

Royal Service

SET THE TRUMPET TO THY MOUTH

HOSEA 8:1



SOUND FORTH
THE
WORD

1 THESS. 1:8

(For other data as to March Week of Prayer, see pages
5-7, 36.)

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION
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Royal Service

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EDITORIAL



The ARTISAN and HIS TOOLS

Mrs. F. W. Armstrong, President W. M. U.



If you have ever stood in the shop of an artisan—be he weaver, carpenter, cabinet maker, worker in metals, clock maker—you are sure to have noted his excellent care of his implements or tools and how each was adapted to its particular use. However skilled a workman, he would certainly have been a bungler in his art but for the preciseness of his tools and the exquisite care he exercised to keep them fit. His product, you were convinced, depended on his own skill and his knowledge of the uses of his various tools and his ability to apply each to its proper use. Otherwise he could not have been worthy to be called an artisan.

No task of a skilled artisan is so important, no product of his hands is of such enduring value as that which is ours as members of and workers in Woman's Missionary Union. "Desirous of stimulating the missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention"; thus our constitution expresses the undeviating purpose of the Union. It involves the progress of the Kingdom of God in all the world. We are united for the sole purpose of promoting the cause of Christian missions. The magnitude of the task demands all the skill of an artisan. Even as he gives himself completely that his product may be as nearly perfect as he is capable of making it, so must we; even as he knows his tools and how to use them skillfully, so must we. Just as his tools, however keen, lie useless and impotent without his skilled touch so, most certainly, do ours.

To the artisan his tools are priceless; they have been prepared at great cost; they are improved with their skilled use; they are constantly more fitted to the hand of the workman and thus contribute to the perfection of his product. Even so the implements to carry forward our Union's labor of love receive utmost care that they may fit our needs, that they may help us to more effective service. Your chosen leaders come together for days of council and, in earnest prayer and concentration of mind, seek to provide and plan for that material which will be best suited to the needs of each worker and to each group seeking to enlist others in missionary interest and cooperation. They study, plan and pray that the Year Book may be most helpful to every phase of endeavor and may contribute to the unity of our whole program of stimulating the missionary spirit. Plans for the Weeks of Prayer are minutely considered. Literature and other plans—for stewardship promotion, for increasing personal service activities, for broadening knowledge and interest through mission study—receive careful attention. The *two specials*—the Margaret Fund and W.M.U. Training School—have new projects requiring attention. The editors of our magazines work earnestly and devotedly that we may have inspiration and practical plans for self development, for leadership of other women and young people and that we may have material to aid in quickening a missionary spirit within our churches.

Ours is a task of tremendous importance, far-reaching in its influence. We would not be inefficient bungling workers but skilled artisans, worthily executing

(Concluded on Page 5)

APPEAL for the MARCH WEEK of PRAYER OFFERING

EACH year brings us under increasing obligation to Woman's Missionary Union, both its women and young people, not only for the gracious contributions of money which they make to home missions, but also for the service they render in distributing mission literature and for their efficiency in teaching missions to our people. It is an invaluable service our women and young people are rendering in circulating hundreds of thousands of pages of mission literature, writing thousands of letters, editing scores of pages in our denominational papers, organizing missionary societies, teaching the children and other young people about missions, sending sunshine into the homes of our missionaries with their prayers, guiding and fostering the missionary spirit in our churches, and performing much other labor which statistics cannot give but which record is recorded in Heaven and concerning which the Master has doubtless said, "She hath done what she could".

In 1936 the Annie W. Armstrong Offering of Woman's Missionary Union amounted to \$113,518.31. This is a most gratifying exhibit, but the money raised is not the only value. We prize beyond measure the modest womanly, Scriptural manner in which the work has been done. We rejoice in the sweet spirited way in which our women and young people have cooperated with the Board and, above all, we are grateful for the incense of fervent, humble, effective prayer which has from day to day gone up from the thousands of loving hearts to a throne of grace calling down God's richest blessings upon the Board, its missionaries and its work.

We cannot place too much emphasis upon prayer, nor can we know too

much about our mission fields and their needs. Knowledge underpins interest and prayer changes things. Let us major on these two things. The programs for the Week of Prayer offer an excellent opportunity for a combined south-wide appeal to a throne of divine grace for the salvation of our homeland. Studying, as we are this year, the unoccupied home mission fields, our hearts should be made keenly sensitive to the vast unfinished task in the homeland: a task imperatively essential in our world-mission program.

Let us not forget, however, the fields now occupied and the missionaries now at work in winning the homeland to Christ. Those whose names appear in the list of designations are looking to Woman's Missionary Union, both its women and young people, for their support. They must be provided for before new fields can be entered. As heretofore, the Home Board is looking to the women and young people to take care of these missionaries. Apart from the Annie W. Armstrong Offering there are no funds for the salaries of these devoted men and women who are giving themselves in sacrificial service with Christ for the evangelization of our land. Pray for them. Make their cause your own and remember that when you give for their support you personally share with them in every soul redeemed from sin under their ministry.

With the deepest appreciation for all the women and young people have done, are doing and will do for home missions, and praying Heaven's richest blessings upon every one, I am,

Sincerely yours,

J. B. LAWRENCE,

Executive Secretary-Treasurer of
Home Mission Board, Atlanta, Ga.

EDITORIAL (Concluded from Page 4)

the task committed to us. Keen tools are ready for our use. Very early we should make a careful inventory of them, study their uses and begin to practice handling them, applying each to its proper use. Thus may we know the joy of the true artisan, who sees growing under his hands a product of beauty and value and usefulness, because the Master Artisan guides our feeble hands: the work is His and we are His.

LIST of DESIGNATIONS for the 1937 ANNIE W. ARMSTRONG OFFERING for HOME MISSIONS

Salaries of workers have provision made for other items.
A star (*) by any name indicates that amount is supplemented from other sources. † by other names indicates that amount is supplemented by offerings on the field.

Foreigners	
Alabama	
Rev. and Mrs. A. Pacciarilli, Birmingham	1,700.00
Good Will Center, Birmingham	900.00
Miss Mary Hudson, Birmingham	800.00
Florida	
Dr. and Mrs. J. F. Mainfield, Tampa	2,000.00
Miss Fannie H. Taylor, Tampa	1,000.00
*Mrs. Augusta Bass, Tampa	100.00
Rev. and Mrs. J. B. Silva, Ybor City	1,000.00
Illinois	
Miss Mary E. Kelly, Chicago	400.00
Mrs. Mildred Bollinger Stein, East St. Louis	1,800.00
*Rev. and Mrs. G. O. Foulon, Greenville	400.00
New Mexico	
Rev. and Mrs. J. G. Sanchez, Albuquerque	900.00
Rev. and Mrs. J. B. Parker, Albuquerque	900.00
Texas	
Rev. and Mrs. L. Orin, Uvalde	600.00
Rev. and Mrs. Paul C. Bell, Harrop	2,000.00
Mr. Charles Wilson, Harrop	100.00
George Todd Lewis, Harrop	750.00
Rev. and Mrs. Pascual Hendrix, Harrop	750.00
*Rev. and Mrs. I. E. Gonzalez, Austin	900.00
Prof. and Mrs. A. Vela, El Paso	600.00
Miss Gladys McLaughlin, El Paso	400.00
Miss Lillie Mae Weatherford, El Paso	400.00
Rev. and Mrs. Geo. B. Mixon, Brownsville	900.00
Rev. and Mrs. D. Ruiz, San Angelo	750.00
Rev. and Mrs. Daniel Delgado, Corpus Christi	600.00
Rev. and Mrs. C. Hernandez Rice, Sonora	750.00
Rev. and Mrs. J. A. Lopez, Pearland	700.00
(Item to be supplied)	
*Rev. and Mrs. Miriam Garcia, San Antonio	900.00
Rev. and Mrs. Emmett Rodriguez, Kettville	100.00
Rev. and Mrs. Abel R. Sauer, Brownsville	400.00
Miss Ollie Lowells, San Antonio	400.00
Rev. and Mrs. Andrew B. Carrasco, Laredo	100.00
*Rev. and Mrs. Elias Delgado, Del Rio	100.00
*Rev. and Mrs. Victor Guardia, Bryan	600.00
Miss Gloria Ruiz, El Paso	
Louisiana	
*Acadia Academy, Church Point	1,000.00
Dr. and Mrs. J. W. Newbrough, New Orleans	1,000.00
French Louisiana (to be supplied)	600.00
Miss Vera Aguilard, Morgan City	1,000.00
Woman's Emergency Home, New Orleans	
(Payment on Building, \$100; Current Expenses, \$1,000)	
Indiana	
Alabama	
*Rev. and Mrs. R. M. Averitt, Culvert	400.00
New Mexico	
Dr. and Mrs. C. W. Stumph, Albuquerque	2,000.00
(Salary and Traveling Expenses)	
Miss Pauline Crummett, Albuquerque	1,000.00
(Salary and Traveling Expenses)	
Oklahoma	
Rev. and Mrs. A. W. Hancock, McAlester	1,000.00
Rev. and Mrs. D. D. Cooper, Shawnee	400.00
Rev. A. Worthington, Pawnee	1,000.00
Miss Grace Clifford, Nardin	100.00
Rev. and Mrs. Ray R. Beard, Pawnee	1,000.00
Rev. and Mrs. Pascal Arpaio (Italian), Krebs	1,000.00
Rev. and Mrs. G. Lee Phelps, Wurtsburg	1,000.00
(Salary and Traveling Expenses)	
Florida	
Rev. and Mrs. Willie King, Dania	400.00
North Carolina	
Rev. J. N. Lee, Murphy	100.00

Kentucky	
Rev. and Mrs. L. W. Martin, Jeff	
(Salary and Traveling Expenses)	
Mountain Preachers' School	2,100.00
(for Kentucky, Tennessee and Virginia)	
	160.00
Tennessee	
Rev. and Mrs. M. K. Cabbie, Andersonville	
(Salary and Traveling Expenses)	1,500.00
Negroes	
Rev. and Mrs. R. T. Pollard, Selma, Ala.	200.00
Rev. and Mrs. O. F. Dixon, Russell, N. M.	100.00
Rev. and Mrs. A. L. E. Wamba, Baltimore, Md.	800.00
Rev. Noble T. Nail (White), Atlanta	
(Salary, \$1,000; Traveling Expenses, \$600)	1,600.00
Rev. and Mrs. J. K. Hair (White), Columbia, S. C.	700.00
Work among the Deaf	
Rev. and Mrs. J. W. Michaels, Mountairburg, Ark.	900.00
Rev. and Mrs. A. O. Wilson, Dallas, Tex.	900.00
Rev. and Mrs. C. F. Lendon, Ft. Worth, Tex.	600.00
(Traveling Expenses)	720.00
General Workers	
Dr. J. W. Beagle, Field Secretary, Atlanta	1,000.00
Miss Emma Leachman, Atlanta (Salary and Expenses)	2,300.00
Miss Una R. Lawrence, Kansas City, Mo.	1,500.00
(Office Expense and Stenographer)	
Rev. Jacob Gotschhaus, Atlanta (Salary and Expenses)	1,600.00
Total Missions in the Homeland	\$72,000.00
Cuban Work	
Salaries, Rents and Travel Expenses Included	\$35,000.00
Workers as follows:	
Santa Clara Province	\$11,000.00
Rev. and Mrs. Bibiana Melina, Trinidad	
Rev. and Mrs. R. Fraguela, Pinar	
Rev. and Mrs. Filomeno Hernandez, Ranchuelo	
Rev. and Mrs. Immanuel Negrie, Croom	
Rev. and Mrs. A. T. Bequer, Cienfuegos	
Rev. and Mrs. M. A. Calles, Sagua la Grande	
Rev. and Mrs. N. J. Rodriguez, Cabaiguana	
Rev. and Mrs. Domingo Hernandez, Camaguey	
Rev. and Mrs. M. A. Gonzalez, Santa Clara	
Rev. and Mrs. H. Rodriguez, Arica	
Rev. and Mrs. E. Becerra, Super Spiritus	
Rev. and Mrs. Cinto Lima, La Jua	
Miss Virginia Perez, Pinar	
Matanzas Province	3,100.00
Rev. and Mrs. A. Corugado, Matanzas	
Dr. and Mrs. A. Martinez, Cardenas	
Medical Work, Cardenas	
Rev. and Mrs. A. Lopez, Colon	
Pinar del Rio Province	3,512.00
Rev. Enrique Pina, Mariel	
Rev. and Mrs. Fernando Santana, San Juan y Martinez	
Rev. Angel Pineda, Camaguey	
Rev. and Mrs. Enrique Vazquez, Pinar del Rio	
Miss Christina Garnett, Camaguey	
Havana Province	17,347.00
Dr. and Mrs. M. N. McCall, Havana	
Rev. and Mrs. Francisca de Armas, Jacinto	
Dr. and Mrs. M. R. Vivanco, School Havana	
Miss Mildred Matthews, Havana	
Miss Eva Smith, School Havana	
Miss H. R. Mowley, Havana	
Miss Edmundo Robinson, Havana	
Rev. and Mrs. Antonio Echvarria, Los Pinos	
Dr. and Mrs. R. R. Machado, Vibora	
Miss Kathryn Sewell, Bajural	
Rev. and Mrs. I. L. Gross, Bajural	
Rev. and Mrs. P. Rodriguez, Calabazal	
Rev. and Mrs. Herbert Caudill, Regla	
Rev. and Mrs. Nemesio Garcia, Havana	
Rev. and Mrs. J. M. Heynes, Aguas	
Rev. and Mrs. Juan B. Perez, San Jose	
Renta Misiones	
Evangelistic Work	
Bibles, Tracts and Other Literature	
GOAL for 1937	\$107,000.00



FROM OUR MISSIONARIES



"PRIDE GOETH before DESTRUCTION"

A NEGRO young man enrolled in a religious college as a student for the ministry, taking at the same time high school studies. He finished his high school course and did some work for the ministry.

He was not regarded as a bright student in his studies, yet appeared to be pious and honest. He had, however, one serious fault: he was ashamed of his mother who was ignorant and unpretentious, though she was industrious and filled with anxiety for her son whom she loved dearly.

When he went home for the Christmas holidays or for any other cause, he would not go directly to his mother's house but would stop at the home of a dear relative who had to force him to go to his mother's home and see her before returning to school. At his mother's home he would remain only for a few hours.

After his graduation from high school this young man gave up the idea of pursuing his study for the ministry and decided to enter the study of law. Accordingly he began the study of law, finished that course and became a successful lawyer. He grew further and further away from the idea of seeing and caring for his mother. He did not even write to her.

Addressing a large audience in the community of the home of the young man's mother, the writer—who was the president of the college at which the young man did his literary and some theological work—spoke of his success as a lawyer, saying also that a recent letter to him from the lawyer told of his success in a certain case. This reference reached the ears of the young man's mother, and her soul was fired anew to hear from her boy who had ceased altogether writing to her.

A few weeks ago the lawyer became sick unto death and, at almost only a few hours to his passing, he expressed an earnest desire to see his mother. A telegram was sent to her, five hundred or more miles away. This was followed by another telegram about five hours later telling the mother that her son was dead.

She was getting ready to go when the second telegram came, but too late! The lesson is plain.—*Dr. R. T. Pollard, Selma, Ala.*

SOWING GOOD SEED

RECENTLY I have had some good experiences in giving away Bibles, Testaments and Gospels. So many people come here to the Good Will Center and they are always glad to have a "Little Book" to take away with them. No one ever refuses one, and you know that "My Word shall not return unto Me void". So it is a great pleasure to give them away.

One young man came selling books to get money to go to college. He was not a Christian, scarcely ever went to church or Sunday school, or read the Bible. But he said he would read Luke's Gospel if I gave it to him; he promised to read that night before he went to bed the fifteenth and sixteenth chapters—about the lost sheep, lost coin, lost boy and the lost man who was everlastingly lost.

Minnie Trogolo, my substitute, went that afternoon to see a sick lady, a fine Sunday school teacher who has the young women's class. She told Minnie to tell me that the young man had been to see her that day and told her that he had promised me to read Luke's Gospel.

A Frenchman near here who is very handy about fixing anything that needs it is a great help to me. He was a

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PERSONAL SERVICE



Southwide Personal Service Chairman, Mrs. P. B. Lowrance, Tennessee

"Of ONE BLOOD"



"God hath made of one blood all nations of men". These words of Paul, spoken in the long ago, came to our minds over and over again as we sat in the meetings of the

Southern Baptist Convention in St. Louis in May and heard representatives of seven different races address the great audiences present.

We were thrilled by the singing, the addresses and the prayers of the representatives of our friends of the Negro race. We believe a step forward was made in the suggestion that there ought to be an Inter-Racial Commission formed of representatives of the Northern, Southern and National Baptist Conventions. The day has already dawned, has it not, when there must be a more sympathetic, sincere spirit of cooperation—a more Christ-like spirit manifested toward the Negroes in our country?

Observation and experience have shown that the greatest need among our Negro women and young people in the south today is literature and leaders. As we endeavor to place suitable missionary literature into the hands of the Negro Baptist women, we must be alert to the fact that it should give her information and inspiration pertaining to her own leaders and workers; the fields in which her home and foreign missionaries labor; the responsibility of her own race to accept the challenge presented by the need as it is being revealed today in practically every county and city of our country. Never, by even the slightest hint of word or deed should we display any desire to do the work for her or to have her do our work; but in sympathetic cooperation

we should help her to do her work in a better, more thorough, more intelligent, more systematic way.

To meet the need of literature, very constructive work has been done under the intelligent and wise leadership of Miss Nannie H. Burroughs, corresponding secretary of the Woman's Convention of the National Baptist Convention. The following publications are now available: "The Worker" giving suggested weekly program material for the women; "Crusading for Christ" a guide for organizations of the young people; "What to Do and How to Do It" a manual of methods for adults; "The Sunshine Manual" for the smaller children. Miss Burroughs' address is: Lincoln Heights, Washington, D. C.

No better field for real personal service is open to us than to place in the hands of some "key woman" in each Negro church all of this literature, the total cost of which would be less than one dollar. But let us not stop there. In a city in one of our states the "Twin Sister Plan" is being worked beautifully and its effect is most gratifying. The W.M.S. of a white church selects the women of a Negro church in the community that will be its "Twin". Almost immediately there arises a friendly rivalry to its "Twin". The Negro women are invited to attend the meeting of their white "Twin" friends and to see for themselves how *our* work is done; the white "Twins" offer their assistance in planning the programs, organizing young women's leagues, Crusaders, Sunshine Bands, teaching mission study classes, and any other activity which will develop as the plan is worked. Much enthusiasm is aroused and, most important of all, much very valuable

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SOCIETY METHODS



(Genuinely grateful is this magazine for the following article by Dr. J. E. Dillard, S.B.C. Director of Promotion.)

MORE THRILLS

WHEN the critical lawyer expressed approval of the kindly deeds of the Good Samaritan Jesus said, "Go and do thou likewise!" Last month I spoke of the thrills that came to us when southern Baptists "launched out into the deep" for Jesus by undertaking to preach the Gospel in fifteen foreign lands; how our hearts thrilled when a shipload of missionaries (245) sailed for these far-away fields, and how we had thrilled again and again as reports of victories on these fields reached our ears.

Then there followed a period of depression and our hearts sank within us as we were told of large and unavoidable debts due to increased efforts and decreased receipts. But again we thrilled as the Woman's Missionary Union announced its purpose to secure 25,000 paid-up memberships (at least a dollar a month each) to apply on these debts, and as the Baptist Brotherhood of the south agreed to put forth a similar effort.

And now after attending the state conventions in nearly all of our southern states and hearing the enheartening reports from these and the other states my heart thrills again and beats with high hopes of victory and progress. Not a discouraging note did I hear sounded; things are on the up grade; the morale of our people is better; they are determined to go forward; large ingatherings are reported everywhere; the W.M.U.'s with all their auxiliaries in every state report excellent progress; churches and states are paying their debts; the states report increased offerings for all our denominational work. The Foreign Mission Board debt is now less than \$400,000. The Home Mission Board has made most substantial payments on its debt. Approximately \$600,000 has been paid upon our south-wide debts out of the receipts of the Baptist Hundred Thousand Club: this is enough money saved in interest to pay the salaries of forty-five missionaries! Aren't you glad you had a part and don't you want to do more?

Again I was thrilled when Virginia voted overwhelmingly to divide its co-operative receipts 50:50: that is, half for state and half for south-wide causes beginning January 1, 1938. I am hoping that other states will shortly follow this good example: Kentucky, Maryland and Tennessee divide 50:50 now; and the District of Columbia gives 60 per cent of its receipts to Northern and Southern Convention causes.

Many have expressed approval of the Multiple Membership idea for the Baptist Hundred Thousand Club and said they would give five or ten or twenty-five dollars a month toward the payment of the debts of our Southern Baptist Convention causes. One brother said he would give one hundred dollars a month. Thank God for him; may his tribe increase! Another thrill this!

It is just one hundred years since the death of that great, good, heroic pioneer Baptist missionary, Luther Rice. Southern Baptists owe more to him than to any other man in all our history. We have recently celebrated the centennial of his death.

Wouldn't it be a beautiful and fitting thing to further and more substantially commemorate the death of this Kingdom-building Baptist by getting a thousand

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STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

The COMPELLING MOTIVE



What is the motive that should compel our giving? Paul says "the love of Christ constraineth us"—not that I love Him, but that He loved me and gave Himself a ransom for my sins. As Christ loved us, we ought also to love Him and be willing to give all that we have and all that we are into His keeping. A love like this will pay our debts and care for all of our mission work at home and abroad.

It is because we are so absorbed in worldly affairs and the things that rust and decay that we have failed to lay up treasure in Heaven and because our love has grown cold we have allowed debts to overtake us and our mission work to suffer. Missionaries have been called home, schools have been closed and properties allowed to decay for want of repairs. We like to sing with Sir Isaac Watts:

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all".

And then we dole out our dollars or it may be our dimes and flatter ourselves that we have done our duty. Or again with the Heavenly souled Havergal, we sing:

"Take my silver and my gold,
Not a mite would I withhold".

And then true to the second, but false to the first line we hand out our "mites" but we put our silver and our gold in stocks and bonds, in vaults of steel.

Jesus said: "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also". Today as in the long ago Jesus sits over against the treasury and He is seeing how we invest our treasures.

Woman's Missionary Union is cooperating with the Southern Baptist Convention in their effort to rid our denomination of all debts. They need the help of every W.M.S. and junior W.M.U. organization to do this. There are over 34,000 organizations and if each society will subscribe to one membership in the debt-paying campaign we can easily secure the 25,000 members asked for 1937. Many Women's Missionary Societies are doing this by asking the members to add a small amount every month to their regular gifts. Let us do this and thus glorify our Lord and Saviour.—Mrs. T. M. Galphin, S. C.

SOCIETY METHODS (Concluded from Page 10)

Baptists each to give this centennial year a hundred dollars cash (one dollar for each year since his death)? That would be \$100,000 for the Hundred Thousand Club, a Luther Rice Memorial worth while. And what a help in paying our debts and what an inspiration to all our people that would be! That would be the greatest thrill of the season, and it is easily possible if you good women will do your best.

How many will join my wife and me in this Luther Rice Memorial Membership? Speak up John; speak up Priscilla!



Mission Study Department



Southwide Mission Study Chairman, Mrs. Una R. Lawrence, Missouri

MISSION STUDY the YEAR 'ROUND

The Occasional and Special Mission Study Class



In making all mission study plans the mission study chairman should have at hand these aids: W.M.U. Year Book (10c from your state W.M.U. headquarters); leaflets on mission study from your state W.M.U. headquarters; *Royal Service* with its monthly plans for mission study in the circles, also its book reviews; the teaching helps found in most textbooks; free (for postage) teaching helps on their books from the Home and Foreign Boards (see addresses on page 5 of W.M.U. Year Book). In addition to these there are mission study helps, book reviews and teaching plans monthly in *Home and Foreign Fields*, also frequently articles on mission study in your state Baptist paper.

In the W.M.U. Year Book mission study plans and helps are found in several sections: (1) in the "Plan of Work" sections on prayer (page 18), study (page 18), personal service (page 19), tithes and offerings (page 20); (2) mission study section (pages 40-49); (3) missionary plays and pageants (pages 96-97). Two booklets provide much help for the teaching of missions and may be used as textbooks in your training classes for teachers of missions: *Mission Study Why and How* by Aulick, price 25c; and *Mission Study Handbook* by White-Bailey, price 25c. Book lists are sent free on request with postage by both Home and Foreign Boards.

With mission study plans already going in the circles, let us now plan for occasional and special classes:

(1) The class preparatory to each Week of Prayer—For these we use the fine books prepared especially for this purpose and issued about two months before each Week of Prayer. The one for the Week of Prayer on Home Missions should be used during January and February. Many societies successfully plan for this an all-day class at the church. Advertise that day well, use posters on the book, have every circle leader call her members and see to it that this day is memorable for all the women of the church. These books are purposely planned to be small and easily taught. In many states seals are not awarded for their use, but they are great books for inspirational one-day study for your society and must not be omitted.

(2) Another occasional class is the "Catchup Class" for the women who lack just one book to complete one of the courses, meeting at the convenience of the women needing that particular book.

(3) During the year there must be some classes in the required books. These may be a part of your circle mission study or you might better plan for these classes to take in all the women who wish these required books, planning for time and place to suit their convenience.

(4) During the year at least one book in stewardship should be offered, with the most attractive teacher you can find. This might be another class for all the circles together, preferably meeting for an hour every day through one week.

(5) Let each circle work out its prospects for a class of women who have never before taken a mission study book. They may have to plan this with refreshments or some other attractive feature to draw this group together. But get your best teachers and make such a class, whether carried out through the circles or by the society as a whole, the greatest event of the year for that group of women.

Next month we will talk about mission study for young people.—Mrs. Una Roberts Lawrence



TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal, 334 E. Broadway, Louisville, Ky.

WE OBSERVE the WEEK of PRAYER

"My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily;
The dark threads are as needful,
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned!"

THE Week of Prayer as observed in the Training School will always be remembered by the students as threads of gold and silver in the weaving of the tapestry of our life here. We had been looking forward to this week for many days, praying that this bit of weaving would suggest the pattern for our life and glorify His name. We feel that it has.

It was Friday. The day had been set aside with special significance as the Day of Prayer. Beginning at 9 a. m. and continuing until 6 p. m., prayers constantly ascended to His throne as girls came in to join others in a period of quiet meditation and prayer. It was inspiring to know that one was joining many hearts everywhere praying to Him with definite objects in view.

In preparation for this day we had studied the results of the Lottie Moon Christmas Offering of 1935. This gave us new interest in the offering of 1936. Often in the quiet of our Morning Watch services and in private devotions we asked His guidance in our plans for the week. Members of the program committee were anxious to have His spirit lead us through the Week of Prayer.

The week arrived! Chapel services each morning were devoted to the study of *Palestinian Tapestries* by Mrs. Watts. As we studied the work of the weavers in the land of Palestine and saw the dark and light threads, the short and the long ones, the knotted and smooth ones all combined into a glorious de-

sign by God's appointed, our hearts were thrilled to a new sense of duty and devotion. Each chapter was presented in an impressive and interesting way. There was a scene of a school room where facts were given by the teachers and pupils to introduce the book. Palestinian customs were presented by pageantry. Mrs. Watts, impersonated by a student speaker, attended a Y.W.A. circle meeting and gave inspiring answers to eager questions from members of the group. Another day brought a group that met and discussed "Colorful Threads in the Arabic Wool". Then on Saturday the last chapter, "Glimpses of the Master's Design", was presented in tableau. The first scene depicted Mary and the Christ child, the first Christmas gift. Another scene portrayed the Spirit of Missions weaving the scarlet thread in and out among all countries as they were presented by persons in native dress.

At the end of the program we brought our gifts for the Lottie Moon Christmas Offering with a prayer in our hearts that He might use them to perfect some part of the Master's design for the world. It was thrilling to know that as we gave a gift, no matter how large or small, part of it would go into every corner of this earth where southern Baptists draw even one thread in His weaving. Oh, the joy of giving!—Virginia Florene Cole, Mo.

(Concluded from Page 9)
assistance is rendered our Negro women and a real blessing is coming to the white women in that city.

The development of leaders will be largely an educational process which will come in due time when, through prayer and patience, they are guided and trained to assume the responsibility for the development of their own race.—Mrs. G. Paul LaRoque, Va. -13-



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"THINK ON THESE THINGS"—Phil. 4:8



The more we think on the separation of missionaries from their children the more we marvel at their great faith and love for the Master and their willingness to pay such a price. But we know whatever God asks us to do, He gives the *grace* to do it.

A vast number of us fail to make any kind of sacrifice that the Gospel may be carried "unto the uttermost". Some cannot really understand how one can joyously give up home and loved ones and native heath to plant the cross on foreign lands. We "think" so little "on these things".

When the time arrives for the children to receive a higher education, for which as a rule they must be sent to America, then it is that a missionary says "his only sacrifice begins". As he thinks on these days a *cross is borne*. It is at just such a trying, testing time in the experience of our missionaries that Woman's Missionary Union steps under the burden and, with her Margaret Fund, ministers lovingly, tenderly and sympathetically to both missionary and child.

Woman's Missionary Union has some rules and regulations for the Margaret Fund and constantly they must be brought to our attention that the work may be expedited with caution, courtesy and with general good-will. "A sign post may seem insignificant, just a common bit of wood stuck up. But it's a great thing: it shows the way". As we come to this point in our year's calendar 'tis time to read the sign posts—rules—which point to the right way of securing and benefiting by a scholarship under the Margaret Fund.

All requests should reach the chairman by April 15th, in order that the committee will have ample time for careful consideration before annual meeting. Delayed requests cause much confusion. It is time *now* to write for *new* or *renewals* of scholarships.

Parents should seriously consider what schools their sons and daughters will attend long before they reach America. Southern Baptist schools usually grant free tuition to Margaret Fund students. Woman's Missionary Union is loyal to Southern Baptist schools. If Margaret Fund scholarships are requested to attend any other schools, wise and expedient reasons must be given by parents. Parents must make all arrangements with colleges for matriculation of students. "We do not question sign posts and we go the way they point". We long to place all of our young people in colleges where the "Sign" of Christ is so clearly marked upon the lives of the faculty that there will be no question or doubts planted in their young hearts; we want each of them pointed in the right direction of life. "Think on these things!"

Student must be at least 15 years of age, preferably 16. Absolutely no student is eligible under the age of 15. Scholarships are an *annual* grant and must be applied for each year.

Scholarships are a love token—a gift—bespeaking to missionaries the gratitude and appreciation of Woman's Missionary Union for their services as "Soldiers of the Cross". Scholarships are gifts, cannot be expected or demanded but are to be applied for annually by parents. Application blanks should be requested.

The scholarships are for board: \$250 is sent to the college to defray such expenses. If for some reasons a student is longer than four years under the Margaret Fund, then the scholarship is only \$200 after the fourth year. The money is sent to the college by the treasurer, Mrs. W. J. Cox, in two payments, upon request of the student on entering college in the fall, and again upon request immediately after Christmas. Scholarships are forfeited if student changes college without first notifying the chairman of such contemplated change.

If our missionaries will think on these things *now* and write early their requests and plans, then this humble task will be accomplished with greater grace and power. The W.M.U. delights to serve them and our Master through her Margaret Fund.



OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary

Y.W.A. FOCUS WEEK



Focus Week for Y.W.A.'s., February 7-13, makes it possible to do many valuable things in behalf of Young Woman's Auxiliary which will continue in effective activity all through 1937. We are still so near the beginning of the year that some Y.W.A.'s. will not yet have studied their Y.W.A. Manual and 1937 W.M.U. Year Book, will not yet have had sufficient coaching for their officers, committee chairmen and members regarding Y.W.A.—Focus Week should accomplish this at its outset. Let your Y.W.A.'s. know Y.W.A. ideals (see *Manual*, page 4)—the international nature, the far-reaching scope of Y.W.A., its Standard of Excellence requirements—as pointers for plans. Your W.M.U. young people's director, Y.W.A. counselor and Y.W.A. Executive Committee will plan for a great week beginning with a new understanding of what Y.W.A. is. Extend this more complete knowledge about Young Woman's Auxiliary to your W.M.S. by studying the Y.W.A. Manual in W.M.S. circles, by having Y.W.A. members visit the circles and tell the values of Y.W.A. to them.

After the intensive Y.W.A. survey follow through the week with particular plans for the different phases of Y.W.A. life. For personal service you will want to have a Valentine party for some underprivileged children or for the Old People's Home or the Crippled Children's Clinic or for certain hospital wards. Casting about for those neediest of such happy cheer you will find more than you can care for. The "Purely for Pleasure" suggestions in February *Window of Y.W.A.* can be adapted to whatever group you decide to entertain. Perhaps one of your Y.W.A.'s teaches in a town or suburb where many children need some joy to brighten drab undernourished days. After the party see what follow-up work your Y.W.A. can do that will be valuable for Jesus' sake in permanently aiding some child to find abundant life. The mission study chairman should have plans of lively interest for the study of the preparatory book for the March Week of Prayer; one copy is sent to each Y.W.A. free of charge as an introductory sample; do buy others at 25c each from State Baptist Bookstores. School requires a text as basis for discussion: have plenty of books for your Y.W.A. Make the course vital with pictures, curios, much parallel reading, any personal experiences with our home missionaries. Mission study is the central feature of Y.W.A.; its value is preeminent in the vitality of individual and organization interest in missions.

Stewardship may well be the theme for a Wednesday night service if Y.W.A.'s. are requested by the pastor to provide a program then. Reference to the current number of *The Window of Y.W.A.* will afford plenty of material. Present the Cooperative Program and Baptist Hundred Thousand Club so vividly that the whole church sees the faces of lost souls to be won, of handicapped, overburdened missionaries to be relieved by these plans for giving and for reducing debt.

It is not too early for the W.M.S. to think of making arrangements for sending or helping send one or more Y.W.A. members to Y.W.A. Camp at Ridgecrest, North Carolina. The dates for the 1937 camp are June 22 to July 3.

In this Focus Week as in each succeeding one the pastor should advise in all the plans. Sometimes, the W.M.U. knowing so well its task, the pastor may feel he is not necessary to the life and development of the missionary education organizations, whereas in all their planning and activity his prayerful interest and counsel are needed. Perhaps he will wish some special music on Sunday morning at the opening of Y.W.A. Focus Week, perhaps he will be pleased to have the Y.W.A. sit together in a reserved section of the church when he recognizes the organization and announces its plans for the immediate week. Together—pastor, W.M.S. and Y.W.A.—these will make this a valued week for the Y.W.A., enlarging its membership, augmenting its zest for missions.

COLLEGE Y. W. A.

Miss Juliette Mather, W.M.U. Young People's Secretary

AN IMPORTANT WEEK for YOUNG WOMANHOOD



Our Ann Hasseltine and Grace McBride Y.W.A.'s. will want to enter into the observance of Focus Week along with the Y.W.A.'s. of our several churches. Their plans will naturally be slightly different from those in regular church organizations but the suggestions on page 15 will help in their planning, as the suggestions herewith will be considered additions to that page. If possible secure the chapel period, the morning watch or noon day prayer services, for special Y.W.A. emphasis. With a word of explanatory prelude the Y.W.A. ideals may be presented one or two at the time throughout the week. This may be cleverly done by conversation about what Y.W.A. is, by brief talks, by impersonation of the several ideals. Perhaps chapel period will offer opportunity for the production of the "O Zion Haste" pantomime (price 10c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.). In anticipation of the March Week of Prayer for Home Missions and as demonstration of the missionary informing purpose of Young Woman's Auxiliary a home mission play or pageant may be presented. (See list on page 96 in 1937 W.M.U. Year Book.) The devotional moments of the planned prayer services of a college campus, or the brief chapel worship in hospitals may center in the Scripture which comprises the Y.W.A. watchword (Daniel 12:3), or the permanent W.M.U. watchword (1 Cor. 3:9), or the annual watchword (Zech. 4:6). This week may introduce the use of the Prayer Calendar, if it is not already in use, as published in *The Window of Y.W.A.*; prayer meetings followed for a week will be so vitalized with definite prayer interests beyond the campus horizon that it will be followed daily in the future.

On college and hospital grounds and in the church the two Y.W.A. posters should be displayed. One is printed on buff colored paper, illustrating the Y.W.A. watchword (price 15c); the other in silver and green depicts the uplifting purpose of Y.W.A. (price 25c); order both from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Where bulletin board is available display "hand-made" posters and items that will make clear the nature of Young Woman's Auxiliary to those who have some way not known about this organization with its 4,902 (1935 report) auxiliaries in the south, its growing number in China, Japan, South America, Africa and Europe. Gain all publicity possible through newspapers and college publications by sending write-ups of the special Focus Week activities, pictures of officers and members, accounts of year's plans, brief items of information about missions.

The W.M.S. will no doubt wish to give some special social event in recognition of Y.W.A. during this Focus Week. Sometimes a city or associational Y.W.A. Council meeting at this season of the year gives banquet opportunities. Or a W.M.S. minus a Y.W.A. may take this occasion for inviting young women from an alert near-by organization to come for a supper meeting with their unorganized young women, stirring them to want a Y.W.A. Perhaps a progressive supper will be desirable and "different", permitting Sunbeams, G.A.'s. and R.A.'s. to honor their big sisters by assisting in service and program at different homes. The boys may serve as pages directing the party in its movements, older R.A.'s. driving the cars to transport them if distances are great. Sunbeams might give a brief program, present gay Sunbeam caps of yellow crepe paper with white "ribbons" to tie under the chin, and hand out stick candy and apples. G.A.'s. could serve a dainty plate and, while it is being eaten, give some word of appreciation for Y.W.A. fostering. W.M.S. could provide dessert at the third point where the Y.W.A. might settle down for a happy hour of mission study or for a consideration of the Standard of Excellence which they assuredly want to reach with an A-1 record during 1937.

During Focus Week emphasize individual subscriptions to *The Window of Y.W.A.* The magazine's record is remarkable, paying its own way without advertisements, but by no means all our membership is benefiting by its stories, its letters from Y.W.A.'s. around the world, its breath of Y.W.A. spirit. Urge all your Y.W.A.'s. to subscribe during Focus Week, and your Y.W.A. will flourish in so gratifying a manner that it will be consciously successful all of 1937.

BIBLE STUDY

Ella Broadus Robertson, Kentucky

Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.

TOPIC: The New Day Begins

Acts 2:1-4, 14-18, 22f, 32f, 37f, 41 (Reference for study—all of chapters 1 and 2)

1. "Tarry in Jerusalem". A recent writer on the Sunday school lessons (Dr. Tiffany) suggests that everything depended on obeying this command. Had the disciples gone back to Galilee and scattered, they would have missed not only the promised blessing of the Spirit, but the unique opportunity that followed to begin their witnessing and to form the great church in Jerusalem. While they tarried, they prayed. They compared notes on the forty days, the resurrection and the preceding week.

2. *The Wonder of the New Day.* Did the sound of the rushing mighty wind remind Nicodemus of Jesus' words to him, "The wind bloweth where it will"? To the sense of mystery was soon added the thrill of the supernatural, the sight of flames of fire fitting through the air and crowning each of them for a moment. The fire and wind transfused their spirits, and speech broke forth in burning words of many languages not their own.

3. *All the World in Jerusalem.* To the great crowd that gathered in the street the words had meaning, for Jews and proselytes (gentiles who had embraced the Jewish law) from every land were there, each brought to delighted attention by hearing his own tongue. Then all listened while Peter preached in Greek, the language common to all.

4. *To the Jew First.* The illumination of Peter's mind was like a flash of lightning. Everything fell into place. In spite of Christ's repeated teaching, up to the hour of His ascension the disciples had looked for an earthly kingdom. But now Peter can state clearly these astounding facts: the Messiah has come and been rejected and slain. It was not possible that death should hold Him—even David knew that—and God has raised Him and exalted Him to His right hand. He has sent forth this spiritual presence, long foretold by Joel the prophet. This same Jesus whom they crucified is both Lord and Christ.

Pierced with shame and terror, they cry, "What shall we do?" Peter's answer goes back to the gospel of John the Baptist: repentance and baptism in the name of the Messiah, the one who will baptize in the Holy Spirit; for the promise is to you and your children, and to gentiles too, to all whom God shall call. The Jew first—yes, it was the Jew who had the first chance. To him went Jesus in person and the twelve when He sent them. To him had the law been given, and all its symbols and sacrifices to lead him to Christ; for him all the long history of national deliverance and discipline; to him first the Gospel in this new day, electric with the presence and power of the Spirit of God.

How happy a result that 3000 gladly received the Word and were baptized as disciples. They sought the company of the band of believers, came together for prayer and instruction and began to practice the new commandment, to love one another—not speaking with tongues, no, but led by the Spirit.



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: The Jew

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, 'Peace be within thee'."—*Psa. 122:6-9* ".... to every one that believeth; to the Jew first, and also to the Greek"—*Rom. 1:16*

"Chosen of God"

1st Day—Jer. 31:31-34
2nd Day—Gen. 32:24-30
3rd Day—Gen. 15:1-7
4th Day—Ex. 19:9-11
5th Day—Ex. 19:16-25
6th Day—Ex. 20:1-17
7th Day—Heb. 13:20, 21

"If Ye Endure Chastening!"

8th Day—Matt. 21:42, 43
9th Day—Luke 20:16
10th Day—Isa. 8:14, 16
11th Day—Matt. 22:1-6
12th Day—Jer. 9:11-19
13th Day—Jer. 11:1-14
14th Day—Amos 9:9

"Unto the Land"

15th Day—Josh. 1:1-9
16th Day—Josh. 1:10-18
17th Day—Josh. 2:1-11
18th Day—Josh. 3:1-17
19th Day—Josh. 6:1-14
20th Day—Josh. 6:15-27
21st Day—Josh. 24:14-18

"It Shall Come to Pass"

22nd Day—Isa. 1:26, 27; 2:1-5
23rd Day—Isa. 4:2-6; 32:18
24th Day—Isa. 49:6, 8, 13-15
25th Day—Ex. 3:1-15; 24:7
26th Day—Obad. 7-21
27th Day—Mic. 2:12
28th Day—Rom. 11:1-6

"Pray Ye"

Ask for guidance of Holy Spirit in praising God and in praying for extension of His Kingdom.

Humbly admit dependence upon God for "every good gift".

Intercede for Christian missions in the Orient, in Europe, Africa and South America.

Pray for various phases of home mission work such as among Indians, Spanish-Americans, Mexicans, French and all foreigners, mountaineers, Jews, Negroes, Cubans.

Ask for guidance in preparation for March Week of Prayer for Home Missions, March 1-5 inclusive.

From OUR MISSIONARIES (Continued from Page 8)

Catholic in France but, from what he says, was anything but a good man. He first came to Indiana and was converted in the Pentecostal church. He never touches drink of any kind or cards, neither does he go to picture shows, and he never misses Sunday school or church

or prayer meeting. He is assistant superintendent of his Sunday school but is also, at his own request, in our extension department class. He uses the magazine to study the Sunday school lesson and I let him have any of our (Concluded on Page 34)

Calendar of Prayer February, 1937

Prepared by Mrs. Maud R. McLure, Georgia

Who Is My Neighbor?

Thy neighbor? It is he whom thou
Hast power to aid and bless:
Whose aching head or burning brow
Thy soothing hand may press.

Topic: The Jew

1—MONDAY

Pray for Dr. C. E. Maddy, executive secretary of Foreign Mission Board, Richmond, Virginia.

Say ye of the righteous that it shall be well with them.—*Isa. 3:10*

2—TUESDAY

For Miss Lydia Greene, supervisor kindergarten evangelistic work, South China Mission, Canton, China

Therefore with joy shall ye draw water out of the wells of salvation.—*Isa. 12:3*

3—WEDNESDAY

For Rev. and Mrs. A. L. Donatan (*Sellie Silvery*), evangelistic work, and for Miss Pearl Donatan—on furlough—educational work, Pelotas, Brazil

In the morning sow thy seed, and in the evening withhold not thy hand.—*Ecc. 11:6*

4—THURSDAY

For Miss Roberta Pearl Johnson, educational work, Shanghai, China

Sing unto Jehovah; for He hath done excellent things: let this be known in all the earth.—*Isa. 12:5*

5—FRIDAY

For Miss Addie E. Cox, evangelistic work, Kaileng, China

I will help thee, saith Jehovah.—*Isa. 41:10*

6—SATURDAY

For Rev. and Mrs. T. C. Bagby (*Francis Adams*)—on furlough—evangelistic work, Sao Paulo, Brazil, and for Samuel, Luther and Kathleen Bagby, Margaret Fund students

Behold we call them blessed that endure.—*Isa. 5:11*

7—SUNDAY

For the Baptist World Alliance
Keep the unity of the Spirit in the bond of peace.—*Eph. 4:3*

8—MONDAY

For Dr. M. N. McCall, superintendent of Cuban Mission, and for Mrs. McCall (*Robert C. Lipscomb*), Havana, Cuba

Jehovah is good unto them that wait for Him.—*Lam. 3:25*

9—TUESDAY

For Rev. and Mrs. P. F. Lide (*Belle Stephens*), evangelistic work, Huang-Hai, China

Our sufficiency is from God.—*II Cor. 3:5*

10—WEDNESDAY

For Dr. W. W. Hamilton and faculty of Baptist Bible Institute, New Orleans, Louisiana

Yet shall the righteous hold on his way.—*Job 17:9*

11—THURSDAY

For Rev. and Mrs. M. W. Rankin (*Grace Elliott*), evangelistic work, and for Miss A. M. Sandlin, educational work, Shichow, China

Blessed are they who keep My ways.—*Prov. 10:32*

12—FRIDAY

For Miss Naomi Schell, Good Will Center, Tobata, Japan

Let us not be weary in well doing.—*Gal. 6:9*

13—SATURDAY

For Miss Lila Watson, W.M.U. work, Shanghai, China

Jehovah will be thy confidence.—*Prov. 1:30*

14—SUNDAY

For Mrs. Frank Burney, chairman of Margaret Fund Committee, and for hearty support of Margaret Fund work

Be glad in Jehovah ye righteous.—*Psa. 97:12*

Calendar of Prayer February, 1937

Where'er thou meet'st a human form
Less favored than thine own,
Remember, 'tis thy neighbor-worm,
Thy brother or thy son.

—James Montgomery

Topic: The Jew

15—MONDAY

Pray for Rev. Jacob Gartenhaus, Home Board evangelist among the Jews.
That the name of our Lord Jesus be glorified in you.—II Thess. 1:12

16—TUESDAY

For Miss Flora Dodson, educational work, Canton, China.
Make ye ready the way of the Lord.
—Mark 1:3

17—WEDNESDAY

For Miss Carrie U. Littlejohn, principal, and for faculty, students and Local Board of Managers of W.M.U. Training School, Louisville, Ky.

I am thy shield and thy exceeding great reward.—Gen. 22:2

18—THURSDAY

For Miss Olive Lawton, evangelistic work, Tsining, and for Miss Ruth Ford, evangelistic work, Kweilin, China.

The prayer of the upright is His delight.
—Prov. 15:1

19—FRIDAY

For Rev. and Mrs. W. E. Allen (Edith Ayers)—on furlough—educational work, Rio de Janeiro, Brazil.

It is Christ Jesus . . . who maketh intercession for us.—Rom. 8:34

20—SATURDAY

For Misses Lucile Reagan and Eva N. Sanders, educational work, Lagos, Nigeria.

He saith unto him, follow Me.
—John 21:19

21—SUNDAY

For prayerful preparation for Week of Prayer for Home Missions, March 1-5 inclusive.

Fervent in spirit, serving the Lord
—Rom. 12:11

22—MONDAY

For Mrs. H. R. Moseley and Miss Mildred Matthews, evangelistic work, Havana, Cuba.

Be ye doers of the Word and not hearers only.—Jas. 1:22

23—TUESDAY

For Rev. and Mrs. R. A. Jacob (Peggy Wright)—on furlough—educational work, Pingto, China.

My hope is in Thee.—Psa. 39:7

24—WEDNESDAY

For Mrs. L. M. Rens (Alice Wymer) and Miss Edith West, educational and evangelistic work, Victoria, Brazil.

The upright shall behold His face.
—Psa. 11:7

25—THURSDAY

For Miss Claudia Edwards, director, and for her co-workers at Good Will Center (owned by W.M.U. Training School), Louisville, Ky.

Follow after righteousness.—II Tim. 2:22

26—FRIDAY

For Rev. and Mrs. Paul C. Porter (Margaret Johnson)—on furlough—educational and evangelistic work, Campinas, Brazil.

I have given you an example.
—John 13:15

27—SATURDAY

For Rev. and Mrs. R. F. Elder (Katie Hoy), evangelistic work, Buenos Aires, Argentina, and for Arthur, Frank and Andrew F. Elder, Margaret Fund students.

Be ye merciful even as your Father is merciful.—Luke 6:36

28—SUNDAY

For Miss Blanche Groves—on furlough—educational and evangelistic work, Soerhow, China.

Seek ye Jehovah and His strength.
—Psa. 105:4

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*Attended Southwestern Training School
**Attended Baptist Bible Institute
††Former Margaret Fund Student



CIRCLE'S MISSIONARY PROGRAM

THE outline program in the W.M.U. department of Home and Foreign Fields has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program. The price of Home and Foreign Fields is \$1 from Baptist Sunday School Board, Nashville, Tenn.

WHEN YOUR CIRCLE STUDIES "The Rebirth of a Nation"

by Rev. Jacob Gartenhaus of the Home Mission Board, it will be helpful to have the following suggestions from Miss Hannah Reynolds who is corresponding secretary of the Louisiana W.M.U. The book was reviewed in the January issue of this magazine (page 5), explanation being there given that the prices are 75c and 40c from State Baptist Book Stores. Miss Reynolds thus writes concerning this very timely book:

As the thoughts of our women have turned toward Palestine through the recent study of "Palestinian Tapestries" by Mrs. J. Wash Watts, they will now welcome "The Rebirth of a Nation" by Dr. Gartenhaus as an opportunity to delve more deeply into the remarkable Zionist Movement which is today attracting Jews from the four corners of the earth to build anew a Jewish nation in the land of their fathers. The author's keen mind, his clear understanding of the problems that confront his race, his simple yet unfaltering faith in God's great purpose for His chosen people, his yearning zeal that Israel might be saved, inspire the respect and confidence of the readers of the book in the same way that as a speaker he always awakens enthusiastic response to his messages.

Since few of us are adequately informed concerning the subject with which this book deals, ample time should be devoted to the study of each of the five chapters. Many are the by-paths of Old Testament prophecy which we shall want to explore as we study "The Rebirth of a Nation". Much has been written in current magazines and papers concerning the persecution of the Jews in certain countries today, concerning the return of the Jews to Palestine, concerning the marvelous improvements that have there been introduced by these returning Jews. Such collateral reading will offer interesting assignments to a class.

In the foreword to this book Dr. Ellis Fuller, pastor of the First Baptist Church of Atlanta, says: "Dr. Gartenhaus reminds us that there are three distinct theories concerning the subject that he so frankly discusses, namely: one theory holds that all prophecies referring to the restoration of the land of Palestine were fulfilled by the return of many Jews after the Babylonian captivity. Another, he states, is that some of the prophecies have been literally but partially fulfilled and that the unfulfilled prophecies are to be given a spiritual interpretation. A third theory is that all such prophecies are to be fulfilled literally and that Palestine is to again become the home of the Jews according to the decrees of Almighty God. Dr. Gartenhaus holds to the last mentioned theory and states forcefully his arguments to support his claims but, at the same time, deals fairly with those who hold opposing views".

While the majority of the Jews who are returning to Palestine today entertain no exalted idea of fulfillment of Biblical prophecy, many of them have open minds religiously and are studying the religions of the world with a surprising earnestness. "The day may not be far off," says Dr. Gartenhaus, "when the people of Israel will accept the Lord Jesus as their Messiah, Saviour, King. And they will take up their glorious commission to make known the salvation of God to the ends of the earth. May He who is 'a light to lighten the gentiles' become the 'glory of Thy (His) people Israel'!"



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

Suggestions: 1—From the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, order supply of all tracts on Jew and sketch of life of Jacob Gartenhaus (and postage for all such). Supplement program with this material. 2—As members assemble give everyone the name of some Jew who has contributed something worth while to the world: Bible characters, Mendelssohn, Disraeli, Charles Schwab, Einstein etc. Include in program "moments-of-praise" and let everyone contribute a Jewish name. 3—In the front of the room have large posters bearing question: "What Do You Think of the Jew?" 4—Use eastern type scroll in program presentation.

TOPIC: The JEW

Hymn of Worship: "Living for Jesus"

Favorite Scripture Verses Shared

—Silent Prayer

Current Events (Page 35)

—Business

—Solo: "Jerusalem"

From the Scroll of Acts: Acts 2:1-4, 14-18, 22, 23, 32, 33, 37, 38, 41 (Page 17)

Prayer

—An Old Scroll: "The Jew" (Page 24)

A Scroll of Shame: "Jewish Persecutions" (Page 26)

A Sad Scroll: "Barriers between Jews and Christians" (Page 27)

Moments of Praise

—Hymn: "Blest Be the Th"

An American Scroll: "Our Missionary to the Jews" (Page 28)

Our Personal Scroll: "Keepers of Israel" (Page 30)

Discussion and Prayer

A Review Scroll: "The Land of the Jews" (Page 31)

A Brief Scroll: "Southern Baptists in Palestine" (Page 32)

Hymn: "Christ for the World We Sing"

To the Jew—first—or last—or when? How long—indeed—how long shall they wait for a chance to hear of Christ, the Savior and a Jew also? To the Jews in the southland only one S.B.C. missionary! To the Jews of Christ's birthplace, Bethlehem, no S.B.C. missionary! To the Jews of Christ's childhood town of Nazareth, no S.B.C. missionary (the little Baptist church there and its pastor are Arabic)! To the host of Jews assembling daily in multitudes in Tel Aviv, that great modern city born of the Zionist Movement, no S.B.C. missionary! To all the other cities (save Jerusalem), in which Jesus walked and ministered, no S.B.C. missionaries to the Jews! And even in Jerusalem only three southern Baptist missionaries to the Jews: Miss Elsie Clor, Miss Eunice Fenderson and Mr. Leo Eddleman. How long shall the Jews of Palestine wait for the story of the Messiah, even the Savior of the Jews, who may have a chance to hear the story and to believe it unto salvation?

All Things to All Men—Mohammedans, both Arabs and Jews; Christians, both Jews and Arabs; and Jews, orthodox, liberal and Zionist, inhabit Jerusalem and the environs of Palestine and Syria. To be all things to all these men, even as Paul challenges our missionaries to be, one must speak at least the Arabic and Hebrew. Leo Eddleman has been studying both of these languages ever since going to Jerusalem a year ago. Reports come affirming the fact that he is mastering both of these languages rapidly. Soon he will be preaching and conversing in either and both as he travels over Palestine and Syria visiting the churches, strengthening the work and leading the native Christians to respond to the vast opportunity on every hand to win all the people of all the many races in the land of our Lord. This is good news!



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



In November or December thousands of our southern Baptist women studied with great profit and enjoyment "Palestinian Tapestries" by Mrs. J. Wash Watts. Never have our hearts been so stirred and our understanding of present conditions made so clear about this little country.

The "Holy Land" we have long called it. The "Cross Roads of the World" is its modern name. It is the land from which the Jews were banished and to which they are returning. A re-reading of "Palestinian Tapestries" would be an excellent foundation for the committee in preparing the February program. This is also true of the new book by Mr. Gartenhaus—"Rebirth of a Nation". See review on page 5 of January issue and article on page 21 of this issue.

The material given in this magazine is more than enough to fill any meeting. It will be necessary to combine and shorten this material to bring it within the rather short "hour" allowed by most missionary societies. (Pages 24-33)

The Bible is full of promises to the "chosen people". Many of these verses may be selected and given to different members to read. After these verses are given, the suggested selections from the second chapter of the Acts of the Apostles should be read (see Bible Study, page 17).

The first talk should as briefly as possible combine "The Jew", "Jewish Persecutions" and "Barriers between Jews and Christians" (pages 24-28).

If there is a converted Jew in the community invite him or her to speak to your society on "Jewish Doctrines as Taught Today". Most Christians have little knowledge of Jewish teachings. We know that they have a high moral code, beautiful rules of family devotion, obedience to parents, care of the aged and the poor. They have feast days with rules and customs that must be carefully observed. Many of their religious ceremonies are deeply impressive. Yet strangely enough they have apparently no missionary spirit and no desire to spread their beliefs. The dislike and hatred manifested in almost every land to this "nation without a country" seem a part of the punishment meted them for the rejection of Him who came unto His own and His own received Him not.

The next talk should be a sketch of the life of our missionary to the Jews, Jacob Gartenhaus. This should be told in story form and include part of "Keepers of Israel" (pages 28-31).

A most practical talk would be one giving suggestions on how to reach our Jewish friends and neighbors. We have no doubt listened with interest to their accounts of preparations for feast days, to their confirmation ceremonies, yet we hesitate to tell them of Him who fulfilled all prophecy.

"The Land of the Jews" and Southern Baptists in Palestine (pages 31-33) may be combined in a closing talk.

The Program Committee may secure half a dozen or more leaflets especially prepared for use among the Jews and offer them to members of the society who will promise to give or send one to a Jewish neighbor, but be sure to study each leaflet to see if it is entirely suitable for such a purpose. These leaflets may be ordered as priced on page 3 of this magazine. For postage there may be secured some free tracts on Jewish work by writing to Rev. Jacob Gartenhaus, 315 Red Rock Bldg., Atlanta, Ga.



PROGRAM for FEBRUARY



The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: "In His Name among All Nations, Beginning at Jerusalem"

TOPIC for MONTH: The JEW

Hymn for Year—"Christ for the World We Sing" (See cover page of 1937 Year Book.)

Watchword for the Year—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts"—Zech. 4:6.

Bible Study—The New Day Begins—Acts 2:1-4, 14-18, 22, 23, 32, 33, 37, 38, 41 (See page 17.)

Prayer that there may be a new day of Spiritual power in our lives

Hymn—Pentecostal Power

—The Jew

Hymn—Channels of Blessing

—Barriers between Jews and Christians

Our Missionary to the Jews

—Keepers of Israel

Prayer that we may be real helpers to Mr. Gartenhaus in his work of winning the Jews of the south to Christ

The Land of the Jews

—Hymn—Zion Stands with Hills Surrounded

Southern Baptists in Palestine

—Hymn—The Kingdom Is Coming

Prayer for southern Baptist work among the Jews both in the homeland and in Palestine

The JEW



His Glorious History—No man on earth can claim a more glorious history than the Jew. In the drama of the centuries he has played the leading role. He walks down the corridors of time a marked figure, enjoying the special favor of almighty God. Rich palaces,

glorious temples and mighty men play a part in his history. He can claim as his racial relatives some of the most influential personages of all ages. Moses, who interpreted God's law for all nations; and Paul, who interpreted His Gospel for all people, were Jews. Samson, the strongest of all men; and Solomon, the wisest of all men, were Jews. Eli, the priest; Deborah, the judge; Esther, the queen; David, the poet and king; John, the apostle, were all Jews. Jesus Christ, the Son of God, was—in His earthly origin—a Jew.

The Jew can claim antiquity for his race, because his history started when Abram was called out of ancient Ur of the Chaldees to become the father of a great nation, which existed before Egypt

was a civilized nation or before the great city of Babylon had lifted her proud head as the capital of the Syrian Empire, and centuries before Grecian or Roman empires were ever dreamed of. Disraeli—that great Jew who became prime minister of England—when taunted in the House of Commons with being a Jew, said: "When your ancestors were savages in these islands, mine were princes in the Temple". Then, too, the Jew can be proud of his indestructible history. "The survival of the Jew is the wonder of wonders. It is the miracle of miracles. The streams of Persian and Babylonian and Egyptian life were not able to absorb them, nor have the more modern streams of German or Italian or French or American life. . . . Other nations and races may grow weary toiling up the highway of time and falter by the way and leave nothing but monuments and mounds to tell that they once were. But not so the Jew! All except him are mortal. All others pass, but he remains. He is his own living, breathing, moving monument"—(Porter). So the history of the Jews goes on, not always glorious, to be sure, but their survival is a mark of glory and a promise of future history more glorious than any of their past has been.

His World Contribution—No other race has made contributions to the world so valuable as those made by the Jew. The Jew gave to the world its greatest book—the Bible. Practically all of it was written by Jews. As Paul said, "Unto them were committed the oracles of God". Practically all the great characters of the Bible were Jews, each one making his contribution to the world. God used a Jew, Moses, to give to the world its greatest code of laws, on which the laws of many races are built. He used David to give to the world its greatest songs, Solomon its greatest proverbs and Paul its greatest letters. Then, of course, the greatest contribution of the Jews to the world is Christ—He, who is the world's only hope of salvation, was a Jew.

Moreover, we need to pause in appre-

ciation of what Jews have done for the world since the hands of God's inspiration closed the Biblical history of the race. Some of the world's greatest men since Bible times have been Jews. Disraeli, England's great prime minister; Einstein, the eminent scientist; Rubinstein and Mendelssohn, the matchless musicians, are among the many Jews who have made invaluable contributions to the world's riches of science, art and statesmanship.

We must remember that we owe the very discovery of our land to the Jews, for the trip of Columbus was financed largely by two Jewish friends, and the first white man who ever set foot on American soil was the Jewish interpreter who accompanied Columbus. A Jew supplied large financial backing for the Revolutionary War, scorned all compensation. In the Spanish-American War the first man to volunteer and the first man to fall on the battlefield were Jews. In times of war and peace the Jew has been a good citizen of the United States. Calvin Coolidge once declared, "The Jewish people have had their tremendous share in making our American institutions".

His Tragic Decision—But alas, there is an angle to the Jew that makes us almost forget about his glory. He failed in the crisis of his history. He made a tragic decision which has turned his glory into shame and has moved him from a place of honor among us to become a hiss and a byword. After centuries of preparation for the coming of the Messiah he failed to recognize Him when He came. He fulfilled God's purpose in his race by bringing Christ into the world and then refused to receive Him. He gave salvation to the world but rejected that salvation for himself. Oh what a tragic decision it was when the Jew rejected Jesus! And because of this decision he is not the most blessed, but the most cursed of all people—a man without a country or a flag, a wanderer on the face of the earth, a hiss and a byword among the nations, God's chosen man and yet apparently forgotten by God. Can we believe that he

really is forgotten by the God of Abraham, Isaac and Jacob? No! A thousand times no! If forgotten then why has his racial identity been preserved through all these centuries? Surely God's purpose in the Jew is not yet finished. He is permitting His chosen peo-

"Shall we forget the Jew, the wandering people of old,
Having no home nor hope but the sin-stained worship of gold?
They seek in their wanderings hopeless to find for themselves a place:
They seek in their darkness and sorrow the gleam of loving Face—
A Face with Jewish features o'erset with tenderest love—
A Face from Zion's hill-top, yet the Face of God above!
Shall we forget these people, waiting perhaps at our door,
When Christ has linked their flesh and blood with Deity evermore?
Shall we forget the Jew, when God has commanded through Paul
To pay the debts that we owe—and we owe them most of all?"

JEWISH PERSECUTIONS

THE persecution of the Jews is the greatest blot on the history of Christianity. It started when the Roman Catholic church came into power and continued in all European countries throughout the Middle Ages, with periods of special violence followed by periods of comparative repose. The three centuries from the ninth to the twelfth mark the period of intensest persecution. In every European country, and even in England, thousands were tortured and put to death just because they were Jews. They were laid on piles of wood in a deep ditch and burned. Children were thrown from towers to be slaughtered like beasts below. "They were torn to pieces by iron curryscombs; were ripped open with scythes and pitch forks, were beaten to death like dogs". Most extraordinary things were said and written about them. "They were said to have hemorrhoids, bloody sores in their hands, to be unable to spit and at night worms were thought to crawl over their tongues". In the fifteenth century ghettos were established as dwelling places of Jews. These were horrible places, always situated in the worst slums of a city, with narrow gloomy streets, shut off by gates which were barred and bolted at night with chains and locks. At this time, too, male Jews were compelled to wear long black robes, a peaked hat and a yellow

badge; and the women, blue stripes on their veils and a wheel of yellow cloth on their heads.

As we shudder at the thought of these merciless persecutions of the dark ages we need to realize that there is, in our own enlightened day, Jewish persecution almost as bad as that of any age. The most outstanding instance of present day persecution is that in Germany, instigated by Hitler. A Jew who knows conditions writes in the *Atlantic Monthly* of January, 1936, as follows:

"The Jewish people are in much greater trouble than any reader of American newspapers and magazines could possibly suspect. The half million of men and women and children who are left trapped among the sixty million Germans have been rendered taboo, within the strict meaning of the term. They are isolated as savages isolate things or persons accursed or sacred, so that in many cities they suffer hunger because no one will sell them food. They spend the greater part of their time in their houses, for the streets are never safe for them. They pray for drenching rains in order to go comparatively unmolested upon the most necessary errands. All that for centuries they have built up or acquired of scientific skill or practical work or property is being crunched into dust under an iron heel. They are pariahs; the great ma-

jority are already paupers; tomorrow they will all be".

In this so called Christian land of Germany it is the Christian Jews who suffer most, for not only have they been ruthlessly thrown out of the churches, but also those of their own race hold them in contempt because they gave up Judaism for Christianity. Gentile Christians are afraid to lift a hand to help them for fear Hitler's cruel hand of persecution will fall on them also. One who has traveled among the German Jewish Christians says: "I saw for myself such mute agony of suffering as I think I shall never be able to describe adequately. There were looks on human faces like the mute appeal in the eyes of a dying dog. Not once did I hear a word of vituperation against Hitler or against the Nazis. To my astonishment these Jewish believers expressed not a syllable by way of resentment or hate". This traveler tells about finding on the fourth floor of an apartment house, living in two rooms, a Jewish Christian man with his wife and five children. Four years ago he was a chemical engineer on a salary of about \$4,000 a year. At the beginning of Hitler's persecution he was thrown out of a job and since then has had not one day's work. His money is gone, he can't get a job and he can't leave Germany, for he has no money with which to go.

This persecution spirit is by no means limited to Germany but is permeating other European countries. "Of the three million Jews in Poland two million are ravaged by perpetual famine, punctuated by suicide and assassination". In other European countries "the Jews see the same terror approaching and slowly creeping nearer and nearer, as a man in the very agony of fear sees coiling slowly, nearer and nearer, the monstrous serpent, unescapable and sure to strike".

How terrible are these Jewish persecutions of centuries' duration! How wonderfully do they fulfill the prophecy of the Jews' own sacred Book! "Thou shalt become an astonishment, a proverb

and a byword among all peoples whither Jehovah shall lead thee away. And ye shall be left few in number, whereas ye were as the stars of Heaven . . . and the Lord shall scatter thee among all people, from one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest . . . and thy life shall hang in doubt before thee, and thou shalt fear day and night and shalt have none assurance of thy life"—(Deut. 28). And how strange it is that a nation can fulfill the prophecies of its own sacred Scriptures and yet be entirely oblivious of the fact and of its cause!

BARRIERS between JEWS and CHRISTIANS

THERE are barriers between Jews and Christians—barriers which have been raised through centuries of misunderstanding and which make missionary work among the Jews very difficult. Both Jews and Christians must be blamed for the existence of these barriers. Long before there were any Christians, Jews hated the gentiles and established a racial policy of social, political and religious exclusiveness. They held themselves apart from all other peoples, considering contact with "gentile dogs" a contamination. Of course such an attitude made other people hate them.

When the Jews rejected Christ as their Savior they transferred their hatred of gentiles to all Christians. Their hatred of Jewish Christians was even stronger than that toward gentiles, for to see those of their own race forsaking, as they thought, the religion of their fathers to embrace that of an imposter was more than they could stand. So in the earliest days of Christianity barriers of hatred were raised between Christians and Jews.

That these barriers have continued through the centuries is largely the fault of the Christians. Already we have discussed the terrible persecution of the Jews which exists even to the present day. The worst part about these is that

they have been perpetrated by so-called Christian people and often in the name of Christ. Because the Jews refused to accept Christ the Catholics looked on them as infidels and felt that it was their Christian duty to mistreat them and exterminate them if possible. Even protestants, after an effort to win the Jews, became impatient because of their failure and turned against them. Martin Luther, after a vain effort to win the Jews, lost his temper and wrote a pamphlet declaring: "They are wicked beasts that ought to be driven out like dogs".

It cannot be wondered that such an attitude on the part of Christians toward them made the Jews hate all Christians with an intense hatred. Of course we know that the spirit that persecutes the Jews is not the Spirit of Christ, but the Jews who know not Christ can judge Him only by the actions of those who claim to be His followers.

In our own land today there is no persecution of the Jews, but there are barriers between Jews and Christians just the same. Who among us has not heard Christians object to a Jewish family moving into their neighborhood? How many of us visit our Jewish neighbors and invite them to our homes? Do we not feel that the Jews are not our social equals? Do we not rather resent it when Jewish children show superior powers of intellect in the public schools as they often do? If we are honest in our answers to these questions we will realize that there are barriers of racial antagonism between Christians and Jews, even in America.

But the greatest barrier between Christians and Jews in America is indifference. We just don't think of the Jew as a Christian prospect. We have so long felt that it was impossible to reach him with the Gospel that we just don't think about him at all. We work ourselves up to a high point of missionary enthusiasm over winning to Christ the Negroes and those of other races, but we pass by the Jew with a shrug that says: "What is the use of bothering with him?" We need to look this matter

squarely in the face and see if our spirit of indifference is not raising a barrier between Jews and Christians more insurmountable than that raised by all the hatred and misunderstanding of the centuries.

OUR MISSIONARY to the JEWS

A FEW decades ago there lived in Austria, one of the lands which is persecuting the Jews today, a typical Jewish family, wealthy, ambitious, good citizens of their adopted land, and withal orthodox, holding faithfully to the traditions and beliefs of their race. Into that home came a boy who was named Jacob and dedicated by his parents, even from his birth, to the high position of a Jewish rabbi. Because of their high hopes for this son, his parents gave him the best education the town afforded and placed him under the greatest teachers of their people. At the age of fifteen he lived with a rabbi as his secretary and general helper. He was a thoughtful lad and early in life began to wonder about the woes of his people. Why were they scattered among the nations? Why were they so afflicted, so wretched, so hated? Why were they different from other people? One day he asked his rabbi about these things which puzzled him, and the rabbi explained it all in one sentence—"It is because of our sins". Jacob was not altogether satisfied with this answer, but the rabbi shook his head and would say no more, so the boy kept on wondering and wondering.

Then there was born in the heart of this Jewish lad a great ambition. He would go to America, that land of hope for all people, even the Jews. There he would go into business and become rich. His mother objected to this ambition, for going to America would interfere with her plans that Jacob should become a leader among his people. However, the desire to go to America possessed young Jacob. He did not abandon this ambition and after many futile attempts he succeeded in gaining his parents' consent and started toward the land of his dreams.

But before Jacob left Austria a most

important something happened. He went to visit his brother who was a rabbi and, to his great surprise and horror, found that this brother was not only reading a New Testament but was a secret believer in Jesus Christ. The brother tried to explain to him that Jesus, whom their people had rejected, was the Christ. But Jacob was too well taught even to listen to such heresy, so he set sail for America, resolving to forget all that his brother had said.

To New York he went, lived with a wealthy uncle, went into business and was soon earning a large income. He seemed to be well on his way toward becoming a rich business man in America. Then his brother came to New York to see him. Though this brother had not openly confessed Christ he was so earnest in his Christian faith that he had come all the way from Austria to America to try to win Jacob to his Savior. For days the two brothers read the New Testament, talked, argued and reasoned, and finally Jacob became convinced that his brother was right, that Jesus was the long looked for Messiah. It was on New Year's Eve, 1913, in a Baptist Mission that he made the complete surrender, and such joy and peace came into his heart that he knew he had found the Messiah.

This decision brought great changes into his life. He was compelled to give up his business. His uncle cast him out of his home. He was cursed in the synagogue. He was even mobbed in the street by an angry crowd of his kinsmen. To his new found Christian friends he turned for help. They did not fail him but arranged for him to attend Moody Bible Institute. After graduating there he went to our Theological Seminary in Louisville, and there southern Baptists found him just at the time when our Home Board was desiring to place in the field a missionary to the 500,000 Jews in the southland. Yes, the Austrian boy, with such an interesting life story, is our own Jacob Gartenhaus, who has for fifteen years been our lone missionary to the Jews.

Mr. Gartenhaus' earnestness for the

salvation of his people reminds us of that of Paul who said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites". Up and down the country this Jew with the Gospel and to enlist Baptists for personal work among their Jewish neighbors. He visits churches, associations and state conventions, addressing people on behalf of the Jews. He welcomes every invitation to speak and accepts all that he can. In connection with his visits to the churches he tries to make contacts with people of his own race. He makes much use of the printed page, scattering leaflets among both Christians and Jews. A most productive phase of his work is conducting city-wide Jewish-Christian Bible Conferences. In this work he enlists the help of other Jewish Christian leaders as well as of the churches in the city where the conference is held.

In writing of his work Mr. Gartenhaus says: "Throughout the years we have tried publicly and privately to impress upon Jewish friends our sincere love for them, that we have not broken away from them, that their Jehovah is our Jehovah, their people our people, that when they suffer we suffer. In the past we labored for weeks and even months without any visible results, our only consolation being that His word would not return unto Him void". And indeed it has not!

Mr. Gartenhaus also gives many instances to prove that this work of the years was not done in vain and that the Jews are really turning to Christ in great numbers. He says that it could be said of them today: "The Savior comes to His own and, thank God, His own are receiving Him". Whereas a few years ago the Jews shunned him and were afraid of him, they now seek his instruction. He gives the following experience from his last year's work: "In a ministers' conference I was asked what response Jews were giving and if they were turning to the Savior. Before I could answer, another minister

got up and told how the preceding Sunday he had received a young Jewess into his membership. I told of speaking in one of the churches the day before, where there were three Jewish Christians, and that all through the past year I have been meeting and hearing from Jews who have accepted Christ as their Savior".

How glad we are that the Austrian boy who came to America seeking riches found the riches of God's grace and is sharing his riches of Christian love with others of his race! And how glad we are that we share in his work because he is our missionary!

KEEPERS OF ISRAEL

PRACTICALLY all of us have Jewish neighbors, using the word "neighbor" in its sense of propinquity. And practically all of us have an indifferent spirit toward them, feeling that they are "impossibilities" so far as the Gospel is concerned. God, who chose this race for His special favor millenniums ago, asks us who belong to the race most favored by Him today: "Where is your Jewish neighbor?" And we, in an effort to shift responsibility, answer: "Am I my Jewish neighbor's keeper?" Surely God says to our hearts: "Yes, every Christian is a keeper of his Jewish neighbor". When we remember that the Gospel came to us through the Jews we must feel that we owe to this race a debt which can be paid only by doing all in our power to win them to Christ.

Mr. Gartenhaus constantly pleads that the Baptists of the southland take seriously the responsibility toward their Jewish neighbors. He reminds us of how impossible it is for him, a lone missionary, to reach every one of the 500,000 Jews in the southland, but how the Baptists of every community could reach their Jewish neighbors if only they would realize their opportunity and responsibility toward the household of Israel. Mr. Gartenhaus tells us that in almost every instance where Jews have been converted through his ministry it has been because some Chris-

tian has prepared the way by personal work of the right kind. Recently he asked a Christian Jew how he was led to accept Christ, and the reply was, "Through the beautiful life of a Christian neighbor".

Jewish work is now suggested as a very definite part of our personal service program. Mrs. P. B. Lowrance, our southwide personal service chairman, urges that we take most seriously this phase of our work; that we organize groups known as "Friends of Israel". Mrs. Lowrance recently had a personal experience which proved to her that it is sometimes very easy to contact Jews, and that it is always important that the Christian spirit should prevail in every contact. Mrs. Lowrance was invited to attend a meeting of a Parent-Teachers' Association whose president was a Jew. At the meeting the president of this organization called on Mrs. Lowrance to pray. Of course she prayed in the name of Jesus, and among her petitions she invoked the blessings of God on that president, ending with that phrase so dear to the Christian's heart—"For Jesus' sake!" After the meeting was over some came to her asking, "Don't you know that our president is a Jew?" "Yes", was the reply, "though I did forget it when I was praying". After a second of thought she added: "It would have made no difference if I had remembered, except that I would have prayed even more earnestly for her!"

Mrs. Lowrance went home that afternoon with very serious thoughts: "Have I offended the Jewish woman? What can I do to form a contact with her—for Jesus' sake?" That night when her son came home she asked about the son of the Jewish woman, found that the two boys were acquaintances and together the mother and son planned to invite the Jewish boy to dinner at an early date. Then to the home of the Jewish woman went the Christian woman. At once the hostess said, "You have come to talk to me about that prayer!" "Yes", said the caller, "but

not to apologize. I cannot pray except in the name of Jesus, my Lord and Savior. And believing in Him as I do, I was impelled to ask Him to bless you in your work for the organization". "It is all right", answered the Jewish hostess, "I am in no way offended". A pleasant visit followed. A beautiful contact was made between a beautiful Christian woman and a beautiful Jewish woman in the beautiful Spirit of Christ. Who can know what the result will be?

Mrs. Lowrance says: "Let every society in the southland try to do some work among the Jews. Make a list of all the Jews in your community. Pray for them in your devotions and in your society and circle meetings. Take advantage of every opportunity to form contacts with them. Show the Christian spirit in your attitude toward these neighbors. Remember that they are judging Christ by your actions. Remember that the Jews need to be won and can be won to Christ. It will take great tact and much prayer, but surely the Baptist women of the southland can win some of their Jewish neighbors if only they try in the spirit of Him who came first to the Jews". (See page 31 of January issue of this magazine.)

THE LAND OF THE JEWS

THERE is a trinity of wonders connected with Jewish history: a Man—Jesus Christ; a Book—the Bible; and a Land—Palestine. Long ago Palestine was to the Jews a Land of Promise, and today—though many of the Jews realize it not—it is still to them a Land of Promise. The future glories of Israel are tied up with that little strip of country along the Mediterranean Sea. Numerous and glorious are the prophecies concerning it, and the marvel is that these are fast being fulfilled in our day.

It seems that the curse, which fell on the Jews for not accepting Christ, fell also on their land. Less than forty years after Christ's ascension Jerusalem

was destroyed. For centuries the land was in the hands of those who were the enemies of both Judaism and Christianity, and it became little more than a barren waste. At the end of the World War it came into Christian control—the possession of England, and since then a marvel of reformation has occurred. The ancient fertility of the land flowing with milk and honey is returning. The desert has blossomed like the rose. A few years ago it took sixty acres of land to provide support for a family. Today only five acres are needed. Palestine has felt no depression but is the most prosperous country in the world. Modern cities are being built. Great highways are being constructed. An electric plant has harnessed the Jordan River to bring light and industrial power throughout the length and breadth of the land. A great petroleum pipe line has recently been finished which empties into Haifa, the seaport from which the product is exported, a million gallons of oil a day.

The greatest wonder of this reconstruction of Palestine is the Dead Sea. A few years ago the discovery was made that the water of this sea, so long considered dead and worthless, contained valuable mineral salts. Two of these are potash and bromine. "Potash is a fertilizer that enriches poor soil and makes it more productive. Bromine is a widely used ingredient in medicine". At one end of the sea is a great potash plant engaged in extracting from the sea and preparing for market that valuable product. At the other end is a mountain of salt about six miles long and three miles wide and a thousand feet high. It is estimated that the potential value of the chemical salts of the Dead Sea is one trillion, two hundred and seventy billion dollars, or four times the wealth of the United States.

This restoration of Palestine reminds us of the words of Ezekiel—"The waste shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all who passed by. And

they shall say: This land that was desolate is become like the Garden of Eden".

And to this restored Garden of Eden the Jews are returning in great numbers. It is estimated that there are now 180 Jewish colonies with a total of three hundred thousand Jews in Palestine, and every ship going into her ports is loaded with Hebrew children returning to the land of their fathers. Since the World War Tel Aviv, the only all Jewish city in the world, has sprung up on the site of old Jaffa and has now a population of more than 120,000. Mrs. Watts tells us that one finds there "the lovely houses of leading Jewish musicians, artists, poets and writers—the blending of the best of European culture with that which is strictly Jewish". It is the Jewish immigrants who are largely responsible for the increased productiveness of the land, for they are making use of the latest scientific methods of enriching and tilling the soil.

The return of the Jews to Palestine reminds us of other old prophecies. In Jeremiah 16:14, 15, we read: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt'; but, 'The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them': and I will bring them again into their land that I gave unto their fathers". We are indeed witnessing today a second exodus, not just from one land but also from many lands. Is it not significant that the prophecy mentions "the land of the north"? While the Jews have gone back from all countries, most of this exodus has been from Europe, "the land of the north".

The return of the Jews to Palestine is only in its initial stages. The land is able to support millions of people. God has prepared it at His time for His people. And He is bringing them back—bringing His own people back to their promised land and we believe it is for His glory.

SOUTHERN BAPTISTS in PALESTINE

It seems that every glory is coming back to Palestine faster than her greatest glory, the Gospel of Jesus Christ. There is scarcely a spot on earth more destitute of the Gospel than this land from which it started two thousand years ago. Catholicism, Mohammedanism and Judaism are there in great power, but only a few evangelical Christians walk on that soil which was made sacred by the footsteps of the Son of God. We are glad to say that southern Baptists have work there with their few faithful missionaries doing their utmost to give the Gospel of our Lord to the land of our Lord.

Our only Jewish work in Palestine is in Jerusalem. Some years ago we started work in Tel Aviv but when our missionaries, Rev. and Mrs. J. Wash Watts, were compelled to return home, that work was abandoned and we have not been able to send other missionaries to revive it. In Jerusalem Miss Elsie Clor, Rev. Henry L. Eddleman and Miss Eunice Fenderson are our representatives. Miss Clor is herself a Jewess, glad to be in the land of her forefathers as a missionary to her own people. She was converted in a Good Will Center in America, and most of the work in Jerusalem is done through a Good Will Center. Our Lottie Moon Christmas Offering of the last four years has provided a small church building, as well as the Good Will Center with its fine playgrounds, other equipment and native helpers for the work in Jerusalem. Among the activities of the Good Will Center are: "a mothers' meeting; a children's story hour; weekly prayer meeting; a Sabbath school on Saturday, conducted in Hebrew for Jewish children; a young people's Bible class in Hebrew on Saturday afternoon; a Sunday school on Sunday morning to which come Jews, Arabs, English and Americans; and night classes in English when the New Testament is used as a text book".

One of the most successful parts of the work is a Daily Vacation Bible School. Due to unsettled conditions the missionaries were almost afraid to start the school last year but, as Miss Clor says, "in spite of airplanes roaring overhead many times a day, shooting and bombs bursting at night, our conviction was that we should lean on the Everlasting Arms and work as usual". So they opened the school and, to the surprise of the missionaries, 100 children came the first day and, before the school ended, over 300 had enrolled. Miss Clor writes: "Our hearts were gladdened to see the work of the Holy Spirit in some of their hearts, and we are hoping that in due season much more fruit will be realized for the Master".

Southern Baptists have two other stations in Palestine: at Nazareth where the work is conducted by native workers; and at Haifa where our beloved

missionaries, Rev. and Mrs. Rowell Owens, are located. The Owens are happy because at last we have provided for them a little preaching hall; and so they have been able to establish regular preaching services for the Arabic speaking people of Haifa. They say that the hall is often taxed to the limit of its capacity, full of eager listeners to the Gospel story. (*Pray again about what Mrs. Owens said concerning the needs at Haifa as set forth in the W.M.S. program for the Day of Prayer this past December 4.*)

So amid all the glory of the present day restoration of Palestine the southern Baptist work of giving the glory of the Gospel to her original people goes on. Let us often turn our faces toward Jerusalem as we pray and give that the Jews, not only in Palestine but also around the world, may realize the glory of their race in the acceptance of Jesus as their glorified Messiah.

QUESTIONS for REVIEW and DISCUSSION

1. Tell some of the glories of Jewish history.
2. Mention some contributions which Jews have made to the world.
3. Discuss the results of the Jews' tragic decision against Christ.
4. Tell something of Jewish persecutions of the Middle Ages.
5. Tell of Jewish persecutions in Europe today.
6. What in your opinion is the greatest barrier between Jews and Christians today?
7. Tell something of the life and work of Jacob Gartenhaus.
8. Discuss our responsibility for our Jewish neighbors.
9. Discuss the possibilities of work among the Jews as personal service.
10. Discuss the modern restoration of Palestine.
11. Discuss the return of the Jews to Palestine.
12. Mention some prophecies which are being fulfilled in Palestine today.
13. Tell of southern Baptist work in Palestine.
14. Discuss the future glory of the Jews.

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Report of Home and Foreign Mission Boards for 1936	
A Tale of Two Peoples	Seay
Rebuilding Palestine According to Prophecy	Davis
Palestinian Tapestries	Mrs. J. Wash Watts



BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

Any books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

New Nigeria: C. Sylvester Green; Foreign Mission Board, S.B.C., Richmond, Virginia; 1936; Pages 142; Price 40c

THE very fact that this book was written for young people is in itself a recommendation, especially as it was not written down to them! It is the young people's text in the Foreign Mission Board's second series of "Graded Mission Study" books, all of which deal with Africa. Suffice it to say that it seems to be in every way worthy of the high praise it has received in many quarters!

Admirably adapted for teaching, the book is particularly notable for its unusually fine arrangement. The first two chapters are given over to arousing interest in the land of Africa itself, particularly the colony of Nigeria and the Yoruba people. In the two following

chapters, the story of southern Baptist work in Nigeria, from the beginning and its status today, is taken up. In the last chapter, the future with its immediate opportunities for expansion is presented for the consideration of workers and givers. Perhaps because the author is not a missionary, he gets a perspective here that is somewhat unusual in such studies. And although his style is by no means distinguished, it is clear and readable.

Not the least attractive feature of the book is the inclusion of some half dozen delightful photographs, reproduced on proper medium and inserted. The book is heartily recommended to mission study classes of both young people and adults, desiring a general survey course on their work in Africa, and also as a gift book for missionary-minded young people.

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From OUR MISSIONARIES (Concluded from Page 18)

literature he wants. I never mention his church to him, but let our literature talk to him, so we are the best of friends.

The Testaments in the foreign languages, all of them including the Psalms, are in such large print that they are a

comfort and pleasure to those who do not see as well as they used to. I have now on hand a good many Croatian, French, German, Italian, Polish, Russian and Slavic Gospels, as well as English ones, to give away here in my work.

—Miss Mary E. Kelly, Christopher, Ill.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

The 100th anniversary of the death of Nathan Rothschild, a Jew, was celebrated in England recently. The reason for celebrating the anniversary of Mr. Rothschild's death should be of interest to us of the south, particularly as our study for February is about the Jew. "England wanted to free all slaves under the British flag but lacked money to pay their value to the owners. Nathan Rothschild so detested slavery that he gladly put at the disposal of the government \$75,000,000 to pay for the slaves and they were set free".—Arthur Brisbane's Column

From *Our Jewish Neighbors* we learn there are groups of "Black Jews" in various parts of the world. There are even synagogues of "Black Jews" in New York and other American cities. There are also Chinese Jews and Jews of India who observe a ritual distinctly Jewish and follow many Jewish customs. The racial origin of these groups is decidedly questioned but they are thought to be descendants of those converted to the Jewish faith in the past when Judaism was aggressively missionary.

The editor of *The Sentinel*, a Chicago Jewish journal, is quoted as expressing high appreciation of Dr. Conrad Hoffman Jr., secretary of the "International Committee on the Christian Approach to the Jews" and who has just recently accepted the call of the Presbyterian Board of National Missions to become director of their Jewish work. The editor said: "If those who are interested in missionizing among Jews will send to us only men like Dr. Hoffman they will obviate a serious obstacle on the road to good will between Jews and Christians. Jews object to the method and type of approach usually pursued".

Connected with the Presbyterian church there are now more than 2,000

members of the Jewish race serving as ministers, missionaries, church officers; and we are told that the members are loyal and generous in their support of the work at home and abroad.

In 1935 the First Hebrew Christian Church was organized in Chicago, the result of about fifteen years of work in a community of socialistic Jews. The minister, officers and members of the church are all Jews, as are the officers and teachers of the Sunday school.

The following are items of interest copied from an article in the December issue of the *Missionary Review of the World*, the article having been written by the retiring director of Jewish evangelization of the Board of National Missions:

"We have in the United States nearly 5,000,000 Jews, about one-third of all the Jews in the world. New York with its 2,000,000 is the largest center of Jewish life known to history".

"When we look at our public life and think of such names as Lehman, Morgenthau, Brandeis or Cordozo, we realize the high place occupied by Jews in national affairs. We have here not only the largest Jewish in the world, but the most influential. What happens to Jews in America will affect every Jewry in the world".

"What is giving Jewish leaders grave concern is the dispiriting drift from the synagogue. Every modern cult has a Jewish following".

"Christian Science has won so large a Jewish following that a movement within Judaism called 'Jewish Science' has been devised to stay the drift".

"Christianity, too, has its chance. There is a spirit of inquiry among Jews which is leading them by thousands to read the New Testament; to visit Christian churches; listen to sermons over the radio; and give consideration to the claims of Christianity. The neighborhood house has been found particularly effective".

"This is a time of crisis for the Jew. It is a time of testing for the church".

"Laborers together with God" is the translation of the accompanying Chinese writing so picturesquely presented by Rev. G. C. Ching, pastor of First Baptist Church of Shanghai and student at Southern Baptist Theological Seminary. "Laborers together with God" is the high goal of the editors and various departments of ROYAL SERVICE, as month by month they seek to present ways and means of advancing the Kingdom of God. You, your home, your circle, your society—each and all of you—as "laborers together with God" will multiply your Christian power and that of countless others if you will

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