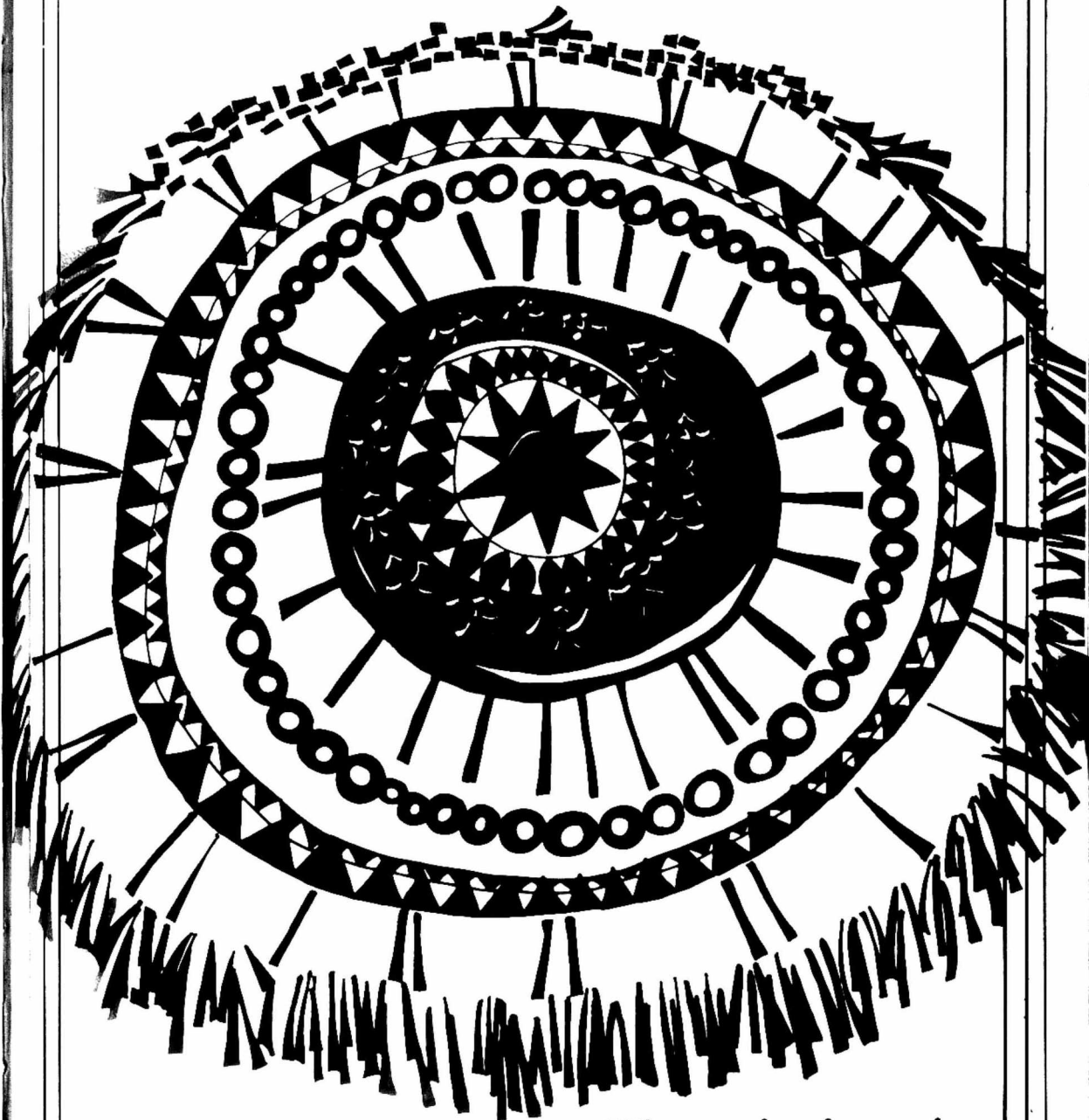


ROYAL SERVICE

August 1977



Hispanic America

SI, AMIGAS RECIPES

Chicken Salad

- 1 medium-sized chicken, cooked and diced
- 4 medium-sized potatoes, cooked and diced
- 4 medium-sized carrots, cooked and diced

- 4 eggs
- 1/2 head lettuce
- 6 radishes
- 2 tomatoes

Toss all this together with mayonnaise, mustard, vinegar, oil, and salt to taste.

Ensalada de Pollo

- 1 pollo mediano cocido
- 4 papas grandes
- 4 zanahorias
- 6 rabanos
- 1/2 lechuga

- 4 huevos cocidos, picados
- 2 tomates (rojos)

- sal, mayonesa, mostaza, vinagre, aceite al gusto

Se cortan las papas y las zanahorias en cuadros pequeños, se sancocchan por 10 minutos. Se cuele y se les pone agua fría. Luego se echan en un recipiente y se mezclan con los huevos, la mayonesa y el resto de la salsa y el pollo ya desmenuzado.

Ljudmila Gomez
Marlene Padron

Black Beans

- 1 lb. black beans (picked and washed)

- 1 bunch green onions
- 1 medium-sized onion
- 1 medium-sized sweet pepper
- 2 cloves garlic
- Salt and pepper to taste
- Some meat, skin, and bone of smoked ham (optional)
- 1/4 c. oil

Put all ingredients except salt in a heavy pot with about 3 1/2 quarts water, bring to a boil, cover, and let simmer on low heat for about 6 hours or until grains are soft. Pot shouldn't be opened before then. In the last hour, pot should be left uncovered so that beans can dry down. These beans are good when served with white rice, refried, or with arepas (corn cakes).

Frijoles Negros

- 1 libra frijoles negros (limpiar y lavar bien)
- 1 manojito cebolla de rabo
- 1 cebolla redonda (tamaño regular)
- 1 pimiento dulce entero (tamaño regular)
- 2 dientes de ajo
- (algo de tocino o cuero o hueso de Jamon ahumado) opcional

- Sal y pimienta al gusto
- 1/2 taza de aceite

Colocan todos los ingredientes con la excepción de la sal (en una olla pesada con tapa bien ajustada) y suficiente

agua (aprox. 3 1/2 qts.)

Al comenzar a hervir, tapar olla y dejar a fuego muy lento por lo menos 6 horas. La olla no debe abrirse hasta la última hora

Joyce Martin

24-Hour Lettuce Salad

- 1 head lettuce, broken into bits (do not cut)
- 1 small cauliflower, slivered
- 1 lb. bacon, cooked crisp and broken into bits
- 1 onion, diced

Layer the above in large bowl. Cover with a mixture of 1 c. salad dressing, 1/2 c. sugar, and 1 c. Parmesan cheese

Cover and let set overnight in refrigerator. Toss and serve.

Ensalada de Lechuga de 24 Horas

- 1 lechuga, separada en trocitos (no con cuchillo)
- 1 coliflor pequeña cortada en tiritas
- 1 libra tocino, tostado y partido en trocitos
- 1 cebolla picada

Acomodar en capas en un envase grande y cubrir con una mezcla de 1 taza aderezo para ensalada y 1/2 taza azúcar y 1 taza Queso Parmesano rallado.

Cubrir envase bien, dejar reposar en refrigerador hasta el día siguiente. Mezclar y servir.

Sue Smith

These recipes, each in both English and Spanish, appeared first in an attractive multilithed booklet produced by the Spanish mission action group of East Baptist Church, Tulsa, Oklahoma.

ROYAL SERVICE

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Red, white, and blue Guatemalan kite illustrated on front cover is made of tissue paper and wheat paste

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Jovita Galan, who has taught kindergarten for over 15 years in San Antonio's West End, says, "I feel blessed God has called me to work with his most delicate material."

Galan, who used to work as a seamstress in a factory, recalls, "Sometimes I pulled the material and it tore. I'd have to go to the boss and say, 'I'm sorry.' With children," she continues, "you have to be very careful. You cannot hurt the life of a child. If you do something wrong, you cannot mend a child."

Five days a week — beginning at 8:30 A.M. — Jovita welcomes her well-scrubbed, dark-eyed pupils into school. Green paint curls on the outside walls of the prefabricated building, and gray wood has worn through any paint on the steps leading to the front door. Inside, Jovita has provided a warm, cheery atmosphere.

From the first day, children must obey their teacher and practice courtesy: saying please when they want something and thank you when it is obtained; being polite and thoughtful of others.

Standing perfectly erect in her long, ruffled skirt, Jovita's very presence in the midst of the children commands respect.

Her black hair is cropped short and slightly tousled; her face is round and smiling. And Jovita is small: just the right size for bending a confidential ear to a child. Whether gathering a youngster in her lap for a game, or helping an aspiring artist clean up after a stint at the easel, her manner is assured and gentle.

One of her greatest assets as a teacher is Jovita's ability to evaluate each child's needs and respond accordingly. Many of the children come from homes in crisis or families ignoring discipline. The kids are generally active and noisy.

Instead of dismissing those with behavioral problems, Jovita has a way of patiently working until she sees results. She quietly sits beside these children and puts her warm arm around them, calming the

nervousness and building security.

In the course of the morning, a child sometimes singles out Jovita to confide a family problem. "Mamma and Daddy have a big fight. Miss Galan, please pray," is a common plea. After a quiet prayer and attempt to comfort the youngster, her advice may be, "Next time this happens, go put your arms around your daddy's neck and say, 'Daddy, don't act like that to Mamma. Let's love each other.'"

Jovita's approach with parents frequently is open and direct. She takes the parents to task if the youngster continually uses bad language. One father left his family and no longer would provide money for his son's kindergarten. Jovita offered to pay the \$10 a month herself. Realizing the extent of Jovita's interest in his son, the man agreed to talk with her. She told him, "Joe, you have such a nice little boy. But he needs you at home and he needs your love. This is the way God planned it."

"You brought this little one into the world," she said, more pointedly, "you have a responsibility before God to care for him."

Deliberately, Jovita has maintained her work in a socioeconomically deprived section of San Antonio. Lawn after lawn is littered with refuse. Houses need a fresh coat of paint. Problems discreetly hidden in other communities hang out like the wash draping many front porches in west San Antonio. To cut expenses, several families may share a common bathroom.

Inhabitants who obtain educations and find decent jobs usually move out. As they shed old community ties, they encounter increasing acceptance in the Anglo world. The ones who remain are generally the down-and-outers. They speak broken English and drop out of school at an early age. Discrimination is a daily reality and jobs are scarce. Frequently, it is the West Side names which appear on county welfare rolls and in police crime files.

Jovita's usual instinct is involvement.

Encountering a problem, she relentlessly prays and works for a solution. She has shed tears with the family of a runaway son and vicariously experienced the terror of a young man trying to kick a drug habit.

When a friend needed money to start a drug rehabilitation center, Jovita sold her home. An anchor in her church, Jovita counsels deacons and holds the people together in crises. She also encourages the children who passed through her kindergarten or church groups, urging them to "be all you can be." Rudy Sanchez, encouraged by Jovita to enter seminary, now pastors a large Corpus Christi church.

For almost 15 years, Jovita has worked at Central Baptist Church in San Antonio's west side community. With a wide grin, and a kind of sudden sigh that sometimes accompanies her amusement, Jovita comments, "In the little churches, you are almost all you accept to be." She teaches Sunday School, Church Training; is the church pianist, choir director for youth and adults; consults with deacons, visits, and sometimes takes charge of the service in the absence of the pastor.

"I recognize her as my partner in the church," responds Ruben Madridal, pastor. "She is a very brave person — not afraid of any circumstance."

When she was four years old and living in Mexico, just across the border from Eagle Pass, Texas, Jovita and her six brothers and sisters contracted smallpox.

To keep the children from scratching the smallpox scabs, Jovita's mother tied their hands. To keep food on the table, her father sold as much clothing and property as the family could spare. There were no available vaccines; the couple tried on their own to nurse the youngsters back to health. "I remember one night while we were sleeping, three on the bed, my father pulled Esther

out from between me and my older sister," Jovita recalls. "I didn't know at the time she was dead."

Finally, Jovita and her oldest brother, Demetrio, were the only children left. Unable to combat the disease further, Jovita's mother later told her, "I took your body in my arms. I lifted you up and said, 'God, I can't handle her any more. Just heal her — or let her die. If you give her life, she will be for you and your service.'"

"I started improving," Jovita says. Smallpox left only traces on her face and body.

When Jovita was elementary school age, her father led his family across the border, never to make their home in Mexico again. They harvested crops around Texas, and Jovita attended public schools where studies were in English. "My mother did not know how to read the English books," Jovita says with a sigh, "so we read the books in our own way I was reading. I don't know how I was reading."

Reading, learning and teaching were an important part of life for Jovita. "Ever since I was that tall," she says, holding her small hand about three feet from the floor, "I used to play school with my dolls." After she became a Christian, Jovita gave up her job as a seamstress and began preparation for work with kindergarten children.

For several years, Jovita worked with her oldest brother, Demetrio, who pastored Berea Baptist Church in San Antonio for 35 years. He found financial resources for many young people in his congregation to attend college and seminary. Several pastors and denominational leaders have come from Berea.

Language has been a major barrier to the Mexican-American's cultural, social and economic adjustment. School systems which should have closed gaps instead of creating them, discriminated against the students. "I associated my brown skin with inferiority," admits one young adult. "I hated God — for making me a Mexican,

Out of this frustration at trying to bridge two cultures, a high incidence of drug addiction among Mexican-Americans occurred almost a generation before it touched middle- and upper-class Anglo families.

One member of the Galan family would have fit sociological stereotyping. Mike, the youngest, quit school and got a job when he was 14. He took drugs, later killed a man and was sentenced to die by hanging. That was more than 20 years ago. Yet the pain of Mike's rebellious years still clogs Jovita's eyes and voice with tears.

Jovita and the others in her family got records and references together and hired a lawyer. The sentence was changed to life imprisonment and Mike got out of Leavenworth 11 years later. But when he returned, Mike was using more dope than before, much to the family's dismay.

Intent on suicide, Mike finally left San Antonio and ended up in Chicago. There he was invited to Teen Challenge, an organization recognizing spiritual renewal as the antidote for drug addiction. Mike became a Christian and began working to help other drug addicts. Now he is studying for a degree in sociology at Northwestern University in Chicago.

Growing out of the experience with Mike, Jovita hoped to have a denominational drug ministry in San Antonio.

Mike had made contacts with a California man named Freddie Garcia. Garcia had tried without success to interest San Antonio churches in a drug ministry. He outlined his plans. Jovita decided to back him. She started by selling her home — the family home — and giving the money to Garcia for a down payment on the center.

After making the down payment, and chasing out the rats, snakes and scorpions, the Garcias moved into

the building, and hung a "Victory Outreach" sign over the door.

The demand for the ministry soon exceeded the facility. Men were sleeping in the empty cars and out under the trees.

Eventually, living quarters were added. About 30 to 40 men, most shaved and dressed in clean clothes, live in the long dormitory hall adjoining the Garcias' one-room "home." Army bunks with red cotton spreads line each wall.

The mission's slogan is "Expect a Miracle." The program claims a 75 percent cure rate.

David Sanchez, 27, a native of San Antonio, became an addict during his early teens and the habit lasted 11 years. "I tried witchcraft. I tried methadone. Prison couldn't help me. I thought I would have to live out my life in prison." With skepticism, Sanchez entered Victory Outreach. "I thought it was all in their heads — emotion. But these brothers prayed for me. I gave my heart to Jesus."

Now Texas Rehabilitation helps pay his tuition at the Latin American Bible Institute in El Paso. During his spare time, he counsels with addicts and preaches. "It is a miracle," he concludes.

At times, Jovita admits, it is difficult for her to judge when she should forge ahead and when she should remain in the background and let others lead. "I have no mother or father or husband or children," she remarks. "so who is going to tell me I am wrong? All my mind is on my work."

In a few years, Jovita Galan says, "I will retire, thanks to God." She plans to pack her suitcase and head toward the Rio Grande Valley. While others go south to retire in the sun, Jovita plans to work with the impoverished Mexican-Americans living close to the border. "I want to work in the river ministry," she says with a contented sigh. "But now I am tied down."

Adapted from *American Montage* by Celeste Loucks and Everett Hullum, © 1976 by the Home Mission Board. Used by permission.



Photos: An hour in a hospital room, a day-long outing with teenagers, a drug program needing seed money — when there's a need Jovita's usual instinct is involvement.

Reborn free

Ruth Wagner Miller

God's Woman in Today's World

Have you ever looked at the underside of a piece of embroidery, all the tangles, the knots, the crisscrossing of threads seemingly without form, and thought, Ugh! What a mess! Yet, upon turning over the fabric you found a lovely design, each thread contributing to the pattern, each knot firmly anchoring the threads in place.

A woman's life resembles a piece of needlework. Viewed from the underside, it appears to be a lot of disconnected incidents, purposeless knots, and crisscrossing of paths without direction. But for God's woman, he has a design in mind.

Into his pattern he works the people, the incidents, the problems, until at last he completes the lovely picture and we become like him. Mercifully, he doesn't make us wait until he's completed his work before he allows us a glimpse. He lets us, every once in a while, see how he's pulling the threads together.

Finding Our Mission

What does it mean to be God's woman in today's world? God's woman belongs to a special group known as the people of God. We who have accepted Jesus Christ as Saviour and Lord claim to be his people and his kingdom. Yet, we must understand that God's call is to a mission. To be God's woman means accepting, along with his gift of salvation, his appointment as his redemptive instrument.

If, as God's woman, I'm called to be on mission, what does that mean? It means me, personally — not my pastor, not my Sunday school teacher, but me. I'm to be a priest (1 Peter 2:5,9), offering up the living sacrifice of myself (Rom. 12:1) through whatever ministry God gives me.

I first learned these principles at a renewal conference led by Findley Edge. Since then, he has written them into a book, *The Greening of the Church*. * If you are serious about being God's woman, get his book and read it.

In the book he tells us that God gives us a general mission — that is, seeking to give expression to what we believe by the way we live, by the attitudes we hold, by being the nitty-gritty Christian who has it when it would be easier to throw it away and play chameleon.

One of the greatest challenges of Christian womanhood comes in this area, for the very essence of our femininity can make us wicky hoydens or purveyors of softness and beauty. For inspiration on our general mission, I recommend Edith Schaeffer's book, *Hidden Art*. **

Mrs. Schaeffer writes that because we are created in the image of God, we, too, are creators albeit limited by time, resources, and talents. "A Christian," she writes, "above all people, should live artistically, aesthetically, and creatively."

She suggests ways that the Christian (God's woman) can be creative through music, painting,

interior decorating, gardening, flower arranging, cooking, writing, clothing, drama, recreation, integration (of ages, cultures, religions, races). In her last chapter, dealing with the environment we create (this is our general mission), she says, "We are either being what the Holy Spirit would have us be, or we are hindering his work in us and through us . . . Christians, who are restored to relationship and fellowship with God, should ask that they might be an environment that is conducive to others wanting to come to God."

In addition to this general mission, God calls most of us to a specific mission. The specific mission is based on the situations in which we find ourselves and the gifts, natural and spiritual, he gives. (There are all those threads he wants to weave together.) He may call us to minister through our vocations (for example, a doctor may volunteer her services at a free clinic). If so, we must be sure that we remain "on mission" (God's redemptive instrument) and not just perform our vocation. I have known those who've said, "I believe my work is my mission," then went right on living and working; and nobody knew they were "on mission" at all. If we minister in the name of Jesus Christ, let it be in response to his calling us, not because it's more convenient.

We may find our special mission in the needs of the world. Dr. Edge writes, "Wherever there is an area of need, God is working and he is calling some of his people to join with him there to seek to be an instrument of redemption both to the situation and to the individual."

Some of the needs in which groups already minister include work with underprivileged children and adults, literacy and tutorial programs, problems of the aging, mental health facilities, work with the foreign-born, prisoner rehabilitation, crisis response, neighborhood Bible studies.

God will call some of us to be "on mission" in our own churches — doing what needs to be done in teaching classes, leading organizations, visiting, witnessing. No one mission is more important than another, though some have more public exposure or appear to be more glamorous. The only thing that matters is that the individual be absolutely convinced that she has been called of God to do the specific work and isn't doing it for any other reason. For, you see, her motivation will be communicated to those to whom she's trying to minister. If she does it out of a sense of duty or guilt, people will know it. And if she does it out of the overwhelming conviction that she'd rather be there than anywhere else, they'll know that too.

How does one know what mission God has for her? Dr. Edge gives the following guidelines:

1. A sense of Eureka — a gut-level knowing that this

is it! That she'd rather be serving God this way than any other way.

2. Dreaming fantastic dreams about it, the mind being flooded with ideas and possibilities for expressing the calling.

3. Can't help talking about it. Not out of a sense of "ought to" but out of an overflow of love and excitement.

Perhaps an example of how God wove the threads of my life together in order that I might go "on mission" will best illustrate these principles.

I was born in a small mining village in Pennsylvania. Our family was the only American-born family there and, as far as I know, the only Protestant one. The other children would chase us home from school, throwing lumps of coal at us as we ran along the edge of the strip mines. They called us names because they'd been told by the priest that our parents, not having been married in the Roman Catholic Church, lived in sin. At an early age, I learned to get along with those whose nationality and religion were different from mine. I also learned how it feels to be in the minority. (Thread 1.)

My parents, devout evangelical Christians, lived out what they professed to believe, and I saw the difference between believing in God and believing God. (Thread 2.)

After my freshman year in college it became obvious that, financially, I couldn't continue my training to become a medical doctor. I changed my major to labor-management relations, a curriculum filled with courses in psychology, sociology, political science, economics, administration — all designed to teach me how to work with people. (Thread 3.)

I married a Christian man. We established a Christian home. When our younger daughter started kindergarten I looked around for something to do that would permit me to be home when the children needed me yet give me something of interest and value against the time when they would be on their own and I not so busy. I chose writing. Through correspondence and other courses, through much practice and many rejection slips, I developed an appreciation for our English language and the importance of communicating. (Thread 4.)

During all this time, we were totally involved in all phases of our church — the typical Baptist family. The more involved I became, the more tired and disgruntled I grew. No one did anything the way I thought they should. The pastor didn't preach to suit me, the minister of music didn't choose the music I liked. I even thought the poor church hostess served too many starch foods. I just knew we needed to find a new church. My husband asked me to wait until after Dr. Edge's renewal conference. Then, he said, if I still felt the same way, we'd look for a new church. (Thread 5.)

When I heard Dr. Edge say that if you're unhappy in what you're doing chances are you're not doing what God wants you to, I knew he was speaking to me. I've already recounted his suggestions for finding your mission. He also said that if you don't know what God has for you to do, join with others who have an ache like yours. Begin to pray and study together to find your mission.

We did that. For two years, we met every Sunday evening during the Training Union hour. We studied the Bible, we studied various books, and we prayed for each other. I learned many things about God and about myself. We all learned that the problems we were having were not what they seemed. The church wasn't the problem. We were.

I learned that although I knew Jesus as personal saviour and sincerely sought to serve God, my life lacked power; for I had never given more than lip service to the third person of the Trinity, the Holy Spirit. When I finally understood the role of the Holy Spirit, it was as if God said, "Now, you're ready to be on mission. Before I couldn't give you a mission because you had no power to carry it out."

While we studied and prayed those two years, God wove two more threads into his design for me in the persons of two internationals. One was the wife of a Cuban Baptist pastor. At this writing, the pastor remains in a Cuban prison. The wife emigrated to the US with her children under the sponsorship of our church. Her first need? To speak English.

The other international was a Chinese neighbor who spoke no English. When her husband died suddenly, leaving her with three little boys and no resources, she, too, needed to speak English. But who would teach them?

As I learned to walk, falteringly, in the Spirit, God began to bring his design into focus. I attended a Home Mission Board workshop for teaching English as a second language. I started dreaming of the possibilities of ministering to internationals in the community. I would stand at the ironing board or the kitchen sink and in my mind I would see great hosts of internationals accepting Jesus. I talked about it to everyone; a few were interested. I looked back on my life: my ability to be comfortable with people who are different; my education in working with people; my facility with the English language; my encounters with the Cuban and Chinese women. And Eureka! I knew! God had given me a mission!

Did God purposely cause all those things to happen in my life? I honestly don't know. But I do know that he used them all as he promised he would (Rom. 8:28).

That all happened six years ago. The English School of Marietta First Baptist Church has grown from 5 teachers and 15 students to a staff of 25 and a registration of about 85. We have seen students come to the Lord. We have seen the lives of individuals

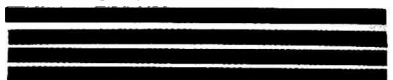
renewed. Through it all, underneath it all, above it all we feel a quiet hum of joy as we, whom God has called to this specific mission, minister out of the overflowing love that he gives us for our students and for each other.

Just as Dr. Edge said, I dream about it, I talk about it, I'm happy doing it. I know I've found my mission both specifically with The English School and generally as Ruth Miller, Christian, wife, mother, writer. Eureka!

God has a mission for each of you who calls yourself God's woman. He has a general mission for you to use all the lovely qualities of your womanhood to create his environment wherever you happen to find yourself. He also has a specific ministry for you to perform in some area of need. No one else's combination of gifts and experience will quite fill the bill. Use Dr. Edge's guidelines and find your mission.

God waits to work the threads of your life into his design.

**The Greening of the Church by Findley Edge (Word, Inc., \$3.95). Available through Baptist Book Stores.*
***Hidden Art by Edith Schaeffer (Tyndale House, \$3.95). Available through Baptist Book Stores.*



DEUTERONOMY VOLUME 1 NEEDED

Do you have two weeks — two months — a year to give to missions? Are you free to travel and to live without salary for a time? Do you feel the Lord calling you to help out on a missions field as a volunteer?

The Foreign Mission Board and the Home Mission Board are looking for Southern Baptists to match up with the following needs. If you are interested, and think you qualify, get in touch with the person indicated.

Current Needs on Overseas Missions Fields

(Contact William Eugene Grubbs, Consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, VA 23230.)

Ecuador: Coordinator for correspondence course. Vital need for systemized program of study and for follow-up of Radio-TV contacts. Housing available. Two to three months. Can be English-speaking only.

Cabinet worker: Ecuador. Housing provided. For missionary residence. Two months: November, December 1977. Small electric or hand tools can be brought from US.

Personal evangelism worker: Ecuador. Must speak Spanish. Four to six weeks. Share witnessing techniques among youth, market, university students, urban dwellers.

Librarian in Hong Kong: Must be able to supervise college libraries. Needs administrative experience. Service approximately two years. Housing and transportation provided. No salary.

Professional in advertising and promotion for Malaysia-Singapore Mission. Needs experience. Two

weeks to one month. No salary. Housing provided.

Music couple: Philippines. To teach leaders how to develop local music ministries using talents and equipment available in culture. Four weeks. Housing provided.

Writers: Philippines. Prepare programmed instructional materials and provide background for worship activities by small groups in new extension churches. Four weeks. Lodging provided.

Agriculturist: Antigua. One to three months. Knowledge of irrigation farming for fruits, nuts, and vegetables helpful. Housing provided.

Puppetry: Philippines. Three-month assignment to teach technique of puppet ministry in seminary and Bible school.

Agriculturist: Tanzania. One-year assignment. Round-trip transportation and furnished housing provided.

Synopsis of Volunteer Medical Needs (three weeks to three months). For additional information, please write to Harold Hurst, Foreign Mission Board, SBC, P.O. Box 6597, Richmond, VA 23230.

Dentists: Antigua, Honduras, Trinidad, Dominica, Dominican Republic, Barbados, Botswana.

Physicians: GP — Rhodesia, Thailand, Yemen, Bangladesh, Ethiopia, Honduras, Dominica, Antigua, Kenya.

Internal Medicine — Ghana, Rhodesia, Yemen.

Pediatrician — Gaza, Ghana, Nigeria, Jordan.

Surgens — Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen, Jordan, Dominica.

Ophthalmologist — Dominican Republic, India.
 Dermatologist — Dominican Republic, Korea.
 Gynecologist — Dominican Republic.
 Pathologist — Dominican Republic.
 Urologist — Yemen.
 Certified Laboratory Technician — Ghana, Rhodesia, Nigeria.

Current Home Missions Needs

(Contact Mike Robertson, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.)

Short-Term Needs for 1977

Sidney, Ohio: August-September. Spanish-speaking volunteer to work with migrants.

Fox Valley Association, Illinois: two to three weeks. Experienced minister of music to help build a choir.

Northern Nevada: 1977 to 1980. One couple or two men at a time. To visit every rancher in 40,000-square-mile church field, witness, leave Good News Bible during Bold Mission Thrust program.

Great Falls, Montana: Anytime. One volunteer to work with reopened Indian mission.

Orlando, Florida: Vacation Bible School during Christmas 1977 for migrant children. Can have as many as four schools at one time.

Long-Term Needs

Bayonne, New Jersey: Family or one person needed to help rebuild old and dying church. Visitation, witnessing, youth ministry.

New York, New York (Le Frak City): Bible study, Bible clubs, recreation, tutoring, puppet shows, English as second language, women's groups. Could provide lodging and meals for single person.

Scranton, Pennsylvania, also Wilkes-Barre, Pennsylvania: Southern Baptist family needed to assist in beginning a new church-type mission through VBS, church weekday ministry, home Bible study.



Stuart Calvert

**One who lives with a handicap may illumine
other lives uniquely — seeing rainbows
through tears**

On a rainy afternoon in an Arizona desert, I saw the Creator seal a promise with a brilliant display of color. Bands of red, orange, yellow, green, blue, indigo, violet arched across the sky.

How did he form the splendid signature? Through prisms of light and water! Raindrops act like tiny prisms. As a ray from the sun passes into a drop of rain, the ray bends and separates into colors. Many raindrops, each sending colored light, form a rainbow.

The young woman's hair was styled, her nails freshly manicured, her outfit coordinated. But three-year-old Julie failed to understand the healthy, self-respect displayed by the neat appearance. She stared at Ann's withered body encased in a brace and supported by straps.

After a long silence she turned to Mrs. Hill. Her question split the air: "Why do you want a girl like Ann?"

Mothers will empathize with my embarrassment. While Ann reassured me that the reaction was typical of little children, Mrs. Hill gathered Julie in her arms. In beautiful, simple words, she explained that Ann was a gift from God. In a few moments God gave Julie a gift — a new friend with a fragile frame.

A rare muscle disease disabled Ann's body. But the restraint was only physical. From a wheelchair Ann looked through teardrops and saw rainbows.

Some Christian women live with permanently chipped prisms. A few look through tears of a handicap and see dark clouds of limitations, frustrations, weaknesses. Others look through

similar tears and see rainbows of goals, challenges, strengths.

A woman's attitude toward her handicap makes the difference. Ann and her family knew the difficulties and limitations imposed on them by the handicap. But they determined to live constructively with them. "Other people will think of our handicap in much the same way that we think of them ourselves."

Six attitudes aided Ann in her struggle to overcome limitations:

Ann looked through teardrops and refused to become a stoic. "This is my lot in life," or "I'll just grin and bear it" attitudes may breed bitterness and a sour disposition. Support and love from Ann's family minimized the impossibilities and maximized the possibilities.

Ann looked through teardrops and refused self-pity. She developed a sense of self-worth by recognizing a Christian's purpose in life: to glorify God in every circumstance. Even within a chipped prism, life was not an empty ordeal. Life offered daily challenges to prove that "my strength is made perfect in weakness."

As an exercise in introspection, fill in the blanks: "If only I were not physically handicapped, I would _____." "If only I were not mentally handicapped, I would _____." "If only I were not emotionally handicapped, I would _____."

The "if only" attitude drains purpose from life. The Lord asks that we use only the resources available to us.

Ann looked through teardrops and refused to become static. Instead of lapsing into laziness, she worked toward reachable goals. A magazine hired her to interview celebrities. Through determination and discipline she learned to type the manuscripts by pressing each key with a pencil.

Ann looked through teardrops and refused sympathy. From her wheelchair she crusaded and collected contributions for a children's hospital. Ann

reached out to those less fortunate children confined to the institution. Friends never thought about "doing" for Ann. We included her in "doing" for others.

Ann looked through teardrops and developed a sense of humor. Teenage friends gathered at the Hills' continual "open house" to enjoy the latest records and cold drinks. The family's poised attitude toward Ann's deformity made friends feel at ease.

Ann looked through teardrops and surrendered to the Lord. The submission illuminated the question *Why?* and illustrated the answer. Affliction can be used to develop character and soul.

Read the fourth chapter of Song of Solomon. A lover describes his bride as a garden enclosed with springs and sweet spices. The bride asks the winds from the north and the south to blow and allow the spices to flow. The Christian is like an enclosed garden: "spiritual beauty can only come when he yields to the winds of affliction."

Affliction can give direction. During our walk through life, the Lord may "detour us with affliction so His best possible good can be done."

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

For one of many reasons or conditions you may reside in a permanently chipped prism. Chipped crystal prisms will not distort light. Neither will a human prism if your attitude is surrendered to the Lord.

God bends a handicap through your prism with assurance: "My grace is sufficient" (2 Cor. 12:9). A beam of long suffering — patient endurance in all situations — emerges to encourage and strengthen others.

You who live with a handicap have a unique opportunity. You are able to illumine lives with several hues. You allow us to look through teardrops and see rainbows!



THE RIVER MINISTRY

World Missions in
Miniature
Velma Darbo Brown

To most people the words "the River" probably refer to the Mississippi. They speak of living "east of the River" and "west of the River." But to Texans — especially Baptists — "the River" means the Rio Grande. Snaking its way through 1,300 miles, the River marks the boundary between Texas and Mexico.

"The River Ministry," in Texas Baptists and increasingly to Bap-

tists in other states, means the ministry conducted on both sides of the Rio Grande. Probably in no other area of the United States are Baptists carrying on local, associational, state, home, and foreign missions directly in one area.

Visualize a giant funnel. The large end opens on the missions agencies of the state and the SBC and on many churches in Texas and other states. The small end focuses on the

Rio Grande Valley. Through the large end pour supplies of money, materials, and "warm bodies." The missionaries and church workers of the Valley distribute these supplies to their missions and to the unreached people on both sides of the River.

To understand how this missions enterprise works, you need to know something of the Valley and its people. The lower area is subtropical,

but icy winds may buffet it in the winter. At its upper end the Valley is mountainous and rocky. But the lower end is so fertile that it is famous for its agriculture. With irrigation this area can grow many kinds of vegetables even in winter. And thousands of bushels of citrus fruit ripen in the orchards: oranges, lemons, limes, grapefruit, kumquats, tangerines, and tangels. Tropical fruits such as mangoes,

avocados, and even bananas and dates, can be grown.

In the midst of so much natural wealth, however, there is deep poverty. Many people live on welfare most of the year. The poorer people make what living they can through farm labor. A large percentage of these are migrant workers — in other areas. From the sprawling villages of the Valley, the families pile their children into cars and trucks and set off to the North in the summer. They go as far as Michigan, Oregon, Illinois, and Ohio. At least half of the population of some communities clear out during the summer.

But there is little or no work in the winters. Most of the families go back to a bare subsistence. They live mostly on beans, corn meal, and chili peppers. The meat and cheese we are accustomed to in "Mexican" food is foreign to them.

Although the lower Valley is rich in citrus fruit, many children in the upper regions never taste it. Last winter eight thousand pounds of oranges were collected by lower Valley farmers and distributed throughout the upper area's remote communities.

In addition to physical want, there is much spiritual need. A large number of the people are nominally Catholic. But they have little spiritual life. They do not attend church except for special occasions, such as a christening or a funeral.

The people represented by these needs are many. Within a 25-mile radius on both sides of the Rio Grande live about 2.5 million people. Of these, 90 percent are Spanish-surnamed.

In the Valley only 3.5 percent of the people are Baptist. Yet this small percentage is doing a monumental work in missions. Though most of the churches are small, nearly all have at least one mission. And even many missions do missions work.

But if that were all, the River Ministry would not be what it is to thousands of Baptists. To get a real picture of what goes on, you must

take a good look at the way associational missions work in the Valley. There are six Baptist associations along the Texas side of the border. The largest in numbers of people is the Rio Grande Valley Association.

It covers four counties in the Valley, stretching 160 miles east and west along the Rio Grande, and 60 miles north and south. It covers so much territory that the association office has three different telephone numbers, to eliminate toll calls.

There are 97 churches and missions in the association. Some churches use English entirely; some use Spanish entirely; some are bilingual. Of 45 missions, 15 are now self-supporting.

Driving the length of the association, one moves rapidly from the lush truck farms and acres of bright green citrus orchards to the scrubby, rock-filled slopes of the upper Valley. Almost every type of land, economic condition, and culture is represented in the Rio Grande Valley Association.

The missionaries are matching these needs with dedication and imagination. Robert Smith says, "God never let me do anything by myself." That seems to be the motto he lives by. He is always finding new ways to do missions work — and ways to involve others in helping.

The little end of the funnel of missions work passes through the association office. Then it broadens to encompass the association, the adjoining towns across the border in Mexico, and even more distant foreign missions areas. After the earthquake in Guatemala, the Rio Grande Valley Association sent 250 pairs of shoes, money, and other materials to aid the stricken people.

Much of the missions work in the Valley is done by groups from the churches "upstate" and from other areas of the Southern Baptist Convention. Work groups come in at different times, especially in the summer and during Christmas vacation. In the summer these groups run Vacation Bible Schools, hold revivals, provide recreation, do puppet shows, teach singing, and



present films and dramas.

Numbers of groups want to do manual labor. They bring their own supplies. Often a church will prefabricate a building at home, then pile the pieces on a truck and bring them into the Valley. Within about a week such a work group can put up a chapel, a small educational building, a recreation hall. Or they can add rooms to a pastor's home, finish an existing structure, paper and paint a building inside or outside. Since the association has no money for building materials, work groups must include these in their gift to the missions work of the Valley.

A missions trip to the Valley may have some of the aspects of a vacation, but the people who come are prepared to "rough it." If they work in the lower Valley, they can stay at the association's camp, Cone-Oasis Retreat. There they will sleep on bunk beds in the camp dormitory and queue up to use the bathrooms.

Farther up the Valley, conditions are even more primitive. The groups may have to sleep on mattresses on the floor of the church, or in tents, and do a minimum of bathing. Plumbing is not extensive in the upper Valley!

But the people who come to work seem not to mind such inconveniences. In fact, they enhance the sense of doing "real" missions work!

To be sure that mission groups understand the conditions, leaders are asked to make previews. The pastor and group leaders make a trip to the Valley to meet with an associational leader and the pastor. They see the church where they will work and the housing facilities. They learn the kind of equipment they will need and the types of work available to be done. Before they leave, they are given checklists which include everything from Vacation Bible School materials to amounts of food needed to feed a group for a week.

The work groups take part in a River Ministry Retreat. This is an annual retreat, held usually in Feb-

ruary. It helps the groups going for their first time to the Valley. The whole River Ministry staff attends the retreat and helps orient the workers to what they will be doing in their special projects.

Only 12 to 15 people are needed to staff a Vacation Bible School. Since larger groups usually come, it is possible to hold Bible schools in several locations in a community. All kinds of places are used for holding mission projects — carpools, garages, empty store buildings, recreational halls. And the association office owns ten tents which are loaned out to mission work groups.

Out of the summer work come more long-term projects. A local mission may start a Sunday School in the area where a Vacation Bible School has been held. Sometimes a preaching station is established, using people from the community. They will hold services at 8:30 A.M. so that they can get back to their own church for worship.

Local church people also follow up the decisions made in special services during the summer. It is easy to get Mexican American persons, especially children, to make decisions. But they do not have the background of church attendance and Bible study to help them carry through on their commitments. So counselors from the churches are enlisted to work with those who have made decisions.

Each counselor is assigned a name and given specific things to do in follow-up. He or she is trained intensively to know how to do follow-up. On three consecutive visits to the person who has made a decision, he will explain elements of the Christian life. These include the steps in becoming a Christian, the nature of the Christian life, and the meaning of baptism and the Lord's Supper. Pamphlets in Spanish explain these elements. Later the counselor leads his friends to join a special class, to get involved in Sunday School, and to talk with the pastor about being baptized. Thus the work of the "outside" mission

groups is conserved by the "inside" mission workers.

Missions work in Mexico is carried on in various ways. Missions in Mexican towns near the border are supported by supplements from the association. These funds come from state missions allocations and from designated gifts.

One aged pastor, now retired, is being helped by a forty-dollar-a-month stipend. Pastors cannot draw old-age pensions from the government. Were it not for the help given him from across the River, this dedicated old man, who walked seven miles every Sunday to preach, would be in dire need.

There are many ways that people outside the Valley can be a part of the River Ministry besides going personally. To find out more about the work of the River Ministry and ways to help, contact: Mr. Elmin K. Howell, River Ministry Coordinator, 101 Baptist Building, Dallas, Texas 75201.



BAPTIST WOMAN AT WORK: MARY GODSEY

Amelia Bishop

Training WMU leaders and watching them develop as Christians and as women — that has been my highest joy

"Training WMU leaders and watching them develop as Christians and as women — that has been my highest joy in my work during these years."

The speaker is Mary Godsey, president of the Spanish-speaking Woman's Missionary Union in Texas. Mrs. Godsey lives in Plainview, Texas, where her pastor husband, Glen, serves First Mexican Baptist Church.

"There's no way to discuss my work without talking about him," Mary explains. Glen Godsey began his ministry as a missionary to the Tierra Blanca Association, and then pastored the Mexican Mission of the First Baptist Church in Olton, Texas. He came to Plainview when his present church was a mission. He was pastor for seven years, left for two, and is now in the seventh year of his second period of service with the church. In the two-year interim, he served as superintendent of missions of the Big Bend Baptist Association headquartered in Marfa, working under the Baptist

General Convention of Texas.

"I owe a great deal to Glen," Mrs. Godsey points out. "He was the one who led me to Christ in 1947, and he has been encouraging me ever since."

The Godseys met at the Bruns General Hospital in Santa Fe, New Mexico. He had been sent there to recover from a war wound suffered in France, and she was a hospital aide. After their marriage in 1945, they moved to Bristol, Tennessee, where Glen (who had not felt the call to preach at that time) worked in the laundry business. "He was a Christian worker even then," Mary laughs. "In Woodlawn Church in Bristol, he served as a Sunday School teacher, Training Union director, Royal Ambassador leader, and sang in the choir."

It was about this time that Glen led Mary to the Lord.

"My WMU experience began right after that," Mary recalls. "We had an active group of business women in our church. It met at night, at a time when I could go. The president

of the group not only invited me, but also arranged to come by and pick me up. Needless to say, I went, and I've been going ever since."

After her husband surrendered to preach the family moved to Olton, Texas, in 1950. Mary Godsey began the youth organizations in their new church — called YWA, GA, RA, and Sunbeams at that time — and the women's organization — called Women's Missionary Society — as well. "I had some excellent teachers," she remembers. "I would attend the WMU meetings at First Baptist Church in Olton, notice how they did things, translate everything into Spanish, and then go to our church and do the same thing."

In 1951, she organized the Associational Latin America WMU (Staked Plains Association). In 1976, as the group observed its twenty-fifth anniversary, Mary Godsey was given a plaque in appreciation of her work.

On the home front, the Godseys have four living children, two of whom are still at home. The oldest



of the four, Lynn, is married and pastors Calvary Baptist Mission in Kress, Texas. A recipient of one of the Texas WMU language scholarships, Lynn graduated from Wayland Baptist College.

Their oldest daughter, Yolanda, is now a registered nurse at Scott and White Hospital in Temple, Texas. Also a Texas WMU scholarship student, she graduated from Mary Hardin-Baylor in Belton, Texas. Yolanda currently serves as state president of the Latin American single adults in Texas.

Corina, the next daughter, is a high school senior interested in social work. Betty, a sixth-grader, rounds out the family.

The Godseys' oldest boy, David, was killed in an automobile accident while the family lived in Marfa. First Baptist Church of Plainview and Texas WMU have erected a chapel in his memory at San Antonio de Bravo, Mexico.

"All of our children have become active in the church — both our natural children and those we have

'adopted' through the years," says Mary.

The Godseys have helped 17 foster children. "They have come to us for all sorts of reasons through the years," Mary explains. "I recall one young man who was thrown out of his home when he became a Christian. He came to us. What we do is not a part of the welfare program. They are just 'happenings.' It's something we want to do."

A picture of "Mary at work" would cover many facets. In addition to her responsibilities as state president of the Spanish-speaking women, she has both local and area involvements. In First Mexican Baptist Church of Plainview, her own church, she directs the Children's Division in Sunday School and teaches ten- and eleven-year-olds. In Church Training, she leads a youth group. During the worship services, she leads congregational music and directs the choir. On weekdays, she works with Royal Ambassadors and

helps Acreens with their steps. Additionally, she serves on the church evangelism and nominating committees, and is a member of the youth council.

On the associational level, she works as assistant GA director.

In the civic realm, she is on the Frisco Neighborhood Committee for the Plainview City Council.

By virtue of her state WMU office, Mary Godsey is a member of the executive board of Woman's Missionary Union of Texas, and served there as a member-at-large prior to assuming her present state office.

"My problem is like everyone else's — trying to find time to get it all done. Yet I wouldn't leave out any of it. God has blessed us beyond all measure. Almost on a daily basis I see prayers being answered right here where we are, and we know God is at work."

Mary Godsey is a "Baptist woman at work" in the fullest sense.

woman's touch

Messages from a Man-Made Mountain

Carol Tomlinson

Last year, some of my ninth-grade students and I were in Canada for a week. We saw many new things and also reconfirmed some less-than-new impressions. The trip has a lot of lingering memories that I suspect will continue to teach us all for some time to come. One of my favorites happened casually in a church.

We had been inside a number of lovely old cathedrals in the cities to which our itinerary led us. Canada, more than our section of the world, has a rich legacy of cathedrals—the big Gothic ones with the spires and flying buttresses and carvings.

I am deeply moved by messages in architecture and art—especially by such messages as they relate to the God I have in common with people who have spoken of him in ages past. I like the realization that God is adequate for all times and places. I like his gifts to us which allow us to speak of him in beauty and to understand what is spoken. I like the fact that we can use symbols as we seek to fathom life. Jesus himself used symbols in his teaching.

So, over the years, I have picked up a bit of this and a dash of that about cathedral art and architecture. Yet I had never before had the occasion to "recite" my findings and realize the bigness of them. My friends and I became excited together. In our own and varied ways, we worshipped.

The Stone that Is More than a Place

The builders of the Gothic cathedrals were limited—by our

standards—in their potential for research. Oh, but they were thinkers. There was reason behind the cathedrals they erected.

Chapter 21 of Revelation speaks for several verses of a holy city that would be built on a holy mountain that would be the highest of all the mountains. The description was familiar to the cathedral architects. Their churches speak its message.

A cathedral is often built on a hill or a rise. If possible, it occupies the highest bit of geography in the town. It is a reminder that God's kingdom is intended to be dominant. It is to be central to and noticed by all that goes on around it.

The architect studied mountains—their configuration, their appearance. The outside of the building intended to and does resemble the structure of a mountain in many ways. It is rock; it is inhabited by tall, tree-like things; it casts morning and evening shadows; it dwells the passer-by. It has crevices and it has jutting parts. It is even the color of a rock mountain.

As if to remind the approaching worshipper that we cannot aim too high for God, spires stretch dangerously near the clouds.

Did you ever wonder about all of the hideous little gremlins and gargoyle that peer down from the roof and steeples of a cathedral? Well, all good Medieval citizens (whose tradition was laden with magic) knew that mountaintops were inhabited by evil spirits who were often in league with Satan. These cathedral ogres were a recognition that evil existed very nearby, and that even in a place of worship it was not far enough away to be forgotten.

The inside of the cathedral, too, was designed by careful minds to speak a thousand messages to those who would listen. Each message said something about one facet of a multi-faceted God.

The inside of the cathedral was based on the proportions of a perfect human body—head erect, arms outstretched to the side, legs straight beneath the body. Inter-

estingly enough, of course, this also insures that the cathedral is in the shape of a cross. What an important symbol for someone who believes the Christian teachings about Christ! Christ himself referred to his body as a temple, and to the church as the body of Christ. The temple, the body, would be destroyed—but would live again as the message of triumph. How triumphant those cathedrals are!

The Trimmings that Do More than Trim

Every cathedral has windows. They are made lovely to tell the loveliest of stories. They admit light from the outside; but while letting in the beauty of God's sun, they block the entry of hurtful sights. The message speaks of a God who can open us to beauty and protect us from the hurts which, without him, might be too great.

The cathedral has a round window. It is called by some a "rose window." Often positioned architecturally so that the morning sun rises through it, it is a symbol of a "sun" which lights a graying world.

Then there are the carvings that occupy both wood and stone surfaces. They show many of a strong God's traits. The simple equilateral triangle that is so often found represents the mystery of the Trinity—a single figure composed of three equal sides and three equal angles. Each side and angle is separate from all the others, yet is a part of the whole figure which is greater than its parts. The circles which are inevitably nearby and sometimes even woven into the triangle speak of an endless eternity and the fact that the Trinity is without beginning and without end.

The carved fish are a fascinating puzzle. The Greek letters which spell the word *fish* also form the first letters (in Greek) of the words in the phrase, "Jesus Christ, Son of God, Saviour." It is interesting to learn from the acronym, which uses the first letter of several words in a phrase to spell a new word, that the

second Greek letter in *fish* is X. Thus it is the Greek initial for the word *Christ*. The first person who spelled Christmas as Xmas was not leaving Christ out of Christmas at all. He knew more than his accusers.

And what of all the other carvings and drawings? There are too many to name. Each has a meaning.

The shamrock or three-leaf clover symbolizes the Trinity. St. Patrick is said to have used a shamrock to show a group of doubters how the Godhead might have had three distinct parts and yet have been a whole.

The lion symbolizes Christ. He was prophetically the Lion of Judah. Also, the lion (according to legend) could escape his hunter by wiping out his tracks with his tail. This figure represents Christ's ability to elude those who wished his death until he accomplished the work that was his to do among men.

Christ is also represented as a butterfly, a peacock, and a unicorn. The butterfly begins as a crawling thing, representative of Christ's humble beginnings on earth. It then appears to be entombed in its chrysalis, as Christ appeared lifeless in the tomb. But the butterfly emerges to soar in beauty, a picture of Christ's rising to give meaning to life and to death.

Similarly, the peacock was held by legend to lose its beautiful plumage each year only to grow new feathers that were more awesome than the old ones. Christ seemed to lose his life, but the resulting new life was so much more significant than the one which appeared to have been lost.

The unicorn was believed to be a perfect animal. No one could capture it, yet it would lay its head in the lap of an unblemished virgin. So Christ was the perfect man whose life no human could take. He, like the unicorn, was related to a virgin. Thus the unicorn becomes a symbol for the perfect incarnation of Christ.

Christ was the swallow which slept in the winter and returned in the spring. He was the eagle that,

unlike man, could fly swiftly and look into the sun (God). The egg was used in cathedrals to represent his resurrection. Christ was like a phoenix that could be consumed by fire and rise again from the ashes of ruin.

The gospel writers are represented symbolically also. Matthew is a winged man because he stressed the humanity of Christ. Luke is a winged calf because Luke understood the sacrificial death of Christ. Mark is the winged lion because he spoke powerfully of the kingly nature of Christ. John is the eagle because his writing seems so inspired that it soars toward heaven.

The rock is busy with figures. The wood is alive with carved beings and flowers. Each symbol and picture is intentional. Each whispers a message about a kaleidoscopic God.

The day we walked through the cathedral in a country that was not our own, we found a God who is our own. He was sketched by builders and artists we did not know. But they knew God, of that there was no doubt. They knew his gift of insight and of poetry. They also knew to take time to use those gifts to whisper to us busy folk. When we left the cathedral, our whisper had a bit of a hymn in it. And after all, that is what a church and a worshipper come together for.



THEY SHARE A LANGUAGE AND A LOVE FOR THE LORD

What these women have in common is their Spanish heritage, their activity in Spanish WML work, and their love for the Lord. Recalling her contacts with each of these women in order to introduce them for loyal "STAMP" readers, Miss Thuz, p. 41.

directs the language missions department of Women's Missionary Union.



is 1976 adherents, Dr. Gomez has Spanish women in a conference on personal growth. This summer she is leading a conference at Ridgecrest.

Spanish WML work, and their love for the Lord. Recalling her contacts with each of these women in order to introduce them for loyal "STAMP" readers, Miss Thuz, p. 41.

participated in the 1976 conference in Spanish. She is currently working at the University School for the Deaf in San Antonio, Texas. She is also a member of the Spanish WML.

to Gloria for her faith and love for the Lord. She is also a member of the Spanish WML.

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Evangelina Quiron (nee ROHS) (center), mother of four, is language missions representative for Illinois. She works directly with state WML executive director Helen Quiron.

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Sara Mata (MAH-tah) (right) is mission action director for her church, Reasonville Baptist Church, Illinois, and works at the church's medical clinic. She has led sewing groups, visits the community, and is very active in social ministries through mission.

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Velma Darbo Brown

A group of Texas tourists on an island off Yucatan were delighted to see a sign in a shop window: "Texan spoken here!" In most places they had found some English being spoken. But what English some- times! The prospect of meeting a person who spoke *their* language was delightful.

Often we forget that many foreign-language people in our country have an equally irresistible longing to hear *their* language. This is one reason that so many people of the same language group cluster together in cities. A large number of these are Spanish-speaking. They have come to the US from Mexico, Puerto Rico, Cuba, and many other places in Central and South America.

We North Americans have taken up many of the ways of the peoples south of us. A Mexican American food chain has spread from Texas to the east coast of Florida. Many visitors to Mexico bring back clothes, pottery, artificial flowers, and jewelry made in the Spanish tradition. But we generally do not understand the ways of the Spanish-surnamed people among us. Nor do we bother to learn their language. The attitude of most Anglos toward other language groups is that English is good enough for everybody!

What about the spiritual needs of the Spanish-speaking people among us? How different are they from our own needs? And how can they best be met? Unless we know the language, we are handicapped in understanding these people. But fortunately we Baptists have been making strides in this direction.

The Language Missions Department of our Home Mission Board invests a great deal of time, money, and manpower in working with Spanish-speaking persons. Almost five hundred home missionaries devote their time to persons of Spanish speaking origin. Many of these missionaries are of Spanish families. They speak Spanish. They understand the culture and the special needs of persons of Latin American background.

can background

In addition to full-time missionaries, many persons work as pastors and teachers in Spanish-speaking churches and missions. These workers are generally paid under supplements from mission departments in their states and from the Home Mission Board. They live on a minimum salary. They have inadequate homes at times. They work in small, cramped churches with little of the equipment we take for granted in our educational and worship ministries. But what they are doing with their people is sometimes unbelievable!

Let us meet some of these people. Learning their stories will help us to understand better the people of Spanish background. And we can see the creative ways these Spanish-speaking pastors are working with their own people.

A Million Doing Millions

One of the greatest concentrations of Spanish-speaking people is in Texas—especially true in the Rio Grande Valley. This river for 1,300 miles forms the boundary between Texas and Mexico. But it is not an impenetrable border. To most of the people in the Valley, it is just a stream to be crossed. The customs officials of both nations check the travelers, and they have to pay a toll to cross the bridge. But these are minor inconveniences.

Within 25 miles on either side of the Rio Grande live about 2.5 million people. Ninety percent of these are Spanish-surnamed.

This is an agricultural area, but not a rural one. Towns, both large and small, dot the map along the river. Unless you are on the superhighway, you pass from one into another without knowing it. Only the city limits signs indicate you have moved from Mercedes to Weslaco to Donna to Alamo.

The lower part of the Valley, the delta, is rich black soil. It abounds in citrus orchards and truck farms. There is little outstanding wealth but numbers of well to do people.

There is poverty, too, but it is not immediately evident.

As you move up the Valley, the grinding poverty becomes more evident. The towns are smaller — just



villages. Most people's homes are unpainted cottages. Some are held together by extra boards and trash. Many have paper and rags stuffed into broken window panes.

But here in the upper Valley, in Rio Grande City, a dedicated and imaginative mission pastor is working. Meet David Munoz (MOON vose).

David Munoz is a man of great energy and optimism. His home is small, about the size of many others in the town. But it is painted and the yard is neat. The visitor's main impression of the outside is the "poster art" all over the windows and the door. Splashes of paint look like bright-colored flowers and stars. On the door is an evangelistic message in Spanish. Munoz has a way with graffiti!

His church, in the center of the town, is a neat red brick chapel. On the other side of a concrete patio is an educational building. This is a mission, because it is not self-supporting. It receives a supplement for the pastor's salary. But this group does both home and foreign missions work.

Munoz and his people work in eight other locations besides the mission. Members of the Woman's

Missionary Union and the Brotherhood and many young people fan out into other areas of Rio Grande City and into towns 10 to 15 miles away. During the week they conduct



Baptist Women Meeting

Bible studies and preach in places where there is no church or only a small mission. They even do missions work in two nearby towns in Mexico.

Munoz encourages his people in this missions work. He goes with them to begin new work and stays with them until the work is established. He continues to visit all these mission points on a rotating basis. But the week-to-week work is carried on entirely by his people.

Remember that most of these workers are poorly educated, with little training in religious education. But their willingness to serve matches their pastor's enthusiasm. They believe they can do this work because their pastor believes in them. And they reach hundreds of people who would not otherwise hear the gospel.

Munoz himself has little formal training. He recently received a diploma in pastoral ministries from the Seminary Extension conducted by the Rio Grande Valley Association. To do this, he took 16 courses, each requiring 18 hours of class time. He had to drive about 60 miles to Weslaco, where the courses are given. And he had to find time in his busy schedule to do the course work. He obviously has put his learning to good use among his people.

Reaching People in Two Languages

Much farther south in the Valley lies Harlingen, the largest city in the area. Here is Avondale Baptist Church. It moved from mission to church status in December 1976 under the leadership of its pastor, Fidel Flores (see DEL FLORES). Like David Munoz, Flores is a tireless missions worker.

Flores has now gone farther north to pastor a Spanish-speaking church. He has special abilities in ministering to bilingual people. He speaks both English and Spanish

fluently. Although a native of Mexico, his Spanish is so clear and precise that one would think he had learned it as a second language. Even Anglos with a smattering of Spanish can understand him.

One would think Fidel Flores had grown up with education and culture. But his story is far different.

Fidel Flores is a product of a broken home in Mexico. At the age of ten, he was almost homeless. Finally, when he was a teenager, he came to the States. He married and had several children by the time he became a Christian at the age of 25. The next year he was called to preach.

He was surprised at being called so soon after becoming a Christian. He was very young in the faith; besides, he had no training. He had not even finished the eighth grade.

Also, he was called at a critical period in his life. He was living in Brownsville with his family. But he got a good job offer from a Christian man in Harlingen. So he moved there. But soon after the move, his employer had a heart attack and had to give up the business. Flores was left with his family, no job, and not even a place to live. Not long afterward he was called to preach.

Realizing his need to prepare, he enrolled in the Valley Baptist Academy. This boarding high school is a mission effort by Texas Baptists. It ministers to Spanish-speaking young persons from Texas, Mexico, and many other Latin American countries. It also accepts students like Fidel Flores, who recognize later in life their need for an education.

Flores enrolled in the Academy as an eighth-grader. He continued until he got his high school diploma. Then he enrolled at Pan-American University, in nearby Edinburg. He also took Seminary Extension courses.

During this time he worked at different missions as pastor. The Rio

Grande Association paid for his books and tuition. He and his family lived for a time in a one-bedroom house. (He had four children now.) Later they moved to a two-bedroom house. Finally a missions group from upstate added two bedrooms to his house.

Later Flores began to work at Avondale Mission. At that time there were 25 in Sunday School. Under his ministry the work expanded, in numbers, in spirit, and in giving, until it was ready to become a self-sustaining church.

Because of his bilingual abilities, Flores is well able to minister to the younger people of the community. Now that there are integrated schools, more Mexican American children are learning to read and write English. They also speak English much of the time. They also speak Spanish, but they do not always use it. They do not read or write Spanish. Services in Spanish do not meet their needs. But a service that includes both English and Spanish will attract them.

In Flores's services he announces hymns and Scripture readings in both Spanish and English. Sometimes he asks for a Scripture passage to be read in English. In his sermons he gives in English the gist of what he is saying in Spanish. In this way the older groups, who are predominantly Spanish-speaking, are satisfied. And there is enough of the English service for the younger people to take part.

Ministering to the Whole Community

One of the greatest needs among Spanish-surnamed people is for trained persons to work with the well educated. Education among the Mexican Americans is rapidly expanding. Children graduating from high schools are now going on to college and getting professional training. There are Mexican American doctors, lawyers, dentists,

businessmen. They look upon evangelical work as directed only to the poor and ignorant. This has been their experience of it. Most of the Spanish-speaking pastors are not seminary-trained. So they find some difficulty in relating to these highly educated persons. More ministers are needed like Bernie Moraga (mo-RAH-gah).

Bernardo ("call me Bernie") Moraga is a young man in his twenties. Originally from Chile, he is a graduate of Howard Payne University (a Texas Baptist college). His

main interest is working with all groups of Spanish-speaking, but particularly the educated. He is pastor of Grace Baptist Mission in Weslaco.

Bernie is a man who has never found the word impossible in his dictionary. Whatever he believes the Lord wants him to do, he tackles. And he succeeds at it.

An example of this determination was High Attendance Sunday, October 31, 1976. Average attendance at Sunday School had been 270. But the goal set by Grace Mission was

600! They set up two tents and waited to see the results of the work they had been doing for more than two months. They registered a total of 604! Now the energetic Bernie is looking forward to next year. What is his goal for the next High Attendance Day? Well, his 1975 goal was 300, which was topped by 312. His goal in 1976 was double that of 1975. So, of course, he'll double again — 1200 in 1977!

Bernie has no inhibitions about relating to the highly educated Mexican Americans of his community.

YOU CAN HELP

Doris Diaz,
director Language
Missions Department,
Woman's Missionary Union,
SBC

How can you, Baptist women who speak English, help Baptist women who are Spanish-speaking? Here are some suggestions.

• Invite a group of Spanish-speaking women to your training meetings. Let them first meet with you in the general session. Then, provide for them special training in their own language. This would be appropriate in a church meeting, an associational meeting, even a state meeting.

It's funny — but even those who can communicate in English appreciate hearing a person who speaks Spanish. If you offer Spanish-speaking women training in their language, they will understand it better and apply it better to their own life and experiences.

• You can help women who do WMU work in other languages by bringing a group — two or three — to Glorieta and Ridgecrest. Bring them with you. At Ridgecrest and Glorieta WMU Conferences we have training for Spanish-speaking people. At Glorieta we have a conference for Indian women and a conference for people whose second language is English.

• I would like to emphasize our magazine *Nuestra Tarea* for Spanish-speaking women in the United States and Puerto Rico. Maybe you would like to send a year's subscription as a gift to a Spanish-speaking person you know. Send your order to Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. The price is \$4.00 per year, single copy 45 cents. For subscription outside the US add \$1.50 for postage and handling. Please enclose remittance. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax.

• We have these materials available in Spanish: *Baptist Women Manual*, *WMU Manual*, *WMU Year Book*, *The Woman I Am*, and the *Special Skills for Mission Action* books. We have all the training kits for Baptist Women officers. Here is a list with prices (available from Spanish WMU, same address as above): *Planes de Trabajo 1977-78 (WMU Year Book)* \$1.00. *La UFM y su Trabajo en la Iglesia (WMU Manual/WMU Work in the Church)* \$1.50.

Manual de Mujeres Bautistas (BW Manual) \$1.50.
Guia de Oracion Misionera (Missions Prayer Guide) \$2.00.
Personas, No Cosas; Principios de Accion Misionera (Persons, Not Things) \$1.00.
Si, Sostentamiento Misionero: Punto de Vista de la Mujer (Yes: Woman's View) \$1.00.
Guia de Ensenanza para Si (Teaching Guide for Yes) .50.
La Mujer que Soy: Mirando al Futuro en el Espejo de la Historia Cristiana (The Woman I Am: Looking Forward Through the Christian Past) \$1.50.
La Mujer que Soy: Escuchando el Mensaje de Dios (The Listening Woman I Am: Messages from God) \$1.50.
Habilidades Especiales para Accion Misionera No. 1 (Special Skills for Mission Action No. 1)
Habilidades Especiales para Accion Misionera No. 2 (Special Skills for Mission Action No. 2) \$1.00.
Paquetes de Orientacion:
Presidenta (President) .50; *Secretaria (Secretary)* .50; *Directora de Estudio Misionero (Mission Study Chairman)* .50; *Directora de Accion Misionera (Mission Action Chairman)* .50; *Directora de Sostentamiento Misionero (Mission Support Chairman)* .50; *Lider de Estudio Misionero (Mission Study Group Leader)* .50; *Lider de Accion Misionera (Mission Action Group Leader)* .50; *Lider de Oracion Misionera (Mission Prayer Group Leader)* .50.

Baptist Women Meeting

His approach to them has been through sports. He jogs with them, plays racquetball and tennis with them. He says, "I don't talk with them about my work until they ask me. I work as a PR man for the kingdom."

He uses his contacts to get materials for the needy of the town. "I get these materials from the wealthy of the community," he says. "They know me and trust me. I ask for what I need and I get it."

But some of Bernie's best work is with the high school youth. He recognizes that the young people are caught between two worlds. They are in the free-wheeling modern world in their high school. But at home they are subject to old customs, old ways of thinking. They find these differences frustrating. When there are two worlds under one roof, the result is friction.

Bernie often supplies the outlet and the understanding these youth need. He goes to the high school four days a week, talking with the young people and with their counselors and teachers. Many of the young people come to Bernie with their problems. And the teachers and administrators are happy to have his help.

Bernie says of his work, "I'm not a preacher. I'm a minister. I minister the Word of God to the people. I minister to the white, to the brown, to the black."

He has effectively taught his people to be ministers along with him. His mission has a 30-minute TV program every week. It reaches about 200,000 persons, some as far away as Mexico City. One of the men in his church handles the program completely.

The mission has a thriving bus

ministry, using three big buses and a van. Between 80 and 100 children are taken to the church on Sunday. The people of the church drive the buses and ride them, working with the children.

Bernie's whole program of ministry is undergirded by prayer. Our group meets on Sunday at 7:00 A.M. to pray. Another meets that afternoon at 3:00. Twenty-five to 30 prayer groups meet in homes during the week. Bernie says, "I believe in the power of prayer. And the power comes from a few people who will pray together."

Bernie Moraga is a minister who is bridging the gaps: between different national groups, between different economic groups, between different cultures. He is the shape of the Spanish-speaking pastor who will "minister the Word of God to the people" in years to come.

Planning the Meeting

STUDY AIM

As a result of this study, members should gain appreciation of the dedicated work of Spanish-speaking pastors with their own people.

PLAN 1

This material may be treated as a straight symposium. The study chairman may give the introduction. Then the three pastors may be presented by three members without further introduction.

CALL TO PRAYER

The prayertime will be more significant if it comes at the close of the session. The mission support chairman may repeat Bernie Moraga's statement regarding prayer. Also, a special point may be made of the persons on the prayer list (see pp. 42-48) with Spanish surnames.

PLAN FOR FOLLOW-THROUGH

Plan to make contact with a group of Spanish-surnamed women in

your city or area. See suggestions made by Doris Diaz, page 25.

Or, investigate the need for a mission action project among Spanish-speaking persons in the area. Contact your director of associational missions for information about specific needs and possibilities for ministry.

PLAN 2

Use the content material to get "interviews" on tape. If you know Spanish-speaking persons in the community, you may ask them to participate in such taping. Ask three men to digest the material about the three pastors. Then each one will speak into a cassette tape, giving information in first person about himself.

Three different members may introduce the "pastors" by giving some of the background information about each. Then the cassette tape of that person's story will be played.

The study will be enhanced by decorations carrying out the Mexican American theme. Pottery, osys, basketwork, Mexican hats and blankets, artificial flowers may be used effectively.

PLAN 3

Perhaps you have Spanish-speaking Baptist work in your community. If so, another approach to this meeting would be to invite a speaker to present this work. Or you may have had a summer missionary in your church or association who has worked with a Spanish-speaking mission. Your director of associational missions can give you information regarding such persons.

Current Missions Group

James L. Benson leads the language missions program of the Baptist Convention of New York. His main responsibility is to plant new churches and develop the existing churches among persons whose language is other than English. Benson himself speaks Spanish as a second language. Before coming to New York he was pastor of a bilingual church in Houston, Texas. In this article James Benson answers questions about the work among Spanish-speaking people.

How are Baptists reaching Hispanic Americans in the Northeast?

One approach is home Bible study. Christians and sometimes non-Christians open their homes for Bible study. Neighbors and friends are invited to attend. Many of them trust in Christ as personal Saviour and join churches.

Another approach is lay evangelism schools held in the Spanish churches. These schools equip Baptists to share their faith wherever they are. Many people have accepted Christ as result.

Public worship services are an effective means of reaching Hispanic Americans for Christ. When the gospel is preached, many respond and profess their faith. They enroll in Sunday School. Over a period of time, they learn what the Bible teaches about the Christian life.

Weekday ministries are also used to reach people. This approach gives the teachers opportunities to teach by their lives and to witness to other family members.

Every summer youth choirs from missions-minded churches come to the Northeast to give concerts and conduct Vacation Bible Schools. They sing in parks, vacant lots, churches. Thousands of Hispanic Americans hear the gospel every summer through the witness of these young people.

Summer missionaries also help to

witness and reach Hispanic Americans as they come each summer to work alongside the pastors.

Church revivals and area crusades are used to reach people. A regular weekly radio broadcast in Spanish helps spread the gospel. The Southern Baptist Radio and Television Commission provides tapes. When funds are available, there will be many opportunities to reach people through television.

How many Hispanic Americans live in the Northeast?

In the greater New York City-Northern New Jersey area there are between 1.6 and 2 million Hispanic Americans. In all of the Northeast there are close to 3 million. One of every eight people in New York City speaks Spanish.

At least 99 percent of Hispanic Americans in the Northeast live in the cities. They work in factories and other businesses. Very few are migrant farm workers, such as might be found in other parts of the United States.

What brings Hispanics to the United States?

The basic pull is economic. Hispanic people come to find work. They find it difficult to make ends meet in the countries of their birth. They come to look for work to support their families, who stay behind in their native countries. Thousands of dollars are sent back each year to the families of Hispanic Americans living in other countries. Some even send money back to churches where they come from instead of giving their tithes and offerings to their churches in the US.

Another reason Hispanic people come is freedom. In their native countries they are hindered in their religious expression.

Still, the greatest number of Hispanics come to the United States because they feel they have a better chance of bettering themselves in the United States.



NANCY BLEVINS BYALS

HISPANIC AMERICANS IN NEW YORK



Missionary James S. Wright

Current Missions Group

Who are some outstanding leaders in the Spanish-speaking churches?

An outstanding leader in First Spanish Baptist Church of Passaic, New Jersey, is Dr. Casabona. He is a veterinarian and a recognized leader in the city. He serves as a deacon and Sunday School teacher and on the pulpit committee as that church searches for a new pastor.

In Spanish Baptist Church of Woodside, Queens, New York, a Christian psychiatrist teaches a Sunday School class and serves as a deacon.

An outstanding layman named Rodriguez, who owns his own construction business, is a leader in Central Baptist Church of Paterson, New Jersey.

In Calvary Spanish Baptist Church in Brooklyn, New York, Bert Archbold, an insurance company employee, serves as pastor of two missions.

Santiago Perez, a well-trained draftsman, directs the Sunday School in David Livingston Spanish Baptist Church in Elizabeth, New Jersey.

In many Cuban communities active Christian lay persons carry their Christian witness into their business and social lives.

What Spanish work has been started recently?

In January 1976, in Bergenfield, New Jersey, 42 people came from First Spanish Church of Manhattan to begin a new work. This group was led for several months by Juana Luz Garcia, field missionary for the Spanish-speaking. In November 1976, Jorge Comasanas came from First Spanish Baptist Church in Atlanta to be the pastor.

A group of Baptists who came from Cuba and settled in Elizabeth, New Jersey, joined an American Baptist church. They had been related to Southern Baptist missionaries in Cuba, but there was no Southern Baptist church in

Elizabeth. They became restless and decided to form their own church. So David Livingston Spanish Baptist Church was born.

About that time a pastor from Argentina came to James Benson's office to report that he had been trained in Argentina by Southern Baptist missionaries and felt God wanted him to work among Spanish-speaking people in the U.S. He was put in contact with the pulpit committee of the David Livingston Baptist Church. In July 1976, they called Miguel Della Corte as their pastor. Corte is doing an outstanding job of leading this group to build a strong fellowship.

Raritan Valley Baptist Church of Edison, New Jersey, has a Spanish department in their English-speaking church. Alfredo Gonzalez is a member of this church. He began by teaching a Sunday School class for his Spanish-speaking friends. In the spring of 1976, he began preaching and conducting a worship service in Spanish. He is busy reaching the Spanish-speaking people in his community.

In Union, New Jersey, there is an exciting new work made up primarily of Cuban Baptists. Juan Couso, before pastoring in California and Florida, helped to establish the Spanish church in Hoboken, New Jersey, and Ebenezer Spanish Church in New York. In 1976, he came back to Union, New Jersey. Early in 1977 this new congregation had an attendance of 225 in worship. They gave \$1,500 to the Lottie Moon Christmas Offering. During the Home Mission Graded Series study for 1977, they had over 100 in attendance.

A new ministry in Woodside, Queens, New York, began with the Ferraz family. For three or four years this family had traveled each Sunday to First Spanish Baptist Church in Manhattan — riding the subway and changing three times in order to get to church. Along with the Ferraz family, nine other per-

sons began meeting in their own community. They began to reach out to their friends and neighbors. In November 1976, they began meeting for worship in the Woodside community. In March 1977, they were averaging 72 in attendance. They called Enrique Cepeda as their pastor; he is leading that group to be a strong witness.

In January 1977, an interdenominational congregation, which had been studying various denominations, concluded that they wanted to be a Southern Baptist congregation. This group in Corona, New York is moving in the direction of becoming a Southern Baptist church. They have 40 to 50 attending regularly. They are now Iglesia Cristiana (Christian Church).

Late in 1976, Gethsemane Spanish Baptist Church in Queens, New York began sponsoring a new work on Long Island in the community of Patchogue (pronounced patch-og) in Suffolk County. Attendance is around 40 every Sunday. Ivo and Elena Sanchez (see ROYAL SERVICE, Feb. 1976) are active leaders in this new group.

Last fall Walter Montalvo and Enrique Cepeda started chapel services in the building of a black congregation in Jamaica, Queens. Montalvo has studied in the Baptist Theological Institute in Guayaquil, Ecuador. Sponsored by Farmingdale Baptist Church on Long Island, this new Spanish chapel already has the basic organizations: WMC, Brotherhood, Sunday School, and Training Union. Walter Montalvo is reaching out into the community by serving as a chaplain in a local prison.

A Spanish Bible Fellowship group meets in Yonkers, New York. A new Spanish Chapel is meeting in the Wake Eden Chapel in Bronx, New York. Eloy Cruz, pastor of Calvary Spanish Baptist Church in Brooklyn, reaches out to the community around Shea Stadium.

Andre Besler, from Brazil, and his

wife, from Bolivia, are leading a new fellowship in Paterson, New Jersey. Besler also works with the Portuguese in Newark, New Jersey.

Who are some home missionaries in the Baptist Convention of New York?

Those who are appointed serve as missionary associates and pastors of local congregations. Their main task is to lead the churches to be self-sustaining groups. They try to produce missions by reaching out in their communities and beyond.

Some of the pastors are not appointed missionaries but receive language pastoral aid through the Language Missions Department of the Home Mission Board.

Eloy Cruz is pastor of Calvary Spanish Baptist Church in Brooklyn. Several years ago a Southern Baptist layman named Jimmy Carter went to New England to help in a witnessing campaign among Spanish-speaking families. In Why

Not the Bear? Carter speaks of Eloy Cruz and his faithful witness among the Spanish-speaking people. Jimmy Carter quotes Eloy Cruz: "You only need to have two loves: one for God, and one for the person who happens to be standing in front of you at any given moment."

What are some goals, dreams, long-range plans in Hispanic work?

James Benson dreams of seeing one Spanish-speaking church for every 50,000 Spanish-speaking persons of the two million in the territory of the Baptist Convention of New York. "This will happen as people work, plan, and pray," he says. "It may take 20 to 25 years to realize that goal. I want to see the churches become responsible congregations, committed and competent."

"I want to see the Spanish churches reach out to others in their communities — not only to the

CONTEXT

Adrianne Bonham

Where do Spanish-speaking persons live in the United States? Well over half of them live in just ten states. Twelve states are listed below. See if you can choose the ten where most Spanish-speaking persons live; then put each of the ten with the correct column on the graph, showing the number of Spanish-speaking persons. If you get all the answers right, you probably are one of over 600 Southern Baptist home missionaries among Spanish-speaking persons. If you get half right, you probably live in one of the ten states and are conscious of your Spanish-culture neighbors.

Alabama	New Jersey
Colorado	Oklahoma
Michigan	California
New York	Illinois
Arizona	New Mexico
Florida	Texas

STATE	
	2,368,746
	1,690,862
	1,352,302
	485,037
	393,347
	388,340
	288,488
	265,066
	225,566
	151,070
the other 40 states combined	approximately 1 million

Answers: The states in order of Spanish-speaking population (beginning with largest): California, Texas, New York, Florida, Illinois, New Mexico, New Jersey, Arizona, Colorado, Michigan.



Current Missions Group

Spanish-speaking, but also to other language groups."

Central Spanish Baptist Church in Paterson, New Jersey, is already doing this. An Arabic group meets in their building while they are worshipping in Spanish.

Spanish congregations hope to become stronger by an emphasis on stewardship of time as well as money. Many have been used to attending church only once a week, and they need training in the organizations of a Baptist church.

More will be done in Bible teaching. Seminary extension classes are now being taught. Spanish pastors and Anglo pastors working alongside each other will learn together how to strengthen each other in the work.

All the Spanish Baptist churches seem to be missions-minded. Many of the members were won to Christ in the lands where they lived before coming to the United States. They know what it means to reach out to others. They need training in how to reach out effectively.

Planning the Meeting

AIM: As a result of the study, each group member will be able to identify approaches used by home missionaries to reach Hispanic Americans in urban areas.

PLAN 1

Conduct an interview by presenting the material as it is written. Assign the questions to one person who will serve as the interviewer and the answers to "James Benson." Assign the two parts in advance so those participating will be familiar with the material and know how to pronounce names and places.

PLAN 2

Write to Home Mission Board, SBC, Literature Service, 1350 Spring Street, NW, Atlanta, Georgia, 30309 for a pamphlet, "Baptists and Hispanic Americans."

Look for copies of *World Mission Journal* in your church media center (library) or from someone who subscribes. The April 1977 issue has an article, "Ethnic Ministry in Northeast Demands Patience and Fortitude," which will be helpful for this study.

Ask one or more members to prepare summaries of the article from *World Mission Journal* and the Home Mission Board pamphlet.

Conduct the interview as suggested in Plan 1.

On a poster make a list of home missionaries among Hispanics in the Northeast. For a full list see *Home Mission Board Personnel Directory 1976-77* (free from above address). Look for the names marked (Sp.) or (Sp.-e) under Connecticut, Massachusetts, New Jersey, New York.

Ask the women, during the meeting, to select one of the missionaries for whom they will remember to pray. If the group is small, assign more than one to each of the women.

PLAN 3

Ask two women to present the content material, and the rest of the group to act as a listening team to listen for the following:

1. What do you see as the most important aspect of Hispanic Baptist work?
2. If you were a worker with

Spanish-speaking people, what different approaches would you take?

3. What role does the pastor assume in beginning a new congregation?

4. Suggest approaches you would use to train Hispanics in stewardship and leadership.

5. For a few minutes, pretend you are a Spanish-speaking person who has just arrived in the United States. How would you go about finding a job? a place to live? a church? How would you feel about being accused of taking a job which some American citizen should have?

CALL TO PRAYER

Read Acts 10:34-43.

Make a list of prayer requests as you see them from the material. Pray by name for persons mentioned in the material.

Pray for missionaries listed in the prayer calendar for today.

SOMETHING TO DO BECAUSE YOU STUDIED

Write letters of encouragement to one or all of the home missionaries in Hispanic work in the Northeast. (See information under Plan 2).

Prayer Group Prayer Group Prayer Group P

SPANISH-SPEAKING WMU

Louise Berge Winningham

"Jesus es la luz del mundo" (pronounced hay-SOOS es la loos del MOON-dough) is Spanish for "the light of the world is Jesus."

It is a statement that might be made in a meeting of *Mujeres Bautistas* (moo-HAIR-es bah-oo-TEES-tahs), the Spanish equivalent of Baptist Women.

In the last 20 years missions education among Spanish-speaking congregations in the United States has made great progress. Spanish-language churches of the US have at least 750,000 members. Since many of these members are women, there is a vast potential for Spanish WMU work.

Today we will discuss this important work with Doris Diaz (DEF-us), director of the language WMU department. Her office is in the Women's Missionary Union building, Birmingham, Alabama.

Interviewer: Good morning (afternoon, evening), Miss Diaz. We welcome you to our meeting. First, give us an overall view of your work.

Diaz: Directing the work of language WMU includes coordinating promotion, enlisting Spanish women in missions, and helping to spot talent for leadership. I travel a great deal in an effort to reach women in Spanish-language churches.

The work of the language WMU department goes beyond just Spanish. We hope to reach all language groups in the US.

Interviewer: How long have you been in this work?

Diaz: For several years. I edited a Baptist monthly magazine for the language missions department in Texas and did some translating for *Nuestra Tarea*, our WMU magazine. Then in 1968, the Home Mission Board asked me to lead in language

WMU work. In 1972 my office was moved from Atlanta to the Birmingham WMU building.

Interviewer: How did Spanish WMU work begin?

Diaz: The work among Spanish-speaking women began in Texas in the early 1950s. Soon the first issue of *Nuestra Tarea* (naw-ES-trah tah-RAY-ah, meaning "our task") appeared. Interest in WMU grew and soon other states requested the literature.

Interest spread to Spanish women in Illinois, New York, California, Georgia, and Louisiana. Later, organizations were begun in Florida, New Jersey, Michigan, Virginia, Maryland, District of Columbia, Oklahoma, Utah, Colorado, New Mexico, Kansas, and Nebraska.

Interviewer: Tell us more about *Nuestra Tarea* and other Spanish materials.

Diaz: About 5,000 subscribe to *Nuestra Tarea*, our monthly magazine. Grace Marquez is the editor.

This magazine helps in many ways. It is a translation and adaptation of *ROYAL SERVICE, Contempo*, and *Dimension*. Detailed how-to helps are presented in the cultural context of Spanish-speaking women. *Nuestra Tarea* provides a monthly mission study for use in the meetings. Having the magazine in Spanish language has helped the WMU work grow.

In addition to the magazine, we provide books on mission action and mission support. Translations of such books as *WMU Work in the Church and Baptist Women Manual* are also available. (See p. 25.)

Interviewer: You mentioned training materials. What about leadership conferences?

Diaz: At Glorieta and Ridgcrest WMU weeks we offer conferences in Spanish-language women, each

Prayer Group

year. These meetings are well attended. Some states offer training during their regular scheduled events — such as houseparties. Some associations offer training especially for the Spanish-language WMU members.

Interviewer: Are there Spanish-language WMU leaders in the states?

Diaz: These leaders are very important. They serve as liaison between their state WMU office and the Spanish-speaking women. In some states the leader is called a coordinator; in others, representative or director. She helps to interpret the work and train members and leaders from the language culture.

For example, 45 attended the conference for Spanish women in Los Angeles, California. Then I recall a group of women in Kansas, who met once a week and have the five organizations in their WMU. This happened in spite of the fact they were few in number and were without a pastor for over two years.

Elsewhere, one woman was so interested in presenting the adult Foreign Mission Graded Series book she translated it while riding the subway to work.

A woman in Miami, Florida, followed a conference leader to several different meetings because she felt a need to learn. The woman traveled by public transportation to the various places.

Planning the Meeting

BEFORE THE MEETING

1. Ask one person to prepare to be the interviewer and one person Miss Diaz.
2. Letter on cardboard placards the Spanish words used in the content material.

IN THE MEETING

1. Begin the meeting by singing

In Smyrna, Georgia, from 13 to 15 come to the meetings. Sometimes as many as 18 are present. A night group is planned soon.

A group of women traveled all night to attend an all-day meeting in New York. Over 140 attended.

And in Michigan, we can see how hard a WMU leader worked: the first time I visited her, she had three women in her conference. A year and a half later over 25 were present in a leadership conference!

Interviewer: This is thrilling. What are the greatest needs for your work?

Diaz: First, we need more Spanish-speaking women interested in missions. Many have not been reached by the WMU organizations. Second, more women need to receive *Nuestra Tarea*. The magazine makes possible more meaningful meetings and understandings. Third, leaders who can inspire more interest in missions are needed. Fourth, we need to train these leaders as well as the members.

Prayer Requests

1. More women interested in missions — *Más mujeres interesadas en las misiones* [pronounced mahs moo-HAIR-es in-lay-ray-SAH-dahs en lahs mee-see-OWN-ehs].

Pray that women already involved in missions education will be able to enlist many others.

Many women who are active in

other aspects of church life do not know about or have not been attracted to missions education through WMU.

2. More women receiving *Nuestra Tarea* [noo-ES-trah tah-RAY-ah].

More Spanish-speaking women participate in WMU than subscribe to the magazine. They need the magazine! It offers them study materials, ideas on sparking interest in missions in their churches, and inspirational articles. Pray, therefore, that more women will learn of *Nuestra Tarea* and subscribe. Miss Diaz says, "Our subscription number should double."

3. Leaders are needed — *Los líderes* [lahs LEE-dar-es].

Spanish Baptist women need leaders in church, association, and state positions. The latter group are particularly important in these "early days" of WMU work among Spanish-speaking women. Pray that they will be able to enlist many others in WMU work.

4. Training — *Preparación* [pre-pah-RAH-see-own].

Leaders in any organization need to receive training — to learn more about the organization and to develop leader skills. Pray for those who lead leadership conferences and for those who attend them.

5. Pray for Doris Diaz as she leads the Language Missions Department. Pray for Grace Marquez as she edits the Spanish magazine.

five causes listed. Then pray for those listed on the calendar of prayer today (see pp. 42-48).

*Subscription information for *Nuestra Tarea* is on page 25.



Round Table Group

WITNESS TO THE CHICANO

Eljee Bentley

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

The Chicanos edited by Ed Ludwig and James Santibanez (Penguin Books Inc.) \$1.50 paper **

Chicano. What is it? A nickname for anyone who speaks Spanish?

More Americans speak Spanish than any other language except English. Four million speak little else, and more than half of these have difficulty understanding English. No wonder our Home Mission Board needs a Language Missions Department. Southern Baptists have over 600 workers

among Spanish-speaking Americans, and need more. Eighty percent of all Spanish Americans are unchurched.

Hispanic (a Spanish way of saying Spanish) Americans are the second largest minority in the U.S., numbering more than 12 million. The 1970 census revealed that, on the average, Hispanic Americans are younger and poorer than their Anglo counterparts. One third of them are in school. Forty-one percent of Hispanic American families include children under six. Family income averages two thousand dollars less per year. Twenty percent of the families live in poverty; of rural families, the percentage is higher. Hispanic Americans, however, are city dwellers. Only 12 percent live in the country.

Are all Hispanic Americans Chicanos? No. All Hispanic Americans share the Spanish language and culture; but they form a diversified group, including persons whose origins are Spain, South and Central America, Cuba, Puerto Rico, and Mexico. Most, more than 8 million, come from Mexico.

Mexicans were the first settlers of the Southwest. English was the foreign language until after the Mexican War. Mexicans came to build the western railroads. More came early in this century, to work in mines, on farms, and in industry. They still come. Nevertheless, 85 percent of today's Mexican American population are native U.S. citizens.

Are Mexican Americans Chicanos? Yes and no. Not all Mexican Americans want to be identified. Joan Boez tells of her younger sister, who resembled their Anglo-Irish mother rather than their Mexican father. She avoided the darker Joan and hoped classmates would not realize she had Mexican blood. A college student told his mother, "I wish I could get every drop of Mexican blood out of my veins and change it for something else. . . I'd take any blood in the world. Anything except Mexican." Some who

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are not ashamed of their background resent "Chicano" or even "Mexican American." Why should they be labeled while English Americans, German Americans, French Americans are not?

Our country was called the melting pot, a nation of immigrants who surrendered their separate identities in order to be Americans. Assimilation was our goal. Feliciano Rivera may exaggerate when he says, "If any group has resisted full acculturation in the United States, it has been regarded as uncivilized, un-American, and potentially subversive." But we have expected conformity. We have demanded use of English as a prerequisite for education. We thought we were doing what was best.

Some groups refuse to melt. Possibly the color of their skin, their physical uniqueness, as well as circumstance — the slave background of the black, the tribal status of the Indian, the nearby homeland of the Mexican — kept them separate. Whatever the reason, they never became indistinguishable.

Once they hid their differences. Today they flaunt them. When a teacher tried to defend the young Joan Baez by saying, "Joan is the very highest breed of Spanish," Joan countered, "I'm a Mexican." A homogeneous America never existed and no longer seems desirable.

Many Mexican Americans are proud to be Mexican. Some identify themselves as Chicanos. Chicanos seek *La Raza Unida* (the race united) by calling for a return to their cultural heritage. Their hero is Cesar Chavez, the migrant worker who organized and led the successful Delano Grape Strike. The strike lasted five years. The strikers lost worldly possessions but gained self-esteem for themselves and for urban Mexican Americans as well.

Read *The Chicanos*. Read the poignant story, "Sanchez" by Richard Dokey. Read the bitter poem, "My Name Is Jesus" by Jesus

Ascension Arreola Jr. Read of the migrant worker, "The Plum Plum Pickers" by Raymond Barrio. Read of "Maria Tepache," who says, "I have enough for today, perhaps tomorrow, and another day too. . . . After that, God will say." Read of injustice in "The Lives of Los Siete." Read the whole book. Begin with the "Introduction."

Do not expect to be entertained. Read in order to understand. Chicanos are persons with whom we must share Christ. To reach them we have to see them as they are and to recognize that what makes them different does not make them inferior. We can no longer condescendingly send missionaries to Mexican Americans; we must be living witnesses among them.

The Language Missions Department does not attempt to transform ethnics into Anglos but works to inject a culture with Christianity. It encourages ethnics to worship in their own language and in their own manner. More than one thousand Hispanic American congregations are members of the Southern Baptist Convention. Ethnic groups are developing their own leaders, and these leaders need to be trusted with responsibility. A Mexican American, Oscar Romo, heads the Language Missions Department.

American Montage, through photographs and words, depicts language missions. The Home Mission Board's philosophy and goals are in the last chapter, "Americans All." The first chapter introduces Jovita Galan (see pp. 2-5), a first-generation Mexican American who lives in an ugly barrio like those described in *The Chicanos*. Jovita teaches kindergarten, visits hospitals, helps rehabilitate drug addicts, and works in her church. She's a glorious Christian, of whom others say, "She is always there when you need her."

American Montage has other chapters, introducing other language missionaries. It is a beautiful book.

Planning the Meeting

Order from the Home Mission Board (1350 Spring Street, NW Atlanta, Georgia 30309) the leaflet "Baptists and Hispanic Americans," allowing at least three weeks for delivery. Read it and both books.

Imagine this situation. You are Celeste Loucks (writer of *American Montage*). You have been asked to write another book like *American Montage* but to devote it entirely to Southern Baptist work among Mexican Americans. You will gather material by interviews conducted at your group meeting.

Assign members to impersonate those you will interview. Plan with them what they will say. Some interviews may be taped ahead of time.

Pretend your meeting is a fester or a Saturday in town, as described in "Saturday Belongs to the Paloma." *The Chicanos*, pages 25-30.

Interview a Census Bureau official, who can give statistics from the first paragraphs of this article. Choose characters from *The Chicanos*. Some may be fictitious, composites of many persons. Interview a migrant worker (see pp. 25-36, 83-94, 141-142), a barrio dweller (pp. 65-68, 123-139, 173-185), and someone with more education (pp. 261-270). You might choose Cesar Chavez (pp. 9-13, 101-112) or Reyes Lopez Tijerina (pp. 16-20, 215-222), who was for ten years an evangelical preacher. Interview Jovita Galan and some people she has touched, such as Rudy Sanchez, the Corpus Christi pastor (*American Montage*, p. 26), or Freddie Garcia, director of the Victory Outreach drug ministry (pp. 25-26). Ask Oscar Romo to describe language missions work. Use pages 183-189 and the leaflet.

After the planned interviews, stimulate group discussion by asking questions such as these: What do you think of Mexican Americans? of Chicanos? Do you prefer ethnics who try to be just like us? If so, why? Do you think God has a preference?

Mission Action Group

Are there Mexican Americans in our community? Do they attend any church? Do they need our ministry? Do they need our witness?

Suggestions for local church ministry and witness are in the leaflet. Perhaps your group could initiate action.

CALL TO PRAYER

Each missionary is a separate individual. Ask God to meet the differing needs of those with birthdays.

Book Forecast

Books for September

Judge for Yourself: A Workbook on Contemporary Challenges to Christian Faith by Gordon R. Lewis (InterVarsity Press \$2.95)*
World Mission: 12 studies on the biblical basis, Ada and Ginny Lum (InterVarsity Press \$1.75)**
I Believe in the Great Commission by Max Warren (Eerdmans \$2.95)**

Books for October

Under the SS Shadow by Traugott Vogel with Shirley Stephens (Broadman \$6.95)*
East Wind: The Story of Maria Zeitner Linke as written by Ruth Hunt (Zondervan \$6.95)**
Discretion and Valour by Trevor Beeson (Fountain Books, Collins & World \$2.95)**
I Abri by Edith Schaeffer (Tyndale \$2.95)*
Maria by Maria von Trapp (Creation House \$5.95)**

Books for November

Peace Child by Don Richardson (Regal Books \$3.95)*
At the Foot of Dragon Hill by Florence J. Murray, M.D. (E. P. Dutton \$7.95)**

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

**Available through Baptist Book Stores.

HOW TO "TALK IN OTHER LANGUAGES"

Does your mission action work bring you in contact with persons who speak another language or whose cultural background is non-Anglo? Here are some hints for your relationship with them:

Keep your actions person-centered. In an attitude of Christian love accept persons as they are, not as you think they ought to be.

Avoid using persons as an exhibit for your church or your Baptist Women group.

Listen to what people have to say. Learn from them as well as expecting them to learn from you.

Remember that to be different is not to be wrong. Various cultures have different standards, values, and customs.

Allow language persons to participate in plans as they are being made. Work with them in making plans for an ethnic meal, for example. Don't just make the plans for them.

Be patient and slow to judge. Because of cultural differences, it is easy to misinterpret an action.

Learn a little about the background of the language persons. Use an encyclopedia. Check with your public library or your church media center for appropriate books and audio-visuals.

Treat each person with courtesy, warmth, and genuine friendliness. Learn to pronounce his or her name

correctly.

If you invite language friends to your home, serve something almost immediately: orange juice, tea, coffee. Serving refreshments is customary in many cultures and goes a long way to making people feel comfortable.

Work with or through home missionaries to reach language people or ethnic groups. See the *Home Mission Board Personnel Directory* (free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309) which lists missionaries by states and types of work.

Feel free to ask about a person's religious background. (S)he will probably ask you questions about yours, especially if your life indicates that Christ is real to you. While respecting her religious beliefs, show an interest in her relationship with God. As you become her friend, you can share Christ with her along with a natural exchange of culture and ideas. Never apologize for your religious beliefs. Do not be timid. Most of all, know what you believe.

If you have never studied *Mission Action Group Guide: Language Groups* (see order form, p. 48), secure a copy and become familiar with it and refer to it frequently. Use some of the guide's study procedures during your group meeting.

L. D. Johnson

NEW SIGHT, NEW LIFE, NEW COMMUNITY

Scripture Readings: John 9:1-41; 11:1-53; 13:1-17, 34-35

God's kingdom is revolutionary. Nowhere is this fact seen more clearly than in John's interpretation of the last two of seven signs and in his report of Jesus' washing his disciples' feet.

These three events, reported only by John, are the subjects of this study.

New Sight (John 9:1-41)

One day in Jerusalem the disciples saw a blind man. The man's blindness became the subject of the disciples' speculation. "Teacher," they asked Jesus, "whose sin caused him to be born blind? Was it his own or his parents' sin?" (9:2). The question assumes that there must be a causal relationship between suffering (the man's blindness) and sin. Somebody sinned, else this terrible handicap would not have been put on the man. Who was it, the man himself or his parents?

We still have a hard time getting over the suspicion that calamity must be connected in some way to guilt. "What have I done to deserve this?" is the cry of people in the face of disaster. The disciples were under the same illusion. Somebody must be guilty for such a calamity to happen.

The question raises a related issue: the connection between the deeds of parents and the lives of their children. No one who has been around much will deny that there is a connection. The doctor who has examined the handicapped child of a syphilitic mother will tell you. The

pastor who has counseled the product of a hate-filled home will tell you. The biblical maxim that "the sins of the fathers are visited upon the children to the third and fourth generations" is confirmed by experience.

But it is quite another thing to claim that children's failures and misfortunes can be blamed on their parents. That lays too heavy a burden on parenthood and makes too easy an alibi for irresponsibility. After all, parents were themselves once children. Who is to blame for their failures? Their parents? And if so, whom shall we blame for theirs? People who use their birthright as an alibi for their own irresponsibility never got that excuse out of the Bible. Let us quit blaming the older generation for everything that has gone wrong and begin to take responsibility for our own actions.

Note how Jesus responded to the disciples' question. "His blindness has nothing to do with his sins or his parents' sins. He is blind so that God's power might be seen at work in him" (John 9:3). Jesus is saying that the disciples' speculation about who sinned to cause the man to be born blind was idle and foolish.

Jesus replied to his disciples. "It is useless to stand around here trying to assess responsibility for this man's plight. He's blind, that's what is important. Light is here, but it won't always be here. If we intend to do anything about this man's darkness we have got to do it while we can." So Jesus healed him.

A lengthy dialogue follows involving the healed man, the religious leaders who were outraged because

this miracle took place on the sabbath, the healed man's parents, and Jesus. Among the memorable sayings in this dialogue is the confession of the healed man: "One thing I do know: I was blind and now I see" (John 9:25). That was proof enough that the Person who helped him was authentic.

And this is the proof people want today. The blind need to see, the deaf need to hear, the lame need to walk, the hungry need to eat. All the pious talk in the world is not enough.

Christ came to give men new vision. He opened the eyes of the blind. He did not simply talk about spiritual blindness and deplore its persistence. He came dispelling it, so that men might see. Our calling is to participate with Christ in enabling the spiritually blind to see.

New Life (John 11:1-53)

The raising of Lazarus is the last of the seven signs told by John. It is the climactic sign that Jesus is Christ, the Lord of life.

If you will take time to read this account in John 11 you will find it full of wonder. It has the feel of both authenticity and mystery. Read it with an eye to seeing it in five vivid scenes.

The first scene might be titled "The Waiting Lord." It is laid somewhere east of the Jordan River where Jesus and the 12 were staying in temporary withdrawal from conflict in Jerusalem. News reached him there that his dear friend Lazarus, in whose home at Bethany (suburb of Jerusalem) he had felt so welcome, was desperately ill. Martha and Mary, Lazarus' sisters,

had sent him word. Though it might be dangerous for him to return to the area of Jerusalem, they had to let Jesus know and be sure he would do something. What a powerful appeal they made to him in the message sent: "Lord, your dear friend is sick" (11:3).

That Jesus loved these friends was no secret. John says (11:5). Then he reports what appears to be a strange way of showing love. He says that "when he received the news that Lazarus was sick, he stayed where he was for two more days" (11:6). Are the Lord's delays, even in the face of our most urgent calls, sometimes his way of demonstrating his love for us?

After the two days Jesus said, "Let us go back to Judea" (11:7). The disciples protested. The religious authorities had lately been seeking to assassinate him. Why would he again endanger his life? Jesus calmed their apprehensions by appealing to the wisdom of a proverb: "A day has twelve hours, doesn't it?" (11:9). It was still daytime — night had not fallen.

The conversation is written in John's typical style. Jesus' words were misunderstood, and then he cleared up the mystery. So he said, "Our friend Lazarus has fallen asleep, but I will go and wake him up" (11:11). The disciples supposed he meant to be taken literally, so he explained to them that Lazarus was dead (11:13). Further, he said, it was fitting that he had not been there, for now they would be given additional cause for their faith in him as Christ (11:15).

Scene 2 might be called "The Grieving Household." It takes place in the home at Bethany, where Mary and Martha experienced emotions of hope and dismay, grief, and bitter disappointment in their Friend. They had sent him word, and he had not come. Did he not care as much as they had thought? He had not come, and now Lazarus had been in his grave four days.

It was Martha who, hearing that

Jesus had reached Bethany, went out to meet him while Mary stayed in the house grieving. Why did Martha go? No doubt because it was to Martha that Jesus sent the message of his arrival. He did not come to the house, perhaps not wishing to endanger the family. So he sent word for the sisters to come to him.

Martha's encounter with Jesus is a beautiful testimony of trust (11:21-27). She could not hold back the implied rebuke that his failure to come had resulted in Lazarus' death (11:21). But she went on to express full confidence that his Father would grant any request he made. To Jesus' assurance that Lazarus would rise again, Martha voiced her faith in the final resurrection of the dead (11:24).

But Jesus wanted her to understand that the hope of resurrection arises from him: "I am the resurrection and the life. Whoever believes in me will live, even though he dies" (11:25). This is one of the great texts of the Gospels. This passage is the key to John's testimony to Jesus in his Gospel. Christ is the Lord of life. "Do you believe this?" Jesus asked Martha. Her reply is a profound witness to the nature of the Christ. "Yes, Lord! . . . I do believe that you are the Messiah, the Son of God" (11:27). This testimony is the classic statement of what it means to believe in Jesus as Christ and Lord.

Scene 3 in this drama, "The Weeping Jesus," begins when Martha slips back into the house and whispers to Mary, "The Teacher is here, . . . and is asking for you" (11:28). Mary quickly left the house to go out and meet the Master. Those with her noted the hurried departure and, supposing she was going back to Lazarus' tomb, followed.

Coming to Jesus, she fell down at his feet and said what Martha had already told him: "If you had been here . . ." (11:32). No doubt the sisters had said that to each other many times since that awful moment when Lazarus breathed his

last. Jesus did not attempt to explain his absence to her. But Mary's grief and that of the friends who came with her moved Jesus deeply. "Where have you buried him?" he asked (11:34). And then follow those two simple words, composing the shortest verse in the Bible but speaking volumes about him: "Jesus wept" (11:35). I am glad we know Jesus wept. He was a man of great joy. Jesus laughed. But he was also a man of sorrows. Jesus wept at the tomb of his friend Lazarus.

The fourth scene is at the grave of Lazarus, and may be called "The Victorious Christ." Practical-minded Martha protested the rolling away of the stone from the door of the tomb, lest the odor of the decaying body offend. But Jesus reminded her that faith was the key to seeing the glory — the action — of God (11:40).

Then he prayed. The prayer (11:41-42) was a simple affirmation of confidence that his Father had already granted what he asked: the restoration of Lazarus to life. But Jesus had followed this procedure of waiting and then coming in person to the grave to bring Lazarus out alive in order that those who were standing there would "believe you sent me" (11:42). That is always John's approach to Jesus' miraculous works. They are signs which prove that he is Christ.

After he prayed, Jesus said simply, "Lazarus, come out!" (11:43). And before the incredulous eyes of those standing about the tomb the dead man came out, wound up in the customary grave wrappings. No artist is equal to that scene. One's imagination falters in trying to take it in: the startled expressions of the crowd, the cries of joy coming from the sisters, the trembling hands of those who dared to heed Jesus' command to loose Lazarus from his burial bindings.

The fifth and final scene of this drama takes place in Jerusalem in the presence of the Sanhedrin, the highest council of religious authori-

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ry. Word had reached this body that Jesus had restored Lazarus to life. The news caused great consternation. If he were permitted to go on doing such things, religious leaders said, "everyone will believe in him" (11:48), revolution would occur, and the Romans would come and destroy their Temple and their nation. So, as it often happens, a shabby deed was justified in the name of religion and patriotism.

But John saw even in this act a spiritual truth that underlies the outward event. The high priest Caiaphas made the cynically practical observation that it is better that one man should die for the people than to have the nation perish (11:50). The real import of that remark, said John, is that even this enemy of the gospel was giving unwitting witness to God's purpose in Christ. In fact, it was God's will that Jesus should die, not for Israel only, "but also to bring together into one body all the scattered . . . of God" (11:52).

Thus this seventh and greatest sign affirms the central meaning of the Incarnation.

But one wonders what happened to Lazarus. We know that he became a celebrity, for John later reports (12:9-11) that so many people wanted to see Lazarus and were becoming believers because of him, that the authorities planned also to put him to death, as well as Jesus. Lazarus was the living evidence that Jesus is Lord.

A New Commandment (John 13:1-17)

John alone records the washing of the disciples' feet. And this incident provides John a beautiful example story in which he can stress the meaning of the kingdom of God.

The details are familiar. Jesus got up from supper to perform the most menial task, washing the guests' feet. Behind that humble act lay embarrassment over an unperformed courtesy. Custom required

that a servant with a towel and basin of water meet the guest at the door to wash the dust from his feet as he slipped out of his street sandals. Unpaved streets littered with garbage made foot washing more than a polite gesture. It was an act of cleanliness.

Because Jesus had wanted to have this meal alone with his disciples, there was no one present to do the foot washing, and none of the disciples had been willing to humble himself before the others to wash their feet. There was probably an uneasy tension as they reclined about the table, lying on their left elbows with their feet drawn up behind them. Why should I do it for the others? each was rationalizing to himself. None was willing to be servant.

Then to their dismay they saw Jesus rise from his place and silently begin the foot washing with towel and basin. Perhaps not a word broke the embarrassed silence until he stopped over the feet of Peter, who began to protest. "You do not understand now what I am doing," Jesus told him, "but you will understand later" (13:7). That remark is typical of John's quotations of Jesus. Things cloaked in mystery at one point are later seen to be full of meaning.

But "Peter declared, 'Never, at any time will you wash my feet!' If I do not wash your feet," Jesus answered, "you will no longer be my disciple" (13:8). Simon Peter could not bear the thought of being excluded from Jesus' movement, so he said with typical Simon Peter exuberance, "Lord, do not wash only my feet, then! Wash my hands and head, too!" (13:9). Then Jesus said a crucial thing: "Anyone who has taken a bath is completely clean and does not have to wash himself, except for his feet" (13:10). In reporting this saying, John is careful to use separate Greek words for "bathe" and "wash." "Bathe" means "all over"; "wash" means a

specific part of the body, such as the hands.

When Jesus had completed washing their feet he took his place at the table and asked: "Do you understand what I have just done to you?" (13:12). He told them that they were correct in calling him Lord and Teacher, and that he had given them an example, that they should do for each other what he had done for them (13:13-15).

The question is, what had he done? He had washed their feet. And what did that mean? We have heard it said that he had given them a lesson in humility. That may be true, but that interpretation falls far short of its meaning.

The meaning is revealed in Jesus' words about washing Peter's feet: "You don't need your bath of cleansing, Peter. Your redemption has already happened. You have been bathed all over. But you have been walking in the streets of the world and the garbage of the world is on your feet. You need to have this cleaned off by my forgiveness. Now, I have done this for each of you. But what I have done for you, you must do for one another."

This is one of the most profound of Jesus' messages to his followers. Jesus was commanding his disciples to be the means of forgiveness and cleansing for one another. That is the meaning of doing for each other what he has done for us.

Baptists have been leery of religion which confers on a certain class the prerogative of pronouncing forgiveness and absolution—so much so that they have not taken seriously the responsibility put by Jesus on all his followers to mediate forgiveness to one another. We have overlooked Christ's command to help each other experience again the forgiveness of our sins. We refuse to wash the garbage of the world off each other's feet, providing the means of letting our fellow Chris-

tians experience continual forgiveness of sins.

We need to think about this, and not dismiss it. We must know what we believe to be the meaning of the words of the resurrected Lord to his disciples: "If you forgive people's sins, then they are forgiven; if you do not forgive them, they are not forgiven" (John 20:23). Personally, I take that most seriously. I believe

Christ calls each Christian to be a priest or intercessor for others. This is the meaning of a favorite Baptist expression, "priesthood of believers." It has nothing to do with the common notion that "I don't need to have somebody tell me what to do or believe." It means Christians are related individuals, having responsibility for one another. It means precisely what Jesus said to his

disciples: "As I have cleansed your feet, cleanse one another's feet."

This attitude of mutual responsibility is immortalized in Jesus' "new commandment": "Love one another. As I have loved you, . . . love one another." (13:34). That is a radically new thing about the kingdom which will change the world.

Planning the Meeting

Aim: As a result of this study, members will be able to explain why each of the three events studied is important to Christians today.

PLAN 1

Suggest that members write at the top of each of three pages in their notebooks one of the following:

Event 1 — Jesus Heals a Blind Man (John 9:1-41)

Event 2 — Jesus Raises Lazarus (John 11:1-53)

Event 3 — Jesus Washes Disciples' Feet (John 13:1-17, 34-35)

Divide members into small groups, or let them work as individuals. Ask each group to take about six minutes (1) to read one of the passages; (2) write out a question about the passage; and (3) spend 10 or 15 minutes searching—through additional study of the Bible passage, Dr. Johnson's comments, and group conversation—for an answer to the question.

Ask the three groups to come together and share their questions and insights they have gained into the answers. Allow time for the questions and answers to be written in notebooks.

CALL TO PRAYER

Pray together as a group that members will seek to understand what it means to do for each other

what Jesus has done for us. Pray that this attitude of mutual responsibility will spill over into concern for our missionaries who depend on the prayer support of Southern Baptists. Pray by name for each missionary whose name appears on today's calendar (pp. 42-48).

PLAN 2

1. Give a brief lecture on the topic "New Sight," using John 9:1-41 and Dr. Johnson's comments. (1) Tell the main story of the blind man's healing; (2) Note Jesus' response to the question of guilt; (3) Note the healed man's contribution to the dialogue; (4) Explain the spiritual interpretation of the event; (5) Call for questions or comments.

2. Present a monologue of the events surrounding the raising of Lazarus as seen through Mary's eyes. Use information from the Bible passage, Dr. Johnson's comments, and other resources along with imagination.

3. Divide members into three buzz groups. Appoint a leader for each group. She will be responsible for reporting to the large group. Give the following directions:

All groups read John 13:1-17, 34-35. For resource material also read "A New Commandment," page 38.

Group 1: Why was foot washing a common custom? Why did Jesus perform this task on that night?

Group 2: Interpret Peter's comments. What was the meaning of Jesus' remarks to Peter?

Group 3: What is the message of this foot washing incident for today's Christians?

Encourage members to share with the group new insights they have gained about the importance of these three events to today's Christians.

PLAN 3

This study opens up some intriguing and challenging questions. Introduce these questions to catch the group's attention, and spend the bulk of the study time probing the three Scripture passages and discussing their meaning:

Enlightened Christians know better than to suspect that calamity must be connected in some way to human guilt. What light did Jesus throw on this history-long question? (John 9:1-41)

What relevance could the story of the raising of a dead man possibly have in a twentieth-century world? (John 11:1-53)

What might it mean for members of our church to attempt to take seriously Jesus' teaching about mediating forgiveness to one another? (John 13:1-17, 34-35)

Aline Fuselier

FORECASTER

Officers Council Meeting Agenda

Record plans on planning forms in Baptist Women/BYW Record, Report, and Planning Forms.*

- Use the suggested meditation.
- Plan continuous member training.
- Plan for homebound members.
- Continue to promote individual mission action training.
- Plan to orient BYW members who will come into Baptist Women.
- Continue study of *Working in a Missions Group*.*
- Plan regular Baptist Women activities: Baptist Women meeting, mission action project, mission support activities; coordinate group plans.
- New council: Continue annual planning. Conduct manual study.
- Plan for enlistment of officers.
- Conduct continuous leader training activity.
- Plan for group training and enlistment.
- Check progress on achievement guide and make reports.

Homebound

Place homebound members on a telephone committee, to invite all women in the church to the Baptist Women meeting in August. Provide the homebound members with names of persons to call and necessary information to share.

Enlisting Officers

All officers should be elected and trained by now. The beginning of the training process began with each officer using a Baptist Women/BYW Officer Orientation Kit.* There is a kit for each officer.

The nominating committee should use the kit in enlisting officers for the new year. Use the kit even for those who have been officers before. Give each person the first sheet in the kit when the initial contact is made. Check with her later for her answer. Give her time to study the sheet. Upon her acceptance of the office, the president then works with her to complete the rest of the kit.

Baptist Women president (newly elected): You should have received a kit by now; if not, buy one and work through it. If the nominating committee did not

use the kit to begin with, ask that this be done by enlisting the other officers. Otherwise, give a kit to each newly elected officer and work through the kit with each one individually or as a group.

Annual Planning and Manual Study

New officers: Key annual planning to study of *Baptist Women Manual*.* Two possible approaches: (1) Study some, then plan some at a day-long meeting. (2) Study the manual first, then plan at a second meeting.

Use *WMU Year Book 1977-78** to direct annual planning. Each officer should have a copy, study the annual planning helps before the meeting, find items she is responsible for, and have some ideas ready to suggest.

Follow the around-the-table study helps in the manual. Be sure each officer has a manual.

Set a date for annual planning and manual study. (Check to see if WMU council is planning WMU-wide study.)

Achievement Guide

Check progress on the Baptist Women Achievement Guide and make reports.

Follow Through on Study

Follow-through — the doing that results from learning — happens after the study meeting. It may be done by individuals or by a number of people. Follow-through may be reading a book; it may be praying for a need on a missions field; it may be doing a mission action project; it may be a family activity.

Look through this issue of *ROYAL SERVICE* and other recent issues for suggestions titled "Something to Do Because You Studied" (these appear in study and prayer materials). Note the various kinds of activities.

Encourage Baptist Women members to participate in meaningful activities as a result of study about Hispanic Americans this month. For example:

- Read the story of Jovita Galan on pages 2-5 of this issue of *ROYAL SERVICE* or in the book *American Montage* (see p.33).

- Invite a group of Spanish-speaking women to meet with your Baptist Women for a fellowship meal or a meeting (see "You Can Help," p. 25).

- Conduct a mission Vacation Bible School for Spanish-speaking children (see p. 27).

- Pray for a home missionary working among the Spanish-speaking (see p. 30).

Continuous Leader Training

Designate ten minutes in officers council for these activities:

1. Read the names of the missionaries on the prayer calendar. Share other prayer requests.

Read the suggested Scripture passage in Call to Prayer or another appropriate passage. Ask someone to interpret the passage as it relates to her duties.

2. Ask the mission study chairman to look at chapter 1, *Baptist Women Manual*. * Ask the mission action chairman to look at chapter 2. Ask the mission support chairman to look at chapter 3.

Ask each to list the kinds of groups suggested in each chapter of the manual.

How many of these groups do you have in your Baptist Women? Discuss the possibilities of having all or some of these groups, or of forming additional groups of types you already have.

Make recommendations concerning the formation of groups to the WMU council.

Training in Groups

After the officers council has met, dismiss all officers except group leaders. Ask one chairman to be responsible for the training in August and September.

Ask group leaders to review the three planning charts on pages 23-24 in *Working in a Missions Group**; then make a list of all the things that happen in a meeting of the entire Baptist Women organization (the list should include prayer, study, and mission action).

In a way, a Baptist Women group is a specialized extension of the Baptist Women organization. It provides additional opportunities to pursue an area of missions that is of special interest to members.

*See order form, page 48.



If your Baptist Women hasn't studied *The Listening Woman I Am: Messages from God* by Josephine Pile, get the word — and the book — around \$1.50 through Baptist Book Stores.*

EADALERTREADALERTREADALER

Find your own cool summer spot — and read. One hour a week. Or one hour a day. Make reading a habit.

This month focus is on the topic of stewardship. Try these books recommended by the Stewardship Commission of the Southern Baptist Convention:

What the Bible Says About Stewardship, A. R. Fagan (\$1.25)

This new book gives biblical and practical answers to thought-provoking questions about stewardship. It emphasizes stewardship as a way of life. Practical suggestions are given for applying the doctrine of stewardship.

God Has Done His Part, Carolyn Weatherford (\$1.45)

What does the Bible teach about missions? A thorough and practical answer is given in this book. The executive director of Woman's Mis-

sionary Union, SBC, emphasizes the responsibility of God's people to support missions through giving, prayer, education, and church programs.

The Spirit-Filled Steward, Charles L. McKay (\$1.45)

This book is based on the belief that stewardship is our response to what God has done for us through Jesus Christ. The many facets of our existence such as influence, ability, time, and vocation all call for a God-guided response.

Living the Responsible Life, Cecil A. Ray (\$1.45)

Emphasizing the biblical concept of living as a Christian steward, the author discusses God's purpose for a good world, the Christian view of material things, the Christian and his standard of living, and developing the grace of giving.

Another book for your must list:

Yes: A Woman's View of Mission Support by Adrienne Bonham (\$1.50) prods the reader in new approaches to intercessory praying, giving of money for missions, and responding personally to missions needs.

Here is another helpful and practical book:

Staying in the Black Financially by John D. Bloskas (\$1.50)

Books are available through Baptist Book Stores.

Study of all these books can be applied toward a Christian Development Diploma in the Church Study Course. For information about the Church Study Course, see *Church Services and Materials Catalog*, *Baptist Book Store Catalog*, or *Church Study Course Catalog 1977-78*.



Pearl Steinkuehler
Grand Forks, North Dakota

CALL TO PRAYER

1 Monday Matthew 5:13-16

Cheryl and Veryl Henderson are missionaries in the West Maui resort area of Hawaii. "Much of our work is ministering to people on vacation," she writes. "We have a worship service every Sunday in one of the resort complexes. We have just begun a new language ministry among the Filipinos. Pray that we will creatively minister to people of many cultural and ethnic backgrounds." **Jose Belmont**, Retired, Texas

Mrs. Eugene C. Branch, Indian, New Mexico

Mrs. C. Marshall Durham, Spanish, Texas

Mrs. Larry Gardner, Baptist center, Ohio

Mrs. Veryl Henderson, church extension, Hawaii

Reynaldo Leal, Spanish, Texas

Mrs. Luis Ramo, Spanish, Florida

Mrs. M. L. Blankenship, home and church, Libya

Donald L. Bliss, education, Kenya

Betty Lynn Cagle, women's work, Rhode Island

Joan Carter, women's work, Kenya

Mrs. Marcos L. Driggers, home and church, Chile

Mrs. J. B. Durham, home and church, Upper Volta

Harold E. Harst, business administration, Panama

Mrs. William H. Ishter, music, South Brazil

Mrs. Coy W. Jones, home and church, Indonesia

Mrs. Julian R. Leroy, home and church, South Brazil

2 Tuesday John 15:12-17

Wilma and Calvin Sandlin (recall their pictures on the January 1977 ROYAL SERVICE cover), regional missionaries to Navajos and Anglos in Arizona, share the same birthday and age. They spend most birthdays at Home Missions Week at Glorieta Baptist Conference Center in New Mexico. They ask: "Pray for those who lead the conferences and for the people who attend. Pray for our camp meeting the

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P.O. Box 6597, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309

following week. Indians from all around come to the church, campout, and have preaching day and night. Pray that they will commit themselves to the Lord and serve him more fully."

Mrs. Tony Bevington, Indian, North Carolina

Sherman D. Bridgman, director of metropolitan missions, Illinois

Nigel Gonzalez, Spanish, Florida

C. F. Landon, retired, Arkansas

L. Arthur Nunn, Jr., director of metropolitan missions, California

Mrs. Luis Quilo, Spanish, California

Mrs. Marcos A. Ramo, Spanish, Florida

Calvin Sandlin, Indian, Arizona

Mrs. Calvin Sandlin, Indian, Arizona

Charles A. Allen, Jr., education, Colombia

Doris D. Brown, agriculture, Zambia

Mrs. William A. Cowley, home and church, Nigeria

Mrs. John W. Fielder, retired, China

James E. Green, publication, Kenya

J. Griffin Henderson, education, Hong Kong

Linda Henderer, journeyman, education, Hong Kong

J. T. Owens, music, Mexico

J. Kenneth Park, religious education, Chile

Malcolm W. Stuart, education, unsigned

Mrs. A. C. Sutton, Jr., home and church, Botswana

Gene V. Tansell, social work, unsigned

Gerald M. Workman, music, Malawi

3 Wednesday Ephesians 2:4-10

Marilyn and Tom McMillan, newly returned to Tanzania from furlough, are rejoicing in answered prayer. A year-long effort to win the East African Giryama tribe of 360,000 people to faith in Christ is drawing to a close. Thousands have become Christians. Thank God for this victory and pray that the remainder of the tribe will find Christ.

Frank E. Bullock, director of rural-urban missions, Michigan

Jose Maria Garcia, Spanish, Texas

Gary K. Halbrook, pastor, Illinois

Mrs. Arzel Hernandez, Spanish, Florida

A. W. Wilson, retired, Alabama

Mrs. Dennis L. Blackman, home and church, South Brazil

Mrs. Joseph A. Harrington, retired, Brazil

David M. Lowton, retired, China

Mrs. Tom W. McMillan, home and church, Tanzania

Lynn New, preaching, Taiwan

Mrs. Keith D. Shelton, home and church, Peru

Jon E. Terry, general administration, South Brazil

4 Thursday Romans 8:11-17

Raymond and Janice Home will soon complete language study and make their home in Togo where he will do theological education work and she will be primarily a homemaker for her husband and three-year-old daughter. Pray that they will make a good adjustment to the climate and culture and that they will be strong physically and spiritually.

James Lester Williams, director of rural-urban missions, Kansas

Mrs. Jim Barnes, deal, Missouri

Mrs. Roger L. Capps, home and church, Malaysia

Mrs. Gerald C. Davis, home and church, Philippines

Minda Hagstrom, journeyman, medical, Gaza

Raymond D. Horne, education, Togo

Mrs. David L. Miller, home and church, North Brazil

John N. Thomas, preaching, Colombia

Grace Wells, retired, China, Hawaii, Indonesia

Mrs. Robert A. Williams, home and church, Honduras

Ruth Womack, nurse, Nigeria

5 Friday 1 Corinthians 6:9-20

"We're organizing small groups of non-Christian village people for Bible reading," writes Jim McKinley, Bangladesh. "As they become Christians they already have their natural leaders. We do not show them how to conduct Christian worship, but lead them to do it themselves. As they learn of Jesus we teach them songs and how to pray. We feel God can greatly bless this simple yet profound ministry in bringing hundreds of small groups to himself."

Don Eugene Butler, US-2, special mission ministries, Florida

Charles R. Clayton, field work, California

Robert L. Gross, Christian social ministries director, Arkansas

Mrs. Delano Humphreys, Christian social ministries, Ohio

George J. Sheridan, interfaith witness, Northeast

J. Virgil Cooper, preaching, Korea

William E. Corwin, dorm parent, Indonesia

Darrel E. Garner, agriculture, Malawi

Jimmy K. Maroney, religious education, Ethiopia

Mrs. J. W. McGavock, retired, Chile

James F. McKinley, Jr., preaching, Bangladesh

Mrs. Walter B. Neely, home and church, Equatorial Brazil

Yukihiko Ome, preaching, Japan

Mrs. Ed L. Smith, home and church, Botswana

Hugh G. Smith, preaching, Malaysia

Mrs. B. Herbert Stephens, home and church, Ethiopia

Radney B. Welford, preaching, South Brazil

6 Saturday 1 Peter 2:1-9

Pray about the need for a dietitian in the Baptist hospital in Asuncion, Paraguay — someone who can teach dietetics in the nursing school. Pray also for the ministry of the mobile clinic of the hospital which tries to reach many communities in the interior in need of medical care and Jesus. Pray for Elizabeth (Mrs. Leland) Harper, a nurse assigned to this hospital.

Larry L. Maxwell, pastor-director, Idaho

Della Ruth Smith, Baptist center, Tennessee

James S. Wright, pastor-director, New York

Mrs. Ted York, retired, Louisiana

Mrs. C. Donald Doyle, home and church, Costa Rica

Derathy Emmons, education, Tanzania

Mrs. Leland J. Harger, nurse, Paraguay

Mariam Miewer, medical, Indonesia

Milton Murphy, preaching, Israel

J. Earl Posey, Jr., student work, Philippines

7 Sunday Deuteronomy 8:11-18

Jerry (Mrs. Gail) Joule has just returned from furlough to her work in Paraguay. Pray for her as she again takes up the reins as national secretary of Girls in Action. Pray for the mobile book store, and the religious education and student work directed by her husband. Pray that this couple will reach their personal goal to start two churches this term.

J. Z. Alexander, National Baptist, North Carolina

Mrs. Cornelius Bright, church extension, Pennsylvania

Alejandro Davila, Spanish, Arizona

Mrs. Thomas Eason, Spanish, New Mexico

Mrs. Maxwell Iglesias, retired, Panama Canal Zone

Elizabeth Lundy, retired, Georgia

Mrs. B. Clyde Beckett, church extension, Massachusetts
 Mrs. Lonnie A. Doyle, Jr., religious education, Equatorial Brazil
 William C. Gaventa, doctor, Nigeria
 Ronald W. Hunt, education, Liberia
 Mrs. Garroth E. Jolner, home and church, Ecuador
 Mrs. Gail P. Jouis, home and church, Paraguay
 Mrs. Donald Kirkland, home and church, Ethiopia
 Wesley W. Layton, Jr., retired, China, Hawaii, Taiwan
 Bobby C. Spaegle, preaching, Liberia

8 Monday Hebrews 2:14-18

Genevieve (Mrs. Rolla) Bradley will soon celebrate her twenty-third wedding anniversary. She serves in Korea with her husband who directs an evangelistic ministry among Korean military personnel. Pray for the three Bradley children who are in college in the States.
 Mrs. Axel P. Chavez, Spanish, Texas
 Mrs. Miguel Gonzalez, Spanish, Florida

Dan B. Nelson, evangelism intern, Oregon

Mrs. Andres Rodriguez, Spanish, Texas

Mrs. Troy C. Bennett, home and church, Bangladesh

Mrs. Rolfe M. Bradley, home and church, Korea

Ralph W. Harwell, publication, Kenya

Mrs. James A. Lunsford, retired, Brazil

Tomoki Masaki, preaching, Japan

Gloss Patton, preaching, Lebanon

Sara Frances Taylor, secretary, Argentina

9 Tuesday Romans 7:15-25

Wilma (Mrs. Frank) Belvin directs Baptist Young Women work of the Muskogee. Seminole. Wichita Indian Association in Oklahoma. Join her in prayer for greater dedication and deeper spirituality among the young people, who will be the leaders in the churches.
 Mrs. James O. Beck, Baptist center, Georgia
 Mrs. B. Frank Belvin, Indian, Oklahoma

Earl Jackson, director of rural-urban mission, Utah

Marshall W. Moore, Christian social ministries director, Indiana

Edelmira Robinson, retired, Cuba

Kenneth D. Taylor, Christian social ministries, Missouri

Mrs. Rodney E. Batie, home and church, Ivory Coast

Mrs. Wayne E. Emanuel, nurse, Japan

Mrs. William R. Gaddis, Jr., home

and church, Indonesia
 Mrs. Alvin L. Gary, home and church, Guadeloupe
 Richard B. Greenwood, preaching, Guatemala
 Marilyn Huffman, journeyman, education, Japan
 Carl G. Lee, preaching, Indonesia
 Lawrence E. Rice, music, Venezuela
 William F. Roberts, music, Japan
 Ray A. Vorn, doctor, Paraguay

10 Wednesday 1 Corinthians 10:5-16

A "Chapel on Wheels" is used by Meredith and Pearl Wyatt to share Jesus in remote towns in southern California. The mobile chapel moves from place to place using films and other visual aids in Bible classes and worship services. Pray for this unique ministry that has been the tool to win more than 300 persons to Christ.

George L. Foster, pastor, Kansas

Mrs. George Wasally, Arabic, New York

Meredith E. Wyatt, pastor, California

Mrs. Dale E. Zeigler, home and church, Ethiopia

R. Paul Bollington, preaching, Equatorial Brazil

C. S. Bostwright, preaching, Japan

Dennis G. Boswell, journeyman, business administration, Rhodesia

Mrs. James E. Castlen, home and church, Philippines

Marion L. Corley, preaching, Colombia

Mary Crawford, retired, China, Hawaii

William O. Herr, preaching, Lebanon

Mrs. Clifford J. Low, retired, China

Peyton M. Moore, radio-TV, Hong Kong

James B. Slack, education, Philippines

John H. Tarom, doctor, Indonesia

Mrs. James N. Westmoreland, home and church, Rhodesia

Charles L. Whaley, Jr., business administration, Japan

Mrs. Robert D. Worley, home and church, Spain

11 Thursday Ephesians 6:10-17

Pray today for young adults who need to respond to God's call to missionary service. Someone in your church or your family may be grappling with this possibility. Several of the missionaries who have birthdays today pray for reinforcements urgently needed on their fields; join them in this concern.

Lorenzo Castillo, Spanish, Texas

C. E. Scarborough, retired, Georgia

Robert A. Walls, director of rural-

urban missions, Nevada
 I. B. Williams, retired, Kansas
 James E. Banks, preaching, Guadeloupe
 Mrs. James H. Darnall, home and church, Ivory Coast
 Stagnard G. Euge, preaching, Argentina
 Roberts Hampton, press, South Brazil
 Mrs. Shelby A. Smith, home and church, Antigua
 Mrs. Charles E. Smothers, home and church, Paraguay
 J. Mark Terry, education, Philippines

12 Friday James 1:12-21

C. Allen and Rebecca Alexander are just completing language study in preparation for serving in general evangelism in Mexico. Mrs. Alexander's parents served as missionaries to Chile for 25 years, so the language should not be too big a problem for her. Pray for this couple and their two sons.

Colleen Colton, church extension, Virginia

Mrs. Galen F. Irby, rural-urban missions, Washington

Clara Rangel, kindergarten, Texas

C. Allen Alexander, preaching, Mexico

Joe G. Aubry, student work, Korea

Mrs. O. M. Boreman, Jr., home and church, Korea

Albert B. Craighhead, education, Italy

Mrs. Robert H. Culpepper, home and church, Japan

Mrs. N. Brannon Eubanks, home and church, Nigeria

Mrs. James E. Hampton, home and church, Tanzania

Mrs. Herndon M. Harris, retired, China

Joyce McCallister, journeyman, education, Senegal

Barbara Smith, journeyman, education, Tanzania

Mrs. Bill C. Thomas, home and church, Malaysia

13 Saturday 1 Timothy 6:6-12

Just before going back to Tanzania last summer, Betty and David Whitson lost their 16-year-old son in an accident. Pray for them as they continue to adjust to life without Clark. Pray for them in a new place of service in Bukoba, Tanzania.

William I. Barkley, retired, Maryland

Mrs. Homero Garza, Spanish, Arizona

Terry Moncrief, center director, Georgia

Mrs. Danny Moon, Japanese, Tennessee

David Torres, Spanish, Florida

Mrs. Malcolm B. Webb, Jr., deaf, Mississippi
 Mrs. L. Gerald Fielder, home and church, Japan
 Mrs. W. C. Harrison, retired, Brazil
 Mrs. Donald B. Helms, home and church, Japan
 Mrs. Winston W. McNeil, home and church, Colombia
 Philip B. Overton, maintenance, Yemen
 Mrs. James T. Owens, education, Mexico
 Mrs. N. Mack Shulte, education, North Brazil
 Mrs. Malcolm W. Stuart, home and church, unassigned

14 Sunday Isaiah 26:1-6

Jasie Short teaches religious education and counseling at the Hong Kong Baptist Theological Seminary. She writes, "Pray for seminary students as they serve in the churches full time during the summer months. Pray for young people who make decisions in summer camp."

James Anderson, Indian, Oklahoma

McDuffie Bowman, retired, Mississippi

Jana Garcia, Spanish, New Jersey

Claude Hennessey, retired, Texas

Mrs. Byron Lutz, church extension, New York

Doree McCormick, center director, Nebraska

Mrs. L. Ray McKinney, rural-urban missions, New Mexico

L. Galen Bradford, business administration, Malawi

Mrs. Charles L. Culpepper, Sr., retired, China, Hong Kong, Taiwan

Mrs. Elbert T. Danderick, home and church, South Brazil

Mrs. Marvin E. Fitts, religious education, Peru

James A. Foster, business administration, Philippines

Russell A. Harrington, music, Costa Rica

Mrs. Gae D. Phillips, home and church, Rhodesia

Harry L. Riley, business administration, Taiwan

Mrs. William L. Sergeant, home and church, Taiwan

Jasie Short, education, Hong Kong

Mary Stempley, student work, Ghana

Lober Williams, religious education, Equatorial Brazil

15 Monday Job 14:26-31

David and Ann Wallace, directors of

student work in Kenya, try to reach youth through Bible studies, discussion groups, dorm visitation, retreats, and a coffeehouse. "Soul Man Coffee House" draws curious students who discover — as they hear fellow students share Christ — that Christianity is not just a white man's religion. Pray that many young East Africans will graduate from school equipped to serve their countries and their Lord.

Mrs. John Campbell, Christian social ministries, Louisiana

Mrs. Luis Chapo, retired, Texas

Mrs. Lynn Ecksteger, Christian social ministries, Texas

Mrs. Robert P. Focht, Christian social ministries, Arkansas

William H. Foster, language missions, Louisiana

Mrs. Ector L. Hamrick, Baptist center, Virginia

Allison Holmes, Indian, Arizona

Dorothy Elliott, secretary, Japan

Mrs. R. Edward Gordon, home and church, Philippines

Mach L. Sacco, business administration, France

Leroy K. Seat, education, Japan

Mrs. Donald R. Smith, social work, Venezuela

David R. Wallace, student work, Kenya

James D. Watts, music, Italy

Mrs. C. H. Westbrook, retired, China

16 Tuesday Romans 14:13-19

After years of pastoring in his native land of Italy and over four years in Canada, Vincenzo Coacci began working with Italians in Rhode Island. He began an Italian evangelical broadcast which reached into many Italian homes. The broadcast was discontinued because of lack of funds. Pray for the Coaccis as they work among Italians. Pray that the radio ministry can begin again.

Richard F. Bumpers, chaplain, Maryland

Vincenzo E. Coacci, Italian, Rhode Island

Lloyd N. Dunaway, Spanish, Pennsylvania

William L. Hopkins, Christian social ministries director, West Virginia

Mrs. C. F. Landon, retired, Arkansas

Robert N. Bollinger, business administration, Liberia

Mrs. Edwin B. Dozier, retired, Hawaii, Japan

Barney R. Hutson, preaching, Argentina

Robert L. Lindsey, preaching, Israel

Donald E. McNeely, business administration, Zambia

Mrs. Gaea V. Tunnell, home and church, unassigned

17 Wednesday Proverbs 16:1-9

Herbert Caudill served 40 years in Cuba and spent 19 months in prison under Castro. Now retired, his heart is still in Cuba. He asks prayer for four Cuban pastors who are still in prison and for the Christian youth of Cuba.

Herbert Caudill, retired, Cuba (Georgia)

Jose Jose Corti, Spanish, New Jersey

Willa Johnson, Eskimo, Alaska

Michael C. Perry, US-2, special missions ministries, New York

George Reid, retired, Washington

Elioso Rodriguez, Spanish, Florida

Mrs. Waldon D. Stevens, rural-urban missions, Washington

J. Robert Covington, English language, Bahamas

Maurice L. Randall, doctor, Rhodesia

18 Thursday Philippians 4:4-9

Thomas Woo, director of the Baptist Mission Center in Port Arthur, Texas, and his wife, Anne, work mainly with Mexican Americans, Negroes, and Vietnamese. "We use many methods and means to reach our people, but the emphasis is on Bible teaching, evangelism, and Christian growth," he says.

Pray for this couple.

Mrs. W. C. Carrasco, Spanish, Texas

Charles Lawton, Filipino, Florida

Agapito Quintero, Spanish, Texas

Mrs. Frank Wheeler, rural-urban missions, New Mexico

Thomas M. Woo, center director, Texas

James J. Bobo, business administration, Hong Kong

Irene Brannum, nurse, Korea

Harry T. Beab, Jr., preaching, Indonesia

John C. Calhoun, Jr., English language, Guam

Martha Harleton, education, North Brazil

Thomas O. High, education, Nigeria

Mrs. Jack W. Kimbison, Jr., home and church, Thailand

Mrs. Hal B. Lee, Jr., home and church, France

David L. Martin, preaching, Trinidad

Mrs. Billy B. Moore, home and church, Trinidad

Mrs. Clyde N. Roberts, home and church, Mexico

Ernest C. Wilson, Jr., preaching, South Brazil

19 Friday Colossians 3:8-17

After 26 years in Japan, Joyce and

Morris Wright recently transferred to Jamaica. Mr. Wright is now curriculum administrator for the Caribbean Baptist fellowship. Mrs. Wright requests prayer as they adjust to a new life-style. Pray for their three adult children. Pray for two families of Japanese friends of many years who still have not become Christians.

Mrs. Jessie Hearn, dead, Tennessee
B. P. Menden, retired, Texas
E. W. Parker, retired, Louisiana
Mrs. Herman S. Ray, retired, Hawaii
Mrs. Billy G. Colston, home and church, Korea
B. Perry Ellis, preaching, South Brazil

Mrs. Billie F. Fudge, home and church, Korea
Vera Gardner, nurse, Thailand
Jeanette Hardin, journeyman, music, Taiwan
Mrs. Gerald S. Harvey, home and church, Rhodesia
Garrett E. Joiner, preaching, Ecuador

Theresa Martin, journeyman, nurse, Mexico
Thomas M. McEachin, music, Taiwan
Mrs. Maxwell D. Sladd, home and church, Nigeria
Barbara Wallace, journeyman, education, Guadeloupe
Mrs. Harold D. Wicks, home and church, Nigeria
Mrs. Morris J. Wright, Jr., home and church, Jamaica

26 Saturday James 3:13-18

"I serve as secretary to my husband who is director of associational missions for Feather River, Mother Lode, and Sierra Foothills Baptist Associations," writes Melba (Mrs. Ralph) Gardner. This area in northeastern California covers 13 counties, two of which have no Southern Baptist work and one of which has no evangelical work. Pray that the Gardners will have wisdom, vision, energy, finances, and workers to accomplish the challenge before them.
Mrs. Joseph Denton, metropolitan missions, Michigan
Lula Estrada, Spanish, Texas
Mrs. Ralph L. Gardner, rural-urban missions, California
Mrs. James B. Pinkley, Jr., metropolitan missions, Ohio
Mrs. A. J. Smith, metropolitan missions, California
Nancy Wickham, Sellers Home, Louisiana
James E. Allen, retired, Brazil
Mrs. E. H. Clark, women's work, Kenya
Mrs. Thomas A. Cleary, home and church, Austria

Jack D. Everhart, education, Korea
Mrs. Robert E. Gelfer, home and church, Jordan
Mrs. Raymond L. Kolb, education, Brazil

Dewey E. Mercer, preaching, Japan
Mrs. H. Edward Nicholas, home and church, Gaza
Paul W. Noland, preaching, South Brazil

J. W. Riemenschneider, preaching, Kenya
James E. Spaulding, preaching, Scotland
Mrs. Bessie L. Sprinkle, home and church, Ethiopia
Rowdy L. Sprinkle, education, Ethiopia

21 Sunday Matthew 6:25-34

Peggy (Mrs. James) Bartley teaches at the Uruguayan Baptist Theological Institute, works with Woman's Missionary Union locally and nationally, teaches Sunday School, and entertains many guests. Pray for this busy missionary, for the Institute and its five extension centers, and that Uruguayan youth will respond to the need to preach in towns with no Christian witness.
Alicia Bolanos, retired, Texas
Mrs. Joe D. Gilbert, church extension, Pennsylvania
Mrs. Marion Hayes, church extension, Rhode Island
Mrs. Robert Pollam, Christian social ministries director, Illinois
James H. Pope, Christian social ministries director, North Carolina
Lloyd H. Atkinson, preaching, Chile
Mrs. James W. Sargent, Jr., education, Uruguay
George B. Cowart, preaching, South Brazil
Reba Gorton, journeyman, education, Korea

Mrs. Max H. Love, home and church, Japan
Mrs. Edwin O. Penhance, home and church, Trinidad
Mrs. Mack L. Sacco, home and church, France
Mrs. Paul S. Smith, home and church, Jordan
Mrs. Bobby L. Spear, home and church, Thailand
James E. Swendsburg, preaching, Korea

L. David Wigger, education, Indonesia
22 Monday Amos 5:21-24
Martha and Willie Johnson are the first graduates of the Native Baptist Institute of Alaska and the only Yakims under appointment by the Home Mis-

sion Board. Pray for Mrs. Johnson as she cares for her eight children and helps her husband, who pastors Eagle Third Avenue Baptist Church in Anchorage.

Mrs. Daniel Camo, retired, Texas
David Garza, Spanish, Arizona
Mrs. Frank Walbeck, language missions, California

Mrs. Willie Johnson, Eskimo, Alaska
Aron J. Jones, National Baptist, Mississippi
Anna Keelin, center director, Virginia
Peter Kuang, Chinese, California
Doris Blattner, student work, Indonesia

Charles A. Chilton, preaching, Philippines
James L. Crawford, education, Venezuela
Archie G. Dunsaw, Jr., maintenance, Rhodesia

M. Giles Fort, Jr., doctor, Rhodesia
Mrs. Billy L. Oliver, home and church, Yemen
Jack M. Shelby, preaching, Malaysia
James B. Thompson, Jr., agriculture, Ghana

Connie Turpin, journeyman, education, North Brazil
Norval W. Welch, general administration, South Brazil

23 Tuesday Acts 17:24-31

"Seventy-six was a record-breaking year for Southern Baptists in Wyoming. To God be the glory," writes O. R. Delmar, director of associational missions for the state. "Please pray for our four new churches and seven new missions. Pray for our wonderful, heroic pastors, and for the building and property needs of most of our Wyoming churches and missions." Pray also for Dr. Delmer's physical safety as he drives many miles across this vast state.
Mrs. William Garner, rural-urban missions, Ohio
O. R. Delmar, director of rural-urban missions, Wyoming
Robert Falls, retired, Oklahoma
Mrs. Fernie Flores, Spanish, Texas
Mrs. Candido Rangel, Spanish, Texas

Marla Reyes, Spanish, Texas
Pearl Spikes, kindergarten, Texas
C. Winfield Applewhite, doctor, Indonesia
Mrs. Samuel R. Camasta, Jr., home and church, Ethiopia

Charles K. Gardner, preaching, Taiwan
Mrs. Arnold E. Hayes, retired, Brazil
Richard H. Heffinger, doctor, India
James E. Ingram, retired, Brazil
Mrs. Richard Morris, home and church, Taiwan

James A. Park, education, Liberia
Orval J. Quick, preaching, Taiwan
Wilm Rodgers, religious education, Ivory Coast

Fred H. Sanford, preaching, Benin
N. Mack Shultz, education, North Brazil
Sally Ann Smith, social work, South Brazil

Wayne White, religious education, Mexico

24 Wednesday Romans 8:5-13

John Herndon, after many years in Portugal, transferred in January to the Azores Islands to work with an English-language church and establish work among the 300,000 Portuguese who live on the islands. Pray for "the new work in the Azores: our three children who are in college in Alabama; the work we leave on the Portugal mainland; and the Portuguese Baptist Convention as it faces difficult days in the midst of political confusion."

Mrs. Juanita Harper, Christian social ministries director, Texas
Mrs. M. C. Majica, Spanish, Texas
Mrs. Leopoldo Sumaniego, Spanish, Texas

Allen Seward, Indian, Colorado
James W. Wideman, pastor, California
Mrs. Robert D. Burgin, home and church, Korea

Vera Campbell, education, Japan
Mrs. James W. Cecil, home and church, Hong Kong
Mrs. David M. Coleman, home and church, Rhodesia

Alice Crenay, education, Hong Kong
John M. Herndon, preaching, Portugal
Mrs. Tomoki Masaki, home and church, Japan

William L. Pope, education, Guadeloupe
Peggy Russell, preaching, Liberia

25 Thursday Romans 14:4-13

"Our business is people who are hurting," says Richard McQueen, Christian Social Ministries director in Charleston, South Carolina. "We spend much time working with churches and individuals to meet the needs of people. Pray that efforts with youth in trouble will be effective and that our touch with every life will be used of Christ."

Mrs. Robert D. Lewis, evangelism, California
Richard J. McQueen, Christian social ministries director, South Carolina

Sidney G. Carawell, preaching, Equatorial Brazil
Mrs. James H. Calvin, home and church, Japan
Mrs. Oren C. Robinson, Jr., home and church, Liberia

John A. Roper, Jr., doctor, Jordan

26 Friday Galatians 6:1-10

Marla Morales and her husband, Francisco, serve in San Antonio, Texas. As Hispanics who minister to other Hispanics, they represent the Home Mission Board's philosophy of appointing ethnics to serve among ethnics whenever possible. Get a feel for the setting in which Mrs. Morales serves by reading the feature on pages 2-5 of this issue. Then pray.

Delano R. Humphreys, center director, Ohio
Mary Adams Johnson, National Baptist, Kentucky
Bert M. Langdon, director of metropolitan missions, California

Mrs. Francisco G. Morales, Spanish, Texas
Mrs. George Reid, retired, Washington
Gilbert Shear, director of rural-urban missions, Oregon

Mrs. Robert F. Greene, home and church, Taiwan
R. Elton Johnson, Sr., retired, Brazil
Arthur C. Robinson, education, Taiwan

Mrs. Lawrence A. Walker, home and church, South Brazil

27 Saturday John 11:18-27

Inez (Mrs. Kennedy) Rabon served for years with the Baptist Centers in Columbia, South Carolina, helping the sick, the old, and the needy of all ages. Now she is retired, but she asks us to continue praying for the work of the three centers.
Mrs. Lanzia H. Gardner, metropolitan missions, Pennsylvania
Mrs. Emily M. Glazier, retired, Nebraska

Austin Dale Medden, director of rural-urban missions, Indiana
Mrs. Kennedy Rabon, retired, South Carolina
Mrs. Arlie A. Watson, rural-urban missions, Maryland

Michael W. Andreas, journeyman, music, Philippines
H. Earl Benge, Jr., preaching, Malaysia
Mrs. James J. Boha, home and church, Hong Kong

Mrs. Herman P. Hayes, home and church, Indonesia

Lawrence D. Ingram, education, Hong Kong
John M. Landers, education, Equatorial Brazil
Eugene L. Leftwich, education, Nigeria

Mrs. W. Stewart Pickett, home and church, Ecuador
Mrs. Dean E. Richardson, education, Ghana

28 Sunday Luke 2:41-52

The rapid growth of Korean churches in the US follows a growing Korean immigration to this country. Danny Moon, Korean language missionary, notes: "We have 12 Korean churches in California. But we could have a dozen churches in Korea Town in Los Angeles if we had the leaders." Pray for this need and for the development of training materials in the Korean language.
Fernie Flores, Spanish, Texas
Mrs. David Lama, Spanish, Louisiana
Danny Moon, Japanese, Tennessee
Mrs. Robert Plunkett, Christian social ministries, Washington

Phillip Vidan, metropolitan missions consultant, California
Mrs. Herbert D. Billings, home and church, Guatemala
Mrs. Roger M. Bostick, Jr., home and church, Rhodesia

Elbert T. Deaderick, preaching, South Brazil
Rebecca Smith, journeyman, student work, Taiwan
Daniel R. White, preaching, Spain

29 Monday 1 Peter 2:1-8

Anne (Mrs. John) Faulkner is involved in Women's Missionary Union work in Rhodesia. She asks prayer for the WMU convention which meets in October. "Women are trying very hard to get their money to come. Things are unsettled here now. Pray that we may daily remain faithful to our task."
Mrs. Hiram F. Duffie, Spanish, Puerto Rico

Mrs. James E. Foreman, metropolitan missions, California
Mrs. W. Leroy Gaston, rural-urban missions, Oregon
H. D. McCracken, retired, Missouri

Mrs. E. G. Van Royan, retired, Panama Canal Zone
C. Thurman Broughton, preaching, Philippines
Ray W. Brant, education, Kenya

Mrs. John H. Faulkner, home and church, Rhodesia
Mrs. Thomas T. Jackson, home and church, Kenya
Boyd A. O'Neal, preaching, North Brazil

Mrs. Joay H. Williams, home and church, Rhodesia

30 Tuesday Ephesians 4:11-16

B. J. Williamson works as chaplain in the hospitals served by Mayo Clinic in Rochester, Minnesota. He sees many facing major surgery, serious illness, or death. Pray that he can share God's love and the good news of Jesus to the patients and their families in times of crisis.

Howard E. Gary, Spanish, Texas
Mrs. Adren Horne, National Baptist, Mississippi

Mrs. William L. Lunkin, church extension, Maryland
Mrs. Faye D. Thompson, retired, Texas

B. J. Williamson, chaplain, Minnesota

Mrs. Kenneth R. Clayton, home and church, Spain

Mrs. Donald N. Courtney, home and church, Guatemala

Wiley E. Few, preaching, Nigeria
Mrs. Harold E. Harts, nurse, Panama
Mrs. James C. Hays, Jr., home and church, Ecuador

Abel P. Plarson, retired, Mexico, El Paso

31 Wednesday 2 Peter 3:14-18

Harry Garvin, Uganda, starts churches and preaches Jesus wherever he can. Students are especially responsive. He receives more invitations to speak at student conferences than he can accept. Pray for these conferences and groups of faithful Christians who remain loyal to Jesus during unsettled times. Pray for the Garvin children — one in America, three in school in Kenya, and two at home.

Mrs. Fella E. Baldale, retired, Texas

Larry Gardner, center director, Ohio

Peter Gordis, retired, Connecticut
Dolores Kuba, Baptist center, Texas
Mrs. George Madison, church extension, Michigan

Ramon G. Medrano, retired, Texas
Lacy K. Solomon, National Bank, Arkansas

Mrs. Edward L. Copeland, home and church, Spain

Mrs. B. Frank Cox, home and church, Chile

Mrs. G. Dana Dickson, home and church, Philippines

Louise Donaldson, education, Equatorial Brazil

Harry B. Garvin, preaching, Uganda

Charles E. Hawkins, business administration, Philippines

Mrs. J. Edwin Horton, home and church, Kenya

Mrs. James L. Houser, home and church, Kenya

Mrs. Samuel L. Jones, home and church, Rhodesia

Mrs. James F. Kirkendall, home and church, Iran, India, Bangladesh

James E. McAtee, preaching, Indonesia

James D. Nelson, education, Kenya
Charles G. Tabor, doctor, Korea

PRIMETIME

Wanda Botkin

Showers of blessings are falling all around. Have you gotten wet yet?

This series, Prime Time, was begun last November and has run quarterly since that time. Did you need a need then to begin a mission study group? Are you now a participating member of a Round Table group, a Bible study group, or a current missions group? If so, I hope you are good and wet from the showers of God's blessings — or at least damp!

If this idea is new to you and you are just now meeting the challenge of beginning a mission study group, this is a good time for pondering. Pondering what? Pondering the umbrellas we put up that prevent God's showers of blessings from reaching us.

Have you had your umbrella marked "loneliness" out of the closet lately? I have this same umbrella and wouldn't you know it — it's a shade of blue. It's the bubble type of umbrella that just fits down and shuts the world out. It is work to get out from under this umbrella. I'm holding the handle. I can't really expect someone to try to break through this barrier to reach me. When I'm able to put away loneliness, I am ready for contact and communication with others. Reach out — there is someone there.

I have a beautiful multicolored umbrella. It's called "pride." I just love to get this one out of the closet and walk all over the neighborhood, to church and back, even to the grocery store. No one has a prettier umbrella. But no one ever joins me for a walk when I'm carrying this umbrella. They don't seem to enjoy my company. The handle is so long that I sometimes trip over it. I'll put pride away. I couldn't begin any kind of group when I'm walking under pride.

I guess you have heard about the umbrella covered with "Ho Hum." I used to call it indifference, but no one seemed to care. So now I just call it Ho Hum. I may get a new one because I've just about worn this one out. Who will notice, though?

I'm sorry you asked about Ho Hum. It's always a struggle to keep that one in the closet. Let's shut that closet door. You can see that I have quite a collection. Maybe you have a few too. But if we keep grabbing for an umbrella, how will we ever get wet?

A friend recently remarked, "Since I turned 40, it has all been downhill." She was saying that things are getting worse. Over and over you hear it. You are over the hill when you reach 40.

Well, don't believe it! We've been brainwashed too long. All my life I've known it is easier to ride a bicycle downhill than it is to ride

up. When riding around the neighborhood, I worked hard getting up every hill. But how sweet it was to coast down or to enjoy the thrill of a madcap race to the bottom.

So I'm going to enjoy going downhill. It takes so much energy to get up. Why waste any worrying about going down? Just relax and enjoy the ride. You're in good company.

That is the promise Jesus gave us to claim. Find it in Matthew 28:20. "And, lo, I am with you always, even unto the end of the world." Our bodies may give out. We may even wonder what percent of our mind is mislaid, but we still have a companion — Jesus, our friend.

So reach out today. Find two or three and begin a weekly, or biweekly, study session. Keep ROYAL SERVICE handy and look for help for your Bible study group, your current missions group, or your Round Table group.

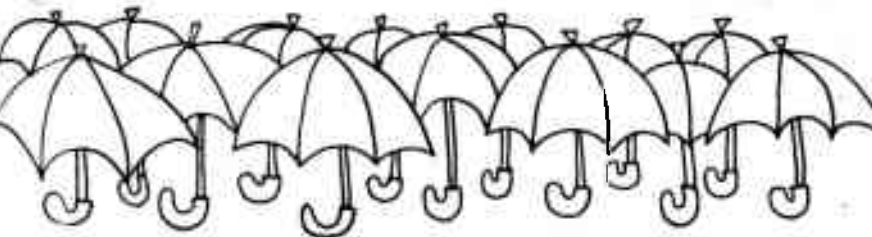
Associate yourself with the Baptist Women organization of one Baptist church (your group may include members of several Baptist churches). One group member should represent your group in the officers council.

Yes, it's raining outside. God's showers of blessings abound. We'll lock the closet door after putting our umbrellas away. We'll throw away the key. Come on, Let's get all wet!

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