

Aileen Williams, Baptist center, Arizona.

Ronald C. Willis, pastoral missionary, Maine.

Jack Brannen, preaching ministry, Philippines.

James Lee Burnett, student work, Thailand.

Boger W. Cole, music ministry, South Brazil.

James Terry, radio television ministry, East Southeast Asia.

Mrs. R. P. Bellington, fur-lough, Equatorial Brazil.

Mrs. L. M. Besscher, retired, Brazil.

Pearl Todd, retired, China, Japan.

3 TUESDAY Read Psalm 119:89-104.

Southern Baptist missionaries were appointed for service in the French West Indies in 1961. After language study in France, they went in 1964 to the island of Guadeloupe where about 325,000 people live. Baptists on Guadeloupe use a station on Martinique to broadcast radio programs throughout the French West Indies.

J. David Boal, mission center, Georgia.

Mrs. Jesse W. Crooks, weekend ministries, Louisiana.

Clyde E. Lutz, superintendent of missions, California.

Burley E. Cader, preaching ministry, South Brazil.

Mrs. Stenley Crabb, home and church work, Italy.

L. Wayne Fiedler, preaching ministry, French West Indies.

Alan P. Neely, educational work, Colombia.

Mrs. G. M. Threlkeld, home and church work, Ethiopia.

Bar W. Tinsell, preaching ministry, Barbados.

Mrs. W. E. Vielle, home and church work, Belgium.

Mrs. R. M. Wood, home and church work, Belgium.

Mrs. S. L. Isaac, retired, Oklahoma.

4 WEDNESDAY Read Proverbs 4:1-9.

Mexico is predominantly Roman Catholic. It was the first country in Latin America to be entered by the Foreign Mission Board. The National Baptist Convention of Mexico was organized in 1903. Extensive plans are under way to provide an adequate follow-up program to conserve the results of the Crusade of the Americas. The Mexican Mission has launched plans for moving the seminary to Mexico City within a few years.

Mrs. Phillip Aaron, worker among Spanish, California.

Beryl Flanagan, weekday ministries, Maryland.

Edna Hansen, pioneer missions, West Virginia.

Fluget Prentiss, music ministry, Mexico.

Samuel R. Carvosa, doctor, Ethiopia.

Betty Jo Craig, social work, Nigeria.

Mrs. J. Fisher, preaching ministry, Thailand.

Mrs. E. W. Miller, home and church work, Europe, Middle East.

J. Ulman Moss, preaching ministry, Mexico.

5 THURSDAY Read 1 Corinthians 2:7-16.

The earliest evangelical ministry in China, representing the British and Foreign Bible Society, arrived in 1820. German colonists established the first Baptist church in China in 1892. The Chinese Baptist Convention was organized in 1908. Southern Baptists first missionaries to this country were appointed in 1917. During 1969 Chinese and Southern Baptists responded liberally to suffering in the worst drought in China's recorded history.

Joe M. Conley, worker among Negroes, Tennessee.

Leland O. Lohrlich, superintendent of missions, Illinois.

Merle Seltzer, mission center, Georgia.

Karl W. Bolger, music ministry, Argentina.

Mrs. Leroy Bannethold, home and church work, Philippines.

Alan J. McTye, home and church work, Chile.

Mrs. P. P. Pieren, publication work, Baptist Spanish Publishing House, El Paso, Texas.

Mrs. W. J. Roberts, home and church work, Kenya.

James M. Warren, English language work, Spain.

Mrs. J. D. Watts, home and church work, Italy.

6 FRIDAY Read Ephesians 1:15-23.

Southern Baptist missionaries first arrived in 1962 are stationed in the island of Trinidad. The missionaries have sought to develop a Baptist witness in the island. English language islands of the eastern Caribbean area. The Baptists of Trinidad are making plans to do more in the area of camp, retreats, and special ministerial and lay training.

Mrs. Jay Desmettes, Sr., metropolitan missions, Michigan.

Mrs. Tracie Liebman, worker among Spanish, New Mexico.

Jehanna Brownell, nurse, Yemen.

Abner A. Camacho, preaching ministry, Kenya.

Reginald A. Hill, preaching ministry, Trinidad.

John H. McTye, business administration, Chile.

Margaret Mackell, educational work, Argentina.

Mrs. Virginia Lake, retired, China, Hawaii.

7 SATURDAY Read Ephesians 3:14-21.

Pakistan is divided into eastern and western parts separated by more than a thousand miles. East Pakistan, though it is more thickly populated (165,000,000) is the smaller. This area became a Southern Baptist mission in 1957. At least 5,000,000 people are in the areas of East Pakistan where Southern Baptist missionaries are stationed. Two welfare and health centers, sponsored by the East Pakistan Baptist Union and the missionaries, were recently opened near Dacca.

Garold Leske, superintendent of missions, Kansas.

William B. Melin, worker among non-evangelicals, California.

D. Davies Thomas, center director, Louisiana.

R. T. Buckley, preaching ministry, Pakistan.

Leland J. Harper, business administration, Paraguay.

Mrs. J. P. King, home and church work, South Brazil.

Mrs. W. T. Moore, home and church work, Bolivia.

Gerard Mae Ogilvie, work with women, Chile.

Mrs. H. D. Olive, fur-lough, Philippines.

8 SUNDAY Read Luke 24:40-52.

More than ninety tribes speaking over thirty languages make up the African population of Zambia. Islam is the predominant religion. In 1950 Southern Baptist missionaries in Southern Rhodesia investigated possibilities for witness in North and South Rhodesia. Three and a half years later two couples took up residence in Zambia. Services and Sunday School in the Chibemba language were begun in 1960. In 1969 a Baptist student center was completed in Lusaka.

Mrs. Sherman Bridgman, metropolitan missions, Illinois.

Mrs. Rex Lindsey, pioneer missions, Nebraska.

William O. Dell, superintendent of missions, Kansas.

Mrs. Sam Choy, home and church work, Korea.

Mrs. H. B. Gervin, home and church work, Uganda.

Mrs. G. G. Meeker, home and church work, Zambia.

Mrs. B. O. Kite, home and church work, Zambia.

Mrs. L. L. Lew, home and church work, Spain.

Mrs. R. L. Leske, home and church work, Kenya.

Neil Rhoads, educational work, Korea.

John K. Weston, medical work, Nigeria.

9 MONDAY Read Matthew 5:38-48.

The first congregation of Baptists in Ghana, a tribal speaking traders from Nigeria, met in 1918. As the result of a government ruling an alien law in 1969

most of the Yorubas left Ghana and returned to Nigeria. Baptist strength was greatly reduced. The Ghana Baptist Convention was reorganized so as to give greater emphasis to work among the indigenous people of the nation.

Mrs. W. Ram Harman, pioneer missions, Montana.

Mrs. Sherman Martin, US-2, Idaho.

William Oshawa, superintendent of missions, Illinois.

Carol Tansner, Baptist center, South Carolina.

Larry Hughes, religious education, Malawi.

Marion Smith, preaching ministry, Ghana.

Samuel G. Turner, preaching ministry, East Africa.

10 TUESDAY Read 1 Corinthians 3:1-9.

A Southern Baptist couple transferred from Ecuador to the Dominican Republic in 1962. The Dominican National Baptist Convention was organized in 1968. A training program for ministers and lay leaders has been launched, and an indigenous media ministry is helping relieve human suffering in the nation.

R. H. Davis, chaplain, Arkansas.

Hazena E. Parker, worker among Spanish, Panama.

Andrew Vetter, worker among Spanish, New Mexico.

Laure Frances Snow, worker with women, Chile.

Mrs. Y. E. Borello, fur-lough, Dominican Republic.

11 WEDNESDAY Read Ephesians 4:1-16.

Yoruba Baptist traders from Nigeria formed several small churches in and near the capital, Abidjan, Ivory Coast. They urged Southern Baptists to send missionaries to help them and to extend a witness into other parts of the country. A missionary family transferred from Nigeria, completed language study in France and began residence in Abidjan in 1965. Land has been purchased for a permanent chapel building for French language services, now held in rented quarters.

Feed Cheemur, worker among National Baptists, Alabama.

Mrs. William T. Jenkins, pioneer missions, New Hampshire.

Mrs. Robin Pene, worker among Spanish, Brazil.

Harold T. Cummins, preaching ministry, Thailand.

Mrs. J. D. Freeman, home and church work, Thailand.

Mrs. S. S. Morris, educational work, Hong Kong.

Katherine Melt, educational work, Japan.

Gladys Marshall, student work, Taiwan.

D. Edwin Pinkston, preaching ministry, Italy, Costa.

Mrs. B. G. Register, home and church work, Kenya.

Robert Williams, music ministry, Honduras.

Alma Rahm, fur-lough, Nigeria.

D. P. Stamps, retired, China, Hawaii.

12 THURSDAY Read Philippians 1:1-11.

Southern Baptist work in Colombia, which began in 1921, has experienced amazing growth. The Colombian Baptist Convention was formed in 1952. Baptist churches in Colombia and Venezuela have recently constituted a joint mission. Nigerian Baptist leadership is growing, with numbers and capabilities. Missionaries are attempting to project work in many neglected areas of the country.

G. W. Balford, superintendent of missions, Pennsylvania.

Lester Whitelake, teacher-missionary, Virginia.

Neil S. Boone, doctor, Uganda.

Samuel G. Coles, educational work, Lebanon.

Mrs. O. S. Evans, home and church work, Liberia.

Doris Glenn, music ministry, Kenya.

Mrs. G. S. Harwood, home and church work, Colombia.

Mrs. W. A. Nickman, home and church work, Paraguay.

Marion A. Mahley, preaching ministry, Japan.

Neil R. Plunk, student work, Argentina.

Mrs. A. N. Stickey, home and church work, Kenya.

Freddie Walker, preaching ministry, Tanzania.

13 FRIDAY Read 2 Peter 1:1-6.

There had been no established Christian witness in Yemen for about 1,300 years until a Southern Baptist missionary couple began a medical mission in 1964. A six-story hospital in Jibla serves people over a wide area. The ratio of doctors to population in Yemen is probably the poorest in all the world. After centuries of isolation and little modern progress, the country is entering a period of rapid change. A jet airport is under construction and several cities now have electric power plants.

Pablo Lavara, worker among Spanish, Texas.

Mrs. C. Ballard White, worker among Indians, South Dakota.

Mrs. C. L. Buckner, home and church work, Indonesia.

Mrs. W. W. Weaver, home and church work, Argentina.

Diane Wells, educational work, Korea.

Dan G. Jones, publication work, Korea.

East B. Morris, educational work, Tanzania.

John A. Fox, preaching ministry, South Brazil.

Mrs. B. A. Teems, home and church work, French West Indies.

James M. Young, doctor, Yemen.

Mrs. J. E. Foster, fur-lough, Ghana.

14 SATURDAY Read 2 Peter 3:9-18.

Japanese Baptist pastors have now been located in every prefecture of the nation, and our Japan Mission hopes to place its workers in each of the prefectures. The Japan Baptist Convention, with which Southern Baptist work is related, was organized in 1947 and supports missionaries in Brazil. In 1969 the Japan Baptist Mission graduated its first students. Tokyo was the site of the Baptist World Congress in July of this year.

John F. Hopkins, youth and family services, Georgia.

Mrs. John E. Isaac, Baptist center, Alaska.

Albert Josephin, worker among Spanish, Brazil.

Roger W. Bruback, preaching ministry, Canada.

Curtis L. Drexler, preaching ministry, South Brazil.

Leroy B. Nague, preaching ministry, Taiwan.

COMMENTS THIS MONTH are reprinted from *Know Your Baptist Missions*—1970. This leaflet can be obtained free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

Marjorie Jean, worker with women, Equatorial Brazil.
Cind Kimbrough, music ministry, South Brazil.
Mrs. J. D. Mease, home and church work, Zambia.
Mrs. J. W. Shepard, home and church work, Japan.
Janice Alderman, furlough, Taiwan.
Mrs. J. L. Garrett, furlough, Equatorial Brazil.
Thomas Phillip, retired, Louisiana.
Mrs. Marlene Roberts, retired, Oklahoma.

13 SUNDAY Read John 8:12-26

The first Southern Baptist missionaries transferred to Kenya from Nigeria in 1956 and began work in Nairobi. In 1959 a month-long radio-TV workshop in Kenya brought together missionaries and African workers from twelve countries. At the Baptist Assembly, a Swahili language school for missionaries is being established.

Amos Bradford, worker among National Baptists, Louisiana.
Mrs. O. W. Elford, Jr., pioneer missions, Texas.

Tarell Moore, pastoral missionary, Ohio.
Billy O. Kins, preaching ministry, Zambia.
Juanito Melchior, educational work, Mexico.
Jayce Ross, educational work, Leeward Islands.
Lorne E. Brown, furlough, Kenya.

14 MONDAY Read Romans 6:15-23

A Swiss pastor began Baptist work in Argentina in 1881, and three churches had already been established when Southern Baptists entered. The Argentine Baptist Convention was organized in 1908. Missionaries of the Board of Missions, organized in 1911, worked in interior regions of their own country. Argentine Baptists are in the midst of their Decade of Advance. In ten years they hope to double the number of churches and church members.

Mrs. M. S. Gordon, worker among National Baptists, South Carolina.
Concepcion Padilla, worker among Spanish, California.
Mrs. Santos Ramos, worker among Spanish, Texas.

Mrs. W. J. Bickers, home and church work, Paraguay.
Herbert T. Blanton, educational work, Bolivia.

Emelia Bracks, educational work, Nigeria.
Mrs. J. R. Bartis, home and church work, Argentina.

Mrs. M. Y. Furr, home and church work, Peru.
Helen Nixson, religious education, Argentina.
Mrs. W. E. Craighead, retired, Romania, Paraguay.

Bertha Smith, retired, China, Taiwan.

17 TUESDAY Read I Corinthians 9:1-12

Southern Baptist missionaries in Pales-tine made periodic visits to Lebanon. Then a part of Syria, but not until 1948 did they of them go there to live. Baptist outreach to the Arab world is centered in Lebanon, which practices religious freedom. The Arab Baptist Theological Seminary, publications, and broadcasting are international projects with which missionaries in this nation are involved.

Samuel Hale, Baptist center, Washington, D.C.
L. C. Jenkins, teacher-missionary, South Carolina.

Mrs. F. M. Grobom, home and church work, Lebanon.
Mrs. P. L. Harkins, home and church work, South Brazil.
Mrs. J. J. Lamas, home and church work, Thailand.
Mrs. L. A. Larsen, home and church work, Jordan.
Paul M. Miller, educational work, Nigeria.
Harold B. Wicks, furlough, Nigeria.
Robert L. Cavilla, retired, Uruguay.

18 WEDNESDAY Read I Corinthians 9:19-27

In 1948 the Guatemalan Baptist Convention was organized, with the assistance of a Southern Baptist Home Mission Board worker. The Foreign Mission Board transferred a couple from Mexico to Guatemala in 1948. Guatemalan Baptists were among the first overseas Baptist groups to attempt live television broadcasting. They are attempting to reach every segment of society in this country.

Edwin Armstrong, youth and family services, Ohio.
Orville Griffin, superintendent of missions, Ohio.

Walter Mederos, worker among Spanish, Texas.
Dwight L. Bailey, preaching ministry, Argentina.

James D. Cogan, preaching ministry, Mexico.
James W. Hawkins, preaching ministry, South Brazil.

Mrs. B. H. Lacey, home and church work, Texas.

H. Thomas Sutton, dormitory parent, Guatemala.
E. Harvey Watwank, preaching ministry, Texas.

John A. Witherspoon, preaching ministry, Texas.
Carl F. Yarnell, preaching ministry, Malay-sia.

R. Egan Johnson, Jr., furlough, South Brazil.
Mrs. E. M. Busch, retired, China.
Mrs. E. L. Morgan, retired, China.

Mrs. G. W. Strother, retired, China, Malay-sia.
Charles H. Woolbrook, retired, China.
Lyle B. Wright, retired, China, Korea.

19 THURSDAY Read Galatians 3:1-6

The first Southern Baptist missionaries moved from Argentina to Montevideo in 1911. The Uruguayan Baptist Convention was organized in 1948. Radio preaching is used extensively. Like other South American countries this country also has no field missionaries. Due in part to the Crusade of the Americas, there are evidences of revival in Uruguayan churches and opportunities for preaching the gospel.

Warren Lierland, superintendent of missions, Minnesota.
Mrs. B. E. Pitts, Jr., metropolitan missions, Oregon.

A. T. Walker, teacher-missionary, Mississippi.
Mrs. I. M. Azee, home and church work, Uruguay.

Fred Allen, music work, Guyana.
Ray G. Davidson, preaching ministry, Malawi.

Mrs. H. W. Eise, home and church work, Indonesia.
Mrs. R. E. Allen, furlough, Indonesia.
S. E. Grinstead, retired, Tennessee.

Yoda Waldron, retired, Argentina.

20 FRIDAY Read Ephesians 4:1-9
Southern Baptist missionaries are sta-

tioned on the islands of Java and Sumatra. In 1948, Indonesian Baptists formed a joint committee with the missionaries as a significant step in developing a convention. As response to Christian witness continues in their land, Indonesian Baptists are among those of several Asian countries planning special evangelistic campaigns in 1970.

David Espersen, worker among Spanish, Texas.
Joe Meier, pastor director, Utah.
Mrs. Gilbert Baum, worker among Spanish, Texas.

Mrs. Hilario Valdes, worker among Spanish, Philippines.
Mrs. E. M. Fehrell, home and church work, Hong Kong.

Merle McDermott, educational work, Philippines.
Mrs. G. B. Traylor, furlough, Indonesia.
Leo Aull, retired, New Mexico.

21 SATURDAY Read I Peter 3:11-23

The closing of the door for missionaries to China was the opening of the door to Singapore and Malaysia. Southern Baptist missionaries from China began work here in 1950-51. New Baptist work in Sabah is spreading in villages near the cities. This development, with the anticipated entry into Sarawak during 1970, provides a spontaneous new area of witness in Malaysia.

Mrs. Victor Kanaubau, worker among Indians, New Mexico.
Mrs. Max Malone, worker among Indians, Oklahoma.

Mrs. Larry J. Pantano, pioneer missions, New York.
Mrs. Vespera Sobito, worker among Spanish, Texas.

Dwight L. Baker, educational work, Israel.
Mrs. M. N. Brundage, home and church work, Thailand.

David P. Daniell, radio television ministry, Mexico.
Mrs. G. W. Doyle, home and church work, Ecuador.

Don T. Fargnoli, doctor, Jordan.
Wayne Gasham, business administration, Philippines.
Mrs. E. M. Horton, home and church work, Thailand.

David Mann, educational work, North Brazil.
Mrs. G. W. Peckham, home and church work, Belgium.

Marjorie L. Stephens, educational work, Nigeria.
H. Barry Mitchell, furlough, North Brazil.
Mrs. S. B. Sane, furlough, Singapore.

22 SUNDAY Read Psalm 9:1-11

Southern Baptist witness in East Africa began in Tanganyika (now Tanzania) in 1956 and has been concentrated in the growing population centers. Dar es Salaam and Arusha are two of the cities in East Africa for which a major evangelistic crusade is planned in 1970. National conferences on evangelism preceded the special emphasis.

Daniel Bando, worker among Spanish, Texas.
Mrs. Charles A. Clark, pioneer missions, Mozambique.

Mrs. Alan G. Johnson, worker among Spanish, California.
Sergio Marroto, worker among Spanish, Tanzania.

J. Franklin Bough, business administration, Tanzania.
Richard S. Drayton, educational work, Kenya.

Y. Leighton Lewis, preaching ministry, Equatorial Brazil.
Burt McQueen, student work, Nigeria.
Mrs. V. M. Muesel, home and church work, Switzerland.
Ronald Shaver, educational work, Zambia.
Mrs. D. B. Smith, home and church work, Nigeria.

23 MONDAY Read Psalm 34:1-18

In Paraguay is found the first Baptist hospital established in South America. The Paraguay Baptist Convention was organized in 1950. This country sorely needs additional "field missionaries," in order to establish more stations in the interior. The Crusade of the Americas has brought Baptists to the attention of the general public in Paraguay and engendered an awakening of Baptist life.

John Arnold, worker among Spanish, Illinois.
Albert Castrol, worker among Spanish, Puerto Rico.

Charles A. Clark, pioneer missions, Massachusetts.
Robert Jones, mountain missionary, Kentucky.

Logan L. Sloan, worker among Spanish, Oklahoma.
Mrs. J. R. Barron, home and church work, China.

Mrs. L. G. Gregory, home and church work, Costa Rica.
William Skinner, doctor, Paraguay.

Mrs. H. C. Stearns, home and church work, Korea.
Mrs. C. J. Waddam, home and church work, Korea.

Mrs. E. S. Swanson, retired, Argentina.

24 TUESDAY Read Psalm 103

In its early days, the Foreign Mission Board appointed Negroes as missionaries to Liberia but from 1875 until 1960 did not carry on work there. Baptists of this country work together in the Liberia Baptist Missionary and Educational Convention, founded in 1880. Land has recently been acquired for a leadership training center near Monrovia. Missionaries are working to help strengthen the many rural and village churches scattered throughout country.

L. H. Gene, worker among deaf, Oklahoma.
Mrs. Augustine Salazar, migrant missions, California.

John G. Shannon, rural-urban missions, California.
J. Wesley Steadman, preaching ministry, Liberia.

Mrs. C. D. Brown, home and church work, Liberia.
William F. Martin, educational work, Tanzania.

William R. O'Brien, radio television ministry, Indonesia.
Mrs. A. B. Short, educational work, Hong Kong.

Mrs. Chamer Todd, home and church work, Tanzania.
Kenneth H. Watkins, preaching ministry, Bangladesh.

Mrs. L. S. Demaree, furlough, Peru.
Mrs. A. J. Garner, furlough, Argentina.
Grady Jones, furlough, Chile.

25 WEDNESDAY Read Psalm 116

Several evangelistic missions have extensive work in Ethiopia, but there is still need for more mission services, especially in the fields of education, health, and community development. In 1967, ten

Southern Baptist missionary couples arrived in Ethiopia and began language study in Addis Ababa. In 1968 a community development program was begun in the Menz-Gishie District. This program includes health centers, agricultural assistance, and vocational training.

Mrs. Donald E. Wright, pioneer missions, Alaska.
Willie Mae Berry, nurse, Ghana.

Lyle Olson, religious education, Taiwan.
V. Lynn Orsini, agricultural work, Ethiopia.
Mrs. C. G. Lee, home and church work, Indonesia.

George Lash, preaching ministry, Venezuela.
Gerald T. Schelliff, preaching ministry, Rhodesia.

Mrs. S. G. Turner, home and church work, East Africa.
Martha Wams, educational work, Vietnam.
Albert M. Dyson, furlough, Nigeria.

26 THURSDAY Read Psalm 118:1-6

Southern Baptists undertake mission efforts at the invitation of Korean Baptists. In many respects Korea offers unique evangelistic opportunity since it has no strong bonds of indigenous religion. In 1969 a new Baptist center, including a servicemen's center and a book store, was dedicated. Korean Baptist pastors and leaders are participating in evangelistic crusades, part of those held throughout Aug during 1970.

Mrs. Julia Angelano, worker among Spanish, Texas.
Mrs. Guy Bradley, rural-urban missions, California.

Mrs. Donald W. Knap, pioneer missions, Pennsylvania.
Bon Yalington, worker among Indians, New Mexico.

Mrs. M. M. Alexander, home and church work, Thailand.
Mrs. P. J. Snyder, social work, Kenya.
Mrs. D. E. Nowie, furlough, Korea.

27 FRIDAY Read Isaiah 23:1-9

Hong Kong and Macao are two small colonial outposts on the south coast of China. Since the closing of mainland China to outsiders, these two colonies have assumed magnified importance. Refugees, who in great numbers have flooded into the colonies, represent a constant and compelling relief appeal. Of major significance at present is the publication by Baptist press of a new Chinese Baptist hymnal planned for distribution by the end of this year for use by churches in Asia and other parts of the world.

Yves Alaman, worker among Spanish, Texas.
Patricia Evans, Baptist center, Georgia.
Jim C. Dillard, educational work, East Africa.

Donald E. Donley, business administration, Ghana.
Richard L. Lusk, preaching ministry, Mozambique.

Bertha Jane Marshall, nurse, Costa Rica.
C. Calver Parker, preaching ministry, Japan.
Mrs. E. T. Plamgren, home and church work, South Brazil.

Marion Wilke, nurse, Yemen.
L. Goldfarb, furlough, Costa Rica.
Mrs. I. A. Best, retired, Texas.

Mrs. S. L. Watson, retired, Brazil.

28 SATURDAY Read I Peter 1:1-8

Pioneer work in Guyana dates back to a church of Chinese laborers who migrated

to British Guiana in the nineteenth century. The Seventh Day Baptist Missionary Society has had work here since 1927. In 1962 a Southern Baptist couple transferred from the Bahamas to British Guiana. Baptists here hold an annual five-week theological institute, enrolling about thirty pastors and laymen.

George P. Goshin, superintendent of missions, Colorado.
Lucille H. Ladd, Sallies Home, Louisiana.

Gregorio Perez, worker among Spanish, Texas.
Mrs. Edna Sanchez, worker among Spanish, Texas.

Mrs. Sylvester A. Soward, worker among Indians, Colorado.
Charles W. Wessner, educational work, Japan.

M. Edmund Graham, religious education, Guyana.
Martha Morrison, religious education, Singapore.

Mrs. J. C. Bither, home and church work, Colombia.
Mrs. J. W. Pool, press relations, Uruguay.

Mrs. E. B. Shaban, home and church work, Uruguay.
Mrs. D. A. Dalby, retired, California.

29 SUNDAY Read Psalm 90:1-12

Malawi has a rich history of missions, beginning with Livingston. An Australian layman brought a Baptist witness to this land in 1892 and started several mission groups. Southern Baptist missions efforts began here in 1959, and the first church to result was organized in 1962. A motorboat was purchased recently for use in evangelism for villages along the shores of Lake Malawi.

Mrs. A. E. Cabrera, worker among Spanish, Texas.
Pedro G. Carrasco, worker among Spanish, Utah.

Avalis Sax Citty, nurse, Yemen.
Richard T. Plamgren, educational work, South Brazil.

Mrs. Fred Walker, home and church work, Tanzania.
Mrs. W. S. Water, home and church work, Malawi.

Hal K. Jacks, furlough, Indonesia.
Nelson B. Owens, furlough, Nigeria.

30 MONDAY Read Psalm 111

Southern Baptist missions work began in Honduras in the late 1940's although the first resident missionaries did not arrive until 1956. The Association of Honduran Baptist Churches was organized in 1958. Honduran Baptists are planning to begin the use of a mobile medical unit. This year marks the beginning of student work by Southern Baptist missionaries in this country.

Willard New, worker among Chinese, Colombia.
Lucille Kerrigan, worker among Spanish, Ecuador.

Joel Renner, worker among Spanish, Texas.
Mrs. Elmer Skempner, pioneer missions, Massachusetts.

John C. Abbott, doctor, Nigeria.
John D. Meppel, educational work, Switzer-land.

Dick A. Bader, preaching ministry, Zambia.
Mrs. H. M. Roberts, home and church work, Honduras.

Betty M. Vought, secretarial work, Hong Kong.
Mrs. C. A. Allen, furlough, Guatemala.

[Continued from p. 18]
become the tenth and eleventh Baptist churches in the area. The nine churches and two mission points are organized into a loosely-knit association that covers a distance of over 450 miles from one extreme to the other. All of the churches are not completely self-supporting, but each has its own building for worship and all but one have a pastor's home. Before the Crusade of the Americas was realized in this area, the churches experienced within a year sixty baptisms with a total membership of 478. Each church is also able to participate in the life of the Argentine Baptist Convention as distance and transportation permits.

Contrasting the early Baptist witness begun in 1929 with the Crusade of the Americas in 1969 indicates the work of the Lord among the people of Bahia Blanca and the surrounding area. The city of Bahia Blanca has grown to over 100,000 population with two television stations, two major newspapers, and several radio stations. Each of these forms of communication was utilized during the Crusade of the Americas. From the sound of hymns sung in three languages by two lone missionaries to the efforts of mass communication to every home is a long way.

The churches attempted to visit every home and leave the printed message of Christ with an invitation to attend the services of the Crusade in the local Baptist church. The majority of mayors in the cities of this area were willing to receive Baptist pastors and listen to the purpose and plans for the Crusade. Permission was granted by the civil authorities for the posting of advertisements for the Crusade in prominent places of the city. The churches and mission points witnessed an average attendance in each service of 600 or a total of 6,000 in the week of the Crusade of the Americas. At least 150 public decisions for Christ were made among all of the churches and their missions. Bahia Blanca association is witnessing the power of God.

[Continued from p. 23]
About a month later the friend called and said, "You 'got to me' the other day at the swimming pool." She said she could not get away from the fact that there were sick people in the town who needed her and asked how to go about getting started.

"That was more than two years ago, now," the WMU director said. "And let me tell you just a few of the things Mary's group has done."

"She has led the men at the convalescent home to plant a garden, and they have the time of their lives working in it and sharing their vegetables with friends. Beginning last Christmas, she organized shopping trips which have become weekly affairs. She discovered someone in one of the families needing new teeth and another needing new glasses and she matched the needs to professional skills available in the church. There's no end to what that group has done with Mary's creative, trained guidance!"

Ask any newly enlisted, enthusiastic member of a missions group in Baptist Women to tell how she was enlisted, then try limiting her to a two-minute answer!

[JANDERS—Continued from p. 23]
from the world and hope its problems will go away, as well as the violent liberals who call him cowardly for choosing to teach instead of fighting, to reason and organize rather than hate and hurt, to protest legally rather than with bombs and riots. In medical care, the reaction to the drug treatment may be more debilitating and harmful than the illness. The Christian wants to bring better social conditions without such drastic and bitter side effects.

Church members must not deal with injustices and problems in their communities only in discussion sessions. They must, in the setting of the church, formulate specific policies and activate plans for more than evangelistic crusades. These action groups must tackle their unique social reforms with the same vigor as they do visitation and witnessing.

[NEIGER—Continued from p. 23]
we must love them. We must care about their problems and care for them as persons. They must become our personal friends and we must become their personal friends.

If the problem is the struggle for an education, or for better housing, or the securing of a job, or the building of self-respect, or overcoming loneliness, or the desire to find someone who cares when his own home is broken by divorce or death, we must be concerned. Jesus came to minister to the whole man. So must we.

If the church is to bring about social reform, the responsibility is a personal one.

[DILL—Continued from p. 23]
unwillingness to become involved in the issues of the day. Some have said that we are "grinding out a factory type religion," unwilling to get involved with people's needs. Is it true? Could it be that we as Baptist women have been guilty of sitting comfortably, studying about faraway places, and yet unwilling to minister where we are?

What about the people that a rock festival could bring to town? How would we react? Would we dare probe deeply enough into our inner thoughts to find that we might not be willing to minister to these people? Would we be quick to condemn those who might suggest "offering a cup of cold water in the name of Christ"? Are we willing to look beyond the facade of the hippie to see what makes him tick, what makes him turn hippie, and make friends with him?

Perhaps, if we listened to the lyrics of some of the Christian folk songs we might gain some insight into ourselves. Have our young people noticed that we are very "missions minded" and yet not willing to do more in mission action than send a basket to the needy at Christmas time? Many of these young people are facing the realities of life. The question is, Are we?



Initiate Creative Change

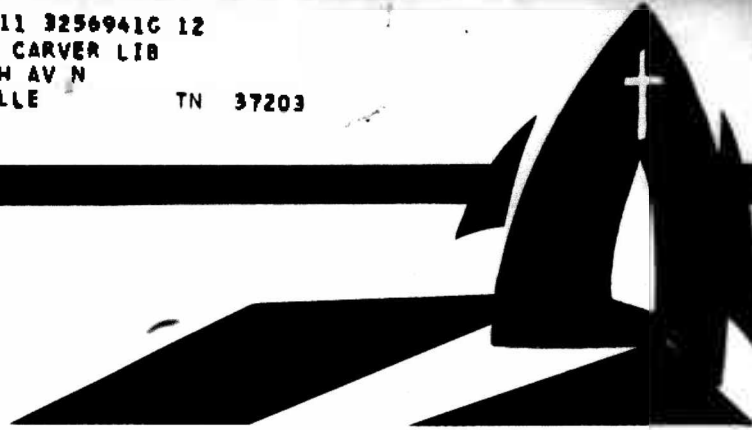
With joy and boldness they plant the seeds that culminate in changed lives. Yielded as instruments for creative God uses them to begin the process. A warm greeting, an act of ministry, an idea—these are the seeds that are nurtured to the fruition of

Southern Baptists have a part in... They may be the most working possible. By giving to the Lord's Most Christmas offering they provide sinners for the task. By joining in the work of prayer for foreign M...

SEAL OF THE ROYAL SERVICE... Baptist... to further their commitment to this task of seed work. A youth center in Austria, a college in Nigeria, a book store in Paraguay, an agricultural community in Brazil, a theological seminary in Paraguay—these are the seeds of... (Continued on December 1969)

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Dear Pastor,

During the week of November 29-December 6, 1970, WMU and Brotherhood will lead church members to support the church's foreign mission task through prayer and gifts. The theme for the week is "Joyfully Go . . . Boldly Tell"; the hymn, "Joy to the World"; the Lottie Moon Christmas Offering goal, \$16,000,000.

Thousands of people will assemble throughout the land to examine the work being done on missions fields and to lift their hearts in intercession to God. As a result of this week many persons will discover God's direction for their lives and will volunteer for overseas service. Others will commit themselves to deeper, richer living.

This week also provides a time for members to give through the Lottie Moon Christmas Offering. Gifts made through the Lottie Moon Christmas Offering enable Southern Baptists to reinforce their gifts through the Cooperative Program and thereby extend ministries more widely. Let us praise God for the gift of his only begotten Son and encourage persons to lay a worthy gift at the feet of our Lord so that his message of redeeming grace may be shared with all the world.

Won't you join hands with us as we strive to cultivate a spirit of joy in praying and giving for foreign missions. The Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering set joybells ringing throughout the earth as missionaries and Christian workers find reinforcement.

What will your church do during the Christmas season to share Christ with the world?

Sincerely,

WMU Staff