

ROYAL SERVICE

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1978



ARGENTINES • SPREADING THE WORD

ARGENTINES, WHAT THEY ARE DOING IN MISSIONS, EVANGELISM, AND LEADER TRAINING



Aldo Broda symbolizes the way it is with missions nowadays

Broda, a third-generation Argentine Baptist, recently became the first Latin American to serve as general director of the Baptist Spanish Publishing House in El Paso, Texas. His selection reflects the increasing degree to which Baptists of other countries are assuming leadership in their own work and Southern Baptist missionaries are assuming helping roles.

Broda went from directing the Argentine Baptist Convention's publications work to the El Paso job, which had been held by missionaries since publishing was begun in 1906.

But Broda expresses appreciation from "all the people in my country and from my family" to Southern Baptists for sending their missionaries, prayers,

and money and for "helping us in the extension of the gospel."

"One of the things that we as Argentine Christians feel is a deep appreciation for the Foreign Mission Board and to all Baptists in the United States who have helped in giving and sending missionaries to our country," Broda says. "We feel it very deeply in our hearts and we're thankful to God. I really like to say that everywhere I have the opportunity—because it's the truth."

Juan Calcagni, then president of the Argentine Baptist Convention, said to a Southern Baptist leader

"Tell the Foreign Mission Board and the Southern Baptist Convention to send us more missionaries. We love your missionaries and will need them in Argentina for many years to come to help us in evangelizing this great nation."

Against this backdrop of increasing Argentine Baptist maturity, *ROYAL SERVICE* looks this month at some of the leaders among Argentines, at what they are doing in missions and evangelism and leader training, and at how they work with Southern Baptist missionaries who invest their lives in Argentina.

Argentine Baptist women are among those who will join with us in observing the Baptist Women's Day of Prayer, November 6. Think of them as you pray and give. The offering supports the North American Baptist Women's Union, to which Southern Baptists belong. It also contributes to support of the Women's Department and, through the department, the Latin American Baptist Women's Union, to which Argentine Baptists belong.

ROYAL SERVICE

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MY GOD AND MY INDIANS

Alba Montes de Oca, a native of Rosario, Argentina, was in obstetrical practice before consecrating herself to missionary work. In 1963 she received a theology degree from International Baptist Theological Seminary, Buenos Aires. In 1964 she began work among the Toba Indians in Chaco Province, under the Argentine Baptist Convention. In 1976 she was sent by the convention to work in Nuevo Chimbote, Peru. This story deals with her early life and her work among the Tobas.

It is excerpted from a book *Mi Dios y Mis Tobas*, written by Miss Oca and published by the Baptist Publishing House, Buenos Aires. Initial translation was done by Gladys Caballero, editor of Spanish materials, WMU, SBC. Used by permission.

Introduction

Understanding that it was God who allowed me to experience all in the 12 years I worked with the Tobas, I owe it also to each of the believers who prayed, to each one of the friends who encouraged me, to each one of the brave ones who shared the tasks with me in the missions field—to them I must tell what great things God

has done, so they may be moved to keep on praying for missions work, to continue encouraging those on the missions fields, to multiply their offering for the missions work, and—what is more important—to give themselves so that God will use them in the missions work.

The fields are different, the experiences might be different; but God, his action, his demands, and his purposes remain the same. That is the reason that I join with you to remember what he is, what he does, what he demands, and what he is going to do with our lives.

I was born in the home of unbelievers. When I was 4

years old, some women from a Baptist church came to take me to Sunday School.

My father, an atheist and Communist, used to say that only the mad and the ignorant believed in God.

My mother, tired of taking care of seven children, of whom I was the smallest, wanted me to go to church because I would be better off there than on the street and she would not have to take care of me.

Caught between those two opinions, I kept on going to church.

When I was 12, my father decided I was too old to be sent to church just because I was "better off there than on the street."



The author used her medical training as one of the first ways to reach Toba Indians.

I prayed to the Lord to give me strength since everyone in the house—even my mother—loved my father.

The next Sunday I went to Sunday School. When I returned home I heard the first "sermon." I listened to my father and kept quiet. This scene was repeated each Sunday for a year.

One Sunday he didn't say anything. So I started attending the youth meetings on Saturday.

When he realized what I was doing, he said, "Now you not only go on Sunday, but also on Saturdays," and he added a lot of hard words.

He kept this up for several months, until he got tired. Then I started going to church on Sunday nights.

When he realized what I was doing, he told me, "Why don't you take your bed to church?" I was very much afraid. I prayed to God to give me strength.

Everytime he would get tired and stop his sermons, I would add another meeting to my agenda. By the time I was 17, I was participating fully in the church and missing none of its activities.

When I finished my studies in obstetrics and speech,

I left my hometown of Rosario and went to the province of Entre Rios to practice my profession. I lived in a hospital in Diamante and worked there as an obstetrician. I also worked at a hospital one block away, and I saw private patients. A couple living in front of the hospital offered me their home, and I soon had ten speech students. I joined a theatrical group and took part in some presentations.

I could have been completely happy, except for one thing. There was no evangelical church in Diamante. I was a lonely believer. I didn't have anybody to share my spiritual life.

I told the Lord that I didn't want anything without serving him. The hospital, the clinic, and the theater were now places where I could serve him.

Shortly after that, a patient offered her home to me, and I started a Sunday School class. I gathered some children from the community. Then some young people came, and I started a class on Saturday night. On Wednesdays we met to pray, learn how to teach children, and study our Bibles. Then the young people started teaching the children and tithing. We bought benches, a library, and books to prepare

ourselves. We started thinking about the adults who didn't know Christ, and we started a Sunday night class. I suddenly realized that we had a church at work. God had used me.

I decided to leave the city of Diamante, in Entre Rios, where I was working, to study in the seminary. After a few months, I still didn't know if I would be able to work as an obstetrician. But I decided to keep up my professional studies.

I registered for a class on teaching women how to have babies without pain. One morning, while I waited for class to start, one of my classmates sat down and asked, "Do you have a job?"

"No," I answered, "I have been in Buenos Aires only a few months and I haven't looked for anything."

She said, "We need an obstetrician who will do the extra shifts in the hospital. Don't you want to come?"

I accepted. After a few weeks I was working. Later I was also asked to work in two family planning clinics, for which I received a scholarship.

When I first arrived in the Chaco, as a missionary to the Toba Indians, I received two letters that made me cry. One was from my father, telling me I was a fool because, after studying so much, I was going to bury myself in the jungle. The other letter was from my favorite sister saying that I was mad because I wanted to go so far away to do work of such a low nature.

I have never sought praise from my relatives. But my feelings were hurt because I was to start the most glorious task in my life, and they didn't understand.

When I arrived in General San Martín, Chaco, I didn't find a house to live in. I

had to live in a boarding house. It was not clean. The rooms were small and hot. I asked the Lord many times why he gave me such a place to live.

While I lived in the boarding house, political campaigns started, and I met many of the candidates and talked with them often. The main thing was that they learned my purpose for being there. Some laughed at me, at my hope to see the Tobas turn to God.

Almost ten years went by. Power shifted among the political parties. Then men I had met at the boarding house went back to government with higher positions. They saw the changes in the lives of the Tobas, their home organization, their skills at work, their integration into society, and their intellectual growth. They were amazed at the changes. And they were the ones who helped me the most. My Watchman had prepared the way.

A few months after I started the work in General San Martín, I interviewed a lawyer who was handling some business related to the problems there. I mentioned the needs and what we were trying to do to fill them.

He said, "Don't bother yourself, miss. Nobody is going to change the Indian."

"I don't intend to change him," was my answer. "God will change him."

Here are some of the things that needed to be changed.

The Tobas lived attached to the belief that the soul of the dead roams around their own bodies. Therefore, when somebody died, they would bury him right away and would all move away so that the soul of the dead person wouldn't harm them.

They lived attached to their

group. The group was a substitute for the old tribes. Fifteen or twenty families live as a tribe in a place often far from town. Whites live in town.

Here is how that custom made it difficult to have a church. When we wanted to organize a church, we studied a lot about its formation and about the difference between a church and a group. The believers elected their treasurer, their deacons, and the secretary. That afternoon, nonbelievers were turning against believers because they thought the leaders of the church should have been chosen by the group's chief, even though he was not a believer. It was hard for the new believers. But the church was victorious at the end.

The little houses of the Tobas were just mud-and-straw huts of one room. They cooked their meals on an open fire at the door. They didn't have any furniture, only some wires where they would hang their clothes. At night, they would spread straw mats on the floor and sleep all together: parents, children, relatives, and visitors. This led the young people to a life of promiscuity.

The homes were a matriarchy. The mother ruled the home and made all the decisions. Everything that went wrong was blamed on the man. Men's opinions didn't count. When a woman married, she kept obeying her mother.

They lived in ignorance. Very few of the adults knew how to read and write. Children didn't attend schools. We made a list of the ones of school age and chose 50 of the ones we thought would cooperate. We made up four groups and sent them to four different schools. At the school in town, the children were beaten up. We solved this problem by sending

an adult to be in charge of the children at the end of the day when they left school. We used the Alifit method to teach adults to read and write.

The first harsh words I heard when I arrived were "the Christian" when people talked about the white man and "the countryman" when they talked about the Tobas.

My God guides in spreading the good news. Here are some of the ways in which he used me.

Medicine was the first way in which God used me to spread the good news. I always try to follow Toba customs in everything possible. Always sitting on the floor next to the mothers-to-be, I awaited the moment when they would give birth to their children. I knelt on the floor during the labor and birth and while attending to the baby.

But the mother and child were always in danger when they used all of their customs of childbirth. I was able to save many lives by teaching them the new ways.

God guided in establishing social justice. It was not enough to tell them that God is love and justice. It was necessary to show it by making justice. Here is one example of what we did.

Most of them were not registered at birth with the authorities; they did not marry before a judge; the authorities had no record of their existence. It was necessary to get them to the same level of citizenship as the rest of the citizens. I talked to the director of civil registration, using my position as an obstetrician to make him listen to me. (I knew he would not know what a missionary was or listen to me from that standpoint. When I explained to him

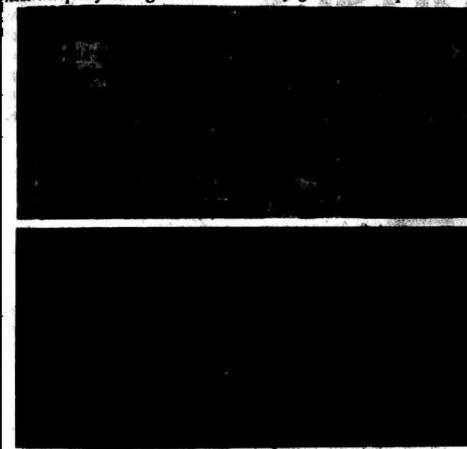
that I was, he had already listened to me and couldn't stop being interested.) We agreed that he would send an inspector to register the Tobas.

One day before he was to come, the inspector sent me a note saying he couldn't come because he was being paid to perform a wedding and he would rather do that. There was no way I could contact the Tobas except by riding the bus

do the work yourself."

I went back home, carrying the registration books and the instructions on how to make the registrations. We worked night and day. I called the general director and told him that the major portion of the work had been done, that they could start giving official approval.

They gave me the same solution. "If you want to do it . . . They gave me the pertinent



Top: Women can better care for their families as they learn to sew.
Bottom: The church building is testimony in the community.

all day. Almost 300 Tobas gathered on the first occasion. When I told them the inspector couldn't come this time, they looked at me in an ironic way. This happened three times.

After I talked to some important people, the inspector finally went one day, for half an hour. I filed a complaint against the inspector. He made a written complaint in such harsh tones that he was fired from his position.

Several months went by and the problem was unsolved. The officers in charge said, "The only solution would be that you learn how to register and

documents and indications of how to do it.

I then thought that the marriages of the Tobas should be made legal. I asked again that this be done. For the third time, I heard, "Well, miss, if you want to do it . . ."

They gave me the official licenses and we started performing the marriages. This took about two years.

My God guides in all things. The Tobas lived in groups far from town, and I had a difficult time getting to them by walking or riding a

bus. A white woman lent me a vehicle, and one of her daughters would drive it. When we had to give shots, it took us about six hours of driving time. I realized that we could not spend so much time driving around; we had so much work to do.

I told the Lord about this. A man informed me that some factories made vehicles available. I wrote to one of the companies. They replied, asking me how much money I had. I had 30,000 pesos and an old motorcycle. People laughed at me. They thought I was not able to get the vehicle.

"God will get it for me," I answered.

The company wrote back, saying that, for 30,000 pesos, they were selling me a jeep worth 100,000 pesos. I sold the motorcycle, and I had money left over.

After four years I talked to the Lord again and wrote the factory, asking them to let me have another vehicle for 200,000 pesos. They answered that they were sending a vehicle worth 565,000, but I had to pay only 200,000. I used it for four years and then sold it for 700,000. I asked the Lord to guide me. I had 1 million pesos in my hand.

I got an ambulance-type jeep with only 6,000 kilometers (less than 5,000 miles) on it. It was priced at 3 million. But after several days of conversation with the supervisors, they lowered the price to 1,900,000. In one week, through friends in churches, the Lord gave me the other 900,000. And I returned to General San Martín, happy because once more he had guided me, he had worked in many hearts, and he had given us what we so much needed for our work.

(To be continued next month in ROYAL SERVICE)

Baptist
Women
Meeting

Argentine Baptists Reach Out

Southern Baptists have reason for humble pride in the missions work we have done over the years. But we cannot understand all that God is doing through Baptists unless we become aware of the missions concern of Baptists of other countries.

This study should help us learn a little of what Argentine Baptists are doing to reach out with the gospel. We will consider testimonies of missionaries and pastors, of "ordinary" women serving in their neighborhoods and through their churches.

These testimonies originally appeared in Spanish-language publications: *Quehacer Femenino* (the ROYAL SERVICE of Argentine Baptist women) and *Respuesta* and *La Ventana* (published by Baptist Spanish Publishing House). Translations were made by Jane (Mrs. Douglas) Pringle, home missionary serving in New Mexico. The original versions have been edited for length; but the editors have tried to maintain the richness of expression shown in the original language.

Set Apart to Be a Missionary' Miriam Brunner

I can point out three important stages in my Christian life. The first was a very definite experience: my new life in Christ Jesus. Of the following two—the desire to serve him and the call to missions—I cannot say exactly where one or the other started, for they are completely intertwined.

At the age of 13 I had the joy of having Christ give me a new life.

During a whole year I had struggled. I wanted to be his, but I wouldn't make up my mind, and I knew that I was lost. I had great battles within me, fears, feelings of guilt. Now all had passed. Christ took away my worry, guilt, sins, and fears. Now I only wanted to serve him and sing. Immediately I felt a deep desire to serve my Saviour.

I was just finishing my primary studies. How I could

serve him I didn't know. I had to go to high school. It was very difficult and expensive for my family to give me the course at that time. We lived 80 kilometers from Paraná [pah-rah-NAH], where the closest high schools were. It was impossible for my parents to let me board so far away. One day I told my loved ones that later I wanted to go to the seminary and go out into missions work. They did not accept it and asked me to change my plans, not even to think about it. Nevertheless I speak on the subject. But I kept it in my heart, and I placed it in prayer.

And the Lord leveled the path in such a way that I was able to continue my secondary studies when all seemed lost. He gave my father a very good harvest that summer and the desire to invest his earnings in a house in Paraná, so that his children could study! Right away I became involved in the church of Paraná, where I grew spiritually and where I had many opportunities to serve and to prepare myself.

During the last years of high school I tried to forget the desire to be a missionary because the fear of failure, the doubts of a real call, took hold of my heart. I wanted to make other plans, but the Lord didn't let me.

At a youth camp, during a night of consecration, I thought I should show my decision publicly. My mother was there, too; I wouldn't have to explain anything at home. Now my family was not opposed; on the contrary, they helped me financially at the seminary, and are still doing it now.

The third part of my Christian call was the call to missions work.

Since I had been a little girl, I had read many missionary stories. At the seminary, I felt the call more strongly than

ever. It was during the missionary conferences, with David Gómez from Brazil. But where? How? I didn't know, I left it in God's hands.

During my last year of studies, I wrote to the mission board, offering to go where they needed a missionary. There was no money for support. Then I offered to work as a teacher. On the same day that the board received my letter, another letter came from a church in Córdoba [COR-doh-kah], which was willing to support a missionary in Pampa del Indio, Chaco [pahm-pah del EEN-dee-o, cha-kol]. And so the Lord opened the door.

I came to know the place: inhospitable, far from my family, a small town, an ugly lodging place. The work had been started years before and then neglected. I only found one old woman who was a believer—faithful, but with whom I could share very little. In spite of everything I felt very happy, and the Lord never let me feel alone.

After 15 months he sent me a working companion, Raquel [Rah-KEL] Grazioli [grah-zee-Oh-lee], with whom I shared a very beautiful friendship.

In this place I was able to serve him for nine years. We never had conveniences there, but I felt happy and safe, knowing that I was useful to the Lord.

So also he brought me to Guazú [e-gwah-SOO], this beautiful town of 10,000 inhabitants. It was a great change. In Pampa del Indio, there was much poverty; here there is a lot of money. There, there were people who wanted to work and couldn't find a job; here, there are many places to work. The people are different, but there are lost souls that are also precious to the Lord.

I had to start over again. I

found (again) only one woman who was a believer. The first Sundays were very difficult. I missed the brethren from Pampa del Indio, the beautiful group of young people in the church, and the pretty church building on Lot 10, belonging to my Toba brethren.

One day the Lord spoke strongly to me with the words from Acts 18:9-10: "Be not afraid, but speak, and hold not thy peace: For I am with thee . . . for I have much people in this city."

I clung to his promise. A new joy surged in me. I started working with more enthusiasm. And today, after being here for almost four years, I can count eighteen young people who are believers and are faithful to the Lord, who are also witnessing and serving him.

There Is a Need for Laborers' Emilio Yaggi

That night, I, nine years old, understood that the message of the Lord through the pastor was for me, that John 3:16 was also for me. I accepted him as Saviour and Lord. I had always heard talk about the Lord, for I was born in a Christian home. Yet that night I cried with joy as I understood the importance of my decision.

When I was 14 I was baptized. As a member of the church, I started taking jobs in it. But I stayed away from jobs like president; I was very fearful of standing at the front.

At the age of 18 I clearly felt the call of the Lord to serve him with all my time. I felt this while I watched a movie about missions work in the Chaco. I

saw the needs in that place and heard a phrase repeated often in the movie ("There is a need for laborers.") I felt alone in the church, though it was full. I believed that the Lord was speaking only to me: "Emilio, I need laborers." I had other plans, but I was finally convinced.

At the end of my seminary training, I sought the guidance of the Holy Spirit about a place to serve. I visited the church at Catamarca [cah-tah-MAHR-ka]. Returning to Buenos Aires, I had the assurance that Catamarca was our place. I didn't say this to my fiancée. I just told her about all I had seen and lived in Catamarca, so that she could give me her opinion. Immediately she said, "We are going to Catamarca."

We have been here almost two years.

Catamarca is a city of 60,000: with the famous Mount of Portezuelo [por-teh-SWAY-loh]; with its summer heat and lovely fall climate; with its narrow streets and its desire to become more modern; with its siestas in which even the rocks sleep; with the most brilliant sun and sky I have ever seen; with its scenery which looks like fantasy; with its "Mariology" (99½ percent of the people are Roman Catholic, and very devoted to the Virgin of the Valley).

Catamarca is all of this and something more: The other half of 1 percent of the population are evangelical Christians, of whom an even smaller percentage represent the Evangelical Baptist Church, of which I am pastor.

The church has seventy-five members. Twelve of them belong to the mission in Calpes de Pomán, 200 kilometers from the city. A team of brethren goes there and visits the neighboring towns (Rincón [reen-

KOHNI], Sauji [saw-HEEL], San Miguel [me-GHEL], Las Castas), where there are already some believers and a few who have been baptized. In Villa [VEE-yah] Cubes, a district of the city, we have another mission where a Sunday School operates successfully. In Piedra Blanca [pea-AY-drah BLAHN-kah], a town about 14 kilometers away, we have another team of brethren taking care of a Sunday School and evangelistic meetings.

Thanks to the Lord, many brothers have understood that they have a place and job to carry out in the body of Christ, which makes the church grow. All the glory be to the Lord!

The province of Catamarca is very large. There are only two Baptist churches and two or three missions. "The harvest truly is great, but the laborers are few" (Luke 10:2).

I wish to end my testimony, leaving with you the phrase which made me decide to give all my life and time to the Lord:

"There is a need for laborers."

New Language—New Experience

Elba M. Bachor

In a short span of time, shorter perhaps than the time it took us to realize it, we find ourselves managing a language that used to be reserved for experts.

New words became part of our daily language: inflation, recession, public deficit, decapitalization, indexation, real salary, rate of inflation, unemployment, balance of payments, cost of living.

Perhaps we could not give an exact definition of each term.

But yes, we do know how to use the terms.

We were astonished to find ourselves involved in a critical economic process, which affected personal, family, and religious life. It was a process that first surprised us, then frightened us. Gradually we found ourselves defenseless in the face of an economic chaos which was hard to explain.

We also saw that it started to be the center of our worries, the root of our bad moods, the subject of all conversation. But this was in no way the beginning of a solution.

Then the thinking started: God is in the midst of the crisis. He will lead us through it. He is Lord of our lives even in crisis. And we started to turn our crisis over to the Lord. And a new experience came, an experience which could well be translated in the words of Joshua: "Ye have not passed this way heretofore . . . Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Josh. 3:4-5).

And we want to testify that he did. He did not take away the crisis. He changed our attitude in the face of the crisis. He gave us relief, serenity, patience, moderation, balance, wisdom. What was true for the individual, came to be true also in the lives of the Women's Missionary Societies of our convention.

In 1975, with 295 Baptist Women groups and nearly 3,000 members, we voted a budget which had to be modified three times during the year because of inflation. At first \$150,000 [Argentine pesos] was proposed; later \$250,000 was voted on; and finally we set a goal of \$330,000 to be able to cover all that was in the red.

In 1976, \$500,000 was voted on but later expanded to \$800,000.

For 1977 we agreed on \$1,500,000, not knowing what the modifications might be.

All of this was a beautiful experience to live through. Each time higher goals were proposed, the sisters responded generously. Finally we had to organize meetings of thanksgiving to God for having reached the goals and passed them. And his promise was real: "The Lord will do wonders among you."

Yes, we want to say that he did them. Yes, we wish to say, "Glory to his name." Yes, we would say that the critical moment brought us a new language: but the Lord brought us the new experience, which enriched our lives in order to face that process.



Mrs. Laino Mrs. Carrasco

Visiting the Jail

Mrs. Laino [LIE-nol]: For some time I had wanted to visit women who were in jail in General Rocca, Río Negro. For over a year, a woman from our church had been visiting a young man who had been arrested and was in the hospital. That contact made her feel compassion for other prisoners. We caught her concern, but did not know exactly how to go about helping.

Then another woman received a note from a young man, asking her to visit him. It was a Tuesday, a day of prayer in our church, when that note arrived; and all four of us friends were there. We decided immediately to respond to the request from this young man, whom we will call Andrés [ahn-DRES].

Mrs. Carrasco [ka-RAS-koh]: And so we did the next Sunday. When we got to the jail, the first problem was that we were not relatives of Andrés. At the most, the officials would allow two of the four to enter. When everything seemed impossible, one of us approached the warden while the other three prayed.

She told the warden that we were Christian women who wished to visit those who do not have visitors, to help them spiritually and materially as we were able. Finally they gave us 15 minutes to visit. When we went in, there was Andrés with another man.

Mrs. Laino: Now it was our turn to meet someone we didn't know. We sat on the floor to talk, as is the custom in this jail. There we were, not knowing how to start, what to say.

Mrs. Carrasco: We shared some food and some reading material with them. We promised to come back.

Mrs. Laino: As we went out, a pleasant surprise awaited us. The wardens wanted to know who we were and what we did. They told us of the need for clothing.

Mrs. Carrasco: Now we go every Sunday and take food, clothing, and Christian literature. Andrés invited another, and then another. Now there are 32 young men who gather Mrs. Laino: We no longer sit on the floor, nor are we in the hall. The authorities have given us a classroom. Each one has his bench. We have a chalkboard, all the conveniences (except it is very cold, because there are no heaters anywhere). But we feel a spiritual warmth which can withstand everything.

Of the 32 young men who have heard the word of God, 4 are now free. We rejoice that

we see them at church. But the most wonderful thing is that most of them have given their hearts to the Lord. We feel supported by the prayers of the brethren in our church. Some of them also help with the things we take to the jail Sunday after Sunday. Day by day, the task becomes larger; during the week we have to prepare what they have asked for, sell what they make, and prepare to share the word of God. All of this fills us with joy!

Mrs. Carrasco: The authorities have noticed a great difference in the behavior of the prisoners who attend these classes, and some have been taken out of their cells because there is no longer any danger in them.

And they give testimony of the peace they feel since the Lord came into their lives. What I feel, and what my three companions feel, is difficult to express. It is such a joy to see the fruit of the love of God which changes these lives.

Mrs. Laino: Friends, will you pray that the Lord will continue working in the jail of General Rocca. We love the prisoners, without even thinking of the action which led them to that place. Doesn't it seem to you that only the Lord can give us a love like that?

Witnessing in the Neighborhood

Yesterday I went to Irma's house. She greeted me with a big kiss and the sweet mate [MAH-teh] (tea) with which she always receives me. After all, she is my neighbor, and her daughters are friends with my daughters.

But it wasn't always this way. Before, I would go by her

house and greet her courteously as you greet neighbors and people you barely know. And she answered my greeting in like manner.

One noon, they brought me the big news: "Mama, Irma's son-in-law has cancer. He has no hope of living. His children are only 4, 2, and the baby is 6 months old. And his wife is only 25 years old. They spoke on the telephone and those here are terribly upset."

And then, very clearly, came the order from heaven itself. "You must go right away." And I went, not without misgivings, with plenty of fear, to a house that was unknown to me. But I carried a message of comfort. Before a woman who was torn by grief, the Lord carried out his work of love and perfect understanding. Irma gave herself to Christ in the midst of her despair.

"God himself has sent you!" she told me.

Days went by. The sick man and his wife came, she cared for him sacrificially, and the house was filled with shadows. The happy house of innocent children and carefree girls felt the stroke of pain.

The voice urged me now, "There is little time left! You must speak to that boy who is going out into eternity without Christ."

Now I had a new little sister in Christ, Irma, with whom I prayed day by day: Lord, don't let him suffer. Let him come to know you. Give us the opportunity.

And so one night I was able to find them alone, and again the Lord entered into the house with mercy. Never, as long as I live, will I forget the tears of that 30-year-old boy, as he received his passage into heaven when he, along with his wife, accepted the Lord. It was the last time I saw him reasonably

well and able to be up. Later he got worse, and every day we saw his slow decline. But even during this critical time, the Lord worked in his life and marvelously eased his sufferings. A few days before dying, he was able to tell his wife and mother-in-law: "I don't want you to cry. I am going to heaven."

And then his wife and mother-in-law faced the great sadness serenely, knowing that "in my Father's house are many mansions" and he had found his.

I can enter Irma's house in peace because the Lord entered with me on that very difficult day and stayed to live in their hearts forever—E. de V.L.

Stretch Forth to Suipacha' Mrs. Nilda Balocco

The town of Suipacha [swee-PAH-cha] is about 100 kilometers from Buenos Aires and 30 kilometers from Chivilcoy [chee-veal-koy], our city. For about 2 years we had been visiting a sister [female believer] there, the only believer in the town. In August 1976, a member of our church got cancer. She had a sister in Suipacha who came to our city to help her in her illness. Here the sister learned about the gospel and was converted to the Lord. Very soon she offered her house for meetings.

Our Baptist Women was working with two circles in our city, which has some 60,000 inhabitants. We decided to have another circle in Suipacha. So with prayer, tears, and (why not?) with sacrifices, we started the work there. At first we

would find one or two sisters. But God rewarded our faithfulness, and now we have an average of 20 faithful believers.

I say with sacrifices, since there is a large group of young women with small children.

The ones who go to the meetings are not always the same ones. We take turns, so the one who goes leaves her children with one who stays. In that way, all of us can work together in the extension of God's kingdom.

With the sisters from Suipacha, who have already learned to give for the Lord, we are supporting a young seminary student. He travels every weekend from Buenos Aires to attend the Saturday and Sunday meetings, since these women felt that they also needed to meet on Sundays to worship God.

We have our women's meetings on Tuesday (which some of the husbands also attend). The pastor also has a radio program three times a week.

We are praying that the Lord will give us a meeting place. For now we are meeting in homes, which are small to accommodate so many people who are hungry and thirsty for the word of God.

Today our Baptist Women has four circles in Chivilcoy. For next year we hope to have six. It is beautiful to see how the women are listening and following the message with interest.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

¹Quaker Feminine, January-March 1978, pp. 16-17.

²Quaker Feminine, April-June 1978, pp. 16-17.

³Unpublished testimony.

⁴Responde, issue unknown, pp. 4-5.

⁵Quaker Feminine, April-June 1978, p. 27.

⁶La Ventana, October-December 1977, pp. 15-16.

PLANNING THE MEETING

AIM: To have increased appreciation for what Argentine Baptists are doing to spread the gospel in their own country.

PLAN 1

Before the meeting.—Read over all the Argentina-related material in this issue.

Plan to use some of the other articles as additional content. Read through the study plan and make assignments for members to represent the various Argentines giving their testimonies.

During the meeting.—Use a TV-interview format, with you serving as hostess. Explain that this TV program is to help Southern Baptist women have a better understanding of what Argentine Baptists are doing to reach out with the gospel.

Then introduce six persons who will give their testimonies (pretending to be the persons in the sketches in the study material). Tell about each person as you introduce her/him. Here are some suggestions.

Minam Brunner is an Argentine home missionary, serving in the town of Iguazu [ee-gwa-SOO]. Please tell us how you decided to become a missionary.

Emilio Yaggi [e-MEE-jee-oh YAH-gee] is pastor of Evangelical Baptist Church, in the city of Catamarca. Please tell us about your Christian experience

about your work in Cata-

ma. M. Bechor [bah-KOR] is a member of the Argentine women's missionary convention. I understand that inflation is an even greater problem in Argentina than in the United States. Please tell us how this has affected the women's organization.

Mrs. Nilda Lalino and Mrs. Ana Carrasco are members of the Evangelical Baptist Church of General Roca, Río Negro, in southern Argentina. Please tell us how you began to visit in the jail in your town.

Here is a woman who is too modest to sign her name to her testimony. She just uses the initials E. de V.L. But she tells a thrilling story about witnessing to her neighborhood. Please share it with us.

Mrs. Nilda Balocco [bah-LOH-koh] is a member of the Baptist women organization in the city of Chivilcoy. Please tell us how the women in your church helped to begin a mission in Suipacha.

If time permits, introduce two additional persons—Pablo A. Deiros [DAY-rohs] and Alba Montes de Oca [ahl-bah moh-nies day o-kah]—and let them give their testimonies (Use slides on pp. 2 and 12.)

With your pretend microphone, pass among the "audience" and ask women to name one item of petition or thanksgiving that they would like to pray about, as a result of hearing the testimonies. Have one woman ready to list, from the prayer calendar, the missionaries who have birthdays today. Close with one or several prayers, encompassing the things that have been named.

PLAN 2

Before the meeting.—Follow instructions for Plan 1. Also do these things: Enlarge the map

of Argentina and enlist one member to give a geography/Spanish lesson involving the places mentioned in the study. Enlist another person to study an encyclopedia and give a five-minute overview of life in Argentina.

During the meeting.—Use the same format as described in Plan 1, with these additions.

Begin with the geography/Spanish lesson and the overview of life in Argentina.

Present Pablo A. Deiros, a professor at the International Baptist Theological Seminary, Buenos Aires, to explain what Argentines believe about missions (Use information from the article on p. 12.)

Then call for the testimonies, as in Plan 1, which illustrate the fact that Argentines act on their beliefs about presenting the gospel to all persons.

End with the prayer activity called for in the last paragraph of Plan 1.

PLAN 3

Before the meeting.—Read over all the Argentina-related material in this issue. Decide which will be used in the study. Ask all members to read this material ahead of time and to bring their copies of ROYAL SERVICE to the meeting.

During the meeting.—Explain that the purpose of this study is to increase appreciation of the missionary concern of Argentine Baptists. Point out that the people whose testimonies are shared in ROYAL SERVICE are real people, telling their own stories.

Divide members into small groups, one group for each of the testimonies that you plan to use. Then give this assignment: Look at your testimony and name the things (beliefs, life situation, etc.) you have in common with this person. After groups have had about

five minutes to discuss answers, call for reports.

Follow with these assignments:

What has this testimony taught you, that will be of value in your own Christian witness?

What would you like to pray for, as a result of reading this testimony and being involved in this discussion?

Identify the missionaries who have birthdays today (see the prayer calendar). Include them in the time of prayer that grows out of your study.





My Testimony to the Whole World

Pablo A. Deiros

When I was a boy, I had in my room a huge globe of the world, a permanent reminder of the real world in which we live. I would stop long minutes to look attentively at some small sector. What a number of unknown countries. Faraway, exotic lands, different from mine. How many peoples with strange cultures, unknown languages, and colors of skin different from mine!

When I considered my faith and the salvation I enjoyed in Christ, I thought of the millions of human beings who in places so vast and different did not have such a blessing.

I grieved when, in our imaginations, my Royal Ambassador chapter traveled throughout the world to see its needs: whole peoples given to idolatry, others, slaves of ignorance and poverty; many subject to atheis-

tic political regimes; most unaware of the liberation of Jesus Christ, plunged in moral and spiritual misery. I saw this, my world, submerged in the darkness of sin and hopelessness. No longer did it seem as beautiful as the world globe in my room. There was a tragic and mournful reality which smeared it: the reality of human sin.

Then would come to my mind the challenging words of Jesus, "Ye are the salt of the earth . . . Ye are the light of the world" (Matt. 5:13-14). These words were for me, as a disciple of Jesus. For a tasteless and decomposing world, the Lord had prepared the salt of the gospel lived by his followers. For a darkened world, the Lord would light the lives of those who would allow themselves to be filled by his redemptive love. I was called to be his grain of salt, a spark of light.

But the reality was too great. The globe in my room represented something so huge that it overwhelmed my potential for "salting it" or "lighting it" with the message of Christ. I asked myself over and over again, How do I get to all the "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35). "The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

I was amazed. For a moment, before a huge lost world, I thought that there was nothing to do, that it was impossible to attempt its salvation in the name of Jesus. But with his Word he insisted that I had an essential role within his plan to transform my world. I immedi-

ately started thinking about this plan, and the strategy of how to carry it out. I realized that the early Christian church acted on the basis of this strategy. The history of Christianity is full of examples of men and women who served the Lord, giving even their lives to carry out this plan. Others in more recent times had gone to the ends of the earth, following this strategy. I realized that the way to cover the whole world with the gospel of Jesus was through missions work.

Yes, but I wasn't a missionary. Nor did I then have the possibility of being one. Yet the Lord insisted that I should be salt and light of the world.

All at once everything became clear and I realized that I could be a missionary, if I were willing to respond with faith to the challenge of my King. How? Why, by following the three Os of missions work.

The first O is observation. Jesus said to me: "Lift up your eyes, and look . . ." This was the first thing I should do: look at the world. I was already doing this in part, but it was necessary that I do it better.

How? By being a realist. I should look at the fields, awaken to the needs of my world, know them, and have concern and interest for them. For this it wasn't enough to attend the services at the church, my RA chapter, my Sunday School. I should become informed of the present situation, read the newspapers, become interested through the reports of the advance of the gospel in all the world, read missions magazines. In no way should I be satisfied with being a bench warmer in the church. I realized that looking at the world was something I could do immediately.

The second O is oración [oh-rah-see-ON, prayer]. What the Lord asked of me wasn't very difficult: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Jesus taught me that money, people, and equipment can be missions; but there is something that should never be absent, prayer. And prayer was something that I could do.

I started praying for the missionaries I knew, for those exotic countries on my world globe. I became interested in them. I tried to find out if they had missions work. I searched for all the possible information so that I could pray more intelligently and more specifically for the needs of those fields.

I learned several important things about prayer for missions. I understood that I should pray because Christ is the Lord of the harvest. He is not only the one who gives the seed but also the one who gives the growth (2 Cor. 9:10; Col. 2:19). To him, then, I should pray for a greater development of the Christian testimony in the world. I could trust in him in the certainty that he is always willing to hear the intercessory plea. His personal word was a guarantee: "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

But my missionary prayer—like all prayer—implied an obligation, a serious responsibility. Not only should I ask for more laborers for the harvest. I should be willing to act as an instrument of the Lord to satisfy the needs of the harvest.

At this point I found the third letter of missions work, the O for offering.

The word of Jesus rang insistently in my ears: "Go ye into all the world . . ." I realized that part of the meaning was that I must witness where I

was. But "all the world." All of that huge world globe I had in my room! How to do it? Not even being the owner of a tourist or travel agency could I cover all the world, preaching the gospel.

The answer came through a missions program in my church. The pastor said that there was a way in which we could be present in all the missions fields of the world, without leaving our places. This way was the offering. Yes, my offering could travel without wings. It could preach in all the countries where there is missions work. It could proclaim the gospel in languages I didn't know. It could help people whose faces I had never seen. It could establish schools, hospitals, orphanages, and literacy centers, and do so many other incredible things. Truly, my offering could be the answer to the command of Jesus to go into all the world.

So the three Os of missions work were transformed into the strategy that Jesus wanted me to follow to be his ambassador to the world. Observing the needs around me; orando (praying) for them, and giving my offering, I could be present where Jesus needed me and so be a missionary who acted as true salt and light of the world.

Doesn't it seem to you that this can also be your strategy, and that starting today you can also be a missionary of the Lord?

Pablo A. Deiros is a professor at the International Baptist Theological Seminary, Buenos Aires, Argentina. Translated from *La Voz*, October-December 1976, by Jane Pringle.

Current Missions Group

Raul Hernandez lived with a missionary family for three years, while studying at the seminary. He and missionary Lloydene Delquist examine a record arriving from the Church, his home province.

Training for Outreach

We Southern Baptists couldn't imagine doing without theological seminaries. We want our church staff members, denominational workers, and missionaries to have the best possible education.

Argentine (AR-jen-tyne) Baptists are a lot like us. They

want their leaders to be well trained.

Why Now?

Why is it even more important now for Argentine Baptists to be trained for Christian service?

The population of Argentina

has doubled during the past 20 years, doubling the number of people who need to hear the gospel.

During those same 20 years, Baptist witness has spread to many parts of Argentina and statistics have doubled. There are more than 24,000 members

churches and 105 missions. Every one of those missions needs leaders.

Not all Argentine Baptist Churches have set a goal of beginning a church in every city or neighborhood of 20,000 or more the next four years. There are 72 such places;

Buenos Aires alone contains 10 million people.) And in two years after that, they will start a church in every 10,000 to 20,000 population. Not only must these churches have leaders, but the leaders must be increasingly well educated. They must be able to relate to young people who are better educated.

Southern Baptist missionaries will continue to help, of course. Even if the present total of missionaries were to double as part of Bold Mission Thrust (BMT), there would not be enough missionaries to do the

lead the churches must be chiefly Argentine.

Seminary History

Argentine Baptists do have a place to train their leaders: the International Baptist Theological Seminary, in Buenos Aires. Most Argentine pastors—plus many other Baptist leaders—are graduates of this seminary.

The school was started in 1912 by early Argentine leaders. In 1950 the institution became an international seminary, with a board of trustees made up of nationals and missionaries from the countries it served—Argentina, Uruguay, Paraguay, and Chile. Incorporated into the seminary at that time was the Woman's Training School, which had been in Rosario (row-SORRY-oh) since 1936.

Today the seminary is once again under the direction of an Argentine board of trustees, in-

sors and instructors—about half missionary and half Argentine—direct the seminary studies. In 1977, there were 110 students.

Since 1976 the seminary has had an Argentine, Dr. Daniel Tinio (DAN-nue-el tea-NOW-oh), as its rector (president). Dr. Tinio was a pastor, seminary professor of pastoral care, and practicing psychiatrist at the time of his selection.

Dr. Tinio was born into a Christian home. In fact, his father attended the seminary of which Dr. Tinio is now president. The elder Tinio pastored several churches before family circumstances forced him to seek other work. After he retired, he served a number of churches in the interior of Argentina.

What They Study

Five years of study are required to earn the highest degree from the International Seminary. At the other end of the academic range, a course is offered for those without a high school education. This range of options is much like those available in Southern Baptist seminaries. The range of courses is also much the same; but here are some highlights.

Music.—Argentines love music, so it is important in their churches. Classical music holds special appeal because of the mixture of European cultures. But youth of the churches also compose popular choruses and hymns.

There is not much opportunity for churches to have full-time ministers of music. So the training of lay music leaders is important. The major event of 1977 in the school of music was the beginning of a night music school for lay persons. Seminary music personnel and another music graduate—all



Dr. Daniel Tinio is president of the seminary.

work. More important, though, is the fact that Argentines are missions-minded too. The goals for starting new churches are ones that have been set by Argentine Baptists. And the people who are to begin and

cluding nationals and missionaries. However, it retains the international name and still attracts students from neighboring countries—and has students from as far away as Colombia and Peru. More than 20 profes-

young women—serve as instructors.

Children's work.—A new course in children's work is of special interest to women students at the seminary. One seminary graduate, Gladys de Vilchez [day VEAL-chess], is a missionary among the Toba Indians in Chaco [CHA-ko]. She is using her training in women's and children's work while her husband Emilio, an agriculturist, teaches the men to produce better crops.

Field work.—As part of their training, seminary students do practical work in the churches and in Friendship House, a goodwill center in Buenos Aires. (See the prayer group information on the goodwill center, p. 19.) One of the latest training programs is Operation Reconciliation.

Operation Reconciliation

"All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also" (2 Cor. 5:18 TEV). This verse is the inspiration for Operation Reconciliation.

Four people—Professor and Mrs. Julio Díaz [WHO-lee-oh DEE-us] of the seminary faculty, Edgar Ramírez [rah-ME-res], and Southern Baptist missionary Ben Bedford—worked out the idea. It was approved by the seminary trustees and the Argentine mission board.

Here is how it worked at Capilla [ka-PEE-ya] del Monte, a city of 12,000.

Several months before Operation Reconciliation was scheduled, a church 20 miles away began conducting weekly Bible studies in the home of some believers.

Then a team of ten students arrived. Two Baptist families invited the team to be their guests.



Top: The seminary choir and bell choir perform, under the direction of music missionary Kari Babcock.
Bottom: First Baptist Church, Mar Del Plata, provides classrooms for one of the seminary's extension centers.

Under the direction of Professor and Mrs. Díaz, the young people visited every home in the city, offering Bibles, books, and literature. They invited residents to attend daily services conducted on the patio of a home. During the services, the group sang, testified, and gave a brief sermon.

Residents came to the meetings, and several were converted. As a direct result of the week's work, Sunday School and worship services were begun. Services moved from

the home to another building. Now Sunday School attendance averages 40 to 50, and the people expect to build a church building soon.

The greatest problem in Capilla del Monte is the lack of trained leaders. A layman, retired from the wholesale grocery business and living about 20 miles away, now serves as lay pastor.

Women Leaders

The list of seminary graduates includes many women

who occupy places of leadership in the convention.

Teresa Pluta [plue-ESS], who was seminary librarian, now directs Quaker [kay ah-SERH fem-ah-LEE-no], the Argentine publication comparable to ROYAL SERVICE. Previously she was a field worker and president of the women's missionary organization of Argentina.

Celia Machinandiarena [CLAY-lee-ah ma-ché-nan-dee-ah-RAIN-ah] was a missionary in the Chaco area for more than 10 years. She is now a field worker for the women's organization.

Nydia Fontao de Bedrosian [NIGH-dee-ah phone-TAH-oh de beh-DRO-see-ahn] who served the highest degree offered at the seminary, is president of the women's organization. She also cares for her five children, works in her church, and conducts evangelistic meetings in her home to reach her neighbors.

Training at Home

We Southern Baptists realize that some of our church staff members cannot attend seminary. And some lay leaders want in-depth training. Our Seminary Extension Department gives them a chance to study at home.

Argentine Baptists have the same problem—and a solution that is somewhat similar. Here is how the Argentine plan works.

The pastor or lay person stays on the job, in his home

community. But he can attend one of the nine extension centers scattered across the interior of the nation.

The seminary selects the subjects to be taught and the textbooks to be used. Teachers prepare their own lesson plans and examinations. Classes are held once a week for two or three hours. The remainder of the week is dedicated to homework. Homework includes reading from the textbook and doing assignments from an accompanying manual. In class the homework is discussed and corrected; supplementary material is added.

Because the person stays in his church, he can put into practice what he is learning. So he learns more, and what he learns is more helpful.

Here is how the extension program helped First Baptist Church of Mar del Plata [mar del PLAH-ta]. In 1970 the church was left without a pastor. A missionary was interim pastor for a year. Then a layman—who had no formal theological training, but who had had practical experience—became pastor. When an extension center opened in Mar del Plata, he completed the three-year program without having to leave the church.

Argentine Baptists are also working on another plan for training at home. In August, the seminary sponsored a retreat at which leaders would plan a comprehensive program of study for regional theological institutes. It was anticipated that the seminary would supervise the academic aspects; local associations of churches would administer and pay for the institutes. The regional programs will probably be aimed at persons with limited education, while the on-campus seminary program would offer higher levels of education.

PLANNING THE MEETING

STUDY AIM

To understand how Argentine Baptists are training for greater outreach and more effective church leadership.

PLAN 1

Ask women to tell briefly what they know about Southern Baptist theological education. (They may be able to name some of the seminaries, identify church staff members who have attended various seminaries, tell of their own experiences in seminary extension classes, etc.)

Point out that Southern Baptists obviously think theological education is necessary. Argentine Baptists do, also. How they provide this education will be the subject for this study.

Use information from "Why Now?" to explain the need for trained leaders now.

Ask one person, enlisted in advance, to summarize the article "My Testimony to the Whole World," page 12. Written by one of the seminary's professors, it is an example of the missions concern felt at the seminary.

Ask one person (or several), enlisted in advance, to tell about the history of the seminary and about its present courses of study (using material under the headings "Seminary History," "What They Study," and "Operation Reconciliation").

Ask another person, who has looked through the material and made placards for names, to help members remember

names of some of the people related to the seminary: Dr. Daniel Tinio, Professor and Mrs. Julio Diaz, and the three women identified in the heading "Women Leaders."

Point out that the discussion so far has been about one kind of training approach: the seminary. There is another approach that is increasingly important in Argentina. Ask one member to present information under the heading "Training at Home."

Close with the Call to Prayer described below.

PLAN 2

Before the meeting.—Read through the procedures below, decide which of the additional resources to use, and assign the presentations that are called for. Make flash cards for all of the names (cities, countries, and people) used in the study; ask one person to be ready to help women learn Spanish pronunciations where needed (they are in brackets in the study material). Mount a map of Argentina and mark Buenos Aires, the location of the seminary.

During the meeting.—Begin by asking women to tell briefly what they know about Southern Baptist seminaries. Point out that Southern Baptists obviously think theological education is necessary. Argentine Baptists do, also. Ask one member to give a one-minute synopsis of the Baptist Women meeting material as one aspect of Argentine Baptist work (missions) that shows the need for trained leaders; she should also use information from the heading "Why Now?" page 14.

Ask one person to present in devotional form the challenge from the article "My Testimony to the Whole World" on page 12. Written by one of the seminary's professors, it is an example of the missions concern felt at the seminary.

If you feel women would like to learn some Spanish names, use this side feature at this point or in extra time at the end of the session. Ask one person to show flash cards with various names and help women learn to pronounce the names. Choose names from the Baptist Women meeting, prayer group, feature articles, and this current missions material. Include in the discussion a brief description of each person or place.

Ask one person (or several) to tell about the history of the seminary and about its present courses of study. (See the headings in this material: "Seminary History," "What They Study," and "Operation Reconciliation." Also briefly summarize material from the prayer group, because the goodwill center is a teaching center for the seminary.)

Point out that the discussion so far has been about one kind of training approach: the seminary. There is another approach that is increasingly important in Argentina. Ask one member to present information under the heading "Training at Home."

Close with the Call to Prayer described below.

PLAN 3

In advance, ask members to bring to the meeting their copies of November ROYAL SERVICE. Begin the meeting by giving out pencils and paper, and asking women (singly or in pairs) to look through the whole issue of ROYAL SERVICE. They are to find references to persons who attended International Baptist Theological Seminary in Buenos Aires, Argentina. (See especially the Baptist Women meeting, the prayer group meeting, and some of the feature articles for references to the seminary.)

After several minutes, ask

women to identify the persons they have found described. (Work on Spanish pronunciations, if necessary.) Point out that most of Argentina's Baptist pastors and many other Baptist leaders were trained in the seminary. Therefore, it must have great impact on what Argentine Baptists are doing.

Ask one or two members, enlisted in advance, to summarize the study material about the seminary, emphasizing its history, courses of study, and training-at-home approach.

Then divide members into two groups. Ask one group to dream about the effect that the seminary's campus program could have on growth of churches in Argentina, especially considering the admirably high proportion of present students (110) to churches and mission points (415). Ask the second group to dream about the effect that the extension training centers could have on growth of churches in Argentina, especially considering that they are spread throughout the parts of the country farthest from Buenos Aires.

After several minutes of discussion, have each group report to the other.

Close with the Call to Prayer as described below.

CALL TO PRAYER

Ask members to pray sentence prayers, each recalling one request related to the seminary or to the extension centers.

Read the names of missionaries who have birthdays on this day. Note particularly any who are involved in education or who serve in Argentina. Pray for these missionaries, especially as they relate to Baptists in the countries where they serve.

Mrs. Robert L. Stanley, former missionary to the Philippines, lives in Richmond, Virginia, where her husband is on the staff of the Foreign Mission Board.

HOUSE OF FRIENDSHIP BUENOS AIRES

NORA BLAN STANLEY



Prayer
Group

A young Argentine went to Casa de Amistad [cah-sah day a-meets-TAHD], a goodwill center in Buenos Aires [b'WAY-nus EYE-res], Argentina, to study English. But he found much more. While at the center, Jorge Gonzalez [HOR-hay gon-ZA-les] met Teresa, who had come to bring her sister to kindergarten.

Teresa's curiosity about the differences in the Catholic religion and the "new religion" at the center caused her to ask questions. As time passed, both Jorge and Teresa were converted. Later they married and are now preparing for Christian service.

Other life-changing experiences could be described by about 350 people yearly who are reached through various ministries of Casa de Amistad (Friendship House).

Missionary Sarah Wilson, who founded the center in 1960, is convinced that persons respond to this type of program when they would not necessarily be reached by more conventional methods of evangelism. "When it is evident that we are really interested in people and their needs, they seem to take notice," she says.

And Buenos Aires is a city of need. With a population of over 9 million in the greater metro area, Buenos Aires has about one-third of the country's

population. Job-seekers pour into the capital daily, looking for a solution to their economic problems. Though Argentina would certainly not be classified as an underdeveloped country, the fast growth rate of its cities has created areas of extreme need.

Miss Wilson estimates that in Buenos Aires more than 700,000 people crowd into slum areas often referred to as "misery villas." Perhaps as many more live in *conventillos* [coh-n-ben-TEE-yos]—complexes where entire families live in one room and share a common kitchen and bath with three or four other families. Abandoned and needy children roam the areas. These are only some of the physical needs, plus the need of these people to know the living Christ who loves them.

When Miss Wilson went as a missionary to Argentina she saw the needy people of Buenos Aires. She came up with one answer to the problem—a ministry to the physical and spiritual needs of the people.

Though the center began in small quarters, Lottie Moon Christmas Offering funds later made it possible to locate in adequate facilities.

Situated in the Floresta [floh-RES-tah] area, the center ministers in a community of some 20,000 residents. People of Italian and Spanish descent make up a large part of the population. A survey in the area revealed that more than 50 percent of the people needed help with some type of family problem. Miss Wilson was convinced that the center's program must reach the entire family.

In fact, the center has a nationwide ministry. It is a model center for the Argentine Baptist Convention's social work training. Students of the Interna-

tional Baptist Theological Seminary, in Buenos Aires, lead in some of the activities and learn for future responsibilities.

When Miss Wilson came to the United States for furlough in January, Mrs. Ester de Kratzig [s-TEHR day KRAHT-zeeg], an Argentine, became the center director. When Miss Wilson returns to Argentina this month, she will help to begin a goodwill center in a different part of Buenos Aires. Mrs. Kratzig and her husband recently completed two years of study at Golden Gate Baptist Theological Seminary, Mill Valley, California, where she majored in social work and he in urban evangelism.

Ministries of the Center

The center ministers to the neighborhood in a number of ways. Consider these activities and the prayer concerns growing out of each.

Mothers clubs.—All of the women (as many as 160) meet once a month to hear lectures on some phase of home life, marriage, or child-parent relations. Bible study is included in each meeting.

Smaller interest groups meet weekly. They discuss family problems in depth, learn crafts of their choosing, and do projects for the center or the community. These smaller groups have women of about the same age and thus of similar family situations. Close, supportive relationships are developed.

Prayer guide.—Pray that the women who know Christ will be able to witness effectively to other club members and neighbors. Pray that club activities will help mothers cope better with their difficult family situations.

Kindergarten.—A kindergarten, directed by an Argentine

teacher, is a good way to begin teaching children about Christ and to make contact with families.

Prayer guide.—Pray that these children will come to know Christ. Pray also for their parents, who are exposed to the gospel through the children.



Missionary Marcellite Hollingsworth gives recognition moments to a woman who has completed the center's three-year sewing class.

Boys clubs.—Boys from 9 to 12 years old participate in activities at the center. Futbol [FUT-bol], or soccer, their favorite sport, claims most of their recreation time. After all, their national team won the world soccer championship when the games were held in their city last summer. Most of the boys are from non-Christian homes. So the experiences of some in the Bible study activities—studying through the four Gospels in a year—are important to their spiritual growth.

Girls clubs.—The girls' activities feature Bible study, handicraft, and their "first love"—cooking. No, what they really like is eating!

Prayer guide.—Pray that these boys and girls will make Christ the Lord of their lives. Pray for the seminary students, university social work students, and

young people from the nearby Sales Sanfield Baptist Church who direct these activities.

Adolescent clubs and young people's clubs.—The Argentine youth is expected to be serious-minded. He studies hard and, in most cases, helps support the family.

But the young people also like to have fun. At a recent center meeting, the youth gathered around tables for refreshments. A young seminary student, Rubén Giménez [roo-ben-GHEHN-eh], sang a song he had composed. He



The club from a local church participated in the center's end-of-the-year program.

expressed his feelings about God and his desire to make Christ known to the world. As the young people sat in small groups and shared Christ with their friends, they were rewarded by seeing some accept Christ.

Prayer guide.—Pray for Rubén Giménez and others like him as they prepare for Christian service.

Club de Jubilados.—Most communities in the city have many people who are retired. They have little to do outside of family responsibilities. The Club de Jubilados [cloo-b day hoo-be-LAH-dos], or Club of the Retired, provides a variety of activities.

In this country where the infiltration of the church is prominent, religion is important to

the elderly, whether or not they have a personal relationship with God in Christ. The elderly who know Christ find increasing joy as they live in him. Those who do not know Christ like to hear about him, need assurance, and are willing to listen.

In club meetings, members discuss their problems and interests, have a meal, plant flowers for the center, take trips, and participate in recreation. This club has been one of Miss Wilson's direct responsibilities and one of her greatest pleasures, she says.

Prayer guide.—Pray for these aging people as the center helps them lead meaningful, useful lives.

The Future of the Center

Influence of Casa de Amistad continues to increase as it serves as a model for other centers and helps to train seminary students. At least ten such centers are now in operation and more are being planned, including the one Miss Wilson will help to begin.

Those who accept Christ at the center still have problems, but there is a new dimension in their lives, including motivation for a purposeful life and for a higher standard of living.

Prayer guide.—Pray for Mrs. Kratzig as she directs the goodwill center. Pray for the students being trained for social work. Pray for Miss Wilson as she begins another center in Buenos Aires.



Display a map of Argentina

and be ready to pinpoint Buenos Aires.

Ask arrival members to share with the group the ministries of the center. This may be assigned in advance, or copies of the material can be distributed at the meeting.

Select another person as Prayer Guide. Furnish her with copies of the prayer requests from the material.

IN THE MEETING

Summarize the introductory material related to the center. Briefly discuss what the women think goodwill ministries might include.

Ask the assigned women to present the center ministries. Following each presentation, the Prayer Guide will read the specific request and ask another member to pray. Involve as many women as possible in the prayertime.

SOMETHING TO DO BECAUSE YOU PRAYED

Encourage the women to share with their families the work of the center and to pray for its ministry. Children will be especially interested in learning the Spanish pronunciations of names given in the material.

CALL TO PRAYER

Read Philippians 4:6. Stress the importance of thanking God for answers he has already given, especially during this Thanksgiving season.

Read the names on the prayer calendar. Pause between each name to allow the members time to pray silently for each missionary. Close the prayer time with thanksgiving for these missionaries who have committed their lives to make Christ known to the world.

CRIBBENS

TRAINING • SPIRITUAL DEVELOPMENT • PRAYER

THIRTEEN MISSION SERVICE CORPS VOLUNTEERS approved by the Foreign Mission Board in July almost doubled the number already serving overseas under this two-year-old program to place volunteers for one or two years of service, at home or abroad. The group includes four couples, a man, and four women. They will serve in eight different countries and eight different types of service, for a total of 17 years. Some will provide their own support; others will be supported by churches, individuals, or the institutions where they will serve.



THIS SYMBOL WAS APPROVED at the recent Southern Baptist Convention meeting as one which will be suggested to identify Southern Baptist churches and institutions. Use will be voluntary, but may be especially helpful in areas where Southern Baptists are not well known. The design is based on the metal sculpture on the front of the SBC building in Nashville, Tennessee.

SOUTHERN BAPTISTS' FIRST URBAN EVANGELISM MISSIONARY assumed his duties in September. Robert M. Saul, previously director of personal evangelism for the Home Mission Board, resigned his staff position to accept appointment to work in urban evangelism in Manhattan. New York City is one of the Home Mission Board's key cities in Bold Mission Thrust planning.

IN THE FIRST 10 MONTHS OF THE 1977-78 FISCAL YEAR, Cooperative Program giving was more than 10 percent ahead of the previous year's pace. Specially designated gifts, including missions offerings, were up more than 12 percent.

SOUTHERN BAPTISTS ARE GIVING MORE than three and one-half times as much for overseas missions as they did 20 years ago. They have more than twice as many foreign missionaries. But those figures may not present a true picture, says J. Winston Crawley, director of the overseas division of the Foreign Mission Board. Southern Baptist membership has grown also; and only one Southern Baptist out of more than 100,000 is a foreign missionary now (compared to one in 60,000 just 15 years ago). Though giving is up, most of the increase has been absorbed by inflation. Crawley is disturbed that "as Southern Baptists become more prosperous" they should be giving "a larger proportion for outreach beyond our local congregations." They are not. The best Southern Baptist stewardship, he says, was during the depression of the '30's.

CALVARY BAPTIST CHURCH, Pascagoula, Mississippi, has launched a pilot project to raise funds for Bold Mission Thrust above regular contributions. It may be the first Southern Baptist church to involve itself in a fund-raising campaign for Bold Mission Thrust, the SBC plan to reach the world for Christ by the year 2000. The campaign is a modified version of the Together We Build fund raising plan for church construction promoted by Southern Baptist stewardship leaders. But it adds a prayer emphasis, a missions education emphasis, and an emphasis on Mission Service Corps.

TRAINING

FORECASTER

NABEL McRAE

AGENDA FOR BAPTIST WOMEN OFFICERS COUNCIL MEETING

(Record plans on Planning Forms)
Complete plans for Baptist Women's Day of Prayer
Plan for Lottie Moon Christmas Offering promotion

Plan activities for homebound members

Plan regular work of Baptist Women

mission action project
mission support activities
coordination of plans of groups

Check progress on Baptist Women Achievement Guide
Conduct study of chapter 1 of Baptist Women Manual

Plan Round Table Book Club promotion

Plan WMU Focus Week activities

Plan for Baptist Women Year in the Church activities:

Baptist Women meeting
Foreign Mission Graded Series

Week of Prayer for Foreign Missions

Doubling enrollment in Baptist Women

BAPTIST WOMEN'S DAY OF PRAYER, NOVEMBER 6

Theme: Lifting the World
Use this checklist to determine readiness for this observance:

• Date and place confirmed on church calendar. This is an extra meeting, not to replace any regular Baptist Women activity. You may have de-

cided to use it as your November prayer retreat. If so, use *Missions Prayer Guide* for help with the prayer retreat approach.

- Assignments made to these committees:
publicity
hospitality
transportation
- Prospects invited.
- Children provided for.
- Homebound members involved by either:

Having homebound prayer partners praying together (by telephone) for specific prayer requests included in Baptist Women's Day of Prayer program. Prepare and leave a copy of these prayer requests with each homebound member.

Recording the Baptist Women's Day of Prayer program. Duplicate the tape. Assign an officer or member to each homebound. Following the day of prayer, deliver a tape to each homebound and share this program with her. At appropriate times, stop the tape and pray with homebound member for specific prayer requests.

- Program material secured from October-November-December issue of *Dimension*.
- In the meeting, promote attendance at the Baptist World Congress and the Women's Department meeting in Toronto, Canada, July 1980.

LOTTIE MOON CHRISTMAS OFFERING PROMOTION

Mission support chairman will lead in promoting the Lot-

tie Moon Christmas Offering.

Bold national goal for the 1978 Lottie Moon Christmas Offering is \$40 million. In order to meet this goal, churches must give boldly. And Baptist Women must lead out, beginning with setting bold personal goals. To determine a bold goal (before setting the dollar amount), consider a bold percentage increase over last year's offering.

HOMEBOUND

Plan to take a copy of the 1978 Foreign Mission Graded Series book *Brazilian Obsession* to your homebound member this month. Request that she read the book and pray for the effectiveness of this mission study at the church. Give her the date, time, and the names of teachers for all of the age-level studies. Ask her to pray that some youth and adults might feel the call to mission service either full time or through Mission Service Corps or another volunteer short-term missions program.

BAPTIST WOMEN ACHIEVEMENT GUIDE

Baptist Women Achievement Guide, found in the WMU Year Book 1978-79, is to be used as an evaluation tool, as well as a tool for planning Baptist Women activities. Take time in each officers council to use this achievement guide to check progress in Baptist Women.

BAPTIST WOMEN MANUAL STUDY (CHAPTER 1)

The first task of Woman's Missionary Union is to teach

missions. Chapter 1 in the *Baptist Women Manual* defines this task and explains the four subject areas that make up the content for missions teaching in Baptist Women. Conduct a ten-minute review of this chapter in Baptist Women officers council.



ROUND TABLE BOOK CLUB PROMOTION

In Baptist Women meeting provide a five-minute review of one book from the Round Table book selections. Choose a vivacious person to give this review, a woman who can sell the Round Table Book Club (RTBC) to Baptist women. Have a supply of RTBC brochures (free from state WMU offices) on hand to give to those interested in joining the club. Or use the brochure in Baptist Women Year in the Church Resource Kit.*

CHURCH STUDY COURSE CREDIT

When officers and/or members complete their study of the *Baptist Women Manual* this year, Church Study Course credit should be requested. Use Form

151 and mail to Awards Office, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Officer study for *Baptist Women Manual* is a 5-hour study in subject area Woman's Missionary Union Leadership. It is a required course for Baptist Women officers earning the Leadership Diploma in Baptist Women work. It is also an elective course for the Christian Development Diploma.

Member study for *Baptist Women Manual* is a 2½-hour study in the subject area Missions. It is an elective course for the Christian Development Diploma.

See page 71 of *Baptist Women Manual* and page 70 of *WMU Year Book 1978-79* for further instructions on Church Study Course credit and earning a WMU Leadership Diploma and Christian Development Diploma.

WMU FOCUS WEEK

Now is the time to start preparing for WMU Focus Week in February. One activity for this week will be the WMU Family Tree.

Begin now to take or collect pictures of all Baptist Women members—active and home-bound.

Make slides of all organizational activities.

Save the pictures and slides. January Forecaster will carry suggestions on how to use them for WMU Focus Week churchwide activities.

COOPERATIVE PROGRAM

Churches throughout the Southern Baptist Convention are emphasizing Bold Mission Thrust with the Cooperative Program theme, Bold Believers in Giving Through a Growing Commitment.

Pray that Southern Baptists will reach out boldly in sharing

the gospel of Jesus Christ with every person.

Pray that Southern Baptists will provide the necessary human and financial resources to produce Bold Mission Thrust at home and around the world.

SCRIPTURE DISTRIBUTION MINISTRY

Sunday, November 12, is American Bible Society Day. Highlight the day by launching a plan for involving adult women, especially Baptist Women members, in Scripture distribution.

The plan: Set up Scripture Distribution Centers** in shopping areas during the month of December. Sell Scripture portions for Christmas gifts. Gift-wrapped items are great for last-minute shoppers! Or provide a service and ministry by running a child "drop-off" center for shoppers, giving copies of the Gospel of Luke. Mark the Christmas story.

The procedure: Coordinate plan with Baptist Young Women. Work out details with shopping areas. Order Scripture portions and Bibles from the American Bible Society. Enlist women for gift wrapping in advance and as salespersons. Set up centers.

Publicity: Posters in shopping areas; local newspaper articles and radio announcements.

Enlisting women: Insert an article in church bulletin. Explain plan, have sign-up for volunteers to fill out and drop into offering plate or specially prepared boxes. Also have sign-up sheets for members during organizational meetings.

*See order form, p. 36.

**Write to the American Bible Society for a catalogue and for information on Scripture Distribution Centers. The address is:

Miss Alice E. Ball
American Bible Society
1865 Broadway
New York, New York 10023

TRAINING

Bea Cumming Wise Talks to Officers about BWYTTC

Dear Baptist Women Officers,

How did your October activities go for Baptist Women Day in the Church? Have as many prospects present as you had hoped? Did you generate excitement about the possibilities for new missions groups or a new Baptist Women organization?

If so, follow up on getting the new people involved and the new work started. If not, don't despair and don't wait. Increase your efforts to reach more women in the church. Decide what could have been even more interesting and inspiring in the activities.

Use your new thoughts in planning the November Baptist Women meeting, which has as its subject "Argentine Baptists Reach Out."

In the meeting, point out the relation between this study on Argentina and the Foreign Mission Graded Series study on Argentina's neighboring country, Brazil.

What about the Foreign Mission Graded Series study? Review the decisions made (we hope) in annual planning.

Is there to be a churchwide study for all adults? Is there to be one study for all Baptist Women members and prospects? Is there to be a separate study for each Baptist Women organization?

What time and place were set? Who is the teacher to be? Has (s)he been enlisted and supplied with all the necessary materials?

(The necessary materials are the book *Brazilian Obsession*, the teaching guide for that book, the filmstrip *Operation Transistat* [all available from Baptist Book Stores], and a resource booklet available free from the Foreign Mission Board.**)

Another question to consider is, What provisions will be made for getting the study book *Brazilian Obsession* into the hands of class members? (Some organizations are in the habit of circulating several books among members. This may be an adequate approach for members. But it does not reach prospective members; and it does not meet

the needs of a churchwide study.) Consider selling the books as one means of promoting the study. Sell them at the November Baptist Women meeting. Sell them in hallways where adults pass. Leave a supply in the church office to be purchased during the week. Ask volunteers to take copies on consignment and sell them to prospects.

In each book, put a notice of the time and place of the study, and some information on the teacher.

Perhaps there is an extra benefit you can reap from the FMGS study, in relation to improving the quality of study in Baptist Women. Is it true in your organization, as it is in mine, that women will participate in learning activities more freely for the Graded Series study than for the regular Baptist Women meetings? (By participating, I mean write and give a monologue or act out a skit or work with a group to do some art work.)

If your answer is, I don't know, consider finding out. Ask the teacher to be sure to provide for some learner involvement, some activities that will let learners see and touch and talk and make—as well as listen.

If your answer to my question is yes, watch the activities that women enjoy. Point out to them that they do enjoy participating and let them know that you intend to use similar activities in the regular meetings.

And now a brief word about December. Hurry! The one BWDITC activity for December is the Week of Prayer for Foreign Missions. (Of course I really mean it is a week of activities.) Because this observance comes the first week in December, you need to start planning as soon as your December ROYAL SERVICE arrives in the mail.

With love,
Bea-Cumming Wise

* See order form, p. 36.

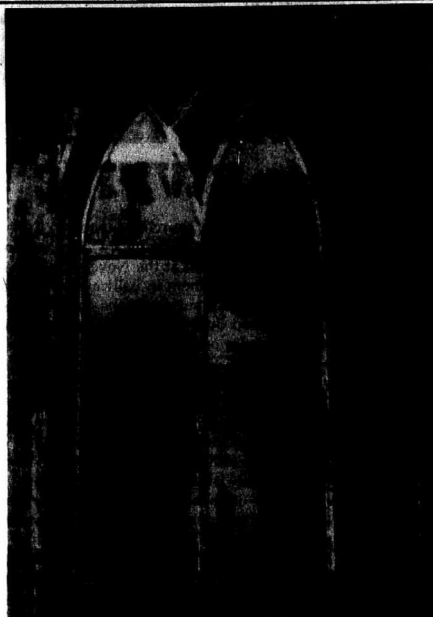
** Write Foreign Mission Board, Literature Box 6597, Richmond, VA 23230.

CALL TO PRAYER

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in Missionary Directory, free from Foreign Mission Board Literature, P.O. Box 6997, Richmond, VA 23230, or in Home Mission Board Personnel Directory, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

KEY
mission adm.—mission administration
Natl. Bapt.—National Baptists
pastor/dlr.—pastor-director
programming—program implementation
ref. ed.—religious education
rural/urban dir.—rural/urban missions director
social ministry dlr.—Christian social ministries director
students—student work
weekday dlr.—weekday ministry director
women—women's work
assoc. rep.—associational representative
bus. adm.—business administration

PRAYER



CALL TO PRAYER

church ext.—church extension
educ.—education
English—English language work
evang.—evangelism
field rep.—field representative
gen. adm.—general administration
interfaith—interfaith witness
initia.—internationals
men/boys—men and boys work
metro—metropolitan missions director

1 Wednesday Job 23:1-10
Joyce Becerra (Mrs. Abel), Spanish, N. Mex.
Lionel G. Chaddick, social ministry, Calif.
David J. Gilbert, Indian, N. C.
Oscar Hill, retired, N. Mex.
Sandra Hill, social ministry, Va.
Carl Leeper, retired, Tex.
Mary Tope Pollock (Mrs. R.A.), rural/urban dir., Ind.

Margarita Ramon (Mrs. Antonio), retired, Fla.
Yvonne Snider Russell (Mrs. Nelson E.), metro dir., Ohio
Elizabeth Hammer Cole (Mrs. R.W.), church/home, Brazil
Elizabeth Gray, retired, Malaysia
Shirley Jackson, secretary, Brazil
Janice Bloomer Jacobson (Mrs. D.J.), church/home, Costa Rica
Gail King Lathrop (Mrs. F.K.), educ., Liberia
Helen Markers, nurse, Nigeria
Daniel H. Kemp, evang., Colombia
Oleta Snell, retired, Chile
2 Thursday Psalm 42:1-11
Lucile Trussell McDaniel (Mrs. Bill), Spanish, Tex.
David G. Medders, special missions ministry, Wyo.
Eliane Tolias, Spanish, N. Y.
Aileen F. Williams, retired, Ariz.
Mrs. Meredith Wyatt, church ext., Tex.
Delores Walker Ballard, (Mrs. J.R.), church/home, Colombia
Jack S. Branan, evang., Philippines
Roger W. Cole, music, Brazil
Suzanne Richmond, journeyman, Nigeria
James O. Terry, Jr. mass media, East-South East Asia
Pearl Todd, retired, Japan

3 Friday Psalm 25:1-10
John David Beal, social ministry dir., Ga.
Margaret Cole Blake (Mrs. John), Indian, Utah
Clyde Eugene Lake, Sr., metro dir., Calif.
Daniel P. Lawton, social ministry, Va.
Burley E. Cader, evang., Brazil
Patricia Maddux Crabb (Mrs. Stanley, Jr.), church/home, Italy
Wayne Frederick, evang., Guadeloupe
Glen L. Goodfellow, educ., Philippines
Jeanette Kendall (Mrs. F.K.), church/home, Thailand
Rosemary Boston Kellmar (Mrs. G.H.), social, Colombia
Ben W. Tomlinson, evang., Taiwan
Margaret Mathis Vassar (Mrs. T.E., Jr.), church/home, Venezuela
Joyce Garrett Vitzel (Mrs. W.E.), Baptist Spanish Publishing House
Helen Sinner Wood (Mrs. R.M.), church/home, Belgium

4 Saturday Psalm 38:1-16
Jeanie Aaron (Mrs. Phillip), Spanish, Calif.

Barbara Trimble Dahl (Mrs. W.A.), social ministry dir., Pa.
Beryl Flanagan, social ministry, Ind.
Edile Joe Henson, church ext., W. Va.
Patty Portillo (Mrs. Daniel), Spanish, Tex.
Andrea Hootend Ashley (Mrs. C.M.), church/home, Brazil
Samuel R. Cannata, Jr., doctor, Kenya
Betty Jo Craig, Baptist Spanish Publishing House
Jule Ellis, secretary, Japan
Richard F. Lemaster, Jr., evang., Benin
Jean Minter Miller (Mrs. E.W.), church/home, Europe/Middle East/South Asia
Uman Moss, evang., Mexico
Robert H. Sherer, evang., Japan

5 Sunday Deuteronomy 33:23-29
Mrs. C.C. Bradshaw, retired, Tex.
Thelma Callesro (Mrs. M.A.), Spanish, Fla.
Olan Garrett, Natl. Bapt., Fla.
Isela Joaquin (Mrs. Albeiro), Spanish, Ill.
Myrtle Salter, retired, Ga.
Kent Balyeat, music, Argentina
Elaine Duggar Crane (Mrs. D.A.), church/home, Malaysia
Maurine Robles McTyre (Mrs. J.H.), music, Chile
Le Childers Plerson (Mrs. A.P.), retired, Mexico
Marie Morgan Roberts (Mrs. W.J.), church/home, Kenya
Olaette Lowe Watts (Mrs. J.D.), church/home, Italy

6 Monday Isaiah 40:25-31
Ira Gordon (Mrs. Charles), social ministry, Pa.
Roselinda Grijalva (Mrs. Joshua), Spanish, Tex.
Frances Jones (Mrs. Darward), social ministry dir., N. C.
Betha Linthicum (Mrs. Trolen), Spanish, N. Mex.
Frances Hammett, nurse, Nigeria
Reginal A. Hill, evang., Trinidad
Virginia Lake Lake (Mrs. John), retired, Hawaii
Charles P. Long, English, Belgium
John H. McTyre, evang., Chile

7 Tuesday Isaiah 43:1-11
Thomas D. Davidson, metro dir., Ohio
Josephine Guerrero (Mrs. E.D.), Spanish, Tex.
Jack L. Heath, rural/urban dir., Kans.
W. Gerald Locke, rural/urban dir., Kans.

William R. McLin, interfaith, Calif.
Robert D. Thomas, Natl. Bapt., La.
R. T. Buckley, evang., Bangladesh
Carole Bamler Lewis (Mrs. R.A.), church/home, Colombia
Georgia Mae Ogburn, retired, Chile
Marjorie Douglas Oliver (Mrs. H.D.), church/home, Philippines
Sarah McGlamery Williams (Mrs. V.W.), church/home, India

8 Wednesday John 10:22-30
Dorothy O'Connor Bridgman (Mrs. Sherman), metro dir., Ill.
Erline Dickson Burchett (Mrs. J.C.), metro dir., Ill.
Verlene Farmer, Natl. Bapt., Okla.
Juana Celia Guzman (Mrs. Obel), Spanish, Fla.
Roberta Harada (Mrs. G.T.), social ministry dir., Hawaii
Carolyn Lilly (Mrs. T.E.), social ministry, La.
Phyllis Merritt (Mrs. Jack), special mission ministry, N. Mex.
Mrs. T.W. Talkington, retired, Miss.
Olga Oliver Berry (Mrs. W.H.), retired, Brazil
Doris Shott Garvin (Mrs. B.B.), church/home, Uganda
Linda DeMar Hasenmayer (Mrs. W.L.), church/home, Japan
Beulah Johnson Hooper (Mrs. D.G.), church/home, Kenya
Betty Freeman Law (Mrs. T.L., Jr.), church/home, Spain
Veda Williams Locke (Mrs. R.L.), church/home, Nigeria
Paul A. Rhoads, students, Korea

9 Thursday John 14:1-7
Hazel Williams Ellison (Mrs. C.G.), rural/urban, N. Dak.
Anne Mitchell Etheredge (Mrs. C.D.), social ministry, Ga.
Beulah Grimslett (Mrs. H.C.), retired, Okla.
William M. Osborne, retired, Ill.
Minnie Greer Hicks (Mrs. S.P.), church/home, Mexico
Charlene Jones Oakes (Mrs. George), church/home, Brazil
Alice Galdaroff Tillinghast (Mrs. Joni), church/home, Yemen

10 Friday Romans 8:26-32
Horace Fisher, Spanish, N. Mex.
Mrs. Nancy Chafin (Mrs. H.R.), church/home, Honduras
Susan Horn, journeyman, India
Kathy Jennings Latham (Mrs. T.G.), church/home, Philippines
Dan E. Rostaugh, evang., Tanzania
Laura Frances Snow, women, Chile

11 Saturday 2 Corinthians 12:1-10
Fred Chestnut, Natl. Bapt., Ala.

Hellen Marie Jenkins (Mrs. William), church ext., N. H.
Ernest Augustin Lopez, retired, Fla.
Paul Naveles, rural/urban dir., Ohio
Pedro C. Pared, Spanish, Fla.
Salvador Sanchez, Spanish, Tex.
Lucy Mason Turner (Mrs. J.F.), rural/urban dir., Del.
Elias Valente, Spanish, Tex.
Harold T. Cummins, evang., Kenya
Edwin Pinkston, evang./bus. adm., Ivory Coast
Laquita Imman Powers (Mrs. J.W.), educ., Taiwan
Rose Mary Rich Register (Mrs. R.G., Jr.), church/home, Israel
Alma Rahm, educ., Nigeria
Robert F. Sellers, students, Indonesia
D. F. Stamps, retired, Hawaii
Margaret West Waldrop (Mrs. L.E.), church/home, Surinam
Robert A. Williams, music, Honduras

12 Sunday 1 Corinthians 16:1-9
Rose Lynn Alldridge, US-2, Ohio
Weldon Leroy Gaston, rural/urban dir., Oreg.
Lester T. Whitehead, Natl. Bapt., Va.
Hal B. Boone, evang., Kenya
Beverly Galtley Coad (Mrs. Leel), music, Upper Volta
Emma Cooke, retired, Lebanon
Jane Graham Hickman (Mrs. William, Jr.), secretary, Paraguay
Marian A. Mobley, evang., Japan
Mell R. Plunk, evang., Argentina
Alice Miles Stickney (Mrs. A.N.), church/home, Kenya
David Vick, educ., Argentina
Freddie Walker, evang., Dominica

13 Monday 2 Corinthians 8:1-12
Fiedad DeLuna (Mrs. Miguel), Spanish, Tex.
Dora Garcia (Mrs. Lazaro), retired, Colo.
Pablo Lovera, Spanish, Tex.
Ed. C. Terry, rural/urban dir., N. Mex.
Bonita White (Mrs. C.), Indian, S. Dak.
Otha Winningham, missions section, Minn.
Dianne Hutto Brent (Mrs. W.), church/home, Kenya
Mary Ann Moore Buckner (Mrs. E.), church/home, Indonesia
Sylvia Crawford Foster (Mrs. E.), church/home, Germany
Christine Edison Graves (Mrs. W.), secretary, Caribbean
Don C. Jones, adm., Korea
Earl R. Martin, evang., Rwanda
John A. Poe, evang., South Africa

Samuel R.J. Cannata, Jr.
Box 590
Kisumu, Kenya
November 4



For Sam Cannata, Romans 8:28 has had a special meaning over the past two years. This is the verse that says, "We know that in all things God works for good with those who love him, those whom he has called according to his purpose" (Rom. 8:28 TEV).

A missionary doctor in Africa, he saw that principle at work in April 1977 while jailed for 16 days on a firearms technicality. It provided him with many opportunities to witness.

He also saw the importance of prayer in a situation where he had no control over the outcome. Missionaries in Ethiopia set up a 48-hour prayer vigil. One minute before it was scheduled to end, he walked into the mission compound.

Although all charges were dropped, trouble was not over. Sam and other Southern Baptist missionaries left Ethiopia in June 1977 when further political turmoil indicated they could not work effectively.

MISSIONARY OF THE WEEK

Sam and his family returned to the United States. They wrote a book (*Truth on Trial, Broadman Press*) and began to evaluate their nine years in rural Ethiopia.

They concluded that their most lasting results were in changed lives of local people. Although Sam's mobile clinic helped many people and would have helped many more, if they could have stayed, the real fruit of their efforts showed up in those

who studied with them in their home. So they began planning how they could use this information to be more effective witnesses in Kenya, their new home.

Sam used the idea of discipleship, concentrated training of a few individuals in intensive Bible study. By training these individuals, if missionaries ever have to leave Kenya, Christ's work can continue without pause.

Now in Kisumu, Kenya, a clinic is held in the morning and Bible study in the afternoon. Cannata divides his time among four clinic areas and a discipleship program on Sunday nights at Kisumu Baptist Church.

Pray with them for a revival in western Kenya. Pray that Sam will be able to train many Christians. And pray for Christ's work to continue in Ethiopia.

Anita Bowden
Richmond, Va.

Peter A. Stillman, journeyman, Japan
Paula Pevy Truitt (Mrs. W.), church/home, Mexico
James M. Young, Jr., doctor, Yemen

14 Tuesday 2 Corinthians 9:6-14
Eliisa Dunaway (Mrs. Loyd), Spanish, Va.
Basilio Esquivil, Spanish, Tex.
John F. Hopkins, social ministry, Kans.

Lillian Isaacs (Mrs. John), social ministry, Fla.
Alberto Joaquin, Spanish, Ill.
Thomas L. Phillips, retired, La.
Mrs. Melvina Roberts, retired, Okla.
David L. Rodriguez, Spanish, N. Mex.

Jeanie Alderman, retired, Taiwan
Renger Brubeck, evang., Tanzania
Norman N. Burnes, English, Greece
Nelda Bennett Burney (Mrs. D.), church/home, Ghana
Curtis Dixon, evang., Angola
Stephen T. Fox, journeyman, Hong Kong

Leroy B. Hogue, educ., Taiwan
Clint Kimbrough, music, Brazil
Kay Walker Norfleet (Mrs. R.), church/home, Taiwan
Jean Prince Shepard (Mrs. W., Jr.), music, Japan

15 Wednesday Luke 16:10-15
Letizia Cascel (Mrs. E.), retired, R.I.
John W. Dawdy, social ministry dir., Mo.

Walter C. Ferrell, Jr., US-2, Fla.
Rachel Lopez (Mrs. Roland), Spanish, Tex.

Terrell Moore, church ext., Tex.
Mrs. E.V. Rodriguez, retired, Tex.
Sue Wilson Ballard (Mrs. H.), church/home, Paraguay
Lorne E. Brown, doctor, Kenya

Susan Hunt Coward (Mrs. J.), church/home, Kenya
Dawn Packwood (Mrs. J.S.), church/home, Ecuador

Mary Lyn Ward, journeyman, Korea

16 Thursday Acts 20:24-35
Ethel Gordon (Mrs. Maxie), retired, S.C.

J. Oscar Lumpkin, social ministry, Fla.

Jesse Sepeda, Spanish, Nebr.
Jackie Smith (Mrs. J.H.), social ministry, N.Y.

Roxanne Anderson, journeyman, Switzerland
Betty Allen Burtis (Mrs. J.R.), church/home, Argentina

Joan Fisher Furr (Mrs. M.T.), church/home, Peru
Helen Nison, rel. ed., Argentina

Bertha Smith, retired, Taiwan
Ann Samuel Wallace (Mrs. D.H.), church/home, Kenya

17 Friday Matthew 25:14-27
Donald W. Gilla, metro dir., Ohio
L.C. Jenkins, retired, S.C.

A. Burvell Jones, Indian, Okla.
Ollie J. Traut, rural/urban dir., Mich.
Samuel B. Worley, church ext., Cal.
Robert L. Carlisle, retired, Uruguay
Julia Hagood Graham (Mrs. F.M.), church/home, Middle East

Oliver H. Harper, doctor, Indonesia
Marion Baker Hawkins (Mrs. F.L., Jr.), church/home, Brazil

Harriet Orr Lenson (Mrs. S.J.), church/home, Thailand

Alta Lee Grimes Lovgren (Mrs. L.A.), church/home, Jordan
Paul H. Miller, educ., Nigeria
Harold D. Wicks, educ., Nigeria

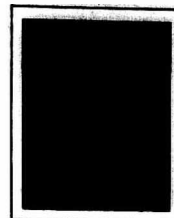
18 Saturday Mark 12:38-44
Esther Armendariz (Mrs. Faustina), Spanish, Tex.

Edwin I. Armitage, social ministry, Ohio

Judeane Garrett (Mrs. Chan), Natl. Bapt., Fla.
Orville Gaffin, evangelism, Ohio

Lloyd Jones, Indian, Okla.
Clemard L. Norris, church ext., Cal.

Hellen Marie Jenkins
177 McKinley Road
Portsmouth, NH 03801
November 11



In times past, the rambling three-story building on New Hampshire's Hampton Beach housed vacationers seeking sun and surf. Situated in a thriving tourist area, the old hotel was usually filled.

Today tourists continue to flock to it although its name—and purpose—have changed.

"It's a Christian coffeehouse called Agape Inn," says Hellen Jenkins. She and her husband, Bill, began this unusual resort ministry 10 years ago following an area-wide revival.

"Wendell Belew from the Home Mission Board preached, and a youth choir from Georgia came, too," she says.

As the choir sang on the beach one day, Bill, who's pastor of Screven Memorial Baptist Church, saw how tourists responded. He realized many were eager to hear about Jesus Christ, so he prayed for a special way of witnessing in the resort area.

Shortly afterwards, the hotel was

MISSIONARY OF THE WEEK

purchased and renovation began. "Since Agape Inn opened, there have been 750 conversions that we know about, and we've been able to follow through with a good many of these," Hellen says.

The coffeehouse opens each day beginning in mid-June as tourist season gets underway. College students staff it and are responsible for auditioning talent for each evening's entertainment.

As guests come in, staff members

circulate and get acquainted. Many times these are opportunities to witness.

"On each table there's a Good News Bible. I guess we've given away 6,000 Bibles and New Testaments in the last 10 years," Hellen says.

Each evening before closing, a devotional is brought by a staff member.

Many lives have been changed since the coffeehouse's opening but perhaps none as radically as Rowland DeKale's. A runaway at 16, Rowland was heavily into drugs when he first came to Agape Inn. He returned each summer for six years, and each year he was witnessed to by staff members.

Now Rowland is a Christian and seriously considering going into the ministry.

"Pray for our young people," Hellen asks. She is distressed by many trends she sees developing among youth on the East Coast.

"Pray for Christian youth, especially those in our church, to be more definite in their commitment."

Beth Sayers Wildes
Birmingham, Ala.

Michael Odlyzko, retired, N.Y.
Joelina Saludes (Mrs. David), Filipino, Hawaii

Doyle L. Bailey, evang., English, Argentina
Olga H. Burrow, evang., educ., Tanzania

James D. Crane, evang., Mexico
Elaine Fleming Greer (Mrs. G.M.), church/home, Gaza

James W. Hawkins, conference/camp director, evang., Brazil
W. Thomas Kent, doctor, Paraguay

Lela Carter Morgan (Mrs. E.L.), retired, China
Lucy Wright Parker (Mrs. Earl), retired, Korea

Martha Krause Strother (Mrs. G.W.), retired, Malaysia
H. Thomas Sutton, English, Colombia

E. Harvey Walworth, evang., Mexico
John A. Witherspoon, evang., Argentina

19 Sunday Psalm 27:1-6
Barbara Duncan Davidson (Mrs. T.D.), metro dir., Ohio

S.E. Grinstead, retired, Tenn.
Novella McClung (Mrs. J.H.), social ministry, Ga.

William David Miller, social ministry, Colo.
Ernestine Viera (Mrs. Andrew), Spanish, WASH.

A.T. Walker, retired, Miss.
Annette Moore Acree (Mrs. T.H.), rel. ed., Uruguay

Barbara Fleeman Allen (Mrs. E.), church/home, Indonesia
Fred M. Allen, music, radio, T.V., Zambia

Roy G. Davidson, Jr., evang., radio/TV, Botswana
John C. Noble, journeyman, Zambia

Beth Thompson Routledge (Mrs. D.C.), church/home, Ivory Coast
W. Eugene Ruble, doctor, Indonesia

Gary R. Tallman, bus. adm., Rhodesia
John L. Tarpley, doctor, Nigeria

Vada Waldron, retired, Argentina

20 Monday Psalm 34:1-10
Lee Aull, retired, N. Mex.
Lena Leonard Bell (Mrs. N.S.), rural/urban dir., N.Y.

Wanda June Campbell, US-2, N.Y.
Betty Collins (Mrs. F.A.), metro dir., Mich.

Thomas B. Dobson, social ministry, La.
Philip Duncan, US-2, Ala.

David Espurves, retired, Tex.
Willie Mae Giles, social ministry, Tex.

Han-Hec Lee (Mrs. Sung-Sau), Korean, Calif.
Bonnie McAllister (Mrs. J.M.), church ext., Mass.

Doris Rogers Tilden, (Mrs. P.N.), Metro, Calif.
Marion Valdes (Mrs. Antonio), retired, Va.

Edward E. Wolfe, metro dir., Alaska
Rowena Gunter Falwell (Mrs. R.H.), church/home, Hong Kong

Cheryl Green Totum (Mrs. W.R.), church/home, Yemen
Martha Wilson Trotter (Mrs. G.R.), church/home, Indonesia

J. Michael Wolf, radio/TV, Taiwan

21 Tuesday Psalm 92:1-8
Larry Brand, church ext., Calif.
Roberta Castro (Mrs. Marcos), Spanish, Tex.

Eleanor Kanaubbe (Mrs. Victor), Indian, Ariz.
Eddie Mabry, Natl. Bapt. Okla.

Jan Elaine Malone (Mrs. V.M.), Indian, Okla.
Olga Roberts (Mrs. Ventura), retired, Tex.

James W. Hawkins
Calais 25
97180 Santa Maria RS
Brazil
November 18

"The most meaningful thing about my work is feeling I am where God wants me to be, serving the cause of Christ in all facets—spiritual and physical."

James Hawkins, missionary associate in south Brazil, knows that physical and spiritual aspects of missions are closely related. Director of a state Baptist camp, he oversees administration, maintenance, and new construction and development. A lot of physical work goes into making the camp a place where spiritual renewal is possible. When specialists (plumbers, electricians, mechanics) aren't available, he's glad he can do it himself.

Experience as a machinist and pastor helped pave the way to his present job. After military service and a job with his father in a neon sign business, he felt God leading him to missions. At age 27 he entered seminary.

MISSIONARY OF THE WEEK

But requirements for missionary appointment took him to Mercer University for undergraduate work and then back to New Orleans Baptist Theological Seminary to prepare to go overseas. But in 1954 the Foreign Mission Board, for medical reasons, recommended he stay in the United States.

Nine years later, the family had a chance to participate in short-term missions in Brazil. They did.

Dwight L. Baker, sem. adm., evang., India
H. Rhea Chaffin, bus. adm., Honduras
David P. Daniell, radio/TV, Mexico
Maurice Patterson Doyle (Mrs. G.W.), librarian, Ecuador
Dean Fitzgerald, Jr., doctor, Jordan
L. Wayne Gresham, bus. adm., Philippines
W. David Harms, doctor, Honduras
Elvée Wason Horton (Mrs. F.M.), church/home, Japan
Sandra Argo Huneycutt (Mrs. T.A.), church/home, Austria
Pamela Ingerson Laid (Mrs. J.W.), church/home, Venezuela
David Mein, sem. adm., Brazil
Barry Mitchell, bus. adm., Brazil
Dorothy Overstreet Sears (Mrs. S.B.), church/home, Malaysia
Carolyn Flinn Stanford (Mrs. J.A.), church/home, Costa Rica
Marjorie Stephens, educ., hotel manager, Nigeria
Virginia Welch, journeyman, Zambia
James A. Williams, educ., Eastern Europe

22 Wednesday Psalm 95:1-11
Daniel Banda, Spanish, Tex.
George Kewell, retired, Calif.
Jesus Martinez, Spanish, N.Y.

David L. Morgan, rural/urban dir., Ariz.
David Pena, Spanish, Ga.
Avery Sayer, social ministry, N.Y.
Elliot M. Smith, rural/urban dir., Calif.
Gisela Torres (Mrs. David), Spanish, Fla.
Franklin Raugh, Jr., bus. adm., Tanzania
Suzanne Fitte Manitooth (Mrs. R.D.), church/home, Israel
Betty McQueen, students, Nigeria
Rebecca Nichols, journeyman, Argentina
Betty Ann Baker Smith (Mrs. D.E.), church/home, Nigeria

23 Thursday Psalm 103:1-12
John Arnold, Jr., Spanish, Calif.
German Ballesteros, Spanish, Tex.
Peggy Fort Calbert (Mrs. H.G.), church ext., Colo.
Wilma Hatfield (Mrs. E.M.), Eskimo, Alaska
Laura Morgan (Mrs. James), social ministry dir., S.C.
Eugene Sloan, Spanish, Okla.
Linda Riemann Warren (Mrs. J.R.), social, Ghana
Fred T. Debeport, radio/TV, Taiwan
Betty Goad Gregory (Mrs. L.L.), church/home, Mexico

Four years after that, the Foreign Mission Board employed them to go to Santa Maria, Brazil, as missionary associates (people ages 35-59 employed for four years in English-language assignments).

Besides the camp job, James also teaches occasional extension courses for a Bible Institute and men's Bible class as well as does pastoral counseling.

James swims, gets up at 5:30 A.M. to jog 1½ miles, and is an amateur ham radio operator. His interest in ham radio has "opened doors for witnessing," he says.

He is also musically inclined. Besides playing the organ for a church, he also plays the accordion and harmonica. Over the years he has collected nine harmonicas.

Pray that the camp will continue to be a place for spiritual renewal, and pray also for more evangelists to reach non-Christians in the western part of the Brazilian state where James lives.

Anita Bowden
Richmond, Va.

Debra McCoston, journeyman, Liberia
William Skinner, doctor, Paraguay
Mary Jo Bumgarner Starnes (Mrs. H.C.), church/home, Korea
Phyllis Thomas, youth, Chile

24 Friday Luke 17:11-19
Charles R. Crain, rural/urban dir., Wyo.
Nancy Golonka (Mrs. Elias), info., N.Y.
Leslie Gunn, retired, Okla.
Ecological Rios (Mrs. Jesus), retired, Calif.
Irene Salazar (Mrs. Augustini), social ministry, Calif.
John G. Shannon, church ext., Calif.
Marlene Jinks Shupe (Mrs. J.H.), rural/urban dir., Kans.
Wesley Brizendine, students, Guam
Carolyn Folsom Brown (Mrs. B.D.), church/home, Liberia
J. Kenneth Casey, rel. ed., Dominica
Shirley Tibbs Dismore (Mrs. L.S.), music, Peru
Charlela Beindorf Garner (Mrs. A.F.), church/home, Paraguay
I. Grundy Jones, Jr., educ., Chile
Vivian Shook Land (Mrs. F.M.), church/home, Togo
Alice Exley Todd (Mrs. C.L.), church/home, Tanzania

Patricia Ervin
313 East Harris Street
Savannah, GA 31401
November 27

Her name is Teresa. She's 14 years old and 1 of 13 children from a low-income family. Her mother has a history of mental problems. There's no father to help support the family.

Teresa is like many teenagers. Patricia Ervin meets as she directs Sunday activities at the Baptist center in the inner city of Savannah, Georgia. Patricia is a home missionary working in Christian social ministries.

"Most are from families with a lot of children, and I'd say there are no fathers in 90 percent of the homes," she says. But what concerns her most is that these teenagers come from homes without any Christian influence.

A positive Christian influence could make a crucial difference in their lives. Take Teresa as an example.

She began coming to the center as a

MISSIONARY OF THE WEEK

first-grader, and several years later she became a Christian. Now in the ninth grade, Teresa helps staff members with younger children's activities.

"She's a smart girl and a good student, but she could go either way," says Patricia, who from 14 years of experience understands the peer pressure teens encounter.

"We provide a Christian influence, but many times it's a question of

which is stronger—the influence we provide or the call of the street.

"When they're Teresa's age especially, they need people to stand by them."

Patricia admits it's been hard, but a growing group now comes to the center each week.

"We have 500 who come once a week for clubs and activities. Each includes Bible study, music, and refreshments."

Each group seems to have its favorite activity, Patricia says. "The boys like games, and the girls like crafts, especially ceramics."

On Sundays, about 150 return for Sunday morning services, and almost the same number come back at night.

"Some who come at night are from other denominations, or they're just night people," Patricia explains.

"Pray for more volunteers for the center. We especially need men to work with our boys. They really need strong male influences."

Beth Sayers Wildes
Birmingham, Ala.

Kenneth H. Watkins, evang., Paraguay

25 Saturday Ephesians 5:11-20
Merwyn Borders, church ext. dir., Wyo.

W. Marilyn Ray, US-2, Pa.

Peggy Puley Slaughter (Mrs. Herbert), rural/urban dir., W. Va.

Willie Mae Betty, nurse, Ghana

Albert H. Dymon, Jr., literary, Nigeria

Edward J. Farris, evang., Brazil

Lola C. Glass, retired, Taiwan

Lynn Grace, agriculture, Ethiopia

Twila Turner Lee (Mrs. C.G.), church/home, Indonesia

Les Erwin Linebarger (Mrs. G.D.), church/home, Taiwan

George S. Lozak, evang., radio/TV, Venezuela

Calvin Y. Sarver, educ., Ghana

Gerald E. Schleif, educ., Rhodesia

Anna Knapp (Mrs. D.W.), church ext., PA.

Ursula Pared (Mrs. P.C.), Spanish, Fla.

Conrado Romero, Spanish, Tex.

Hormelinda Vazquez (Mrs. Maxwell), retired, Fla.

Benjamin Yelvington, Indian, N. Mex.

Betty Nickell Alexander (Mrs. M.N.), church/home, Thailand

Mary Jane Crabb Alford (Mrs. C.M.), church/home, Mexico

Faye Hardy Barrow (Mrs. C.J.), church/home, Kenya

Leslie W. Davis, rel. ed., Bahamas

Ruth Trahan Grondliller (Mrs. G.L.), church/home, Philippines

Charles E. Reynolds, journeyman, Austria

Margaret Howard Robertson (Mrs. K.G.), church/home, Senegal

Gale Lark Sanford (Mrs. F.H.), church/home, Benin

Hazel Smith Snyder (Mrs. F.J.), social, Kenya

Margaret Henderson (Mrs. Thomas), Spanish, Tex.

Ray Dean Hill, church ext. dir., Ill.

Thomas I. Wenig, rural/urban dir., Neb.

Ottie Ward Arrington (Mrs. C.A.), retired, Lebanon

Laurie Burnette Covington (Mrs. J.R.), church/home, Bahamas

Gerald C. Davis, evang., Philippines

Dianne Sutherland Deever (Mrs. C.L.), church/home, Ivory Coast

Jim C. Dillard, educ., Kenya

Sydney Goldfinch, educ., Costa Rica

William Caplanth, educ., Philippines

Richard L. Luok, English, Hong Kong

F. Calvin Parker, evang., Japan

Carolyn Goodman Plampra (Mrs. R.T.), rel. ed., Brazil

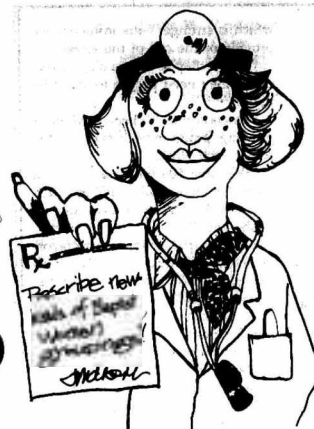
William L. Sergeant, educ., Taiwan

William R. Swan, doctor, Hong Kong

Miriam Willis, evang., nurse, Dominican Republic

28 Tuesday Isaiah 55:1-13
J. Paul Farris, social ministry, Ga.
George P. Gaskins, metro dir., Colo.
Myra Gentry (Mrs. Sam), US-2, Calif.
Lucille Laid, retired, La.
Allen K. Morris, Indian, Okla.
Gregorio Perez, Spanish, Tex.

Continued on page 47



Baptist Women HEADACHES?

Catherine Allen

BAPTIST WOMEN HEADACHE

#1. Stacey, a size 6 doll who looks more like the babysitter of her two preschoolers than like their mother, has just suffered her thirtieth birthday.

A worse fate is yet to come. She must promote out of Baptist Young Women, in which she loves both the people and the Bible study. All by herself she must cross the bar into Baptist Women.

Whom does she find in the Baptist Women Bible study group? Her own mother! And her mother's friends, not a one of whom is under age 50. "Never!" she wails. "I'm not that old."

BAPTIST WOMEN HEADACHE

#2. A group of young mothers got together back in '69 and liked each other and their current mission study so much that they stuck together all these years.

Sally Hicks was the first to go—to work. With college tuition for children looming, she became a wage earner. At first she stayed on the roll of the current missions group and even took leave a

couple of times to participate in special events. Next an empty-nest syndrome drove Jeanette into the office park and out of church. Then Marion. Then Harriett. Then the old gang began talking about rescheduling their meetings for evenings, but the remaining members couldn't work it out. Good-bye, girls.

BAPTIST WOMEN HEADACHE

#3. Martha Abernathy is "the leading businesswoman of her community." Or was, before she retired as vice-president of the First National Bank. "I'm looking forward to retirement," said the vivacious Miss Abernathy to her pastor. "Now I'm giving my church prime time."

It was after her second meeting with the young matrons Round Table luncheon group that post retirement depression set in. Mournfully she warned Marjorie Sykes, whose retirement from the high school English classroom was coming up: "Hang on if you can, Marjorie. You can lead your body at these housewife meetings, but your mind will starve."

BAPTIST WOMEN HEADACHE

#4. Sitting around the church lobby, waiting for their kids to get out of choir practice, a half-dozen women fussed about this weekly waste of time. "Just like my entire life—blah!" snapped Brenda. "Not that you women aren't my favorite company." "Yeah. You bet," drawled the replies. "I feel like I'm parched from the neck up," moaned Katie

BAPTIST WOMEN CURE-ALL

#1-2-3-4. Prescribe kinds of Baptist Women groupings for these women. It's so simple that many have refused the cure and suffered the pains.

Group according to age. If Stacey goes for Bible study, start a group for women under 40.

Group according to time and location. Sally, Jeanette, Marion, and Harriett can rendezvous for lunch and study near their offices. Or they may prefer to meet at night at home or church.

Group according to life situation. Former businesswomen, current businesswomen, formerly married, newly mar-

ried, homemakers whose children have flown the nest—each may feel more home with compatible or learners of similar experience.

Group according to aptitude. Here is a captive audience. Place and time are already decided. The question is, Why not zero in on productive, self-improving mission study?

Any of these persons can form the nucleus of new study groupings, in Baptist Women. They are not alone in their situations. Once groups are started, others may join—perhaps women who have never experienced mission study on their own wavelength.

Even if groups remain small, satisfying study at personal relationships can result. Most importantly, these key women will not lose their hold on the world of missions, and the church will not lose its hold on women.

There is no limit to the number, size, or variety of Baptist Women study groups.

Calvert

From Arizona to Alabama, Baptist women use creative ways to focus on mission needs.

Missions Night Out is an emphasis of the Bold Mission thrust. The purpose is to challenge all church members to respond to spiritual and physical needs of others in their communities and in remote geographic points.

Mrs. Oscar Lee Hurtt, Rushmore Baptist Church, Birmingham, Alabama, planned a Missions Night Out emphasis with two readily available resources: her pastor and his slides. On eight consecutive Wednesday nights, the Baptist Women organization invited the church members to view the pastor's slides of the Orient. The visual presentation brought a bit of the Orient into Alabama Church and enabled the members to have an in-depth study of the area. The pastor's comments acquainted the members with missions needs.

Mrs. Betty Young and the Baptist women of First Baptist Church, Burley, Idaho, planned a churchwide reception for Richard Horn, missionary to Japan and their former pastor. Mr. Horn showed slides about his work and shared his impressions. Being able to talk with a "real-live" missionary especially impressed the children.

The Baptist women and the Brotherhood of First Church, Burley, sponsored a Mission

Thrust Prayer Retreat for church families. The church members mingled with two missionary families who were guests during the overnight retreat.

Results of increased communication with missionaries have been an increased interest in missions, increased attendance in the missions organizations, and more ability to pray specifically for missionaries.

Mrs. George H. Wells, Jr., and the Baptist women of First Baptist Church, Montgomery, Alabama, invited the church members to a banquet. Their pastor delivered a dynamic message about bold missions. The adults who attended were enthralled with the outreach possibilities in Montgomery and around the world. Two new organizations formed as a result of the missions emphasis: a new Baptist Women for those ages 30-44 and a Baptist Men

The mission action director of First Southern Baptist Church, Phoenix, Arizona, Mrs. Dean McCollum, worked with a counselor at a local detention home for girls to plan a tour of the facility. The tour made the men and women aware of ways that laypersons could help alleviate a few of the needs. This group supplied some household items such as a couch. Working through the counselor, they also began a Bible study for the girls.

The Baptist women of 22nd Street Baptist Church, Tucson, Arizona, led by Mrs. Harold McGhee, use creative mission

approaches that will appeal to many different people.

During Vacation Bible School, the Baptist women invited the Bible school workers to a luncheon. The 100 women who attended heard the testimony of a home missionary who was celebrating her birthday on the luncheon date. The Baptist Women took advantage of this opportunity to emphasize the importance of the calendar of prayer. Of course, the celebration included a beautiful birthday cake.

Mrs. McGhee shares another idea that will interest women. The Baptist women invited all the church women to a Closet Fashion Show—featuring fabrics and patterns from a local sewing center. Well-planned publicity produced an attendance of 70. The fashion show program included a devotional, special music, the calendar of prayer, and an opportunity to view displays of materials about all the WMU age-level organizations.

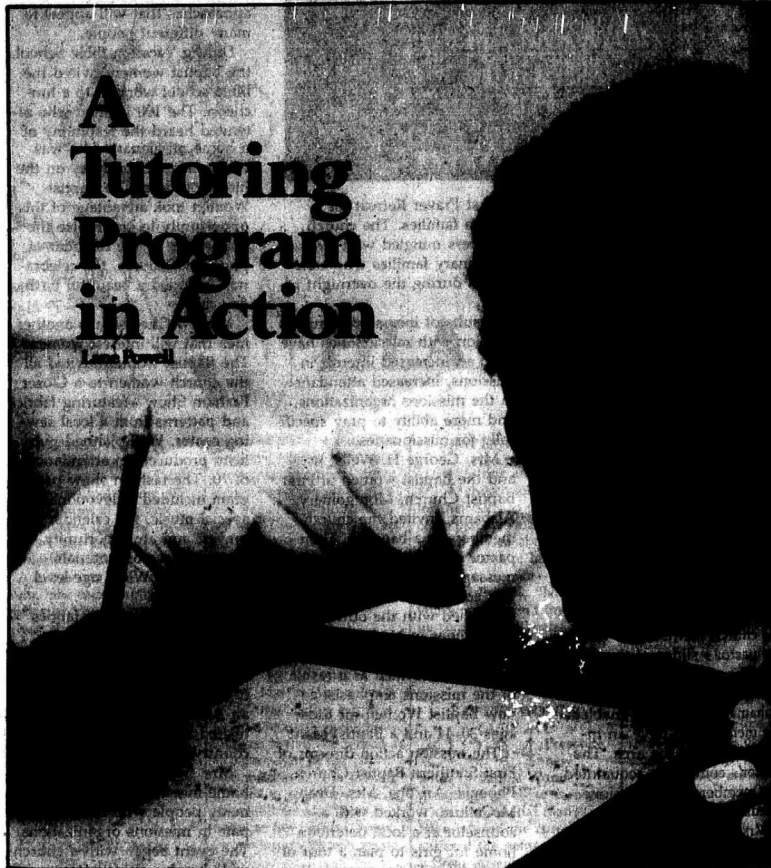
During the show of fabrics and patterns, three surprise models "walked the runway"—showing the well-dressed look of a Japanese, an Indian, and an African woman. Each model related mission facts about the country she represented.

Mrs. McGhee planned a home-mission trip that involved many people who never participate in missions organizations. The event began with a churchwide hamburger fry. Afterward 77 folks rode the bus to Friendship Center, where missionary Ross Hanna explained the ministry to the inner city. The travelers visited the Papago Indian Reservation. Missionary Hanna led the tour and told of his experiences with the Indians.

From Arizona to Alabama, Baptist women are finding that Missions Night Out is where the people are.

A Tutoring Program in Action

Liam Powell



The pride of a job well done, the struggle to understand, the warmth of a special relationship.

This is the real stuff of which a tutoring program is made. It is better seen and felt than described, as shown by these scenes from tutoring sessions at Powell School in the central city section of Birmingham, Alabama. Members of a Baptist

Women mission action group from Vestavia Hills Baptist Church work with the same children for the entire school year. They visit the school weekly during school hours.

The questions are simple: which is the right hand, what comes between three and five, what is a word that starts with t. Gradually, the skills increase as each child gets one-to-one

attention from a person who cares.

The caring relationship has had bonus results this year. One second-grader with a severe speech impediment received evaluation and is now involved in therapy. The mission action group arranged for the testing of Arcenio and is providing transportation to therapy three times a week.



Teachers and Arcenio's parents are delighted with his progress, and his grades are shooting upward.

The need for tutors is not limited to one school or one city. And tutoring arrangements can vary. Some programs provide teachers' aides in the classroom. Some churches transport children from school to church for an afternoon of study and

recreation.

One downtown church provided buses for the school-to-church trip. Delivering every child to his home was a little more complicated, but turned out to be a very special time for children and drivers alike. Businessmen and women were enlisted to pick up a carload of youngsters on the way home from work. As they made their

weekly runs, friendships grew and busy people had a chance to become involved in ministry.

How do you decide which kind of approach to take? Know your church resources (building space, location, volunteers) and consult with the school principal about the type of help needed. The result can be a program of ongoing—and expanding—impact.



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World Religions

is what I believe about the Bible about God about Jesus about salvation through the cross, as well as my own faith, because what I believe, each woman grows in her understanding in her ability and desire to see faith come alive.

World religions are in America. Transcendental Meditation (TM) and Yoga are elements of Hinduism. Hare Krishna dancers on the street in their orange robes are a more obvious religious expression of Hinduism. Zen, a popular version of Buddhism, is endorsed by the California governor. Arab influence has brought overtones of Islam to the US mainland. Black Muslims are an

In this session, we will study Bible passages which point to Jesus as God's only Son who uniquely revealed God as Father and Creator of all things. As we gain a deeper understanding of God's revelation of himself, we will be better able to explain our faith to those from other backgrounds.

When someone refers to "the Word of God," what do you think of?

In the first chapter of John's Gospel, the Word refers to Jesus.

Jesus, the Word who dwelt (literally "tabernacled" or "pitched his tent") among us, was with God in the very beginning. Not only was he with God, he was God (v. 1).

John the Baptist testified that Jesus came into the world bringing life and light (vv. 6-9) to those he had created (v. 10). Many refused these gifts, but all who received them by believing in him became children of God (vv. 10-13).

When the Word took on human form in Jesus, he was recognized by many as the unique Son from



the Father, filled with God's gracious goodness and truth (v. 14).

No one has ever seen God, but Jesus makes God known because he is "the only Son" (v. 18). Some ancient manuscripts indicate here that Jesus is "the only God." Some Bible translations refer to Jesus here as "the only begotten God" (NASB, New Testament) or "the only Son, who is the same as God" (TEV) or "the only Son, Deity Himself" (Williams).³

All of this indicates Jesus is one with God, the one who uniquely reveals God, the one through whom God speaks his word.

The Fullness of God Colossians 1:15-20; 2:9-10

The Apostle Paul's major concern in writing to the Colossians was to clarify the nature of Jesus in relation to God the Father.

A common heresy in the first century went something like this: God is very holy. Humanity is very sinful. (So far, so good. No heresy here. But go on.) For the holy God to reach down to sinful man without contaminating himself, he created a series of intermediate beings. The first of these was very much like God, the next a little less like God, and so on, until finally the beings were just a little better than man. Jesus was one of these intermediaries, not really God and not really man, according to the Gnostics (NOSS-ticks).

Using one of the Gnostics' favorite words, Paul declared that the fullness of God dwelt in Jesus (Col. 1:19; 2:9). In Gnostic thought, the various qualities of God were scattered among these demigods. It took the entire group of heavenly beings to add up to the fullness of God. But Paul asserted that Jesus was the full embodiment of God all by himself.

This fullness dwelt permanently in Jesus. The Greek word for *dwelt* here is a different word from *dwelt* in John 1:14 (where the idea was

that Jesus dwell on earth temporarily). God's fullness dwells permanently in Jesus, in contrast with Gnostic teaching that Jesus became God's son at his baptism.

Before this climactic statement about the fullness of God in Christ, Paul made several strong affirmations about Jesus:

"He is the image of the invisible God" (v. 15 RSV). This image is spiritual, not physical. Jesus had God's image clearly etched on him, like the image of a political ruler etched on a coin (as in Matt. 22:20).

As the firstborn of all creation, Jesus was not created. He came before all things and is heir of all things (v. 15). He was from the beginning, sharing the creative work with God the Father (v. 16; John 1:1-3). All things were created through him. In him all things hold together and form a pattern (v. 17).

Jesus holds a unique place in the church. He is "the head of the body" (Col. 1:18). In Hebrew, beginning and head are from the same root word. So Christ is the origin, the source of the church's life.

Christ's resurrection is a further sign of his supremacy. He is the firstborn from the dead (1:18). Death stopped everyone else, but Jesus rose in triumph over this last great enemy.

All these things are true about Jesus Christ "in order that he alone might have the first place in all things" (1:18 TEV2).

Very Simply Stated

The non-Christian religions in this month's study are complex systems which have existed for many centuries. As such, they cannot be adequately summed up in a few sentences. Yet, we need to say a few things about these groups as part of the current American religious scene.

So, at the risk of oversimplification, here are some of the basic beliefs:

Hinduism.—A goal of the Hindu is absorption into Brahman as an escape from the cycle of reincarnation. Brahman is the supreme soul or essence of the universe, sometimes perceived in personal terms, sometimes more as a principle or force.

The aim of most religions is to overcome death by finding eternal life. But Hinduism seeks to overcome life and the endless cycle of rebirth. The ultimate desire of the Hindu is, ironically, eradication of all desire, renouncing the world, forgetting all past ties, desiring neither to live nor to die.

In the 5,000-year history of Hinduism, various sacred writings have evolved, shaping and reshaping Hindu thought. The *Rig Veda* is a collection of 1,028 hymns to 33 different gods, collected by 800 B.C. The *Upanishads*, collected by 100 B.C., contain the philosophy of ancient India, moving toward monotheism (belief in one god). Probably the most important Hindu writing is the *Bhagavad Gita*, from the early Christian era, which presents the idea of a personal lord and master, Vishnu, who appears in various incarnations. There is a triad of gods—Brahman the creator, Vishnu the preserver, and Shiva the destroyer.

There was no one founder of Hinduism. Rather, it is the summation of generations of Indian thought.

Buddhism.—Buddhism has been called "a life-defying creed." It is founded upon "four noble truths":

1. All of life is bound up in suffering.
 2. Suffering comes from desire.
 3. Suffering can be abolished if desire is quenched.
 4. Freedom from all desire (and thus all suffering) is Nirvana.
- Guatama, the founder of Buddhism, was a wealthy prince

about 500 B.C. He gave up his wealth and went in search of enlightenment. When he found the truth, he became known as the Buddha or the Enlightened One.

Guatama continued or expanded Hinduism, which he had grown up with. His teachings were written down in the *Sutras* after his death. He continued to emphasize Karma, the Hindu law of an individual in future incarnations, based on past deeds.

There have been many Buddhas, but Guatama was the present. A later liberal branch, Mahayana Buddhism, elevated Buddha to divine status, a redeemer to be worshipped. Guatama was one manifestation of the "universal Buddha nature."

Islam.—Based on the Koran, there is no God but Allah, and Mohammed is his last and greatest prophet. Earlier prophets included Adam, Noah, Abraham, Isaac, and Jesus.

Islam emphasizes equality of all believers and the brotherhood of mankind.

The "five pillars" of Islam are:

1. Belief in the one true God.
2. Prayer to Allah five times daily.
3. Alms for the needy.
4. Fasting during daylight hours in the month Ramadan.
5. Pilgrimage to Mecca, the world center of Islam, once during one's lifetime, if one is financially and physically able.

Quite a Contrast

How can we share our faith with people whose beliefs are so radically different from Christianity? First, recognize the differences. Don't try to gloss over them. Then, think through the contrasts in three basic areas:

Sacred Writings.—As Christians, we accept the Old and New Testaments as the only divinely inspired Scriptures, as the au-

thority for all our beliefs. We should share our conviction concerning the Bible. But we should not expect a non-Christian to be convinced about our beliefs simply because we have Bible verses to back us up. Reverse the situation: Would you accept an Islamic teaching because a Muslim cited a passage from the Koran as proof?

Be bold to tell what the Bible teaches. Study passages with people from other faiths. This can be the means of planting seeds of understanding, leading to desire to know Christ for themselves.

Belief in one God.—Hindus believe in a universal godhead behind all things. God is an all-pervasive spirit. Divinity is in everything—snakes, trees, whatever. God may also be personal, coming to mankind as Krishna, Rama, Buddha, or Christ. Ultimate reality cannot be known. Any doctrine of God is relative.

Buddhists also believe in many gods. Buddha said we should expect nothing from the gods. They are merciless. They too die and are reborn. In later Buddhism, there is universal Buddha nature with numerous incarnations.

Both Buddhists and Hindus are tolerant of other gods.

Islam insists on one God but generally says nothing can be known of God. It is presumptuous to pry into God's nature. He is incomprehensible, unapproachable. There is a mystical branch of Islam which stresses consciousness of the nearness of God. In Islam, the Christian concept of the Trinity is unthinkable because it sounds as if there are three Gods.

Jesus.—These non-Christian religions are similar to the Gnosticism of the New Testament period in their views of Jesus. He is given special recognition, but not as God's unique Son. To the Muslim, Jesus is one of the prophets, but inferior to Mohammed. To the Buddhist, he is perhaps one of the manifestations of the

universal Buddha nature. To the Hindu, he is an incarnation of Vishnu.

What Can You Say?

As we share our faith, we should strive to have genuine love for the other person and respect her right to believe as she does. An attitude of superiority on our part will mar efforts to witness.

To generate confidence, we should look for points in the other faith which we can sincerely compliment. For example:

1. Muslims emphasize justice and equality for all people.
2. The Buddhist eightfold path to Nirvana includes right thought, right speech, and right conduct.
3. Hindus stress inner discipline through meditation (TM is the popularized commercial version) and physical and mental discipline through yoga.
4. Buddhists and Hindus have freedom from materialism as they strive to quench craving for worldly things.

For honest dialogue, we can:

1. Encourage the other person to explain what her religion means to her, what satisfaction or fulfillment it brings.
2. Stress the meaning we have found personally in Christ (in contrast with the hopelessness implied in the reincarnation cycle).
3. Emphasize Jesus as the full revelation of God in human form as explained in John 1 and Colossians 1, not merely as a prophet or as one manifestation of the universal spirit.

PLANNING THE MEETING

Aim: At the end of the session, women should be able to contrast

the Christian view of God and Christ with beliefs of Hindus, Buddhists, and Muslims.

PLAN 1

1. In the meeting, assign individuals or small groups to report on the following:

a. In the section "Very Simply Stated," find the names of the sacred writings of Hindus, Buddhists, and Muslims. Evaluate suggestions under "Sacred Writings" concerning ways to use the Bible in witnessing.

b. Compare and contrast views of God in "Belief in One God" with the Christian view in Colossians 1:15-20, "The Fullness of God"; and John 1:1-18, "The Word, the Word, and Words."

c. In what ways are the non-Christian faiths like the Gnostic heresy of New Testament times? (See Col. 1:15-20, "The Fullness of God," and "Jesus.")

d. From "Very Simply Stated," summarize basic teachings of Hindus, Muslims, and Buddhists.

2. In the large group:

a. Discuss what positive emphases from these religions we can apply as Christians (see "What Can You Say?").

b. Ask women to tell of personal encounters with members of these groups.

c. Ask two women to read aloud John 1:1-8 and Colossians 1:15-20, 2:9-10 (in modern speech translations if they are available).

3. Close with the Call to Prayer described below.

PLAN 2

Before the Meeting

1. Assign members to do research on one or more of the groups in this study, paying special attention to beliefs concerning sacred writings, one God, Jesus, and salvation. They may consult public or college libraries for books and films.

2. Write to the Home Mission Board, requesting interfaith wit-

ness pamphlets such as "Greeting Card Witness."

3. Ask a member to determine whether world religions may be in your community by consulting military bases, universities, and medical centers about people from India, Japan, and Arab lands. (Remember not to stereotype, however. Not every person from India is Hindu, any more than every American is Christian.)

4. Secure copies of *Mission Action Group Guide: Internationals*.

At the Meeting

1. Researchers should present reports, display books, show films, and discuss Home Mission Board pamphlets.

2. Contrast central beliefs with Christian teachings in John 1:1-18; Colossians 1:15-20; 2:9-10; and the study sections, "The Word, the Word, and Words" and "The Fullness of God."

3. If world religions are in your community, use the *Mission Action Group Guide: Internationals* to plan ways to relate to them.

4. Close with the Call to Prayer described below.

PLAN 3

Invite a member of one of the world religions to meet with your group to discuss views of sacred writings, one God, and Jesus.

Be able to share biblical teachings from John 1 and Colossians 1 concerning the uniqueness of God's revelation in Jesus.

Close with the Call to Prayer, described below. As part of your dialogue with your guest, explain what the prayer calendar is and how it is used at home and in your meetings.

PRAYER CALENDAR

As each missionary's name is called, mention world religions he or she may be relating to: Hinduism and Buddhism in India, East and Southeast Asia, and Hawaii; Islam in Arabic countries

and Africa; all three in major U.S. cities.

Pray that the missionaries may have ability to express genuine acceptance of people from non-Christian backgrounds.

*See order form, p. 36.

¹New American Standard Bible, New Testament: ©The Lockman Foundation 1963, 1962, 1963. Used by permission.

²Used by permission, American Bible Society.

³From *The New Testament in the Language of the People* by Charles B. Williams. ©1966 by Edith Williams. Moody Press, Moody Bible Institute of Chicago. Used by permission.

Swadley

WHAT IS A GROUP?

Mission Action
Training
Module 2

As

As a result of this activity each member should be able to call to memory several basic facts about mission action groups, processes, and relationships.

PLANNING THE MEETING

1. Make one Agree/Show Me card for each member. Use 3 by 5 cards. With a felt-tip marker, write *Agree* on one side and *Show Me* on the other.

2. Prepare the 14 statements (below) in one of these ways: (a) Copy them on cells for use with an overhead projector, or (b) write them on newsprint (like the want ad section of an old newspaper) and staple them together to be used as a flip chart at the meeting.

3. Study the *Baptist Women Manual*, chapter 2, "What you need to know about mission action and direct evangelism," pages 12-22. All of the statements used in the learning game are true and are taken directly from this section of the manual. Here is where you'll find material to support and enlarge upon.

Statement	Page	Column
1, 2, 3, 4, 5	13	1
	14	1
	15	1, 2, 3
	16	1, 2, 3
	14	2
	15	2
	15	2
10	15	3
11, 12, 13	19	1
4	17	1

Practice It Right

Piano students tire of being told over and over again, "Practice it right." Yet, if the finished music is to be satisfying, the practitioner must tediously go over a piece of music many times, hitting all the right notes in the right rhythm, in the right combinations, and in right harmony.

So it is with mission action. It is possible sometimes to get so busy doing mission action any old way that we don't stop to see if we're hitting the

right notes in the right rhythm. This training module will enable us to check our rhythm. We will examine together several basic ideas behind mission action in order to determine whether we are practicing it with the greatest possible degree of accuracy and efficiency.

The Missouri Point of View

Because Missouri is affectionately nicknamed the Show Me state, and because your writer is a thoroughbred Missourian, I thought it would be fun to examine mission action basic ideas from a Show-Me point of view. Give each group member an Agree/Show Me card. Share each of the mission action facts. Each member will respond by holding up either the *Agree* or the *Show Me* side of her card: a *Show Me* anytime the fact is not clearly understood, or anytime more information is needed in order to make that fact clear to the group. When a member reacts to a statement with *Show Me*, share more detailed information about that subject from the *Baptist Women Manual*. (When all members respond with *Agree*, this will be an indication that your group is clear on that facet of mission action, and you can move on to other facts.)

Agree/Show-Me Learning Game

1. Mission action is the organized effort of a church to minister and witness to persons of special need or circumstance who are not members of the church or its programs.

AGREE SHOW ME

2. Ministering is one part of mission action. This means meeting a person's need physically, socially, or emotionally.

AGREE SHOW ME

3. Witnessing is another part of mission action. This means putting into words the reason you are helping—communicating God's love.

AGREE SHOW ME

4. Persons of special need or circumstance are the ones you help through mission action. Being

blind is a special circumstance. Being hungry is a special need.

AGREE SHOW ME

5. Mission action is not what you do to help church or Sunday School members. They should receive attention from other organizations within the church.

AGREE SHOW ME

6. Mission action may be done by the whole church, families, Baptist Women organization, individuals, and even in combination Baptist Men/Baptist Women groups.

AGREE SHOW ME

7. A mission action project is short-term and accomplishes something specific (like Vacation Bible School for migrants). An ongoing activity (which is what mission action groups do) ministers to people who need help over a long period of time (usually a year), like helping nursing home residents year round.

AGREE SHOW ME

8. A mission action group is comprised of members who have chosen to work with the same target group for a year or so. The mission action group leader is elected by the Baptist Women organization.

AGREE SHOW ME

9. Mission action groups take two kinds of action, launch actions (to get a work started) and continuing actions (done over and over in a cycle).

AGREE SHOW ME

10. At each monthly meeting of our mission action group, we could do these things:

- Have prayer experiences
- Preview next Baptist Women meeting.
- Evaluate previous mission action of our group.
- Plan next mission action activity.
- Train for more effective service. (That's our emphasis today.)
- Be encouraged to participate in mission action and direct evangelism projects of Baptist Women.

AGREE SHOW ME

11. Direct evangelism is a confrontation between individuals in which one verbally presents to another the gospel message, including the need for personal acceptance of that message.

AGREE SHOW ME

12. Ministry is often necessary and needed to remove barriers that keep persons from listening to your witness and responding to it.

AGREE SHOW ME

13. In some situations mission action is more appropriate than direct evangelism.

AGREE SHOW ME

14. Four steps in planning a mission action project or an activity for a mission action group are:

- Choose the activity.
- Plan the activity.
- Conduct the activity.
- Evaluate the activity.

AGREE SHOW ME

Summary

By now, you've probably recognized that this Agree/Show Me exercise was actually a refresher course on the sections of the Baptist Women Manual which pertain to mission action and direct evangelism. No matter what phase of missions we become involved in, it is imperative for us once in a while to stop and rethink our reasons for involvement and to study the structure of the system within which we work.

Call to Prayer

Read 2 Timothy 2:15. Whatever Christian work we are doing, we need to engage in continuous Bible study and training, so that we will be carrying out the work in a way that pleases the Lord.

Have written on slips of paper the names of missionaries who are on today's prayer calendar. Give the slips of paper to the women and ask each one to read the names she has and to name one kind of training she thinks that missionary has had in order to do effective missions work.

When each woman has shared her missionary name (or names) and her thoughts, direct a season of prayer during which each person prays specifically for those missionaries. Thank God for them, especially for their willingness to train and to develop skills for the carrying out of their mission.

Ask God to help your group to develop a spirit of willingness to train and to develop skills so that you may effectively meet the needs around you.

Flo Wall is the wife of the senior chaplain at Avon Park Correctional Institute in central Florida. Her husband was concerned that men who were "beginning to get it together with the Lord" had to start all over whenever their families came to visit and to unload all of their problems from home. One day about four years ago, Mrs. Wall saw a couple come out of the prison chapel service crying. She thought, I'm going to take that woman home with me and show how God can help her. And so this unusual ministry began. Last spring a man, impressed by the ministry, donated the Villa, a large home with two cottages and lots of space for campers. The Walls were just moving into this combination home and central place of ministry when Mrs. Wall prepared this account for ROYAL SERVICE.

Saturday afternoon

The evening meal is ready. The camper is up and airing. The tent is on standby. And we are waiting to receive this week's group of inmate families.

We did so hope John's wife would respond to our letter and come this week. Her inmate husband asked us to write her to see if fellowship with our group could help.

They have had seven years of beautiful married life. Even during the past seventeen months of his incarceration, she has been faithful, devoted, and responsible. But in the last three months, she has not come to see him at all. In her loneliness she has begun to associate with some "friends" who insist she needs to make a new life for herself. Their concept of a new life is wild parties and drinking.

I wrote her this week and told her about the wives who meet with us every weekend. They are learning to receive from each other and our Lord the answers to their needs during this time of their husbands' incarcerations. I assured her we loved her, even though we have not met her. We understand what she is going through. We are all in the same boat, and we deeply feel with



A Day in the Life OF: A CHAPLAIN'S WIFE



her in her frustrating, lonely, and humiliating problems. I also assured her that no woman has left our meetings without genuinely feeling she belongs and is loved. We do hope she will come today.

3:00 P.M. Mary and her daughters (a teenager and a first-grader) arrive first. I'll never forget my first sight of Mary at the chapel. It was the first time she and Joe had been together in worship since he had been sentenced. I recall the look of strange, unbelieving horror and grief on her face. Joe had been an investment broker. She and Joe had given up everything they owned to try to spare themselves the awful stigma of prison.



3:05 P.M.

Mary is barely inside before Jane drives up with her

I went to her immediately after services that day and asked her to come the next Saturday and spend the night with me so I could get to know her better. She was in such deep and distressing need for understanding, love, and hope that she eagerly accepted my invitation.

She had been a nominal church member and had never had a personal experience of receiving Christ as Lord and Saviour. I saw her as Jesus to come in and take over her life. I saw her learn to receive his love, his strength, and even his presence when the hours of loneliness bore down upon her.

She, her husband, and her children are growing spiritually by leaps and bounds. Look at her coming up the sidewalk, filled with laughter, her eyes sparkling with anticipation for the beautiful fellowship she is so vitally a part of.

Her teenager is carrying a cake she made yesterday. The first-grader has a basket of fresh tomatoes.

three children. "Thank you, Lord," Mary and I whisper together, because Jane and Max are having problems. Jane isn't able to be with us every week. Her family is trying to get her to divorce her husband, who has brought such awful shame upon them. She is also having financial problems.

Max is growing in the Lord in prison. He was converted in the county jail shortly after his arrest. More than anything, he wants to make it right with his wife and children. The highest point of prison life for Max is worshipping with his wife and children.

We welcome Jane. She doesn't even sit down before she says, "Oh, girls, I need your prayers and encouragement! I don't think I can take it another week if my parents don't get off my back about divorcing Max. I can't get along without their support and they've threatened to stop helping me if I don't start proceedings. I know

Max teased us badly before he came to prison, but our church and friends prayed for him all that time. Yet now, they want me to drop him! I just don't understand it."

3:20 P.M. We have Jane get through telling her troubles before Betty arrives.

Betty is so good for all of us. She has been to the heights of fame and fortune. Her husband was an all-American football player, a professional, and outstanding figure in the athletic field. Rommie was saved in the county jail shortly after his arrest.

(Oh, how those of us in prison ministry appreciate you who get to see men and women in the county or city jail before they get to prison. The brokenness that usually accompanies arrest proves to be receptive ground for the Holy Spirit to do his work.)

Betty and Rommie were ready to divorce before a prison sentence jarred their lives back to reality. Betty was already a Christian. But this series of events made her even more dependent on Christ. "This just lets me experience his sufficiency that much more! His grace, so my brother Paul says, is sufficient!"

Their son is now in premedical training and their daughter is in her freshman year in college. Rommie's incarceration has brought this beautiful family together. It is marvelous indeed to see the grace of God heal a marriage in this most unusual way. They are an inspiration to us all. Rommie is a clerk in the prison's chapel office and is such a blessing to the prison ministry. Betty, with her knowledge of the Bible and her testimony of faithfulness in obedience to the Word, blesses all of us.

7:00 P.M. Before

the evening is over we have quite a good group: several women engaged to inmates, one mother, and four wives. We will use the tent tonight! Three women inform us they will go back to town to a hotel.

My helper for the children this month is one of our deacons who teaches a class of boys in the local Baptist church. He takes the older children out under the large oak tree and leads them in Bible study,

sharing, and worship as well as fun, food, and fellowship. The preschoolers are ministered to by an inmate's fiancée and our daughter. They learn choruses, Bible stories, and games.

Not all the women who come are saved. There are some who come for a handout. But we love them just the same. The "spiritual leaders" in our fellowship place them on our prayer list. The chapel men also begin to minister through prayer and witnessing to their husbands. We have seen some saved. But those few who reject spiritual ministry usually drop out after two or three weekends.

Tonight we share our joys and victories through this past week. We usually do this first because somehow testimony of the faithfulness and sufficiency of Christ begins to immediately melt the heavy load many have brought. By the time we get to requests for prayer, many have already received through testimony and thanksgiving to God the encouragement to trust God and wait patiently on him.

Jane again bursts out at the close of the session: "I'm so glad we come here and share first before we go inside the prison. I hate to spill all my troubles and trials to Max. It destroys the joy of our visits and dampens the whole weekend. There's absolutely nothing he can do about anything. He feels so helpless. So, thanks be to God, I can get with all of you and together we can take these burdens and lay them on the cross, where our Lord took them 2000 years ago, and walk into that prison with joy, peace, and encouragement. I just wish I lived close enough to come every week, because people really do not understand unless they have a loved one here. I know I didn't—before Max got into trouble. I had a sort of anger toward people in prison—as my family and friends do now. I felt prisoners were coddled too much and not punished enough. That is, these were my thoughts what few times I ever gave a thought to prisoners."

Then Betty replies, "But isn't it wonderful how our Heavenly Father thinks of them and loves them? I pray every day that more and more of our spiritual brothers and sisters will become aware of the powerful truth that we are never called upon to exact ven-

geance upon one another, but we are commanded to love one another. The state enforces the law and metes out proper punishment through its prison employees. But even they, if they are our brothers and sisters in Christ, are to keep inmates in custody with the spirit of Christ. Praise God for Christian official love in action! This is creative force!"

We close our evening session with prayer for John's wife, who never showed up and with a good feeling of being prepared to bless our inmate brothers in prison the next day.

Sunday, 3:00 P.M.

Visiting is over at 3:00. The women return to our house to wait for the prison's evening chapel services at 5:00. We try to keep this time for refreshments and fellowship. Sometimes there is need for counseling or prayer on an individual basis.

It is not unusual to see unknown women who sort of pull aside and wait, with no thought of entering into anything. They just want the chapel service's extra time to be with their inmate. We make it a point to welcome them anyway, and consider this an opportunity for ministry. Our chapel men also make it a point to minister to these men who use the chapel privilege just for another visit with family.

Monday morning

Now I must take some time to share my experiences with ROYAL SERVICE readers. I will try to describe a typical weekend meeting. I could relate 500 different stories. It's so hard to single out a few.

Moving into the Villa before it is ready has been overwhelming. And our ministry goes on whether we are ready or not. So there has been much confusion. But things are beginning to take shape.

When we have the cottages ready for our women for Saturday night—and retreats planned for young people in the summer—and (pray! pray!) maybe even some marriage enrichment seminars—oh—I will hush and get this in the mail.

Love in Action

Mission action—that's what it's all about! You and I study God's Word, communicate with him in prayer, worship through singing and sermon, and read about others who also love and serve him. These acts help us grow stronger in our commitment to him and our concern for others. As members of Round Table groups, we review books that open doors to many possibilities for Christian service and understanding. Perhaps some mission action, an act of love, can be the result of our reading this month.

Have you ever considered volunteering to work as a Pink

Lady in your local hospital? Do you know what is involved in this kind of ministry?

Do you know the most appropriate ways to minister to those experiencing various forms of grief? Are you prepared for your own future grief?

The two books suggested for review this month can help us answer these questions. Each book is short so you may wish to read both!

Emergency by Virginia Greer (Christian Herald Books, \$5.95)*

Emergency is a stirring account of the work done by Virginia Greer in the General Hospital of Mobile, Alabama. The decision to serve as a Pink Lady was made at a time when she needed to serve in order to fill a gap in her life. Her need to serve may be much like our own.

This emergency room volunteer's concern for human suffering and need was evidence of her faith. Her actions were people-oriented as she did menial tasks and ran required errands. This book is interestingly written. We are carried to the depths of despair as personalities with unsolved physical problems are introduced to us and become our "friends." There are also shared joys over healing and recovery.

Special Skills #3: Helping Persons Who Grieve by Jack Grisham (Woman's Missionary Union, \$1.50)**

"Why didn't the doctors do something?" was the distraught question of one of our sons when my father died.

He was experiencing one of the stages necessary in the grief process. "But what does one say?" you may ask.

In recent years, added attention has been given to helping

people in our land handle grief situations. This book will enhance our understanding of the grief process and the necessary stages in a normal adjustment. It focuses on the grief related to divorce, preparation for one's own death, and the death of a loved one. There are also references to many other grief situations. Thought-provoking ideas are included which may help us analyze our own feelings about such things as cremation and mercy killing.

PLANNING THE MEETING

Decide which book(s) you wish to discuss at the meeting. Encourage members to read both. Read and prepare the material for the book(s) that will be discussed.

Emergency

Prior to the meeting, give each member the following questions to consider as she reads the book. At the meeting discuss the ideas.

1. What does prayer mean to you? Consider the idea related in the last paragraph on page 23.

2. How do you feel about the statement, "Home is where the heat is on"? See page 70.

3. What mental illness problems are you aware of in our society? See page 71 for facts about mental illness. What can be done to help solve this problem in our country?

4. How did the experience of a nonmedical hospital volunteer benefit Mrs. Greer? It is easy to recognize the help she gave others. But can you identify

others who were helped? The epilogue suggests ideas.

Persons Who Grieve

Select one or more of the following items to discuss as a result of reading this book.

1. Collect current newspaper and magazine articles which discuss grief and the grief process. How do these relate to the material in this book?

2. Why are people not prepared to face grief? Consider the influences of (1) our emphasis on the value of youth, as promoted through advertising and other means; (2) children not being around birth, illness, and death since most of this happens away from home, in hospitals; and (3) the movement from rural environments to urban surroundings, where knowledge is no longer gained from farm life and death.

3. Become aware of many forms of grief which are being experienced by members of your church and community. These are but a few to consider: the divorced mother with children who need a father image; a family recently moved into the community who "long for" their old friends, routine, and associates; the newly retired person who feels unneeded and frustrated because

there seems to be little of value to do; or the parents of a handicapped or retarded child. Social agencies help in some of the situations. But what is the role of the church in helping these people with their problems and grief?

4. Make plans to put into action what you have learned from this book. Suggestions for such activities begin on page 71.

5. Consider working with other Baptist women and men to increase your understanding of and ability to help persons experiencing various forms of grief. A workshop, seminar, or course developed on a church-wide basis might be useful. Resources are suggested on page 82.

CALL TO PRAYER

Read Romans 15:29-33. Discuss how Paul requested the Romans to pray for him. And remember that our missionaries beseech us to pray for them as well.

Take time to pray for each missionary who has a birthday today. Pray for Southern Baptist chaplains who work in hospitals and whose concerns may be more understandable to you because of your studies on hospital ministries and grief.

Call to Prayer

Continued from page 31
Teli Seward (Mrs. Allen), Indian, Colo.

Charlie W. Fenner, educ., Japan
Clifford Graham, rel. ed., Jamaica
Nedra Morrison, retired, Singapore
Natalyn White Oliver (Mrs. J.C., Jr.), church/home, Colombia

Elizabeth Magee Poor (Mrs. J.W.), press relations, Uruguay
Mary McKee Shelton (Mrs. Ray E.), church/home, Uruguay

Barbara Whittle Terry (Mrs. J.M.), church/home, Philippines
John Phillips Wilson (Mrs. M.S.), church/home, Togo

30 Thursday 2 Timothy 3:10-17
Larry D. Carter, church ext. dir., Ill.
Wilfred Hsu, Chinese, Calif.
Lucille Kerrigan, Spanish, Fla.
Joel Ramirez, Spanish, Tex.

29 Wednesday 2 Peter 1:14-21
John Carranza, retired, Calif.

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BOOK FORECAST

December

Baker James Caithen: *A Man for All Nations* by Jesse C. Fletcher (Broadman, \$6.95)*

What Happens When Women Pray by Evelyn Christensen with Viola Blake (Scripture Press, \$2.25)**

A Woman for All Seasons by Jeanne Hendricks (Thomas Nelson Inc., Publishers, \$2.95)**

January

Hope in the Ruins by A. Clark Scanlon (Broadman, \$3.95)*

A Migrant with Hope by Elizabeth Loza Newby (Broadman, \$4.95)**

American Montage by Celeste Loucks and Everett Hullum (Home Mission Board, \$6.95)**

February

The Mormon Papers by Harry L. Ropp (InverVarsity Press, \$2.95)*

Faith Sharing in Mission Action by Lynn Barrett (Woman's Missionary Union, \$3.00)**

More Than Just Talk by Tim Nicholas (Home Mission Board, \$6.95)**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.

**Available through Baptist Book Stores. **See order form, p. 36.

Jean Sizemore (Mrs. Elanes), church ext., N.Y.

John C. Abell, Jr., doctor, Nigeria
Jean Short Allen (Mrs. C.A., Jr.), educ., Colombia

Marcel Roman Holt (Mrs. G.H., Jr.), church/home, Colombia
John D. Hopper, evang., Eastern Europe

Clyde D. Meador, Jr., evang., Indonesia
Arlene Pipkin (Mrs. H.W.), church/home, Switzerland

Dick A. Rader, sem. adm., South Africa
Lanise Poole Roberts (Mrs. H.M.), church/home, Honduras

Jean McSwain Teague (Mrs. G.F.), educ., Jordan
Betty Vaught, secretary, Hong Kong

Lynn Madison Barrett

TREASURES STUMBLING ON



Christine was enmeshed in trying to compile an annual report on the Christian Home Ministries Program. Many missionary mothers combined their skills and ministered through this group.

"This report surely sounds lacking, compared with last year's. We've worked hard and no structural changes have been made. What do you think went wrong?"

Chris, name some things that the group did last year that we didn't do this year.

"We prepared meals for Wanda when her baby died and for Louise when Bob had surgery. We established an orientation for new families to help them shop and find services and substitutes for things we can't buy. We made a cookbook of quick recipes for busy mothers (aimed at the ten new language students). We took care of Wilda's family when she had to fly home to her mother—and got Sylvia outfitted to go back to the States.

"Most effective was the praying and sharing time we began because several young language students were having a traumatic time. The Holy Spirit just seemed to reach out and make those burdens bearable. Why hasn't this year been like that?"

Christine, what have you done this year?

"The most fun thing was offering tennis and guitar lessons, cake-decorating, puppet-making and art lessons, and several other summer activities for the MKs. Of course we cared for families that had illness and new babies. We oriented two newcomers. We introduced the Advent service in most of our homes at Christmas (which then made its way into at least 200 homes in Hong Kong this year).

"Our prayer chain effort met several needs, both physical and spiritual. The get-acquainted lunch for pastors' wives, convention workers, and new missionaries was a good experience. The week-long family enrichment conference is coming up soon."

Ah, Christine, look at what you've just said. Last year there were 10 young, new missionaries with serious struggles. You were aware of those troubles, and you majored on meeting those needs. Several have told me about the blessings your group channeled to them. This year you became more aware of the needs and problems of our 29 school-aged children. You met these needs. Families needed pulling together and you reached out to this need. You felt the Advent service would help—and it did. And just look at all the extra outreach! You didn't forget the sick or the new babies, either.

Your work filled the needs. You were aware like a river that is always moving. It is always the same river, but the water is never the same. You are the same people, with the same love. But that love manifests itself in different ways to meet different needs. If you are meeting needs your work is ever new, ever fresh, but ever the same.

Chris, you have put into practice what I have studied, taught, and tried to practice in WMU for nine years. Did you learn this concept in WMU or does it come built-in with a call to missionary service?

"Well, Lynn, when Christ became aware of a hungry person, what did he do? When he saw grief, what did he do? When he heard of sickness, what did he do? When troubled folks came with problems, or restless crowds pressed in on him, what?"

Oh.
Master Teacher, how could I have forgotten your perfect example? Keep us aware of others' needs, of your example, and of your grace that is being channeled through that awareness.

Mrs. Jerry Barrett is a Southern Baptist missionary in Hong Kong.

Witnesses

Jan Hill

A Baptist church was planted in the Philippines. A painter painted the church building. A missionary witnessed as he painted. The painter was saved; his wife was saved. They prayed for their relatives and witnessed to them.

No results
Years passed

The church planted a new church. It was near some of the painter's relatives. The painter and his wife continued to pray. The elder daughter was saved; her younger brother was saved. Other relatives would not listen.

Two sisters were saved
The mother opposed
The mother was saved
They joined the new church.
The elder daughter married.
Her husband and mother-in-law were saved
Her father was saved.
The painter and his wife rejoiced and continued to pray for their relatives.

The mother, father, daughter, and son prayed for their relatives.
One day the son drowned
The mother prayed, "Lord, use my son's death as a witness of your love"

The relatives gathered.
The gospel was preached.
The mother and father witnessed. The daughter and her husband witnessed
The painter and his wife witnessed
The relatives listened
God was glorified.
Through death there was an invitation to life.

In death there was no sting.
There was peace
At the grave there was victory.
The mother gave up her son and promised to see him in glory.
She witnessed to the relatives of God's love and grace.
She was surrounded by a crowd of witnesses in heaven and on earth.

The foreign Mission Graded Series study is on Evangelism in Brazil and the Philippines. Though the adult study is on Brazil, this poem by Jan (Mrs. D. Leshe) Hill, Southern Baptist missionary in the Philippines, expresses the spirit of that study. The adult book *Brazilian Obsession* (\$1.45), teaching guide (60¢), and filmstrip *Operation Translational* (\$10.00) are available from Baptist Book Stores.*

*See order form, p. 36

your concern for your own spiritual growth? Or consider such a gift for a friend who shares your values. And at far less cost than a Christmas plate.

The Woman I Am, Looking Forward Through the Christian Past \$1.50

The Listening Woman I Am: Messages from God \$1.50

The Seeking Woman I Am: Christian Meditation for Today \$1.50

and more titles to come

*Cassette tape recording also available, \$4.95
See order form, page 36

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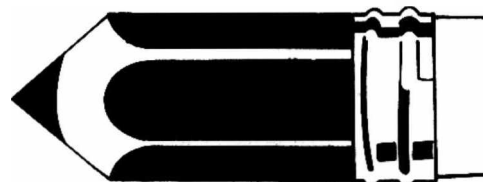
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Mission Fact Finder BASICS ABOUT ARGENTINA



Instructions:

Circle the words underlined in the statements about Argentina. They may be vertical, horizontal, or diagonal.

European people. Now, people of East European descent make up 97 percent of the population.

Argentina is the second largest country in South America, and the eighth largest in the world.

The population is over twenty-three million. The largest city is Buenos Aires, where approximately 1/3 of the population lives. Argentina has a large middle class.

All of Argentina lies east of New York. The seasons in Argentina are just the opposite of seasons in the United States.

The pampa, a flat plain with some of the world's richest soil, makes up about 1/4 of the country. Another large area is Patagonia. It is dry and often rocky. Some of the world's largest mountains are in Argentina.

In the north, orchids and tropical forests are found. Animal life includes the armadillo, llama, condor, and penguin.

The country was originally populated by Indians. Although the Spanish were the first Europeans to settle in Argentina, they have been joined in later years by British, Italian, German, Jewish, and East

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