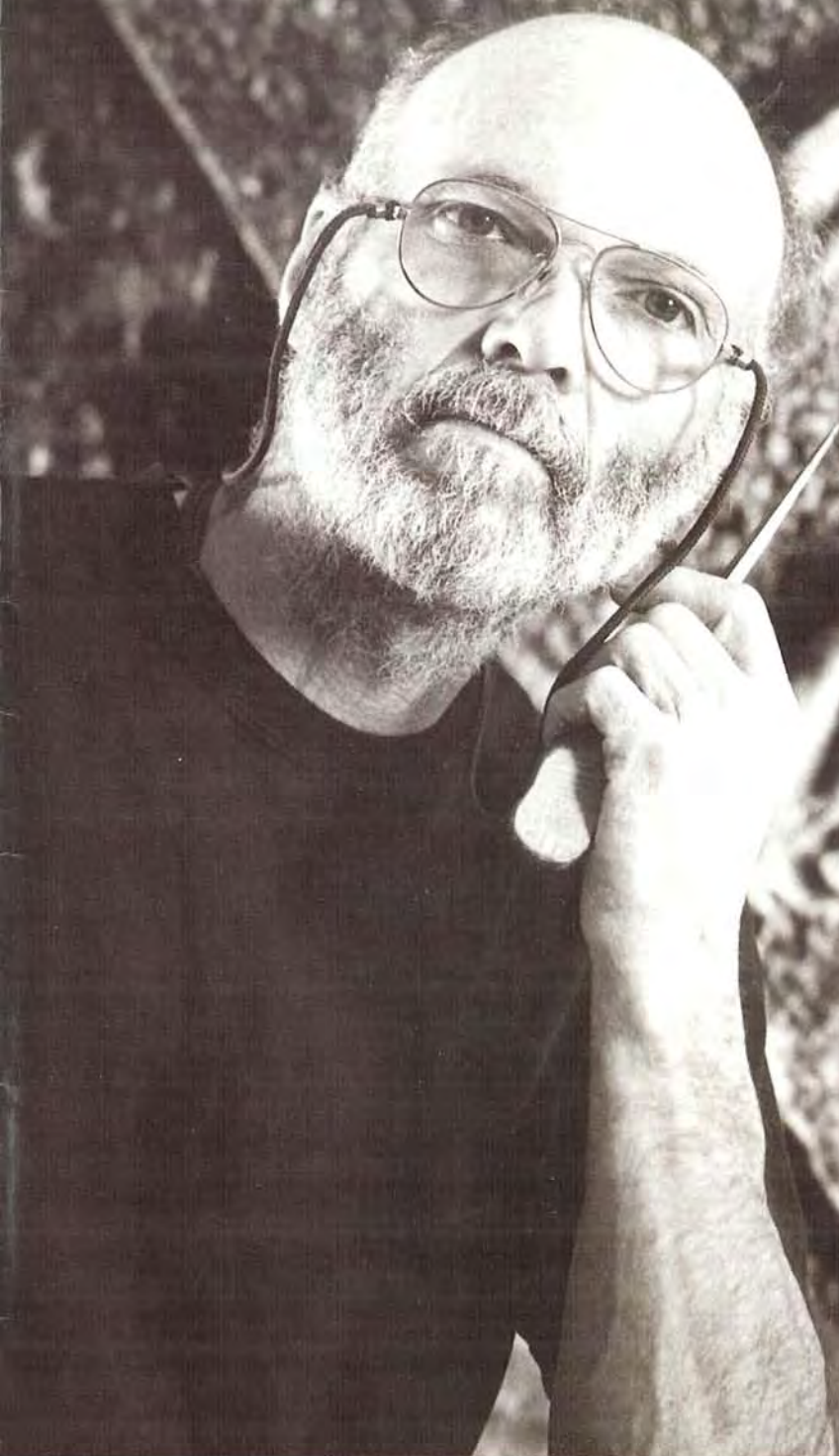


AMERICAN BIBLE SOCIETY

RECORD

August | September 1999



DRAMA OF THE CROSS: A FRESH VISION

**SCULPTOR
DON JUSTIN MESERVE**

Nourishing Our Ethical Roots

The Lord corrects those he loves, as parents correct a child of whom they are proud.

Proverbs 3.12 (TEV)

A story in *The New York Times*, "Teaching Values without Taking a Page from the Bible," outlines the difficulty of teaching students right from wrong without reference to God's Word. But recent shootings in public schools have sparked concern that "values" be included in public school curriculums.

The *Times* writer suggests a time when ethics instruction was less confusing—when "The nation's public schools ... taught the Bible routinely ..." and infers that the Bible still sets a baseline for values in our culture. The problem comes when such values include "a ...Christian bent ..." Yet, as a culture, we still generally recognize that the Bible describes what we mean by virtuous living—standards like the *Golden Rule* or the Ten Commandments.

Without some authoritative standard, morality becomes a nebulous sentimentality. The recent shootings in our public schools highlight the dilemma—that our children need to be taught "values." But whose values—what are the standards? Supreme Court Justice Warren E. Burger wrote in 1986, "Schools must teach by example the shared values of a civilized social order." But much of what passes for "entertainment," with its violence, sex, and superficiality, raises questions about how many values society still shares. Is there much moral consensus left?



Well, some of our high schoolers think so. Both *Time* and *Newsweek* report that in Littleton, Colo., and Conyers, Ga., sites of the most recent shootings, and at high schools around the nation, students are flocking to the Scriptures for solace and direction. And in their bereavement, they are helping classmates find the hope in them as well.

Lauren Leahy, 14, who attends a Christian school in Carrolton, Texas, but goes to a Bible-study group for public school students, told a *Time* reporter, "that after the shooting [in Littleton] we saw a huge increase in people coming to repentance." In the same report classmate Kevin Bieri, 14, tells how he explains to puzzled friends why Littleton student Cassie Bernall was willing to die for her belief in God. "I will get my Bible and walk them through Scripture to help them understand," he said.

ABS volunteers provided more than 30,000 Scriptures to people in the Littleton area after the tragedy. We thank all those who support the work of the Bible Society and help make such love offerings possible. 📖

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The mission of the American Bible Society is to provide the Holy Scriptures to every man, woman and child in a language and form each can readily understand, and at a price each can easily afford. This purpose, undertaken without doctrinal note or comment, and without profit, is a cause which all Christians and all churches are urged to support. The Society is a member of the United Bible Societies, a partnership of Bible societies throughout the world cooperating to make Scriptures available to people everywhere in their own language.

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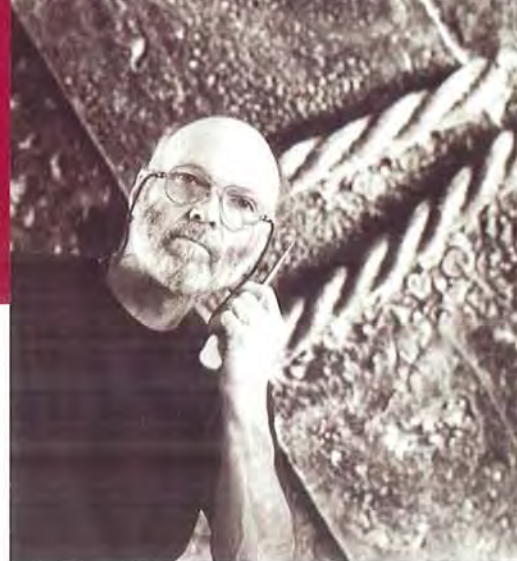
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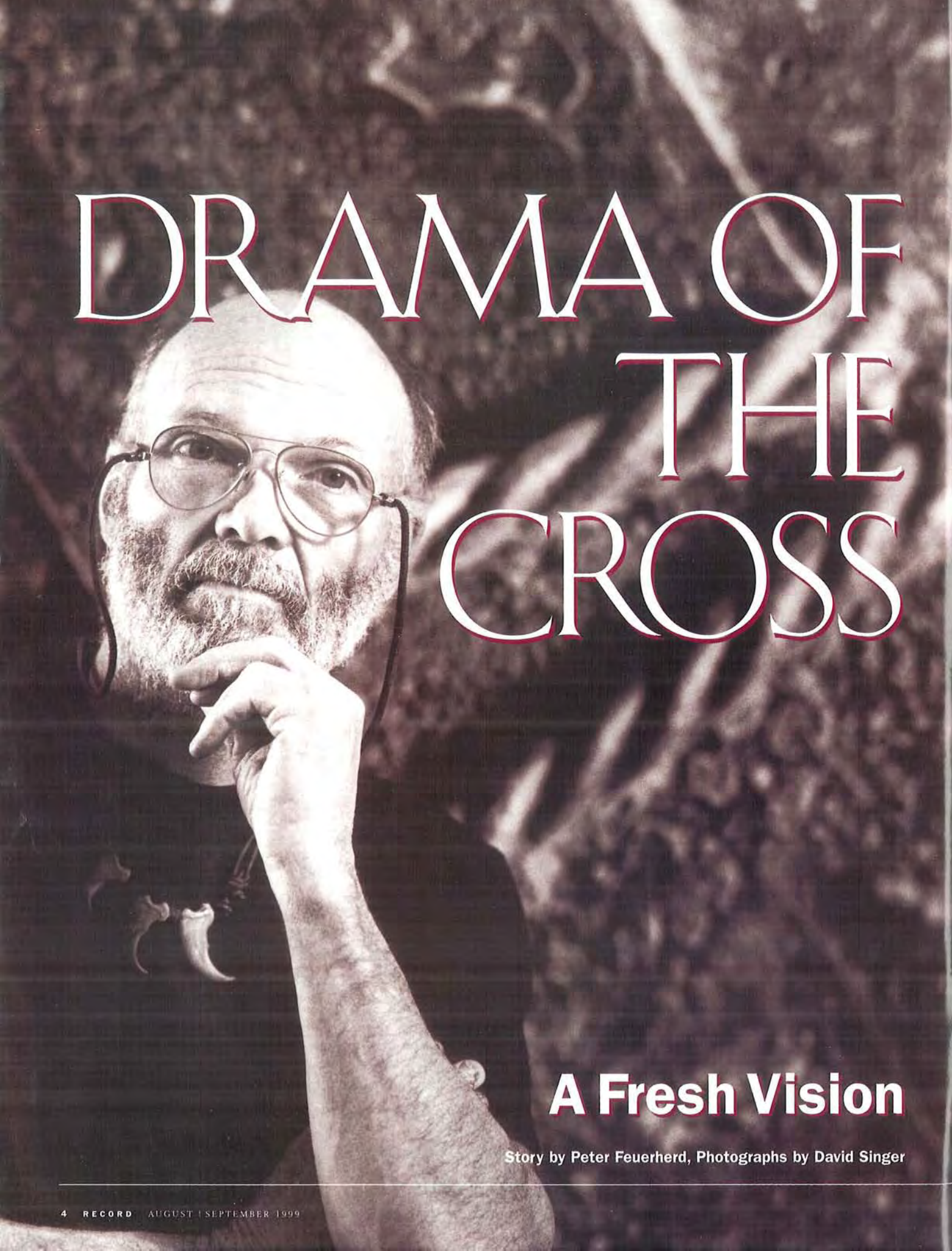


ON THE COVER: Don Justin Meserve, sculptor, sits before a photograph of his rendering of the seventh station of the cross, "Jesus falls a second time."

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DRAMA OF THE CROSS

A Fresh Vision

Story by Peter Feuerherd, Photographs by David Singer



ome Christians embrace the question signified by the letters “WWJD” (What Would Jesus Do?). But Maine artist Don Justin Meserve focuses on another question: “What would Jesus See?”

His Stations of the Cross, drawing upon the ancient Christian tradition of expressing in art the events of Christ’s Passion, were featured in a recent exhibit at the American Bible Society headquarters in New York City. Meserve’s Stations include the traditional events,

offering depictions of Jesus being sentenced to death; his falling three times while carrying his cross, ending with Jesus’ body being placed in the tomb on the first Holy Saturday.

Most Stations of the Cross, a traditional aspect of Roman Catholic worship, feature the full figure of a persecuted Jesus in the center.

By contrast, Meserve’s Stations comes from the perspective of the Christian Messiah experiencing his most painful hours. Instead of seeing as a detached observer, those who view Meserve’s art see the Passion through the eyes of Jesus himself, bewildered at a world filled with persecutors, viewing through the grisly angle of one who is beaten and humiliated.

When Jesus falls for the third time, Meserve depicts the event solely through the view of a hand clutching desperately onto the wood of a cross. The scene emphasizes an existential loneliness.

Meserve says he was trying to capture the universal drama he sees in the Scriptural accounts of the Passion.

“These stations contain all of the traditional Stations for the person who needs those as a vehicle to move into the Biblical narrative,” he says. But his depictions go further.

“It’s a universal narrative. . . . Everybody has lost someone. Everybody has said goodbye to a family member. Everybody

has watched something happen which they know is going to be horrific,” he says.

The cross, he says, is literally a “plus sign.” Originally a sign of Jesus’ execution, it has become, he says, “the symbol of Christianity itself,” transcending its former lowly status as a method of Roman execution.

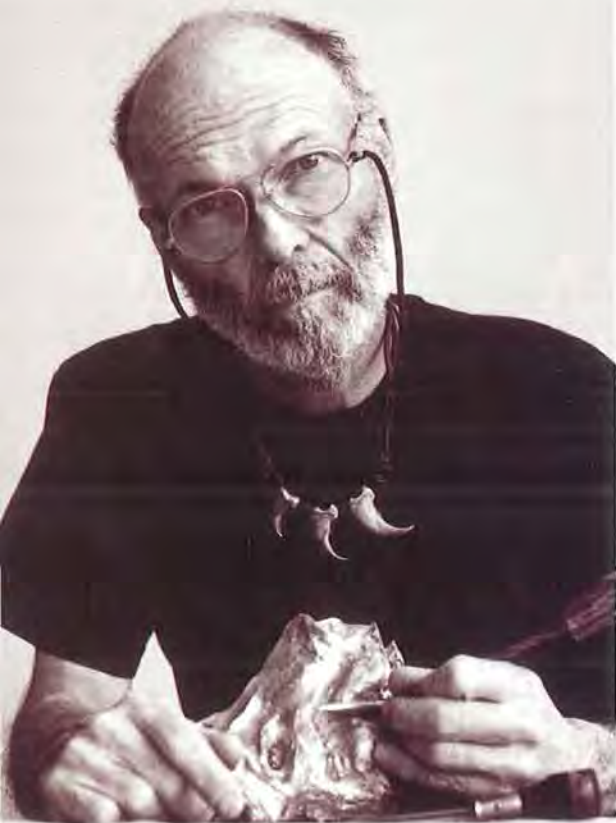
Those views explain in part how Meserve, 60, is an artist rooted in ancient craft yet smitten with the 20th-century medium of film.

In the early 1960s, just returned from a military stint, Meserve fell in love with European classic films. Three years in Denmark working as a restorer and artist fostered that appreciation. When he returned to the U.S. and worked as a teacher at Rhode Island School of Design, he began to incorporate cinematic perspectives into his art.

It’s not a unique concept. But in church art circles, it has been rarely used. His concept of the Stations, he admits, has at times been rejected by church art committees who are more comfortable with more traditional religious art.

Still, Meserve continues his religious quest through his art.

He’s fascinated by Biblical figures, especially those with appeal transcending Christianity. Working out of his Round Pond, Maine, studio, he created a sculpture of John the Baptist carved out of an old tree. The sculpture was donated to



About Christ's Passion
Don Justin Meserve
says, "Everybody has
watched something
happen which they
know is going to be
horrible."

the American Bible Society.

The piece celebrates the Biblical figure who went to the desert and preached about the coming of the Messiah, all the while becoming known for eating locusts and wild honey. In this era of environmental consciousness, John the Baptist is a particularly intriguing person.

"He's a man of nature, and he's a man of tremendous survival skills. He possesses all of the survival skills of people close to nature," Me-

serve says, noting that the figure of John the Baptist is a popular one for Native American and Eskimo artists.

While modern movies have made an impact on his art, Meserve also sees himself as a traditional craftsman. His hands are calloused from working with raw materials. He has his own foundry, and cast his Stations in lead. The point is to always craft his vision, without having to

rely on the work of technicians who may not share the same artistic sense.

"My vocation is sculpture in the traditional sense. I shape materials as the Spirit moves me," he notes. It's easy to see how that Spirit has inspired artists towards religious themes.

"Art and religion must have been born at the same moment. They represent the same aspirations," he says, adding that both address similar issues, particularly about ultimate questions of human existence.

He's admired older artists who have honed intense spiritual insights. One of his artist friends notes, "Sure there is a God. And he's in my studio."

That kind of religious sensibility has been nurtured through Meserve's affiliation with the American Bible Society, which showcased his Stations of the Cross.

Besides the American Bible Society, Meserve's works have been displayed in a number of secular and religious forums, including the Environmental Protection Agency building in Washington and the Metropolitan Museum of Art in New York. But of all the organizations he's worked with, he says, the American Bible Society has the most straightforward mission: to get the Bible into the hands of every person possible. It is, he says, a goal without end, much like his own mission as an artist to produce work which will be enjoyed by as many as possible and, as much as possible, encourage believers to see religious events from fresh perspectives. ■

SCRIPTURE OUTREACH TO THE ART WORLD



Dr. Ena Heller

With its art gallery at its New York offices, the American Bible Society is trying to reach those who might never actually pick up the Scriptures.

"It's an effective way of reaching people who haven't had a relationship with us," says Ena Heller, director of the gallery since it expanded two years ago.

Ena, who holds a doctorate in fine arts from New York University, says that the gallery is a way "of reaching people with a love of art. It's an aesthetic way of getting to know the Bible."

The Society had occasional exhibits before the opening of the gallery, including a long-running exhibit on the Dead Sea scrolls. But with the renovation of the headquarters, located on 61st and Broadway between New York City landmarks Columbus Circle and Lincoln Center, the ABS board decided to make the facility more inviting to the outside world by expanding the gallery exhibition space.

"It's like we were opening our doors and bringing in the people," says Ena. Besides exhibits, the

gallery also features lectures, concerts, and other cultural events.

Since it opened with an exhibit on the dome restoration of the Church of the Holy Sepulcher, some 7,000 people have enjoyed the displays.

The current exhibit, running through Oct. 2, features religious art from Imperial Russia focusing on the sacred work from the Russian Orthodox tradition.

Previous exhibits have featured a history of ABS, a celebration of American church stained glass, and an exhibit of the Stations of the Cross



by Don Justin Meserve.

More information about the gallery can be obtained by calling 212-408-1500 or by visiting the ABS website at www.americanbible.org.

Albinas Elskus, below, contributed cartoons of stained glass designs, like those pictured above, to the ABS *Glory in Glass* exhibition. After the exhibit he presented them to the ABS Gallery, where they remain on display.

PAYING A DEBT IN STAINED GLASS

Albinas Elskus, one of the leading artists in stained glass, had a debt of gratitude to pay. He wanted to thank his mentor, John Gordon Guthrie, designer of the stained glass windows in St. Bartholomew's Church in Manhattan.

The Scottish-born Guthrie emigrated to the United States and worked for some of the most distinguished makers of stained glass, including Louis Comfort Tiffany. Guthrie was 80 years old when the young Mr. Elskus met him, but despite the difference in their ages, they became good friends.

Guthrie and Mr. Elskus worked together for six years in New York, where the elder colleague would show his protégé around the churches of the city. At a time when many stained-glass artists refused to tell others about their methods, Mr. Elskus says that Guthrie generously explained how he created art from painted glass.

After Guthrie died, his daughter gave Mr. Elskus "cartoons," drawings used to make three of St. Bartholomew's windows. When the ABS Gallery organized the "Glory in Glass" exhibit, Mr. Elskus generously agreed to allow ABS to display the cartoons. He also donated the drawings to the permanent collection of the Gallery.

Mr. Elskus has painted stained glass for almost half a century, designing windows for dozens of churches, mostly in the Eastern United States. He finds inspiration in the Scriptures: "When you read the Bible, you get to know how to design a window."

Like Mr. Elskus, you can help our Gallery, too. The Gallery welcomes financial support from those who wish to help a museum with a mission, a venue dedicated to Bible-related art. If you are interested in joining the Friends of the Gallery, please contact Ron Chiricosta at 212-408-1200.

—Thomas D. Sullivan



Raising Hope on Reservations

Three Decades of Ministry to Native Americans

by Peter Feuerherd



Don Cline distributes ABS Scriptures to an Assembly of God pastor on a Montana reservation. (Photo by Karmen Palumbo)

'You can't feed people the bread of heaven when their children are crying for food,' says Don Cline.

It's early April. Most of the country is reveling in early spring. But at the Crow Reservation in Montana, the winter snow still clings to the hard-scrabble land, where some 2,000 Native Americans reside, not far from where General George Armstrong Custer and more than 260 soldiers perished 123 years ago.

While there are no more pitched battles between soldiers and Native American warriors, still the relationship between European Americans and Native Americans has never been idyllic. But the Rev. Don Cline, dressed in cowboy hat and boots, has come here from Oregon offering a gospel of hope featuring a van filled with food, his own preaching presence, and Bibles provided by the American Bible Society.

The material necessities go together with the Scriptures, Don is fond of saying. "You can't feed people the bread of heaven," he says, "when their children are crying for food."

It's a scene which has been repeated scores of times in the ministry of the 76-year-old



preacher and president of the Portland, Ore., based Frontier Missions.

Everywhere he's gone, his determination, grit, and love for the gospel has won him, if not always the hearts of Native Americans, at least their grudging admiration.

Don's wife, Winetta, recalls one time when her husband visited a reservation in Browning, Mont. A group there told the visiting preacher "to get off the reservation and leave them alone."

But one voice was raised in dissent. A man pleaded: "I want to know about this Jesus." Don stayed to preach and distribute food and Bibles.

He emphasizes: "We tell them it's not a white man's Jesus. It's for all."

The need for Jesus he perceives among Native Americans is something he's felt in his own life.

He grew up in the tough logging camps of the Northwest. Struck by childhood polio—he still struggles with a limp—he was raised in a family "where there was no God" other than the distant figure hidden away in a largely unread Bible stuck on the top shelf of a closet.

He learned the basics in a one-room school in the hills. By 16, he was working full time in

the rough and tumble world of logging, just like his father. There he learned the finer points of the timber trade, how to chew tobacco—he recalls how he once swallowed a wad on a dare—and the hard life of drinking.

On Aug. 7, 1939—nearly 60 years later Don remembers like it was last week—he stumbled home after a drinking spree.

“I realized I was going to be an alcoholic like my Dad. I tried to pray and I cried,” he says. “That night I made a deal with God and asked him to show me the path.” He has followed that path via many winding treks. He enrolled in Wesleyan Seminary in the Midwest, earned his degree, and then returned to Portland, where he pastored a church for a decade.

Then prominent church members invited him on a hunting trip to British Columbia. An ad hoc church service in the woods attracted members of a local Indian tribe. One man in particular had an emotional conversion to Christianity. But the Indian wasn’t content to just hear the gospel once.

“Why don’t you come and help us? Come and teach us God’s Word,” he challenged the preacher, noting that the nearest church was hundreds of miles away.

Don realized the depth of the man’s conviction and his own inability to help. “He wept and I wept,” he recalls. That night in 1967 is when Frontier Missions was born.

After returning to Portland, Don, on the advice of a friend, purchased radio time. His appeal to assist Indian missions was a success, and it continues to this day. Now Frontier Missions extends its food support and spiritual ministry to tribes from Nome, Alaska, to South Dakota.

He is assisted by his son, Joel. Don concedes he has less energy than he used to. He has handed over much of his preaching responsibilities to a small network of Native American preachers through the vast territory of the American and Canadian West.

The Rev. Ken Pretty on Top, pastor of the Spirit of Life Four Square Church on the Crow Reservation, will assist Don with a Montana revival this summer.

A Native American himself, Ken explains that Don “has been doing this for more than 30

years. You can see where his heart is. He wouldn’t be doing it if he didn’t believe it.”

Occasionally, Don will preach. “But a lot of times he sits in the background,” encouraging the work of Native American ministers like himself, says Ken.

With rigs filled with supplies, Don distributes food and ABS-supplied Bibles over a band stretching thousands of miles. He praises the ABS *Contemporary*

English Version Bible in particular for its accessible style popular with Native Americans.

This year, he is focused on plans for the revival on the Montana Crow Reservation, during which all those living on the reservation will be personally invited to attend services and receive a Bible.

The goal is opposed to what Custer tried. “Instead of killing Indians, we are going to put a Bible in the hands of every Indian,” says Don.

In those Bibles, of course, will be the 92nd Psalm, one of Don’s favorites. The psalmist declares, “you will bear much fruit in your old age.”

The words are music to the lanky 76-year-old preacher, offering a clue about why he continues with his work while others his age are enjoying retirement. He perceives the dawning of a new spring of Christian faith among Native Americans, something he wants to be around for.

“I just believe something great will happen to Indians through distributing Bibles, one-to-one preaching, and ministry,” he concludes.

(Frontier Missions can be called at 503-253-7123. Its address is: 1528 Southeast 129th Avenue, Portland, OR 97233). 📖



Rev. Ken Pretty on Top and his wife, Hanna. Ken will hold a revival for Native American Christians in Montana this summer.

Pastor Roy Wolf Tail, left, and Gordon Monroe, examine ABS Bibles which accompanied a shipment of food delivered by Frontier Mission to the South Piegan Mission in Browning, Mont. (Photos by Karmen Palumbo)



Truckers Pull into an Oasis

**TRANSPORT FOR CHRIST
RALLY REFRESHES**



Truckers for Christ volunteers set up games.

It is humid and hot, in the middle of a 90-degree early summer heat wave which scorches the entire eastern half of the United States.

The exhaust belching from a row of 250 trucks lined up in a field at the Lebanon, Pa., Ex-

po Center makes the air seem even heavier. But there is a lightness and enthusiasm in the spirits of the participants at the 18th Annual Transport for Christ Rally held June 26.

One goal is for truckers and their families to enjoy a good time. Still there is a serious point. They also want the world to know they are on fire for Jesus. The event, which includes a prayer

service and barbecue, is sponsored by Transport for Christ, a group which ministers to truckers with the help of Scriptures supplied by the American Bible Society.

One man wears a tee shirt proclaiming, "A Bible that is falling apart reveals a life that isn't."

For a slice of the American population which rarely enjoys the steady enrichment of membership in a church congregation, this rally provides a framework of Christian support.

Sylvia Jones, an ABS volunteer who distributes Scripture to truckers, notes there are only 250 people ministering to the millions of truckers in the U.S. The ministry takes place not in placid churches on Sunday mornings but in the noisy truck stops and diners which mark the American landscape. Ministry to truckers involves prayer meetings and preaching, but it just as often involves talking with a trucker late at night over a cup of coffee in some roadside greasy spoon.

Regular Sunday church attendance is often impossible for hard-driving truckers.

"Their lifestyle doesn't lend itself to going to church. They can't drive their tractor trailer onto the pavement in the church parking lot. Maybe they haven't showered and their clothes are rumpled. They may need to sleep," Sylvia says.

She reaches them by placing Scripture materials into phone directories at truck stops. The Scriptures serve not only as a spiritual resource—truckers will also use the white space on the material to jot down information from their dispatchers. The Scriptures then become something they will carry with them across the country.

The Rev. Charles Hopkins is with God's Trucking Ministry of Jessup, Md., outside Baltimore. He's been attending the Transport for Christ rallies for the past two years. As a former trucker himself, he knows what it's like on the long, lonely road.

"Drivers call me at 2 a.m. because they need someone to talk to," Charles, who is known among his flock as "Hoppy," says. "Being a truck driver can be lonely. But if you have the Lord with you it's not. You're away from home and miss the family and kids. Some drivers are hurting. If they know the Lord, they still have prob-

lems but they have a sounding board."

The rally is a big help to Butch Zook, a trucker from Leola, Pa., who has been on the road for the past 25 years.

"Being a trucker is very lonely. There can be family problems at home and you're not there," he says. Transport for Christ, he says, "is not there to shove their religion down your throat. They're there to help you with your problems, to pray with you and listen to you."

The scene at Lebanon is the largest public event of the year for Transport for Christ. The 250 trucks roll by in a one-hour convoy extending over eight miles. As they pass farmhouses along the way, the truckers honk their horns.

In the heart of what is known as Pennsylvania Dutch country, the Christian convoy is watched by people bringing out lawn chairs, including young Mennonite women with white lace caps on the back of their heads with their young children.

When they reach their destination for a massive barbecue, the truckers and their families are greeted by clowns and balloons. They are provided with fresh squeezed lemonade and apple fritters, among other goodies.

The spirit of the event will linger with those truckers who have made the decision to take their Christian faith seriously, despite the temptations of the road.

Previous events have had an impact on Butch Zook. He regularly cites his love for the Scriptures.

"I pray when I drive and do more Bible reading when I stop. I start the morning praying and reading the Bible. I enjoy the natural beauty of the land. I'm thankful that God loves me in spite of my many downfalls," he says. ■

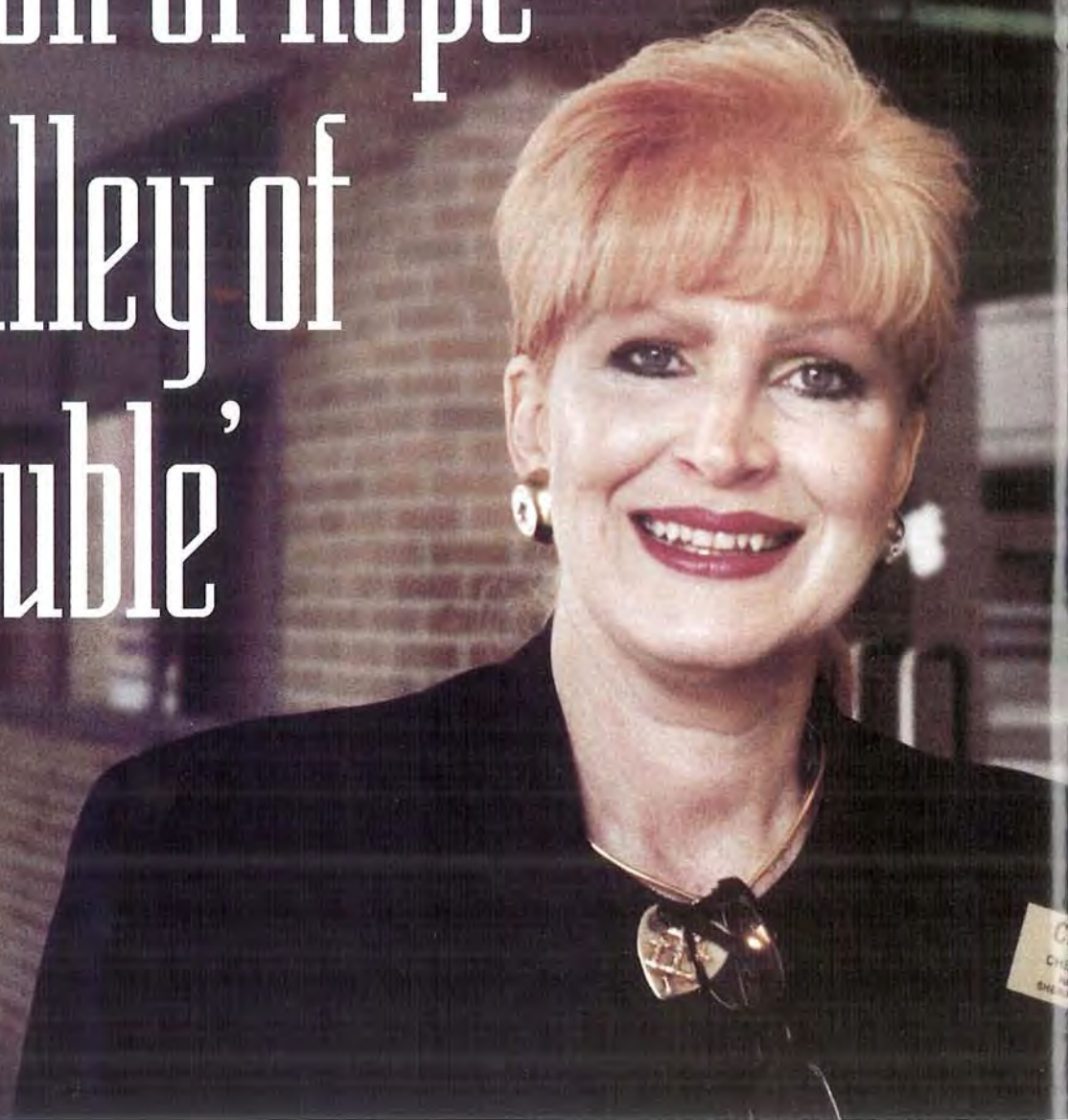


Sylvia Jones, far left, distributes ABS Scriptures at the truckers' rally. Third from left is the Rev. Charles Hopkins, a former trucker who ministers to transport workers. (Photos by Christen Conte)



A Beacon of Hope in a 'Valley of Trouble'

By Thomas D. Sullivan



This is a 'Valley of Trouble,' says Chaplain Cheryl Young Archer, speaking inside Houston's Harris County Jail. She was echoing the prophet Hosea:

*Israel, I, the Lord,
will lure you into the desert
and speak gently to you.
I will return to your vineyards,
and then Trouble Valley
will become Hopeful Valley.
You will say "Yes" to me*

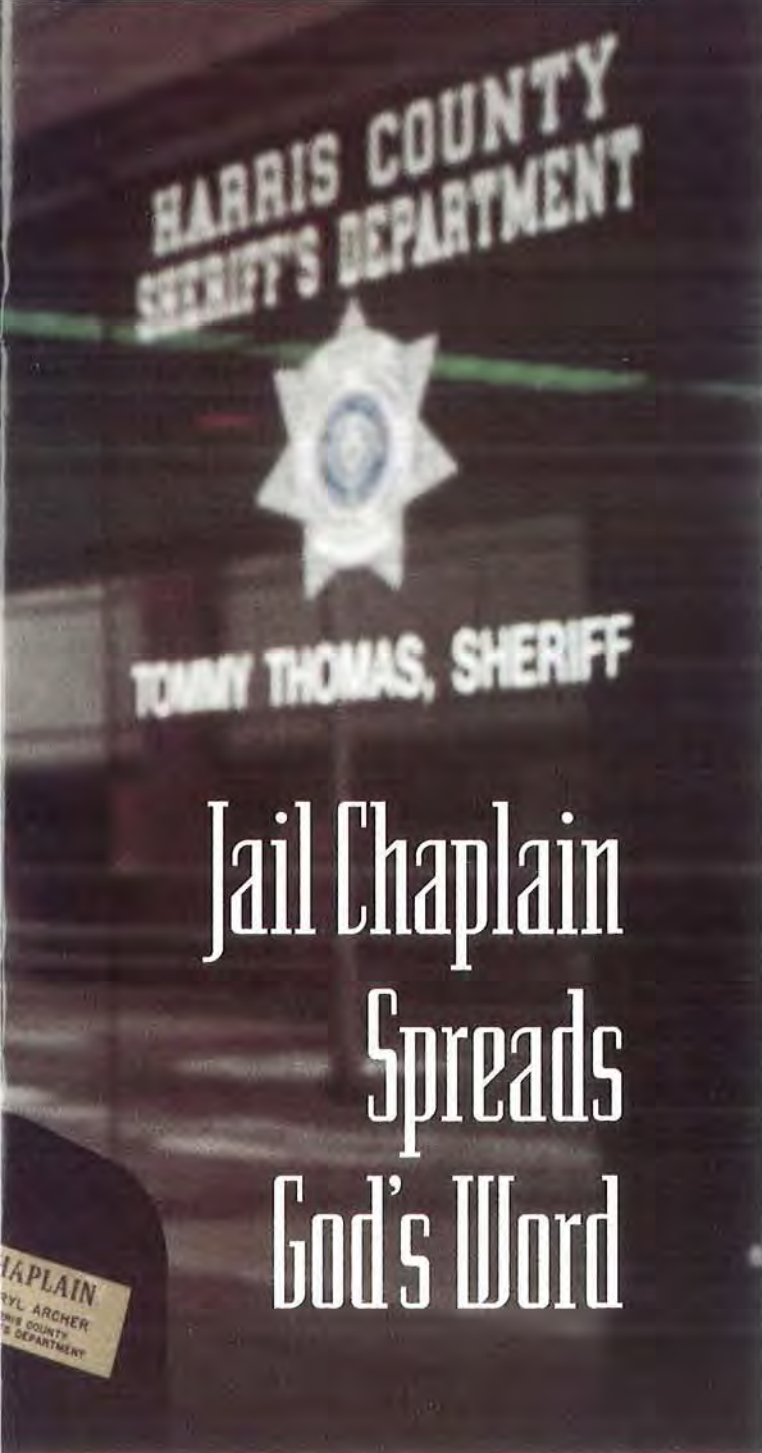
as you did in your youth.

Hosea 2.14-15a (*Contemporary English Version*)

Still, Cheryl knows the jail can be the road to Hopeful Valley—with the help of God's Word.

The American Bible Society provides Scriptures to direct and comfort the hearts of those behind bars at Harris County Jail. She's deeply grateful for the Scriptures, which are an absolutely essential part of her ministry.

In her statement of purpose, Cheryl lists her aims. One is to promote "spiritual growth in God's Word."



Jail Chaplain Spreads God's Word

Cheryl modeled for 15 years, working in TV commercials, conventions, and public relations. Her professional success could not ease the intense sadness she felt. She later wrote a poem, "The Mannequin," about her life, and described that time:

"A mannequin of beauty on the outside...
Inside...a soul searching to be freed."

She found that freedom when she converted on March 17, 1983. The poem speaks of the effect of Christ's love on her:

"He took the broken pieces
He bound them with His love."

Shortly after her conversion, she started to work in prison ministry. She has also worked with handicapped children and women who suffered after having abortions.

Cheryl Young Archer also learned what it is to be battered by someone she loved. That experience has shaped her work. She used to minister to battered women, and now sees victims of abuse in her prison chaplaincy. ABS called on her expertise to review its Scripture Portion, *The Lord Hears Your Cries*, a spiritual survival guide for those who suffer domestic violence.

In 1992, she became a full-time chaplain at Harris County Jail. Describing that step, she notes that she started on April Fool's Day, citing Paul (2 Corinthians 4.10) with a smile that she's a "fool for Christ."

Entering her office inside the jail, one sees a blackboard message from Romans 10.15: "How beautiful are the feet of those who preach the gospel of peace, who bring the glad tidings of Good Things." The office, with cinderblock walls painted beige and blue, includes desk spaces for volunteer chaplains and a small library for inmates. Drawings and letters by women expressing their gratitude for the ministry and the chaplains' work decorate the office.

As the women's staff chaplain of the jail, Cheryl works with 65 to 70 volunteer assistant chaplains, serving 800 to 1,000 women in Harris County Jail. The women in the jail are serving sentences ranging from a few weeks to one year, or are waiting for resolution in their court cases.

Speaking of her work, she says, "We have to meet the inmates where they are, not where we want them to be." The Bible is essential to work with the women there, because it offers the truth, she says. Scripture is a "mirror" for these women's lives, she adds. But this looking-glass acts as well as reflects. Through God's Word, "their lives can be transformed."

Being in jail can make people open to God's Word, Cheryl says, because, outside, the women "don't have to deal with themselves." The truth of one's life often becomes evident behind bars, and Scripture "does heart surgery on the women."

There's no denying the harsh reality of life in jail. While Cheryl is speaking with a visitor, the sound of angry voices break in from outside the chaplain's office. She says, "You see some horrible stuff in here. We're dealing with the degradation of society."

Yet in that same place, she says, "you find such joy" in those who have discovered the Lord.

Cheryl drops in on a Bible study led by a volunteer, Alice Pettyway. Miss Pettyway, a fervent woman, speaks to some 30 women wearing the jail's orange jumpsuits.

continued on next page

The energetic Miss Pettyway exhorts the women to live the Christian faith. There's a time for testimonies, and women speak of their lives. One speaks of praying to go home "if it's God's will." Another holds up a CEV Bible and says, "This is the truth of life." A woman wants to offer thanks. "I'll be out in eight days."

"Pray for D side," another asks, speaking of one of the sections of the jail.

The women applaud and shout "Amen!" in response. An inmate speaks of the peace that has come to her communal cell now that the women there read the Scriptures together on Friday nights. "The peace wouldn't be here without the Bible," says another inmate.

In the middle of these testimonies, Miss Pettyway gives a simple lesson about faith: "When you live it, you don't have to talk it."

Cheryl says she and her colleagues "teach the girls not to be religious, but to be real." Being real, she says, means

**“[We] teach
the girls not to
be religious but
to be real.”**

recognizing the truth before God. She says that the women in jail need to face the facts about their behavior—whether it's stealing, using and dealing drugs, or staying in unhealthy relationships.

She speaks of how Paul tells us in Hebrews that God's Word is sharper than any double-edged sword, revealing the desires and thoughts of our hearts. Cheryl sees this in her work: when the women start studying the Scriptures, they start to see their lives clearly.

ABS helps make this possible by its grants of New Testaments and Bibles. "We always need Bibles," Cheryl says, since there's a large turnover of prisoners at the Harris County Jail. Cheryl, her staff, and ABS are making an impact. Sergeant Karen Jacobs, a corrections officer at the jail, says that there are 10 times as many Bibles compared to when she started working there nearly 15 years ago. ■

Low-tech Mission Relic

It's decidedly low-tech in a high-tech age. One now sits forlornly in the archives of the ABS library in New York. But in its day, the finger-fono was seen as an innovative technique to spread the gospel in places which had no modern conveniences of any sort.

The finger-fono, as described in a number of pieces in the *Record* in 1959, required no CD players, no tapes, not even the classic LP. Most importantly, it was not powered by electricity. All it needed was a human finger and some small records, and the Scriptures could be made available to people who had no access to modern conveniences.

The American Bible Society funded finger-fonos and first distributed the new technology to the Navajos in the southwestern U.S. More than 1,600 machines and 9,600 records with Scripture Portions in the Navajo language were distributed.

Liberia was the second setting for the finger-fono. "First reports indicate the gratitude of hundreds of preliterate Liberians for whom the Bible has suddenly become the Book that lives," reported the January 1959 *Record*.

To support distribution of finger-fonos, ABS established the Finger-Fono-Fellowship (FFF). The group financed the distribution of the record player, each of which cost \$1.15. Each Bible Portion translation recording cost 30 cents each.

Scriptures were translated into finger-fono records in up to 40 languages by 1961, including English, Spanish, Haitian Creole, and a variety of Native American and African tribal tongues.

But the finger-fono was doomed as more areas of the world received access to electricity and more people purchased electronic recording devices. The technology also had trouble duplicating the natural cadences of human speech. By 1966, reports to ABS headquarters indicated that the finger-fono had failed to catch on in many parts of the world. ■



Jacquelyn Sapiie, ABS librarian, demonstrates the use of the finger-fono. (Photo by Thomas D. Sullivan)

Being There With the Message

Angie Snell takes the Scriptures to people who struggle with alcohol and drug addiction in her hometown of Fall River, Mass.,

She's a relative newcomer to volunteering with ABS—she started out only a year and a half ago. But she's had long experience offering God's Word to those who wish to overcome their addictions. For the past 14 years, she's run

a Bible-based support group for alcoholics and their families.

A family connection drew her to help ABS—her nephew, Wayne Santos, is assistant director for the Northeast region in our Volunteer Ministries department. She says, "Wayne realized... that I had been doing all this ministry all my life. So he said, 'Aunt Angie, I think you'd be a very good candidate for one of the Scrip-

ture Sharers, because you're already doing it."

As a volunteer, Angie has since discovered that ABS helps her to be more effective in her ministry. She finds the ABS Portion *Turning to God* "wonderful" for use with people in 12-step addiction programs and halfway houses.

Angie says that those who struggle with addiction are often open to God. She finds that when she talks to people in halfway houses, they realize they've reached a point where "they've tried everything and they can't do it alone." She adds, "They're really at a place where God can get to them. So it's wonderful

that we can be there with the message."

The message of God's Word is easier to grasp, Angie says, in the *Contemporary English Version*. When the people she helps get a CEV Bible, Scripture "comes alive to them"—more so than other translations of the Bible she has offered.

The CEV is "in story form—it's something they understand, something they relate to," she says, praising the CEV's easy-to-read style.

Angie is working with her congregation, First Baptist Church in Fall River, and other area churches to create "Restoration House," a residence for those who've ended their stays in halfway houses and need a safe, sober environment. Residents will stay six months to a year, time to find work and stability.

Teaming up with ABS stretches the money Angie raises. With the help of an ABS grant, she purchases two Bibles for the price of one. That has extended the reach of her ministry. Last year, she distributed 1,000 Bibles. And this year, she helped to get 34 area churches involved in the Year of the Bible. A local paper prints the readings, too. "We got the whole city involved," she says.

"It's been a gift for me to be part of ABS," Angie says. 📖



Angie Snell

A QUESTION FOR OUR READERS:

"Who is your favorite person in the Bible? Why?" Submit your answers to these questions—please keep to less than 300 words—to The Record, American Bible Society, 1865 Broadway, New York, NY 10023. You can also respond via e-mail to pfueherhd@american-bible.org. Selections will appear in a future issue of the Record. Please enclose a daytime phone number. We reserve the right to edit submissions for space and clarity.

VOLUNTEER AWARD OF MERIT

Forty-four years ago, Truman Smothers sat in a Las Vegas motel room and contemplated suicide as an escape from a life of hopelessness. Moved by a power greater than himself, Truman opened the drawer on his bedside table and saw a Bible. He soon began reading verses from throughout the Scriptures.



TRUMAN SMOTHERS

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted ... Ask, and you will receive. Knock and the door will be opened for you."

After reading these passages Truman fell to his knees and cried out to God to save him. "I knew no fancy prayers," he recalls. "I simply told God that I need Him."

Today, Truman Smothers is indeed a new person in Christ. He is an ordained minister and an area coordinator for the American Bible Society with his wife, Julie.

Charged with a mission to recruit, motivate, and train local volunteers, Mr. Smothers cleverly adopted a "Do Something" slogan as he set about developing three large counties in SW New Mexico.

For his efforts, he has been named to receive a "Volunteer of Merit" award from the American Bible Society. 📖



JULIE SMOTHERS

—Patricia Sinclair

Sharing Biblical Wisdom

When American Bible Society trustee Peter deF. Millard goes to the Bible, he looks for insights on everyday life. The New York investment advisor, who has been assisting ABS since 1965, is a practical man who finds sage advice in the Scriptures.

"You can find an awful lot of stuff in there that pertains to what is happening in your life," he says.

When his son was getting married a few years ago, Peter and his wife, Anne, had the theme of domestic happiness on their minds. When he selected a list of favorite Scripture passages, Peter, the father of four and grandfather of one, chose those which reflected his innate practicality and love of family.

Included were Colossians 3.19 (CEV): "A husband must love his wife." But also included were texts which could be part of the arsenal of any successful investment advisor: "Without good advice, everything goes wrong—it takes careful planning for things to go right." Proverbs 15:22 (CEV).

Today's investment scene could be compared to another selection, Isaiah 35.1 (CEV): "Thirsty deserts will be glad; barren lands will celebrate and blossom with flowers." Peter, an Episcopalian who worships with his wife, a Catholic, at St. Jean's Catholic Church on Manhattan's East Side, believes this is a time to celebrate an optimistic economic future.

Peter, whose father was in the diplomatic corps, was born in Paris in 1932 and, as a child, lived in London as war began to loom over Europe. He graduated from Yale, with a degree in French, served in the U.S. Navy, and then earned an MBA from Harvard Business School before launching a successful career in investment advising.

ABS will continue to play a positive role in U.S. society, he says.

"I really do have a strong feeling in a world where things are not always crystal-clear, that if you can put the Bible in the hands of children, then you are likely to do some good." 📖



PETER deF. MILLARD

NATIONAL NEWS

■ MISSOURI

Ron Mixer, director of the ABS *Year of the Bible* program, which encourages Christians to read the New Testament everyday, reports that one woman from the Show Me State purchased a \$50 case of *Year of the Bible* New Testaments.

The first New Testament she distributed went to a young man in jail for selling illegal drugs.

It made an impact on the prisoner. He wrote to her that the *Contemporary English Version* New Testament he received was the first Scripture he had ever read which he understood.

"It has already helped me as I search for a purpose for my life. When I first came here someone gave me a Bible, but I couldn't understand it and reading it didn't help me. I can assure you this one will," the prisoner wrote.

■ OKLAHOMA

People devastated by the tornados which ripped through this state in May were offered consolation through Scriptures offered by the American Bible Society.

ABS sent more than 7,500 Scripture resources to help residents affected by the killer storm.

God is Our Shelter and Strength: Words of Comfort and Hope from the Bible was among the Scripture portions distributed through the Baptist General Convention of Oklahoma, Church Extension Office in Tulsa.

"In such difficult times, many people find hope and strength in the Word of God. We want to be sure that the healing power of Scripture is available to all who want it as they begin the process of rebuilding their homes and their lives," said Stephen L. Shanklin, director of the

ABS Southwestern Regional Office based in Houston.

■ COLORADO

ABS sent more than 18,000 Scripture resources to assist the people of Littleton in the aftermath of the April shootings at Columbine High School.

The Bibles and other resources were distributed through Hope International, an outreach ministry in North Glenn, founded by the Rev. Joseph Lemoine and his wife, Diane, both ABS volunteers.

In addition to compact Bibles and New Testaments in the *Contemporary English Version*, ABS also offered a number of Scripture portions, including *Families Under Stress*, *The Lord is Near*, *The Word for Life*, and *Beside Still Waters*, as well as numerous Scripture tray cards and bookmarks.

■ FLORIDA

A spring conference held in Fort Lauderdale gathered together members of Bible agencies throughout the world who were told about the need to involve readers in the Bible story.

Dr. Thomas Boomershine, professor of New Testament at Union Theological Seminary in New York, told the group that "We must rethink how we present the Bible orally in churches. The way the Scriptures are normally read in church encourages the congregation to go to sleep because nothing seems to be happening."

He said that in a "post-literate" culture it is important to communicate the Bible as something more than just a book to be read. He encouraged the development of new media forms—including audio, video, and music—to convey the Scriptures. ■

Gospel singer Lionel Harris performed at a concert co-sponsored by the American Bible Society and a Christian radio station this spring at Calvary Baptist Church in New York City.



THE GIFT THAT GIVES BACK FOUR TIMES A YEAR.

Receive a Check Four Times a Year from the American Bible Society.

Charitable gift annuities provide to individuals payments up to four times a year for life. This unique arrangement is a combination of a gift of cash or appreciated securities to the American Bible Society and an annuity. The amount paid to one or two individuals is based on their ages at the time the annuity is established. In addition to providing an attractive level of income that may receive favorable tax treatment, charitable gift annuities also generate an immediate charitable deduction. The table illustrates the financial and tax benefits of a \$10,000 charitable gift annuity.

As an alternative, the initial payment date for a charitable gift annuity may be deferred to coincide with one's retirement years. Deferral increases the amount of the annual payment and initial income tax charitable deduction.

SINGLE-LIFE				TWO-LIVES			
Age	Rate	Annual Amount	Charitable Deduction*	Both Ages	Rate	Annual Amount	Charitable Deduction*
55	6.7%	670	2,348	55	6.4%	640	1,602
60	7.0%	700	2,693	60	6.6%	660	1,883
65	7.3%	730	3,165	65	6.8%	680	2,302
70	7.8%	780	3,607	70	7.1%	710	2,772
75	8.5%	850	4,069	75	7.6%	760	3,235
80	9.6%	960	4,515	80	8.3%	830	3,766
85	10.9%	1,090	5,047	85	9.4%	940	4,223
90	12.0%	1,200	5,730	90	11.1%	1,110	4,534

**Actual deduction determined by gift date.*

To receive additional information on how a charitable gift annuity can benefit you and ultimately provide significant support to the American Bible Society, call the Major and Planned Gift Programs Department at 1-800-820-6227 or complete and return this coupon.

Your Gift will help us carry on the ABS mission: Providing the Holy Scriptures to every man, woman and child in a language and form each can readily understand, and at a price each can easily afford.

- Please send me a free copy of your Gift Annuity booklet entitled, *Bringing Good Things to You.*
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The ABS Gift Annuity Program—Established 1843

Children read English New Reader Portions at the Osire Refugee Camp in Namibia. The Bible Society in Namibia has distributed Scriptures there to 3,500 refugees who have fled wars and unrest in Congo, Rwanda, Burundi, Zambia, Sudan, and Uganda, among other countries. More than 70 percent of the refugees there attend church services.

INTERNATIONAL NEWS

■ G A Z A

A new Bible bookshop has opened in Gaza after opening ceremonies featuring leaders from major Christian groups in the West Bank.

The new bookshop features Bibles and other Christian material. It is the first of its kind located in the West Bank, said Labib Madanat, executive secretary of the Bible Society in the West Bank.

There are some one million inhabitants in Gaza, which was accorded semi-autonomous status by Israel in 1994 along with the West Bank and East Jerusalem. Christians number about 3,000, of whom about 90 percent belong to the Greek Orthodox Church.

■ C O N G O

Two staff members of the Bible Society in Congo have been held by anti-government rebels in the south of the country.

Esaie Diandaga, the accountant for the Bible

Society, and Gisle Batola, the shop assistant, have been detained. Mr. Diandaga was released but Miss Batola was still being held as the Record went to press.

■ R W A N D A

The Rev. Antoine Rutayisire is attempting to reach this country's 135,000 prisoners with the Bible's saving message. Many of the prisoners have been convicted of participating in one of the most heinous campaigns of genocide this century, when hundreds of thousands of members of the Tutsi tribe and their friends were murdered by members of the rival Hutu tribe.

Mr. Rutayisire works with Africa Enterprise, a ministry to prisons which distributes Scriptures from the Bible Society in Rwanda.

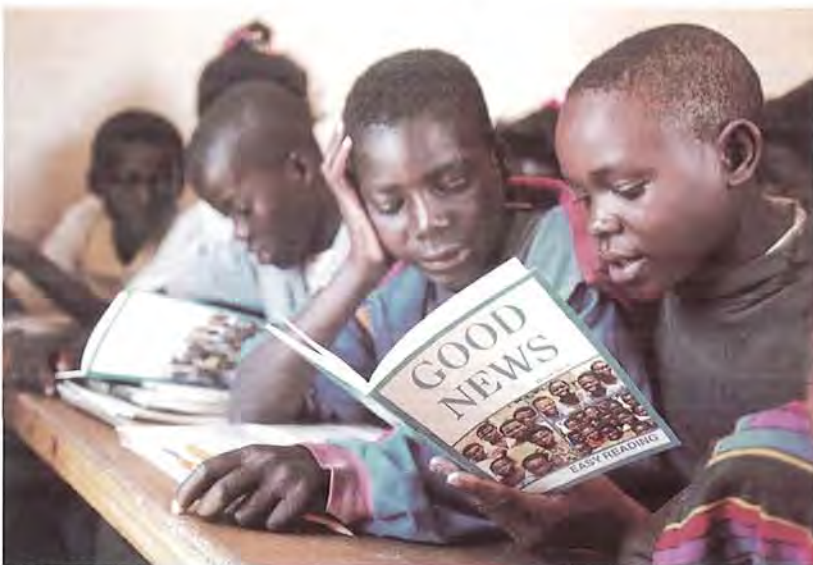
Mr. Rutayisire's ministry is based upon his own experience of repentance and forgiveness. He is a Tutsi who suffered much from violence in the past. Hutus reportedly murdered his father when he was five years old.

He was also removed from a college teaching post when the Rwandan government prohibited Tutsis from holding such jobs.

"I was very angry, and I had a long list of people I hated with just cause. But it was during this time that I met the Lord Jesus," he says, noting he was challenged by Scriptural passages urging love for one's enemies.

During one service at which he preached, more than 200 prisoners formally embraced Christianity. He says the prisoners are willing to listen to the Word of God.

"Spiritual healing is Rwanda's greatest need," he says. "They say we should build houses and provide saucepans and blankets, and leave the deeper issues until later. But when the genocide happened, did we not have houses, saucepans,



and blankets? This is not a problem of saucepans and blankets, it is a problem of hearts.”

The Bible Society in Rwanda has proven to be a source of unity in the deeply-divided country, he says.

“The Bible Society is uniquely placed to offer common ground. Everyone accepts the basic meeting point of the Word of God, and many see the Society as the central focus of the Bible and Bible work here. Almost everything we can do should involve all the churches, and it offers them a forum to get together, share ideas and bury old prejudices.”

■ **LEBANON**

Amidst a biking, swimming, and running triathlon, a new Bible Society Center was dedicated in Beirut May 15. The opening ceremony included Christian leaders from Lebanon and officials of the United Bible Societies, including the Rev. Fergus Macdonald, general secretary, and the Rev. Lucien Accad, general secretary of the Bible Society in Lebanon.

The formal dedication occurred in conjunction with the triathlon, the first such event sponsored by the Bible Society in Lebanon. A total of 18 participants traversed the countryside, from the ancient city of Byblos, where the word “Bible” comes from, to Beirut, a distance of more than 37 kilometers. The event also included a swim in the waters of the Mediterranean.

■ **MACEDONIA**

Freelance journalist Robert O’Brien reports that the Bible’s message is transforming lives among those in the Albanian Kosovar refugee camps here who have fled attacks by the Yugoslav army.

Missionaries based in the camps believe that the Bible can be a great help in healing mental

and emotional hurts, and in making clear a message of peace and love.

Members of the U.S.-based Cooperative Baptist Fellowship have been active in the camps promoting Bible study, even though most of the Kosovar refugees come from Islamic backgrounds.

“What a wonderful opportunity to communicate the gospel,” says Arville Earl, an American missionary who uses Albanian-language Bibles supplied by the United Bible Societies.

Arville, who works in Macedonia with his wife, Sheila, describes how some refugees have begun asking questions about Christianity and have requested Bibles.

Two other American missionary couples, Rick and Martha Shaw and Darrell and Kathy Smith, have begun what may be the first regular Bible study for ethnic Albanians in Macedonia.

“We cannot do everything, but we can sit and listen to their story, hold a child, try to meet their physical and spiritual needs, and express our sympathy and compassion,” Arville says. ☛



DISASTER RELIEF
LITTLETON, COLORADO:
1,096 BIBLES
4,700 NEW TESTAMENTS
14,000 PORTIONS
9,000 SELECTIONS
<hr/>
OKLAHOMA
TORNADO VICTIMS:
3,500 BIBLES
7,000 NEW TESTAMENTS
7,500 PORTIONS
9,000 SELECTIONS

Scriptures are distributed to radiation-affected children near Minsk by the Bible Society of the Republic of Belarus.





Bertel and
Martha Sparks

BY
MARTHA
SPARKS

MRS. MARTHA SPARKS, WIDOW OF ATTORNEY BERT SPARKS, IS A LONG-TIME SUPPORTER OF ABS. (DAVID W. REID OF COOLIDGE WALL WOMSLEY & LOMBARD, ATTORNEYS AT LAW, DAYTON, OHIO, CONTRIBUTED TO THIS ARTICLE.) IF YOU ARE INTERESTED IN INCLUDING ABS IN YOUR WILL, PLEASE CALL THE MAJOR & PLANNED GIFT PROGRAMS DEPARTMENT AT 1-800-820-6227.

'You Are God's Trustee'

The earth and everything on it belong to the Lord.

The world and its people belong to him.

The Lord placed it all on the oceans and rivers.

Psalms 24.1,2 (CEV)

The psalmist reminds us that the earth and everything in it belongs to the Lord. We do not own anything, but hold it in trust from its Creator who gives us the use of it.

Some people may say, "God made everything, but I'm the person who gets up and goes to work every day. I earned the paycheck that bought my house and paid for braces on the children's teeth, not to speak of the shirt on my back and the groceries I carried home from the supermarket today. Why don't I own it? What do you mean we hold it in trust for God?"

What does it mean to "hold" property in trust? If you went to the Real Good Bank & Trust Company in your town and said you wanted to set up a trust, what would you be doing?

The law requires four things before a trust is possible. First, there must be someone who owns wealth of some kind—real estate, cash, stocks, bonds, for example—who wants to put his or her property in trust. That person is referred to as the "settlor." Second, the trust must have something on which to act, money or other holdings, to "fund" the trust. The third necessary element is for the settlor to transfer the trust assets to another person, the "trustee." Notice that the settlor transfers ownership to the trustee, not to an impersonal legal entity called a trust. A trust is a confidential legal relationship in which the trustee holds the property. The trustee has legal title. The fourth element is a beneficiary, the person for whose benefit the trust was set up in the first place.

It is easy to see God, the Creator of the universe, as the Settlor who sets up the trust, and to recognize His entire created world as the funding

of the trust. He turns over to each of us a part of it to manage as God's trustee.

If we are trustees, what are we supposed to do that is different from what we would do if we ourselves had created all that we have? The first duty of a trustee is loyalty to the creator of the trust.

Do we put loyalty to God first in our management of the possessions? When we make a business decision, do we ask ourselves whether the decision is in God's best interest?

Careful management is an important duty of a trustee. When God gives us the ability to earn money, acquire various kinds of property, or cultivate other kinds of wealth, He is saying to us as His trustees, "I'm giving this to you and I expect you to handle it as carefully as if it were your own."

Did you ever think of reading a financial magazine as an assignment from God?

We must do something with trust assets. Jesus told a parable about three men who were given different amounts to invest. The master was pleased that two of them were able to increase their money. The third buried his in the backyard, earning nothing except the master's anger (Matthew 25.14-30; Luke 19.11-27). Honoring our office as God's trustees involves learning at least general principles of money management and investing, because the trustee has a duty to make the trust property productive.

Jesus' parable teaches not only about increasing our holdings with wise investment, but also of our obligation to furnish information. The master returned home and wanted an accounting. The law of modern trusts agrees.

It is within our power as God's trustees to decide who will take our place when we are gone. One way to do that is making a will. We can decide which persons and institutions—perhaps an organization like the American Bible Society—should take up where we leave off. As someone said, "Life is a gift from God. What you do with it is your gift to Him." ■

■ YOUTH REVIVAL

There is a **spiritual revival** going on among young people in Littleton, Colo., in the wake of the school shootings there, reports *The New York Times*. The paper reports that teens in the Denver suburb have been inspired by the example of Cassie Bernall, a Columbine High School student who was among those murdered April 20. She held to her Christian faith even as her killer pointed a gun at her head, asking if she believed in God. She said yes, and then the gunman killed her. Greg Laurie, a Californian who leads youth crusades across the country, told the *Times* that the religious revival in Littleton is indicative of a wider pattern. "In our crusades, I very unapologetically declare the Bible as truth. I say, 'Here's how to know God.' They [young people] are very responsive to that," he said.

■ GOD IN PUBLIC SCHOOLS

God is alive and well in **American public schools**, says Gary Norris, superintendent of the Salina, Kan., public schools, quoted in *The New York Times* in an Op-Ed piece written by George B. Pyle. "No one ever said to me that you shouldn't practice good principles found in the Bible every day," says Mr. Norris, a member of the First Church of the Nazarene.

He is described in the article as comfortable with any student "who wants to say a quiet prayer ... read a Bible story or do a term paper on Jesus of Nazareth." Mr. Pyle concludes that religious expression in public schools—including Bible reading and study—is far more tolerated in public schools than is generally acknowledged.

■ SAVED BY BIBLE

Newark (N.J.) *Star-Ledger* columnist Bob Braun reports that **World War II** veteran Bill Hartman of Harrison, N.J., regularly thanks God for the Bible. It's not surprising. During the

Battle of the Bulge, Mr. Hartman's platoon was attacked by German troops and was wiped out. He survived only because the Bible he was carrying took a piece of shrapnel aimed directly at his heart.

■ NBA PRAYERS

New York Knickerbockers guard Charlie Ward organized a regular Bible study for his NBA teammates this season. "My job is to sanctify the locker room," Mr. Ward says in a *New York Times* article. "It may not equate into who wins, but having praying brothers on this team really helps," he adds. The team surprised basketball experts by fighting through the first few rounds of the NBA playoffs after experiencing a difficult regular season, only to eventually fall to the San Antonio Spurs in the finals.

■ HIP-HOP SCRIPTURE

When hip-hop singer **Lauryn Hill** came up to the podium to accept one of five Grammy awards, she brought a Bible. She read from the 40th Psalm: "I waited patiently to the Lord, and he inclined to me and heard my cry..."

Quoting the Bible is not out of character for Ms. Hill, who paraphrased 1 Corinthians 13 extensively in "Tell Him," a song from her album, "The Miseducation of Lauryn Hill:"

*"I can give away everything I possess
But left without love then I have no
happiness..."*

Writing in the *Chicago Sun-Times*, Mary A. Mitchell said that she'd seen events like the Grammys used as a platform for many issues, "but rarely as a pulpit to spread a message of faith."

Ms. Mitchell writes: "Too many talented young people are wasting creative energy producing negative music that doesn't uplift young listeners.

"Hill's fresh style reminds us it doesn't have to be that way." ■

Lauryn Hill




YOUNG PEOPLE GET BIBLES: CONFIRMATION WITH THE CARDINAL AT ST. PATRICK'S

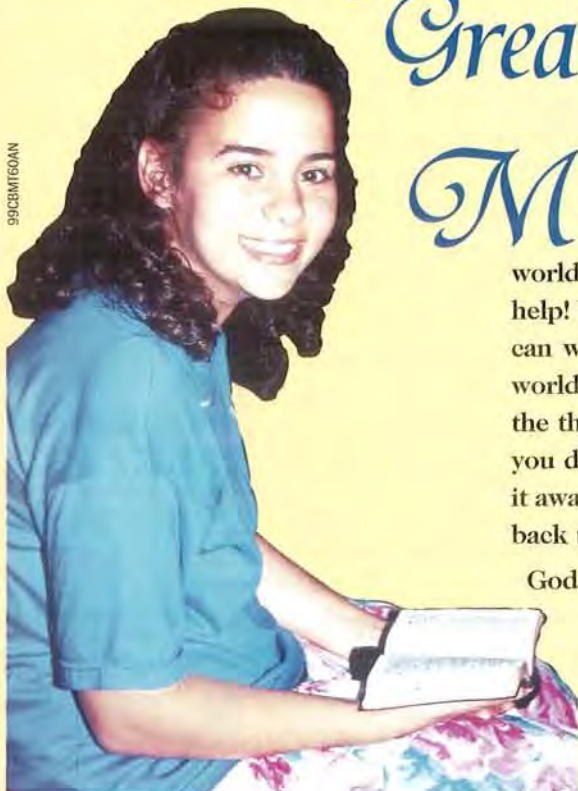


Peter J. Bradley, ABS executive vice president, presented Cardinal O'Connor with a Bible. Looking on is Jeannette Russo, ABS director of Catholic Ministries. (Photos by Chris Sheridan)



Antonio Vazquez is confirmed by Cardinal John O'Connor of New York at a ceremony May 23 at St. Patrick's Cathedral. At right is Antonio's sponsor, Rolando Ayala. Antonio was one of 35 young people with disabilities who were confirmed and received Bibles imprinted with their names to mark the occasion from the American Bible Society. Some 350 guests also received the Scriptures. 

Investing in God's Word Brings Great Rewards!



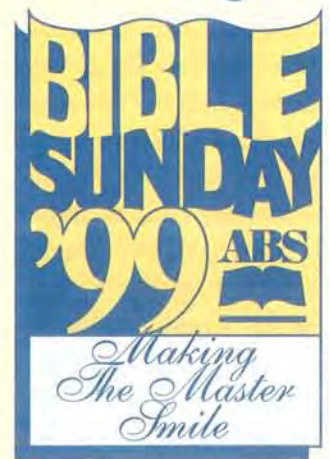
99CBMT60AN

Many people benefit when you "invest" in the Lord's work! ABS is committed to providing Bibles to people all over the world in their own language, and you can help! You and I know the wonderful way God can work in our lives—let's share it with the world! As in the parable that Jesus told about the three servants, when you have a treasure, you don't hide it—you share it, invest it, give it away! Our treasure is the love of God, and when we give it away, it comes back to us a thousandfold! For more information call 1-800-4 SUNDAY.

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Bible Convicted Murderer of the Truth

Aaron Whynder, 25, of New Brunswick, Canada, is studying for the ministry at Atlantic Baptist University. He has taken a unique path to his life as a seminary student.

Aaron is a murderer. When he was 17, Aaron shot a man to death during an argument about drugs.

"I dropped out of school and started to get involved in crimes. I carried a gun," he recalls about his troubled youth.

Sentenced to five years as a youthful offender, Aaron's life turned around after he received a Bible from a Canadian Bible Society prison ministry.

"I prayed to God and asked him to forgive

me," says Aaron. "In return, I promised to dedicate my life to him."

The result? "I began to understand that God loved me in a special way and that he had a plan for my life." He soon began an outreach to his fellow youth offenders. Three years ago, he applied and was admitted to Atlantic Baptist.

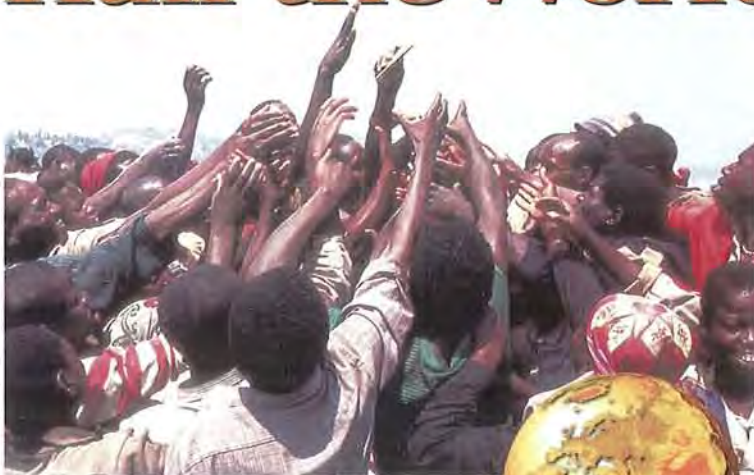
Aaron sees his own experience as being invaluable in his future ministry.

"Having been through many of the experiences that are troubling youngsters, I can reach out to them in a unique way," he says, adding, "I thank the people who provided that Bible when I first learned about the Savior." ■

Your August gift will bring Bibles to people in Zambia and Zimbabwe, and a September gift will provide Scriptures for China. To find out more about joining the Bible-a-Month Club, fill out the reply form below, or write:

**American Bible Society
Bible-a-Month Club
1865 Broadway
New York, NY
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Half the World Is Waiting!



More than 3 BILLION people have yet to own a Bible. Over one-half of the people in Russia do not have a Bible. The number of believers in China who have never had a Bible of their own is absolutely staggering—and growing every day. And the demand in Africa is *double what we have been able to meet.*



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 My first Bible-a-Month Club gift of \$ _____ is enclosed.

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Knowledge, comfort, strength, and understanding come from the regular, disciplined reading of the Bible. So here's something to help you on your journey. We hope you will use this guide in your daily study of the Bible, and that you will write to tell us what you think of this feature and how you use it.

PLEASE PRAY

The American Bible Society—As ABS prepares to enter the new millennium, may it continue to find ways to make the Scriptures a greater force in society through the development of new presentations of the Bible.

Native Americans—Pray that the Bible may continue to assist in the Christian development of our native peoples and promote justice for tribal groups. (See pages 8 and 9.)

Truckers—May God grant peace and solace to those workers who transport the nation's goods, that they may discover a Christian community willing to minister to their spiritual needs. (See pages 10 and 11.)

Prisoners—Pray that the incarcerated—a growing population in our country—seek repentance for whatever crimes they may have committed and spiritual solace to cope with the loneliness and hardships of imprisonment. (See pages 12, 13, and 14.)

ABS volunteers—That the American Bible Society continue to attract those willing to share the Word of God. (See page 16.)

The Balkans—Pray for peace and justice for those forced to live as refugees and those suffering because of bombardment. (See page 21.)

Disabled children—That those who may be unable to learn in traditional ways still be reached with the transforming Word of God. (See page 24.)

SEPTEMBER 1999

- 1 Matthew 5.1-20
- 2 Matthew 5.21-37
- 3 Matthew 7.1-14
- 4 Matthew 7.15-29

SUNDAY

- 5 Matthew 13.1-23
- 6 Matthew 13.24-53
- 7 Matthew 25.1-13
- 8 Proverbs 4.1-27
- 9 Proverbs 8.1-36
- 10 Ecclesiastes 11.1-10
- 11 Ecclesiastes 12.1-14

SUNDAY

- 12 Job 28.1-28
- 13 Job 36.1-33
- 14 1 Corinthians 1.18-31
- 15 1 Corinthians 2.1-16
- 16 2 Samuel 14.1-24
- 17 2 Chronicles 1.1-17
- 18 Psalm 1

SUNDAY

- 19 Psalm 119.1-24
- 20 Psalm 119.25-48
- 21 Psalm 119.49-72
- 22 Psalm 119.73-96
- 23 Psalm 119.97-120
- 24 Psalm 119.121-144
- 25 Psalm 119.145-176

SUNDAY

- 26 Jeremiah 17.1-13
- 27 James 1.1-27
- 28 James 2.1-26
- 29 James 3.1-18
- 30 Psalm 139

OCTOBER 1999

- 1 Exodus 20.1-21
 - 2 Exodus 23.1-13
- WORLD COMMUNION SUNDAY
- 3 1 Corinthians 11.17-34
 - 4 Leviticus 19.1-18
 - 5 Leviticus 19.19-37
 - 6 Leviticus 25.1-17
 - 7 Leviticus 25.18-34
 - 8 Leviticus 25.35-55
 - 9 Ezra 6.1-12

SUNDAY

- 10 Job 34.1-37
- 11 Isaiah 2.1-22
- 12 Isaiah 5.8-30
- 13 Isaiah 26.1-21
- 14 Isaiah 28.1-13
- 15 Isaiah 28.14-29
- 16 Isaiah 42.1-9

SUNDAY

- 17 Ezekiel 34.1-10
- 18 Ezekiel 34.11-31
- 19 Amos 5.1-27
- 20 Micah 3.1-12
- 21 Micah 6.6-16
- 22 Psalm 94
- 23 Romans 14.1-12

SUNDAY

- 24 Romans 14.13-23
- 25 James 4.1-10
- 26 James 4.11—5.6
- 27 Matthew 23.1-12
- 28 Matthew 23.13-36
- 29 Matthew 25.31-46

REFORMATION SUNDAY

- 30 Luke 3.1-20
- 31 John 8.31-59

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