

ROYAL SERVICE

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GOD TOOK US TO ABLA

Indy Whitten

Charles, our son, John, and I were traveling along the winding highway from Almeria to Granada when John began to have motion sickness. We stopped at a village and were told that the nearest pharmacy was more than five miles away.

The highway went around Abta as a bypass, and to find a pharmacy we were told to go into the central part of town. With a good bit of twisting and turning, we arrived at a quaint little plaza and had to park the car because the street became one-way. While Charles and John went to the pharmacy, I decided to look at some hams in the only shop that had a show window.

Soon I walked over to where a woman was whitewashing her house. We exchanged greetings. I found that her name was Manuela, that she was originally from Extremadura near the Portuguese border, and that because of her husband's work, she had lived in almost every area of Spain.

"And how do you feel about religion?" I asked.

"If you want me to be honest with you," she said hesitantly, "I never go to church or to confession. I haven't been since our oldest child was baptized and he is now fifteen."

When I gave her a tract and a card offering the Correspondence Bible Course free, she suddenly lowered her voice and said, "You'd better come

inside my house. This is a very isolated town, and besides, I think you have some information that I need."

So into the neat little adobe house I went. Immediately I was surrounded by Manuela's four children. Gregorio, a handsome fifteen-year-old boy, was on Easter holidays from a boarding school in Madrid.

When I discovered that the family had no Bible, I went back to the car to get a Spanish New Testament. I looked up and read the essential verses that point out the plan of salvation. Manuela could repeat John 3:16 as well as John 11:6 from memory; but when she heard Romans 3:23—"All have sinned, and come short of the glory of God"—she said, "I never heard that before, but I know that it is true."

Before I left, Manuela served me a steaming cup of coffee and brought out some little nut cakes. She also gave me three motion-sickness tablets in case the pharmacy was closed.

Manuela soaked up the words of the Bible like dry ground drinks up the rain. She said as I left, "I knew that what you have told me had to be true. I believe with all my heart that God brought you here today!"

To save my life, I couldn't think of any other way I could have gotten there!

Indy Whitten is a writer and a Bible Course student.



Marjorie Vandervelde

When the news item appeared, it was maybe two words on the back page: "New Testament translated into the Cuna language."

But between each word there was human drama. I suppose the story started when Christopher Columbus dropped anchor along the Atlantic coast of Panama and met the Cuna Indians. He was followed by the gold seekers, who saw the Indians' trinkets and determined to exterminate the people for their gold.

Remnants of the tribe fled to the mountains. That experience, and others, made the Cuna suspicious of outsiders. Not until the last century did they dare come down and occupy the offshore islands called the San Blas Archipelago.

As subjects of Panama, the Cuna were under supervision of that country's officials, some of whom lived among the Cuna. They tried to change traditional tribal ways.

Finally the Indians rose up against the outsiders on their islands. The Indians also killed one of their own tribe, Claudio Iglecias, because he assisted Panama. Claudio's body was taken to his home island by his grandmother who had peddled



Adventure Behind a Bible Translation



her dearest over to get it. Later she named another child of that name Claudio.

Though family names were not in tribal tradition, the father of this large family (a Cuna medicine man) took the name of Iglecias for his clan. The Iglecias children grew to be exceptional leaders, and the name today is among the most prominent of the region. Two Iglecias sons were instrumental in the first New Testament translation into the Cuna language. But that was in some later.

Sometime after the murder of Claudio, the tribe revolted against its Panama tormentors. The general unrest forced two American "Bible women," who had set up Christian schools in San Blas, to leave the islands. But the gospel had influenced the people to send several talented boys to the United States for the mysterious thing called learning.

The "Bible women" told these boys, "You can come back and do for your people what we are unable to do." Two of the boys were from the Iglecias family: Leonie and Claudio. Another whose Indian name was Otchitipitole was called

Peter Miller after an evangelist of the time. Lonnie was the first to go.

Tribal chiefs would not permit Peter Miller to leave the island. His own parents, however, approved his going "out" for education. So Martha Purdy (one of those two "Bible women") slipped him off the island one night on a trader's coconut boat. Peter was kept in hiding until passage could be arranged to the United States. When the angry Cunas discovered he was gone, they took their spite out on Peter's parents. They were tied, dragged down the clay paths that zigzag between thatched huts, and put into a boat. They were exiled to a faraway island called Tigre.

Many years later when Peter had finished with his schooling and returned to San Blas, his parents were again on their home island. The tribal leaders had almost forgotten the matter. Almost.

But, of the boys who had left to be educated, it was Lonnie Iglesias who first returned to San Blas. He had an American wife. Both were trained as missionaries. They founded the first stable schools, starting with a small one on Ailigandi Island in 1924. Beginning only a decade after the bloody uprising and the killing of Lonnie's older brother, the endeavor was not without risk.

The people of Ailigandi Island were not in total agreement about allowing Lonnie and Marvel, his wife, to start a Christian school. There was the problem of space: the island was already thatched-to-thatch with huts. No school sessions were held in the stick-walled congress hall. Ninety curious boys showed up the first day when Lonnie blew the conch shell. The boys had neither clothes nor names (considered unnecessary at this age).

The first job was to name the students. Lonnie and Marvel named each for a college friend.

There were no books in the Cuna language. The language had never been reduced to writing. And Marvel was starting from scratch to learn Cuna. Probably no school ever worked under such handicaps.

Some parents objected to their children's being disciplined and took their boys out of school. But the boys came back, not willing to miss school even if they had to obey the teachers.

Lonnie started translating bits of the New Testament into Cuna. He composed the first primer in 1931. Parents began to allow their girls to attend school.

Lonnie and Marvel went back to the United States in 1940 for linguistic training and other study. They returned to San Blas with a phonetic alphabet and some idea of grammatical structure of the language.

Peter Miller, who had returned to San Blas after college, began to help translate parts of the Bible into Cuna. He also translated more than two hundred hymns, using his great musical talent to teach his people. The Cunas sang with enthusiasm.

First generation Christians on the San Blas Islands worked on the Bible translation when they could squeeze in time. Translations of Bible segments were put right to use in the school. Fifteen Cuna boys were in the first graduating class from the Iglesias' elementary school.

Although San Blas missions work spread, some of the islands remained hostile. Tribal conjurers still consorted with the evil spirits that were part of the old superstitions. Mysterious deaths occurred.

Among the fiercely antagonistic chiefs was one we'll call Bigua. He remained unimpressed even when a written language was prepared and interpretation of the Bible in Cuna was in progress. There were other setbacks. Peter Miller became seriously ill. Lonnie and Marvel would revise and polish as necessary when Peter could work.

Then Lonnie Iglesias suffered a long, terminal illness. At that point Mark Acts, John, and Romans had been translated. First Corinthians was being finished. It seemed the work would end with Lonnie's death in September 1964.

But the challenge persisted. The translators picked up the work and went ahead with it.

One of the Christian Indians, Atilio Rivera, recalled how excited Chief Bigua had been one day when he received a letter. Atilio jumped in his dugout canoe and paddled to the island of Bigua.

Pulling the boat up on the beach, he shouted: "I have a letter for the chief."

Bigua came out of his hut. "Who sends me a letter?" he demanded. "Read my letter!"

Paul's letter to the Corinthians made sense to the chief. After all, it was in the Cuna language. Maybe Paul was Cuna, Bigua thought. This was the beginning of Bigua's conversion.

The translating of the New Testament went on. In 1966 it was completed. Rhoda Gaskin, a crippled woman from Barbados, tirelessly typed and re-typed the translation, working at her desk in the Iglesias home.

Slowly through the years, the spirit of Christianity has touched some Cunas of the islands. Human drama has unfolded behind that brief newspaper item: "The New Testament has been translated into Cuna, the American Bible Society recently published it."

"Now God speaks our language," the Cuna Indians say.



Potpourri of Borrowed Wisdom
No more valuable source of information exists than someone knows because she has tried it! Two recipes from a country cook are more valuable than a shelf full of gourmet cookbooks. A half-dozen household hints from a practitioner of forty years can turn a zoo into a reasonable facsimile of a home!

The lenders of such gems seldom receive credit, for the truth is that the eager recipient is so busy using the fruits of the gift that inevitably she forgets the source of wisdom. Certainly, though, we can share with many others who would profit from tested successes. For aren't we all in that category of the needy?

Sure to Please the Taste Buds

I haven't any idea who taught me to prepare these recipes. I do know how many hungry appetites they calmed. And I must surely have worn out whole sets of cooking utensils preparing them. When you're in need of new approaches, try these and see if they work as well at your table as they have at mine—and must have at the tables of those who passed them on.



Carol Tomlinson

Hamburger-Can-Be-Heaven Casserole

- 1½ lb hamburger
- 1 medium onion, chopped
- 1 box long-grain and wild rice mix
- 1 can chicken and rice soup
- 2 cans cream of mushroom soup
- 2 cans chopped mushrooms
- ¼ t salt
- dash of pepper
- ½ cup blanched almonds or pecans

In a skillet, brown the hamburger and onion. Add salt and pepper as browning begins. Drain off most of the excess juice. To the meat and onion mixture add both packets in the rice mix, the chicken and rice soup, 1½ cans of the cream of mushroom soup, the mushrooms,

and simmer for 5 minutes. Place in a casserole dish and bake in a 350-degree oven for approximately forty minutes. For the last ten minutes, spread top of casserole with the remaining ½ can of

mushroom soup diluted with ¼ cup of water. On top of this white coating, sprinkle almonds or pecans. Serves four or five hungry critters.

These casseroles are so easy to mix that it works nicely to make a large batch of the mixture and freeze them. When baking after freezing, allow casseroles to thaw at room temperature for several hours before baking—or it will be breakfast time before dinner is done!

Economist's Stroganoff

- 1½ lb hamburger
- 1 medium onion sliced and separated into rings
- ¼ t salt
- dash of pepper
- ¼ t garlic powder
- 3 T Worcestershire sauce
- 2 T catsup
- 2 cans cream of mushroom soup
- 1 pint sour cream

Brown meat, onion, salt, pepper, and garlic. Drain excess juice away

and add all other ingredients and simmer until boiling very lightly. Stir often but gently. This needs to be served over rice or noodles. It's especially good over yellow rice or chicken flavored rice with macaroni. Serves 4 or 5. It wins the prize for quick preparation. And even folks who'd never consider eating sour cream will devour it eagerly if you don't disclose the ingredients.

Dutch Pancake—Delightful Pastry

For an interesting and tasty way to serve fresh or frozen fruit, try assembling a Dutch pancake at your table. Before you sit down to dinner, mix the pancake batter (a Dutch pancake is crisp—almost pie-shell-like. So don't panic when it's not soggy. That's the sign you're on the right track).

- 3 eggs
- ½ cup sifted all-purpose flour
- ½ cup milk
- ½ t salt
- 2 T melted butter

Beat eggs just until blended. Sift together flour and salt. Add dry mixture and milk to eggs. Beat until no lumps remain. Add butter by stirring lightly.

As dinner begins, let your guests see you pour the batter into a greased 9-inch pie plate or ovenware skillet. Slip the plate into a 350-degree oven for 40 minutes.

When you are ready for dessert, bring the cooked Dutch pancake to the table along with dishes containing

- approximately 8 to 10 ounces of sliced fresh or frozen peaches
- 1½ pints of fresh or frozen strawberries

- confectioner's sugar
- brown sugar
- 2 T lemon juice
- whipped cream

Assemble the Dutch pancake while your guests watch. Sprinkle the lemon juice and then the confectioner's sugar in the bottom of the pastry. Spoon the fruit into the shell. Sprinkle a bit of brown sugar on top of the fruit. Cut into pie-shaped wedges and serve with a spoonful of whipped cream on top. The taste is nice and it's a fun thing to watch during a meal.



Quick and Yummy Pie

If there's a quicker or tastier way to make a fruit pie, it would be hard to prove. Just take a roll of refrigerated sugar cookies (from the dairy case at the supermarket), cut them in thin slices and press the slices over the bottom and sides of a 9-inch pie plate. Pour in a can of fruit pie filling (peach and cherry are good types to use). Cover the top of the fruit with an attractive arrangement of the thin cookie slices and bake at 350-degrees until the cookies are done. It may be more fattening served with a dab of vanilla ice cream on top of each piece, but it tastes great! If you have difficulty serving the warm pie and having it come out in neat slices, serve it as a cobbler. It's never tastier than when it is hot!

Tricks of the Homemaking Trade

Most directors of efficient households have learned not only how to make the dinner table a magical place but they have also found bits of sorcery to perform throughout the house. Some of these are only common sense, but common sense comes only through experience and is not likely to be nearly so common as we suggest that it is.

Perhaps you already practice some of these bits of wizardry.

• If you have one of those "hairy" powder puffs that often eat atop boxes of dusting powder, take it to the kitchen (before it gets dunked into the powder) and keep it near your cake pans. Just flour it lightly to dust your greased pans.

• When you are cutting branches of autumn berries to decorate your house, cut them at a slant. Then place some charcoal chips in the bottom of the water in which they'll

be arranged. The slant enables them to absorb and transport water more efficiently and the charcoal will keep the water sweet. Both tricks will help the decoration last longer.

• When you sew buttons on shirts, blouses, pajamas, and other garments that get a lot of wear, dab a bit of clear fingernail polish in the center of the newly sewn-on button. It helps seal the thread and the button will stay on longer.

• If you are using apples in salads, soak them in lemon juice briefly before you mix them with the other ingredients. This will keep them from discoloring. This trick works for bananas too.

• Do you have trouble with cracked or messy-peeling boiled eggs? Here are three suggestions that will help solve the problem. First, put cold eggs in cold water to boil them and let the eggs and water heat together. Putting refrigerated eggs into already boiling water is much more likely to cause cracking. It also helps to prevent cracking if you will put about a teaspoon of salt in the water as you put the eggs in. When you peel the eggs crack the shell all over, roll the egg around in the palms of your hands to loosen the shell, and always begin peeling at the end which contains the air-pocket. Boiled eggs will peel better if they aren't super fresh. The fresher they are, the more the shells tend to stick to the egg.

• If you are out of bubble bath and don't want a ring in the tub after the kids' baths, a tablespoon of liquid dishwashing detergent will work just as well.

• For special Saturday substitute for toast for the kids, make a batch of pie crust, sprinkle it with sugar and cinnamon, bake, break in hunks, and watch it disappear.

Happy experimentation! That's the way both scientific and homemaking discoveries happen!

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Reborn Free

Who Am I?

RUTH W. MILLER

For the next twelve months, this series will look at what God has to say about who we are as Christian women. We'll cover the subjects of person, wife, mother, daughter, sister, and community. Get a notebook and pencil, your Bible, and a cup of coffee. Now let's go off to a quiet place in search of self.

On Finding Oneself

Although we Christian women have served and been useful to many people in many ways, we find ourselves asking anyone who will listen, "Who am I? Why was I born? Is my only identity to come from being somebody's wife, or daughter, or mother? Isn't there any me?" We ask each other who we are only to find that the answers conflict and don't satisfy.

Years ago, all activity centered around the home. The homemaker, whether wife, mother, grandmother, or old-maid aunt, had great importance and identity. The home was the economic unit of society; the living was earned there. Health care, education, religious training, clothing production, and social life all took

place in the home. And the woman was the hub around which it all revolved. She knew who she was and she was important.

As we've progressed through the industrial revolution, the medical revolution, the education revolution, and several other revolutions, we women have thought ourselves less and less important. The wage earner left home to produce a living, the children walked to school, the church took over the duties of religious training. Hospitals and doctors provided superior medical care for family members. The facets of our identity disappeared one at a time.

The medical revolution has given us longer lives and contraceptive measures so that we aren't tied to the diaper pail for twenty years. The automation of housekeeping duties should give us extra time, yet we find ourselves busier and more tired than ever.

In addition to all this, we've become more mobile. No longer do several generations live under one roof. No longer do mother and daughter dry the dishes

while grandmother and elderly aunts give advice. No longer are other women around with whom we can discuss ideas and feelings.

Instead of taking our ideas from other women in our families, we tend to take our ideas from the media. We see the soap-opera wife with her hair all in place, beautifully made-up face, wearing her kitchen floor in high heels. Her children are neat, clean, and well-behaved; her husband brings her flowers and candy. She's touted as the epitome of feminine success. We wonder where we missed the boat.

The emancipation of womanhood allows us to drive, wear pants, talk back, and drink. We burn our bras and insist that we have rights, too. Our shouts of "I'm free!" get louder and louder and become shrieks of "I'm lost!" Finally the shouts fade into whispers of "Help me" as we head for the psychiatrist's couch.

I found myself in this fix several years ago. Then I turned to God who created me and asked, "Who am I?" It seemed as though God smiled and said, "Ruth, I thought you'd never ask. Your identity is to be found in me, not in people or things. I've written you a love letter. Read it all. When you don't understand, ask me and I'll help you get it clear in your mind."

In the following paragraphs I want to share with you who God told me I am. Look up the Scripture references I give, and ask God to speak to you about who you are. Make a note of what he says.

How Have You Made Me, God?

In his image. I asked God how he had made me and this is what he said. "I have made you in my image, with the potential to become like me." (See Gen. 1:26-27.) "You must not put yourself down, devaluing your lack of physical attributes, which the advertisers would have you believe are so necessary for your happiness. I made male and female, and they are both very good. You must not allow others to tell you, or to think for yourself, that I gave you less in the way of looks or brains, or talents than I gave others. I've given you exactly what you need to be a reflection of me."

I thought about this a lot. One day, I heard a friend say, "I'm OK because God made me and God don't make no junk." That clinched it for me. I'm free to become like God.

A real person. I stand before God as a person, claiming neither the privilege nor the excuse of my sex, race, or economic status. (Gal. 3:28) People are infinitely varied in size, shape, temperament, color, and gifts. Yet, God loves each one because he or she is his creation. Because I know this I need not join

the clamor for an equality I already have. I am freed from having to compare and compete.

A divine original. After God, the master artist, made one of us he smacked the mold and made no more exactly like me. He told me, "I don't want you to try to be like someone else and I don't want you to expect people to fit into the mental mold you've created for them." (Rom. 12:3) I'm freed from aimless conformity.

And he isn't through yet. (Rom. 8:29) Throughout my lifetime God is in the process of shaping me into his image. I have imperfections. He will use the people and circumstances I encounter as heavenly sandpaper to smooth and perfect me. Therefore, I must view all that happens to me, although not necessarily caused by God, as useful tools in his plan. (Rom. 8:28) In my case, the sandpaper usually takes the form of husband or children. Teen-agers have an especially abrasive quality. I am free to accept the perfecting process.

Complex and worthy. Next God told me, "I think of you constantly and have scheduled every day for you. Even though I've made you complex, I know all about you—your good times and your bad. (Psalm 139:13-15) Yet, knowing all that I know about you, I still have chosen you and felt you worthy—not as you are without me, but what I know you can become with me. And I paid a high price to redeem you." (1 Cor. 6:20)

I began to see that because I am of such value to God, I have no right to go around with the "poor little old me" syndrome. And, aware in my case of self-worth, I no longer need to put others down—trying to make myself look good at their expense. I'm freed from self pity.

Why Have You Made Me, God?

Perhaps we ask this question more than any other. "Why was I born?" and variations on that theme issue forth from countless human lips. I was no exception. I asked, God answered.

For fellowship. God said, "I made you because I wanted to have fellowship with you; no other combination of skin, bones, and personality can satisfy the desire I have to have fellowship with you. You are to be my glory and we are to enjoy each other." (John 17:22-24)

In this fellowship I need not feel loneliness and self-glory.

As an ambassador. Then God said, "I need an ambassador—someone who will represent me, stay constantly in touch with me, and make decisions for me. (2 Cor. 5:20) In my diplomatic capacity you do not determine policy, but rather carry out mine. You're not to speak on my behalf without determining my

wishes. Conduct yourself in a manner that will bring credit and not shame to me." When I permit myself to be used for purposes not intended by God, I don't truly represent him.

As a bride. Because I am a member of the church, the bride of Christ, I am his bride. (Rev. 19:7) God promised me, "You will be allowed to enter into a relationship with me as intimate in its spiritual communion as your earthly partnership with your husband is intimate."

What Is It You Want of Me, Lord?

Grow up. God seemed to be saying, "You have the body of a woman; must you have the mind and emotions of a child? (1 Cor. 13:11-12) How long must I bottle-feed and spoon-feed you? I have spread a banquet for you and you must eat it to grow strong." (1 Peter 2:2; Heb. 5:12-14).

Two things necessary to health are proper nourishment and exercise. And to spiritual health? The same. Just as a computer must be programmed with data before it can solve a problem, I must program the computer of my mind with the Word of God ready to be called forth to solve problems.

I must strengthen my spiritual muscles a little at a time—in the small things. A baby doesn't climb out of his crib one day and win an Olympic medal. He learns to walk by taking a few faltering steps, falling down, getting up, and repeating the process. Later, he trains for the race. Just as the baby walks, I must train for life's traumatic and tragic moments by exercising my faith. I must progress from "Thank you, Lord for gelatin spilled in the refrigerator," to "Thank you, Lord, for my father's death." I'm freed to mature.

Keep close. God said to me, "I am the vine, you're the branch. Your life and its productivity depend on your staying attached to me" (John 15:5). To a gardener like me, this communicated. My plum tree isn't free to bear peaches and still be called a plum tree. The fruit I produce must be true to Christ. My lack of the fruit of the Spirit—love, joy, peace, patience, kindness, faithfulness, gentleness, and self-control—should be a pretty good indication to me that I've gotten myself detached from the vine.

Be obedient. How often have I said to my children, "Just do as you're told"? Here, God says the same thing to me, yet couples it with his promise, that if I do, I'll be rich (Isa. 1:19). Rich in the goods of the secular world? Maybe. But more, rich in relationships. Rich in my own mind because I know that the God-shaped void with which we're born can't be filled with "things." Yes, I'm rich enough to be free from the "if only I had" blues.

Give it all you've got. (Eccl. 9:10) I wonder if the

advertising copy writer knew who he was quoting when he wrote the television commercial which tells us that we only go around once in life, so we should go around with gusto. Yes, my life here is finite so I must make it count. I'm free to smell the coffee, hear the winter birds, see the spring flowers, taste the summer vegetables, and to love without counting the cost.

Do it as unto the Lord. God said to me, "All that you do, do as if you were doing it for me." (1 Cor. 10:31) Talk about being free! No longer can others make or break my day by their failure to show appreciation. Neither am I defensive when unjustly criticized. I don't need to feel that others have let me down by not conforming to my expectations "after all I've done for them." What I do, I do unto the Lord. He knows my motives and my efforts.

Who am I? I'm a free woman. Freed by God's grace from the penalty of my sin. Freed by Jesus, the Truth who makes me free, from being anything but what he tells me to be. Freed from self-pity, senseless conformity, perfectionism, competition, comparison, loneliness, want, worry, barrenness, jealousy. And free to become mature, fruitful, productive, rich, kind, loving, peaceful, joyful—to become the very image of God, for he has determined my identity and it doesn't depend on people or circumstances.

Your Own Search

1. Set aside some time each day to be alone with God. Divide whatever time you have into three equal parts: time for Bible study, for prayer, and for reading what other Christian writers have to say.

2. Write down who you think you are. Then write down who you think you are in your relationship to God. Study the Scripture passages I've mentioned and make another list, as the Holy Spirit speaks to you, of who God says you are. Ask God to help you become the person he intended you to be.

3. For added understanding and inspiration read one or more of the following books: *The Richest Lady in Town*, Joyce Landorf (Zondervan 1973); *The Unique World of Women*, Eugenia Price (Zondervan 1969); *The Liberty of Obedience*, Elisabeth Elliot (Word Books 1968); *A Woman's Worth*, Elaine Stedman (Word Books 1975). **

Next month we'll begin to take a look at what God has to say to women.

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*Throughout this series of articles the writer has used the best interpretations of the Scripture passages cited.

**Available through Baptist Book Stores.

Woman of
the Baptist
World:
Akiko
Matsumura

"As a Woman and an Asian"

Nancy Carter

Although Japan is still a male-dominated society, women there are awakening to their own value as independent persons," says a Japanese woman who was elected last year as a vice-president of the Baptist World Alliance.

"Women want to be independent and free. But there's a peculiar coyness, an independence," pithy Akiko (Mrs. Shunichi) Matsumura of Tokyo says. "You don't have to make your own decisions. You can be dependent on the decisions of your husband. If things go wrong, you can blame your husband. You don't have to take the responsibility."

For these reasons, she says, to be independent is a struggle and takes incentive. The way to find value as an individual is to "see ourselves in the sight of God, how God loves me and loves you."



Mrs. Matsumura recalls, "I grew up in a Buddhist family, and when I became a Christian my father felt that was a disgrace to the family, because my family had some social standing."

These days, parents encourage young girls to go to church because they feel that's the place to get a good education, but they discourage them from being baptized because they don't want them to be completely identified with the Christian churches.

Why? Because the girls will have a hard time finding Christian husbands.

She has found that, for many, the value of a woman is judged by the social standing of her husband. "For the past five or six years, wherever I went, I was never introduced as Mrs. Matsumura," she recalls. "They always say, 'Mrs. Matsumura, wife

of Dr. Shunichi Matsumura, vice-president of the Baptist World Alliance,' or 'Mrs. Matsumura, wife of the pastor in Tokyo.'" Her husband is pastor of Tokoyado Baptist Church, Tokyo.

"Sometimes I want to cry out, 'I appreciate and I love and respect my husband, but I am Akiko Matsumura!'" she says with a laugh.

Mrs. Matsumura has done much in her own right. When the Japanese Baptist Convention voted to suspend the women's group because of lack of funds, she helped to organize a self-supporting Japan Baptist Women's Union outside the convention. She is now president of the organization. In addition, she is president of the Asian Baptist Women's Union. This woman who says "God seized me through his Word" when referring to her conversion is translating the Greek New Testament into modern Japanese. She has translated three volumes of William Barclay's New Testament commentaries and has written three Bible study books.

She is a member of the staff of the Jordan Press of the Japanese Baptist Convention.

In spite of these accomplishments, she sees her recent election in Stockholm, Sweden, as one of the twelve BWA vice-presidents as a recognition of her husband's work for the 1970 Tokyo BWA congress. Her husband does not speak English so she translated for him when he served previously as BWA vice-president. Since translating was difficult for both of them and for others, she feels she was chosen as a tribute to him.

She doesn't want her title to be in name only, however. She hopes to be a part of the discussions in the BWA executive committee and to speak out as a woman and an Asian.

She intends to make a contribution to the Alliance—not as the wife of Shunichi Matsumura, but as Akiko Matsumura.

Baptist Women Meeting

Tell the Good News

Nicy Murphy



PHOTO BY AMERICAN BIBLE SOCIETY

Planning the meeting helps an act page 13.

Emotionally torn, Phyllis Rutledge had waited for five years for some word from her husband, Captain Howard Rutledge. He had parachuted into enemy territory in North Vietnam on November 27, 1965 when his fighter plane exploded under heavy anti-aircraft fire. She knew nothing further.

Around Thanksgiving 1970 she found in her mailbox a strange-looking letter with Vietnamese words on the cover and, inside, what she called "seven beautiful handwritten lines from Howard." She screamed the good news in their four children. "Your daddy is alive!" After two more years of

anxious waiting, a call came early one Sunday morning in January 1973, Howard was coming home!

For nearly five hours Ethel Francis had paced the floor of the hospital waiting room in Denver, Colorado. Family members and friends had stayed close by to lend support. Her preacher husband, who had suffered two heart attacks earlier in the year, was undergoing open-heart surgery. Finally the surgeon, still in surgical gown, came to her with the good news: "He came through the operation fine. His chambers are good." . . .

"It's a boy!" The excited voice of the proud father came over the telephone to announce to his mother

that she was a first-time grandmother "Weighed 7 lbs., 2 oz. Has dark hair and eyes." . . .

Nearly two thousand years ago the exciting announcement of the birth of a Son was made to this sin-doomed world. Delivered in person by an angel to some lowly shepherds, the message said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

(Read Luke 2:8-19, using Good News for Modern Man (TEV) which interprets "good tidings" as "good news.")

"To All People"

Notice the little word *all*. The good tidings of great joy, or good

news, was meant for *all* people. This fact is emphasized throughout the Bible.

(Ask the women to listen for the word *all* as you read excerpts from Psalm 96. Use the Good News version if available.)

Before *all* people can sing praises to the Lord or be judged by him, they must have had the opportunity of hearing the good news of salvation. This fact is the other side of the same coin: we who have heard must communicate the news to others. God's divine purpose of redemption unfolds like a scroll through the Bible. Let us examine some of the highlights

In the Old Testament

(The Scripture passages have been assigned to readers who will read them in turn. The readers may be asked to comment, or the study chairman may point out the truths.)

The first man's act of disobedience in the Garden of Eden called forth a loving response of God who yearns to draw sinful humanity back to himself. He called to Adam, "Where art thou?" (Gen 3:9).

Abraham (first called Abram) was called out of a sinful environment to establish a nation through which the world would be blessed (Gen 12:1-3; 13:14-17; Gal 3:8). Jesus Christ, the Saviour of the world, was a descendant of Abraham (Matt. 1:1).

We can see God's redemptive plan at work as he saved his Chosen People from starvation by intervening in the life of Joseph (Gen. 45:4-8; 50:19-21).

Again, when a ruthless king who "knew not Joseph" threatened to exterminate the Israelites, God preserved the life of Moses who became the great deliverer and law-giver.

That God's message is for *all* people is attested in the story of Joseph who was commissioned by

God to preach to the wicked city of Nineveh. When the people repented, God spared the city.

In the New Testament

The New Testament reveals God's supreme effort to bring humanity back into fellowship with himself—the death of his only Son on the cross. God's redemption plan is unmistakably set forth through the lips of the resurrected Christ: "Go ye therefore . . ." (Read Matt. 28:19-20, Mark 16:15, Luke 24:47-48, and Acts 1:8.)

The book of Acts reveals the work of the Holy Spirit in the mission task. Paul, Barnabas, Silas, and others permitted themselves to be guided by the Holy Spirit in establishing and strengthening New Testament churches.

The Epistles portray the life of the early churches—their problems and struggles, and their victories. Revelation points to Christ's return and his final triumph. God's divine plan will be gloriously completed!

The late W. O. Carver in *Missionary the Plan of the Ages* says, "It is the Bible, God's Word, that teaches that God is the Author of missions, and that worldwide redemption is a part of the eternal purpose of the heavenly Father."

Gilbert L. Outin in *The Bible: God's Missionary Message to Man*, Volume 1, says: "If ever the Bible is neglected among us, missions will soon die. They who know the Bible well and never let it depart out of their mouth and hearts, however, will find in it a continued compulsion toward and guide for the missionary task until the last man on earth is given the gospel."

In a stirring missions hymn, "Tell the Good News," Gene Bartlett, a modern-day hymn writer, has captured the double-edged concept that the good news is for everyone, and that we who have heard must tell it to others (This hymn may be found

in the Baptist Hymnal, 1975 edition. If it is available, let the group sing it. Otherwise, have it read by a good reader. Alternate selections are "I Love to Tell the Story"—sung by group, or "Go Tell It on the Mountain"—sung as solo.

(Pause here for prayers which may be voiced by three people: (1) Thank God for what the coming of Jesus Christ has meant in the world. (2) Ask God's blessings on those who are giving their lives to the task of communicating the good news; and (3) Pray that all who call themselves Christians may be bold to witness to those about them.)

"In Our Own Tongues"

English-speaking people use the expression "loving the Lord with the heart." In West Africa, however, one loves the Lord with the *liver*; the Guatemalan Indians, with the *abdomen*. The people of the Marshall Islands love with the *throat*. The word which means "little girl" in one part of Nepal means "grandmother" in another part.

To give people the Word of God in their own languages, the American Bible Society has been in the business of translating and producing Bibles and Scripture portions for more than one hundred and sixty years.

(The next part of the study will be conducted like an interview with a representative of the American Bible Society. Plant questions in the audience ahead of time and instruct the women to ask them in language.)

1. What is the purpose of the American Bible Society?

ABS Rep.: The purpose as stated by the founders is to translate, publish, and distribute the Holy Scriptures, without doctrinal note or comment and without profit. We try to provide God's Word to people everywhere in languages they can understand and at prices they can afford to pay.

Baptist Women Meeting

2. Into how many languages have you translated the Bible?

ABS Rep.: At least one book of the Bible has been translated and published into more than 1,577 languages and dialects. The complete Bible, however, is available in 261 languages, and the New Testament in an additional 384.

In 932 languages there is not yet even a complete New Testament—only a Gospel or a few other books. And there are at least one thousand additional languages and dialects in which there is still no part of the Scriptures.

3. What are some of your publications?

ABS Rep.: One of the best known, *Good News for Modern Man* (The New Testament in Today's English Version), first published in September 1966, has passed the 50 million mark. It has become the best-selling paperback in history. This version has recently been produced in color, with over 200 full-color photographs of Bible lands. We have also published Scripture sections for students in special education classes, a Scripture coloring book in Spanish, and a Scripture mobile of the creation story. The complete TEV Bible is just coming off the press.

The Bible has been made available in Braille (for the blind) for 82 years. The entire Bible is also available on records, and the New Testament on cassette tapes. The complete Bible in Today's Chinese is scheduled for completion late in 1979 or early 1980. The American Bible Society has also published Scripture sections for use with deaf children. (All these materials are listed in the ABS catalog; see p. 28.)

One of the Society's greatest challenges is to provide the Scriptures to people of all ages who have just learned how to read. Someone once said, "If all the water you had

to swim in was the water in your bathtub, would you be interested in swimming lessons?" Of course, the parallel is, if you had little or nothing to read, would you want to learn to read?

The needs are staggering! Asia, where the rate of illiteracy is over 70 percent, and Africa whose illiteracy rate is over 80 percent, present the greatest challenges. India expects to increase its literacy rate from 30 percent to 40 percent by 1980. That means that 270 million people in India will be able to read by the end of this decade. Bangladesh, whose literacy rate is only 12 percent, hopes to have 13 million new readers by 1980.

The ABS is trying to respond to these great needs with a series of selections called *Good News for New Readers*. Scripture selections for new readers are being distributed in 113 languages.

The Society hopes to publish 750 million Scripture selections for new readers in more than two hundred languages by 1985 in partnership with other Bible societies around the world.

It has been estimated that the potential readership for these new-reader Scripture selections over the next twelve years will be more than one billion people.

4. What means of distribution does the American Bible Society use?

ABS Rep.: More than seventeen thousand volunteer workers help in the distribution. Let me tell you about what some are doing.

"Seed Sowers" is the name of a mission action group in First Baptist Church of Rossville, Georgia. In miniature wooden replicas of churches they place six copies of the New Testament; they distribute these in public places, then invite people to take free copies.

For two years, a couple in Louisa

has operated an American Bible Society booth at the state fair. An eye-catching selection designed in appeal to fair-goers is entitled "Good News Goes to the Fair."

Last year, members of one church decided that instead of exchanging Christmas gifts, they would give an equivalent amount of money to the American Bible Society. This church, which averages one hundred and thirty in attendance, gave \$135 to the American Bible Society.

In 1968 a church in Harlem in New York City started a practice of untrimming the Christmas tree. With bright pieces of ribbon and yarn they tied Scripture selections to the branches of an artificial Christmas tree which they placed in front of the church. Passersby were invited to help themselves to the selections, thus untrimming the tree. New materials were added to replace those removed.

Volunteers throughout the US operate more than fourteen hundred Scripture Courtesy Centers. These are portable Good Newsstands which may be set up in beauty shops, laundromats, hotel lobbies, homes, shopping centers or other public or private locations (See p. 28.)

5. How is the work of the ABS financed?

ABS Rep.: All of our Scriptures are sold at or below cost, so we must have help from people like you. Gifts of all sizes come from individuals. Some make memorial gifts. Many leave bequests in their wills. More than two hundred thousand people belong to the Bible-a-Month Club, contributing \$3.00 or more monthly to buy Bibles to give away. More than eighty denominations, churches, and agencies make contributions. Southern Baptists rank first in amount of financial support.

6. What results have you seen in changed lives?

ABS Rep.: There are countless examples. Let me give you two.

An embittered Arab youth in the Middle East had gone from cattle rustling into the life of a hardened commando. He says, "It was a life of fear, disturbances, and unrest." Once he attempted to kill his former jailer. He also tried to kill an American "imperialist" for no other reason than that he hated Americans.

One day a man gave him a copy of the New Testament. He put it in his pocket and forgot about it until an incident which threatened his life prompted him to begin to read it.

He testifies, "As I read the parable of the sower, I could see how perfectly it applied to me. I spent

a week studying and pondering the Word of God."

He sought out the man who had given him the New Testament and was directed to a small church. At the close of the sermon the preacher asked, "Who is a sinner so that we may pray for him?" The former commando says, "I stood up, raised my head and burst into tears—the first time I ever remember crying. I had seen people die before me and did not shed a tear. It was only when I felt the love of God reaching out to me through his Word and the words of the preacher that I cried. I came out of that church a new person."

He is now a distributor for the Bible Society. He says, "I accepted

the position because the Word of God had miraculously changed my life. The Good News can do the same for all people and I want to be a channel to bring this Word to everyone in my beloved Arab countries." The authorities have given him permission to bring one hundred thousand Scripture portions into Jordan.

Last year an Indonesian young man purchased a New Testament and took it home to his small village in south Sumatra. Several months later Christian students visited the village. They discovered that the young man not only had been converted, but had led many others to accept Christ and had established a church.

Planning the Meeting

(Read Plans 1, 2, and 3, and decide which one you want to follow. See also "Variety in Study Plans," p. 40.)

PLAN 1

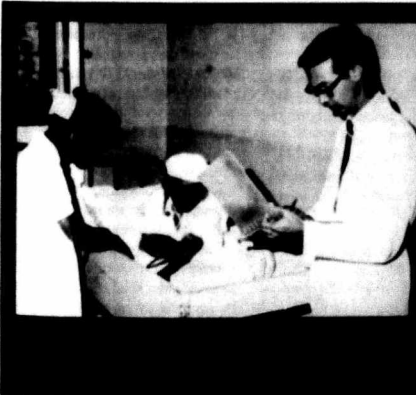
Present the study as it is written, using the built-in suggestions.

PLAN 2

Instead of using the three illustrations of good news given in the introduction, ask three or four women to relate experiences about the best news they have ever heard. Continue the study as suggested.

PLAN 3

If the organization is large, take the members on an imaginary tour of the American Bible Society's headquarters in New York City. Women representing the various aspects of the publications work, as related in the study material, will act



Baptist Women Meeting

up booths or stalls and be ready to explain their work. Divide the other women into groups of from five to ten. Organize them so that the groups will simultaneously visit one of the exhibits. At two-minute intervals give a signal for them to pass to another stall until all have visited each exhibit.

INTEREST CENTER

Ask each woman to bring her most treasured Bible. Make an attractive arrangement of the Bibles. On placards of colored construction paper, write Scripture passages about the Bible. Suggested are: Isaiah 40:8; Isaiah 55:10-11; Matthew 24:35; 2 Timothy 3:16-17; and Psalm 119:105. Place the placards among the Bibles.

CALL TO PRAYER

Secure map, "Southern Baptist Missions Around the World,"* and some Bible seals.** Write the names of missionaries with birthdays today (see Call to Prayer, pp. 42-48) on small slips of paper. Stick half of a seal in each slip, leaving the remainder to be stuck on the map at the place where the missionary serves. Give one slip to each woman present.

Before the women read the names, invite each one who has brought a Bible for the interest center to tell why that particular Bible is precious to her. Then say something like this: The Bible is precious to us for many reasons. It tells us how to relate ourselves rightly to God and to other people. Many in the world do not have access to this knowledge. Our missionaries are trying to give them the Word of God. Let us pray for the missionaries.

Call on women to read the names of the missionaries on the slips and place the slips at the proper place on the map. Either silent or audible prayer will follow.

FOLLOW-THROUGH

1. If the women have not studied *The Bible: God's Missionary Message to Man*, Volumes 1 and 2 (see order form, p. 48), plan a group study or encourage individuals to read the books. If you have had the studies, maybe it is time to study both books again. See page 24.

2. Write to the American Bible Society*** for a free catalog and information about the Volunteer Department. See suggestions on pages 28-29.

3. Provide a display of ABS books and portions of Scripture in the church media center (library) or foyer. A designated person should keep it stocked. (See pp. 28-29.)

4. Schedule some times on the church calendar for showing films and filmstrips on the work of the ABS. Recommended ones about the Good News program for new readers are *New Light*, *New Hope* and a newer one, *A Way to the World*, filmed on location in South America. Both are available on a free will offering basis.

God Speaks My Language, is an eighteen-minute color film photographed in Kenya. The service charge is \$6.50. Other visuals are listed in the ABS catalog.

PREVIEW NOVEMBER BAPTIST WOMEN MEETING

To encourage attendance at next month's meeting, use information for your officers' council meeting and the preview on page 13.

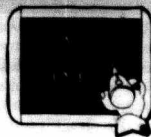
(After the meeting is dismissed with prayer, the pianist will play "Tell the Good News" as the women leave.)

*Foreign Mission Board, P. O. Box 6587, Richmond, VA 23210.

**Available at bookstores, variety stores, or missions.

***American Bible Society, 1865 Broadway, New York, NY 10023.

Nicky Murphy, executive secretary for WMU of Northern Plains, lives in Rapid City, North Dakota.



ReadAlert

Get the mission reading habit. Join thousands of other Baptist women who are starting their own three-year individual reading plan to deepen missions understanding.

What is the plan? Each woman makes her own reading selections—with a little help (if she wishes) from suggestions in this feature ReadAlert each month—and keeps her own reading record. The plan is over-and-above regular ongoing study in Baptist Women, but it should enhance and supplement the study you do. You'll discover that reading more about missions improves your mission study experiences.

Why not keep a record of your reading, maybe in a notebook. Write the title, author, and a brief resume of the book, magazine article, or pamphlet. Your Baptist Women may also keep a record, if it does, be sure to add your reading record in the chart (see Forecaster, p. 38).


What can you read? Begin with Royal Service! If you have been reading just the study material, branch out and include some of the other features each month. When you do, record that reading.

Even if you're not a member of a Round Table group, you will find intriguing titles and reviews on those pages (pp. 24-26) each month.

Check your church media center (library) for missions books. If it has a mission shelf, that would make it easy for you to find missions books.

Watch for the ReadAlert feature each month. Reading is learning and learning is reading.





a glass of lemonade and a plate of beans

Clark Scanlon



In ordinary times San Martín Jilotepeque, a highland town of 22,000, serves as a trading center for corn and bean farmers who cultivate the hillsides and valleys nearby. The houses of San Martín were built of adobe.

Two weeks after the earthquake that shook Guatemala, San Martín lay a heap of ruins. Only two buildings still stood, the town hall and a small public health clinic. The rest of the town looked as if it had been destroyed by war or a giant wracking ball. The thirty-second earthquake left 2,600 dead in the town, and another 400 in the surrounding areas.

Even two weeks later only helicopters or four-wheel-drive vehicles which could ford streams and climb steep mountainsides could reach San Martín.

The Baptist Church was a house church in San Martín. From its earliest days don Filadelfo González and his wife had provided a large room beside their house for the Christians to meet. Missionary Richard Greenwood and Daniel Moscoso, disaster response coordinator for the Guatemala Baptist Convention, talked with Mrs. González concerning the effects of the earthquake and the most effective way to help the Christians.

Wardrobes, cooking utensils, and sleeping clothes all remind one of childhood games of playing house out under the coffee plants. Mrs. González guided the two men through the heap of rubble that had once been her home and the church. There she related her personal story of tragedy. Her husband had suffered a broken hip; and four grandchildren had died under the crush of heavy adobe blocks, crashed timbers, and fallen tiles.

In the rubble of a "once and future" house and church, the missionary, the pastor, and the brokenhearted grandmother bowed heads in prayer. Leading the way down a stairway that led to nowhere, to a table set in the coffee plants, she said, "Let me give you a glass of lemonade." From a tree nearby she picked a lemon, stirred in

some sugar her daughter had brought to her, lifted a small bottle of water purification tablets so her visitors would feel at ease, and handed them the cool drink. They held the glasses to their lips, but could not swallow right away for the lumps in their throats.

San Andrés Itzapa, a few miles from the state capital of Chimaltenango, appeared in many newspapers as being one of the towns hardest hit by the earthquake. Although its death toll nowhere equaled that of San Martín, several hundred townspeople lost their lives and 85 percent of the town was destroyed. Of the Baptist Church building, only the door remains.

Jesus Tels has long been a moving force in the life of the town and of the church. Even with his home in ruins, he offered hospitality to the church and to Moscoso and Greenwood in the large patio that once stood inside his house. As the two convention representatives talked of God's help in troubled times, of practical needs of the Christians, and of plans for building, night fell. A small sturdy country woman brought in a tall thick candle set in a glass jar. And no one moved.

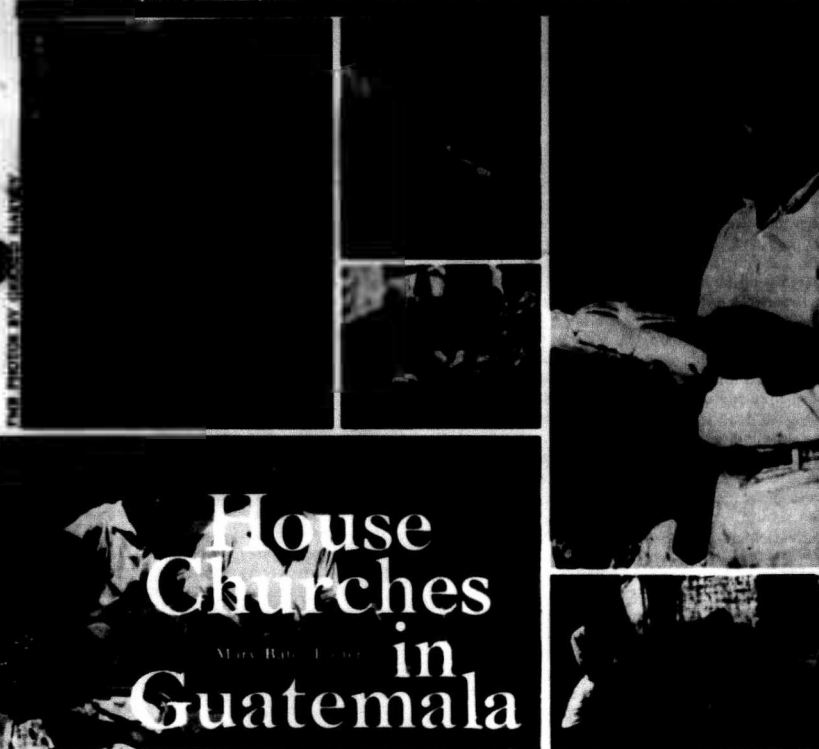
After Greenwood and Moscoso had made plans to return the following day with a gasoline lantern to hold a service and with corn and beans for families that had not harvested crops, they rose to go. The chill of the mountain night settled in. Thinking about people who would soon bed down with no shelter, they shivered. Mrs. Tels invited them to step over by a fire set up on fallen adobes.

As they turned to go, she said, "Your coffee is ready." When they sat at the table they found small rolls of sweet bread—the first baked after the quake, hot tortillas, and a plate of steaming black beans. In an open courtyard Guatemalan Christian hospitality refused to be stayed by a mere earthquake.

Clark Scanlon is a Southern Baptist missionary in Guatemala.



Current Missions Group



See page 21 for planning help.

Can a church be a church with no pews, no steeple, and no organization?

When small congregations gather in homes for the purpose of praising the Lord, house churches are formed. They become loving, caring fellowships, reaching unbelievers with the gospel.

The earliest and most familiar references to churches meeting in homes are in the New Testament. Acts 2:46 and Acts 5:42 emphasize

the importance of fellowship, personal witnessing, and evangelistic preaching in homes. In Romans 16:5 Paul tells of the church which met in the home of his friends, Priscilla and Aquila. He mentions another such house church in Colossians 4:15.

How does a house church differ from a mission and from a preaching point? A church can be described as an organized body of baptized believers. A mission is an

extension of a church, holding regular services such as Sunday School. The mission has organization, but functions under the supervision of a church. A preaching point may be a yard, a home, a street, or any place where services are held regularly. It does not have any organization.

House churches in the Middle American country of Guatemala [gwah-teh-MAH-lah] consist of preaching points where groups meet regularly for Bible study and/or

evangelistic preaching. Some house churches could be considered missions since the congregation supports a leader plus an organized Sunday School or youth group. All over the country, house churches spring up in large cities and in rural areas alike.

The Indigenous Home Church

Openings for Baptist work in Guatemala developed when a number of independent Christians, meeting in small groups, began using the Baptist Sunday School magazine *El Expositor Biblico*. They became convinced that Baptists were closer to the New Testament position than any other group they knew. After contacting Baptists in El Salvador and Nicaragua, these Christians finally communicated with Paul C. Bell, Sr., a Southern Baptist in Panama, and with the Home Mission Board. Mr. Bell visited with the Guatemalans, explained Baptist doctrine, baptized the believers, and helped organize the Guatemala Baptist Convention in 1946.

Through the years, house churches have continued to reach people for Christ. The beginning of a house church or mission often resembles a chain reaction. For example, an established mission in Quezaltenango [ket-saul-tay-NAHNG-go] had a group of people attending from a rural district some seven miles away. The group grew so large that the visitors decided to provide services in their own area. One man opened his home for worship, and in so doing, started the house church.

Soon this group became a mission, too, and sought ways to expand. One layman encouraged his family to launch a new house church by having meetings in his home. This house church grew from a family clan into one which includes

many friends and community residents. Whole families participate. Just before the meetings, all furniture must be cleared from the room. Rough board benches are hurriedly assembled for seating. An organized Sunday School provides Bible study for all age groups.

Some house churches can be discovered in unusual places. One originated in a chicken house. The mission of Coatepeque [koh-AH-teh-FAY-keh] First Baptist Church conducted an evangelistic campaign. A man who had recently built a large *galera* (shed) with a concrete floor to be used for raising chickens offered the shed to the mission. Since he had electricity and more space than the mission, his generous offer was accepted. During the revival six people made decisions for Christ, including the owner of the chicken shed. Two weeks after the revival, the chickens were moved into the shed.

Because of close family ties and a deep concern for friends and neighbors, Christians in Guatemala eagerly share their faith. An invitation into a home is an honored privilege. An invited guest would never be rude enough to refuse. This custom has introduced many unbelieving neighbors to the gospel message.

Eusebio Macario is a young man who attends the First Baptist Church of Quezaltenango. He lives a great distance from town in a small Indian-language community with his grandmother. She and many of the village people do not speak Spanish. Eusebio wanted his community to have a church where they could hear of Jesus in their native dialect. At his own expense, Eusebio built a small room onto his home, planned worship services, and invited his neighbors.

Missionary George Hardeman preached and taught the Bible in the

village language and the pastor from the city church conducted a revival. The meetings in Eusebio's home are simple church services with much singing and short messages. Films are popular; but because of the lack of electricity, the projector must be powered by a generator. Lanterns and candles supply just enough light for the meetings.

Those who attend enjoy singing choruses that can be easily memorized. Many of the people cannot read the Spanish hymnbooks. All ages participate in special music accompanied by the gentle strum of a guitar. Join George and Helen Hardeman as they pray for Eusebio Macario and the church that meets in his house.

The Purposeful Home Church

The primary purpose of the house church in Guatemala is to establish New Testament churches. Secondary purposes arise too, such as reaching people who live in districts with no local church.

House churches provide the natural answer to problems experienced by both cultures of people living in Guatemala. The majority of *Ladinos* (Spanish-speaking inhabitants) live in the larger cities. In the capital, Guatemala City, the price of land for church buildings rises out of reach.

Transportation is a problem among the Indian people (descendants of the ancient Mayan Indians). They live in the rural villages or subdivisions and many must either walk or ride buses to attend a city church. In both instances, the house church serves as a direct method in meeting the spiritual needs of people.

As house church groups use their leadership opportunities and become acquainted with the Bible, they strengthen the existing churches. A few house churches have become organized churches. The New Life

Current Missions Group

Baptist Church in Guatemala City organized in June 1973, but had begun in a home meeting in 1972. At least five times the group moved from one house to another during those first years. Today, the New Life Church remains small, but continues to be active.

The First Baptist Church of Candel was meeting three years ago in a tiny one-room building. They owned the property and planned to build a chapel in the future. Before money became available for the chapel, the group grew too large for the small structure and met in various homes. A woman who lived across the street offered a spacious room in her house that would be adequate as a place to worship. With the construction of the chapel completed, the church still enjoys special celebrations in the homes of members.

The Effective Home Church

The house church continues to be the most effective method in reaching Guatemala for Christ. Often a non-Christian, who would never attend a service in a church building, invites a church group to meet in his home. On these occasions, a positive witness for Christ is intermingled with the service of worship and praise.

Ladinos and Indians alike look forward to holidays, fiestas, wedding anniversaries, and birthdays. Each special event becomes a time of celebration as praise gatherings are planned in the home. Occasionally, someone requests a service of thanksgiving in the home to express gratitude for a special event—recovery from illness, the first birthday of a child, or the spiritual birthday of a Christian.

Children compose the group easiest to reach through the house church.

Encouraged by missionary Bill

Stennett, Guillermo Depaz created his own unique ways of using his home as a witness for Christ. First, he attached four signs to his front window. One invited passersby to a Christian art exhibit, the second to a revival at Betania Baptist Church, the third to hear a choir from Panama. On the fourth sign was printed, "Christ is the way."

When children peered curiously at the posters, Depaz gave each a tract plus an invitation to return on Saturday for "something interesting." Nine children arrived that first Saturday. During the following weeks, their number quickly multiplied to twenty-five. When attendance exceeded forty-five, Depaz added another Saturday group and one on Wednesday. The children learn Scripture verses through Bible stories, games, contests, and question-and-answer sessions.

When parents investigated the Saturday activities, Depaz discovered a new witnessing opportunity. Depaz and his wife now lead Bible study in the home of one family on Mondays, and every Wednesday evening another couple comes to the Depaz home for study. Fridays find Depaz sharing the Scriptures with young people and sometimes on Sunday afternoon he takes them to the park to preach.

Children bring joy to the house church, but adults must be won to Christ if there is to be leadership, stability, and a family ministry within the group. The pastor of Candel's First Baptist Church also works in a local factory. Through his contact with fellow workers he approaches heads of households with the message of Jesus, then the message extends to entire families.

The beautiful thing about a house church is its forgiving redemptive attitude of concern. Its love embraces people in an all-inclusive fellowship, patterned after Jesus'

own love for all humanity. The house church attempts to meet the everyday needs of people, ministering in nonjudgmental ways. Those who come are accepted as persons of worth and importance—people for whom Christ died.

The Future Home Church

Half of Guatemala's population is under twenty years of age. It is a nation of young people, energetic and alert.

The beginnings of a house church always involve youth. Later, when adults take responsibility for leadership, the youths form their own organization, continuing to participate in the general meetings. However, they want to do more than attend meetings.

One group of young people planned and conducted Vacation Bible School for the children of their community. Enrollment goal for the school was two hundred; one hundred and ninety children attended. The young people assumed complete responsibility for the work of the project. The adults provided finances for supplies and refreshments.

Young people active in house churches are training today for capable leadership tomorrow.

What of the future of the house church in Guatemala? Missionary Bill Stennett says, "We need to refine methods, develop new ones and find answers for problems that continue to arise. It is possible that in the future we will have one large church building in a particular section surrounded by a number of satellite groups. They will meet once a month or once a week in the large building for fellowship and inspiration. Their ministry will be expressed through the smaller group."

The future is bright. We need only to let the Holy Spirit lead us to the victory he has already won.

Planning the Meeting

Aim: At the close of this session, members should be able to explain what a house church in Guatemala is and does.

(Read Plans 1, 2, and 3, and decide which one you want to follow. See also "Variety in Study Plans," p. 40.)

PLAN 1

Before the meeting, do this:

1 Ask four members to prepare to present the content material.

2 In the center of a piece of poster paper, draw a four-inch plus sign (+). On the left of the sign, paste or draw a picture of a house; on the right, a picture of a church. At the top, write "Why the house church in Guatemala?" Display the poster in the meeting room.

In the meeting, do this:

Study leader introduces the material. As the four prepared members share the reasons for house churches in Guatemala, each will write one of these words on the poster: *Indigenous*, *Purposeful*, *Effective*, and *Future*.

CALL TO PRAYER

Lead the group in singing "There's a Sweet, Sweet Spirit in This Place" (No. 255 *Baptist Hymnal*, 1975 edition).

Read Acts 12:6-12. This passage indicates that Peter went to the home of John Mark's mother and found many Christians gathered there praying for his release from prison. Remind members that today's Call to Prayer for those who serve the Lord is equally as urgent. Lead in a directed prayer calling each missionary's name on today's birthday list (see pp. 42-48).

PLAN 2

Before the meeting, do this:

1 Secure a copy of *The House Church* by Phillip and Phoebe Anderson (Abingdon Press 1975) from

Rebuilding in Guatemala Homes, Churches, Lives

Jack Fowler

The previous earthquake left 20,000 dead and a million homeless. Homes and walls crumbled with the trembling earth. But now, all over Guatemala, rebuilding is a way of life for many.

Guatemalan Baptists were involved from the beginning of the disaster. Missionaries stationed in Guatemala felt the tremors and were frightened, as were the Guatemalan people.

Just hours after the earthquake, A. Clark Swanson, the Foreign Mission Board's field representative for Middle America, reported the quake to board headquarters in Richmond, Virginia.

The board immediately sent \$25,000 to begin relief and rebuilding. By March 21, \$397,000 had been sent. People went to Boston, construction crews, missionaries from other countries in Latin America, Guatemalan Baptists, and many others joined in to form a united effort.

Walls that were shattered were cleared away. New walls were built. Homes and hospitals were treated. New places of worship were constructed.

Guatemalan Baptists have taken a large part in the rebuilding. The three most urgent needs were food, water, and shelter. Guatemalan pastors and church members distributed packets of food and provided tents for shelter. Local churches collected money, food, and clothing to help those around them, while government resources provided water.

One young Baptist husband and wife team, both medical doctors, went immediately after the quake to the hard-hit village of San Antonio Itzapa to provide medical care.

Missionaries and Guatemalan pastors continued to preach and teach and minister. "The ultimate goal of any plan we might have is reaching people for the Lord," said Guatemalan Baptist missionary William W. Bennett.

"Currently," said missionary Robert H. (Bob) Lathrop, "the churches most affected by the earthquake are the ones which have seen the greatest revivals."

Besides preaching and church revivals, Baptists have also been engaged in "Bible Studies" for children in the streets and refugee camps.

One day a young Guatemalan will remember the earthquake. He will remember that in one place his home was shored. In another place was his school. In another place his cousin died. In another, his best friend perished.

He will also remember that just a few blocks away was the Baptist church that saved his mother's life. In another place the Baptists rebuilt a church and held a revival. There he found the Lord.

The pain cannot be erased but the hope of Christ can be given along with food, shelter, and love.

your church library or from the Baptist Book Store, \$4.50. Select a member to read the book and participate in a panel discussion during the meeting.

2. Order map, "Southern Baptist Missions in Middle America and the Caribbean," free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, VA 23260. Display it in the meeting room. Also check with your city or county public library and your church media center (library) for pictures of Guatemala; place these on easels around the room or display them in another attractive way.

3 Ask a member to read everything she can find in Southern Baptist periodicals (including your state Baptist paper, *The Commission*, *Contempo*) about the effects of last February's great earthquake on Baptist life in Guatemala. See pages 16-17 and 21 in this magazine also.

4 Ask another member to study the content material for this study on pages 18-20.

5. Arrange a table and four chairs in the front of the room for the three panel members and the study leader.

In this meeting, do this:
Study leader guides the discussion by directing the following questions to panelists:

Where is Guatemala? (Use map.)
What is a house church?

What are the differences between the two ethnic groups living in Guatemala?

What are some references from the Bible about house churches?

What are some of the characteristics of a house church?

How did Baptist work begin in Guatemala?

How does a house church differ from an organized church?

What are some qualifications of a house church leader?

How does the house church function in Guatemala?

What other methods of Baptists in Guatemala support the house church in witnessing for Christ?

What are some reasons why the house church is effective in Guatemala?

How does the house church affect family life?

How do Guatemala's young people respond to the house church?

What methods could the organized church adopt from the house church that would make its ministry and witness more personal?

What are the future possibilities of the house church in Guatemala?

Observe the Call to Prayer as suggested above

Before the meeting, do this
Ask all members to read the content material

In the meeting do this

Share the Bible references as a basis for this study. Divide into two

groups. Give to each group one of the following case studies.

1 Juanita, sixteen, lives in Guatemala City. She accepted Christ one year ago through the witness of a friend. She attends school and works part time in a bakery to finance her music lessons in voice and piano. Juanita wants to serve the Lord but discovers a strong competition among the youth of her church. Though Juanita's talents are exceptional, many of the young people have had more musical training and experience in witnessing and Bible teaching than Juanita. Many times she fails to understand the Bible but feels too shy to ask questions. How can the house church help to meet her needs? In what ways can her talents be used through the ministry of the house church? How can she witness?

2. Maria has many responsibilities in her home with a family of seven children. Her husband refuses to listen to her Christian testimony, but he does allow the children to attend the Baptist house church in their community with Maria. This mother rises two hours ahead of the rest of the household every morning to pray and to read the Bible. Her workday is long, but she can be heard singing of Jesus as she grinds corn by hand and washes clothes in the river.

How can Maria best use her home as a witness for Christ? How can Maria express concern for non-Christian neighbors when the care of her own home takes the greater part of each day? How can the home church encourage Maria and help her to win her children and her husband to Jesus?

Each small group will analyze and discuss the case study. When the group joins the larger group they will share their answers. Carefully plan the length of time for both large- and small-group discussions.

(Observe the Call to Prayer as suggested above)

Some group members may wish to begin coffee dialogues in their homes. To help in this, order the guide *Leading Coffee Dialogues* (see order form, p. 49).

Use information from your officers council meeting and the previous page 13 to encourage attendance.

Adrianna Bonhag

To understand missions, you have to understand its context—the geographic, political, cultural, and religious situation in which missionaries operate. This feature will regularly help you gather bits of information from which to build a context for understanding the more significant facts of who, why, and how in missions.

Identify these seven places where there are Southern Baptist foreign missionaries. Use the letters in the circles to form the two words that name this area of the world.

-

Area:

Answers
 1. El Paso (Texas); English-Spanish Pub.
 2. Mexico; 3. Guatemala;
 4. Honduras; 5. El Salvador; 6. Costa
 Rica; 7. Panama; Area: Middle America.

Round Table Group



How to Give Away Your Faith by Paul E. Little (InterVarsity Press 1966) \$2.50*

Paul Little believes that many Christians would share their faith if they just knew how to do it. In this helpful book, he deals directly with problem areas that make evangelism difficult.

The most practical section of the book is the chapter, "How to Witness." The basic premise is that every Christian is a witness and that every Christian shares his faith in some way. The problems are the depth of faith involved and the quality of witnessing. The author cites seven principles for action based on Jesus' interview with the Samaritan woman. With each principle he enumerates helpful suggestions for

a natural, sensitive approach to people's spiritual needs.

Sharing one's faith effectively involves relating on a day-to-day basis with people. For example, how does one give thanks in public without erecting a barrier between herself and another person? Or how does one react in public when she hears an obscene joke? The author discusses these questions and other social barriers.

The author cautions the Christian about two attitudes that limit effective evangelism. The first is fear of asking questions and probing for truth. The second is a simplistic reliance on pat answers.

The last chapter, "Feeding the Spring," stresses the importance of understanding the secret self, of recognizing secret sins and searching for ways to eliminate them. The most obvious ways of developing the inner life come through Bible study and prayer. The effective Christian must establish priorities. The Christian who has her inner life in order is in the best position to give away her faith.

The Bible: God's Missionary Message to Man, Volume 1 by Gilbert L. Guffin (Woman's Missionary Union 1973) \$1.50**

There are many approaches to a study of the Old Testament. In *The Bible: God's Missionary Message to Man*, Volume 1, Gilbert Guffin traces one theme from Genesis to Malachi. From the beginning, God's concern for fallen humanity is evident. Throughout the history of the Old Testament God lovingly provided a way to redeem his creation. A focus on two chapters illustrates the approach of the book.

Chapter 1 deals with the first two chapters of Genesis. Dr. Guffin stresses the importance of proper reading of the Bible. Genesis does not attempt to answer all our questions about early man and creation.

The book is primarily concerned with the way of creation.

A proper understanding of God is basic to the missionary message. Genesis 1 and 2 reveal God as an all-powerful Creator, wise, loving, eternal, and glorious. The creation is a deliberate act of God, not an accident.

Man is the crowning glory of creation. He was made in God's likeness for fellowship with God. By virtue of free choice, man decided to become a wanderer and became alienated from God. The mission story begins with God's loving efforts to bring man back to himself.

The last chapter in the book deals with the last six books of the Old Testament. The people are involved with return to their city and restoration of the place of worship. The prophets stress the need for genuine commitment. There are visions of the further redemptive work of a Messiah. With the completion of the Old Testament story, God has not failed. Man from the beginning has had a part in the redemptive plan. Those who are faithful continue to share the great mission task with God.

Planning the Meeting

Both books for study are short, readable, and practical. One looks at the Bible basis of missions, the other, at evangelism. Because of the diversity of topics and possible depth of study, it would be best for the group to decide which book it needs to study. Encourage each member to read the selected book.

STUDY SUGGESTIONS, HOW TO GIVE AWAY YOUR FAITH

Begin by looking at the broad scope of evangelism. Discuss and evaluate these evangelistic activities:

televised crusade (for example, Billy Graham)
street-corner preaching
crisis evangelism (for example, using pressure during illness, death of family member, etc.)
tract distribution
church spring revival
talking to a stranger about Christ

Focus on person-to-person evangelism by discussing the seven principles for action listed on pages 26-45. Assign several members to summarize the main ideas. What suggestions does the author give that your group can use? What other activities would represent your group?

Illustrate the dilemma of communicating to an unchurched person. Terms that are meaningful to a Christian may be meaningless to a non-Christian. Give each member a sheet of paper with these words: *born again, saved, regeneration, salvation, sanctification*. Ask that each word be defined without the use of the word listed.

Look at the seven basic questions (pp. 67-80) asked by many non-Christians. Select two or three of these and ask group members to present the objections. Do you agree with the author's statements? Explain.

Does the last chapter on inner spiritual growth provide any new insights? Share these. What other books on evangelism have you read? Does this book contribute anything unique to your understanding of the subject?

There is a study guide to this book that provides some good in-depth study. You may wish to use this for additional suggestions for group involvement. You may wish to recommend it to members who want to use it after the meeting for further study. *How to Give Away Your Faith*, study guide by Paul Little is ninety-five cents.**

STUDY SUGGESTIONS, THE BIBLE: GOD'S MISSIONARY MESSAGE TO MAN, VOLUME 1

Assign a chapter of the book to each member of the group. Encourage each member to read the Bible material covered. For chapter presentation, the following order may be helpful:

1. Briefly summarize the biblical content.
2. Point out specific Bible verses that pertain to missions.
3. Share the author's general and specific conclusions related to the mission story.

Encourage members to study individually the remaining chapters of the book.

NOTE: Class study and individual study credits in the Church Study Course are available for this book.

To make up class work (five hours of class study are required), choose one of the questions below and answer it for each chapter covered in the class session(s) missed. To receive individual credit, choose one question and answer it about each book in the Old Testament.

1. For each book, write a one-paragraph statement of the chief missionary message.

2. For each book, choose one character who had a part in missions history. Write a one-paragraph description of the events of that person's life.

3. Write a five-page summary of biblical missions history in the Old Testament. Indicate the biblical book(s) in which each part of the story is recorded.

(For more information about the Church Study Course, see *Baptist Book Store Catalog* 1976-77.)

CALL TO PRAYER

God calls us to be constantly developing in the Christian faith. Two tasks are growth in Bible study and

personal evangelism. Pray that each member may wisely use opportunities for growth in these areas. Remember by name the missionaries with birthdays today (see *Call to Prayer*, pp. 42-48). Pray that God will continue to use them in spreading the mission message.

PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Use information from your officers council meeting and the preview on page 13 to encourage attendance.

PANSY (MRS. LAWRENCE E.) WEBB is a former teacher, now homemaker in Birmingham, Alabama.

Book Forecast

BOOKS FOR NOVEMBER

On Duty in Bangladesh by Jeannie Lockerbie (Zondervan 1973)
\$1.75 paper*
Holy Land: a Journey into Time by Bob Terrell (Hexagon 1973)
\$3.00 paper**

BOOKS FOR DECEMBER

These Strange Ashes by Elisabeth Elliot (Harper and Row 1973)
\$6.95*
To the Golden Shore by Courtney Anderson (Zondervan 1972)
\$2.45**

BOOKS FOR JANUARY

Reaching All edited by Paul E. Little (World Wide Publications 1974) \$4.95 paper*
Myths about Missions by Horace L. Fenson, Jr. (InterVarsity Press 1973) \$1.50 paper**
The Making of a Missionary by J. Herbert Kane (Baker Book House 1973) \$2.95 paper**

*If you are a member of Round Table Book Club (a group can be a member), you'll get these books automatically. See August ROYAL SERVICE back cover for information and page 34 in September's issue for address. The books are also available through Baptist Book Stores.
**Available through Baptist Book Stores. Be sure to check early on case there must be ordered.

Prayer Group Meeting

When messengers gathered at the Honduras Baptist Convention in La Ceiba (lah SAY-vah) last January, they brought reports of the greatest growth in the convention's eighteen-year history. Almost four times as many baptisms as the previous year's 107 were reported—404! This figure represents an amazing ratio of one baptism for every 3.8 Baptists in the convention.

Church membership showed an increase from 1,063 to 1,380—almost 30 percent. And offerings were reported increased by 500 percent.

Don Ernesto Viera

One Honduran Baptist leader is a man named don Ernesto Viera (air-NESS-oh VEE-eh-rah), who came to Honduras about twenty years ago from Colombia. Shortly after arriving, he became a Baptist.

The severe persecution of evangelicals that don Ernesto Viera had seen in Colombia had caused him to grow into a mature and untiring

Christian worker. At age sixty-eight he was helping the relatively new Honduran Baptist work by aiding in a mission which could be reached only by a six-hour walk over a rough trail.

At age seventy-one, he was called to one of the larger churches in the capital city of Tegucigalpa (teh-goosy-GAL-pah). Now, at seventy-eight and leaving the active pastorate, don Ernesto is far from retired. In April he became director of a new ministry, the "Patient's Inn," a center in which he will aid patients referred by Baptist medical personnel to the government hospitals.

Wayne and Annette Wheeler

Wayne and Annette Wheeler are a Southern Baptist missionary couple living and working in Tegucigalpa. They share not only their prayer requests but also some of Annette's favorite passages on prayer. The first passage is Romans 8:26-28.

(The Living Bible): "And in the same way—by our faith—the Holy Spirit helps us with our daily problems and in our praying. For we don't even know what we should pray for, nor how to pray as we should; but the Holy Spirit prays for us with such feeling that it cannot be expressed in words. And the Father who knows all hearts knows, of course, what the Spirit is saying as he pleads for us in harmony with God's own will. And we know that all that happens to us is working for our good if we love God and are fitting into his plans."*

Another verse that Annette says she frequently claims is 1 Samuel 17:47: "And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's."

Prayer Requests

1. Without a doubt the most crucial need among Honduran Baptists is for more pastors. Pray that pastors will more readily recognize the role that can be played by lay pastors. The extension of lay training is vital to this need.

2. Pray for more missionaries in Honduras. Field evangelists especially are needed.

3. Pray for missionary children and their parents who are facing the difficult decisions of high school training. Existing educational facilities in Honduras for missionary children are private schools or mission schools of other denominations. Most of the mission schools go only to the ninth grade. There are no plans for Baptist participation in secondary education. Pray that existing school facilities in Honduras may be improved and expanded. Pray also that missionaries and their children will be given divine guidance in making the decision where

to continue school in the United States.

4. Pray for the program of theological education in Honduras. This is the second year extension centers of the institute have been operated. The number of students has increased tremendously. Pray for guidance for the missionaries who lead this program of leader training.

5. Pray for a new ministry called the "Patient's Inn." Medical work in Honduras is rural, since 70 percent

of the population live in rural areas. Medical personnel like Dr. David Harris and nurse Frances Crawford have to refer patients to government hospitals for surgery and specialized treatment. These rural people become lost in the red tape and confusion of the city. In April 1976 the Honduras Baptist Mission established a ministry to provide judging and guidance for these patients. Don Ernesto Viera guides the patients through the red tape, and his wife takes care of their food

and their lodging. Most of the patients are not Christians.

6. Hurricane Fifi left among Honduran Baptists an awareness of the responsibility for a program of Christian social ministries. The Honduran Baptist Convention and the Honduras Mission are in the process of planning such a ministry. Pray that the Holy Spirit will lead in the planning. Pray that personnel will be provided to get the program underway.

Planning the Meeting

BEFORE THE MEETING

1. Learn to pronounce these names:

Tegucigalpa (teh-goosy-GAL-pah)
La Ceiba (lah SAY-vah)
Don Ernesto Viera (don air-NESS-oh VEE-eh-rah)

2. Prepare a Bible memorization aid like this. Cut seven or eight sheets of typing paper into three lengthwise strips each. On these strips print phrases from Romans 8:26-28—one phrase to one strip. In the meeting ask the women to put the passage back together (as children in learning activities do). This may be done on the floor if the women are seated in a circle. If they sit in rows, you will need tape to affix the phrases to a wall or large poster, or thumbtacks if you have a bulletin board available for use.

3. Study the introductory material so that you can present it well at the meeting.

4. Ask six women to study and present the six prayer requests.

Pastors _____
Missionaries _____
MKs _____

Theological Training

The "Patient's Inn" _____

Christian social ministries _____

5. Write on slips of paper the names of the missionaries who are on the prayer calendar (see pp. 42-48) the day of your meeting.

AT THE MEETING

1. Introduce the session by presenting the material about the Honduras Baptist Convention and Baptist leader don Ernesto Viera.

2. Ask the six women to present the prayer requests, leading in a short prayer after each one.

3. Hand out the names of prayer-calendar missionaries and ask each woman holding one to (1) read the missionary name and place and (2) name something that missionary may have in common with the work studied today. (One may speak Spanish, another may be involved in evangelism, another in Christian social ministries, another might be separated from children away in school, etc.) Ask one woman to lead

in a summary prayer for the missionaries on the prayer calendar and their needs.

4. Lead the women to put together the Bible passage from the phrases you have distributed to them.

Help them to begin memorizing the passage by having them repeat, after you, a phrase at a time (four or five times through the verse).

Challenge them to read the verses several times a day until they each memorize them. Ask them to set aside a time each day for this activity and to pray for Baptist work in Honduras as they study the verses.

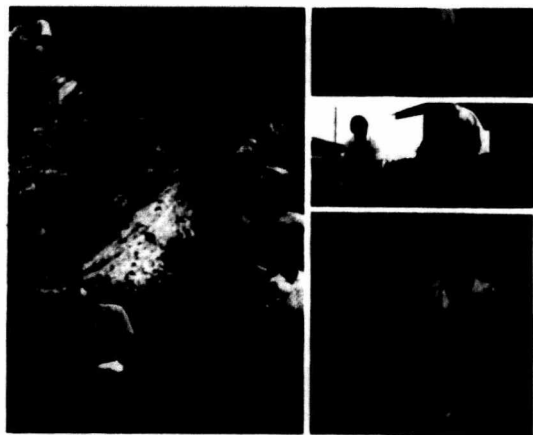
5. End the meeting by singing a prayer chorus.

PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Use information from your officers council meeting and the preview on page 13 to encourage attendance.

ELIZABETH (MRS. PAUL) SWADLEY, Springfield, Missouri, is a pastor's wife, mother of three children, and a Broadman author.

*Used by permission Tyndale House Publishers.



FMB PHOTOS BY SCANLON AND JOHNSON

Honduras

Elizabeth Swadley

Mission Action Group



Let the Word Speak

Mary Albred

Some months ago a young couple, who had been alienated from their church, lost a newborn child. In reaching out in loving concern, the church fellowship was able to minister to the couple and win them back into the church family.

A few weeks later they joined the Bible study group for young marrieds in their church. The teacher offered them a copy of *Good News for Modern Man*, but the young man immediately told her that he had picked up a copy of this same edition of the New Testament some months before at a drugstore. He said "It was marked 'free' and it was a comfort to us at that time when we needed to hear from God."

The teacher was pleased to tell the young couple that their own church had been responsible for placing the New Testaments in that

drugstore. When the young couple most needed comfort, they had received it through a copy of God's Word and it had spoken the kind of message they needed.

In this drugstore over seven thousand copies of the Word were picked up in a year's time by people from all walks of life. A number of these people later visited the church.

All over the country similar results have come about because of projects started by one or several concerned persons. The Scripture Courtesy Center, or Good Newsstand as it is called by the American Bible Society, is just one way to begin spreading the Word and letting it speak in a community. The stand itself is an attractive display unit (see photo) supplied by the Bible Society, along with information about what Scripture portions

would be best for a particular target group.

To receive a brochure concerning the Scripture Courtesy Center, write to Miss Alice Ball, Executive Secretary of Volunteer Activities, American Bible Society, 1865 Broadway, New York City, New York 10021. You may also ask for a new, up-to-date catalog with current prices of American Bible Society materials.

A third brochure from ABS, "Good News, America!" is recommended. It spells out in detailed order the objectives, the benefits, and how-to's of distribution for a church group, a community event, or a cooperative venture. It is suggested that these brochures be followed rather closely when one or the other method of distribution is decided upon. Order well in advance of the time that information will be needed.

The group using the Scripture Courtesy brochure will find that a suggestion is made to decide the best location for the Center. Volunteers will then be needed to keep the stock of materials on hand and to collect payment for sales of Scriptures (if this is the way your SCC will be operated). Some Bibles and New Testaments can be kept on hand as a service to the community, to be sold at ABS prices. It is also possible to order whatever quantities of Scripture portions that will be used in the distribution project and to pay for these as the sponsoring group.

The Bible Society suggests that you begin with a small supply of Scriptures and then let the service grow with the demand.

A monthly newsletter, with up-to-date information on new materials, price changes, and ideas from around the country, will be sent the first time your group orders the material.

Scripture Centers are located in churches, hospitals, homes, offices, schools, banks, garages, fish camps, campgrounds, and many other places. The Bible Society will supply in many of the stands as desired after the account is established in order to place Scriptures in several different areas if desired.

Teen-agers from one church with a Scripture Courtesy Center took the portable stand to a different shopping center each Saturday morning and set it up with permission from the manager. The young people were always well received and the Scriptures they gave to passersby were most welcome.

The group discussing the "Good News, America!" brochure will need to have some knowledge of what has been done in the community in the past. Someone will have to determine the needs in the area being considered and know when and by whom

Scriptures have been distributed before.

After this, the scope or area for visitation and distribution should be selected. Will this be a special group such as nursing homes, or a new housing development? Will it be for the community, an apartment complex, or the entire association? If it is a large project, the "Good News, America!" brochure will give specifics on how to move forward on this venture.

Now the decision must be made concerning what piece or pieces of Scripture will be used. Will it be a whole New Testament or a portion of the Scripture, or both?

Mission Action Projects Guide for Baptist Women and Baptist Young Women (see order form, p. 48) devotes one section to a description of priced materials from ABS to be used in Bible distribution. You will find this on page 17.

SHARING

Bring the two groups back together to share what they have learned about each of the two methods of distribution. After the discussion, decisions must be made about which procedure to follow. Guidelines from the specific brochures then may be followed to carry out the project.

PRAYERTIME

Have a large wall map of the world prepared with missionary names from the prayer calendar (see pp. 42-48) stuck on in their places of service with small American flags. Remind the group that our own country is represented around the world as these missionaries go to present the gospel.

As the women take names and flags from the map, ask them to pray that the missionaries will continue to be "seed-planters" in their corners of the world and that the

Holy Spirit will cause fruit to come as a result of their labors.

At the close of the prayer, remind the women that each one present could also be a "seed-planter" as Scripture distribution is begun in her community.

(To reinforce the idea that missionaries are "seed-planters" order the inexpensive TEV portions of Matthew, Mark, Luke, and John from the American Bible Society—#05500, 05501, 05502, and 05503, six cents each. Place these along the top or bottom of the map. These portions bear the titles: "The Rock," "The Water," "The Light," and "The Seed.")

As *Missions Prayer Guide* (see order form, p. 48) suggests (p. 58): "Ask God to pray just where he wants you to plant and where to water in your neighborhood. Be faithful to your opportunities and leave the results with God. . . I have planted the seed, Apollos watered the plant, but it was God who made the plant grow. The one who plants and the one who waters really do not matter. It is God who matters, for he makes the plant grow. For we are partners working together for God, and you are God's field. You are also God's building" (1 Cor. 3:6-7, 9-10).

QUICK REFRESHER

Lead group members in the refresher exercise suggested on page 30.

PREVIEW NOVEMBER BAPTIST WOMEN MEETING

Use information from your officers council meeting and the preview on page 13 to encourage attendance.

*Used by permission, American Bible Society.

MARY (MRS. THURMAN) ALBRED, Nashville Tennessee, is a volunteer representative for the American Bible Society and literacy resource person for the SBC Home Mission Board.

Planning the Meeting

Aim: To discover needs for Scriptures in the community, and to explore practical suggestions for initiating a distribution project.

HOW TO DO IT

Share with the group the information from the preceding paragraphs.

Show the brochures mentioned and discuss thoroughly which method seems most suited for your purposes in the ministry you have planned. Remind the women that the American Bible Society will be the resource for Scriptures no matter which target group is chosen to receive them. It

might be wise to divide the group into two teams, each taking one of the two brochures and discussing the advantages and disadvantages of the Scripture Courtesy Center (SCC) and the "Good News, America!" project.

quick refresher

FOR A MISSION ACTION GROUP

Here at the beginning of a new year in Baptist Women, your mission action group needs to look at itself—to be sure you know why you're a mission action group and to be sure you know where you're going.

Begin this month by nailing down some basics. If your group has never stopped to ask, *Why* are we doing mission action? do it now. Here's a way you might do this.

Provide every member with a copy of the following questions and a pencil. Ask each member to spend fifteen minutes working individually in writing answers to the questions.

1. What kind of person are you? Write about six words that describe how you feel about yourself.

2. Why do you want to help other people?

3. How has your Christian experience helped you? How will this experience aid you in relating to other people in need?

4. What do you genuinely enjoy about other people?

5. What do you resent about other people?

6. What kinds of people make you uncomfortable, angry, or depressed?

7. What kinds of people make you feel good?

8. What feelings expressed by others make you uneasy (e.g., anger, despair, affection, etc.)?

9. How do you feel about touching another person or having another person touch you?

10. What do you feel are your special strengths in helping other people?

11. What are your limitations in helping others?

12. How do you feel about people from social and economic classes different from your own?

13. How do you feel about people in minority groups—blacks, Mexican Americans, Indians, etc.?

14. What kind of response do you expect from people you help?

15. How do you react when a person does not want your help or does not respond positively to your help?

16. Recall an experience in which you had a personal problem and asked someone for help. Write

down how you felt when you admitted you needed help, how you worked through the difficulty of solving your problem. How can reliving that experience increase your sensitivity to the feelings of those to whom you will minister?

At the close of fifteen minutes, say: These are very personal questions. They are intended to help us as individuals begin to determine why we are involved in mission action. If yours is a close-knit group in which the trust level is high, you might ask some of the members to share their answers to one or more questions.

Urge every member to study at home the Personal Preparation section of the appropriate Mission Action Group Guide (see list below) before your next meeting.

The Aging
Alcohol and Drug Abusers
Child Care
Disaster Relief
Economically Disadvantaged
Headliners
Internationals
Juvenile Rehabilitation
Language Groups
Militars
Nonreaders
Prisoner Rehabilitation
Resort Areas
The Sick

MOVING

Help. We have lost our "from address."



Help. Help us "find a better" "to" address.



Bible Study Group

For help in planning this session, turn to page 35.

"This is the dawning of the Age of Aquarius," a popular song announced a few years ago. It was supposed to signal the arrival of a new era marked by peace and love instead of the warfare, hatred, and greed which characterize our time.

Long ago, with faith's eye, the Hebrew prophets saw the new age and described it movingly:

"The wolf shall dwell with the lamb,
and the leopard shall lie down
with the kid,
and the calf and the lion and
the fawn shall graze together,
and a little child shall lead them.

They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of
the knowledge of the Lord
as the waters cover the sea."
(Isa. 11:6-9 RSV)

Despite the beautiful promises of a new age, the wolf has gone on devouring the lamb, multitudes are still being hurt or destroyed, and much of the world's people still walk in darkness. Yet we Christians are confident that the New Age is here. God's people no longer simply live in hope of its coming, straining their eyes in the darkness to catch the first streak of coming day. It is here. "But when the time had fully come, God sent forth his Son" (Gal. 4:4 RSV) and the New Age arrived.

In beginning this series of studies from the Gospels, let us look at what they reveal about Jesus' understanding of the kingdom of God and how he drew people into it. Let us see how Jesus viewed the kingdom, how he understood his Father's calling to him, how he brought others



into it with him and sent them out to share the news of the kingdom.

This month we shall look at how Jesus viewed his mission from the perspective of some critical events in his early ministry. Next month's study will be devoted to an examination of Jesus' calling and sending forth men to share his mission. In December we shall return to Bethlehem to inquire as to the meaning of the events surrounding his birth in the light of his mission on earth. From January through June we shall examine Jesus' teaching concerning aspects of the kingdom through the study of some of his parables. The last three studies (for July, August, September) will seek to illustrate Jesus' understanding of the kingdom from encounters with persons reported in the Gospels.

Jesus Reveals His Kingdom Strategy

Once on a world tour Rudyard Kipling saw General Booth, founder of the Salvation Army, come aboard

ship to the accompaniment of tambores beaten by a group of followers. Kipling was offended at the sight and later on, having become acquainted with Booth, he told him how he detested the performance. "Young man," said Booth firmly, "if I thought I could win one more soul for Christ by standing on my head and beating a tambourine with my feet I would learn how to do it."

The story reminds us of the crucial significance of strategy in accomplishing any challenging objective. The more important the goal, the more critical the planning to achieve it.

Did you ever consider that even the Lord Jesus had to choose the means most fitting for his unique mission—launching the kingdom of God?

Today the church is engaged in a serious search for new vitality. Why not return to the Gospels to

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inquire again as to how the Lord of the church understood mission?

Three Unacceptable Means (Luke 4:1-13; Matt. 4:1-11)

The temptation narrative is a thumbnail sketch of Jesus' entire ministry. Not only at the beginning, but time and again he had to choose whether or not to employ an unacceptable means to achieve a desirable end. Luke concluded his account of the temptations in the wilderness with the observation that the devil departed from him until an opportune time" (Luke 4:13 RSV).

Jesus was powerfully tempted. Only one whose decisions are so crucial could know such temptation. Probably the greater the power, the greater the temptation to misuse it. Jesus was tempted in three ways to use his divine power to divert his mission. First, the devil said to him, "If you are the Son of God, command this stone to become bread" (Luke 4:3 RSV). "If you are the Son of God" clearly suggests that doubt about the matter would be absolutely cleared up if he would turn the stone into bread. Now, that appears to be a desirable and altogether acceptable goal. Why wouldn't Jesus do it?

The little round, flat limestone covering the Palestinian ground resembled the small barley leaves which women baked in their clay ovens. Jesus was hungry; he had fasted during the period in the wilderness after his baptism. His baptism had been to Jesus an act of dedication to his task. Immediately afterward he had been "led by the Spirit" (Luke 4:1) into the wilderness of Judea. What was he doing there? He was considering ways of acting out his baptism, his dedication. Is there more to the first temptation, then, than just the suggestion of using his divine power to satisfy his own personal hunger? Yes. Al-

though to have used his power to satisfy himself and make himself comfortable would indeed have been sin, there was a larger issue at stake.

The larger issue was the kind of Saviour he would be. Should he become a "bread dispenser"? People would follow him if he would feed them. He faced this temptation when he fed the five thousand on the hillside. John's Gospel, describing the scene in detail, reports that "perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself" (John 6:15 RSV). He could win the world with handouts, but he rejected that method of evangelism.

To interpret this aspect of Jesus' mission to say that he wasn't concerned about people's bodies, only their souls, would be a distortion. Jesus was never callous about human need. Just the opposite is true. The idea of devoting his divine power to filling hungry stomachs must have been appealing to him, because the need was so great. But that has never been enough. What is taught in this first temptation of Jesus is the shallow inadequacy of a program that goes no deeper than giving a handout. The church dare not offer sermonic stones in place of bread, but it had better offer more than a loaf if it is to survive as a church. Jesus would not be an economic messiah.

Nor would he be a political one. That is the meaning of the second temptation: "To you I will give all this authority and glory. If you then, will worship me, it shall all be yours" (Luke 4:6-7 RSV). Many in Israel looked for a political messiah. If Jesus would just "do business with the devil" he could avoid the cross and gain a quick and easy victory.

Just as it is a distortion of the gospel to interpret the first tem-

tation as a divine mandate for indifference to physical needs, so it is of the second to conclude that the Gospels endorse the heresy of "don't mix politics and religion." When the two remain unmingled, politics becomes more corrupt than it tends to be at best, and religion becomes more irrelevant. Christian men and women need to be involved in the political decisions of their community, state, and nation, either as voters or officeholders. What this second temptation makes clear is that from the first Jesus realized that the kingdom of God may not be equated with the political status quo.

The third temptation was aimed directly at Jesus' ego: "If you are the Son of God, throw yourself down" (Luke 4:9 RSV) from the pinnacle of the Temple. Be Superman, show them your muscles, let them see how great you are, what things you can do! This was the most powerful of the temptations because of its subtlety. Above all else, Jesus wanted people to believe that he was the Son of God come to save them from their sins. Why not convince them of it in one fell swoop? Jumping from the Temple's pinnacle to the pavement below without hurting himself would be the most convincing proof of his claims. Then why not? Because he would not use cheap tricks to impress people. Perhaps because he did not believe that people's lives are changed by superficial methods.

Note that Jesus answered each of the temptations with a Scripture verse: "Man shall not live by bread alone" (Luke 4:4 RSV; see Deut. 8:3); Bread is indispensable, but it takes more than that to satisfy human hunger: "You shall worship the Lord your God, and him only shall you serve" (Luke 4:8 RSV; see Deut. 6:13-14). You dare not sell out in order to gain a cheap victory.

"You shall not tempt the Lord your God" (Luke 4:12 RSV; see Deut. 6:16). You must not ask God to give you special favors in order to make yourself look impressive or persuasive, for that is a prostitution of God's gifts.

There in the wilderness Jesus settled once for all the principles to which his life would be committed. Yet those decisions would be assailed again and again as he worked out the mission to which his Father sent him. He would have to reaffirm over and over his primary commitment to the kingdom of God above some immediate objective. He refused the easy way of defeat over the hard road to victory.

Inclusiveness—A Mark of Jesus' Kingdom Strategy (Luke 4:14-30)

If the temptations represent ways of bringing in the kingdom rejected as unworthy by Jesus, certain events of his early ministry reveal positive ways in which he did work. One of these is found in the account of his sermon in his hometown synagogue. News of his great popularity had preceded him to Nazareth. He had opened his Galilean ministry "in the power of the Spirit" (Luke 4:14 RSV), and as he went from synagogue to synagogue teaching, all looked with favor on him. Thus he came to Nazareth, "where he had been brought up" (Luke 4:16 RSV).

That scene is easy to recreate in the mind's eye. They heard that he was home. Mary's son was back. He was a preacher now, and evidently a good one, because people flocked to hear him wherever he went. He would be at synagogue services on the sabbath. Perhaps the folks in his hometown would get a chance to hear what he said. Sure enough, he was there and the ruler of the synagogue, invited him to read the Scripture lesson and to comment on the passage. How Mary's heart

swelled with pride as he stepped forward, was handed the scroll of the Prophet to read (Luke 4:18-19). It was a Messianic passage, telling of God's mercy and compassion for the poor, the captives, the blind, the oppressed. How impressively he read the beautiful words of this much-loved passage! Old men nodded their heads as they listened. "That boy! I always said he was going to make his mother proud. I never thought the carpenter shop could hold him!"

When Jesus had finished reading he handed the scroll back to the attendant and, in proper fashion, sat down to give the sermon. What would he say about this passage he had chosen? Why had he read that particular one? "Today this scripture has been fulfilled in your hearing" (Luke 4:21 RSV), he began. Perhaps they did not fully understand his implications at first, but they were impressed by his eloquence (Luke 4:22). As he spoke they could not repress whispers of admiration: "Is this not Joseph's son?" they asked each other in wonderment. It was a beautiful sermon, and people were feeling all warm and glowing inside.

Then suddenly they began to hear words that interrupted their pious reverie like a sour note blown in the midst of a quiet pastoral eulogy. At first they must have thought their ears were deceiving them. But no, it was true. He was up there talking about God's loving and caring for foreigners, Gentiles! He was deliberately haunting the cases of a Canaanite woman and a Syrian general who received God's blessings as though these cases were the norm rather than the rare exception! How dare he take advantage of their hometown hospitality? Who did he think he was, ruining the beautiful sabbath service by such a disregard of their sensitiveness about God's

preference for his people Israel? Why, he spoke as if he thought God loved Gentiles as much as he did them! It was intolerable. They would not endure it.

Filled with wrath (Luke 4:28), they rose from their places to throw Jesus out of the synagogue. They would have hurled him bodily from the brow of the hill on which the city was built, but he looked the mob straight in the eye and walked right through their midst. As cowardly as mobs usually are, no one laid a hand on him. Perhaps if he had let himself be thrown from the precipice he could have given in to the devil's third temptation, impressing his own townsmen to believe in him. But he would not.

Why were they so angry? He dared to say that God's love is inclusive, and that his kingdom must never exclude anyone who will enter. Isn't it time that we begin to practice God's inclusiveness? The church cannot be the church until in fact, and not just in word, it makes all people know that they are wanted in God's inclusive family.

Ministry—a Second Mark of Jesus' Kingdom Strategy (Luke 7:11-23; Matt. 11:2-15)

If Nazareth rejected Jesus' inclusiveness, others found his concept of ministry equally unacceptable. John the Baptist had high hopes for a religious and moral revolution. He felt he had a personal stake in Jesus' ministry. They were cousins, he had baptized Jesus, announced and recommended him. John believed that the new age for God's people had come, and he identified it with Jesus. So John preached with confident assurance that the yoke of Rome would be broken. Wrong in high places would be set down and right lifted up.

But it didn't happen. Jesus went about the country, preaching and

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healing and talking about loving one's enemy. Love your enemy! No, destroy him if you could, for he is God's enemy. John swung his mighty sword of truth right and left, caring not where it cut. But he went too far. He publicly denounced Rome's puppet Herod, for adultery. So Herod jailed him.

Now Jesus will act, John thought. You can't treat God's messenger cruelly and get away with it. But nothing happened. Jesus kept preaching in Galilee and John kept brooding in the dungeon. No army of liberation marched, no storming of Herod's palace occurred.

At last John could take it no longer. Sending two of his disciples to Jesus, he had them ask: "Are you the Coming One (the promised Deliverer), or shall we look for another?" John had misunderstood the nature of Jesus' messiahship. He was looking for one who would "lay the axe to the root of the rotten tree" of society and chop it down. But Jesus wasn't doing that.

What was Jesus doing? How did he conceive his mission? He made that plain in his reply. Go back and tell John what you see happening. The blind are seeing, the lame are walking, the lepers are being cleansed, the deaf are hearing, the dead are being raised up, and the poor are having the good news preached to them. This is what was happening. This was Jesus' own description of his understanding of his ministry.

Wherever we see Jesus we find him ministering to human need, dis-

playing in his own life God's loving care for people. If the church is to recover the sense of mission it must be willing to identify with Jesus' understanding of it, rather than insisting upon its own program. John the Baptist erred because he had already decided how Jesus should bring in the kingdom. But that blind spot is not John's alone; it is also ours. Let us cease to program God, or put him on our schedule. He won't be like us; he calls us to be like him. And he has not left us without direction as to meaning of ministry. He called it being "servant of all."

Gentle Persistence and Unobtrusive Zeal—Another Mark of Jesus' Kingdom Strategy (Matt. 12:15-21)

A third mark of Jesus' approach to his mission is found in Matthew 12:15-21. The Gospels tell us of a Christ of gentle persistence and unobtrusive zeal. He came where we were and won us by the persuasiveness of his love.

It was so characteristic of Jesus' way of life that Matthew could not resist what seemed to him to be an obvious fulfillment of Scripture, as recorded in Isaiah 42:1-4. The verses beautifully describe the Servant as one who pleases God and who "shall proclaim justice to the Gentiles." Then the prophecy goes on to describe the Servant's manner: "He will not wrangle or cry aloud, nor will anyone hear his voice in the streets; he will not break a bruised reed or quench a smoldering wick."

We get the picture here, not of a Casper Mitquetoast, but of a strong, respectful Christ who will not lose his way on people or override their right to decide. He will not be a manipulator. God would not destroy our right to say yes or no.

Men, supposing they are strong, often mistake gentleness for weakness. Jesus allowed his message to be despised and rejected, but he was not afraid. Nor was he indifferent. His passionate love for people took him ultimately to the cross.

Christ cared so much that he would not "break a bruised reed." No matter how bruised one's life, no matter how undependable like a reed blowing in the wind, Jesus would not destroy. Nature throws her broken vessels away, with no pity. The fit survive, the feeble perish. But Christ's understanding of the kingdom of God contradicted the law of nature. His kingdom is composed of bruised reeds—Simon Peters, Mary Magdalenes, Zacheuses, and women of Samaria. He will not quench the feeblest wick of faith. He fans the smoldering wick instead. He is the Master Encourager.

Here is a fundamental issue in kingdom strategy. Have we the courage of Christ to express our mission to the lost world in terms of inclusiveness? In terms of ministry? In terms of gentle persistence and unobtrusive zeal that respects others and seeks to love them into the kingdom?

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Planning the Meeting

Aim: By the end of the session each member should be able to locate and interpret Bible passages that reveal Jesus' methods of carrying out his mission.

(Read Plans 1, 2, and 3 and decide which one you want to follow. See also "Variety in Study Plans," p. 40.)

PLAN 1

At each session this year conduct so around-the-table study. In the easy informality of a small group, let members follow the comments by Dr. Johnson, read the Bible passages, and make individual notebooks if they wish.

A possible outline for this first session might look like this:

Year's Theme: Jesus' Missions

Mind and Heart (how Jesus viewed the kingdom, how he understood his Father's calling in him, how he brought others into the kingdom and sent them out to share the news of the kingdom) Month-by-month topics (see p. 31)

Why is Jesus' kingdom strategy—and ours—important?
Three temptations Jesus resisted:

Three marks of Jesus' kingdom strategy:

Ask group members to read all the Bible passages and all of Dr. Johnson's material for November before they come to the next meeting.

Call to Prayer—Ask members to turn together to Call to Prayer for

today (see pp. 42-48) and each to choose one missionary to pray for. Have a period of either silent or audible prayer that the missionary will demonstrate the marks of Jesus' kingdom strategy, including every-one in outreach, recognizing ministry (servanthood) as central, and practicing "gentle persistence and unobtrusive zeal."

Preview November Baptist Women Meeting—Use information from your officers council meeting and the preview on page 13 to encourage women to attend.

PLAN 2

1. Bring the following materials to the meeting and arrange them on a table: scissors, glue, colorful picture magazines, one piece of poster board or a cardboard box at least 20 inches by 20 inches in size, dark crayon or felt-tipped pen.

Ask members to find pictures and words which describe life today. Suggest that they cut out these pictures and words and glue them on the entire poster to form a montage. If they use a box ask them to cover all four sides. Explain that a montage is a mixture of related pictures which produce the effect of one large picture.

When the montage is finished ask one member to print across it in bold letters: **NEW PEOPLE FOR THE NEW AGE**.

Explain that this new year's series of Bible studies probes the relevance of the gospel to this present age. Using information from the introductory paragraphs, share the general content of each of the twelve sessions.

2. Before the meeting enlist three members to present a dramatic reading of Luke 4:1-13. Suggest that they use either *The Living Bible* or *Good News for Modern Man*. Assign one person to read Jesus' part,

another Satan's part, and the third the narration. Encourage members to rehearse if possible.

Ask the entire group to listen for a central idea about each of the three temptations. After the dramatic reading, discuss the first temptation. Write these thoughts on the chalkboard or a large sheet of paper. Try to pinpoint a central idea (perhaps that Jesus would not become an economic Savior). Follow the same procedure with the other two temptations.

3. Introduce three members whom you have asked to advance to present one of the marks of Jesus' kingdom strategy, sharing positive ways in which Jesus worked.

4. Observe Call to Prayer (see suggestions under Plan 1).

5. Preview next month's Baptist Women meeting (see Preview, p. 13).

PLAN 3

Ask one person to introduce the study and to present briefly the material under "Jesus Reveals His Kingdom Strategy" and "Three Unacceptable Means."

Assign three members to present the three marks of Jesus' kingdom strategy. After this presentation, lead the entire group to consider and discuss these questions: Will the same kingdom strategy work today? How can Jesus' attitudes and strategy affect our missions methods? What can we as individuals (as a group, and as a church) do to make Jesus' strategy ours as we minister and witness?

3. Observe the Call to Prayer, following the suggestions above under Plan 1.

4. Preview next month's Baptist Women meeting, using information from your officers council meeting and the preview on page 13.



Grow a Knowbody

Everyone in Baptist Women should receive ROYAL SERVICE. See subscription information on page 40.



LIKE LIGHT PASSING THROUGH A PRISM, life experiences bounce off our inward selves. Each woman's "personal prism" contains the potential for spiritual growth, as this series of articles will show.

PERSONAL
PRISM

Stuart Calvert

I stepped into a room of rainbows. Late afternoon summer sun rays, filtering through the window pane, struck the chandelier. The room scintillated with light and color. Red, orange, yellow, green, blue, violet hues glittered, gleamed, and showered like sparks.

What was happening? Colors, hidden in the sunlight, were set free in the room. Each prism in the chandelier received a beam of light. The beam bent and the separated colors—miniature rainbows—burst from the prism.

Lord, make my life like a prism—receptive to your light. I yearn for your light to bend in me and to emerge the explicit hue to illumine each life I meet.

When this prayer formed in my thoughts, I had in mind persons I could see and touch in my corner of the world. Now, through a page in ROYAL SERVICE, my world has expanded to include you. Meeting via a magazine is a bit more difficult than reaching out to touch hands. But already I have the comfortable feeling of sharing one woman to another. Minds and hearts can touch when hands cannot.

I have three goals for our monthly conversations.

Goal 1: I want you to consider your life a prism. We will share experiences, or beams, that the Lord allows to enter your personal prism. For example, some of the beams will be: grief—explaining death to a child; anxiety—breaking up housekeeping; happy surprises—finding God in unexpected places. Each beam will contain the potential for spiritual growth.

Several months ago, I was writing a Round Table group study session about suburbs, ghettos, and slums. Most of the women in study groups live in comfortable communities removed from these areas. How could we be involved? As I mulled over the notes on my desk, I read the name of a librarian who helped delinquents in a slum. The message dawned! Probably I would never meet the young woman but I could pray for her. Also, from this study I had learned about severe problems in metropolitan centers, about loneliness in suburbs. I could pray for specific solutions. Some Round Table group members, living near a ghetto or slum,

could offer assistance. What would give them the incentive to help? My prayer! I realized that I am not isolated in my little town. I am a part of your world, too.

This experience introduces goal 2. I want your prism to be a prayer-bender. Every life experience that we discuss will not be beamed into your prism. For instance, planning for retirement should begin early; however, if you are thirty years old, brushing up housekeeping is in the distant future. But for many women the decision is immediate. I can visualize an elderly Baptist woman in Georgia receiving a surge of strength for a difficult decision because of the prayer of a young, unknown friend in Oklahoma. Intercessory prayer bent through your prism for women you may never meet with form a chain reaction of rainbows—like touching life.

Lord, touching others through prayer is an exhilarating experience. Today let my prism be a prayer-bender illumining lives.

Goal 3: I want our prisms to be perfect. The hillside, dotted with last-shaped stones, sloped down to the Sea of Galilee. In my mind I arranged the disciples on that hill. Some leaned against stacked stones; others propped an elbow listening to Jesus talk about perfection. Not-tampered Peter; negative Nathanael (whose first response to Jesus was "Can there any good thing come out of Nazareth?"); Matthew, the ex-tax collector; Simon, the ex-fisherman; the betrayer Judas—they all heard Jesus say, "Be ye therefore perfect" (Matt. 5:48). Not sinless. "There is none righteous, no, not one" (Rom. 3:10). But be perfect! A pastor quoting Matthew 5:48, then asked, "Would Jesus command the impossible?" The pastor's explanation convinced me that perfection is not only possible but also necessary for a clear prism. Perfection (in the Greek) means complete, finished, whole. The word is functional. My prism will be perfect if it fully realizes the purpose for which it is designed, planned, and made.

Jesus' conversation with the rich young ruler revealed his formula for perfection: "If you want to be perfect, go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me" (Matt. 19:21 TEV)."

First, "sell." Do not be materialistic. "Keeping up with the Joneses" is a way of life for many women. Materialism will keep the prism from realizing its purpose.

The Jernigan home turned to the ground. From my dining room window I watched the flames piercing the night sky in a grotesque, fragile dance, then ebbing to an eerie glow. The numbness in my hand brought me back to reality. Unconsciously I had grabbed a fluff of green drapes. As the flames leapt, my grip had tightened until my knuckles were white and numb. The experience revealed a truth: I must never hold on too tightly to "green drapes." Material things are temporary. This is a difficult lesson. Women like pretty furnishings, accessories, clothes. If we are not careful, the living will become an obsession which jolts priorities out of their proper order. Relinquishing things is a daily task.

Bend through your prism a prayer that you and other Baptist women will be alert to the danger of materialism.

Second, said Jesus, "Give." Develop a sensitivity that causes you to identify with the needs of people: Your pain is my pain; your burden is my burden. I will help you bear it. Insensitivity will dim the prism.

Bend through your prism a prayer that Baptist women will be burden bearers.

Third, "follow." Following Jesus only to the altar, to Sunday School, to a committee meeting is a travesty of the true meaning of "follow me." The idea is to identify with Jesus, to allow the incarnation to occur again in your life. Just following a religious regimen will dim the prism.

Bend through your prism a prayer that Baptist women will practice the testimony of Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me" (Gal. 2:20).

Make this a meditative moment: Clear the clutter from your thoughts. Allow your mind to be blank. Now, from the distance an angel's voice toward you. When it stops, you recognize a prism. It begins to shine, then glow; finally a brilliance fills the void. This is your personal, perfect prism.

*Used by permission, American Bible Society
STUART (MRS. ROBERT) CALVERT, Piedmont, Alabama, is a pastor's wife and the mother of three children.

Agenda for Officers Council Meeting

(Record your plans on Baptist Women/ BYW Record, Report, and Planning Forms.)

- Plan to start some new study groups
- Promote the individual reading plan
- Conduct group-work training
- Conduct leader training
- Explain provision for variety in study plans
- Plan to publicize October Baptist Women meeting
- Discuss the record and reporting system
- Plan to communicate with pastor
- Plan member enlistment
- Plan to recognize new members
- Plan member study of Baptist Women Manual
- Plan participation in Foreign Mission Graded Series study
- Plan activity for homebound members
- Plan promotion of Lottie Moon Christmas Offering

Start New Groups

Get more women involved in mission study. As an officers council, start new study groups.

Choose a key Baptist woman to take the initiative. Select a creative, qualified woman, one who is not already an officer, one who has a relationship with, or who can relate to, persons who will join groups. The president should approach the key Baptist woman and show her material in ROYAL SERVICE—for example, "But I Work!" in September, "Prime Time" in next month's issue, and study materials—to help her start these groups. The key Baptist woman will not have an official responsibility to the organization unless she becomes the group leader.

Possibilities for study opportunities include:

- 1 Study groups in retirement homes and communities.

Start mission study groups with women

in retirement homes and retirement communities, even if they belong to other churches. Let the group choose the person to represent them on the Baptist Women officers council instead of having a leader elected by the organization. This woman may or may not be the same one who leads the group's study activities. Encourage these women to share leader roles. Schedule meetings weekly or biweekly. Use ROYAL SERVICE in the meetings. Encourage members to subscribe to ROYAL SERVICE and use it individually—articles and Call to Prayer, for example.

Involve group members in other Baptist Women activities: Weeks of Prayer for Home and Foreign Missions, prayer retreats, Graded Series and other book studies, and mission action projects.

An article "Prime Time" in November ROYAL SERVICE will give further help in beginning study groups in retirement homes.

2 Study groups for working women

Form study groups to meet at times when working women can attend: before work, at lunch, or immediately after work. Groups may meet in offices, conference rooms, lunchrooms, or convenient restaurants. Make a plaque resembling that of civic clubs. If you meet regularly in a restaurant or other public place saying Baptist Women meets here each Monday at noon.

The group may be small. A leader may emerge from the group rather than be formally elected by an organization; she will represent the group on the Baptist Women officers council. Emphasize shared leader roles, with various persons assuming responsibility for study sessions.

Use ROYAL SERVICE. Encourage members to do prior preparation for the study so that the most can be accomplished in a limited time. Vary the study material used: some weeks use the current missions group material, other weeks use the Bible study or Round Table. Get the consensus of the group as to the material in ROYAL SERVICE they prefer to use. Encourage working women who are members of prayer groups and mission action groups to join these groups.

Read again "But I Work!" in September ROYAL SERVICE.

3 Extra study opportunities

Start study groups for Baptist Women who are interested in belonging to more than one group. Choices include: Round Table group, current missions group, Bible study group.

Ask women to join the group for just one year. (If interest prevails, the group can continue.) Use this approach: Join this Bible study group because we will participate in an in-depth study of the Gospels in ROYAL SERVICE (topic for 1976-77).

Caution: Do not try to make these groups a permanent arrangement. Do not coerce women to join additional groups; let them choose to do so because of interest.

Individual Reading Plan

Mission study chairman: In the October Baptist Women meeting present the new individual reading plan. See ReadAlert, page 14 in this issue. ReadAlert will be a regular feature providing missions reading lists and ideas.

When you conduct the member manual study (see p. 40), present the individual reading plan as part of the Teach Missions emphasis. Help members understand that reading is a natural part of study.

Keep up with individuals' reading. Make a sign-up chart to post at each Baptist Women meeting. Ask each woman to sign up as she reads books or magazines or pamphlets. The chart may look like this:

Member's name	Magazines read (title, issue)	Pamphlets read
John Doe	Sept. Prayer Service	Prayer for the World
Carol Lee	August Challenge	Prayer for the World
John Doe	May Commission	Prayer for the World
Books read	Books read with discussion	
The Woman I Am	Prayer for the World	
Woman's Own	Prayer for the World	
Stronger than Nations	Prayer for the World	

Make the chart big enough to allow each woman space to write several titles under each heading. After she has read the book or magazine, she enters the title in her column. Other women wanting to get an opinion of the book can see who has read it.

Omit the last column if it is not appropriate for women in the organization.

Another idea: encourage each woman to make a notebook for making notes and keeping up with individual reading. She could allow a page for each book or piece in order to write a brief paragraph on what she learned from it. A page might be included for each foreign, home, or state missions area read about.

In a large organization, records might be kept by missions groups. Each group leader could keep charts in a notebook.

If the church has a media center (library) the person in charge could be enlisted to help, by supplying a suggested reading list (with the help of the mission study chairman) and taking books to meetings, when they can be checked out. If the church has no media center, women who buy books individually or through the Round Table Book Club (see p. 25) could start a Baptist Women reading shelf to share books with others.

Group-Work Training

All group leaders should participate in this activity. Ask them to meet for a few minutes after the officers council meeting. One of the study group leaders will conduct the activity.

Read the following hypothetical situation:

"I am a member of a Baptist Women study group. We meet monthly in homes of members. Of our seventeen members, at least twelve usually attend. The group leader always speaks to us. When the meeting is over I have no contact with these persons or opportunity for missions involvement until the next meeting. Frankly, I am bored and plan to stop participating in the group."

Identify as many problems as possible in the above situation. Suggest possible solutions. Refer to chapter 6 in Working in a Missions Group.¹

Leader Training

Use ten minutes in each officers council meeting for training and meditation.

Read the Scripture passage suggested in Call to Prayer and the names of the missionaries. Spend time in prayer.

Ask the mission study chairman to lead in a discussion of the settings in which study can take place.

In Baptist Women. The resource for this discussion is chapter 1, Baptist Women Manual.

After the six settings are identified, list the opportunities available through your Baptist Women. If you are not making mission study available in some of these settings consider planning for such.



VARIETY IN STUDY PLANS

Mission study chairman: find page 13 in this issue.

Current missions group leader: find page 21.

Bible study group leader: find page 35.

On these pages are planning guides for study experiences. Notice there are three suggested approaches: Plan 1, Plan 2, and Plan 3.

Every month you will find these three study plans—three separate ways to accomplish the study aim. The plans will be provided for Baptist Women meeting, current missions group, and Bible study group. Each month select the plan that seems best to fit your organization or group's needs.

Plan 1 calls for a minimum of outside resources or extra preparation. You can follow the materials right here in ROYAL SERVICE and have a good study session.

If you're interested in doing something extra—in going beyond the simplest basic plan, consider Plan 2. This means planning in advance, because Plan 2 may suggest visuals or other materials to be ordered or made, it may give help for a social occasion like a meal.

Plan 3 will appeal to your organization or group if it likes to get into in-depth discussion and analyze questions. Plan 3 will not usually call for a great deal of preparation time.

¹See order form, page 48.

²Distributed according to state plan.

³Available through Baptist Book Stores.

⁴Order ROYAL SERVICE from Women's Missionary Union, 600 North 20th Street, Birmingham, AL 35203. \$4.00 per year, single copy 45 cents. Please enclose remittance for subscriptions outside the U.S., add \$1.50 for postage and handling. Alabama subscribers add necessary sales tax. Allow six weeks for delivery.

Recognize New Members

Plan a five-minute ceremony in the Baptist Women meeting to recognize new members.

Give each member a Baptist Women pin,¹ a copy of the Baptist Women Manual,² and a copy of ROYAL SERVICE (or subscription blank³).

Challenge new members with the purpose of the organization. In order to do this, write the purpose in officers council meeting, consulting Baptist Women Manual. Lead every woman to feel a responsibility to the Baptist Women organization and its purpose.

RECORDS AND REPORTS

Record and report sheets for Baptist Women work are found in Baptist Women/BYW Record, Report, and Planning Forms.¹ Every officer needs this packet.

Midyear reports will be due April 1, 1977, annual reports October 1, 1977. The secretary (or president, if there is no secretary) completes the reports and gives them to the Baptist Women director (or WMU director, if there is no Baptist Women director).

Groups make reports each month to the organization. These forms are in the envelope Baptist Women/BYW Record, Report, and Planning Forms.

Monthly reports go from the organization to the Baptist Women director (or WMU director, if there is no Baptist Women director).



COMMUNICATE WITH PASTOR

Let your pastor know your Baptist Women plans. Put him on the mailing list for the Baptist Women newsletter or other communication.

PUBLICIZE OCTOBER MEETING

Make a display using Bibles. Include several translations. Make a sign that says:

Tell the Good News.

Find out how the Bible speaks around the world. Baptist Women meeting, (date), (time), (place).

Make announcements in church meetings of study opportunities available in Baptist Women during the month.

Study Manual

Every Baptist Women member should study the new Baptist Women Manual.¹ Plan for the study (1) to be in October, (2) to be led by the officers, (3) to follow the built-in study helps in the manual.

Choose a time convenient to as many people as possible.

Remind members that they can receive Church Study Course credit for this study. Study of the manual is a requirement in the Baptist Women Achievement Guide.

ENLISTMENT

Assign to active members the names of prospects or nonparticipating members. The purpose? To reach uninvolved women for study of the Foreign Mission Graded Series. Ask the Baptist Women members to invite and escort the other women to the study.

If you have groups, assign group leaders the responsibility of giving each new group member a copy of Baptist Women Manual.¹ The secretary should keep a supply of manuals so that she can give one to the group leader when there is a new member. As she takes the manual to the new member, the group leader should point out something of interest to the member and ask her to read the whole book. If you do not have group leaders, appoint other officers to do this.

Are you ready for Baptist Young Women who will become Baptist Women? The Baptist Women president should contact incoming BYWs. Give them a special invitation to the October Baptist Women meeting. Explain the opportunities found in groups, especially if they did not have groups in BYW. Lead these younger women to choose groups that will meet their special needs for involvement and participation.

Foreign Mission Graded Series

The Foreign Mission Graded Series study in your church should precede the Week of Prayer for Foreign Missions.

This year's theme is Schools and Student Work. The name of the adult book is *Stronger Than Mushrooms*.¹ See back cover of this issue for information about other materials.

Arrange for each Baptist Women member to have a book, or at least access to a book, through (1) the church or WMU budget, (2) Baptist Women budget, (3) each member buying her own book. If none of these arrangements is possible, buy several books through the WMU budget and share the books with members. Ask members to pass the books around, each signing her name on the inside back cover when she reads the book.

If too few Baptist Women attend the churchwide study, plan a study in your organization. Choose a teacher. Supply the teacher with the book, the teaching guide, and any resources (see back cover). Publicize the meeting. Use spot announcements in Baptist Women meetings and in other church gatherings. Make posters. Place an announcement in the church bulletin. Make provision for children.

Write a letter to each Baptist Women member encouraging her to attend the study. Choose interesting facts from the book *Stronger Than Mushrooms* to create interest in study of the book.

Assign each member a prospect or inactive member to invite to participate in the study.

Buy copies of the younger children's, older children's, or youth book in the Graded series to give young friends for Christmas. Start a collection and add to it each year.

Foreign Mission Graded Series book for younger children: *Which Way to Poor Tar?* Price: 90 cents.¹

Foreign Mission Graded Series book for older children: *School Someday*. Price: 90 cents.¹

Foreign Mission Graded Series book for youth: *Until It Rings*. Price: \$1.70.¹

Home Mission Graded Series book for younger children: *New Faces, New Friends*. Price: 75 cents.¹

Home Mission Graded Series book for older children: *Four Winds Blowing*. Price: 75 cents.¹

Home Mission Graded Series book for youth: *Sunsets and Ski Trails*. Price: \$1.50.¹

(Home Mission Graded Series book for adults: *A Sense of Spring*. Price: \$1.50.¹)



CALL TO PRAYER

Missiionaries are listed on their birth-
days. An asterisk (*) indicates mis-
sionaries on furlough. Address of
missionaries are listed in *Missionary
Directory*, free from Foreign Missions
Board Literature, P. O. Box 6397,
Richmond, VA 23230, or in *Home
Mission Board Personal Directory*,
free from Home Mission Board Lit-
erature Service, 1350 Spring St., NW,
Atlanta GA 30309.

ROYAL SERVICE • OCTOBER 1976

Virginia

Joseph Clifford Martin, director of occupational missions, California
 Donald Paula White, Eskimo, Alaska
 Mrs. Jerry M. Haldenfeld, Christian social ministries, South Carolina
 C. Bedford White, judge, South Dakota
 Mrs. Michael J. Ledbetter, home and church, Mexico
 A. Marvin Leach, education, Indonesia
 James A. Lamford, preaching, South Brazil
 Harold E. Ranslow, preaching, South Brazil
 Mrs. Henry W. Schwabach, home and church, Spain
 Mrs. Bobby C. Speagle, home and church, Liberia
 Mrs. H. Thomas Sutton, home and church, Colombia
 Mabel Van Lier, education, Nigeria

Friday, November 31:23-34

Joan and Bill Rutledge have moved to Silver City, the only major city in their area of southwest New Mexico not reaching Spanish-speaking people. During the summer they were busy with a mobile Vacation Bible School and puppet ministry that reached hundreds of children for Christ. Joan began her junior year in college this fall. She asks us to pray that God will guide her in establishing her priorities.
 Mrs. Billy Chan, Christian social ministries, Texas
 Mrs. Claude Munster, Spanish, Texas
 Mrs. John E. Haldenfeld, Indian, Oklahoma
 Mrs. William H. Knudsen, Spanish, New Mexico
 Mrs. David M. Davis, home and church, Bangladesh
 Mrs. John E. Mills, home and church, Ghana
 Mrs. J. Frederick Spenn, home and church, North Brazil
 Mrs. Jack E. Talar, Jr., home and church, Nigeria
 Mrs. Dickson K. Yag, home and church, Japan

9 Saturday, January 1:10-20

This year Esther and Hal Hunter began work in Japan. She writes, "For twenty-eight years I was a pastor's wife in Florida. Now my husband is pastor of Zama Baptist Church, an English-language congregation in the Tokyo area. We praise God for leading us to this work. Pray that we will depend totally on Christ."
 Mrs. Thomas Robert Bales, Christian social ministries, California
 Benjamin J. Broom, US-2, special mission ministries, Kansas

Joe L. Buckner, deaf, Kentucky
 Audubon Baptist, Spanish, Florida
 Mrs. Victor Latta, retired, Texas
 Dewey E. Mayfield, Christian social ministries director, Alabama
 Mrs. Pablo Niles, Spanish, Texas
 Mrs. Francisco G. Quintana, Spanish, Texas
 Mrs. Eugene Sloan, Indian, Oklahoma
 Lloyd E. Spawer, director of associational missions, Illinois
 Amanda D. Neuman, preaching, Kenya
 Mrs. W. Hal Hunter, home and church, Japan
 Dorothy Latham, social work, Equatorial Brazil
 Mrs. Jerry W. McAtee, home and church, Jordan
 Mrs. Dudley A. Piller, home and church, Malawi
 Robert V. Roberts, preaching, Panama

10 Sunday, January 6:1-8

Anibal and Nerys Espinosa work among the 50,000 Spanish-speaking people in Hialeah, Florida. She asks prayer for the growth of the church, especially for strengthening of WMU work. Her personal prayer request is for greater spiritual growth in the lives of her children.
 Mrs. Ricardo B. Alvarez, retired, Texas
 Frank M. Chan, retired, Massachusetts
 Mrs. Audubon Baptist, Spanish, Florida
 Mrs. Terry A. Hayman, US-2, Christian social ministries, South Carolina
 Mrs. Mildred F. Kelly, retired, Georgia
 B. Clyde Rachert, pastor-director, Massachusetts
 Rodolfo Rodriguez, Spanish, Texas
 Mrs. Gertrude Ramon, Spanish, Texas
 Tjann An Tala, Indonesian, California
 Mrs. Charles N. Tilton, church extension, New York
 Mrs. Harry E. Woodhill, Christian social ministries, Arkansas
 James W. Cook, business administration, Hong Kong
 Mrs. R. Jackson Day, home and church, North Brazil
 Dorothy Garrett, education, Japan
 J. Franklin Mitchell, preaching, Chile
 J. Lloyd Moon, education, Equatorial Brazil
 Mrs. Daniel B. Ray, home and church, Korea
 Mrs. Robert H. Shaver, home and church, Japan
 Mrs. James B. Slack, home and church, Philippines

11 Monday, January 9:1-7

Facility with the national language is one of the most vital tools for reach-

ing people on the foreign field. Missionaries to Spanish-speaking countries spend one year in Costa Rica equipping themselves with the Spanish language. Pray today for Bob Barker, preparing for service in Venezuela.
 Juan Diaz Cordero, director of associational missions, Indiana
 Mrs. LaVern Isner, church extension, Nevada
 Mrs. Peter Kung, Chinese, California
 Mrs. Frank H. Marshall, Spanish, Colorado
 Lyle E. Quinn, Spanish, California
 Ann Dee Williams, US-2, special mission ministries, Arkansas
 Mrs. H. J. Williamson, chaplain, Minnesota
 Mrs. John T. Adams, home and church, Kenya
 Robert B. Barker, education, Venezuela
 Jesse D. Bryan, publication, Spain
 V. Walton Chambers, Baptist Spanish Publishing House, El Paso, Texas
 Mrs. Archie V. Dunaway, Jr., nurse, Rhodesia
 Orla B. Dyckus, preaching, Chile
 Todd C. Hamilton, education, Philippines
 Mrs. Dennis P. McEathie, music, Paraguay
 Oren C. Robinson, Jr., preaching, Liberia
 Mrs. Robert C. Shover, home and church, Japan

12 Tuesday, January 17:9-14

Jerry and Elaine Perrill were one of the first two couples who started Baptist work in Laos in 1971. "Though at Southern Baptist missionaries evangelized more than a year ago, Christianity will persist there," these missionaries assert. Pray for the Perrills as they begin work anew in Thailand.
 Kenneth Prychett, field work, Missouri
 Beverly Cain, journeyman, medical, Colombia
 Herbert C. Edmonson, education, Rhodesia
 Robert A. Haffield, preaching, Italy
 Mrs. Allan L. Head, home and church, Thailand
 Paul D. Lee, Jr., radio-TV, Spain
 Mrs. Thomas W. Moore, home and church, Ghana
 Mrs. Russell A. Morris, home and church, Singapore
 Gerald W. Parrell, preaching, Thailand
 Mrs. Howard L. Shumaker, home and church, Dominican Republic
 Mrs. Leland Turner, home and church, Zambia
 Mrs. Georger F. Tynes, Jr., home and church, Philippines

13 Wednesday, January 23:9-14

Carrie Morgan—daughter of the Hong Kong Baptist Theological Seminary—conducts an English-language worship service each Sunday morning in the hotel district of Kowloon. This reaches visitors from many parts of the world as well as many professional Chinese people. Pray for this outreach ministry.
 Mrs. Alvin Lairy, rural-urban missions, New Mexico
 Esperanza Ramirez, kindergarten, Texas
 Jerry St. John, deaf, South Carolina
 Mrs. Robert T. Galtman, home and church, Malaysia
 Mrs. James D. Hamner, home and church, Paraguay
 E. Carter Morgan, education, Hong Kong
 Mrs. Sanford I. Nicholas, retired, China, Indonesia
 Mrs. Donna B. Purdin, home and church, Equatorial Brazil
 Mrs. Gerald J. Quick, home and church, Taiwan
 Mrs. Jerry A. Rankin, home and church, Indonesia
 Evelyn Schwartz, religious education, Indonesia
 Robert W. Sims, business administration, Ghana
 Mrs. Robert H. Starkey, home and church, Indonesia
 Mrs. Peter L. Tschornshoff, home and church, South Brazil
 Elizabeth Truby, education, Nigeria
 Mrs. G. Kenneth Varner, home and church, Taiwan
 Mrs. Gay B. Williamson, home and church, Mexico

14 Thursday, January 23:1-4

Pray today for Carl W. Bochtold, a new missionary, who writes "A professional engineer, I have served for more than ten years on the engineering faculty at the University of Colorado. I praise God for this time to share as maintenance engineer at Ricks Institute near Monrovia, Liberia. Ricks is a national boarding school of the Liberian Baptist Christian Education Convention. I train young Liberians in maintaining nineteen buildings on the 1,100-acre campus."
 Michael P. Hayward, youth and family services director, Virginia
 Mrs. James H. Kew, Christian social ministries, West Virginia
 Travis W. Key, Christian social ministries director, Texas

William K. Peters, director of associational missions, Washington
 Emory Reed, retired, Alabama
 James H. Shope, church extension director, Kansas
 Mrs. Dwight L. Baker, home and church, Israel
 Carl W. Barfield, maintenance, Liberia
 Mrs. William A. Beckham, home and church, Thailand
 Martha Ann Blount, education, South Brazil
 Mrs. Stanley D. Clark, secretary, Argentina
 W. Burton Cook, Jr., preaching, Taiwan
 Mrs. George B. Cowart, home and church, South Brazil
 B. Kenneth Evenden, Baptist Spanish Publishing House, El Paso, Texas
 Mrs. Christa W. Gyron, home and church, Equatorial Brazil
 Mrs. Thomas G. High, home and church, Nigeria
 Mrs. W. Carl Hamaker, home and church, Taiwan
 Mrs. Donald M. Shuman, home and church, Mexico
 J. Boyd Sotom, music, South Brazil

15 Friday, January 35:1-10

Two retired home missionaries, J. P. Plainfield and L. L. Richardson, have birthdays today. Thank the Lord for them. Then why not write each man a note of appreciation. Their addresses are in the "Retired Workers" section of the Home Mission Board Personnel Directory.
 Robert Nyberg, Spanish, Colorado
 J. F. Plainfield, retired, South Carolina
 L. L. Richardson, retired, Texas
 Samuel Vane, Spanish, Texas
 Otto W. Brady, preaching, Guyana
 Martha Hagood, doctor, Nigeria
 Mrs. Robert C. Hamaker, home and church, Panama
 Carol Hamann, religious education, Chile
 Mildred Lovgren, religious education, Hong Kong
 Mrs. Harold F. Osborn, home and church, Nigeria
 Mrs. H. Mitchell Over, home and church, Guatemala

16 Saturday, January 40:25-31

Freddie Mae Bacon talks with animation about Memorial Drive Baptist Center in Atlanta, about its story hour, tutoring program, baby clinic, mother's club, "teen-age" group. The center reaches a low-income housing project of 4,000 people. She says, "My missions field is as great as Africa."

Proffitt, Mrs. Bevan, Baptist center, Georgia
 Mrs. Corrie L. Schind, Spanish, California
 Mylene Mayo Brown, director of associational missions, Utah
 Mrs. Candice Grandet, Jr., Spanish, Texas
 Mrs. Ruth Pettis, metropolitan missions, Maryland
 Mrs. Ivan de Souza, Spanish, Alabama
 Mrs. Carroll H. Adams, dorm parent, Liberia
 Mrs. W. Andrew Blair, Baptist Spanish Publishing House, El Paso, Texas
 John M. Carpenter, preaching, Liberia
 Robert L. Hardy, preaching, Chile
 Mrs. Eugene B. Kessler, home and church, Venezuela
 Mrs. William E. Kessler, home and church, Yemen
 Bobby G. Mays, music, Colombia
 Gregory E. McGloster, journeyman, radio-TV, Venezuela
 Mrs. Harold E. Spawer, home and church, Philippines
 Mrs. Ray F. Starnes, home and church, Italy

17 Sunday, January 43:6-15

Baker James Coulton, executive secretary of our Foreign Mission Board, recently called for the greatest evangelistic effort man has ever seen "so that by the year 2000 every person will have heard the message of Jesus Christ."
 Elaine A. Alvarado, Spanish, Texas
 Mrs. Thomas Earl Provost, Christian social ministries, Arizona
 Mrs. Linda Veldhuis, retired, Texas
 J. Steve Baker, journeyman, religious education, Hong Kong
 Mrs. C. R. Beard, home and church, Taiwan
 L. B. Brock, Jr., preaching, North Brazil
 James L. Burdison, preaching, Israel
 Mrs. J. Dale Carter, education, North Brazil
 Mrs. James E. Crittendon, home and church, Philippines
 Mrs. Ted E. Crummer, home and church, Liberia
 Mrs. Samuel M. James, home and church, Vietnam
 Edmund B. Mason, medical, Rhodesia
 Mrs. J. Kenneth Park, home and church, Chile
 Mrs. F. Calvin Parker, home and church, Japan
 Z. Dan Basso, dorm parent, Nigeria
 Edward O. Sanden, preaching, India
 Ray E. Shahan, preaching, Uruguay
 W. David Trull, music, Mexico

18 Monday Isaiah 44:1-8

Wanda and Carter Burdett work with deaf people. Deafness has been called the most neglected major handicap in the United States. More than 700 Southern Baptist churches now offer sign language ministries and there are at least seven all-deaf Southern Baptist congregations with their own full-time pastors. As you pray for these workers, ask yourself if your own church should be doing more for the deaf.

Mrs. Carter E. Burdett, deaf, Georgia Bay Centerline, National Baptist, Oklahoma.

Henry Hardin, retired, South Carolina M. E. McGinnery, director of associational missions, Nevada.

Mrs. Norman H. Langston, US-2, special mission ministries, Oregon.

Major V. Means, director of associational missions, Arizona.

James Morgan, Christian social ministries director, South Carolina.

Jack L. Washington, Christian social ministries, Alabama.

Mrs. David P. Dandell, home and church, Mexico.

L. Byron Hardin, education, North Brazil.

Mrs. E. Gary Harshbarger, home and church, Antigua.

James P. Luper, English-language, Turkey.

Jack L. Morris, preaching, Thailand.

Merrill D. Moore, Jr., doctor, Gaza.

Mrs. Carl B. Pate, home and church, Taiwan.

Mrs. Rosalee L. Richards, home and church, Dominican Republic.

Mrs. James A. Yarbrough, home and church, Nigeria.

19 Tuesday Isaiah 49:13-23

Could any nation of our country have a greater need for church extension than New York, New Jersey, and Connecticut? Twenty million people live in this region. This is where DeLaine and Nancy Ryals labor. Pray for them.

Mrs. John T. Davis, associational missions, New York.

Mrs. John T. Everett, Christian social ministries, Tennessee.

C. L. Henderson, Jr., director of associational missions, South Carolina.

Mrs. Donald R. Hedges, Christian social ministries director, Tennessee.

Delma M. Hyatt, church extension director, New York.

Mrs. Ed C. Thomas, Spanish, Colorado.

20 Wednesday Isaiah 53:1-8

Lloyd and Hazel Moon returned to Equatorial Brazil in July, where he is president of the Baptist Seminary and she is a teacher. For the first time they have no children with them. The eldest son is in seminary in Rio, preparing to be a pastor in Brazil. The two younger sons are students at Stanford University in Birmingham, Alabama. Pray for this family.

Mrs. Yvonne W. Campbell, Christian social ministries, North Carolina.

Ramiro Baptista, Spanish, Texas.

Mrs. James E. Underwood, Spanish, New Mexico.

Mrs. Lester C. Bell, home and church, Portugal.

Mrs. Yvonne C. Butler, home and church, Switzerland.

Mrs. John C. Callahan, Jr., home and church, Guam.

W. Lowmy Casper, retired, Argentina.

Mrs. Edward J. Farris, home and church, South Brazil.

Mrs. J. Lloyd Means, home and church, Equatorial Brazil.

Dudley A. Philter, preaching, Malawi.

Edgar J. Turpe, preaching, Hong Kong.

21 Thursday Isaiah 58:1-9

Sidney and Arnette Smith work with National (black) Baptists in Carson, California. Tomorrow we will pray for a worker with National Baptists in Louisiana. Approximately one in seven persons in the United States today is black, a ratio that is expected to become one in seven by 1985. Pray for Christian relationships between blacks and whites.

William L. Bartholomew, Jr., director of associational missions, Maryland.

Carrie Beckwithman, retired, Georgia.

Mrs. Charles Criss, rural-urban missions, Wyoming.

Emile Heath, Baptist center, Tennessee.

Bobby Miller, Spanish, Florida.

Dr. Sidney Smith, Jr., National Baptist, California.

Melvin Valdez, Spanish, Virginia.

Mrs. Ernest E. Brown, Jr., home and church, Bahamas.

22 Friday Isaiah 59:1-12

Four days ago we prayed for Byron Harbin of North Brazil. Today his wife, Doris, has a birthday.

The Harbins lived through the disastrous flood in Recife (June 1973). She wrote: "Our home had more than five-sold-a-half-foot of dirty, muddy mud, and some snakes. The Foreign Mission Board helped us and the eight other missionary families here whose homes were severely damaged." Pray for the Harbins.

Joe DeLeon, Spanish, Arizona.

Nina Gilmore, Chinese, Arizona.

23 Saturday Isaiah 61:1-8

Four days ago we prayed for Byron Harbin of North Brazil. Today his wife, Doris, has a birthday.

The Harbins lived through the disastrous flood in Recife (June 1973). She wrote: "Our home had more than five-sold-a-half-foot of dirty, muddy mud, and some snakes. The Foreign Mission Board helped us and the eight other missionary families here whose homes were severely damaged." Pray for the Harbins.

Joe DeLeon, Spanish, Arizona.

Nina Gilmore, Chinese, Arizona.

Joseph Paul Glenn, Jr., church extension, New Hampshire.

Mrs. Charles E. Magruder, associational missions, Ohio.

Mrs. J. Raymond Tait, Christian social ministries, Kentucky.

Mrs. Mamm A. Valdez, Spanish, North Carolina.

J. B. Williams, National Baptist, Louisiana.

Mrs. L. Byron Harbin, home and church, North Brazil.

Mrs. Ralph W. Hayes, home and church, Mexico.

Alejo May Jensen, education, Philippines.

Mrs. Thomas J. Kennedy, education, Kenya.

Mrs. H. G. Margrett, retired, Argentina.

Habert B. Tatum, English-language, Hawaii.

24 Sunday Isaiah 61:1-8

Pray today for two young women, both home missionaries in the US-2 program, both in Christian social ministries. They are Dana (Mrs. John) Ferris and Deborah King (US-200), college graduates between 21 and 27 years of age, take two years of their lives to undertake specific tasks in home missions.

Isabel A. Best, retired, Texas.

Mrs. P. Fournelle Crosby, home and church, Illinois.

Mrs. Bertha A. Watkins, home and church, Mexico.

Annie Hoover, religious education, Japan.

Mrs. William F. Malone, Jr., dorm parent, Argentina.

Mrs. Major C. McDaniels, Jr., home and church, Korea.

Jerry E. Mays, education, Hong Kong.

C. Condy Newell, preaching, Honduras.

Mrs. Elise Driggs, retired, California.

Mrs. John Ferrie, US-2, Christian social ministries, Georgia.

25 Monday Isaiah 62:1-12

Mrs. Elise Driggs, retired, California.

Mrs. John Ferrie, US-2, Christian social ministries, Georgia.

Deborah King, US-2, Christian social ministries, Louisiana.

Mrs. B. L. Mottson, language, Texas.

Mrs. Donn Promett, Christian social ministries, Illinois.

Mrs. Jean E. Ruchles, kindergarten, Texas.

Mrs. Spurgeon Seidman, Jr., weekday ministry, Virginia.

G. Webster Carroll, preaching, Uganda.

Wilfred H. Congdon, construction, Nigeria.

Mrs. William Gayforth, home and church, Philippines.

Josephine Harris, retired, Hawaii.

Mrs. Edith M. Hill, home and church, Colombia.

David Lee Kendrick, retired, Hawaii.

Donald K. Loring, publication, South Brazil.

Mrs. Ben R. Lawton, home and church, Italy.

Mrs. Robert B. Parker, home and church, Rhodesia.

Mrs. Robert E. Sammons, home and church, Philippines.

26 Tuesday Isaiah 63:1-17

Many Baptist women have prayed for Fay (Mrs. Duane) Ivey since her serious car accident in 1972. Four years later she still uses a wheelchair and a walker, but is slowly graduating to a cane. Thank the Lord.

Rafael Arriaga, retired, Texas.

Mrs. Wilma L. Barnett, associational missions, New Mexico.

Mrs. Cruz Camacho, Spanish, Texas.

Dakota V. Haggan, Indian, Mississippi.

Carl Holden, Christian social ministries director, Massachusetts.

Mrs. H. Duane Ivey, church extension, New Jersey.

Michael Naranjo, Indian, New Mexico.

Mrs. Orla W. Wainwright, area missions, Wisconsin.

27 Wednesday Isaiah 64:1-12

Mrs. Orla W. Wainwright, area missions, Wisconsin.

Herbert I. Barvett, business administration, Taiwan.

Mrs. Dallas L. Bateman, home and church, Kenya.

Glen I. Boyd, music, Tanzania.

Mrs. I. Raymon Brothers, retired, Nigeria.

Mrs. Elise R. Bateman, home and church, Costa Rica.

David M. Coleman, business administration, Rhodesia.

Charles W. Dickinson, education, North Brazil.

Mrs. W. B. Johnson, retired, China, Indonesia.

John W. Mervin, English-language, Germany.

Donald E. Mitchell, dentist, Tanzania.

28 Thursday Isaiah 65:1-16

As first-term missionaries, Janet Swan and her husband, Bill, are adapting to a new culture and struggling to learn a new language. "After several years of looking forward to missionary service we were thrilled to arrive on the field. Now we realize the frustrations of not being able to communicate with the people we feel God has called us to. Pray for us."

Kenneth Chadwick, Spanish, New Mexico.

John Cooper, deaf, Indiana.

Alison Dahlstein, Spanish, Illinois.

Gonzalo Hernandez Gumpara, Spanish, Florida.

Larry W. Miguez, Baptist center, Louisiana.

Mrs. Richard Wilson, Baptist center, Louisiana.

Mrs. John L. Wise, retired, Brazil.

Mrs. Marcell P. Callaway, home and church, Morocco.

Charles G. Campbell, radio-TV, Rhodesia.

G. Deon Dickson, English-language, Philippines.

29 Friday Isaiah 66:1-12

Imagine the crowding in Singapore, with 10,000 people per square mile. Many people live in high-rise apartments. Russell and May Morris (her birthday was Oct. 12) help Baptist churches establish house (apartment) churches in these high-rise areas. Pray for this work.

James Burton, Indian, New Mexico.

Ann McManis, retired, Oklahoma.

30 Saturday Isaiah 67:1-16

Ann McManis, retired, Oklahoma.

Chris E. Garcia, Jr., Baptist Bible Institute, Texas.

Robert E. Smith, retired, Texas.

Mrs. V. Watson Chambers, Baptist Spanish Publishing House, El Paso, Texas.

Mrs. Harold W. Lawls, home and church, Surinam.

Mrs. A. Morris, preaching, Singapore.

John A. Parker, preaching, Chile.

Margaret Pyralis, social work, Equatorial Brazil.

31 Sunday Isaiah 68:1-24

As first-term missionaries, Janet Swan and her husband, Bill, are adapting to a new culture and struggling to learn a new language. "After several years of looking forward to missionary service we were thrilled to arrive on the field. Now we realize the frustrations of not being able to communicate with the people we feel God has called us to. Pray for us."

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Alison Dahlstein, Spanish, Illinois.

Gonzalo Hernandez Gumpara, Spanish, Florida.

Larry W. Miguez, Baptist center, Louisiana.

Mrs. Richard Wilson, Baptist center, Louisiana.

Mrs. John L. Wise, retired, Brazil.

Mrs. Marcell P. Callaway, home and church, Morocco.

Charles G. Campbell, radio-TV, Rhodesia.

G. Deon Dickson, English-language, Philippines.

32 Monday Isaiah 69:1-17

While a girl in GA, I began to feel that God was leading me to missions," recalls Susan (Mrs. Karl) Babb, a new missionary. "As I later served as a church secretary and pastor's wife, little did I realize it was a part of my training for God's service here in Rhodesia."

E. LaVonne Baker, metropolitan missions director, Arizona.

Mervyn Canine, Spanish, Texas.

Mrs. William Carroll Lachin, associational missions, Kansas.

Mrs. Gene Sanchez, kindergarten, Texas.

Valerie Shuman, Edema, Alaska.

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127 9TH AV. N.
NASHVILLE TN 37234

Stronger Than Mushrooms

is the story of Baptist ministries among students in Mexico. Its author, David Daniell, a Southern Baptist missionary, tells how this work evolved and how it continues to meet the needs of students and nurture them for strong leadership in the churches of tomorrow.

Here are materials for the Adult Foreign Mission Graded Series study:

Stronger Than Mushrooms, book, \$1.70, and Teaching Guide, 60 cents, from Baptist Book Stores only

Uncovering Christians, filmstrip in color with cassette and manual, \$8.50 from Baptist Book Stores only (also through CAVE Plan—check with your church media center director to see if your church is a member of Church Audiovisual Education Plan)

Teachers Resource Booklet:

Training Christian Leaders for Tomorrow (only one per teacher; free on request from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23230)

