

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



RED CROSS ROLL CALL
November 11-24

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Royal Service

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Monthly Missionary Topics

Nov.—The Questioning Jew

Dec.—A Character Study: Christ and Confucius

Monthly Missionary Topics for 1928

Jan.—World Missionary Movements	July—Perseverance of Japanese Baptists
Feb.—Our National Dangers and Opportunities	Aug.—Activities of South American Churches
March—"Far above Rubies"	Sept.—Family Affairs
April—European Missions	Oct.—Where Our Money Goes
May—Woman in Missionary History	Nov.—Coveted Mexico
June—A Baptist "Palaver" in Africa	Dec.—What of China?

SUGGESTED LEAFLETS—Supplement to Program NOVEMBER—The Questioning Jew

	Cents
Praise and Thanksgiving (<i>Devotional Exercise</i>).....	4
A Hebrew's Search for the Blood of Atonement.....	2
Jewish Trophies of Grace.....	3
The Hand of God in Hebrew History (<i>Eight Tableaux</i>).....	10
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What Is a Jew?	} Free for 2c postage
The Jew within Our Gates	

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BOOK REFERENCES—Program Helps

The Bible	
A Tale of Two Peoples—Gentiles and Jews.....	Warren Mosby Seay
Israel My Glory.....	John Wilkinson
The Jew.....	Henry Ostrom
The Jewish Question.....	A. C. Graebelein
Some Jewish Witnesses for Christ.....	A. Bernstein
Israel and the Church.....	James H. Brookes
"At Hand"—Things Which Must Shortly Come to Pass.....	Walter Scott



EDITORIAL



VENTURES of FAITH

Mrs. W. J. Cox, President Woman's Missionary Union

RELIGIOUS organizations exist in order to be a blessing. Failure to share divine instruction, prosperity, the call to joyful service is to withhold life's deepest meaning, its most arresting challenge. Jehovah has ever led His people as far as their faith would reach, then His everlasting love manifests itself in gifts beyond their daring. Such has been the history of our missionary organization. Its aim is that "the highest point of achievement yesterday is the starting-point of today". The Ruby Anniversary Program is only a new expression of this goal. The Ruby Anniversary will either be a complete or partial failure or a complete success. Realizing this—

"Be zealous!" Begin now to organize and enlist. This aim of 40 per cent increase in total number of societies; 40 per cent increase in total number of W. M. U. organizations for young people; and 40,000 new members is to each of us a personal responsibility. All leaders must consider this program immediate and urgent. It offers the coveted personal touch with the young people of your own church or the members of a neighboring church. In nourishing and cultivating other fields by enlistment and fostering, we find that our own work is enriched. The growth of each society is contingent upon its ability to give, to reach out, to enlist. No better preparation for the coming Week of Prayer for World-Wide Missions could be made than launching out into this Ruby Program and aiding in the promotion of the Cooperative Program for 1928 in your church. Gratitude for forty years of blessing prompts us to bring a great gift of four million dollars for 1928. A subtle lethargy creeps over our work during the summer. Individual prayer life is at a low ebb because only large undertakings, great ventures of faith bring us to our knees. We pray oftenest and pray best when we are busiest, when God calls us to tasks too large for our intellectual ability or experience.

We must give ourselves to prayer these coming days. Our hearts are strangely moved as we think of the Intercessory League for Shut-ins. The prayers of these rare souls will uphold the hands of the women of the south as they advance. Dr. F. B. Meyer said some people are always telegraphing to Heaven for God to send a cargo of blessing to them and then are not at the wharfside to unload the vessel when it comes in. While we are engaged in the task of enlisting, organizing, teaching mission books, participating in various forms of personal service, our hearts should be on their knees awaiting the cargo of blessings for which we have been praying. Prayer and work are compatible. In every church there are numbers of unenlisted cultured Christian women. Each one is "a spring shut up, a fountain sealed". Are we interested in releasing the rich fountains of talents, of dynamic personalities in the Kingdom of God?

"Encourage him", Moses said to Israel of the new leader Joshua. God gives to human beings the high privilege of sympathy and encouragement. Often in the coming days and months of endeavor the workers will need words of encouragement, expressions of hearty cooperation and the evidence of faith and support. The great task will be accomplished only in unity of purpose and effort.

"They shall not appear before Jehovah empty." Love delights to bring a gift. There is an unusual appeal in the fact that the first \$48,000 of the Christ-

(Concluded on Page 20)

ANNOUNCING W. M. U's. FORTIETH CHRISTMAS OFFERING



CHRISTMAS comes but once a year: thus the children cry but they smile as they look forward to its return. Even so has the Woman's Missionary Union celebrated the past thirty-nine Christmas seasons and is now almost at the eve of the fortieth

one. Each Christmas there has been a real regret that the season was so short and that less time was thereby afforded for the ingathering of the Christmas Offering for Foreign Missions but always there was the comforting hope that the effort and results would be better the next Christmas. Certainly this is the anticipation for the approaching Christmas Offering, not only because the help is so keenly needed by the Foreign Mission Board but also because this is the real Ruby Anniversary Christmas Offering of Woman's Missionary Union.

Since it is the Fortieth Christmas Offering, it would seem appropriate for this fact to be set forth in a short demonstration as a part of the regular November program. The following suggestions are offered: On each offering envelope write the name of a member of the society. If the society has as many as forty members, write on the reverse side of each envelope one of the "Forty Facts" given below, distributing at the beginning of the meeting these envelopes according to the name on each. In case any are absent whose names are on the envelopes, get other members to substitute for them, the envelopes being given back by the substitutes for final distribution to those whose names they bear. If there are not forty members in the society, use as many envelopes as there are members and write the remainder of the forty facts on slips of paper, arranging for some members to have two or more facts. Except in the case of substitutes, each person will be urged to take home what is thus given her in order to meditate upon it before the ingathering of the envelopes during the Week of Prayer, November 28-December 4.

In addition to thus writing the names and facts on the envelopes, a duplicate set of the facts should be written as legibly as possible on strips of paper about an inch wide and a foot long, preferably using yellow paper and red ink. A large cardboard, preferably of light blue, should be at hand bearing at its top in gilt letters the title: "ANNOUNCING W. M. U's. FORTIETH CHRISTMAS OFFERING" and at bottom: "To Be Ingathered during Week of Prayer, November 28-December 2". In advance of the meeting draw as lightly as will be discernible a large circle on the cardboard, marking lightly on the circle forty equidistant spaces. Stick a large pin at the center. As the various forty facts are called for by number, let the yellow strip bearing that fact be caught at the center by the pin and then be fastened in one of the spaces of the circumference by a tiny gilt star. Any societies not being able to procure such stars in their community may get a box of forty with one large center star for 10c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Use the larger star to hold the strips securely at the center, the pin not being needed when all forty strips have been placed. It may impress the lesson if the first twenty facts are put on the left side of the circle and the second twenty on the right-hand side, thus balancing the "cruel conditions" by "Christmas contrasts".

When these forty yellow strips have thus been fixed like radii of the circle, the appearance should be suggestive of a star in the blue sky. Arrange for this chart to be displayed to advantage during November and on through the Week of Prayer. Earnestly is it hoped that these facts will so fix themselves in the members' hearts that like the "Wise Men of Old" they will come with their gifts of

"gold, frankincense and myrrh—gold, the universal standard for the richest and best; frankincense, typical of the temple's worship in prayer and praise; myrrh, a part of the holy oil used for anointing the altar and typical of the anointing by the Holy Spirit for service"—thus worthily commemorating the Ruby Anniversary Christmas Offering.

While it is hardly an extravagant assertion to say that there are a billion reasons for a Christmas Offering—one for every non-Christian life in the world—only forty such reasons or facts are herewith presented. May they stimulate many loving hearts and thoughtful minds to produce even more convincing arguments.

FORTY FACTS

Cruel Conditions

- 1—For every minute since Christ was born there is now in the world a non-Christian person.
- 2—Only one person in a thousand Chinese is a Christian.
- 3—Little girls of eight years work long hours in the silk factories of China.
- 4—In thousands of villages in China the name of Christ has never been heard.
- 5—Eighty out of every 100 Japanese have not been given the Christmas message.
- 6—Only about one in every 300 Japanese is a Christian.
- 7—In Japan 75 per cent of the people are Buddhists.
- 8—There are 2,500,000 fisher folk in Japan who have never been told of Christ who taught by the sea-side.
- 9—In Rumania Baptists and other evangelicals are cruelly persecuted.
- 10—In Hungary there is caustic intolerance of all save the established church.
- 11—Among the 2,000,000 Indians of Mexico there is not a single missionary.
- 12—There are from 4 to 7 million pagans in South America.
- 13—In Buenos Aires, the largest city in South America, southern Baptists have only 14 missionaries.
- 14—The 400,000,000 Chinese have only 1200 modern physicians.
- 15—All denominations have only about 29,000 foreign missionaries.
- 16—More than 40 S. B. C. missionaries are detained here by debt on Foreign Board.
- 17—Young girls work fully 12 hours a day in Chinese mines.
- 18—In Japanese mines are 83,000 unevangelized women.
- 19—Foreign Board's debt as reported at May Convention was \$748,799.
- 20—Estimated minimum income of southern Baptists in 1926 was \$1,850,000,000; tithe would have been \$185,000,000; gifts to all causes were only \$40,106,852, of which 79.5 per cent went to local work.

Christmas Contrasts

- 21—The Love of God hath been shed abroad in our hearts.—*Rom. 5:5*
- 22—The Lord direct your hearts into the love of God.—*II Thess. 3:5*
- 23—Keep yourselves in the love of God.—*Jude 21*
- 24—In His love and in His pity He redeemed them.—*Isa. 63:9*
- 25—Walk in love even as Christ also loved you.—*Ephes. 5:2*
- 26—Whoso keepeth His word, in him verily hath the love of God been perfected.—*I John 2:5*
- 27—The Lord make you to increase and abound in love.—*I Thess. 3:12*
- 28—If ye keep My commandments, ye shall abide in My love.—*John 15:10*
- 29—God is love and he, that abideth in love, abideth in God.—*I John 4:16*
- 30—Ask of Me and I will give thee the nations for thine inheritance.—*Psa. 2:8*
- 31—Freely ye received, freely give.—*Matt. 10:8*

(Concluded on Page 34)

RUBY ANNIVERSARY ENLISTMENT

HAS THE FOLLOWING CHART:

40,000 New Members

40% in W. M. S. Organizations

40% in Total of W. M. U. Young People's Organizations



SAIL ON FEAR NOT THE SEAS

Of ROYAL SERVICE It May Be Said:

"Thou excellest them all" in the desire to enlist W. M. U. members month by month as more earnest students of missionary needs that they may in turn enlist others and that one and all may grow in the grace of praying and giving in order to meet those needs. The table given below shows that the ideal for the year is to have the magazine reach at least 75,322 individuals, the hope being that each of these readers will "tell others and they others" until families and societies will all study the magazine. The table shows that within the first three quarters 51,306 persons were thus enlisted through renewals or new subscriptions. This was fine but it would have been "perfect" had it been 56,490. Therefore into the closing quarter of the calendar year is carried the unenlisted 5,184, making the goal by the last of December 24,016. Study the record of your state and then please strive to aid it and the magazine to enlist by December 31st at least 24,016 more students of missions. The price is 50 cents a year from

ROYAL SERVICE

1111 Comer Building

Birmingham, Ala.

Name of State	Quota for Calendar Year	Returns for Three Quarters	Goal by December 31
Ala.	5700	4080	1620
Ark.	2250	1533	717
D. C.	165	101	64
Fla.	3855	2426	1429
Ga.	6150	3628	2522
Ill.	1265	828	437
Ky.	5865	4448	1417
La.	3615	2507	1108
Md.	490	302	188
Miss.	5217	3615	1602
Mo.	3660	2460	1200
N. C.	8050	5204	2846
N. M.	200	210	10 (over)
Okla.	3785	2365	1420
S. C.	4515	3288	1227
Tenn.	4575	3492	1083
Texas	9405	5914	3491
Va.	6560	4810	1750
Misc.		95	
Totals	75322	51306	24016



FAMILY ALTAR



TOPIC—The Holiness of the Divine Government

THE Bible? That's the Book, the Book indeed;
The Book of books,
On which who looks,
As he should do, shall never need
Wish for better light
To guide him in the night.

THIS Heaven in perspective, and the bliss
Of glory here,
If anywhere,
By saints on earth anticipated is,
While faith to every word
Its being doth afford.
—George Herbert

The Holiness of the Divine Government

Tuesday, 1st
Exodus 19:17-25; 23:22-25; Deuteronomy 11:25-28

Wednesday, 2d
Exodus 20:1-26; Isaiah 1:13-19; 2:3-5

Thursday, 3d
Psalm 99:1-3; Exodus 25:10-22; Psalm 81:1-4

Friday, 4th
Isaiah 6:1-8; I Thessalonians 4:7; I Peter 1:13-16; 2:5, 9

Saturday, 5th
II Corinthians 7:1; Romans 6:19; 12:1, 2; Colossians 3:12-17

Sunday, 6th
Hebrews 7:23-28; 12:10-14; John 17:19; Acts 20:32

Monday, 7th
Psalm 2:1-12; Isaiah 32:1-4, 17-20; Revelation 20:4-6

The Revelation of God's Power

Tuesday, 8th
I Chronicles 29:11-13; Psalm 99:4, 5; Matthew 6:13; I Timothy 1:17

Wednesday, 9th
Genesis 1:1-5; Job 26:7-14; 38:1, 4-11, 31-33

Thursday, 10th
II Kings 19:15; Jeremiah 27:45; 32:17; Psalm 24:1-10

Friday, 11th
Joshua 3:9-17; 4:24; Psalm 66:1-8; 68:32-35

Saturday, 12th
Luke 10:19-22; Acts 4:31-33; 6:8-10, 15; 7:59, 60

Sunday, 13th
Luke 24:45-53; I Corinthians 15:20-25; Psalm 110:1; II Peter 1:3-8

Monday, 14th
Luke 4:14, 15; Acts 10:34-43; Matthew 28:18-20; Ephesians 3:20, 21

The Peculiar Covenant Relation

Tuesday, 15th
Genesis 1:26-28; 2:15-17; 3:14-19, 23, 24

Wednesday, 16th
Genesis 6:14-22; 9:1-17; Hebrews 11:7

Thursday, 17th
Genesis 12:1-3; 15:12-18; 17:19; Hebrews 11:8-10

Friday, 18th
Exodus 34:27, 28; Deuteronomy 28:1-14; Hebrews 11:23-29

Saturday, 19th
I Chronicles 17:7-15; II Samuel 7:4-17; Hebrews 11:32

Sunday, 20th
Hebrews 6:13-29; 8:7-13; Galatians 3:13-16

Monday, 21st
Psalm 96:10-13; 98:5-9; 99:6-9; Revelation 15:3, 4

The Lord's Love of Holiness

Tuesday, 22d
I Thessalonians 4:7, 8; I Peter 2:5; 1:13-23; Ephesians 4:30

Wednesday, 23d
Romans 12:1, 2; 6:19-23; II Corinthians 7:1; Colossians 3:12-17

Thursday, 24th
Hebrews 13:10-14; I Corinthians 6:9-11, 19, 20; Philippians 2:13-16

Friday, 25th
II Timothy 3:14-17; John 17:11-19; Acts 20:32

Saturday, 26th
Luke 8:11-15; James 1:22-25; Matthew 7:21-25; Hebrews 12:14

Sunday, 27th
Ephesians 1:3-14; Hebrews 7:25-28; Jude 20, 21, 24, 25

Monday, 28th
Hebrews 2:9-18; 10:10-17; I Corinthians 1:2; 6:11

Tuesday, 29th
John 17:20-26; I Corinthians 15:51-57; I Thessalonians 4:17, 18

Wednesday, 30th
I Peter 2:3-9; 3:15, 16, 22; 5:11; Revelation 1:5, 6



BIBLE STUDY



TOPIC—The HOLINESS of the DIVINE GOVERNMENT

Psalm 99

Hymn: "I Love Thy Kingdom Lord"

I. *The Holiness of the Divine Government*: Ps. 99:1-3. This psalm speaks of the Old Testament dispensation and of the manifestation of God's grace and glory in that time. The Jews were not to neglect the divine government they were under and the ordinances given them in expectation of Messiah's Kingdom but in these to see God reigning as they worshiped according to the law of Moses. At Mount Sinai Israel did exceedingly fear and quake, Ex. 19:18-20, for God was terrible in His holy places, Heb. 12:18-24. Now the Lord reigns, let the earth rejoice. He rules by the power of love, on the mercy seat in grandeur and sublime glory "between the cherubims". These are the expression of the divine holiness, which demands that the sinner shall have access to the divine presence only through a sacrifice which really indicates the righteousness of God, Rom. 3:24-26; and that the saints shall be cleansed before serving, Isa. 6:1-8.

II. *The Revelation of God's Power*: Ps. 99:4-5. God is the King, the mercy seat is His throne, and the sceptre which He sways is holy like Himself. "This 99th psalm is one of the links in the chain which connects the first revelation of God, Genesis 1:1, with the full manifestation of the blessed Trinity, revealed in the commission, Matt. 28:19, 20. It prepares the faithful to join in the hallelujah 'Holy, holy, holy, Lord God Almighty', Rev. 4:8. The other links in the Old Testament are the Aaronic benediction, Num. 6:24-27, and the seraphic hymn, Isa. 6:1-3". When He reveals Himself in Christ Jesus as our reconciled God, who allows us to approach even to His throne, it should be our daily delight to magnify so good and great a God, "for He is holy".

III. *The Peculiar Covenant Relation*: Ps. 99:6, 7. These three holy men all stood in the court of the Lord and saw His holiness each one after his order—Moses saw the Lord in flaming fire, Ex. 3:2; 19:18-20; Aaron full often watched the sacred fire devour the sin offering; Samuel witnessed the judgment of the Lord on Eli's house, I Sam. 3:11-14. The essence of the priestly office is inward connection with God, free access to the throne of grace and the gift and power of intercessory prayer, Exod. 17:12; 19:6; 32:30-32. By these examples we learn as to the nature of worship befitting the holiness of Jehovah. The cry of a soul, conscious of emptiness and need, convinced of the fullness and love of God is the best adoration and is never in vain. The great principle firmly grasped and proclaimed is that a holy God is a forgiving God, willing to hearken when men cry, rich to answer with needed gifts and interwoven with pardon, is retribution for evil, Ps. 99:8. The worst penalty for sin—namely, separation from God—is wholly turned aside by repentance and forgiveness.

IV. *The Lord's Love of Holiness*: Ps. 99:9. In each of His sacred persons the Lord is the God of His people; the Father is ours, the Son is ours, and the Holy Spirit is ours. Wherever He appoints His temple, let us resort. No spot of ground is now peculiarly holy or more sacred than another, yet His chosen church, or His people, is His chosen hill and there would we be found numbered with them in united worship. This psalm is fitted for the cherubims who surround the throne, Rev. 4:6-11, and most fitting for saints who dwell in Zion, the holy city, and especially to be reverently sung by all who are honored to lead the church of God and plead for her with her Lord. The pomp of Heaven surrounds Him and is symbolized by the outstretched wings of waiting cherubs—let not His people be less moved to adoration, Isa. 45:23; Rom. 14:11; Philippians 2:10, 11.—Mrs. James Pollard



"PRAY YE"



SANCTIFIED in THEM THAT COME NIGH ME

MANY Christians, even very zealous ones, are shy about using the word sanctified, seeming to fear criticism of assuming to themselves undeserved virtue. This is especially interesting in the light of much Scripture to offset such an attitude. Commentators explain that the word has a two-fold application—to God and to human beings. When it refers to God it "signifies that the object has been separated and appointed for a holy and religious use". Applied to a person it means to "purify, prepare for worship, ascribe praise to God". A closer study seems to justify the statement that the two applications are closely related: certain it is that humanly speaking they are essentially one—a loving heart ascribes praise to God, who is thereby sanctified in that heart but in turn that heart becomes a sanctified thing—a sanctuary—indwelt by the Spirit of God. Thus interpreted, the word need not be avoided by even the humblest Christian.

Among the many Scriptures which might be quoted to prove the above mentioned opinions, the following are given, the first three proving that sanctification is not only a gift but also a command of God and the other three proving that God considers Himself as sanctified in the lives of His children:

Speaking of the Sabbath He said: That ye may know that I am Jehovah who sanctifieth you.—Ex. 31:31

I am Jehovah your God: sanctify yourselves therefore and be ye holy, for I am holy.—Lev. 11:44

Sanctify them in the truth: Thy word is truth.—John 17:17

These are the waters of Meribah because the children of Israel strove with Jehovah and He was sanctified in them.—Numbers 20:13

Sanctify in your heart Christ as Lord.—1 Peter 3:15

Jehovah spoke, saying, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified".—Lev. 10:3

From the last of these quotations the title for this article was chosen: "Sanctified in them that come nigh Me". Among the many ways, in which the Christian heart may come nigh to God, prayer holds unquestioned supremacy but does not even this privilege become more precious when viewed in the light of this Scripture? Does it not give the assurance of the indwelling holiness of God for those who pray unto Him? Does it not prove that prayer "purifies, that it leads into fuller service, that it ascribes praise to God"—in other words does it not prove that prayer is a sanctifying power?

Believing this to be so, Woman's Missionary Union is eager that every member shall be oft in prayer, that each home shall maintain a family altar (see page 8) and that each organization shall devote to prayer as much time as possible in regular and special meetings. The week which merges November into December is to be the occasion of one of the most sacred of W. M. U. special meetings: that week, November 28-December 2, being the Week of Prayer for World-Wide Missions. The week which follows it, December 4-11, is the time for the every-member canvass in the churches in support of the 1928 S. B. C. Cooperative Program.

Bearing these important occasions in mind, prayer may well be offered for:

Hearts that make every day a "Thanksgiving Day"

Eyes that see the needs both near and far

(Concluded on Page 22)

Calendar of Prayer

November, 1927

THEIR day upon the calendar,
When Christians everywhere
With reverent faith wrought golden links
In one great chain of prayer!

THEIR strength seemed as the strength of ten
To preach, to heal, to plan;
They walked and did not faint that day;
Unwearied still they ran!

—Sophia C. Prentice

Topic: The Questioning Jew

1—TUESDAY

For Rev. Jacob Gartenhaus, missionary evangelist to the Jews in southern states

I have given him for a witness.
—Isaiah 55:4

2—WEDNESDAY

For Rev. and Mrs. A. B. Langston, Baptist College and Seminary, Rio de Janeiro, Brazil

Be Thou their arm every morning.
—Isaiah 33:2

3—THURSDAY

Pray for evangelistic work of Mr. and Mrs. E. W. Norwood, Shanghai, China.

There is no want to them that fear Him.—Psalm 34:9

4—FRIDAY

For Rev. and Mrs. C. C. Marriott and Rev. and Mrs. D. F. Stamps (on furlough), educational evangelism, Chinkiang, China

Ye are My witnesses . . . that I am God.—Isaiah 43:12

5—SATURDAY

For Misses Effie E. Baker and *Florence Conrad (on furlough), Boys' School, Fukuoka, Japan

It is not ye that speak but the Spirit of your Father.—Matthew 10:20

6—SUNDAY

Pray for a growing Christ-spirit between Christian Jew and Christian gentile.

Christ came, who is over all.
—Romans 9:5

7—MONDAY

For annual meetings of W. M. U. of New Mexico and Oklahoma

God . . . hath quickened us together in Christ.—Ephesians 2:4, 5

8—TUESDAY

For Mrs. L. W. Pierce (on furlough), evangelistic work, Yangchow, China

He hath sent me to bind up the broken-hearted.—Isaiah 61:1

9—WEDNESDAY

For Rev. and Mrs. F. W. Taylor and †Miss Pauline White, educational work, Jaguaquara, Brazil

I have given them Thy word.
—John 17:14

10—THURSDAY

For blessing on evangelistic work of Rev. and Mrs. W. B. Johnson (on furlough), Soochow, China

He commanded us to preach (Christ) unto the people.—Acts 10:42

11—FRIDAY

For Rev. and Mrs. Eugene E. Steele (on furlough) and Mrs. W. E. Crocker (on furlough), evangelistic work, Shanghai, China

I am thy shield and . . . reward.
—Genesis 15:1

12—SATURDAY

For Rev. and Mrs. A. R. Crabtree (on furlough), Rio College and Seminary, Rio de Janeiro, Brazil

I have called thee . . . thou art Mine.
—Isaiah 43:1

13—SUNDAY

For Rev. and Mrs. I. D. Eavenson (on furlough), evangelistic work, and *Miss Minnie Alexander, educational work, Kaifeng, China

They shall not labor in vain.
—Isaiah 65:23

14—MONDAY

For annual meetings of W. M. U. of District of Columbia, Tennessee and Texas

Let the word of Christ dwell in you richly.—Colossians 3:16

15—TUESDAY

Thanksgiving for evangelistic service of Rev. and *Mrs. Harley Smith and Rev. and Mrs. R. E. Pettigrew, Porto Alegre, Brazil

All Thy works shall praise Thee.
—Psalm 145:10

†Attended W. M. U. Training School

*Attended Southwestern Training School

Calendar of Prayer

November, 1927

THEIR day! The morning dawned more fair;
Small cares more lightly pressed.
The busy hours of ministry
Brought joy before unguessed.

THEIR day? Our day to pray for them
And thus their work to share,
That we and they may live each day
With strength renewed by prayer.
—Sophia C. Prentice

Topic: The Questioning Jew

16—WEDNESDAY

For Rev. and Mrs. C. W. Pruitt (*on furlough*) and Miss †Clifforde E. Hunter (*on furlough*), educational and evangelistic work, Hwanghsien, China

He will not fail thee.
—Deuteronomy 31:8

17—THURSDAY

Pray for Rev. and Mrs. W. W. Jones (*on furlough*), teaching in Girls' School, Sao Paulo, Brazil.

More than conquerors through Him that loved us—Romans 8:37

18—FRIDAY

For Rev. C. N. Hartwell, dean of Willingham College, and Rev. and Mrs. W. B. Glass (*on furlough*), evangelists, Hwanghsien, China

I have put My words in thy mouth.
—Jeremiah 1:9

19—SATURDAY

For educational work of Rev. and Mrs. Frank Marrs

I will not forget Thy word.
—Psalm 119:16

20—SUNDAY

That our Home Mission Board be enabled to enlarge work of evangelizing the Jewish people of the south

Cry aloud . . . show My people their transgression.—Isaiah 58:1

21—MONDAY

Thanksgiving for evangelistic work of Rev. and Mrs. John Sundstrom (*on furlough*), Kong Moon, China

To him that soweth righteousness shall be a sure reward.—Proverbs 11:18

22—TUESDAY

For soul-winning hospital work of Dr. and *Mrs. B. L. Lockett, Ogbomoso, Africa

A great door and effectual is opened.
—I Corinthians 16:9

23—WEDNESDAY

Pray for evangelistic work of Rev. and †Mrs. Frank Connelly (*on furlough*), Tsiningchow, China.
Our God whom we serve is able to deliver.—Daniel 3:17

24—THURSDAY

That blessing attend soul-winning work of Rev. and Mrs. J. S. Richardson, Sapele, Africa

Even our own God shall bless us.
—Psalm 67:6

25—FRIDAY

For Dr. and Mrs. C. A. Hayes, M.D., medical evangelism, Canton, China
To preach the Kingdom . . . and to heal the sick—Luke 9:2

26—SATURDAY

For blessing upon educational work of Misses *Lucille Reagan and †Elma Elam (*on furlough*), Lagos, Africa

My kindness shall not depart from thee.—Isaiah 54:10

27—SUNDAY

Pray earnestly for God's guidance in problems of our Home and Foreign Mission Boards.

Cast thy burden on the Lord.
—Psalm 55:22

28—MONDAY

For Spirit-filled evangelistic work of Rev. and Mrs. R. F. Elder, Buenos Aires, Argentina

Thou maintainest my lot.—Psalm 16:5

29—TUESDAY

For Rev. and †Mrs. Robert A. Jacob (*on furlough*), educational evangelism, Laiyang, China

The Lord saveth His anointed.
—Psalm 20:6

30—WEDNESDAY

For Rev. and *Mrs. H. A. Zimmerman, Pernambuco Baptist College, and for Rev. and *Mrs. E. H. Crouch (*on furlough*), educational work, Pernambuco, Brazil

That I may preach . . . the unsearchable riches of Christ—Ephesians 3:8

†Attended W. M. U. Training School
*Attended Southwestern Training School



PROGRAM PLANS



With the PROGRAM COMMITTEE

A LONG neglected topic is before the Program Committee in the subject of "The Questioning Jew". The Jew does present himself as a question-mark to the gentile. We do not seem to understand him or his religion. We see his fine qualities as citizen, householder and neighbor, then find beyond this a wall of mutual misunderstanding.

As a help toward penetrating this wall, a talk might be given on "Characteristics of the Patriarchs". This should include: Abraham, the Wanderer; Isaac, the Home-Lover; Jacob, the Trader; Joseph, the Financier; Moses, the Leader and Lawgiver; David, the Musician. These same characteristics mark many of the Jews today: as wanderers they are found in every country of the world; they take with them their love of home; they have long been the traders and financiers of all lands; they have produced leaders and law-givers in many parts of the world; they are ever the music-makers and "sweet singers".

With this talk as an introduction, let several women give items of Jewish history as found in the program material of the next several pages and in public libraries. The following titles may be used: The Bible Story of Israel; Jews in the Ninth to the Twelfth Century; Persecution in England; Persecution in Germany; Persecution in France; Persecution in Spain; The Period of the Ghetto; The Spirit of the Ghetto. Longer talks may be made on: Zionism; The Jew in America (*including the south*); Our Jewish Evangelism. A practical talk might be made on "Ways of Reaching the Jews".

During the meeting have several prayers for the Jews and for Christians that they may be led to see and follow opportunities for helping them. Also have the society join in repeating the great Jewish hymn, Psalm 23. At roll-call, ask each one to respond with a quotation from the Jewish hymnal, the Psalms. The program will be too long if all of the suggestions are used, so the committee should select the parts best suited to the interest of the society.

It should be remembered also that we are in the midst of our Ruby Anniversary for securing new members and organizing new societies. It might help to have on the wall a chart similar to our Sunday school Cradle Roll Charts. It should be headed: New Members. Below this print: Our Quota. Give the number necessary to gain the society's quota of the southwide aim for 40,000 new members. Then use three columns. Over the first put: Name; over the second, Brought by; over the third, Date. If the society is divided into circles, there should be another column to give the name or number of the circle to which the new member has been added. Everything will of course be done to make the new member feel at home and welcome. An active Membership Committee is essential.

Time should also be left to hear from the new organization being fostered by the society. If possible some member of that organization should be present at the meeting to tell of the fosterling's progress. If it is a junior society, one of the children may bring the report. If it is a Woman's Missionary Society in another town or in the country, urge some of the members to come to the meeting of the "mother society". Just knowing each other better will be a wonderful help.

RUMANIAN RELIEF

Pages 35-36 contain suggestions and space for securing signatures in protest of religious intolerance in Rumania. Please use them.



PROGRAM FOR NOVEMBER



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.

THE QUESTIONING JEW

Hymn—Watchman, Tell Us of the Night
Announcing W. M. U's. Fortieth Christmas Offering (See pages 5-6.)
Bible Study (See page 9.)
Prayer "for Israel, that They Might Be Saved"
Hymn—On the Mountain Top Appearing
Prejudice
The Wandering Jew
The Ghetto
Hymn—Guide Me, O Thou Great Jehovah
Prayer that We Remember Our Position in the House of Israel
Zionism
The American Jew
The Southern Jew
Jewish Evangelism in the South
Jews Begin to Question (See page 31.)
Do You Know?
Hymn—God Moves in a Mysterious Way
Closing Prayer

"BEHOLD, IT IS I"

NOW beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, The God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. . . . The Lord hath comforted His people.—Isaiah 52:7-9

PREJUDICE

IN looking up the meaning of the word "prejudice" we find that it is very closely related to the word "injustice". We can be prejudiced in favor of a person, nation, religion or what not, but the general usage of the word carries the impression of an unfavorable opinion. We pre-judge because of a feeling or fancy for or against some person or object. Take the Jewish people.

Have we not formed a habit of mind that is unfavorable toward this nation? In nine cases out of ten our prejudices come from ignorance, therefore the only cure will be large and frequent doses of information.

There is no doubt the Jew, in his attitude toward the gentile world, is somewhat to blame for this prejudice. His hatred of every religion but his own and his race pride have walled him about

NOTE: For much of the information in this program we are indebted to Dr. Seay's book, "A Tale of Two Peoples—the Gentile and the Jew" (see review on page 33), and to Rev. Jacob Gartenhaus, Home Board missionary to the Jews in the south.

for eighteen hundred years, so that it is hard for him to scale this wall except for needful civic and business intercourse. To him we are idolaters, as he has been taught these many years, and therefore he places the Catholic, Greek and protestant churches in the same class.

But we are told that in some countries, particularly England and the United States, this wall shows signs of crumbling and that the prejudice between gentile and Jew is becoming less and less noticeable. Whether this is due to the turning away of many Jews from the synagogue and their neglecting the strict Jewish laws regarding food and religious family observances we must leave to the Jews themselves to answer. The orthodox Jew will say this turning away is not a true statement; the careless Jew will say he is not interested; the Christian Jew will say, "If my people are turning from the synagogue to the church of Christ, believing Him to be the true Messiah, all praise be to the God of Israel!"

We are told that in southeastern Europe there is a great mass movement of the Jews from the synagogue to the

church. Some seventy thousand in recent years have embraced Christianity in Hungary and forty thousand in Poland. The International Hebrew Christian Alliance is doing much to bind together the Jews of all lands who are finding Christ as their ideal and their Saviour. Of this Alliance Rev. Jacob Gartenhaus has this to say: "Only the Hebrew Christian can estimate the influence of this united testimony. Already the Christian and Jewish world have noted the tremendous import of this international gathering of Christian Jews". Here is a large gap in the wall of mutual prejudice. May this organization be used mightily for the full salvation of Israel and for our own spiritual joy, who are also of the Israel of God!

"The Jews are the wanderers of all history and all continents. From their captivities down to the present day they have held their pilgrim staff in hand. Let no one speak hardly of the Jew nor lightly of his sufferings. Remember that whatever the gentile may think of the Jew, it is through his race that salvation is come to the gentiles". "Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."

TRIBE of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox her cave,
Mankind his country—Israel but the grave.

—Byron

THE WANDERING JEW

FROM the call of Abraham to their bondage in Egypt; their wanderings in the wilderness; their periods of judges and kings; their disobediences; their rejection of Jesus as Messiah and their dispersion among the nations, the history of the Jewish people has been vivid and authentic. Of no other people on the earth can this be said; of no other people on the earth is there so complete a written history. This history may be found in the sixty-six books of our Bible, written by the Jews themselves, under divine inspiration. The Biblical story of Israel, past, present and future, is one of marvelous in-

terest. The Bible, unlike any other book and because divinely inspired, records the future as well as the past and present history of Israel and in it we read of its glorious consummation under the reign of Christ.

The Jewish people, generation after generation, have walked through these long years an isolated people, hated and persecuted by the nations among which they sought to dwell. Dr. W. M. Seay in his book "The Tale of Two Peoples" tells us that while these persecutions were not continually violent they never ceased. He further says that "the three centuries from the ninth to the twelfth mark the period of the intensest suffer-

ing. Laws were directed against them. They were forbidden to appear in public on certain days; sometimes forbidden to marry without gentile permission. They were insulted by the mob during their Sabbaths and holidays. Their cemeteries were profaned and their houses laid waste. It was thought meritorious to shower blows upon them like those Christ received.

"In England, five hundred Jews, besieged, in the castle of York, first destroyed everything of value they had, killed their wives and children and then took their own lives. Others were plundered and robbed for generations, and finally Edward I expelled them from England in 1287.

"In Germany during the Middle Ages thousands were tortured and put to death just because they were Jews. Many set fire to their own synagogues and perished in the flames; wives and virgins threw themselves into rivers to escape dishonor.

"In whole provinces in France every Jew was burned, children were thrown from towers into which they had fled for safety and slaughtered like beasts. In the reign of Phillip the Fair (?) the Jews were banished from France.

"For seven hundred years the Jews dwelt in happy safety in Spain under

the Moorish rule, but with the expulsion of the Moors the storm of persecution broke forth, perhaps the most brutal they had yet endured. In 1492, a memorable date for America, Ferdinand and Isabella expelled the Jews from Spain. As they departed the rabbis ordered cymbals and trumpets to be sounded at the heads of columns of exiles to drown the sobs of the many thousands leaving to go they knew not where."

This is not pleasant reading but it is history and should stir our hearts with shame and compassion. One writing of this terrible period of Jewish history called his book "The Valley of Tears", for said he: "This title is the only proper one. Whoever reads this book will gasp for breath, his eyes will be suffused with tears and, hands on loins, will exclaim, 'How long, O Lord, how long!'"

Passing through this valley of tears is it a wonder that Israel could not "sing the songs of Zion in a strange land"? Jesus Himself wept when He contemplated their desolated house. Out of this desolation He is gathering thousands who even now are saying, "Blessed is He that cometh in the name of the Lord!" Are we keeping faith with Israel and with the God of Israel?

GOD spoke and gave us the Word to keep;
Bade never fold the hands nor sleep
Mid a faithless world—at watch and ward,
Till Christ at the end relieve our guard.
By His servant Moses the watch was set:
Tho' near upon cock-crow, we keep it yet.

—Robert Browning

THE GHETTO

IN the fifteenth century, irritated by the exclusiveness of the Jew and his rigid adherence to the Jewish laws and customs, many cities in Europe established the Ghetto. This was the setting apart of a section (*always the most undesirable*) of the city for a legal habitation for the Jew. They were shut off as though they were lepers. The gates of this gloomy place were barred every night; no Jew was allowed to pass in or out after nightfall. In some cities

the brothels were moved into the Jewish quarters because they made night hideous for the gentiles. For four centuries these people of the nation from which Christ was born languished within these walls where no sunshine came and where the very air breathed disease. Only a race of sturdy mind and body could have retained mental or physical soundness under such conditions. Since 1848 the Ghettos have disappeared and the Jews have had the liberty to choose their own dwelling places. But there

still remains the spirit of the Ghetto. When the finest sections of our cities are taken over as residence places by wealthy Jews it is almost always spoken of as a deplorable event. In some cases the gentile resident sends for the moving van although the Jewish householders are as refined and educated as himself, perhaps more so. In speaking of a certain hotel it was disdainfully referred to as a favorite resort of many Jews. In a week spent in this mountain hotel the colony of Jewish women were found to be invariably polite, refined and friendly, and in almost every instance the skirt was below the knees. No doubt there are Jewish flappers but they were not in evidence at this particular hotel. And it is in America these discriminations are made, in America where we have never murdered nor expelled the Jew. But to say we have not persecuted this people would be untrue. A Jew, a man of affairs, being asked why he did not go to hear a noted Christian minister, made this reply, "They do not want the Jew in their churches. They never invite us". By this attitude of unwelcome we raise an invisible but effective Ghetto wall and practice a persecution both mean and cruel. The orthodox Jew might scorn our invitation to attend our services but there are many others whose attitude toward the Christ is no longer one of hate though still of unbelief. These we may approach, especially if we have lived Christ before them. If they see in us His beauty, they will respond to our "Come with us and we will do thee good". Both Jew and gentile need Christ and when they have found Him they will find each other, for "He is our peace, who hath made both one and hath broken down the middle wall of partition between us".

ZIONISM

ZIONISM, an organized movement for the restoration of the Jewish national home in Palestine, is a burning question among the Jews of the present day. Among them there is a difference of opinion in regard to this movement. The wealthy and comfortably estab-

lished Jew is either indifferent to it or approves of this national home for others, not for himself, and contributes to it accordingly. The orthodox Jew refers to Zionism as commercializing a sacred business and actively opposes it. The socialistic Jew would accomplish nationalism by overthrowing rule and order, especially the rule of capital. "The Zionist Jew", says Rev. Jacob Gartenhaus, "is comparatively a new creature, but just at present he practically controls the whole nation. He has specially become more powerful since the Balfour Declaration (*this declaration is a promise that assures Israel the land of Palestine etc.*) so that those who formerly opposed him as the reformist, orthodox and radicalist, are willingly or not willingly supporting him. The main object of the movement is to rebuild Palestine as a Jewish home, for all the Jews need, they intimate, is a fatherland. They naturally do not wait for a Messiah to deliver them, neither do they wait for the fulfillment of prophecy. It seems that they have lost patience to tarry till His time will arrive".

While not claiming the Zionist name nor taking any part in the movement many leading and worldly-wise Jews are paying visits to Palestine and on their return express themselves as deeply moved by what they have seen and are promoting all manner of developments in the promised land. They believe that "Jewish prestige will be vastly improved by the existence of a national center in Palestine".

"On the other hand", says Christabel Pankhurst in "Some Modern Problems in the Light of Prophecy", "many Zionists regard events in Palestine as being in literal fulfillment of Old Testament prophecy and are inspired to an effort in the Zionist cause by clear expectation of Messiah's coming". The prediction of scattering has certainly become history. Perhaps we are seeing the first movements of the restoration in the Zionist movement. The Word of God has been found to be true as to their scattering and He will also bring

to pass every promise of restoration. He moves the finger of prophecy, where we cannot interpret we can trust. We know His purposes will move steadily forward until Israel, regathered from all nations and restored to her own land, will yet see her greatest earthly exaltation when "there shall come out of Zion the Deliverer and shall turn away the ungodliness from Jacob".

"God is His own interpreter,
And He will make it plain."

THE AMERICAN JEW

AS referred to before, 1492 is a memorable date to Americans, but very few of us know that the trip of Christopher Columbus taken that year was largely financed by two Jewish friends. On the very day on which the decree to expel two hundred thousand Jews from Spain was signed, the decree permitting Columbus to embark for America was also signed by Ferdinand and Isabella. When Columbus arrived on our shores the first white man to set foot on American soil was his Jewish interpreter. Here was a literal example of "The Jew first". Forced to turn their back on the east the Jews came westward and in every stress of our growing nationality they have shown themselves patriots. They stood by America in the Revolutionary War, one wealthy Hebrew contributing liberally to this war, refusing all compensation. In the Civil War eight thousand Jews served, either in the Union or Confederate armies. In the Spanish-American War the first man to volunteer was a Jew and the first American to fall on the field of battle was a Jew. In the World War the Jews exceeded the quota asked by the government and twenty-eight thousand of them made the supreme sacrifice. The Jews are not naturally fighters, neither are they quitters, and they played their part well in these wars. Can any red-blooded American keep his hat on his head when he remembers the loyalty of the American Jew? Theodore Roosevelt, President Coolidge and many other national leaders have declared the debt

of America to her Jewish citizens. As far as we know the only public citizen who has written against the Jew is Henry Ford and he is now beautifully repentant of his unjust sentiments.

The Jew is not perfect. There are Bolshevik Jews, dishonest Jews and criminal Jews, no race is free from such—but the larger number of this people are proving their good citizenship by their moral domestic life, their temperate habits and unusual business qualifications.

*Let us make room in our lives for our Jewish neighbors, they are good neighbors. An instance of this was recently shown: "In a large city a gentile woman lost her husband; the Jewish woman across the street from the gentile home read of this in the daily paper and recognizing the family name of the widow she exclaimed, 'That must be my school friend in our old home!' She hastened to call and the two clasped hands and wept together in loving fellowship. They had been neighbors in girlhood and found the same relation after many years".

Let us help in the city missions and in the Daily Vacation Bible Schools. In one of these schools there are thirty-five Jewish children who know more of Christ than do their rabbis. Let us invite our Jewish friends to our homes and to our churches. Says one pastor: "Recently I preached a series of sermons on 'The Jew'. An average of twenty-five adult Jews heard each of the sermons and one of them sent a liberal contribution to the church".

In giving them Christ we do not take from them the God of Abraham, Isaac and Jacob, but return to them an enriched spiritual inheritance—Christ the Son of God, the supreme Jew, born of Abraham's seed to bring the Gospel of salvation "to every one that believeth; to the Jew first".

THE SOUTHERN JEW

IN the territory of the Southern Baptist Convention there are about four hundred thousand Jews. Only a few

*Also see Home Department, page 32.

of this number are orthodox Jews, that is, of the strictest sect and who are bitterly opposed to the Bible except the five books of Moses. They still think of the Christian as an idolator worshipping images and crosses, and they hate his Christ. However, the larger body of southern Jews are those who are turning away from Judaism but not turning toward Christianity. Many of this class are drifting into atheism, communism, Christian science and other cults and isms. These unbelieving Jews look upon the New Testament as misleading, perhaps in their hearts they fear it for they could scarcely live among even nominal Christians without hearing of its regenerating power through the death of Christ. Another fear in the heart of the Jew is family ostracism. The Jewish family tie is strong and the curse of father or mother strikes terror to the heart of son or daughter. Hedged about with their traditions, laws, customs and these fears the Jew is almost a stranger among us.

As yet the great Christian denominations have barely touched this field. Within their own territory southern Baptists have but one missionary to the Jews, Rev. Jacob Gartenhaus, a Christian Jew of rare personality and consecration. Those of us who have had the privilege of hearing Mr. Gartenhaus tell of his work might well wonder that he lives to tell the tale. Days of travel; speaking and writing of his work in order to enlist the interest of Baptist people of the south; individual evangelism; visiting and holding meetings among his people are a part of his continual service. Mr. Gartenhaus has written a number of leaflets on his interesting work which can be procured free for postage from state W. M. U. headquarters (address on page 2).

JEWISH EVANGELISM in the SOUTH
QUOTING again from "A Tale of Two Peoples" we give the history of our mission work among the Jews of the south: "It has been only within the last five years that southern Baptists have undertaken to do anything for Jewish evangelism, and even that is inadequate

to the great task. Tardiness on the part of the Home Mission Board to enter definitely the work among the Jews was caused chiefly by two things—the lack of funds and of suitable workers.

"In May, 1921, the impulse toward Jewish evangelization among southern Baptists was felt at the Southern Baptist Theological Seminary in the hearts of the Christian students there whose sympathies were aroused by the trials and sorrows of Rev. Jacob Gartenhaus, a Jewish fellow-student. Ostracized by his own race and tempted by his own relatives to forsake Christ at large financial gain to himself, Mr. Gartenhaus remained steadfast to Christ and diligently fostered interest among the students in evangelizing the Jews. The movement started in prayer, as did the great modern missionary movement. The result was that at the instance of Dr. W. O. Carver and Dr. F. F. Gibson an interview was held with Dr. B. D. Gray, corresponding secretary of the Home Mission Board. Dr. Gray had long been interested in the matter of Jewish evangelization; the time seemed ripe to enter this new field of work; the matter was brought before the Board; the new work was opened with Rev. Jacob Gartenhaus as missionary to the Jews of the south. Great good has been accomplished by our missionary-evangelist in presenting Christ to individual Jews and calling the attention of southern Baptists to this blessed service. A good beginning has been made and a good foundation laid, but thus far we have only touched the surface of the problem and opportunity. We need to enlarge the work and increase the number of workers".

God presents no door He cannot open to us; no problem He cannot solve for us in His Word. Why has He placed the church of His Christ and the Jewish people in such close national relationship? Is it not that we might enter this door and by His Word solve the problem of the Jew and the gentile?

DO YOU KNOW?

Do you know that there are 4,400,-

000 Jews in America, more than twenty times as many as are in Palestine?

Do you know that during the nineteenth century 250,000 Jews have united with protestant churches and that there is now one Christian Jew to every 156 of the Jewish population?

Do you know that, much to our credit, there are fewer Americans who can repeat the second stanza of our national anthem than can recite the twenty-third psalm—the song of a Jew? This has been tested in large audiences.

Do you know that in a mission for Jewish people in Baltimore there were more Jewish children at the Christmas party than the room could hold and that the birth of the Christ-child was told in

Scripture, song and poetry by these little ones with the true Christmas and Christian spirit?

Do you know that it is estimated 100,000 Jews have been received into Christian churches since 1918?

Do you know that the Moslems still occupy the site of Solomon's temple in Jerusalem?

Do you know that there is a Bible House in Jerusalem, the corner-stone of which was laid by the British and Foreign Bible Society?

Do you know that there are now over a hundred Jewish colonies with some fifty thousand inhabitants in Palestine and that about forty millions of dollars have been spent in reclaiming the land?

QUESTIONS on PROGRAM TOPIC for STUDY and DISCUSSION

1. Why are the Jewish people without a country or nation?
2. What is Zionism? What impulse has it given to your study of prophecy?
3. What influence have the fulfilled prophecies concerning Israel on your belief in future fulfillment?
4. What is the chief cause of Jewish prejudice against Christianity?
5. What is the chief cause of gentile prejudice against the Jew? Are they the only ones who reject Christ?
6. Are the Jews a menace or a defense to civilization? What do you know of eminent Jewish scholars, writers and statesmen?
7. Why is the present time ripe for giving the Jews the Gospel?
8. What are some of the results of preaching the Gospel to the Jews?
9. What was the origin of Jewish evangelism among southern Baptists?
10. Have you ever spoken to a Jewish neighbor of Christ? If so, what has been the result? If not, are you pleased with the result?

EDITORIAL (Concluded from Page 4)

mas Offering will be used to send forty missionaries back to their fields and that future Christmas Offerings will pay their salaries for seven years and their return passage home. Such a challenge stimulates us to highest effort. Many of our large city churches with Full Graded Unions can take care of one missionary. Some of the smaller societies can raise the equivalent of the passage for one or more or a year's salary. Set your goal for your Christmas Offering at least a 10 per cent increase over last year's offering. While great personal effort should be made for large gifts from individuals, do not fail to stress a gift from every member of every society. Each society president should, in advance, ask every circle chairman to notify each member of her circle either by personal visit or letter of the purpose of the Week of Prayer offering, asking the member to pray for and give largely to the offering. This is a reasonable request at this special season. We have not given all when we give of our possessions. We truly give only when we give of ourselves in devoted abandonment.

One of the prophets wrote: "When I passed by thee, I said unto thee, 'Live' ". Spurgeon cried, "There speaks a God. Who but He could venture thus to deal with life and dispense it with a single syllable?" During the coming days, live! As you pass, touch other lives and say to them also, "Live!"



Y. W. A. PROGRAMS



Material found in the general program on pages 14-20 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

Topic—The Why of Jewish Questioning

Hymn—Holy, Holy, Holy

Scripture Lesson—Questions by Jewish Young Women: Exodus 2:1-10; Luke 1:26-45; 2:40-52

Prayer that all Christian women will give thanks for the wonderful Jewish women of Bible history

Hymn—Love Divine

Repeating in Unison—Jewish Hymn (Psalm 23)

Three Talks—If I Were a Jewess

- (1) How would I feel toward the prejudice of gentiles?
- (2) How resentful would I be that Jews have been driven from country to country?
- (3) How deeply would I resent the Ghettos and the modern social ostracism of Jews?

Prayer that Y. W. A. members may cultivate a sympathetic attitude toward young Jewish women

Impersonation

Reading—Jews Begin to Question (See page 31.)

Demonstration

Hymn—Give of Your Best to the Master

Sentence prayers that Y. W. A. members will rejoice to give of their best not only for the Christmas Offering but "day by day in every way"

Announcement Poster

On a large cardboard print the following:

Suppose you were a Jew—what of it?
Come hear some answers at

Y. W. A. Meeting

Time

Place

Three Talks

If I Were a Jew

(1) How would I feel toward the prejudice of gentiles? (Help for this talk will be found on pages 14-15 and in the leaflet "What Is a Jew?" This leaflet may be secured for 2c postage from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

(2) How resentful would I be that Jews have been driven from country to country? (Help for this talk will be found on pages 15-16 and in the leaflet mentioned above.)

(3) How deeply would I resent the Ghettos and the modern social ostracism of Jews? (Help for this talk will be found on pages 16-18 and in the leaflet mentioned above.)

Impersonation

The member taking this part will find abundant material on page 20 in the part entitled "Do You Know?" It may be more effective if the impersonation is made about as follows, preferably using a brunette member:

"I am a Jewess who is very proud of her race even as you are of yours. Perhaps you do not know much about my race. Therefore, may I tell you a few facts by asking some questions? Did you read in a September daily paper that Jewish women were prompt and earnest in support of the proposal for a peace accord between the United States and France and that the 53,000 members of the National Council of Jewish Women have been urged by our peace chairman, Mrs. Arthur Brin of Minneapolis, to act unitedly in an effort to create a peace psychology among the women of the nation?"

Did you know that Lord Rothschild, the multi-millionaire Jew, has an unfinished cornice in his mansion in Piccadilly and that he keeps it unfinished

because he thinks of himself as "a pilgrim and a stranger upon the earth" as did our father Abraham?

Do you know that there are 4,400,000 of my race in America, which is twenty times as many as we have in Palestine?

For other questions, see "Do You Know?" on page 19, slightly rewording the questions to make the impersonation more "personal".

Demonstration

(For suggestions as to this demonstration, which features the marking and distribution of the envelopes for the Lottie Moon Christmas Offering for Foreign Missions, see pages 5-6. In any event mark and soon distribute the envelopes. If your auxiliary does not receive by early in November its envelopes and program for the Week of Prayer, write for them to your state headquarters. The address is on page 2.)

SECOND MEETING

Topic—The Answer of Christian Gentiles

Hymn—I Love to Tell the Story

Scripture Lesson—Kindness Shown to Jewish Women—Ruth 1:16-18; Esther 2:15-18; 8:3-8; Matt. 9:20-22; Mark 1:29, 30; Luke 7:36-50; John 11:32-44; 19:25-27; 20:14-17

Hymn—Lord Speak to Me

Prayer that Christian women may seek opportunities to be kind to Jewish women

Talk—The American Jew in the South (See pages 18-19.)

Readings from "The Jew within Our Gates" (Secure leaflet for 2c postage from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Talk—Jewish Evangelism in the South (See page 19.)

Impersonation (Use information contained in November WORLD COMRADES' article entitled "The Boy Who Kept Seeking".)

Prayer for Rev. Jacob Gartenhaus Story—"A Little Child Shall Lead Them" (See page 32.)

Hymn—Joy to the World
Prayer for loving Y. W. A. gifts during December Week of Prayer

Announcement Poster

On a large white cardboard display in black letters the initials Q. E. D., which stand for the Latin meaning "which was to be demonstrated". Put underneath a large question-mark and under it the other lines as set forth below, using gilt for the expression "Golden Rule Works with Jews":

Q. E. D.

?

Golden Rule Works with Jews
Real Reasons Recited at
Y. W. A. Meeting
Time Place

"PRAY YE" (Concluded from Page 10)

Ears that hear the cry of earth's perishing millions

W. M. S. presidents and program committees and for leaders of W. M. U. organizations preparing for Week of Prayer

Pastors in the preparation of their missionary sermons near or on Nov. 27
Committees marking and distributing the offering envelopes

Every W. M. U. member, whether woman or younger person, saving for the offering

Missionaries and native Christians awaiting prayers and gifts of week
Pastors, deacons and finance committees preparing for every-member canvass
Faithful redeeming of pledges to 1927 S. B. C. Cooperative Program
Member-wide, generous pledging to the 1928 Program



COLLEGE Y. W. A.



MARGARET FUND STUDENTS 1927-1928

From Africa

Virginia Green, Averett College

From Argentina

Margaret Fowler, Bessie Tift College

David Elder, Eltham College

Robert Elder, Rosario University

Annie Sowell, Virginia Intermont College

From Brazil

Christiana Cristie, Baylor College

Margaret Cristie, Baylor College

Bessie Muirhead, Baylor College

Helena Muirhead, Baylor College

Albert Bagby, Baylor University

John Paul Stapp, Baylor University

Fern Reno, Bucknell University

Kathleen Maddox, Georgetown College

Otis Maddox, Georgetown College

Paul Maddox, Georgetown College

Kathleen Joyce, Greenville Woman's College

George Taylor, Little Rock High School

Carrie Reno, Philadelphia General Hospital

Robert Stapp, San Marcos Academy

Arthur Deter, Simmons University

Russel Deter, Simmons University

Judson Jackson, University of Tennessee

Virginia Jackson, University of Tennessee

Alice Shepard, Virginia Intermont

From China

Eloise Glass, Baylor University

Lois Glass, Baylor University

Dorcas Meadows, Baylor University

Leverett Meadows, Baylor University

Paul Meadows, Baylor University

Arthur Hayes, N. C. University School of Medicine

Paul Marriott, S. W. B. College

Percy King, Carson-Newman

Deaver Lawton, Furman University

Herbert Pierce, Furman University

Maribelle McCrea, Hattiesburg High School

Miriam Harris, Hillman College

Helen Harris, Hinds Junior College

Reba Lowe, Mars Hill College

Tully McCrea, Mississippi College

Alexander Herring, N. C. State College

Morrison Chambers, Richmond College

Phillip Newton, Richmond College

Martha Lois Dawes, San Marcos Academy

Isabel Evans, Smith College

Margaret Lowe, Westhampton College

Helen Newton, William and Mary Extension School for Social Service

Harriet King, W. M. U. Training School

From European Work

Elizabeth Gill, Louisville University

Mary Stuart, William Jewell College

John Stuart, William Jewell College

From Japan

Coleman Clarke, Emory University

Jeremiah Clarke, Georgia Technical College

Herman Ray, Furman University

Virginia Rowe, Redlands University

Landis Medling, Union University

Harper Rowe, University of Cincinnati

Edwin B. Dozier, Wake-Forest

From Mexico

Allie Veda Le Sueur, Baylor College

Frank Cheavens, Baylor Seminary

David Cheavens, Baylor University

Staten Hatchell, Baylor University

Harde Le Sueur, Howard Payne College

Minnie Lacy, Oklahoma Baptist University

George Lacy, Pine Bluff High School

From Panama Canal Zone

Dorothea Witt, Baylor Medical College

Esther Witt, Baylor University

ENVELOPES FOR CHRISTMAS OFFERING

On pages 5-6 will be found suggestions for the early distribution of the envelopes for the Christmas Offering for Foreign Missions. Many if not all of the suggestions may well be a part of some College Y. W. A. meeting in November.



OUR YOUNG PEOPLE



Cooperative Villa
October 12, 1927

W. M. U. Headquarters
1111 Comer Building
Birmingham, Alabama

Dear Friends:

We want to ask something else. Our W. M. U. wants to have a fine promotion exercise and pass the Sunbeams into Girls' Auxiliary and the G. A's. into Y. W. A. There are some young women who have recently married in our Y. W. A. Should we let them stay there? We'd like to have them in our W. M. S. but they don't want to leave. And what shall we do with the boys who pass out of the Sunbeam Band? Have you any certificate we can give the ones promoted?

We are trying to organize for the Ruby Anniversary 40 per cent increase in new organizations. Young people's organizations count don't they? A W. M. S. doesn't have to organize just another W. M. S., or a G. A. another G. A., or a Sunbeam another Sunbeam Band, does it? It would be all right for a W. M. S. to start a Y. W. A. or a G. A. or Sunbeam Band, wouldn't it? Thank you for answering soon.

Mrs. W. R. Willing

Birmingham, Alabama
October 16, 1927

Mrs. W. R. Willing
Cooperative Villa, S. B. C.

Dear Mrs. Willing:

Indeed a Y. W. A. can organize a G. A., or a W. M. S. can organize a G. A. or a G. A. can organize a Sunbeam Band or any other organization so long as it is one of our graded missionary education organizations. We are all going to enlist heartily the new members in all grades of W. M. U. organizations for that 40,000 and all organize new societies and auxiliaries toward that fine 40 per cent which really means 9,563 new organizations. I'm glad Cooperative Villa is laying hold on plans in the Ruby Anniversary. Why don't you organize a Royal Ambassador Chapter for those boys who are passing out of Sun-

beam Band and for the other boys from 9 to 16 years old whom you must have been neglecting? R. A. Chapters are the finest force for developing boys with empires in their brains and world visions in their hearts. Don't cheat your boys but write your state leader for organization material and get right to fostering the R. A's. in your own church.

We haven't prepared a special promotion service because usually people like to have a little variety in that and develop their own initiative. We have some beautiful promotion certificates for Sunbeams into G. A. and R. A., for G. A's. into Y. W. A. The state headquarters will send you the number of promotion certificates which you need free. We have hope that Y. W. A's. will realize that a marriage license or the 25th birthday is equivalent to a promotion certificate into W. M. S. You may need to encourage the Y. W. A's. quite a bit to pass them on but keep trying. You need them in the W. M. S. Frequently a Bride's Circle or a Business Women's Circle will interest them, or if you will use them in any part of the W. M. S. and let them know you want them, that helps. Don't just push them out of Y. W. A. into nothing but win them into W. M. S. by thought and prayer and use. "Use them or lose them" is true of these young married women.

In the promotion service use each auxiliary song and show as much of what the auxiliary members have been doing as possible. The counselor or president should welcome the new members, quoting the G. A. aim from the G. A. Manual, telling about the R. A. ranking system, giving the Y. W. A. Ideals--the members could give the ideals in unison. Sometimes ribbons or flowers in the various organization colors are presented to new members. The W. M. U. Manual has some splendid suggestions which will help you plan. Ask the pastor to give a short talk on what the whole W. M. U. means in keeping the missionary vision before the church or a talk on the value of missionary education to the young people and his aspirations for them through W. M. U. service to the church in training young people. If the pastor cannot, ask the W. M. U. president to do this. I'm sure you will have a delightful program of promotion and will want to

(Concluded on Page 31)



BUSINESS WOMEN'S CIRCLES



ASSISTANCE from WOMAN'S MISSIONARY SOCIETY

WE have in the Highland Baptist Church, Louisville, Ky., as most city churches have, a large group of business and professional women who cannot attend the afternoon missionary meetings. They are splendid, capable, consecrated women, a real asset to the church and, through the missionary circle organized for them and carried on by them, they are having a very vital part in the work of the Woman's Missionary Society.

The circle has to hold its meetings in the evening but, because there is tempting hot supper waiting at the church for them, the members do not have to go home for dinner and then rush to a late meeting. One of the older "saints" has the responsibility for the preparation of the lunch as a special bit of personal service work. Each member pays a small amount and that personal touch and social hour around the dining-table mean much.

Promptly at 7:15 o'clock the meeting is called to order and a devotional message is brought by one of the circle members. Then the reports and other matters of business are given from warm hearts but in clear business-like manner. One member who has her work so arranged that she can attend the monthly business meeting of the W. M. S. serves as a sort of counselor, bringing reports and suggestions from the general organization. Then the monthly missionary topic is discussed, usually by circle members, and at the last a period of twenty-five minutes is given to mission study.

The entire program, as one would suppose, since it is the work of business and professional women accustomed to preparedness and efficiency, is carried out in a manner most interesting and helpful. Promptly at 8:30 o'clock the meeting is dismissed.—Mrs. J. B. Weatherspoon, Ky.

BECAUSE no two organizations are cast in the same mold but each is a distinctive body of women, the first consideration of the W. M. S., if it would render intelligent aid, is to know the personnel of the circle and also to discover the weak and strong points of the organization. In such a study one of the first discoveries the mother organization will make, in most cases, is that these business folk are women of initiative, accustomed to thinking and planning for themselves so that any suggestions must be given tactfully. One W. M. S. takes care of this by the appointment of an advisory committee from its organization which meets with the executive of the Business Woman's Circle on request, *giving advice only when requested*.

Assuming then that the W. M. S. has learned the way of helpful approach, let us consider some ways by which it may best serve this splendid organization. As these good women are employed during the day, thus being prevented from attending the missionary gatherings which are very inspirational, the W. M. S. can pass on the information they have gleaned:

- 1—By sending a speaker to report on the outstanding features of the Southern Baptist Convention—the W. M. U. meeting—state and associational gatherings
- 2—By making provisions for the circle to hear any missionaries or other speakers at night who have spoken to the W. M. S. at their day meeting or by arranging to have such a meeting at night so as to include this organization
- 3—By having, at the beginning of the society's year, a joint night meeting of all organizations at which the plans and aims for each organization are projected and

(Concluded on Page 34)



UNION NOTES



ROUND TABLE

TWO responsibilities distinguish November for W. M. U. members. One is the preparation for the observance of the December Week of Prayer for World-Wide Missions. Any organization which has not by the first of November received its program materials and envelopes should write to its state headquarters (*see address on page 2*). Early should the parts on the program be assigned, the world-map enlarged or purchased, the announcement poster made and the envelopes marked and distributed. On page 5 of this magazine a simple service is suggested as supplemental to the regular month's program, its purpose being to announce the approach of the Week of Prayer. This is further emphasized on pages 4 and 10.

□ □ □

THE second responsibility of November is to re-emphasize stewardship and tithing in particular so that the pledges to the current S. B. C. Program will be redeemed and so that those for the ensuing year will be even more generous. The dates set for the every-member canvass for the 1928 S. B. C. Co-operative Program are December 4-11. W. M. U. members are urged to pray daily for both of these interests, to importune for them during the Week of Prayer, to pay as faithfully as possible and to pledge as guided by the Spirit of God. W. M. S. and Y. W. A. members are further requested to offer their services during the every-member canvass. Their officers and the leaders of the junior organizations should leave nothing undone to see that the proper record is secured of all payments made by W. M. U. members. Such records are usually gratifying and always stimulating.

AN error was made on page 24 of the W. M. U. Year Book in quoting the price of "Victorious Service Songs", the hymnal which contains the music for the Ruby Anniversary Enlistment Song. The quoted price of 30 cents did not include postage. The postpaid price is thirty-five (35) cents. Please note the change in ordering the book from Alabama Bible House, Montgomery, Ala. The correct price is 35c.

□ □ □

APOLOGY is offered for another error. It was made in the closing Scripture reference on the Tithing Record Card. The correct reference is Philippians 1:21. Users of the card—and "may their tribe increase"—will please make the change accordingly.

□ □ □

SPEAKING of students, the announcement is joyfully made of the coming from the press of the much desired biography of the author of the W. M. U. Christmas Offering, Miss Lottie Moon. This biography has been written by Mrs. Una Roberts Lawrence of the Home Mission Board and will be delightful as a reading book and highly instructive for class work. It is priced as follows: paper binding, 80c; cloth binding, \$1.25 from Baptist Sunday School Board, Nashville, Tenn. Its abundant material and unusual number of interesting illustrations necessitated the minimum price of 80 cents. Those individuals or study classes that hesitate to purchase at that price might arrange for two people to own the book jointly. It is too valuable for any to miss reading and studying it, especially in anticipation of the December Week of Prayer for Foreign Missions.

□ □ □

THE illustration on the front cover of this magazine bears its own beautiful message in behalf of the American

Red Cross. The dates for its "Eleventh Annual Roll-Call" are from Armistice Day through Thanksgiving—November 11-24. Every one is cordially invited to enroll as a member.

□ □ □

THE Tuesday program of the December Week of Prayer is largely based upon material found in the October issue of this magazine. W. M. S. and Y. W. A. members are, therefore, urged to preserve their copies of the October issue so that there will be no confusion in preparing for the Tuesday program.

□ □ □

SHIRPS sail on in popularity and so the magazine rejoices to have a ship picture on page 7. It was drawn by a student of Hillman College, Clinton, Miss., and is in the series of illustrations for posters in the Ruby Anniversary enlistment plans. The hope is that many will make a stimulating poster from its suggestions.

□ □ □

SUMMER will be well past before you read of my rambles but I shall not have forgotten their joys one whit. The Mississippi Baptist Assembly at Gulfport showed fine spirit in eager study and worship. Being out under an old, old water oak which spreads its shade in generous distance made one's heart remember "the groves were God's first temples" and the water lapping on the beach said constantly "the sea is His and He made it" so that none failed to be spiritually blessed. Miss Traylor and Miss Slaughter of Mississippi and Juliette Mather, with Dr. Doty teaching the R. A's., made up the W. M. U. faculty. W. M. U. day registered the largest attendance at the assembly.—Two camps in Arkansas were next in schedule: Camp Laughing Water with about 100 G. A's. at delightful Ozark Lithea near Hot Springs and Camp Golden Circle with some 30 Y. W. A's. and G. A's. at Batesville, Ark. Splendid faithful leaders among the local women were at hand in both cases: Mrs. Chestnut directing recreation, Mrs. Scott Wood serving as "Ma" at Hot Springs with Mrs. Brannon and Mrs. Padgett

and many others acting the part of "Martha" in Batesville. It is an inspiration to find women so ready to lead our girls and young women though it costs them time and energy. Such investment pays well. Miss Mary Christian taking up her tasks as young people's leader for Arkansas W. M. U. must rejoice in this loyal help just as the women and girls are glad to have her among them. Miss Rose Marlowe of China skillfully brought foreign missions into the daily thinking, while Miss Eva Smith presented Cuba to the G. A's. at Hot Springs and Miss Helen Shaw taught home mission work at Batesville. Mrs. E. M. Rawlings was "Camp Mother" at Batesville and in addition taught "Ministry of Women". The joy of talking on G. A. and Y. W. A. ideals fell to the W. M. U. young people's secretary in each case.—Westward in Miami, Oklahoma, a Y. W. A. House Party claimed the next few days. It was a new venture for that section but with Mrs. John Robinson as chief manager and planner, with capable helpers, and with Mrs. Chas. Stephenson, field worker, everything was successful. Miss Eva Inlow stopped off enroute to Cuba, so camp moved to town to share her with G. A's. and R. A's.; the young people's secretary had the privilege of speaking to them also. An associational Y. W. A. organization was perfected one afternoon and the prospects are bright for fine extension work.—The Shelby County Y. W. A. Training School in Memphis was a great success this September as last year, thanks to the careful preparation by Mrs. Wall, Miss Erickson and Miss Gross. W. M. U. mission study superintendent, Mrs. L. R. Powell, and G. A. counselor, Mrs. J. P. Smith, outlined morning hours of study and conference for G. A. and W. M. S. members using the four faculty folk also, Miss Emma Leachman, Miss Cornelia Rollow, Miss Victoria Logan and Juliette Mather.—All through the days drives and invitations to sup or dine, pleasant visits to points of peculiar interest have made the hours happy in friendliness as well as glad in service. —Juliette Mather



TITHING



CHRIST'S COMMENDATION

Matt. 23:23; Luke 11:42; Matt. 17:27; Luke 18:12-14

"THIS ought ye to have done." So far as we know, this statement, repeated by Matthew and Luke, is the only reference Jesus ever made directly to the law of the tithe. His manner and expression seem to lead us to the inference that the rightness of the tithe admitted of no argument. He quietly assumes that all agree to its obligation. But the stewardship of possession is not the whole of our responsibility. Some one has suggested that Jesus was trying to teach those Pharisees how to be stewards of personality as well. "Not to have left the other undone" includes it all. Mercy and faith are wrought by the spending of our personality upon the world. "Judgment and the love of God", as Luke puts it, as well as mint and rue, are in our hands as God's stewards.

The paying of the tithe is only the beginning of that larger, richer stewardship which Jesus Himself exemplified. We do not know that He Himself ever had worldly possessions; probably not, after He left home and began His public ministry. We know that He instructed Peter to get a coin from the fish's mouth with which to pay the poll tax. But He gave of Himself to any and all the world, thus setting us the matchless example.

The Pharisee who went up to the temple to pray was condemned by Jesus, not because he fasted and paid tithes, but because he stopped there, making a boast of the performance of these simple duties and claiming for himself righteousness through them. Can we expect the Master's praise for even "this"—ah! shall it not be for "the other" also?—Mrs. F. W. Withoft, Ga.

ENLISTMENT STORIES and DEMONSTRATIONS

<i>Ruby Anniversary Helps</i>	<i>Cents</i>
A Call from the Master Foreman.....	3
Ask Somebody Else.....	2
"As Thy Servant Was Busy Here and There".....	2
Christine Miller's Home-coming.....	3
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Women Who Did and Those Who Didn't.....	3
The W. M. S. a Factor in the Evangelization of the World.....	3
The Contribution of W. M. U. to Religious Education Program.....	4
What Miss Martin Gave.....	3
* * * *	
First Aid for the Puzzled (3 Characters—Women).....	8
Give Us a Chance (7 Characters—Children before the W. M. S.).....	3
Miss Lecty's Views (4 Characters—Older Girls and Women).....	5
Possibilities (10 Characters—Y. W. A. or Women).....	10
The Clinic of a Missionary Specialist (9 Characters—Y. W. A. or Women).....	10
The Vision (3 Characters—Women).....	10

To Be Ordered from
W.M.U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham, Ala.

TRAINING SCHOOL

"The LOVE of CHRIST CONSTRAINETH US"

THE one great and compelling motive back of the life and service of the apostle Paul was the constraining power of the love of Christ. In all that he did and said, in all of his plans and service, his love for Christ led and inspired him. All down through the years since the life-time of this wonderful apostle this same motive has been the dynamic back of the lives of great men and women.

"The love of Christ constraineth us" has surely been the heart-cry of all responsible for Woman's Missionary Union Training School. It was the love of Christ that constrained the first young women who came knocking at the door of the Seminary and wanting training for a great service. It was the love of Christ that constrained those women who first met to plan a home for them. It was the love of Christ that constrained Mrs. McLure, as she undertook the responsibility of this new enterprise, and of those who were associated with her. The love of Christ constrained the trustees to undertake their valuable work, and the same great motive has led Training School daughters out into difficult service—out into the hard places. The love of Christ led Grace McBride to China and then into the raging typhus epidemic in Siberia, where she laid down her life. It was the love of Christ that led Annie Allen to a sacrificial service amid the coal mines of Kentucky mountains, and it has led hundreds of others to their God-given tasks. The same great motive leads the present staff of teachers and workers at House Beautiful, who undertake the responsibility of the care and teaching of your school.

These words of Scripture came with great force as more than seventy splendid young women gathered at House Beautiful September 20th to begin the new session; fourteen others are recommended and are expected but for various reasons are a little late in entering. Already we have twelve states represented, as follows: Alabama, 4; Arkansas, 1; Florida, 2; Georgia, 6; Kentucky, 5; Mississippi, 3; Missouri, 3; North Carolina, 18; Oklahoma, 3; South Carolina, 9; Tennessee, 5; Virginia, 13.

This is fully as large a group as entered on the first day last session. In addition to the boarding-students, twenty-five day-students have already matriculated; this figure will likely reach fifty before the close of the session, and the outlook is that the boarding department will be larger than last year.

Of the present student body 33 per cent are college graduates; 46 per cent have had some college work. Among this unusually fine group that fills House Beautiful this year five are trained nurses who, like Florence Nightingale, long to give themselves in sacrificial service; two are planning to go as physicians to the foreign field; 30 per cent of the entire student body are preparing for foreign service, while many are preparing for definite work in the homeland. All hope for a great session. The spirit is unusually beautiful in these opening days.

May the love of Christ constrain you, dear women of the southland, to pray for your school, its student-body and all of those who serve there; for the members of the Board of Managers, for your trustees, that together we may be led by the same compelling motive as was the apostle, that we shall serve our Christ acceptably and give ourselves wholly to the task of bringing in His wonderful Kingdom. May we all through the months of this new session be able to say: "The love of Christ constraineth us".—*Janie Cree Bose, Principal*

FROM OUR MISSIONARIES

JEWS BEGIN to QUESTION

THROUGH all the centuries to the present era, the subject of Christ was tabooed by the Jews. Jesus' name was seldom mentioned in Jewish books except in those of a blasphemous nature. "That Man" was the usual appellation. Sometimes "the Nazarene" and often vile epithets, not fit for print here, were given to designate the founder of the newest "idolatry". Christianity was never a subject for discussion to the Jew; his rabbis settled everything for him. A mere question in regard to Christ and Christianity was considered as dangerous skepticism. Once a year, usually on Christmas eve, Jewish youths were gathered together in circles to listen to the history of a certain Jesus who founded "the religion of the gentiles". The teller of the story was a gifted youth or man who copied a certain secret manuscript relating ludicrous and terrible stories about Christ and His disciples. Usually a very mystic air hovered over the listeners. The writer of these lines still remembers how he sat in fear and trembling lest "that Man" come and smite one or all, as "that One" was not mere man, he had a terrible power for doing harm to Jews. Thus the minds of the children were poisoned, so when they grew to be men there never arose a question or doubt in regard to Christ.

But in the last decade Jews began to ask questions, at first some revolutionary

spirits, a few writers, poets or historians, later even some rabbis, and now all the people ask questions. They no more take for granted everything the ancient rabbis said about Christ. Jews everywhere are now ready to listen to a new version of the story. And the story as related in the New Testament is always a pleasant revelation to them. Of course, they struggle hard against being convinced of the truth since they know full well the hard lot of a converted Jew; but they have become ready to listen to the Gospel and to discuss matters. This, any Jewish missionary will tell you, is already a remarkable success, and it well repays for all our labors. This also is one of the prophecies which are being fulfilled in our age, and we may yet live to witness the Jewish people coming in their masses to the feet of Him.

Our meetings for the Jews have thus become much more interesting than they were in the past, for after the meeting is officially closed Jews begin their bombardment of questions. A little tact and patience are necessary to keep them in order and to the point, but they soon subside and each takes his turn. The missionary must be ready to hear some abuse, many objections which wait for no reply; but there are more earnest and sincere inquiries, some even support the missionary in his discussions.—*Rev. Jacob Gartenhaus, Home Board Missionary to the Jews*

OUR YOUNG PEOPLE (Concluded from Page 25)

have the exercise every year after this. That is the best plan.

Is your society providing plenty of copies of WORLD COMRADES for your auxiliaries? If not, subscribe for more right away. Sincerely

W. M. U. Headquarters



HOME DEPARTMENT



"A LITTLE CHILD SHALL LEAD THEM"

CHRISTIAN men and women of large cities and towns are constantly in personal touch with the Jewish people, but very few look upon this contact as an opportunity to speak for Christ. With no thought of such an opportunity in her mind one of our Baptist women, who was also a member of the Pocket Testament League, entered a street car for a long distance ride to attend her Bible class. Wishing to refresh her memory on a portion of the Scriptures she drew her tiny New Testament from her bag and began to read.

Sitting next to her and beside his well-dressed mother was a little Jewish boy, probably three years old. Attracted by the small book the small boy reached for it several times but was gently warded off by the reader. Suddenly the Holy Spirit moved upon her heart and a strong desire to give the child the book in the hope that the mother would read it possessed her. Again the little hand was stretched toward the book. Then, turning to the Jewish mother, the Spirit spoke through the owner of the Testament and she said, "This little book is very precious to me, but I would just love to give it to your little boy, not to destroy, but that you might read it to him. It tells of the crucified Christ, the Messiah". The Jewish woman made no attempt to take the book but after a few moments' conversation on its contents remarked, "My people, for I am a Jew, did not crucify Christ, it was the Romans who did it". Not wishing to disturb the friendly attitude by argument our friend repeated her wish to give the boy the Testament if the mother would read it. There was no response to this offer. Just before the Jewish mother left the car she turned to our friend and said, "I will take the book, if you please, and promise to read it. I did not take it before as I was not sure that I cared to make the promise, for when I make a promise I keep it. I am visiting in this city to be with a relative who is very ill and will be returning to my home very soon, but I will read the book and when I get home I will read it to my husband". How gladly the little book was surrendered and how uplifted was the heart of the giver when she realized God had allowed her to see her opportunity! With a prayer in her heart she said good-bye to the mother and child.

Speaking of this true incident, our friend said that it was not through the exercise of her own will that she gave the book but that moved by the Holy Spirit she became willing and humbly thankful to be used in giving the New Testament Gospel to this Jewish woman. The restless, eager desire of the little child to possess a book because it was a small one, not knowing that it contained the greatest thing in the world, will surely have its share in the plan of God for His people. No doubt need trouble the mind about that since He has said, "My Word . . . shall not return unto Me void . . . it shall prosper in the thing whereunto I sent it". God is blessing the distribution of the New Testament to the Jews throughout the world. Let us remember that our own Christian welfare is conditioned by our attitude to the Jews at this time—a time when the eyes of many of them are looking toward Calvary.

CHRISTMAS OFFERING ENVELOPES

Counselors of young people's organizations are referred also to pages 5-6. It is hoped that the suggestions given there will be useful in getting the envelopes distributed for the Christmas Offering for Foreign Missions.



BOOK REVIEWS



A TALE of TWO PEOPLES—GENTILES and JEWS

IN some of our colleges a course on race relations has found a place on the curriculum. This subject treated as a theory would be interesting and to a certain degree helpful, but to really know a race well enough to do our duty toward it we must get closer to it than theory will bring us. When the Jewish race is under consideration the Bible will be our almost inexhaustible source of information and instruction. Many corroborations of Bible history and prophecy will be found in various modern histories of the Jewish people. These histories give in detail the bitter experiences of the Jews in many lands.

But for southern Baptists in their relation to the Jew in our own territory there is no better text-book than "A Tale of Two Peoples—Gentiles and Jews", written by Dr. Warren Mosby Seay, president of S. B. C. Home Mission Board and pastor of the West End Baptist Church, Atlanta, Georgia. After the first chapter, "The Formation of the Cleft between Jews and Gentiles", there will be no question of putting the book aside for the reader or student, by force of his deep interest, will be carried through the nine following chapters with a strange absorption.

From earliest history the cleft of racial antagonism has existed between Jew and gentile. Dr. Seay gives reasons for this separateness, candidly examining causes and presenting solutions for closing this age-long rift. To so write the author has been guided by his knowledge of both the Biblical and secular history of the Jewish people and, most of all, by his abiding faith in the promises of God for the Jew and the gentile—the Israel of God.

To take so large a subject as this and arrange it for a text-book for students and yet retain the thrill of a romantic story is a marvelous gift of au-

thorship. Southern Baptists should not be slow in appreciation of this gift nor in responding to the plea of the book to meet the present need for evangelism among the Jews of the south.

Each chapter closes with the usual outline for study and questions for review. The print is clear and the verbal illustrations well adapted while the poetic quotations are choice.

Price, cloth \$1, paper 50c, from Baptist Home Mission Board, Atlanta, Georgia

NEW MISSIONARY MAP of the WORLD

A MISSIONARY church ought to have somewhere on its walls a really good missionary map. In the audience room, Sunday school department or where missionary meetings are held such a map should adorn an empty space where all can see it. It would be well to replace your old map, if you have one, with the new one recently published by the Educational Department of the Foreign Mission Board. The new map is 98x41 inches, much larger than the one that has been in use for several years.

It is surprising how much information the quiet contemplation of a map affords, especially after it has been used in a mission lesson or lecture to trace our mission stations. Our young people recently from school know the value of a map and will quickly apply its reliability to correct our sometimes hazy ideas of location. Let us get familiar with the countries and stations where our missionaries are working, whether in North, South, Central or Interior China; in Japan, Africa, Europe, Mexico or South America. This knowledge will help us to pray, think and give more intelligently.

Price \$3.75, from Baptist Foreign Mission Board, Richmond, Virginia

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The W. M. S. can further co-operate by lending of mission study books, mission study leaders when *absolutely needed*, posters and etc., acting as hostess at the meeting, when practicable opening their homes and furnishing refreshments. Let the B. W. C. feel that you stand ready through the spirit of co-operation, of love and of prayer to help it in every possible way.—Mrs. Samuel R. Barnes, Md.

(Over)

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