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EDITORIAL  
WALLACE GREENE

# Royal Service



OCTOBER: JUBILEE'S LAST QUARTER



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# Royal Service

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## MONTHLY MISSIONARY TOPIC

The NEAR EAST—"Sheaves . . . with Rejoicing"

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OCTOBER: The Near East

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## EDITORIAL

### PRAYERFUL, PATIENT, PERSISTENT

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



Members of Woman's Missionary Union are inspired by every remembrance of that rarely gifted president whose vision and wisdom are incorporated in countless plans and projects of our missionary organization. Her prophetic utterances are read with profound regard. We share the reverence that attended the reception of her final message in 1915, not only because these are the last words of a deeply revered leader but also because they are timeless in their power to quicken mind and heart and to stir to productive service. Turn to page 85 of "Following in His Train" and read again this faith-charged admonition. From it we choose

these three words highly applicable to the closing months of the Year of Jubilee: "Be *prayerful* in your planning. Be *patient* and *persistent* in your fulfillment".

Certainly Miss Heck seems here to speak to each of us. Prayerful planning preceded the preparation for the Golden Jubilee. Prayerful planning has attended all successful efforts in states, districts, associations and churches. Worthy completion of organizational and membership goals, the gains in gifts and the attaining of objectives in mission study, personal service and stewardship will require further prayerful planning. We shall each share in the spirit of jubilee when the year is ended if each of us has done her part in the things essential for victory. "Be patient and persistent in your fulfillment". Hidden here is the secret of all success whether of an individual ambition to acquire education or to excel in a calling or profession or of groups seeking to carry forward a social ideal or project. Patience and persistence, twin virtues, had characterized the efforts of W.M.U. through the twenty-seven years of its history when the admonition was spoken by Miss Heck; these same virtues have, in the years since, had their sure reward in the signal growths recorded.

Patience and persistence will be potent factors in your fulfillment of the objectives of the Golden Jubilee. They apply to you, to your society and its auxiliaries. As you exercise patience and are continuously persistent to finish the things expected of you in our Union's whole fulfillment, you will determine the final records of the year. So much in Kingdom advance depends upon our efforts. The proposed enlarged gifts to missions mean life to countless souls to whom the message of the Gospel will be borne because of them. Enlarged gifts are dependent upon wider enlistment of our whole constituency. Persistence in winning others to interest and participation in the denominational missionary program is of utmost importance in fulfillment of the plans so prayerfully made for this very significant year.

Exercise great care in recording the gifts of your members to your state mission season of prayer offering and to the Lottie Moon Christmas Offering as well as to the Cooperative Program, to the Hundred Thousand Club and the special Golden Jubilee gift of \$60,000 so that you may help to assure fulfillment of all the

(Concluded on Page 15)

## OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri

(NOTE—At the annual meeting of Woman's Missionary Union last May in Richmond, Va., one of the most informing addresses was made by Dr. W. O. Carver, professor of comparative religion and missions at the Southern Baptist Theological Seminary in Louisville, Ky. Deeply indebted is *Royal Service* for the privilege of herewith publishing much of what was so impressively told by Dr. Carver on that memorable occasion.)

### "REMINISCENT and PROPHEIC"



The justification of my appearance on this program lies in the fact that the Woman's Missionary Union and I joined the Southern Baptist Convention at the same time. There was a very great difference between my entrance and yours. My presence was incidental, unnoticed and unimportant; the Convention was unaware of my presence, uninterested in my activities and raised no objection to my attendance. The presence of the women was very much noticed and was very important; there was much agitation, strong opposition and serious mis-giving concerning the activity and the ambition of the women. Even though the women's organization was accepted as "auxiliary to the Southern Baptist Convention", the women were not actually present in the body and held their meetings in the church building of another denomination. If they had actually sat in the meeting they would have been allowed no voice in the proceedings. As a student in Richmond College I embraced my first opportunity to look in on the Convention and was present at a number of its sessions.

Women had, of course, been interested in mission work from the beginning. Before there was any general Baptist organization in America women were organizing Mite Societies, Cent Societies and other "Female Societies" for prayer and material support of work originating elsewhere. From the beginning of the Southern Baptist Convention they had taken quiet, unobtrusive but effective interest in missions.

As a result of a section of the Foreign Mission Board's report to the Convention in 1872 and because of a recommendation in that report, the first "Committee on Woman's Work" was appointed. Of course, it was constituted wholly of men but was appointed annually thereafter. The Foreign Board consistently recognized and encouraged the growth of the interest and organization of women for the support of missions. The Home Mission Board was friendly and sympathetic but was much more intimately interrelated with and dependent on the organic life and conservative sentiment of the Baptists of the various states than was the Foreign Board; and this influenced a more cautious and conservative recognition of the growing interest of the women.

There was discussion through various avenues for several years with reference to the increasing eagerness of women to share in the Convention's undertakings. The Foreign Board encouraged the formation of Central Committees in the various states and this form of organization was growing steadily. Other matters concerning organization were attracting much attention.

There were certain points of tension between the Home and the Foreign Board, and some confusion concerning the relations of the Home Board as an agency of

the Convention and its relations to state bodies with which the Home Board was cooperating in various ways. In 1887 questions concerning organization and relations had reached a point demanding thorough consideration. The Convention provided for the creation of a committee to make a thorough study of all these matters, consisting of two members from each of the two Mission Boards and a fifth member to be chosen by these four. The members were F. M. Ellis, J. G. Gibson, Lansing Burrows, H. H. Harris and T. T. Eaton. They took the task very seriously as indicated by the fact that they held three meetings in North Carolina, Georgia and Richmond. They reported that "with valuable aid of the secretaries of the Boards they had surveyed the wide range of investigation contemplated by the terms of the resolution appointing them".

Meantime discussions were going on in several of the states. The Virginia General Association at its meeting in 1887 adopted a resolution advising their women not to enter any organization—or any body diverting attention and loyalty from their local churches—and appointed a committee of some of their most notable leaders to prepare and distribute an address to the women. On this committee were President Cocke of Hollins Institute, Professor Hart, highly distinguished as head of a boys' school, and a Brother Evans. Early in 1888 there was an extensive, dignified but earnest discussion conducted in the *Religious Herald* by Professor Harris of Richmond College and also president of the Foreign Mission Board, championing the right of the women, and by Professor Hart supporting the action of the General Association. There were other writers on the subject, some of them very intensive, not to say bitter. The "Address" of the Virginia committee went beyond the state. From Tennessee there came a letter, published in the *Herald* April 19th. It was pseudonymous. It purported to be written by a man: I am not so sure as to that. It poured hot shot into the "Address" and left off with great reluctance after an extended postscript, which it justified on the double ground that it was dealing with women and was adding comments given to the author by a woman, whom he had finally suppressed only by a firm refusal to add any more of her questions. The article reported strong reaction of Tennessee women, who charged Messrs. Hart, Cocke and Evans with using against the women the same arguments used by the Hardsbells against all missionary organization. The postscript propounded questions which one good woman wished included. She said: "Now, men think we will be out of our sphere if we meet in council with them, and yet they do not want us to meet in council by ourselves. In the name of common sense, do they want us to sit down and do nothing for God's cause, like so many of them have done for ages and are still doing?" The correspondent says that he cut the sister off at this point but she kept on with a lot more questions which he "dared not include".

In the issue of May 3rd there was a long article opposing the societies: and on May 10th Professor Cocke had a high spirited article in defense of the fact and the substance of the "Address". He argues strongly against the terrible trends of the women against the teachings of Moses, the prophets and the Christian Scriptures.

In a long editorial forecast of the Convention and in preparation for it the *Herald* said in one paragraph: "Again: Do not fret about what the women are going to do. They are coming in the spirit of wisdom and prudence for the best results possible in their power. . . . The history of women's work is all in favor of their organizations. Let us trust their Christian instincts and be prepared to welcome the breadth they will give to our work".

Then came the Convention and the "Report of the Joint Committee". Fortunately for the cause of the women the report dealt with other matters full of dynamic and dynamic material. There were four sections: I. Relation of the

Convention to various organizations; II. Basis of representation, a subject on which it is always possible to secure the keenest interest and on which the brethren are always ready to waste indefinite time in discussion; III. Woman's work; IV. Promotion, as we call it today but it was not their name for it.

May 17th the *Herald* reports that this report "projected an animated and most interesting discussion, which was continued for more than four hours. Various amendments were proposed, and with one or two unimportant exceptions the report was adopted as it came from the Committee". "Woman's Work" coming third in order was saved from direct discussion by so much time being consumed on I and II and by a motion being carried forcing "the previous question", thus shutting off further debate.

While item III was not formally reached in the discussion, it was anticipated in a number of addresses. Dire forebodings were expressed concerning the evils that the women might bring upon the Christian faith and work. I recall very vividly a tall, angular half-breed Indian Territory leader, Rev. J. G. Washburn. For a whole generation he was outstanding in the Convention on into the present century. He arose in his seat in the middle tier, near the aisle on the east side of the First Baptist Church, and said that these lugubrious fears reminded him of an incident, which he proceeded to tell—On the side of a hill there lived a little girl, named Mary, whose mother sent her to the spring down under the hill to bring the milk and butter. When Mary did not return the mother was at first provoked and then became anxious and went to see what had happened to Mary. She found the little girl sitting by the spring weeping bitterly. "Why, Mary", she asked, "what in the world is the matter?" Mary answered between sobs: "Mother, I got to thinking . . . that I might grow up and get married; and I might have a little daughter named Mary . . . and I might send her to the spring to get the milk . . . and she might fall into the spring and get drowned!"—Brother Washburn told his story with dramatic power and closed with Mary's pitiful sobbing. He sat down in the midst of much amusement. The discussion about the women was ended.

From the Foreign Mission Board's report in 1889 we read: "In 1876 the Board organized Central Committees for Women's Work in most of our states. The work has so augmented that it is becoming one of the most fruitful sources of missionary influence and income". The Board refers to their statistics as "exciting lively expectation of a grand future for their enterprise". Eleven states had reported \$15,408.47 contributed to the work of the Board, and it was estimated that the total from the women was not less than \$18,000. The Board concludes: "The Convention should say to our southern sisters: Well done, good and faithful-servants". Thus the Woman's Missionary Union was set upon its prosperous way. As a distinct organization it had its beginning in that Methodist Church in 1888, when the thirty-two women from twelve states organized. They were the welcome and appreciated guests of the Virginia women who, although sympathetic hostesses, could not be members of the new organization, out of deference to the formal request of the General Association.

Not, to be sure, without continued suspicion and criticism but with increasing success and favor, ~~the~~ ~~it~~ pursued its course of blessing with increasing confidence and courage, ~~and~~ ~~and~~ approval. Its reports to the Convention continued to come through the ~~the~~ ~~Boards~~ and to be considered by the Convention, if at all, under a Report of ~~Woman's~~ ~~Work~~, made by men. As they approached their Silver Jubilee the women had a definite desire to make a direct report to the Convention. This question was how present it. Some of the women asked my counsel. I advised that they make their report ready and when at the first session the limit of "Reports of Boards" was reached and when the various reports had been pre-

sented, the women have ready a man who would arise, address the chair and say: "Brother President, I have the report of Woman's Missionary Union which I wish to present in their behalf, this being the occasion of their Twenty-fifth Anniversary". I suggested that no one could decently raise an objection. I was asked whether I would be willing to "bell the cat", and was daring enough to consent. The report was heard with appreciation and no protest.

I have recently been quite interested in the form in which the secretary recorded this unusual procedure. Here it is: "W. O. Carver, Kentucky, read a communication from the Woman's Missionary Union, Auxiliary to the Convention, relative to the Twenty-fifth Anniversary of that organization; which was referred to a Committee on Woman's Work; and on motion of J. N. Prestridge, Kentucky, the members of the W.M.U. were admitted to the floor upon their badges".

Later in the same minutes, Item 102 reads: "John E. White, Georgia, read the following report on 'Woman's Work':

For the first time in our history your Committee on Woman's Work is able to refer to a specific and comprehensive report made directly to the Convention by the W.M.U. The occasion is one for congratulation on all hands, since it marks the completion of twenty-five years of successful organization and work on the part of southern Baptist women. . . . The report which has been submitted by the Union directly to the Convention will become in our records an historical document of great value, as representing a concise and accurate account of how, from slender beginning since 1888, the Baptist women of the south became an indispensable and integral power in the building of the Kingdom of God at home and abroad". The last sentence of the report reads: "With gratitude to God for their work and worth for the ends of this Convention, we congratulate our sisters and urge upon all our pastors and laymen to help these women who labor with us in the Gospel". The report was signed by John E. White, chairman, and W. O. Carver. The style of the report confirms my memory as to its author, who preferred the prestige of having the chairman read it. The minute further reads: "The report was spoken to by John E. White, Georgia; W. O. Carver, Kentucky; and it was then adopted". Immediately following this is the full text of the W.M.U. report, signed by Fannie E. S. Heck, president. Kathleen Mallory, corresponding secretary.

The next year, 1914, the printed report of W.M.U. was distributed in the Convention and by vote of the Convention was incorporated in the minutes. Beginning in 1915 W.M.U. officers are listed in the Convention minutes along with other regular Boards and Commissions etc. Now, upon this Golden Jubilee W.M.U. is welcomed with enthusiastic praise and with no discordant note of even murmured discontent.

The prophetic part of my assignment may be discharged with much more brevity. Who would dare forecast the course and the glory of achievement in the next fifty years? Who would faintly have imagined in 1888 that the recorded gifts of W.M.U. would in half a century total fifty-three million dollars? With their growing numbers, expanding vision, deepening consecration, unopposed progress, the coming years will certainly see this remarkable sum multiplied. The work of the women and their influence in education, enlistment, support and achievement along all lines by which the Gospel of the Kingdom increases in might and meaning, challenge and baffle the sanguine hopes of the most enthusiastic leaders.

But prophecy is not primarily prediction. Prophecy is discerning and interpreting the will and the purpose of God, contemporary in the life of the world and in the plans and labors of His servants. The prophets are they to whom the Spirit of God makes known the forces, the influences and the factors that give

direction to history and carry forward the ever-growing Kingdom of God. In Revelation 19:10 we read how the angel gave to John a statement of the heart of the meaning of prophecy: "The testimony of Jesus is the spirit of prophecy". In this sense we think of the comrades, the counselors and the contributors in W.M.U. leadership in the past as prophets of this great movement. The successors today and tomorrow will voice the prophecies of the future and lead in their fulfillment. W.M.U. will continue to bear the testimony of Jesus to their own generation year by year. To all groups and grades increasingly until they encompass all our churches they will give vision, instruction, guidance, enthusiasm, faith and fidelity to the growing millions of Baptist women and young people. The beauty and the glory of the Lord our God having arisen upon them will shine upon the way that leads ahead. The security of achievement will minister to insight and encourage to see and to grasp all the new unforeseen opportunities and demands. As you have come along the way women have had sometimes to conquer hesitation and fear. It may even be that they have sometimes cloaked something of cowardice in the beautiful habiliments of the virtues of modesty and propriety. Changes will come more rapidly than ever before. Basal needs will remain the same. You will seek and God will give insight to discern new ways of meeting the continuing needs; wisdom to know the changes of method and adjustments of relations which will lead to most effective service; courage to meet the new difficulties and accept the new duties which will develop in the expanding and progressive work of the Gospel. Women in this great enterprise have rarely asked for anything except the privilege of unselfish and unostentatious service. They will never forget to be hand-maidens of the Lord; nor will they forget that in the Gospel era, according to the prophecy of Joel and the testimony of Peter on Pentecost, the Spirit of Jehovah will come upon women as well as men, young as well as old, slave as well as free; and they shall all prophesy in the true sense.

Thus without detail one may salute southern Baptist women in the mid century of an ever-expanding career with the confident expectation that they will ever be ready to bear whatsoever the Master saith unto them and, in His strength, dare do it. They will remember the world for which the Savior died, the cross on which He died, the crown that He will wear when the work is done.

#### W.M.U. BIBLE STUDY TOPICS for CALENDAR YEAR of 1939

- January—Doing the Will of God—*Matt. 6:10; 7:21; Luke 6:46*  
February—Learning to Pray—*Luke 11:1; Heb. 11:6; Eph. 6:17-20; 1 Thess. 5:17*  
March—Some Bible Schools—*11 Kings 6:1-7; Acts 22:3; Mark 10:32-45*  
April—The One Way of Salvation—*Acts 4:12; Matt. 15:7-9; John 14:4-10*  
May—Christ's Healing Touch—*Matt. 8:15; Luke 4:40; Matt. 11:28-30*  
June—Supreme Responsibility of Parents and of the Church—*Gen. 44:30-34; Deut. 6:4-7*  
July—Our Greatest National Need—*Prov. 14:30, 31, 34; Psa. 33:6, 12-15*  
August—The Ever-Enlarging Citizenry of the Kingdom—*Matt. 8:11; John 10:16; Rev. 7:9-12*  
September—Soul Winning—*Dan. 12:3; Prov. 11:30 (R. V.); John 1:35-45*  
October—God's Warnings against Covetousness—*Col. 3:5; 1 Tim. 6:9-11; Prov. 11:24; Matt. 19:22-24; 6:19-21; Luke 12:15-21*  
November—The Power of the Gospel—*Rom. 1:16; Isa. 55:1-13*  
December—God's Great Gifts of Love—*Luke 2:10; 1 John 4:10; 2:2; Rom. 8:32*

# TRAINING SCHOOL

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

## MEMORIES of TWO HISTORIC OCCASIONS

Some one has said: "God gave us memory that we might have roses in December". Along my pathway these "winter" days many such roses lend their color. Of these none brighten it more than the memories that center around the establishment and further development of W.M.U. Training School.

In the W.M.U. Executive Committee group there were some of us who were leading our states into the support of women workers employed by S.B.C. Mission Boards: the question of trained women for such service was a vital one. So, with others we were thinking much, praying and planning for the establishment of a school in which the young women from our churches could get such preparation. It was in May, 1907, in the city of Richmond that Woman's Missionary Union voted unanimously to establish such a school and decided on Louisville as the location that the advantages of the Southern Baptist Theological Seminary class rooms might be available.

Busy days followed and by October 2 this new child of W.M.U., which we chose to call Woman's Missionary Union Training School, was ready to open its doors. For the occasion W.M.U. representatives from the different states, secretaries of the three Southern Baptist Convention Boards and the president and corresponding secretary of W.M.U. gathered in Louisville. It was my privilege to represent South Carolina W.M.U. My traveling companion was Mrs. Harvey Hatcher, who represented Georgia, and together we were guests in the lovely home of Mrs. T. H. Whayne.

How radiant the colors of the roses the

memories of those days are to me! The opening session in the building at 334 East Broadway — bought and made ready—brought together these W.M.U. representatives, Mrs. Maud R. McLure (the principal) and the other members of the faculty, and the twenty students who had matriculated from various states. Could one ever forget the heart-stories told by those young women as they responded to the "why" of their presence there?

Again: At evening in the Broadway Baptist Church the formal opening when Dr. Mullins, president of the Seminary, presided; the secretaries of the Foreign and Home Mission Boards took part; and Dr. J. M. Frost of the Sunday School Board placed in the hands of Miss Heck, W.M.U. president, a check for \$20,500—a free gift from the Sunday School Board to pay in full for the property. How wonderful it was to stand with Miss Heck and the other state representatives, as she received the gift! *The house was ours*, and the fund we were gathering could go into equipment and lead into permanent endowment. How auspicious these events!

Another incident of those days in Louisville was the midyear meeting of W.M.U. Executive Committee held in Mrs. A. T. Robertson's home—former home of her father, Dr. John A. Broadus—when we were her dinner guests. Wonderful red roses these memories! At this meeting Miss Heck brought the first suggestions of plans for work with our boys, which took shape in the 1908 annual meeting of W.M.U. as the Royal Ambassadors.

Years go on. The student group grows from the twenty of the first year till enlargement has to be the slogan.

(Concluded on Page 33)

## W.M.U. MONTHLY MISSIONARY TOPICS for CALENDAR YEAR of 1939

MISSIONARY TOPICS THEME: The Great Commission—Our Mission

### JANUARY

The Great Commission—Our Mission—*Matt. 28:19, 20 (R. V.)*

*Local:* The Personal Service Committee—its duties and outlook. Reaching the unconverted in our communities

### FEBRUARY

The Great Commission and the Chief Aims of W.M.U.—"Prayer and Study"

*Local:* Cottage prayer meetings; pioneer mission study classes

### MARCH

"Teaching"—an Important Part of the Great Commission

*Local:* Distribution of good literature. Putting on in our churches and communities programs that will teach the necessity for total abstinence

### APRIL

Southern Baptist Response to the Great Commission in Latin America

*Local:* Christian services held in institutions; Mission Sunday Schools

### MAY

The Great Commission and the Ministry of Healing

*Local:* Visiting sick and aiding some veteran of the cross

### JUNE

The Great Commission and the Chief Aims of W.M.U.—"Missionary Education of Our Young People"

*Local:* Assist in Vacation Bible School. Aiding young people to attend W.M.U. summer camps and assemblies

### JULY

Carrying Out the Great Commission in the Homeland—*Acts 1:8*

*Local:* Contacting unenlisted churches in the association; Jewish work; Good Will Centers

### AUGUST

Carrying Out the Great Commission in the Orient

*Local:* Work for foreigners and underprivileged

### SEPTEMBER

The Great Commission and the Chief Aims of W.M.U.—"Enlistment and Personal Service"

*Local:* Reaching the Baptists of the community; enlisting them in church activities. Encouraging the young people to plan the Stewardship Night program for presentation in October or November

### OCTOBER

The Great Commission and the Chief Aims of W.M.U.—"Tithes and Offerings"

*Local:* Enlisting tithers; effort to secure a gift to missions from every resident woman member of the church

### NOVEMBER

What Southern Baptists Are Doing in Europe and Africa to Carry Out the Great Commission

*Local:* Work with the Negroes

### DECEMBER

My Responsibility for the Great Commission

*Local:* Christmas plans for the needy

# FAMILY ALTAR

Mrs. W. H. Gray, Alabama

## TOPIC: The Near East: "Sheaves . . . with Rejoicing"

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world but that the world through Him might be saved.—*John 3:16, 17*

### "The Good Shepherd"

1st Day—John 10:1-11  
 2nd Day—John 10:12-18, 27-30  
 3rd Day—John 10:31-42  
 4th Day—John 11:1-14  
 5th Day—John 11:15-27  
 6th Day—John 11:28-40  
 7th Day—John 11:41-54

### "The Son of Man"

8th Day—John 11:55-12:8  
 9th Day—John 12:9-25  
 10th Day—John 12:26-36  
 11th Day—John 12:37-50  
 12th Day—John 13:1-12  
 13th Day—John 13:13-34  
 14th Day—John 13:35-14:12

### "My King and My God"

15th Day—Psa. 6:1-8, 11, 12  
 16th Day—Psa. 7:8-11, 17; 8:1-4  
 17th Day—Psa. 62  
 18th Day—Psa. 87  
 19th Day—Psa. 90  
 20th Day—Psa. 91:1-8  
 21st Day—Psa. 91:9-16

### "Jesus of Nazareth"

22nd Day—Acts 3:1-13  
 23rd Day—Acts 3:14-26  
 24th Day—Acts 4:1-12  
 25th Day—Acts 4:13-22  
 26th Day—Acts 4:23-33  
 27th Day—Acts 7:44-56  
 28th Day—Acts 8:26-40  
 29th Day—Acts 9:1-15  
 30th Day—Acts 9:16-31  
 31st Day—Acts 22:2-15



M.U. organizations in churches, colleges and hospitals.  
 "Study to show yourself approved unto God, handling aright the Word of truth" in soul winning.

## "Pray Ye"

Thanking God for safety and refreshing experiences of the summer

Seeking guidance in work of the fall and winter, withal pledging to "follow where He leadeth"

Pray especially for this closing quarter of our Golden Jubilee, remembering organizational and financial goals. (*See Golden Jubilee Manual, pages 9, 26.*)

Remember W.M.U. activities such as: (1) plans for study in preparation for December Week of Prayer; (2) efforts to be A-1, also to have every resident woman member of church a contributor to missions; (3) enlistment and personal service; (4) stewardship of tithes and offerings; (5) missionary education of our young people in W.

## Calendar of Prayer October, 1938

Prepared by Miss Cornelia Rollo, Tennessee

"There is a viewless, cloistered room—  
 As high as Heaven, as fair as day—  
 Where, though my feet may join the throng,  
 My soul can enter in and pray.

"One bearkening even cannot bear  
 When I have crossed the threshold o'er—  
 For He alone, who hears my prayer,  
 Has heard the shutting of the door."

—Selected

## Topic: The Near East: "Sheaves . . . with Rejoicing"

### 1—SATURDAY

Pray for Miss Elsie Clor and Miss Eunice Federson, educational and evangelistic work, Jerusalem, Palestine.  
 Without Me, ye can do nothing.—*John 15:5*

### 2—SUNDAY

For Rev. and Mrs. Eddleman (*Sarah Fox*), evangelistic work, Nazareth, Palestine  
 Pray now unto the Lord our God for us.—*Jer. 37:3*

### 3—MONDAY

For Mrs. Dorder (*Manda Bará*), educational work, Fakoaka, Japan  
 He is faithful that promised.—*Heb. 10:23*

### 4—TUESDAY

For Dr. W. Harvey Clarke, emeritus missionary from Japan  
 Remembering without ceasing your work of faith and labor of love—*I Thess. 5:3*

### 5—WEDNESDAY

For William and Pauline Medling, Margaret Fund students from Japan  
 Before they call, I will answer, and while they are yet speaking, I will hear.—*1st. 65:24*

### 6—THURSDAY

For Dr. T. W. Ayers, emeritus missionary from China  
 A burning and shining light—*John 5:35*

### 7—FRIDAY

For Rev. Fabian, worker with foreigners, Granite City, Illinois  
 Let him seek in faith, nothing doubting.—*James 1:6*

### 8—SATURDAY

For Miss Suzanne Miller, worker with French, Basile, Louisiana  
 All things are possible to him that believeth.—*Mark 9:13*

### 9—SUNDAY

For Rev. and Mrs. Parker (*Leah Carter*), workers with Spanish-Americans, Albuquerque, New Mexico  
 The Son of man is Lord also of the Sabbath.—*Mark 2:28*

### 10—MONDAY

For annual sessions of W.M.U. of New Mexico, Roswell, October 10-11, also for Rev. Hernandez, Brownville, and Rev. Rodriguez, Devise, Texas, workers with Mexicans

In nothing be anxious . . . let your requests be made known unto God.—*Phil. 4:6*

### 11—TUESDAY

For Mrs. L. M. Duval (*Alice Spragg*), emeritus missionary from Africa  
 I have fought a good fight . . . I have kept the faith.—*1st Tim. 4:7*

### 12—WEDNESDAY

For Rev. and Mrs. Stover (*Jane Buxton*), educational work, Rio, Brazil  
 If you have faith . . . nothing shall be impossible unto you.—*Mat. 17:20*

### 13—THURSDAY

For Rev. and Mrs. Morgan (*Garrude Weatherby*)—on Iurkough—evangelistic and educational work, Sao Paulo, Brazil, and Virginia Beula Morgan, Margaret Fund student

The Lord is my strength and mine.—*Psa. 118:14*

## Calendar of Prayer for October

### 14—FRIDAY

For Rev. and Mrs. Riffley (*Prudence Amos*), educational work, and Miss Pauline White, educational and evangelistic work, Belo Horizonte, Brazil.

Have faith in God—Mark 11:22

### 15—SATURDAY

For Judson and Stephen Jackson, Margaret Fund students from Beazil

Watch ye and pray.—Mark 14:38

### 16—SUNDAY

For Rev. and Mrs. W. B. McNealy (*Yvonne Marie Alexander*), evangelistic work, Goyaz, Brazil

And the peace of God shall . . . guard your hearts . . . in Christ Jesus.—Phil. 4:7

### 17—MONDAY

For Rev. and Mrs. Hart (*Tennette Hamilton*), educational and evangelistic work, Antofagasta, Chile; also for annual sessions of W.M.U. of Maryland, Baltimore, October 17-21

Strive together with me in your prayers.—Rom. 15:30

### 18—TUESDAY

For Rev. and Mrs. McConnell (*Elizabeth Bach*), educational work, Santiago, Chile; also for annual sessions of W.M.U. of Arizona, Phoenix, October 18-20

They that trust in the Lord . . . abide forever.—Psa. 125:1

### 19—WEDNESDAY

For Miss Helen McCullough—on furlough—and Miss Ola Lea, educational and evangelistic work, Shanghai, China

Blessed is everyone . . . that walketh in His ways.—Psa. 128:1

### 20—THURSDAY

For Miss Jeanie Alderman, Tsinan, and Miss Lucy Smith, Shanghai, China, evangelistic work

The eternal God is my refuge.—Deut. 33:27a

### 21—FRIDAY

For Miss Sallie James, nurse, and Miss Clarnel Idell, evangelistic work, Yangchow, China

Underneath are the everlasting arms.—Deut. 33:27b

### 22—SATURDAY

For Rev. and Mrs. Strother (*Martha Krause*), evangelistic work, Fochow, China. My God shall supply all your need . . . in Christ Jesus.—Phil. 4:19

### 23—SUNDAY

For Miss Thelma Williams, medical work, Fochow, China. He shall give His angels charge over thee, to keep thee in all thy ways.—Psa. 91:11

### 24—MONDAY

For Dr. Jeannette Beall, medical work, Laichowfu, China. Casting all your care upon Him for He careth for you.—1 Peter 5:7

### 25—TUESDAY

For Miss Alice Huey, evangelistic work, Laichowfu, China. Be of good courage, He shall strengthen thine heart.—Psa. 27:14

### 26—WEDNESDAY

For Miss Elizabeth Gray, medical work, Laichowfu, China. The Lord will give strength unto His people.—Psa. 29:11

### 27—THURSDAY

For Miss Ruth Ford, medical work, Kueilin, China. Trust in the Lord with all thine heart and lean not unto thine own understanding.—Prov. 3:5

### 28—FRIDAY

For enrollment in W.M.U. activities for women and young people. The path of the just is as the shining light.—Prov. 4:18

### 29—SATURDAY

For Rev. and Mrs. Adams (*Floy White*), evangelistic work, Dairen, Manchuria. They that wait upon the Lord shall renew their strength.—Isa. 40:31

### 30—SUNDAY

For Miss Alma Grayson, medical and evangelistic work, Laiyang, China. I will go before thee.—Isa. 45:2

### 31—MONDAY

For Miss Ruby Daniel, educational work, Budapest, Hungary. Be ye also patient.—James 5:8

\*Attended W.M.U. Training School  
\*Attended Southwestern Training School  
\*\*Attended Baptist Bible Institute

## ✝ BIBLE STUDY ✝

Ella Broadus Robertson, Kentucky

### “ANY ROOT of BITTERNESS” Heb. 12:1-3, 14, 15; Eph. 4:31, 32

IN the opening verses of this chapter we have one of the great exhortations to steadfastness in the Christian life—the figure of a runner in the stadium, watched by “a great cloud” of onlookers, who have themselves won the prize and are looking ever unto Jesus. In the latter verses we see life quite spoiled by one of the “easily besetting” sins, the sin of bitterness—for it is a sin. Bitter grief may come to any of us. The Old Testament often refers to this, especially in the loss of children. Job who took shock upon shock with heroic submission (1:21), afterwards tormented by his friends, speaks more than once “in bitterness of soul”. Hezekiah, though he did not bear illness well, does better: he had expected to “go softly all his days, because of the bitterness of his soul” but, looking back, he can say: “It was for my peace that I had great bitterness”. In the Psalms (as 119:71) there are many similar expressions.

So it is bitterness of spirit—that refuses to hope still in God, and vents itself upon others—that is sin. In Hebrews (as in Ephesians) the “root of bitterness springing up” is a danger to the church life. How often a seemingly prosperous church is poisoned with some small feud! The “root” refers to Deut. 29:18, which concerns idolatry, and the harm done by one family or one person that forsakes the Lord. Alas, what bitter jealousy we see today between Arabs and Jews in the Holy Land!

But look especially at the damage bitterness does the individual. We read every week of some new extract which does wonderful things, good or bad. Bitterness is a drug from the devil’s pharmacy. What does it do to you? Well, it turns the eyeballs inward. You can’t see anything outside yourself and can’t see yourself either. It makes you deaf and dumb; spiritual voices do not reach you, neither God nor conscience, nor can you pray. It takes away the appetite; you do not enjoy sermons or hymns or the Bible. It paralyzes the hands and feet; you no longer run to help others. It hardens the heart; you don’t really care about anything. And finally it closes the lungs, for love is the very breath of life.

Is there an antidote? Yes, there is a verse we might call “Bittersweet”—Romans 8:28 (read in concert). Paul says we know the agony of life, so that we could scarcely pray, did not the Spirit help us; but we know too that God can bring good out of evil, even as Hezekiah learned, and David and the others.

An old lady, almost blind, could still read her familiar large-print Bible. She marked with her thumbnail the verses she loved. She could not see these marks, so she kept on making them. And Romans 8:28 was marked above and below, all around and across! (J. A. B.) Pluck this golden branch of “Bittersweet”. It will brighten you the winter through.

#### EDITORIALS (Concluded from Page 4)

worthy things whereby our Union seeks to honor our Lord and to advance His Kingdom. That we may each make a real contribution to this desirable end we are constrained to be *prayerful* in planning and *patient* and *persistent* in fulfillment.

# CIRCLE PLANS

## WHEN YOUR CIRCLE STUDIES "The Desire of All Nations"

by Dr. Egbert W. Smith, many inspiring as well as practical suggestions will be found in the following outline as prepared by Mrs. Carter Wright, southwide stewardship chairman. She says:

This is one of the greatest books yet written on the stewardship of the Gospel. Based on Bible truth it will never be "out-of-date". Order from State Baptist Book Store—price: 50c in paper; \$1 in cloth binding.

Get a cloth-bound copy and re-read it once a year. Study it, believe it, teach it in your home and in your church.

**Chapter I**—The author thrills us with fresh glimpses of God's age-long and glorious plan, the establishment of the Kingdom of God. Memorize Scripture passages on pages 1 and 2. Also memorize all "Key Sentences" by reviewing each day ("Thus the Bible from start" etc., page 4). Suppose the author is correct as to what "Christlikeness is and is not" (pages 14, 15), what then? Can you truly pray the Lord's prayer (pages 7, 8)?

**Chapter II**—Key Sentences: "Startling it is" etc. (page 17); "The minister who is at ease" etc. (page 18). Note that covetousness has ever been a besetting sin of God's people (page 17). DISCUSSION: Is it still true that "the prophets prophesy falsely and My people love to have it so"? How? Why? (Pages 25, 26)

**Chapter III**—Key Sentence: "The New Testament is plain . . . with the sublime undertaking" (page 39). Stress the fact that world evangelization is not an optional enterprise (pages 45, 46). Put up large PLACARD: "To Be Christian Is to Be Missionary". How much like her Lord is your church? (Page 49). ASSIGNMENTS: Ask six members to tell briefly the tragic need and pathetic appeal of Japan, China, Latin-America, Africa, India, other parts of Asia. Close with prayer (page 67).

**Chapter IV**—Key Sentences: "No institution can repudiate" etc. (page 69); "History's testimony on this subject is unbroken. So long" etc. (page 70). Display large PLACARD: "Send the Light or Lose the Light". ASSIGNMENTS: Ask five members to discuss briefly why "missionary obedience is essential" (pages 68, 75, 79, 87, 88, 93). Tell story of "weakly Parsee" (page 81). Query: Suppose you had been looked over? . . . ?

**Chapter V**—Key Sentence: "Just so Sunday school superintendents . . . utter most parts of the earth" etc. (page 97). PONDER WELL PAGES 98-111. What are your children reading? Who are their heroes or heroines? ASSIGNMENTS: Ask ten members to give testimonials from missionaries (pages 106-110); ask six others to give examples of sublime faith and courage and sacrifice (pages 112-117). Tell your teen-age children all this.

**Chapter VI**—Key Sentence: "On our coinage . . . 'In Trust for God'" (pages 123-124). PLACARD: Enlarged replica of a silver dollar, inscription changed to read: "In Trust for God". DISCUSSION: The dangers connected with the penny: note especially pages 128-132. Ask two members to tell graphically the two stories: (1) The Young Church Officer (pages 133, 134); (2) A Successful Business Man (pages 135-136). Am I a "fool"? Check by Luke 12:21. Why is unfaithful stewardship the great deceiver's masterpiece? (Pages 138, 139). The Tragedy of Jewish History (Pages 140-142). A Solemn Question: "Which is the greater sin" (Pages 142-143). Are we committing this sin?

**Chapter VII**—Key Sentence: "During our Lord's public ministry . . . with His great heart and purpose" (page 151). Ask six members to be prepared to "defend" missions by answering pointedly but briefly the six criticisms (pages 151-181). Follow suggestion in first paragraph of page 192.

**NOTE:** A set of questions on this book has been prepared by Mrs. Wright. Mimeographed copies may be obtained from W.M.U. Literature Dept., 1111 Comm. Bldg., Birmingham, Ala., for 3c a copy or 20c a dozen.

# BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, Virginia

**SUGGESTIONS**—Use Dennison leaf-stickers at top of program sheet or invitation card. As members arrive give them autumn leaves to the stems of which are tied small twigs around which is rolled brown paper bearing the name of one of the five Near East stations or the name of a missionary or national worker in the Near East. In front of room have a poster map of Palestine-Syria. Have the Baptist mission stations identified by leaf-stickers.

**The WONDERING JEW**—The morning newspaper for the day in which this program is being written carries stories stating that during the past month in Palestine more than 200 have been killed and nearly 500 wounded; the Vatican and Il Duce are on the verge of clashing over "races", which distinctly infers "Jews"; Jews in Germany beaten, robbed and forced to flee from scores of cities. Daily such items fill the press. What does the Jew think about it?

A Jewess answered this on a European train in the summer of 1937. Talented, trained, she had entertained Germany's elite for twelve years. She has sung at the Courts of the Regents of three nations. Cherished and lauded was her name until the power and propaganda of nazism suddenly broke her contracts, caused her audiences to hiss her and, finally, was driving her from the land of her fathers for five generations of bygone years. Her brown eyes flashed with fires of hate as she tersely stated: "Ah! If ever I were tempted to believe in the Savior of Christians, I would not now. These, His followers, look how they treat us! Are these days the fulfillment of the love that Isaiah promised with the Messiah? No—hypocrites, imposters! Followers of a hypocrite! Deception all the way! Christian countries—Germany—proclaimed by history as *Christian* for hundreds of years! If this is Christianity, I want none of it! Yet, I believe the Messiah will come! And when He does, it won't be like this. It isn't even safe in Palestine. Yet, *Christian England's* flag flies over Jerusalem. Deception! Deception!"

The voice of this cultured, charming prima donna is the voice of the Jews to the ends of the earth tonight. To win them is God's commission to every Christian! How?

## TOPIC: GATHERING LEAVES in the NEAR EAST

Scriptures: "Roots of Bitterness"—Hebrews 12:1-3, 14-15; Eph. 4:31 (Page 15)  
 Quartette: "When I Survey the Wondrous Cross" —Prayer (Silent)  
 Hymn: "Living for Jesus" —Olive Leaves: "Palestine 50 Years Ago" (Page 19)  
 Brown Leaves: "Baptist Beginnings" (Page 20)  
 Green Leaves: "Palestine Today" (Page 22)  
 Gathering Leaves: "Cooperative Program at Work" (Page 23)  
 Hymn: "Work for the Night Is Coming"  
 New Buds: "The Land of Promise" (Page 26) —Prayer  
 Home-Town Leaves: "The Jew in My Town" (Page 27)  
 Round Table Discussion —Chain of Prayer —Hymn for the Year  
 Business —Hymn: "O Little Town of Bethlehem"



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina  
With the PROGRAM COMMITTEE



October is a month when home affairs seem to settle a little. Vacations ended in August. The children and young people were safely in school before September was torn from the calendar. The weather is more pleasant now and mothers seem to have time to take a long breath and get plans arranged for the winter.

Women in the missionary societies need to take a good look at the standing of their societies. October is the first month of the last quarter. And what a busy quarter it always is with plans for Foreign Mission Week of Prayer and

the Lottie Moon Christmas Offering taking much attention through most of it.

This year the last quarter is of greatest importance. All of those standards and aims of the great Golden Jubilee Year must be checked to learn the progress of the society toward the goals. There is yet time to catch up where the aims have not been reached. What about our quota of new members? Can we not hurry around and get a few more? What about attendance? Could we not put on the "rousements" these three months and have big crowds present? (See pages 26-27 of *Golden Jubilee Manual*.)

In order to meet these quotas a rally or reception might be planned for October. In large societies arrange three groups to receive. The first should be made up of the officers of the society; the second, of new members gained through the year; the third, of all former presidents of the society. See to it that all of these in the last two groups are invited and brought to the meeting. Leaders of the young people's organizations should be invited and asked to help serve the simple refreshments.

The reception should be at the close of the meeting. During the program the treasurer should be given time to tell of the financial standing of the society. She should be asked to make a chart or poster showing the gifts of 1937, then the total of the first three quarters of 1938. Space should be left for the fourth quarter's figures so that, at the end of the year, the per cent of increase may be shown. Let the new members see what a fine society they have joined.

Besides these preparations, the Program Committee should demonstrate how truly the society is holding to its original purpose of disseminating missionary information. "Palestine Fifty Years Ago" may be used by the leader as an introduction to the topic for the afternoon. She may speak of her part of the program as "Palestine through the Telescope". She may describe our old feeling toward the Holy Land as one of romantic awe as the country trod by "holy men of old" and the land that gave us our Bible and the spot of the earth upon which our Savior lived. It seemed far away and holy, not a part of the earth upon which we live. (Pages 19-20)

The next talk may be called "Palestine through a Photographer's Lens". Using the story of Said Jureidini, let the speaker tell of "Baptist Beginnings in the Near East" (pages 20-22).

The third talk may be called "Palestine through the Eyes of the World". This talk may not only give items from our *Royal Service* program material but should also tell of the disturbed political condition in Palestine today. The newspapers and current magazines are full of the strife between Jews and Arabs and the attempt of England to settle these animosities. (Pages 22-23)

The fourth talk we may call "Palestine through Baptist Eyes" This should give a review of our Baptist work for the past few years. (Pages 23-26)

Every care must be taken to make these last three meetings of 1938 model missionary meetings. The standards accepted for the year are not just something to be reached but are to show us the high possibilities of our service for the Master. (See page 35 of 1938 *W.M.U. Year Book*.)



## PROGRAM for OCTOBER



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: "SHEAVES . . . with REJOICING"—*Psalm 126:6*

TOPIC for MONTH: The NEAR EAST: "Sheaves . . . with Rejoicing"

Hymn—Love Divine

Bible Study—"Any Root of Bitterness"—Heb. 12:1-3, 14, 15; Eph. 4:31 (Page 15)

Prayer that there may be no bitterness but only love in our hearts toward all of earth's peoples

Hymn—More Like the Master

—Palestine Fifty Years Ago

Baptist Beginnings in the Near East

—Palestine Today

The Cooperative Program at Work in the Near East

Hymn—Hail to the Brightness of Zion's Glad Morning

The Land of Promise

Prayer that we may do all in our power to give the Gospel to Palestine and Syria

The Jew in My Town

Prayer that we may do all in our power to give the Gospel to the Jews in the homeland —Hymn for the Year

Prayer for our missionaries in Palestine and Syria and for our missionary to the Jews in the southland



### PALESTINE FIFTY YEARS AGO

No country in the world has changed so much in the last fifty years as has Palestine. So the Palestine which our W.M.U. mothers of 1888 knew was different from the one we know today. Not so many people visited the Holy Land then as do now but those, who did go, returned telling stories which not only

filled the hearts of our W.M.U. mothers with wonder and reverence, because of the association of this land with Bible history, but also grieved them because of conditions at that time in this holiest of earth's lands. The land which had once flowed with milk and honey was almost a desert. The rainfall was scarce, the fields were dry, producing very little vegetation. The cities were in ruins. Doubtless the women of 1888, as they heard of this destitution, bowed their heads in regret that the sins of God's chosen people had brought such devastation to God's chosen land.

Fifty years ago Palestine and Syria were a part of the great Turkish Empire. Our W.M.U. mothers must have grieved, as did Christians all over the world, that this land where Jesus had lived was in the hands of those who did not accept Him as Lord and Savior. Not

Christians but Mohammedans had possession of this land held sacred by both religious groups. Not the cross but the crescent was the emblem of honor in Palestine.

And, as was true of all people under Turkish rule, those who lived in Palestine were oppressed and depressed, pitifully poor and pathetically afflicted. Right here in the land of the Lord the people knew nothing about the Lord of the land. And our W.M.U. mothers were sad to realize that southern Baptists were doing nothing about it. Fifty years ago Palestine had not even been considered as a mission field for southern Baptists. Here, in the land of John the Baptist, there was probably not a person who had been baptized in the way that John baptized. Here, where Jesus had taught the truth, there were few if any who knew and believed that truth. Here, where the first Baptist church in the world had been established, there was not a single church organized and operated like a New Testament church.

It must not be thought that there were no Christians in Palestine and Syria fifty years ago. From very early times there had been in these countries different sects of Christians, as Armenians, Nestorians and Maronites. All of these had some of the truth of Christianity but were far from understanding and believing all of the truth of the New Testament. Then, there were both Greek orthodox and Roman Catholic churches in Palestine fifty years ago. While the crusades had never accomplished their purpose of wresting the Holy Land from the infidel Turk, they had succeeded in establishing Catholicism in Palestine. Then, already there had been some work done by protestant missionary societies. As early as 1819 the American Board of Missions had become interested in the Turkish Empire and had appointed two missionaries "with the original intention that their work should be amongst the Jews and Mohammedans with Jerusalem as their center". The work was very difficult and within two years both these missionaries were dead. However, others went to take their places; and the

American Board, with Congregationalists and Presbyterians working together, developed extensive missionary work in European Turkey, Asia Minor and Syria. The Presbyterians did most of the work in Syria. American Methodists, the Church of England and other missionary organizations in both America and England have from time to time done work in Palestine and Syria. The Syrian Protestant College established at Beirut in 1866 (now called The American University of Beirut) was for many years a "major factor of protestant influence and blessing through Syria and far beyond". It is too bad that the influence of this school has been hurt in late years because of modernistic teaching, according to our information.

When our W.M.U. women of 1888 thought of Palestine, of course their hearts were stirred even as ours are, with remembrance of the places where had lived patriarchs and priests, prophets and kings of Bible fame, and where the feet of Jesus Himself had trod while He was here on earth, and where the Gospel had started on its journey to us; but mingled with those thrills were regrets over the sad conditions of the land and its people, and grief because there was nothing that they could do about it. Then as they remembered prophecies concerning the restoration of the Holy Land they must have asked in their hearts: "How long, O Lord, how long before these things shall come to pass?" Little did they dream that Palestine was even then on the threshold of happenings which would bring wonderful changes and prove that God had not wholly forsaken His chosen land and His chosen people.

#### BAPTIST BEGINNINGS in the NEAR EAST

THE beginning of modern Baptist work in the Near East carries us back to 43 years ago. Only seven years after the organization of our W.M.U., by the marvelous working out of circumstances in the life of a Syrian, God prepared the way for southern Baptist work in the Near East. A young photographer of Beirut by the name of Sald Jureidini

came to America as one of the managers of the Turkish exhibit of the World's Fair in Chicago. While in this country he visited some friends in St. Louis and there came in contact with Baptists, learned the way of salvation, accepted Christ and was baptized into the Third Baptist Church. In this young man God was providing the first Baptist witness in Syria, for back to Beirut he went a regenerated Baptist believer, eager to tell others about Jesus.

Familiar is the story as told by Mrs. J. Wash Watts in "Palestinian Tapestries" of how this young Christian, who had not intended to be a preacher at all, began witnessing for Jesus in his home and in his shop until a number of his hearers believed his words and wanted to be baptized. There was not a Baptist church in all the Near East, and "the very name of Baptists as a denomination was practically unknown in the region". And here were those wishing to be baptized and no ordained preacher to baptize them. Mr. Jureidini wrote to his church at St. Louis asking them to authorize some Baptist minister traveling in Palestine to baptize the converts. It happened that the pastor of the church was planning a trip to the Holy Land, so the church authorized him not just to baptize the converts but to ordain Mr. Jureidini to the Gospel ministry. This he did with the help of six other ministers traveling in Palestine. Soon after this Mr. Jureidini baptized the first converts, eight in number, and organized the First Baptist Church in this section.

After this the work increased. Mr. Jureidini began getting calls to go to outlying regions around Beirut and preach the Gospel. So he, who had not intended being a preacher, felt convinced that he ought to give up his photography and devote all his time to missionary work. To America he returned "with the hope of interesting churches to take hold of his work and support it". Through him God called to southern Baptists to send the Gospel to Syria, but the Foreign Board felt that it would be a venture on a new work at that time. Mr. Jureidini went back to Beirut, but

it was another Baptist mission board that supported him and southern Baptists had lost an opportunity.

Then came the World War bringing many changes to Palestine and Syria. The old Turkish Empire was broken up and Syria became a protectorate of France; and Palestine, of Great Britain. The dream of the crusaders had come true—the Holy Land was in the hands of a Christian nation. The Christian people of the world rejoiced and felt that it was an indication that the prophecies concerning the restoration of Palestine would soon come true. The war brought disaster to Mr. Jureidini's little church in Beirut. Some of the 44 members died of privation, others were scattered; so when the war was over the missionary had to make a new beginning of his work.

But the eyes of southern Baptists had turned toward Europe and the Near East. At the meeting of the Southern Baptist Convention in Atlanta in 1919 a commission was appointed to visit the war stricken countries of Europe and the Near East and to report on the missionary and economic needs of Baptist peoples in those lands. As a result of this survey the famous London Conference of 1920 was held; and among the countries allotted to southern Baptists for missionary work by that conference were Palestine and Syria. In the fall of 1920 Dr. and Mrs. W. O. Hamlet went out as southern Baptists' first missionaries to Palestine. In a short time they returned expressing the opinion that conditions in Palestine were unsafe and that it would be a useless expenditure of money for southern Baptists to launch a mission in Jerusalem at that time. So the opening of a mission in the Near East was temporarily delayed.

But in 1923 Rev. and Mrs. J. Wash Watts and Rev. and Mrs. F. B. Pearson ventured to go into this difficult field. When they arrived, they found several small beginnings of work. Mr. Jureidini had succeeded in gathering together of his scattered church at Beirut 17 members. At the same time other churches in Syria and at Nazareth were maintaining

by native Baptist workers. But these beginnings were small indeed. So it was a task of stupendous difficulties that faced the young missionaries. While the Pearsons stayed only a short time and the Watts only four years, their work was surprisingly successful considering the difficulties of the field. Not only did they encourage and help the missions already started, but new stations were opened at Jerusalem and at Tel Aviv. In 1927 before the Watts left, Miss Elsie Clor—who had for several years been in charge of the Jewish work of the Christian Alliance in Jerusalem, came under our Foreign Mission Board and has since that time done a splendid work through a Good Will Center and other activities in Jerusalem.

Thus by the unmistakable leadings of God, did southern Baptists begin work in Palestine and Syria. So as we celebrate our Golden Jubilee we can rejoice because among our mission fields are these lands made precious not only because of their association with patriarch and prophet, with apostle and Christ, but because of the multitudes of people needing our loving help, just as did those other multitudes upon whom when Jesus looked He "had compassion" because they were as sheep not having a shepherd.

#### PALESTINE TODAY

**O**UR W.M.U. mothers of 1888 thought of Palestine with the holiest feelings of wonder and reverence, and so do we today. It is still a Holy Land, associated with the most sacred events in the world's history. But the last quarter of a century has brought such changes to Palestine that mingled with our feelings of wonder and awe are thrills of amazement, and we find ourselves turning often to the Scriptures to try to discern the significance of these happenings in their relation to God's purposes for this land. **Progress**—As we study Palestine today we see her first as a land of great progress. A few years ago she was but a barren waste, but now she flows again with milk and honey or with things that are of far more value in the markets of

the world. The rainfall has increased 60 percent in the last twenty-five years. Land once useless is producing fruit and vegetables of many varieties. The yearly production of Palestinian oranges is so abundant that the number exported would place five oranges in the hand of every man, woman and child in the United States. The Dead Sea, so long considered utterly useless, has been found to be the most valuable inland sea in the world: it contains mineral salts having a potential value of one trillion and twenty-seven billion dollars or four times the wealth of the United States. In Palestine are three great cities—Jerusalem, Tel Aviv and Haifa—"vying with one another in rapid growth and public interest". Jerusalem has "in these latter days put off her garments of desolation and put on the new raiment of restoration". Tel Aviv, which a few years ago was a mere strip of ocean beach, is now the most populous city in the Near East. The English government has built at Haifa an artificial harbor costing five million dollars, which makes this city one of the great seaports of the Near East. The River Jordan has been harnessed to furnish electricity for light and industrial power throughout the land.

Yes, Palestine has changed since 1888. The early W.M.U. women pictured dusty roads and stony mountain paths, but we must picture a network of modern highways and railroads all over the land. They pictured the donkey and camel as the only means of transportation, but we know that travelers can now go anywhere by automobiles or trains. They pictured as the only method of long distance communication the shouting of shepherd boys to each other from one mountain crag to another, but we know that today telegraph wires embrace the country making it possible to talk from Dan to Beersheba, or from Jerusalem to the ends of the world. They pictured homes lighted by candles and olive oil lamps; but we know that today even in towns and villages, as well as in cities, the electric light bulb has taken the place of primitive lighting methods. They pictured the fields harvested with scythe

and sickle, but we know that the farm work is now done by modern machinery. They pictured Palestine as an idle, listless land—we picture her as one humming with industry and activity. Truly, prophecies are being fulfilled in our day. The desert is blossoming as a rose, the wastes are being builded, the desolate land is being tilled and is becoming like the Garden of Eden. (See *Ezekiel 36: 33-35.*)

**Problems**—But along with the progress of Palestine, are many problems. When England took over the Protectorate of Palestine, one of the first things she did was to grant permission to Jews to return to their native land. By the famous Balfour Declaration England said: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people". Of course such a declaration was a great encouragement to Zionism—the movement among the Jews of the world to reestablish the Jewish nation in Palestine. So the last few years have seen a great number of Jews returning to the Promised Land. Especially have they come in large numbers from Germany and other places where Jews have been persecuted. At the end of the World War there were only seventy thousand Jews in Palestine: today there are four hundred thousand. These returning Jews have bought much land and are putting large sums of money into the development of the country. They feel that it is their country—the land promised the seed of Abraham.

But there are other people who claim Palestine as their home. The Arabs have lived there for many centuries and resent the Jews coming in as if the land belonged to them. Eager for the money offered they sold their lands to the Jews before they realized what was happening. And now they find themselves in danger of being thrust out of what they consider their national home. The Arabs too have dreamed of the establishment of a great Arab state, bringing together all the Arabians of the Near East into an independent nation and are

therefore rebellious against what they consider the intrusion of the Jews.

So there they are—Jew and Arab, each with claims to the land dating back for many centuries and each with a dream of a national home on this sacred territory. As a result there is constant conflict between Arabs and Jews, and the situation in Palestine has baffled even the great English government. England has planned a division of the land, giving one section to the Arabs and one to the Jews, but this brings many problems. Many Jews own property and live in the section of the land designated for the Arabs, and vice versa. Both groups want all the land, so a division is unsatisfactory to all concerned.

Then along with the political problems are religious problems. These may not seem so serious to the English government, but we know that they are the most serious problems in the lives of both Jews and Arabs. Some of the people of Palestine are Mohammedans, some are Jews and some are Catholics, but there are only a few with a saving knowledge of the Savior who once walked in that land and who died on a Palestinian hill for the salvation of a lost world. If all groups could learn of Jesus and let Him rule in their hearts, all national differences could be adjusted. His Golden Rule of love could solve every problem. This day of progress, this day of the restoration of the sacred land is the best possible time to preach the blessed Gospel of Jesus Christ and to restore His worship in the land where He was first recognized as the long promised Messiah of the Jews.

#### THE COOPERATIVE PROGRAM at WORK in the NEAR EAST

**T**HE Cooperative Program seems a very modern thing to mention in connection with lands associated with Abraham and Moses, David and Daniel, Peter and Paul. But we remember that modern things are moving into old Palestine and Syria; so we can be glad that, among other modern innovations, the Cooperative Program of southern Baptists is

there working to win people to Christ. Southern Baptists have today five mission stations in Palestine and Syria. Let us study a bit of the work which is being done through our Cooperative Program dollars in these stations.

**In Syria**—We remember that it was in Beirut, Syria, that Mr. Jureidini started modern Baptist work in the Near East. Although this missionary is over seventy years old he is still on the job, preaching wherever opportunity is offered. Our mission station in Beirut is adjacent to the American University. This school was originally founded with an evangelistic and missionary spirit, but we are told that it now teaches modern heresies and denies the Bible. Mr. Jureidini is doing a good work by preaching the Word and, thereby, making some inroads on the reputed heresy of this school. Our missionary, Mr. Eddleman, writes of the church at Beirut: "In the little Baptist church there is a spirit of evangelism and New Testament conception of the function of the church. The services are held two and three times weekly. One of the members, a lawyer, is an ordained Baptist preacher and preaches in schools and homes round about several times a month".

In the little village of Keft Misky is a Baptist church of which Rev. Fadlow Boushy is the pastor. "The church carried on its regular work last year with usual vigor and faith; and in addition the faithful pastor went out and touched more unreached villages than probably any other worker of southern Baptists (in the Near East). He preaches in the homes when he goes into a village and tells us of interest in these villages that would seem to justify our sending them several more native pastors if we had them".

**At Tel Aviv**—We remember that it was in the all-Jewish city of Tel Aviv that Dr. and Mrs. Watts made the beginning of work over ten years ago. In 1928 they returned home, and for almost a decade there was no missionary in this important city. But last year our two newest missionaries in Palestine

went to Tel Aviv to renew the work there. When we understand that the population of Tel Aviv is about 120,000 and that it is the only all-Jewish city in the world, we can see what wonderful opportunities face the new missionaries; but we can also sense something of the difficulties of trying to penetrate the walls of Jewish prejudice in a city where all of the people are Jews. Mr. Eddleman writes of his work: "The people here are antagonistic to foreign influence, especially the preaching of the Gospel. Services for small groups are being begun on Friday and Saturday evenings. The chief aim here is to have a preaching point in the city and from it to go at least once a week to outlying Jewish colonies which are absolutely unreached by the Gospel as yet. It is also in our plan to open soon a preaching hall in Jaffa for Arabic speaking peoples".

**In Jerusalem**—In Jerusalem we have our two missionaries, Miss Elsie Clor and Miss Eunice Fenderson. Besides these Mr. Eddleman goes there on Sundays to help with the preaching services. There is a church worshipping in a building erected by the Lottie Moon Christmas Offering. Our missionaries do most of their work through a Good Will Center. The mission compound—composed of the chapel, a dwelling where the missionaries live and the Good Will Center building—is located in a rapidly growing and densely settled Jewish area of the city. Here our missionaries come in contact with Jews and Arabs and those of other nations who live in this cosmopolitan city. A Sunday school is conducted which had an average attendance last year of 73. Besides this there is a Sabbath school on Saturday for Jewish children with an average attendance of 73. Then there are clubs for girls and boys, Bible classes for women and the usual activities of a Good Will Center. Last year a Y.W.A. and an R.A. were organized. Miss Clor writes as follows of conditions in Palestine: "The present situation of the country is very serious, conditions are worse and there does not seem

to be any hope for a peaceful settlement. Sometimes we think a real war would be easier to bear. The rebels are still carrying on their terrorism by ambush—shooting, bombing and killing. Never a day passes but what some one has been their victim. One does not know upon leaving the house whether he will return or not. However with God we are in safeguard, and the Present Helper is ever near. Jesus is our stay and comfort".

Every summer a Daily Vacation Bible School is held in the Good Will Center. In writing of the school of 1937 Miss Clor said: "There were 350 children on roll with an average attendance of about 250. I wish you could have seen how we made room for them. Our clothes-lines were turned into a tent by covering them with straw mats. This gave place for about 70 children. A tin roof was put over the play-ground which made room for three primary classes. It was great fun planning to accommodate all. When we realized we were shorthanded for teachers, our young people came forward as helpers. The school lasted 5 weeks and many of our children expressed a desire to be saved".

Miss Clor relates the following incident: "One of our teachers, walking down the street in the Arabic quarter the other day, suddenly came upon a large gathering of children; one child with a stick in hand was taking the part of teacher and leading them in singing the choruses learned here, then proceeding to preach about Christ to these Moslem, Greek and Roman Catholics. Thus the message given in the Baptist Mission was being passed on by the children". Boxes and materials for Daily Vacation Bible School and Good Will Center work are most gratefully received and are a wonderful help to our missionaries in Jerusalem. (*Write to Baptist Foreign Mission Board, Richmond, Va., for shipment regulations, please.*)

**In Nazareth**—Work was started years ago in Nazareth by a native Baptist, M. S. Musa. Through the gift of Mrs. George Bottoms a church was

built in 1926. In Nazareth live Moslems, Greek Orthodox and Roman Catholics. The people know little about the Lord who spent His childhood in their town. The work here has been difficult because of persecution. Since the death of Mr. Musa in 1928 his nephew, Rev. Lewis Hanna, has been in charge of the work. He reports for last year an unusual increase in church activities and says that the church at Nazareth is nearer a dynamic revival than he has ever seen it. There was an average attendance in Sunday school of 160 and a Daily Vacation Bible School was conducted with an average attendance of 200. Young people's societies had last year an average attendance of 66 and the women's meetings 40. In Nazareth also is a day school with 30 enrolled.

**In Haifa**—Our missionaries, Rev. and Mrs. R. E. Owens, returned last year from their furlough to the mission station at Haifa. We remember how the Owens went to Haifa in 1933 "without any budget save that which covered their own salary and house rent, without any equipment save a dozen hymn books, without any other means of giving the message save their own halting, stammering tongues". For almost two years they had no preaching place but conducted services in any home open to them. Then in 1935 the Foreign Board rented a mission hall for their services. For three years they worked sowing seed and waiting for a harvest and then in 1936, just before they left for furlough, the First Baptist Church of Haifa was organized. During their absence, the little church had gone on faithfully under native leadership; but the people gladly welcomed the missionaries, and the preaching services at once showed new life and interest. At least three services a week are conducted in the mission hall, besides other meetings in the homes of the native people.

Too much cannot be said of the importance of Haifa as an evangelistic center. It has a population of over 80,000 including people of many nationalities, and it is growing rapidly. How we do

need to pray for the Owens and this little church, that they may become a powerful force for Christ among the thousands of lost people at Haifa!

By the time this program is being given there will doubtless be in Palestine a new S.B.C. missionary—Miss Kate Ellen Gruver. Surely it encourages our hearts to think of this lovely, consecrated young woman going to give her life in service in this country where Jesus gave His life for the salvation of a lost world.

#### A LAND OF PROMISE

**P**ALESTINE has long been a Land of Promise. To Abraham it was a land where God would fulfill His promises to him, blessing him and making him a blessing to the whole world. To the children of Israel wandering in the wilderness, it was a land flowing with milk and honey, a land which would be their heritage for many generations. To the exile Jew of today it is a Land of Promise where God will some day restore the glory of Israel. To the Bible student today it is the Land of Promise where many of the prophecies of the Scriptures will yet be fulfilled and where the glory of Jehovah will yet be demonstrated in great power.

And surely to southern Baptists it is a Land of Promise, as its present day opportunities hold promises of what may come to pass in the future if only we are faithful to our trust today. The marvelous growth and progress of the land, the great multitudes of people untouched by the Gospel present opportunities that stagger and threaten to overwhelm us.

There is the great Moslem population. Is the Gospel for the Moslem also? Of course it is! The Gospel is for everybody, and no one needs it more than the Moslem. He believes in God but proclaims Mohammed as His prophet. To him Jesus is just a great prophet, who did His work and passed on like other prophets before Him, and Mohammed is the one whose teachings are to be followed. We know that there is nothing

in those teachings to save a soul from sin and to lead to high moral planes of living. There are 700,000 Arabs in Palestine and over 2,000,000 in Syria; practically all of them are Moslems. What a wonderful opportunity is ours to change their crescent to a cross—to help them to see that Jesus is not just a great prophet but the Son of God with power to save!

Then, there are the Jews—400,000 of them. Most of them have returned to Palestine with no religious purpose. Zionism is said to be wholly a political movement. But surely Palestine is a good place to tell the Jews about Jesus. There their souls must be moved by memories of what God has before time done for His chosen people. As they walk daily on spots of sacred Jewish history they must be stirred somewhat with holy feelings of worship toward the God of their forefathers. Then what an opportunity it is to prove to them that Jesus, who also lived in this land, is the Jewish Messiah, the fulfillment of their prophecies, the culmination of their hopes!

There are those who see in the marvelous happenings in Palestine today promise of the speedy return of Jesus to the earth. Whether or not Jesus comes soon to Palestine in person He can come to the hearts of her people as we tell them of His love. The future of the people of this land depends on how much of Christ they have in their hearts. When the Jews receive their rejected Messiah, when the Arabs realize that full salvation can be found in the cross of Christ, then will Jesus come again to Palestine bringing peace and good will to the peoples of this land.

Palestine gave Jesus to us. Surely we must give Jesus to Palestine. It is the Land of Promise to us. We can help the desert to blossom with the Rose of Sharon in the hearts of Palestine's people. We can make the Bright and Morning Star to shine again on Palestinian lives. We can restore the waste places of sinning hearts by leading them to the Cross of Calvary. We

can place Jesus on the throne of David by leading the people of David's land to accept Him as King and Savior. Let us help fulfill the promises of Palestine by bringing to her people—Arab, Jew and Catholic—the glory of Jesus Christ.

#### The JEW in MY TOWN

**W**E cannot think of the land of the Jews without remembering the Jews close to us. We cannot be interested in giving Jesus to the Jews of Palestine without being interested in giving Jesus to the Jews of the southland. All are His chosen people. All have rejected Him. All need His salvation. All may be saved. All are our responsibility. All are our opportunity.

There are five hundred thousand Jews in the southland. That means that there are a hundred thousand more Jews in the southland than there are in Palestine. They are not all in the cities, for there is scarcely a town of more than 2,000 people without its Jewish families. Neither are these Jews segregated but they are all mixed up with us—many live on our street, even next door to us. "The Jews have become a part of the web of southern life and are the most open to the Gospel of any Jewish people in the world".

Southern Baptists have only one missionary to the Jews—Rev. Jacob Gartenhaus. Of course he alone cannot reach all of the five hundred thousand Jews of the south. But he ought not to have to do this task alone. Every southern Baptist should be a missionary to his Jewish neighbors. So while Mr. Gartenhaus is working directly with Jews to try to win them to Christ, he is also working among Baptists to try to enlist their efforts in winning their Jewish neighbors. His appeal to us is fourfold: first that we shall demonstrate neighborly friendliness towards Jews in our midst; second, that we shall live Christ-like lives before the Jews; third, that we shall realize the Jews' need of Christ; fourth, that we should do everything possible to win Jews to Christ.

There has been great progress in the work among the Jews since Mr. Gartenhaus became our missionary. At first his efforts were received with scorn and derision by his own people and often with indifference by the Christians; but now he is loved by Jews and Baptists, and wherever he goes his message is heard with gladness. Moreover many Jews are showing interest in Christ and not a few have accepted Christ. In a recent issue of "Southern Baptist Home Missions" Mr. Gartenhaus writes: "With almost every daily mail we receive the cheering news of the conversion of some Jewish friend". Mr. Gartenhaus has proven that Jews can be won to the Christian faith. He says: "It is no longer a question of whether the Jews will hear the Gospel. It is now the question: 'Will southern Baptists give them the Gospel?'"

**The Jew in Our Town!** He is here, a part of our community, a part of our lives. He has a soul to be saved or lost. Jesus loves him and so must we. Jesus came to save him, we must help him to understand that fact. Not for anything would we seem indifferent toward the Jews in Palestine or in any other far-away places. But, while we are working and praying in a general way for Israel that they might be saved, let us not forget the part of Israel that lives in our own town.

A converted Jew (C. H. Rosenstein) makes an eloquent plea for the Jew, wherever he may live, in the following poem entitled, "Help the Jew":

O Christians, in the Master's name  
Remember those outcast,  
The scattered ones, the Hebrew race,  
The shadows of the past.  
Bring Christ to view  
And help the Jew.

Like broken branches are the tribes,  
From Christ's own living vine,  
Yet tendrils may be grafted in  
And around the rootstalk twine.  
Bring Christ to view  
And help the Jew.

The Jew and gentile may be one  
 In Him to whom we bow,  
 'Tis ours to give the light to truth,  
 To teach them Jesus now.  
 Bring Christ to view  
 And help the Jew.

Think what we owe the Israelites—  
 Their prophets spake of old  
 The words of life from Heaven's throne,  
 More precious than fine gold.  
 Bring Christ to view  
 And help the Jew.

The Holy City is above,  
 Jerusalem the fair;  
 And by and by the Church of God  
 Will all be gathered there.  
 Bring Christ to view  
 And help the Jew.

#### QUESTIONS for REVIEW and DISCUSSION

1. Discuss the Palestine of fifty years ago.
2. Tell something of the beginning of Baptist work in Palestine.
3. What changes did the World War bring to Palestine and Syria?
4. When did the first southern Baptist missionaries go to Palestine?
5. Tell of the work of the first Baptist missionaries who remained for any length of time in Palestine.
6. Discuss the changes which have taken place in Palestine in the last few years.
7. How are these changes a fulfillment of prophecy?
8. How many mission stations do southern Baptists have in Palestine and Syria?
9. Tell something of the work of each of these stations.
10. Discuss Baptist opportunity in the Near East.
11. How many Jews in the southland?
12. Tell something of the work of Mr. Gartenhaus.
13. How may we help Mr. Gartenhaus in his work?
14. Discuss our obligation to the Jews in our town.

#### REFERENCE MATERIAL

|   |                                 |
|---|---------------------------------|
| <b>WORLD COMRADES</b>                           | <b>The WINDOW of Y.W.A.</b>     |
| The Commission                                  | —Southern Baptist Home Missions |
| Last Reports of Home and Foreign Mission Boards |                                 |
| The Course of Christian Missions.....           | Dr. W. O. Carver                |
| Palestinian Tapestries.....                     | Mrs. J. Wash Watts              |
| The Heart of the Levant.....                    | Dr. J. McKee Adams              |
| Rebuilding Palestine According to Prophecy..... | Dr. George T. B. Davis          |
| The Rebirth of a Nation.....                    | Jacob Gartenhaus                |
| The Keys of the Kingdom.....                    | Una Roberts Lawrence            |

## OUR YOUNG PEOPLE

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

### The SUNBEAM BABIES



As one of the plans of the Golden Jubilee Year Woman's Missionary Union suggested listing, as Sunbeam Babies, the wee arrivals in this world. We are but catching up an old plan which for some years has been overlooked. Early in the life of Woman's Missionary Union, the *Babies' Branch* was suggested. Mrs. Florence I. Harris of Montgomery, Alabama, wrote a leaflet about our *Babies' Branch* which was printed on blue paper, infant size, about 2 by 3 inches. It read, in part:

#### OUR BABIES' BRANCH

"Be not weary in well doing'  
 Is the message full of love;  
 Earnest toil will be rewarded  
 In the Father's home above!"

#### What It Is and How Conducted

The first thought that will arise in the minds of many will be: "This is only another way for getting money—just another organization added to our already crowded church calendar". But this is not the case in other denominations and why should it be so in ours?

All mothers know that they have been surprised to find how much reverence their little tots, almost babies, have for prayer and the name of Jesus. This naturally religious instinct should be cultivated and, in after years, the mother's heart will be made glad to think that she cannot remember the time when her darling one was not a Christian.

What is our *Babies' Branch* of the Woman's Missionary Union? It is a plan designed to help the mothers as well as the children—to create in the

mother a spirit of consecration whereby she will, at the very beginning, devote her children to mission work and teach them its purpose.

No mother who is interested and devoted thoroughly to any good work can be indifferent to the training and educating of her children in the same direction. As Augusta Wright Berle says: "We are careful for the health and education of our children in other directions; and shall we not watch as carefully that the potent influences surrounding infancy shall also tell for the glory of Christ?"

The importance of selecting the right leader for this work cannot be overestimated. She needs at the outset to have the spirit of Christ, to be directed to this particular work and should be a lover of God's little ones; thus she will, through them, know how to interest their mothers in the work. She will find it an excellent plan to keep a scrapbook and note things that occur which will encourage mothers in their consecration.

Ask the mother to guide the baby hand that puts the penny away for missions and, while so doing, to ask God's blessing on the gift and, when the little one can lip the name of Jesus, to teach it a prayer for the penny given. A multitude of suggestions will occur to her as she goes about in this labor of love. "Who shall say what great good may come of this in after years?"

In this Golden Jubilee Year Woman's Missionary Union suggested that the Girls' Auxiliaries make a dainty *Baby Book* in which to enroll the names of the Sunbeam Babies; and Woman's Missionary Union has provided a very attractive prayer card to be given to the mothers by the Woman's Missionary Society of the mother's church. These cards are distributed free of charge, on request, from state W.M.U. headquarters. Has your society been looking after its Sunbeam Babies? Not an organization, it is just a friendly gesture of interest from the missionary society but it has unlimited potentialities of missionary devotion for mother and baby and all the family. Employ its values in your society by appointing a Sunbeam Baby visitor and presenting the Sunbeam Baby cards.

**COLLEGE Y. W. A.**

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

**REACHING HER at the COLLEGE or HOSPITAL**



It does seem quiet in the house without her hurrying steps on the stairs; it seems strange not to see her at church and at Y.W.A. meeting; there is a new pianist for the Sunbeam Band in her place. Yes, she's at college or perhaps at a hospital for nurses' training; and mother, Y.W.A. counselor and W.M.U. young people's director, all miss her quick enthusiasm for her church and its missionary activities.

It is a grave business, this of sending young women away to college, away to hospital for training. Your church has seen them go, eager, interested; and then it may have seen them come back heedless of the things of the Kingdom, weaned away from Christian loyalties.

Denominationally speaking, Woman's Missionary Union first faced this problem and began to make special plans for young women. In 1910 this attention to college young women was evident in the selection of a College Correspondent; then in 1923 came its special adaptation of Y.W.A. for nurses. Quietly, steadfastly Woman's Missionary Union built and strengthened her Ann Hasseltine Young Woman's Auxiliary on the college campus; her Grace McBride Young Woman's Auxiliary in the hospital school of nursing. How shall young womanhood be ready for its place in the church life, in the Baptist activities of the world unless she keeps her missionary vision growing with her intellectual horizons, unless she keeps her Kingdom knowledge abreast of her expanding scholastic learning? But it is so easy to waste the college years.

Mother and Y.W.A. counselor and young people's director must all combine in their praying for the absent one, in their planning to keep her steady in her denominational and missionary thinking. Mother can enter her subscription for *The Window of Y.W.A.* (75c for the school term) so that the familiar magazine with its prayer calendar will bind mother and daughter together in their daily praying, so that they will consciously be studying the same program topic in their missionary reading and meetings. The spirit of fellowship in the Kingdom will span the miles.

Y.W.A. counselor can see that the girls "drop" notes about their Y.W.A. activities which remind their erstwhile participant that Y.W.A. is available at college, at hospital, too. The Y.W.A. counselor and girls can ask leading questions which will rouse to Y.W.A. attendance if they are to be answered. A little prod may be needed at first in the face of the crowded new schedule.

The W.M.U. young people's director will write to the president of the W.M.S. in the college or hospital town and tell her about this young woman from the home church. It is friendly to have someone in a strange church really looking out for you—a mere freshman, a mere probationer. The president will tell others and the strangeness will soon be lost in an "at home" feeling that feeds church loyalty with its warmth.

At the institution end the Ann Hasseltine Y.W.A., the Grace McBride Y.W.A. wait, ready to receive her. From the home end encourage too, because breaking the home church ties, stepping out from familiar home surroundings do create a major upheaval that needs support from both sides in order to be safely bridged. The chasm of indifference waits, but prayerful interest builds the safe bridge: put up the bridge.

**VALUABLE as HISTORY**

ONE of the earliest Women's Missionary Societies in southern Baptist churches, as revealed by Miss Fannie E. S. Heck in the Jubilate history—*In Royal Service*—was the "Female Mite Society of Athens (Ga.) and Vicinity". A copy of its history-making constitution is the valued property of Mrs. J. C. Hutchins of Athens, who has graciously permitted its publication in this magazine. Accompanying it are copies of two quaint letters, also treasured by the Athens friend.

— 0 —

Several ladies of Clarke County assembled at Trail Creek M. H. (*Meeting House*) July 13, 1819, for the purpose of forming a Missionary Society. The following Constitution was prepared and adopted:

Constitution:

Article I. This Society shall be known by the name of the Female Mite Society of Athens and Vicinity.

Article II. The officers of this Society shall be a First Directress, a Second Directress, a Secretary, a Treasurer and seven Managers.

Article III. The First Directress shall preside in all meetings of the Society, put all motions that are seconded and when the business of the Society shall be accomplished, adjourn. In case of her absence the Second Directress shall preside.

Article IV. The Secretary shall keep a fair record of the proceedings of the Society, of all its receipts, expenditures and donations, and correspond in the name of the Society.

Article V. The Treasurer shall keep all the monies and property belonging to the Society and exhibit an account of its state and funds when requested by the Managers.

Article VI. The Managers shall solicit subscriptions and donations, direct the general concerns of the Society and advise to such measures as seem calculated to promote its interest.

Article VII. Any person may become a member of this Society by subscribing to this Constitution.

Article VIII. Every member of this Society shall pay annually to the Treasurer, at least Fifty-two cents.

Article IX. This Society shall be auxiliary to "The Baptist Board of Foreign Missions" and the Treasurer shall transmit yearly to the Treasurer of said Society so much of its funds as shall be deemed expedient. Members however shall have the privilege of appropriating their benefactions to aid the Domestic Mission connected with the before named Board of Missions.

Article X. This Society may receive donations.

Article XI. The officers of this Society shall be chosen annually.

Article XII. This Society shall meet annually. The Managers and other officers, a majority of whom shall form a quorum to do business, shall meet semi-annually and oftener if deemed necessary and shall have power to call a special meeting of the Society.

Article XIII. This Society shall make such alterations in its Constitution as from year to year shall be deemed expedient, except in the IX article; this shall remain unalterable.

Athens, Ga., March 13, 1820.

Reverend and dear Brother:

Your favor of the 1st inst. was duly received and we feel much indebted to you for your goodness in thus readily attending to our request. We rejoice to avail ourselves of the favorable opportunity afforded us of sending our mite by you to the Baptist Board of Missions at Philadelphia. The sum sent would entitle us to representation in the Convention, and we should have wished you to act as our messenger, but our funds were not sufficient to enable us to make any appropriation for the expenses of a messenger, and without having the power to do that, we are doubtful whether we ought to expect to be represented. We leave this with you, with or without representation, the important point of aiding the missionary cause will be equally attained by our little contribution.

We lament your not being able to visit us at our meeting on the 1st of April, but still indulge the hope of having the gratification of having you with us some future period. Wishing you a pleasant and profitable journey we would humbly commend you to the keeping of the great Shepherd of Israel,

and subscribe ourselves

Your unworthy Sisters in Christ

Martha I. Jackson

We have sent the sum of one hundred and eight dollars. It is in Southern Bills, but you may perhaps find an opportunity for exchanging them for Northern money before you leave this State.

Powelson, Ga., September 16th, 1820

My dear Sister:

I have only time to say in answer to your very welcome letter of the 29th, that the reason the receipt of the donation from the F.M.S. of Athens was not in the list published, is that the audited account of the Treasurer is only printed in the proceedings. You will notice this account ends April 25, the day before the convention sat. The money was not paid over by me to the Treasurer till some days after and will appear in the next audited act.

I enclose receipt for satisfaction. The character, anominal, of your society is mistaken in the receipt but that will make no essential odds.

I rejoice with you in that God has blessed you to be the living mother of a living son. God bless the Parents and child! I have been sick of the bilious fever and am convalescent.

Wife joins me in love to you—give my respects to Mr. J. and believe me to be ever yours.

I am

Jesse Mercer

Receipt

Recd. Philadelphia May 5, 1820, of Bro. Jesse Mercer from the Athens Foreign Mission Society, one hundred and eight dollars for the Baptist Board of Missions.

I. M. Cauldwell, Jr.

\$108

## BOOK REVIEWS

Miss Willie Jean Stewart, Tennessee

Any books reviewed in this magazine may be ordered from State Baptist Bookstore. The price of each is quoted with its review.

**Francisco Fulgencio Soren, Christ's Interpreter to Many Lands: L. M. Bratcher; Broadman Press, Nashville, 1938; Pages 224; Price \$1.25**



It is as true, perhaps, of modern Christian missions as of those early evangelistic efforts of which Paul wrote, that not many mighty, not many of the great of this world are called. Yet there are exceptions now, even as the great apostle himself was an exception then. One of these was Dr. F. F. Soren, for thirty years pastor of the First Baptist Church of Rio de Janeiro, Brazil.

Dr. Soren was the outstanding Christian national of Brazil in much the same sense that Dr. Kagawa is of Japan and that Dr. Liu was of China. On several visits to the United States, he won hosts of friends among southern Baptists by his charm, his culture and his very evi-

dent consecration. All these particularly will welcome this interpretation of his life and work by one of our missionaries who knew him best. In addition, it is to be hoped that countless others will find their faith strengthened, their vision enlarged and their appreciation of the power of prayer deepened by this story of the vast labors and great accomplishments of this unusual servant of God.

The first half of the book is given over to a chronological account of Dr. Soren's life and accomplishments—in Brazil, in the United States and throughout Latin America. The second half is devoted to a not altogether successful attempt to interpret his personality as husband and father, as pastor and as a wise counselor in missionary undertakings, together with an effort to evaluate the permanence of his work at the First Baptist Church in Rio now being carried on by his son.

### TRAINING SCHOOL (Concluded from Page 10)

In May, 1918, the larger building—beautiful in every appointment, with each detail worked out by states and individuals—is ready for dedication. Again I have the privilege of representing South Carolina W.M.U. We are guests of House Beautiful. How happy are the memories of those hours of com-

radeship there, the beautiful impressive ceremony of dedication held in the Heck Memorial Chapel and the vision it gave us of the groups of young women who would go from "House Beautiful into Life Beautiful!"

Roses—colorful roses!

—Mrs. J. D. Chapman, S. C.

### MARGARET FUND ANNOUNCEMENT

MARTHA JANE MOORE, senior at Hardin-Simmons University, Abilene, Texas, has won the Elizabeth Lowndes Scholarship of the Margaret Fund. The November issue of this magazine will carry an article concerning the award and the unusually high record made by Martha, to whom heartiest congratulations are herewith extended.

**WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION  
SECOND QUARTERLY REPORT—April 1 to July 1, 1938**

Mrs. W. J. Cox, Treasurer

| States             | Reported by State Treasurers as Having Been Contributed by Them to Respective Boards |                    |                    |                    |                     |  | Received by W.M.U. Treasurer                 |                            |                 |                    | Cash Totals         |
|--------------------|--|--------------------|--------------------|--------------------|---------------------|--|--|----------------------------|-----------------|--------------------|---------------------|
|                    | Debt-Paying Campaign   | Foreign Missions   | Home Missions      | Ministerial Relief | Christian Education | State Missions Other Than S.B.C. Program | Marg. Fd. & W.M.U. Tr. School and Marg. Mem. | Executive Committee S.B.C. | Scholarships    | Specials           |                     |
| Ala.....           | \$ 2,461.32  | \$ 3,225.56        | \$ 3,217.72        | \$ 546.29          | \$ 4,751.95         | \$ 6,677.77                              | \$ 300.00                                    | \$ 61.53                   | \$ .....        | \$ 1,311.43        | \$ 22,553.57        |
| Ark.....           | 94.50  | 36.48              | 17.01              | 5.11               | 12.53               | 237.11                                   | 363.67                                       | 82                         | 8.00            | 8.00               | 411.56              |
| Ariz.....          | 635.55   | 1,268.77           | 4,140.03           | 162.94             | 1,127.78            | 6,288.45                                 | .....  | 25.30                      | .....           | .....              | 14,012.49           |
| D. C.....          | .....  | .....              | .....              | .....              | .....               | .....                                    | .....  | 15.73                      | .....           | 100.00             | 115.73              |
| Fla.....           | 2,407.02   | 3,862.93           | 3,586.33           | 473.87             | 2,300.32            | 5,658.52                                 | 124.98                                       | 52.96                      | 100.00          | 121.49             | 18,688.44           |
| Ga.....            | 3,793.48   | 1,974.52           | 1,585.61           | 4.65               | 13.40               | 33,281.87                                | 491.24                                       | 71.71                      | .....           | 2,429.17           | 43,645.65           |
| Ill.....           | 347.75   | 138.93             | 419.23             | .....              | 135.80              | 4,392.05                                 | 79.14  | 5.67                       | .....           | 91.87              | 5,610.44            |
| Ky.....            | 2,481.32   | 6,190.70           | 7,511.06           | 785.05             | 4,838.61            | 9,498.67                                 | 700.00                                       | 100.97                     | 137.19          | 1,213.32           | 33,456.89           |
| La.....            | 1,309.61   | 1,168.13           | 545.20             | 186.91             | 1,352.96            | 6,091.91                                 | .....  | 28.35                      | .....           | .....              | 10,683.07           |
| Md.....            | 314.08   | 374.41             | 661.12             | 119.35             | 238.70              | 1,888.61                                 | .....  | 23.59                      | .....           | .....              | 3,619.86            |
| Miss.....          | 687.96   | 1,660.62           | 6,209.77           | 184.52             | 2,346.71            | 5,948.41                                 | .....  | 44.71                      | .....           | .....              | 17,082.50           |
| Mo.....            | 1,802.24   | 2,766.31           | 4,621.18           | 332.64             | 2,423.95            | 6,630.57                                 | 519.00                                       | 67.40                      | 50.00           | .....              | 19,213.29           |
| N. M.....          | 168.55   | 215.76             | 215.76             | .....              | .....               | 1,033.80                                 | .....  | 1.99                       | .....           | 280.34             | 1,700.44            |
| N. C.....          | 4,138.94   | 8,338.48           | 4,248.16           | 977.44             | 17,386.41           | 18,304.69                                | .....  | 131.94                     | .....           | 8.00               | 53,534.06           |
| N. Okla.....       | 960.00   | 2,146.00           | 3,787.30           | 234.00             | 3,159.30            | 6,104.91                                 | 375.00                                       | .16                        | .....           | .....              | 16,766.67           |
| Okla.....          | 673.10   | 6,662.77           | 7,076.75           | 920.96             | 1,358.50            | 16,408.87                                | 900.00                                       | 104.87                     | 500.00          | .....              | 34,105.82           |
| S. C.....          | 3,134.70   | 6,716.08           | 3,664.80           | 884.55             | 7,400.79            | 9,203.44                                 | 500.00                                       | 120.77                     | .....           | .....              | 32,125.13           |
| Tenn.....          | 3,564.93   | 9,217.88           | 6,172.62           | 7,504.97           | 20,410.29           | 53,220.27                                | .....  | 84.09                      | .....           | .....              | 100,175.05          |
| Tex.....           | 296.25   | 13,592.42          | 8,603.53           | 1,604.12           | 13,961.69           | 18,039.79                                | .....  | 223.63                     | .....           | 6,021.00           | 62,342.43           |
| Va.....            | .....  | .....              | .....              | .....              | .....               | .....                                    | .....  | .10                        | .....           | .....              | 50.10               |
| Special.....       | .....  | .....              | .....              | .....              | .....               | .....                                    | .....  | .....                      | .....           | .....              | .....               |
| <b>Totals.....</b> | <b>\$29,271.30</b>   | <b>\$69,341.01</b> | <b>\$66,283.18</b> | <b>\$14,927.17</b> | <b>\$83,219.69</b>  | <b>\$208,009.71</b>                      | <b>\$4,353.03</b>                            | <b>\$1,166.29</b>          | <b>\$787.19</b> | <b>\$11,634.62</b> | <b>\$489,893.19</b> |

Value of Boxes \$13,587.82  
Only the Golden Jubilee gifts which have been received by the treasurer are here reported in the "Specials" column.

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

A southern Baptist pastor in an article in *The Western Recorder* about his recent trip through Palestine says: "As soon as we turned our faces toward Palestine we immediately became aware of the tension and terror in that ancient land. At Gaza a battalion of English soldiers with full equipment drew into the station, and we found police and soldiers at every street corner in Jerusalem."

Notwithstanding the persecution of Jews throughout the world they are multiplying rapidly. In 1900, we are told, there were 10,000,000. Today there are 16,000,000; of whom 10,000,000 are in Europe; 4,500,000 in the United States; and more than 400,000 in Palestine of whom 9,000 are American Jews. Eight American missionary organizations are at work in the Holy Land.

From our missionaries in Tel Aviv, the all-Jewish city in Palestine, comes the heartening news: "We see here and there signs of deep interest and concern for the Gospel; there are numerous isolated instances of men turning to Christ in spite of the usual persecution. A Jewish rabbi was recently stoned out of his community when it was known that he had accepted Christ. Someone had given him a New Testament two years ago and, in his own words, he had 'read it like a thirsty man drinking water'. With no opportunity left to him in Palestine we put him in touch with our Baptist pastor in Beirut, and the last we heard of him he was progressing well and had been baptized".

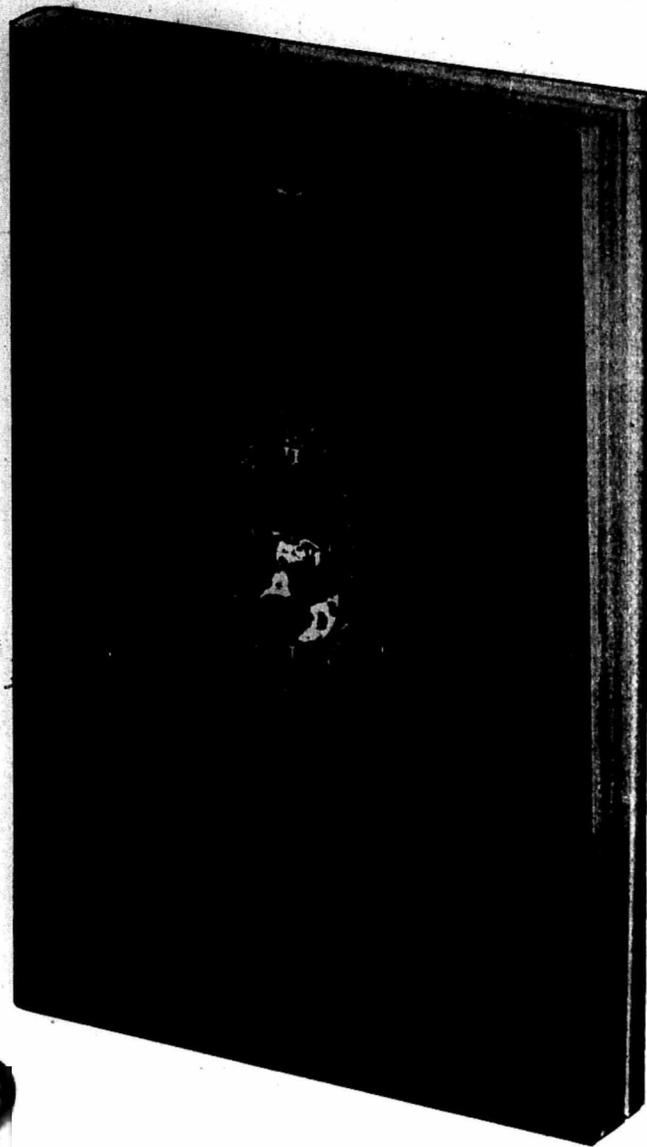
The following written for *The Christian Century* by Dr. Abernathy, pastor of the Calvary Baptist Church in Washington, should cause us to pause and question the American attitude toward the

Jew: "Government-supported Howard University's commencement saw hundreds of colored people receiving their diplomas. It was interesting to observe that among the graduates of the schools of medicine and dentistry were several white youth. Inquiry brought out the fact that they were Jewish young men denied admittance to white institutions because of their race. It also developed that Howard University is now obliged to limit the number of Jewish applicants". It seems the way is being made difficult for this persecuted race here as well as elsewhere.

From Jerusalem Miss Elsie Clor writes: "Our little chapel is nearly full every Sunday. Our little Sunday school has grown so that our chapel ceases to be large enough at times. Both Arab and Jewish young people meet together and there is a real spirit of Christian love amongst them".

It is interesting to note that—in the recent campaign for the distribution of a quarter of a million New Testaments among Jewish peoples in America, Europe, Palestine and other lands—contributions have come from groups of Chinese, Japanese, Korean and Filipino Christians as well as from Christians in Great Britain and America.

The British Syrian Mission, realizing what fine evangelists some of the young Syrian converts have proved to be, has decided to establish a Bible School in Syria for the training of native evangelists and is at work on the project. In the meantime an Armenian Sunday school worker, with headquarters in Beirut (Syria), visited Cyprus and organized the first Armenian Sunday schools in Cyprus.



Have you bought your copy of this up-to-date history of Woman's Missionary Union? Has your circle, has your society studied it? Please be a self-appointed advocate of its early use. The price per copy is only 60c, cloth bound, from State Baptist Book Store.

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