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LAND of ITS BEGINNINGS

"The Cross is all thy splendor,  
The Crucified, thy praise;  
His laud and benediction  
Thy ransomed people raise!"

VOLUME XXXVIII

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# Royal Service

SUCCESSOR TO  
OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

APRIL, 1944

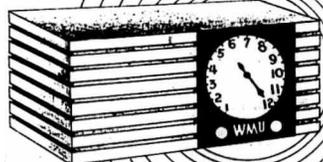
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**An EDITORIAL**

**Woman's Missionary Union's 1944 Annual Meeting**

MRS. F. W. ARMSTRONG, President W.M.U.

THE announcement as to time and place of the 1944 annual meeting of the Woman's Missionary Union has been eagerly awaited since the time, months ago, when the denominational papers carried the plans for the 1944 meeting of the Southern Baptist Convention as approved by its Executive Committee. One section of the report of the committee on time and place then adopted carried the following recommendation: "That owing to the impossibility under the present emergency of providing adequate accommodations at the same time for both the Convention and the W.M.U. annual meeting we regretfully suggest that the W.M.U. select another time for its meeting in 1944".

The "present emergency" as to transportation and available hotel space in any entertaining city was the insurmountable obstacles which had caused the canceling of the 1943 meetings of both the S.B.C. and the W.M.U. The emergency still exists and will no doubt continue throughout the period of war. To avoid week-ends in hotels and to avoid travel at the congested periods in the week are civilian contributions to the united war effort. They are indeed a "must" in connection with meetings of any sort.

Consideration as to time and place of the 1944 annual meeting of W.M.U. was a major consideration at the meeting of its Executive Committee and state W.M.U. executive and young people's secretaries held in Birmingham, Feb. 1-4. Consideration was given to four gracious invitations: from Birmingham; from Jackson, Mississippi; from Southern Baptist Assembly, Ridgecrest, N. C.; and from Oklahoma City. A preferable time for meeting in each city was a vital matter also as the invitations received attention, both as to obligations assumed by the cities for various meetings and as to comfort of delegates attending. The decision reached was to meet in Oklahoma City in the third week of September (19-21 inclusive). It was agreed that the pre-committee meetings would be held on Tuesday the 19th and the general sessions on Wednesday and Thursday, the 20th and 21st. The Executive Committee will meet Tuesday morning; the joint session of Executive Committee, state executive and young people's secretaries, Tuesday afternoon; the Southwide Committees on Margaret Fund, Community Missions, Mission Study and Stewardship, Tuesday evening.

While hotel accommodations are not limitless it is hoped they will be adequate. Each state is entitled to fifty delegates, who will have first place in assignment of rooms up to a fixed date which will be announced later, after which time available reservations will be open on the basis of "first come, first served". A local committee will serve in assigning reservations.

The theme suggested, "Enlightened—Empowered—Impelled", promises a most inspiring program. You will rejoice to know that Mrs. W. J. Cox is one of the promised speakers and you will watch eagerly for announcements as to other outstanding speakers and features of the program. A committee is working on W.M.U. participation in the centennial of the Southern Baptist Convention; its report will be a feature of this 1944 meeting. This foretaste of the things that the September 19-21 days promise us will deepen your purpose to be a participant in this very significant meeting.

On other pages of this magazine will be found the proposed constitution approved by the recent joint session for presentation to the annual meeting as a substitute for the present constitution. Studying it you will discover that the changes proposed are to keep in line with the progress and development of the work and that the fundamental things have been preserved, that the beautifully expressed preamble which has served the Union during its entire life is unchanged. From year to year we work to "stimulate the missionary spirit and the grace of giving among the women and the young people of the churches and to aid in collecting funds for missionary purposes to be disbursed by the boards of the Southern Baptist Convention".

# Substitute Offered for W.M.U. Constitution and By-laws

OVER a year ago the W.M.U. Executive Committee authorized the president of Woman's Missionary Union to appoint a committee to study the Union's constitution and by-laws in order to recommend necessary changes in keeping with the growth of the Union. The committee thus appointed consisted of Mrs. B. A. Copass as vice-president from Texas, Mrs. G. R. Martin as vice-president from Virginia, Miss Mary Northington as executive secretary for Tennessee W.M.U. and the six general officers of Woman's Missionary Union. When the 1944 semiannual meeting of the W.M.U. Executive Committee and state W.M.U. executive secretaries met in Birmingham, February 1-4, the state W.M.U. young people's secretaries also being present, Mrs. Copass presented the very carefully prepared report of her committee. After general discussion it was unanimously moved that the committee's report be approved for vote by Woman's Missionary Union at its 1944 annual meeting in Oklahoma City, September 19-21. A careful comparison of the present constitution and by-laws with the following revised form will show that all the fundamental things have been faithfully retained in the new form which is being offered as a substitute for the present form. Every delegate to the September meeting in Oklahoma City is expected to study carefully this new form so as to vote wisely at that meeting.—  
*Kathleen Mallory, W.M.U. Executive Secretary*

## CONSTITUTION

### Preamble

We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating a missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention and by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, organize and adopt the following constitution:

### ARTICLE I—Name

This organization shall be known as the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

### ARTICLE II—Object

The object of the Woman's Missionary Union shall be:

- 1—To distribute missionary information and stimulate missionary effort through State Woman's Missionary Unions
- 2—To secure the earnest, sympathetic cooperation of women and young people in southern Baptist churches in giving and collecting money for missions.

### ARTICLE III—Officers

The officers shall be a president, a vice-president from each cooperating state, an executive secretary, a treasurer, a recording secretary, an assistant recording secretary and a young people's secretary.

### ARTICLE IV—Committees, Boards and Institutions

The Woman's Missionary Union shall have as many committees, boards and institutions as in its judgment may be necessary for carrying out the objects it may determine to promote.

1—**Executive Committee**—The Executive Committee shall be composed of the officers, the principal of the Woman's Missionary Union Training School, the chairmen of south-wide committees, the Woman's Missionary Union representative (or representatives) and not less than eleven or more than thirteen women who shall reside in or not remote from the place appointed as headquarters. Seven shall constitute a quorum for the transaction of business.

2—**Board of Managers**—The Woman's Missionary Union shall be incorporated and shall have seven trustees who shall be known and designated as a Board of Managers.

Board of Managers shall be composed of the president, three vice-presidents, the executive secretary, the treasurer and the recording secretary of the Woman's Missionary Union.

3—**Training School**—The Woman's Missionary Union shall own, control and maintain the Woman's Missionary Union Training School for Christian Workers, located at Louisville, Kentucky. Its Board of Trustees shall be composed of the president and executive secretary and treasurer of the Woman's Missionary Union, a member from each cooperating state, six resident members and three trustees-at-large.

4—**Margaret Fund**—The Woman's Missionary Union shall maintain and control a fund known as the Margaret Fund for the education of the sons and daughters of regularly appointed missionaries of the Foreign Mission Board and of the Home Mission Board of the Southern Baptist Convention. This fund shall be administered by a committee composed of the president and executive secretary and treasurer of the Woman's Missionary Union and a member from each cooperating state.

## ARTICLE V—Terms of Officers, Members of Committees and Boards

All officers, members of committees and boards herein above provided for shall be elected annually at the regular meeting of the Woman's Missionary Union and shall serve until their successors are elected. Any vacancy shall be filled by the Executive Committee. The resident members of the Executive Committee shall be divided into three groups as nearly equal as possible and shall serve for one, two and three years respectively, no member being eligible for reelection until at least one year has elapsed except that this ruling shall not apply to the member who may be the secretary of the Woman's Missionary Union Literature Department. The state members of the Board of Trustees of the Woman's Missionary Union Training School and of the Margaret Fund Committee shall be nominated by their State Executive Boards for election by the Woman's Missionary Union.

## ARTICLE VI—Annual Meeting

1—The annual meeting shall be for the purpose of receiving reports of work done through its officers, committees and boards; for the promotion of future plans; for the transaction of any business which may arise; and for the election of officers, committees and boards.

2—The annual meeting shall be held at such time and place as may be determined at the previous annual meeting or by the Executive Committee. The officers and other members of the Executive Committee of the Woman's Missionary Union and delegates duly accredited by the states they represent shall be entitled to vote. Each state shall be entitled to fifty delegates, including the vice-president. The rules of order shall be Robert's *Rules of Order Revised*; in cases where these do not provide, the president shall exercise her discretion subject to appeal to the annual meeting.

## ARTICLE VII—Amendments

The constitution may be amended by a two-thirds vote at the annual meeting, three months' previous notice having been submitted to the executive secretary of the Woman's Missionary Union who shall promptly notify the Executive Committee and shall cause said proposed amendment (or amendments) to be published in the next succeeding issue of the Woman's Missionary Union magazine, *Royal Service*.

## BY-LAWS

1—**President**—The president shall preside at the annual meeting of the Woman's Missionary Union and at all meetings of the Executive Committee; shall appoint the chairmen of south-wide committees; shall appoint all committees not otherwise provided for; and shall be ex officio a member of all committees, except the Nominating Committee. She may call special meetings of the Executive Committee when in her judgment needful or at the request of five members of the Executive Committee. In her absence a vice-president appointed by the president shall preside at the annual meeting of the Woman's Missionary Union and the annual and semi-annual meetings of the Executive Committee; at other meetings a member shall be appointed by the president to preside; in an emergency the Executive Committee shall select the member to preside.

2—**Vice-presidents**—Vice-presidents shall seek to advance the interest of the Union in their respective states; shall be expected to attend the annual and semiannual meetings herein above provided for. In an emergency a substitute may be appointed by the state.

3—**Executive Secretary**—It shall be the duty of the executive secretary to conduct the correspondence of the Executive Committee and to transact all necessary business connected therewith. She shall be ex officio a member of all committees, except the Nominating Committee. She shall help state officers in organizing and building up societies, as her aid may be needed.

**4—Treasurer**—The treasurer shall have custody of all funds and securities of the Woman's Missionary Union in such bank or depository as shall be designated by the Board of Managers. She shall keep an accurate account of all receipts and disbursements of money and shall sign all checks made by the Woman's Missionary Union. She shall also receive directly from the state treasurers and from donors all monies designated for the Woman's Missionary Union Training School and Margaret Fund and shall present reports of all accounts to meetings of the Woman's Missionary Union and its Executive Committee. The treasurer shall perform all other acts usually incident to the office. She shall be bonded in a well recognized surety company in such amount as may be determined by the Board of Managers. The treasurer's accounts and all funds of the Woman's Missionary Union shall be audited annually by a certified public accountant. The fiscal year shall terminate with the calendar year.

**5—Recording Secretary**—The recording secretary shall keep accurate records of the annual and special meetings of the Woman's Missionary Union and of the regular and special meetings of the Executive Committee. She shall perform other duties usual to her office. In her absence, the assistant recording secretary shall serve in her place.

**6—Young People's Secretary**—The young people's secretary shall promote missionary education through the W.M.U. young people's organizations in the churches connected with the Southern Baptist Convention, cooperating with the State Woman's Missionary Unions to this end. She shall seek to enlist young women in denominational and state schools and nurses in hospitals.

**7—Executive Committee**—The Executive Committee is directed to form and maintain the closest possible connection with the boards of the Southern Baptist Convention and with the State Woman's Missionary Unions. It shall hold annual, semiannual and other meetings for the transaction of business, except that any such meeting may be omitted upon decision of the Executive Committee.

**8—Board of Managers**—The Board of Managers shall be charged with responsibility for all property and investments of the Woman's Missionary Union, the Woman's Missionary Union Training School and the Margaret Fund and shall be authorized to execute deeds or transfers of real or other property as directed by the Woman's Missionary Union or its Executive Committee. The regular meeting of the Board shall take place within sixty days after the adjournment of the annual meeting of the Woman's Missionary Union and special meetings may be called by the chairman of the Board or at the written request of five members made to the chairman or secretary who shall give three days' notice in writing to each member of the Board; not less than four members shall constitute a quorum. It shall give to the Executive Committee of the Woman's Missionary Union an annual statement of all property held in trust by the Board and shall collate from this statement a report to be presented to the annual meeting of the Woman's Missionary Union.

**9—Board of Trustees of Woman's Missionary Union Training School**—This board shall be charged with responsibility for the maintenance and conduct of the Training School, for electing its faculty and staff and for performing all other duties incident to the work of such a board.

**10—Margaret Fund Committee**—This committee shall administer the Margaret Fund, granting scholarships in accordance with plans as adopted by the committee.

**11—Nominating Committee**—The Nominating Committee shall be composed of one member from each cooperating state, to be nominated from the floor and elected by the Woman's Missionary Union, said committee to report at the annual meeting next following its election. In the interim of annual meetings any vacancy on the committee shall be filled by the respective state.

**12—Elections**—The general officers, the resident members of the Executive Committee and the seven members of the Board of Managers of the Woman's Missionary Union shall be nominated by the nominating committee and shall be elected by acclamation, unless there are other nominations, in which case the voting shall be by ballot. The nominating committee shall also submit for election by acclamation the names of those nominated by their respective State Executive Boards as trustees of the Woman's Missionary Union Training School and members of the Margaret Fund Committee. Each vice-president shall be nominated by his state and shall be elected by acclamation. All elections shall be at the closing business session of the annual meeting. If in the interim of annual meetings of the Woman's Missionary Union a state nominates a new vice-president or a new trustee of the Woman's Missionary Union Training School or a new Margaret Fund chairman, said nominee (or nominees) shall be elected by Executive Committee of the Woman's Missionary Union upon notification by the state.

**13—Amendments**—These by-laws may be amended by a two-thirds vote at the annual meeting, three months' previous notice having been submitted to the executive secretary of the Woman's Missionary Union who shall promptly notify the Executive Committee and shall cause said proposed amendment (or amendments) to be published in the next succeeding issue of the Woman's Missionary Union magazine, *Royal Service*.

## Calendar of Prayer

April, 1944

Mrs. W. C. Henderson, Arizona

**W**E can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore, to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, full of love, in whatsoever state we must live. The one secret is to abide in Christ.—*James Russell Lowell*

### 1—SATURDAY

xxRev. and Mrs. J. H. Ware, xx\*Miss Lillie Mae Hundley, educational-evangelistic work, Shanghai, xxRev. Os Quick, evangelistic work, Kwangsi, China  
All things are of God, who hath reconciled us to Himself by Jesus Christ.—11 Cor. 5:18

### 2—SUNDAY

Mrs. F. J. Fowler, Argentina, Mrs. L. M. Reso, Brazil, Mrs. C. C. Marriott, China, emeritis missionaries  
That our case for you in the sight of God may appear unto you —11 Cor. 7:13

### 3—MONDAY

Rev. and Mrs. B. A. Hawkins, Misses Gladys Keith and Amelia Rappold, evangelistic work, New Orleans, La.  
Ye shine as lights in the world, holding forth the Word of life. —Phil. 2:15, 16

### 4—TUESDAY

Woman's Missionary Union of Cuba; state W.M.U. annual meetings—Ark., Little Rock; La., Bogalusa; Miss. Jackson—Apr. 4-6  
What God is there in Heaven or on earth that can do according to Thy work? —Deut. 3:24

### 5—WEDNESDAY

State W.M.U. annual meetings—Ky., Lexington, Apr. 5-6; Mo., Jefferson City, Apr. 5-7  
They strengthened their hands for this good work. —Neh. 7:18

### 6—THURSDAY

Misses xxMildred Cox and Mary Bell Taylor, educational-evangelistic work, Recife, Brazil  
The heart of him that hath understanding seeketh knowledge. —Prov. 15:14

### 7—FRIDAY

xxDr. and Mrs. W. H. Carson, evangelistic work, Fort Hancock, xxDr. and Mrs. R. U. Northrup, medical-evangelistic work, Oshonobo, Nigeria  
The people gladly received Him: for they were all waiting for Him. —Luka 2:46

### 8—SATURDAY

Dr. M. R. and Marie L. Vivanco, educational-evangelistic work, Havana, Rev. and Mrs. F. Saastam, evangelistic work, Cervero, Cuba; also Josephine Santana, Margaret Fund student  
I will mention the lovingkindness of the Lord. —Isa. 63:7

### 9—SUNDAY

Dr. and Mrs. E. M. Bostick, China, Dr. and Mrs. Everett GB, Europe, emeritis missionaries  
As for us, the Lord is our God, and we have not forsaken Him. —11 Chron. 13:10

### 10—MONDAY

Rev. and Mrs. E. S. Swenson, evangelistic work, Bahia Blanca, Miss Vada Waldron, educational-evangelistic work, Mendon, Argentina  
If ye be willing and obedient, ye shall eat the good of the land. —Isa. 1:19

### 11—TUESDAY

Rev. and Mrs. D. Espurco, Brownwood, Rev. R. Garcia, Victoria, Texas, evangelistic work among Mexicans  
The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. —Psa. 147:11

### 12—WEDNESDAY

xxDr. and Mrs. J. T. Williams, educational-evangelistic work, Shanghai, xxDr. and Mrs. H. H. McMillan, evangelistic work, Soochow, China; also Dorothy Williams and Campbell McMillan, Margaret Fund students; state W.M.U. meeting, S. C., Columbia, April 12, 13  
The righteous shall be glad in the Lord and shall trust in Him. —Psa. 64:10

### 13—THURSDAY

Dr. C. E. Madry, executive secretary of Foreign Mission Board; also all secretaries and state board members working with him  
Give thanks unto the Lord; call upon His Name; make known His deeds among the people. —1 Chron. 16:8

## Calendar of Prayer for April

### 14—FRIDAY

Rev. and Mrs. G. A. Bowdler, Cipoletti, Rev. and \*Mrs. V. L. David, Cordoba, Argentina, evangelistic work; also George Jr., William and Betty Bowdler and Elisabeth David, Margaret Fund students  
We preach not ourselves, but Christ Jesus the Lord. —II Cor. 4:5

### 15—SATURDAY

xxDr. and Mrs. W. M. Garrett, xxMiss Cecile Lancaster, Tokyo, xxMrs. Naomi Schell, Tobata, Japan, educational-evangelistic work  
I would seek unto God, and unto God would I commit my cause. —Job 5:3

### 16—SUNDAY

Dr. and Mrs. J. E. Davis, Mexico, Mrs. S. L. Glinburg, Brazil, emeritus missionaries  
Thou, Lord, wilt bless the righteous: with favor wilt Thou compass him as with a shield. —Psa. 5:12

### 17—MONDAY

Woman's Missionary Union of Nigeria  
Lord, lift Thou up the light of Thy countenance upon us. —Psa. 4:6

### 18—TUESDAY

Rev. and Mrs. M. A. Gonzalez, Santa Clara, Rev. and Mrs. A. Santana, Bejucal, Cuba, evangelistic work  
Let them also that love Thy Name be joyful in Thee. —Psa. 5:11

### 19—WEDNESDAY

xxMrs. J. W. Moore, Misses xxPearl Todd and xxPearl Johnson, educational-evangelistic work, Cbefoo, China; also Ruth Moore, Margaret Fund student  
Our soul waiteth for the Lord; He is our help and our shield. —Psa. 33:20

### 20—THURSDAY

Mrs. M. B. Stein, Miss Elizabeth Taylor, educational-evangelistic work, Key West, Rev. and Mrs. J. B. Silva, evangelistic work among Cubans, Tampa, Fla.  
He which establisheth us with you in Christ and hath anointed us is God. —II Cor. 1:21

### 21—FRIDAY

Rev. and Mrs. M. G. White, Rev. and \*Mrs. L. L. Johnsons, educational-evangelistic work, Bahia, Brazil; also Nell White, Carey and Jed Johnson, Margaret Fund students  
I rejoice, therefore, that I have confidence in you in all things. —II Cor. 7:16

### 22—SATURDAY

Rev. and \*Mrs. E. Atencio, Seminary Hill, Rec. C. Paredes, Austin, evangelistic work, Mrs. A. Swindle, Pharr, Texas, educational-evangelistic work among Mexicans  
This is eternal life, that they might know Thee, the only true God, and Jesus Christ. —Jno. 17:3

### 23—SUNDAY

Dr. and Mrs. J. McF. Gaston, China, Mrs. E. A. Nelson, Brazil, emeritus missionaries  
The work of righteousness shall be peace. —Isa. 32:17

### 24—MONDAY

xxRev. and Mrs. R. E. Owens, xxMrs. Kate Ellen Grever, Halle, Palestine, educational-evangelistic work  
O house of Jacob, come and let us walk in the light of the Lord! —Isa. 1:5

### 25—TUESDAY

Rev. and Mrs. E. Becerra, Sancti Spiritus, Rev. and Mrs. J. Naranjo, Aguacate, Cuba, evangelistic work; also Joane and Esther Becerra, Margaret Fund students  
Blessed are ye that sow beside all waters. —Isa. 32:20

### 26—WEDNESDAY

Misses Susan Anderson, xxWillie Kate Baldwin, xxMay Perry and \*Elizabeth Truly, educational-evangelistic work, Abeokuta, Nigeria  
He whom God hath sent speaketh the words of God. —Jno. 3:34

### 27—THURSDAY

Rev. and Mrs. M. Aguilard, evangelistic work among French, Fort Arthur, Texas  
They commended them to the Lord on whom they believed. —Acts 14:23

### 28—FRIDAY

xxRev. and Mrs. H. M. Harris, Kaitang, xxMiss Olive Riddell, Kweitch, China, educational-evangelistic work; also Cita Harris, Margaret Fund student  
Whatever thy hand findeth to do, do it with thy might. —Eccl. 9:10

### 29—SATURDAY

Rev. C. H. Brown, Columbia, S. C., Rev. J. O. Lee, Richmond, Va., educational-evangelistic work among their own Negro race  
The Lord thy God is among you. —Deut. 7:21

### 30—SUNDAY

That the Holy Spirit may lead in preparation for the meeting of Southern Baptist Convention next month  
That all the kingdoms of the earth may know that Thou art the Lord God. —II Kings 19:19

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

## Bible Study

Ella Broadus Robertson, Kentucky

### David's Throne

I Chronicles 17:7-16, 20, 21; Psalm 122

DAVID is perhaps the best-loved name in Israel's history except Abraham. The two are quite unlike. Abram was an old man when God called him, he was free to come and go, he had the pioneer spirit, he founded a nation that believed in God. David was young, generous, romantic, a born leader and fighter. To each was given an extraordinary promise: to one, a son in his old age; to the other, a throne. The point is, they each believed God and waited in the patience and courage of hope. And to both the personal blessing carried a greater promise: to Abraham, "In thee shall all families of the earth be blessed"; to David, the security through him of "My people Israel".

For to David, whose early life was one exciting adventure after another, there came at last the throne—first in Hebron, then in Jerusalem itself, which he made so thoroughly the capital that it came to be called "the city of David". But to David himself it was the city of God, and he longed to build a house for God's ark, for God's worship, greater than his own palace. The prophet Nathan liked the idea, but the message God gave him to David forbade it. Not he, but a son of his should build the temple; and God would establish David's house and throne forever. David was making Israel a great nation, as Moses had dreamed, as the judges had made possible, as Saul had been too selfish to bring to pass. In young David the love of God was planted deep. "The Lord is my light and my salvation; whom shall I fear? . . . I will offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. . . . Teach me Thy way, O Lord, and lead me in a plain path".

Jesus called Jerusalem "The city of the great King" (see Psa. 48:2). In Psalm 122 we see the tribes go up, probably three times a year, to worship, and the emotions stirred by the great city are very deep and joyful. There is the throne of David and his descendants. There is "the house of the Lord our God". Even in our time, with throne and temple long vanished, a traveler stepping over the entrance-stone cries: "Our feet are standing within thy gates, O Jerusalem" (JAB).

To the devout Jew, the throne of David came to stand for the welfare of Israel. The divided kingdom, the years of idolatry in the northern kingdom and even in Judah, the bitter punishment of the captivity, the trembling joy of the return—all these came to point to the Messiah who was to sit on David's throne and make Israel again a great nation. There came a time when a stranger from the line of Esau ruled in Jerusalem under the Romans. Herod the king. He made the temple great and beautiful, but the Jews resented his throne. Then came the Wise Men, asking: "Where is He that is born King of the Jews?" Herod was startled and asked of the priests: "The Messiah—where is He supposed to be born?" And down the road to Bethlehem went the travelers, still following the star they had seen at home. But before Herod could destroy the young child born in David's little town, God had sent him safe into Egypt. Jesus knew Jerusalem from boyhood. And once, just once, he rode in as King Messiah, while the multitudes cried: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" They thought He would reign, a Jewish king, and drive away the Romans. But it was a spiritual kingdom that was at hand.

If you have any of the following publications, they will be genuinely appreciated if sent to complete the files of Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky. The publications so needed by its library are: Minutes of Woman's Missionary Union for 1888, 1905, 1907, 1908, 1909, 1910, 1911, 1913, 1914; Catalogue of W.M.U. Training School for 1905, 1908.

## Circle Program



**EXPLANATORY NOTE:** It is believed that circles will profit by using a program somewhat similar if not identical to the following. It is urged that every circle make available for its program-participants each of the four magazines used as source-material for this suggested program. They may be secured as follows: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. (See also page 43 of 1944 W.M.U. Year Book and page 11 of this magazine.)

### CIRCLE PROGRAM TOPIC

#### Preparation for a World-wide Task

(Schools of Missions, Training Union Classes, Sunday-school Courses)

**Devotional Theme:** "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth"—*11 Tim. 2:15.*

**The Prism of Missionary Education** (See article in April issue of *Southern Baptist Home Missions*.)

**Today Is Tomorrow** (See article in April issue of *The Commission*.)

**Christianity and Today's World** (See article in April issue of *Southern Baptist Home Missions*.)

**One God . . . One World** (See article in April issue of *The Commission*.)

**Tell America to Go to Its Knees** (See article in April issue of *World Comrades*.)

**Current Missionary Events** (See page 24 of this magazine.)

Each circle is asked to change on page 44 of the 1944 W.M.U. Year Book the data as to October and November. It is believed that the following changes will enhance each circle's preparation for the December Week of Prayer:

#### October

**Topic:** The Power of Prayer in Today's World

**Devotional Theme:** "Ask of Me, and I will give thee the nations for thine inheritance"—*Psalms 2:8.*

#### November

**Topic:** Christian Heroes in Today's World

**Devotional Theme:** "Thanks be to God who giveth us the victory through our Lord Jesus Christ"—*1 Cor. 15:57.*

## Business Women's Circles

Prepared by Mrs. Charles Mullins, Alabama  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Kentucky

**POSTER:** Secure a small map of Palestine. Make a vertical tear in the center third of the map and stretch it to each side as if it were being pulled apart. Mount the map on cardboard. At the left of the map paste a picture of a Jewish scroll, at the right a Mohammedan mosque, beneath a swastika, above a cross. Connect each to the map with a cord suggesting a tug-rope. Print beneath: "Who will win Palestine?" At the bottom print the name of the organization, time and place of meeting.

**INVITATIONS:** Cut from old newspapers the columns of radio program announcements. Print with India or red ink over the newsprint: "Hear our special broadcast at B. W. C. Time . . . . ., Place . . . . ., Date . . . . ."

**PROGRAMS:** For individual programs draw and cut out of paper radio dials, with the appropriate numbers for each radio station in your vicinity printed around the edge. Include station S. B. C. and draw a needle pointing to that station. Print the following in the center of the dial: "Tuning in for 'The Everlasting Kingdom in the Land of Its Beginnings'". Print beneath the title the names of those on the program. For program material see pages 13-20.

**ROOM ARRANGEMENT:** Arrange furniture on the platform or at one end of the room to suggest a living-room or bed-room shared by two young business women. Include in properties a lamp, radio and newspaper. There should be either a screen or an adjacent room to conceal the speakers.

**PRESENTATION:** The room is dimmed while hymn "Zion Stands with Hills Surrounded" is sung or played on the piano. Two women with hats, coats and bags enter, one turning on a lamp. While taking off their wraps they discuss the day's work, weariness, "war crowds" etc. They sit down, one picking up a newspaper and the other twisting the radio dial. The one with the newspaper reads aloud a headline or two concerning the Near East and remarks about how much there is in the papers about Palestine these days. She leisurely turns over to the radio program column and says, "By the way, see if you can get this program. It sounds interesting, 'The Everlasting Kingdom in the Land of Its Beginnings'". The other woman twists the dial and locates station S. B. C., just as a popular program is being concluded. The announcer introduces the program and presents the material in the first topic. For the second part the announcer interviews a British statesman or an Arab and a Jew who discuss the material and answer questions about Palestine. The announcer then presents a representative of S. B. C. Foreign Mission Board who tells of "Baptists in the Near East". The group behind the screen or one person sings "Guide Me, O Thou Great Jehovah". Next the announcer presents Miss Kate Ellen Gruver for the fourth topic. "A Dream of Palestine" can be given by either the announcer or an additional person. As the program is concluded the business woman near the radio turns it off. The two discuss the program and what they can do personally to help the work. They decide that for their evening devotional period together they want to pray for the problems mentioned in the program. As they pray one may mention the needs of the peoples of the Near East and Palestine and the other may pray especially for the enlargement of our Baptist work.

The effectiveness of the program will depend on the ability of the participants to make it natural and convincing. Each should be so thoroughly familiar with her material that she makes it meaningful and challenging to the audience. Since the radio speakers do not appear to the audience this would be an excellent time to use members who are ordinarily shy or hesitant about participating in the program.

## Program Plans

Prepared by Mrs. Kenneth Parks, Missouri  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Kentucky

**Poster Invitation:** It should be easy to find a map of the world since our country is world conscious. Often they appear in the newspaper or perhaps you could get one from some friend. Paste this map of the world or at least the hemisphere where the Near East is on a piece of poster paper. Locate Palestine and from a piece of construction paper enlarge Palestine many times the size it is on the map and paste it on top of the place where Palestine is located. If the map is in black and white print, use colored construction paper; if it is colored, use black. Make a magnifying glass by cutting a rim and handle from the construction paper so that it fits right around the enlarged map of Palestine. The handle of the magnifying glass would probably extend out into the Mediterranean Sea. Diagonally across the upper lefthand corner of the map and extending a little on each side of the poster paper write in bold letters: "What? Send Missionaries to the Homeland of Jesus?" Across the lower right hand corner put in bold letters: "Yes! Come learn why!" Then underneath the map put the organization, date, time and place of the meeting.

**Personal Invitation:** Since this is April draw an umbrella on bright colored construction paper, cut it out and on it put: "April showers won't keep us from our meeting, will they?" Date, time, place.

**Programs:** Fold black construction paper to make a small book. With white ink on the front write: **Holy Bible**. Inside on a white piece of paper, pasted in, write across the top: "We must take the Bible *back* to the Near East". Under this write the topics and those taking part. For program material see pages 13-20.

**Program Presentation:** Have a table at the front of the room. Place chairs back of the table in a semicircle facing the audience. Have as many chairs as there are people having discussions. Across the table from these chairs place two rows of chairs for those who will pretend they are at a meeting. Have all who have parts on the program and a few extras who will be the audience and will take the seats in front leave the room when it is time for the program. Have one lady come in, look around and see that no one else is there, look at her watch and exclaim she supposes her watch is fast. She will take one of the seats on the front row and begin to nod and perhaps remark she knew she'd get sleepy if she had a minute to sit down. Then her head drops and she sleeps. Have the others drift in, take their seats and whisper about her being asleep. Let the leader of the program take her place at the table with the others who have parts on the program. She may introduce the program by telling what we are going to think about—The Near East—and then suggest that each of the ladies take her part in a round table discussion. At the close the leader may rap her fist firmly on the table as she says: "We must **wake up** to the needs in the Near East!" Of course this extra loud voice arouses the sleeping woman and then the leader apologizes for taking her as an example but explains that she is a perfect example of how we have not awakened to the privileges and responsibilities in the Near East, we have not known the facts of the situation and we have not bothered to find out what they are. This conclusion should be forceful and convincing.



## Program Material

Mrs. C. D. Creaman, Tennessee

**THEME for YEAR:** Make known His mighty acts and the glorious majesty of His Kingdom—*Psa. 145:12.*

**TOPIC for MONTH:** The Everlasting Kingdom in the Land of Its Beginnings

**Hymn for Year—**The Morning Light Is Breaking

**Watchword for Year—**That the generation to come might know

Bible Study—David's Throne—I Chron. 17:7-16, 20, 21; Psa. 122 (*Page 9*)

Prayer that Jesus may sit on the throne of our lives

Hymn—Zion Stands with Hills Surrounded

The Near East

—Palestine

Baptists in the Near East

Prayer that the Baptists of Palestine and Syria may remain faithful in this time of stress and trouble

Hymn—Guide Me, O Thou Great Jehovah

Facing the Future in Palestine

—A Dream for Palestine

Hymn—O Zion, Haste

Prayer that southern Baptists may greatly enlarge their missionary program in Palestine and Syria

### The NEAR EAST

**A**T the eastern end of the Mediterranean Sea is a group of lands known as the Near East. These lands are Turkey, Egypt, the Lebanon and Syrian Republics, the Arabian States, Iraq, Iran, Palestine and Trans-Jordan. This is not a large territory, for the combined area of all these countries is only about two and a half million square miles—about the size of the United States with Washington, Oregon, California and Idaho left out. But in point of interest, influence and importance there is no other spot on the earth's surface to be compared with this. This is where man's history began. Here was located the Garden of Eden. Here were developed the great civilizations of ancient times. This territory comprises most of the world of the Bible. This spot has been repeatedly in the center of the world's history. Again and again the lands of the Near East have been the battle-fields of imperials, and events in these nations have altered the destinies of western nations.

It is its geographical position which has made the Near East so important in world affairs. It lies at the cross-roads of three continents. It has been called the portico of the world, with three doors opening to Europe, Asia and Africa. Five great seas—the Mediterranean, Black, Caspian, Red and Persian Gulf—meet in the Near East to furnish easy transportation in every direction. In ancient times caravan trails and today the highways and airplane routes have made (and still make) these lands important centers of transportation and trade.

Of greater importance to the world than the lands are the people of the Near East. Never have they played a passive or negligible part in the world drama but always they have been leading actors with far-reaching influence.

In these lands live about sixty-five million people of diversified race, nationality and language. And yet there are certain common heritages and popular attitudes which bind the people of the Near East together. Memories of the more than seven centuries when the lands of the eastern Mediterranean dominated the civilized world and pride in a culture developed long before Europe became the world's cultural center bind these nations together. But the greatest unifying force

is their religion. Ninety-two per cent of the people of the Near East are Moslems. This makes them one in their worship, in their religious thinking and in their world outlook.

The lands of the Near East are important in the present world struggle. Since the last world war have come developments among the people which must be considered in the treatment of these nations when the present war is over. A spirit of nationalism in the different nations, a new enthusiasm for democracy as the common man has been discovered and recognized and an atmosphere of progress in these ancient lands—these are the things which will demand consideration when the world leaders seek to find a solution to the problems of the Near East. Not many of the nations of the Near East have come out definitely for either the Axis or the Allies. While their sympathies are for the most part with the Allies they have some bitter memories of decisions unfavorable to their interests and of promises made at the end of the first world war which were never fulfilled. It is important for the sake of the Near East and for the sake of the world that such mistakes shall not be repeated.

#### PALESTINE

**T**HE Near East is the heart of the world and Palestine is the heart of the Near East. Without question Palestine is the most interesting, the most important and the most enigmatic land in the world. This little country, so small that one can travel over it in less than a day's time, is "the birthplace of the most wonderful people in the world, of the most incomparable Person in the world and the greatest character-building and history-changing Book in the world". It is the "Holy Land" to three great religious groups—Christians, Jews and Moslems.

**Its People**—In Palestine live about a million and a quarter people. There are approximately 750,000 Arabs and 400,000 Jews together with other small racial groups. There has been a great increase in Jewish population since the last world war. At that time it was only eight per cent of the total. Today it is thirty-one per cent. This is due to immigration caused by the Zionist Movement and by European persecution of Jews. The Arabs, too, have made a large increase due chiefly to high birth-rate. The coming of the Jews has resulted in a remarkable stimulation of life and business. Citrus culture has developed, the chemicals of the Dead Sea have been exploited and the manufacture of soap, chemicals, medicines, perfumes, cement and numerous other products has been undertaken. Under the impulse of the determination and ingenuity of the Jewish colonists the land has once more "flowed with the milk and honey" of prosperity.

**Its Problems**—The great political problem of Palestine today rests in the fact that two races of people, Hebrew and Arab, claim it as their rightful possession. To the Hebrew this is the Promised Land, the home of his religion, the only land in which his people ever existed as a nation. To the Arab, too, it is the home of his religion and also the land in which his people have dwelt for over thirteen hundred years. Palestine is a scene of a crash between a rising spirit of nationalism in both groups of people. During the last quarter of the nineteenth century the Arabs began dreaming of a great empire taking in all of the Arabic peoples of the Near East. About the same time Jewish nationalism emerged with a program of political Zionism, having as its purpose the establishment of a national home for Jews in Palestine. Someone has said that Palestine is the *Promised Land* because it has been promised to everybody. Certainly some seemingly conflicting promises were made to Arabs and Jews at the end of the last world war. The Arabs were led to believe that the British government would cooperate with them in achieving their imperialistic ideals. On the other hand, by the famous Balfour Declaration, the British government expressed itself in favor of a national home for Jews in Palestine. So through the last two decades there has been an increasing conflict between the Arabs and the constantly enlarging Jewish population of Palestine. All attempts of the British government to settle the matter have been unsuccessful, and without question one of the problems to be faced by world diplomats at the end of the present war will be what to do with Palestine.

There is also a serious religious problem in Palestine. Religiously the people are divided into four groups—Moslems, Jews, Catholics of both the Roman and Greek Orthodox and a small group of evangelical Christians. The Jewish immigrants are not overly religious; Zionism is not a religious movement, so there is not much in it to draw God's Chosen People back to Him as they come back to the land He promised to them. Mohammedism in Palestine is like Mohammedanism everywhere—a religion that makes slaves of its women and leads its men and children into lives of ignorance, confusion and fanaticism. The Catholics of Palestine are a fanatical group, surrounding the sacred places of Scripture with foolish superstitions and missing altogether the spirit of the Christ who once lived in the land. So, to Christians the real problem of Palestine is how this land where Christianity began may be claimed for Christ. It is heart-breaking to see a Mohammedan mosque on the place where the temple of the Hebrew people once stood, to see the birthplace of Jesus and other sacred spots marked by Catholic shrines and to see the people who live in the land where Jesus once lived without knowledge of His saving grace. To win the Land of the Lord to the Lord of the Land should be the burning desire of every Christian heart.

**Its Promise**—Palestine is a land of promise, not because of promises regarding the country which have been made and broken but because of promises made by God which shall never be broken. He promised the land to Abraham and his seed and led him to journey from Ur of the Chaldees to pitch his tents in Canaan. He promised it to the Children of Israel and helped them to subdue it and make it their home. As long as they were faithful to Him it was theirs. Because they failed Him and rejected His Son the land has fallen into other hands. But God has promised that the Jews should return to Palestine and they are returning. He has promised that the land should be reclaimed and it is being reclaimed. He has promised other things for Palestine and they will all come true according to His purpose. So, with our faith fixed on the promises of God, we turn our hearts toward Palestine with the prayer that the Kingdom of Righteousness may be speedily established in the land of its beginnings.

#### BAPTISTS in the NEAR EAST

**T**HE first Baptist work of modern times in the Near East was in Syria, initiated by the nationals who were converted in this country and returned to their own lands to tell others the blessed Gospel story. For some years the Baptists of southern Illinois contributed to the support of this Baptist work in Syria. Then after World War I southern Baptists in general became aroused to the needs and opportunities of missionary work in the Near East and in 1923 began sending missionaries to establish the Kingdom of Righteousness in the land of its beginnings.

For these more than twenty years southern Baptist work has been carried on in Palestine and Syria by very small groups of missionaries and a few faithful Baptist nationals. There has been work in Jerusalem, Tel Aviv, Nazareth and Haifa in Palestine and at two points in Syria. In 1925 Mr. and Mrs. George W. Bottoms of Arkansas gave the money to build a church in Nazareth. Another interested friend made possible the purchase of a building in Nazareth to be used for a pastor's home and a school. Other gifts, especially the Lottie Moon Christmas Offering, have made possible a Good Will Center building and a chapel in Jerusalem. All other missionary work has been done in rented rooms. Political and religious conditions in Palestine have made work difficult. Never have there been enough missionaries at one time to keep all the mission stations going and so they have had to be moved from one place to another. The response to the Gospel message has been slow, but we can rejoice because a beginning has been made.

Early in the summer of 1941 the last of southern Baptist missionaries left Palestine, because of the war. Since then little has been known about the Baptists of Palestine and Syria. Dr. George Sadler tells us that the property in Nazareth has been taken over by the British government for the use of which the Foreign Board

is supposed to receive a remuneration. The property in Jerusalem has been rented by a retired Presbyterian missionary and his wife, Rev. and Mrs. McClannahan, who have been friends of our mission for a long time. Since Mr. McClannahan has at times preached in our chapel on Sunday afternoons when we had no missionary in Jerusalem, it is not unreasonable to believe that he may be attempting some missionary work there now but there is no certain information about it. Our one link in Haifa is a young man, Deeb Elia Farah, who carried on the work after the missionaries left. A letter from him dated June 30, 1942, says: "I do like for you to think of me always as I do whatever I can to conduct my small Sunday school of forty young souls in Haifa. We are passing through hard times and temptations but let us devoid ourselves of the evils of this world and I am sure the Almighty will not darken the way in our eyes".

Up in Syria Rev. Jureidini, grown old in service, is still at his post as pastor of the Baptist church in Beirut. An interesting bit of news comes to us that the pastor of the Nazareth church, who is ill with tuberculosis and had to go to a sanitarium in the Lebanon Mountains, won his nurse to Christ and sent her to Pastor Jureidini for baptism.

As this is being written Miss Kate Ellen Gruver is preparing to return to Palestine; so, unless something happens to prevent her sailing, by the time of the presentation of this program southern Baptists will again have a missionary in the land of our Lord. Surely we will be much in prayer for this beautiful, consecrated young missionary as alone but fearlessly and hopefully she catches up the broken threads and again begins weaving the tapestry of our southern Baptist work in Palestine.

#### FACING the FUTURE in PALESTINE

**F**UTURE missionary work of southern Baptists must include an enlarged program for sending the Gospel of the Kingdom to the land of its beginnings. We must realize Palestine's great need of the Gospel. In all the world there is not a more needy or a more challenging mission field.

Miss Gruver calls our attention to the need of mission work among the Mohammedans, saying: "Two-thirds of the Arab population of Palestine, including all the Bedouins, is Mohammedan. And yet in all Palestine there is not a single missionary to the Mohammedans—not a one called by God especially to take His message to these people. Missionaries of different denominations who have gone to Palestine have seemed afraid of the Moslem work, claiming that the Mohammedans are too hard and cruel to work with and that the results for Christianity are too few and far between. Mohammedans say they cannot believe in the power of Christ in human lives because of the weakness of the witness of the Christianity in Palestine. One sheik (*religious leader in mosque*) said that, if Mohammedans ever saw Christians who really lived the teachings of Christ come out and live such teachings in their daily life, they would come to believe". What a challenge to southern Baptists to send a worthy group of missionaries so to live among the Moslem inhabitants of Palestine that they may see the beauty of the missionaries' Christianity and believe on their Christ!

Again Miss Gruver writes of the needs of the Jews of Palestine, saying: "There are four hundred or more Jewish colonies in Palestine and no Baptist work being done among them at the present. Everywhere are Jews, many of them young people who have come out of Europe with the deepest, most intense hunger for something spiritually satisfying and yet who believe in nothing except the labor of their own hands as they seek to rebuild Palestine. Jerusalem, Tel Aviv, Haifa, Tiberias—all are crowded, overflowing with educated, cultured, refined Jewish people, without a hope in this world or the next except their effort to build an impregnable haven for the Jews of the future in Palestine".

We are reminded that twice we have tried to carry on Jewish work in Tel Aviv and that, as Miss Gruver tells us, "each time just as contacts had been made, small groups had been gathered together for regular meetings, it all had to be left in order that the missionaries working there might go over to the Arab work and carry

on the older, more established mission. It was a tale of insufficient force—missionaries coming home on furlough, a station older and better organized holding importance over just an embryonic but still important work; missionaries feeling the need, knowing God had placed them there, yet knowing too that man had made it necessary for them temporarily to fill other places of more immediate need. Will southern Baptists never respond to the call of God by sending missionaries in sufficient number that all places may be filled so that such tragedies will not re-occur?"

Miss Gruver discusses the need and value of educational work in Palestine as follows: "We had a great opportunity in our boys' school in Nazareth. No other school there placed the stress on the evangelistic effort that was placed upon it in ours. A thirty minute evangelistic service and message began each day. The Bible classes and other classes stressed the Christian teachings and appeal of Christ. Out of the ninety-six boys enrolled in 1940-41 a fourth of them were Mohammedans. And each mother as she brought her son was told that every effort would be made to cause that boy to believe in Christ. Several times when asked why they, Mohammedans and haters of Christ, wanted their sons to go to a Christian school, mothers answered: 'We want them to learn the (ethical) teachings that you are giving your students'.

"Those boys meant approximately ninety homes opened to us for visitation, yet our hands were tied completely for one person could not hope to visit them in the two or two and a half hours left after the close of school in the afternoon. Even visiting constantly every afternoon it would take months to visit all the homes. And there was other work to be done—the church services, the church membership to visit, sick to see about etc. Yet Nazareth has ever had only one evangelistic couple at a time to meet its needs, people who were not educators but evangelists who recognized the possibilities and opportunities in the school work but whose hearts were primarily in a different type of work. Neither is more important—both are needed. Mission schools can be wonderfully effective in Palestine if only the evangelistic emphasis is added to the educational work".

As we think about the small number of missionaries we have sent to Palestine and of the little work that has been done we must agree with Dr. J. McKee Adams, who writes in *The Heart of the Levant*: "Southern Baptists have not made any marked effort to reintroduce Christianity into the land of its nativity. We do not know what can be done in Palestine because we have really never tried. . . . It is obvious that native Palestinians have had little opportunity to come into close contact with genuine, spiritual Christianity or to know the full content of its message of love and grace. . . . The Jordan land must be awakened from its lethargy by another Baptist who will bring the multitudes into the presence of God. Superficial religion is taking its toll but the heart of Arab and Jew is still in search of that way of life which will give dynamic to present living and lend the light of radiant hope concerning tomorrows. One almost despairs of holy days and feasts, of hallowed shrines and burning incense, of new moons and early stars, of muezzin calls and Koran repetitions. Men and women in Palestine need life and light but they will never receive either until the love of God pulls us to that field which for centuries has been open and inviting".

We can rejoice because our Foreign Board is planning for the future an enlarged missionary program to meet the needs of Palestine. Not only is Miss Gruver being sent back but two new missionary couples have already been appointed for this work: Rev. and Mrs. M. P. Callaway and Rev. and Mrs. J. H. Hagood. The Callaways, with Miss Gruver, spent the last school year at Harvard University studying the Arabic language that they might be ready for work among the Arabs. The Hagoods are planning to open up work in ancient Damascus and are studying the background and languages of the Near East while they wait for the opportunity to go to their chosen field. When the war is over, travel is safe and conditions are favorable for mission work in the Near East, we hope that these and many others may be sent to establish the Kingdom of Righteousness among Arabs, Jews and all others living in the land of its beginnings.

## A DREAM for PALESTINE

IT was the Sunday evening ending the 1943 Week of Prayer for Foreign Missions. Miss Kate Ellen Gruver had spoken to a group of young people who had been thrilled to hear a Christmas message from a missionary from the very land where Jesus had been born and who had looked at her in admiring wonder as she had told them that soon she would return to that land to continue her work among Palestine's needy people. As we rode with the missionary back to her sister's home which has been her furlough home, we voiced some of the wonder of the young people that she could face the danger of travel in this war time, that she could fearlessly return to a land of so much strife and peril, that she could endure the loneliness of being the only southern Baptist missionary in the Near East. Then we asked some questions: "What of the future of our work in Palestine? What do you expect to do? What do you think should be the southern Baptist program for the land?" Immediately she grew enthusiastic as she outlined a worthy program with missionaries to the Moslems, missionaries to the Jews, missionaries in Jerusalem, in Nazareth, in Haifa, in Tel Aviv, many missionaries to give the Gospel to many needy people. Then she said, "I have a wonderful dream of some itinerating work among the villages of Palestine". We said, "Tell us about it". Then, her eyes sparkling with the light of an inner vision and her voice thrilling with the enthusiasm of a high hope, she told us her dream.

First, she tried to help us to see the need of the dreamed of work by saying: "There are about a thousand Arab villages in Palestine. Some of these are larger ones like Nazareth, Bethlehem, Safed etc., but the great majority of them are small hamlets without western influence; most of them are still on a scale of living at least two thousand years old or older. Many of them are off the beaten paths of traffic. In fact very few are on the main highways and bus routes. A great number of them are tucked away in the hills and seldom ever come in contact with the foreign life of the land. In many of the villages it is possible to find a whole population that has never come into contact with the larger cities and villages of Palestine. I have been in some where no foreigner had ever been before. Besides these Arab villages one finds the constantly shifting Bedouin tribes all through Palestine but especially down through the long Jordan valley, in the great expanse of wilderness between Jerusalem and the Dead Sea and in the vast southern area known even today as the Beersheba district.

"The villagers and the Bedouins present a tremendous challenge. As you go among them you find constantly the masses of sick—the blind, the lame, those afflicted with bodily ailments and terrible eye diseases. Infant mortality is high. And in this land, where Jesus lived and worked His miracles of healing for the bodies and souls of men, they know nothing about Him, and almost no missionary work has ever been done among them".

Then Miss Gruver described the possible solution which she called her dream for Palestine: "I am dreaming of a team or of several teams of medical-evangelistic workers going about the country and reaching in the villages those who would never otherwise have a chance of receiving medical aid or of hearing the Gospel. In each team would be a doctor, a nurse and an evangelist but of course all would be evangelistic in spirit, feeling the burning desire to heal both the bodies and the souls of the suffering people. Because of the attitude of many of the women toward a male doctor it would be wonderful to have some women doctors for the work. My dream is that these teams (or at least one team until we can have more) would go about the country in a traveling clinic rigged up on a truck or a trailer, would make headquarters in some village for a period of several months while they worked in that village and in the surrounding ones, holding medical clinics, curing the people of their diseases and at the same time holding regular evangelistic services as they told them of the Gospel of Jesus, the Great Physician. When one locality was well covered by such a program of work, they would move on to another locality and repeat the process. A constant shifting would enable real follow-up work, provided

there were enough of these teams. But even one such team would make possible a tremendous amount of real missionary work. There are hospitals in Palestine under other missions, but the doctors in them admit a crying need for some one to be free to get out into the outlying territories because they are tied to their posts in the hospitals where the needs are too great to give them time to go out for itinerating work. All over Palestine when a man is sick enough, if he so desires, he will go into the cities to a hospital. But, when the women and girls and children are sick, they are not considered of enough value to bother to take them to a hospital. So they suffer and in the end die without medical treatment. My dream is that these suffering women and children, as well as the men, even in the remote villages of Palestine, shall have a chance to be treated for their diseases and to hear the Gospel story".

As Miss Gruver ended the narration of her dream we asked, "Do you think the Foreign Mission Board would approve such a plan of work?" To which she answered: "Yes. My dream is approved by the Board. It is the responsibility of southern Baptists to make it come true".

As we listened to this dream of our missionary we thought of the Christ who went about through all of Palestine visiting in the villages, preaching and teaching and healing the people; and we found ourselves dreaming with the missionary of those who shall follow in His footsteps as ministers of healing and love and mercy and salvation in His name to the villages of Palestine. Let us do our best to make this dream come true. Once more may the people of Palestine hear the glad news, "The Kingdom of Heaven is at hand!" Through the missionary work of southern Baptists may the Kingdom of Righteousness be established in the land of its beginnings!

## QUESTIONS for REVIEW and DISCUSSION

1. Name the countries of the Near East.
2. Discuss the importance of the Near East in world affairs.
3. Tell of the people of Palestine.
4. Discuss the political problems of Palestine.
5. What of the religious problems of Palestine?
6. Discuss God's promises for Palestine.
7. Tell of southern Baptist work in the Near East.
8. What do we know of the Baptists of the Near East today?
9. Discuss Palestine as a needy mission field.
10. What of the opportunities for educational work in Palestine?
11. Discuss the need of medical work in Palestine.
12. Name the new missionaries appointed for work in the Near East.

## REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for material quoted in whole or in part. Further interesting help may be found in this listed material and in leaflets as suggested below.

The Window of Y.W.A. —World Comrades  
State Denominational Papers —The Commission  
Last Report of Foreign Mission Board  
East and West of Suez.....John S. Badeau

The Heart of the Levant.....Dr. J. McKee Adams  
 Palestinian Tapestries.....Mrs. J. Wash Watts

**SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program**

Keeping Faith with Dreams.....3c  
 Not Half Have Ever Been Told (*Words and Music*).....5c  
 The Hope of Islam.....4c  
 The Jews in a New Day.....5c  
 The Romance of Our Bible.....5c  
 We Have Found the Messiah.....3c

For orders amounting to as much as 50c, please remit by money-order, payable to Woman's Missionary Union. Stamps are acceptable in payment for small orders but please try to send 2 cent or 3 cent stamps (*2c ones preferred*). Do not enclose money unless letter is registered. Kindly remit with order, sending it to W.M.U. Literature Department, 1111 Comer Bldg., Birmingham 3, Alabama.

**Nair Almeida, Pioneer to the Indians**

For a number of years Sr. Collares pleaded for a missionary to be sent to teach in Itacaja, the nearest settlement to the Indian villages (at this time it is not permitted to have church schools within the Indian villages). Over a year ago Nair Almeida, a young woman from Bahia, heard and answered this call. The people in this village are very poor and few are able to pay any tuition for their children but even so she has opened a school and is running it with the minimum of expense. On the day of the opening there were about 250 people present (in a town of some 300) and she had 28 enrolled. There are many orphans

around about and some of these have been brought to the Collares family and Nair Almeida to care for, so they have also established an orphanage. During their vacation periods they go to the Indian villages and have Daily Vacation Bible Schools though you might never recognize them as such for there are Indians from one to ninety years of age present, all enjoying all of the work and play. If they get hungry they build their fire in the middle of the circle and bake their bananas or mandioca roots and stop the teacher in the middle of her story or song to offer her a bite of their delicacy!

—Miss Letha Saunders, Brazil



STUDENTS at CUBAN W.M.U. TRAINING SCHOOL (Havana)  
 Directed by MISS MILDRED MATTHEWS (Center 1st Row)

# Young Woman's Auxiliary

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

## Y.W.A. Camp This Year?

**Y**ES, of course! In these days young women sorely need Y.M.A. Camp. Perplexed, hurried, confused by the clamor of hate, they need the powerful high purposed calmness of the week-and-a-day in an atmosphere of good-will and love. And the world needs these experiences for our young women that they may be ready to pick up its tangled weary web and sort out its difficulties in Christ's way. So the necessity for camp is more compelling than ever. Be sure at least one and preferably several young women from your Y.W.A. attend. College young women, nurses, girls graduating from high school, girls who stopped school to work, girls of Y.W.A. age are all welcomed to these significant days of Y.W.A. Camp at Ridgecrest, North Carolina, June 15 to 23, 1944.

The program will be planned to do two things for the young women. It will include messages by Dr. Cornell Goerner of the Missions Department at Southern Baptist Theological Seminary; these Bible hour messages will open God's Word, encouraging, stabilizing in the thought of the ultimate victory of Christ. There will be the refreshing blessings of morning watch in the brightness of each new day, reassuring example of new days for our weary world. There will be the meditative moments of vesper hours by the lake in the hush of twilight. There will be the state-groups praying together, the periods of private devotion. All these will strengthen the abiding Christian experiences of the young women.

Then, the program will face realities in world conditions from considerations of one's own life-habits, through the community and state in expanding circles to the nation and all nations, so that intelligently Christian young women will be ready for their place in the postwar world. When the fighting victory is won, the winning of the actual victory must still be achieved and Y.W.A.'s. must be able to serve then in capable, Christian ways.

Don't you understand now why the Y.W.A. Camp is so crucially important? Don't you see why your daughter must share in it? Why the Y.W.A. of your church must be represented? Will you see that they are there?

Missionaries from the home fields, from China, from Africa, from South America, from Europe, secretaries of the denominational life, distinguished guests like Dr. Stifler of the American Bible Society, Mr. Charles A. Wells of New York and the world: these devoted dynamic personalities are friends through the days with mountains as neighbors and tall trees and stars as companions. The courage of comradeship quickens discouraged Christians at Y.W.A. Camp. Come as a Y.W.A. counselor, send your Y.W.A.'s. and hear about Y.W.A. Camp through them; but don't miss the blessings of 1944 Y.W.A. Camp, June 15-23.

Write your state W.M.U. young people's secretary about travel plans and reservations. Come up to Y.W.A. Camp.

W.M.U. young people and women gave to the 1943 Lottie Moon Christmas Offering over \$727,000. Never have they achieved such a victory before for this worldwide purpose. To the Heavenly Father and every donor grateful thanks are given.

# Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

## Oklahoma Memorials

AS we record the Oklahoma memorials in the Training School, we find ourselves calling the roll of a few of her daughters who have made definite contributions through W.M.U. channels.

First on the list is the office of the dietitian honoring Earl Hester Trutza. Following her graduation from the Training School in 1928, she served her state as its young people's leader until she received her appointment to go out to Rumania for the most important work of her life, the opening of the James Memorial Training School in Bucharest. Learning the language and customs of the country, understanding the people, working out a basic course of study, translating materials, helping to select the first students, accepting the many responsibilities that would devolve on such a leader, Mrs. Trutza distinguished herself for constructive work and true missionary spirit. Let us pray earnestly that the day will soon come when she can return to her adopted country and reopen this school. What a need there will be for trained Christian workers after the war!

Just off the beautiful dining-room is a very useful and necessary room for linens. Here are stored not only the table-linens and dishtowels but also vases, table-decorations for special occasions and extra flat silver. Through its daily use we are reminded of the service of Mrs. George McMillan who was for six years the Oklahoma trustee of the Training School and for eleven years the president of the Oklahoma Woman's Missionary Union.

Going from the practical busy centers of work on the ground floor to the heart of student life on the second floor in our survey of Oklahoma memorials, we stop in Lounge No. 228, chosen to honor Mrs. C. A. Richards, who for twenty-five years has served as the efficient recording secretary of the Oklahoma Woman's Missionary Union and for fifteen years as president of its Central District. This lounge is one of the most beautiful rooms in the building. It overlooks the Armstrong Terrace and the extensive north campus which gives one the feeling of being in the open country. The atmosphere of the room is homelike. The girls like to gather here to listen to the radio, to visit or to read, as the mood may dictate.

Around the corner we come to bedroom No. 256, a lovely room that looks eastward over the beautiful Seminary campus. Oklahoma W. M. U. has invested in this room to honor Mrs. J. E. Kirk, whose student days in Louisville date back to 1906-07. More recently she has served the School as state trustee for eight years. Other activities include the presidency of North Canadian Association and East Central District and, first and foremost, the duties and responsibilities of a pastor's wife.

Our survey ends in the beautiful living rooms on the first floor where the fire-places have been selected to honor Mrs. H. B. Wilhoite, president of the Oklahoma Woman's Missionary Union, and Mrs. J. C. Hering, trustee of the Training School. Mrs. Wilhoite, as a graduate of the School, has invested her time and talents liberally in Kingdom work. Mrs. Hering, as trustee, is tireless in her efforts to serve the School and the cause of Christ in her state.

In this connection it is interesting to call the roll of Oklahoma alumnae of the Training School who have gone into foreign service: Marie Leonard, who went to Uruguay in the early twenties; Lucy Smith to Shanghai as secretary to Dr. Rankin in 1936; Mattie Bland to Brazil in the thirties as an independent missionary; Ruby Howse to Chile in 1940; Pauline Sheriff Jackson to Brazil quite recently; Mrs. Jack Combs to Colombia a few months ago; Margaret Foltz Schmidt under appointment to Brazil; Mrs. Rosalee Mills Appleby, a day student in the early twenties, has made her contribution not only as a missionary to Brazil but as a popular author. Our prayers and abiding gratitude are with each of these former students and to all in their state who have manifested interest in the Training School.

# Family Altar

Mrs. W. H. Gray, Alabama

## TOPIC: The Everlasting Kingdom in the Land of Its Beginnings

"The Land Which the Lord Thy God Giveth Thee"

1st Day—Gen. 12:1-9; Col. 3:1-11  
2nd Day—Gen. 17:1-8; Psa. 32:1-5  
3rd Day—Ex. 20:12, 18-24; 1 Cor. 15:41-49  
4th Day—Josh. 1:1-11; 1 Cor. 15:50-58  
5th Day—Josh. 1:12-18; 11 Cor. 5:1-10  
6th Day—Josh. 2:1-14; Rom. 8:1-13  
7th Day—Josh. 2:15-24; Rom. 6:17-23

"The land had rest from war".

8th Day—Josh. 14:6-15; Rev. 21:1-5  
9th Day—Judg. 3:1-11; 5:31; Psa. 116:12-19  
10th Day—Isa. 2:1-11; Acts 9:19b-30  
11th Day—Acts 13:14-25; 11:25-30  
12th Day—Acts 13:26-39; Matt. 4:12-27  
13th Day—Acts 13:40-52; Rom. 10:4-15  
14th Day—Rom. 14:17; 1 Cor. 1:18-25

"... I will give peace in the land".

15th Day—Lev. 26:2-13; Gal. 1:11-17  
16th Day—Psa. 27:1-14; 119:9-16  
17th Day—Psa. 28:1-9; Acts 13:1-7  
18th Day—Psa. 30:1-12; Acts 14:8-18  
19th Day—Psa. 32:1-11; Acts 14:23-28  
20th Day—Psa. 37:1-20; 11 Cor. 11:23-31  
21st Day—Psa. 37:21-40; 1 Cor. 9:19-27

"But if Ye Will Not Hearken unto Me"

22nd Day—Lev. 26:14-20; 1 Thess. 2:1-9  
23rd Day—Rom. 10:20-11:10; Psa. 40:5-10  
24th Day—Rom. 11:11-24; Acts 15:1-6  
25th Day—Rom. 11:25-36; Acts 15:22-29  
26th Day—Rom. 12:1-21; Gal. 2:11-21  
27th Day—Rom. 15:1-13; 16:25-27; Gal. 3:19-29  
28th Day—1 Jno. 1:5-10; 3:1-12; Gal. 5:1, 13-18  
29th Day—1 Jno. 4:7-21; Acts 13:44-49  
30th Day—Rom. 6:23 (memory); Isa. 42:1-9

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.



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# Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The following items, unless otherwise stated, have been gleaned for several months past from various issues of *World Dominion and The World Today*, an international review of Christian progress published bi-monthly in London, England.

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An outstanding case of a difficult Jewish field which is neglected is that of Iraq where, it is estimated, there are about 100,000 Jews while in Iran there are about 40,000. It is thought that a missionary—born of Jewish parents and brought up in the midst of Jewish culture with a thorough knowledge of the Talmud and other traditions, commentaries etc. of the rabbis and then converted to Christianity—would be the most competent person to approach the Jews of these two countries.

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In Palestine the influence of western Europe is evident everywhere and in the new parts of Jerusalem and Haifa a Bedouin looks strangely out of place; but in Amman, the capital of Trans-Jordan, the streets still belong to the Bedouin who crowds in from country and village to do his shopping. The population of the country is a little over 300,000 of whom only 25,000 are Christians. The Greek Orthodox Church is the indigenous church of the land and is recognized as such by the Moslems. Missionary influence is confined almost entirely to work in some towns and villages and no regular attempt has been made to win the Bedouins. Students in mission schools are being interested in Vacation Bible Schools. One of these was recently held in an Arab tent in the vineyards outside Es-Salt (a city near where the river Jordan empties into the Dead Sea) in conjunction with a clinic from the Es-Salt hospital set up under canvas there. The work of the Christian Missionary Alliance among the Jews in Trans-Jordan has never been more hopeful than at present. Hebrew is being used in their services.

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Those who have heard the life story of our Jewish Home Board secretary, Rev. Jacob Gartenham, have some idea of what a Jew converted to Christianity must endure. In an article on converts from Mohammedanism, R. McCheyne Paterson says people little realize what trials a Moslem convert has to endure, that he may consider himself fortunate if he is turned out of house and home with a whole skin. "Notwithstanding this", says Mr. Paterson, "I think of scores of young, educated Mohammedan men, burdened with a sense of sin and so led to see in Christ alone a Savior from sin, while others are making the old excuse—as old as the Gospel story—'Let me go first and bury my father'; that is, 'Let me wait until he dies and then I'll confess Christ'".

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Jews and General Montgomery's Army—A Jewish engineer built the bridge over the Euphrates as a way of retreat, if needed, for the Near East armies. Twelve Jewish boys voluntarily gave up their lives in blowing up the oil installations at Tripoli. Fifty Jews captured the French Fort and protected the advance into Syria of regular British troops, with Jewish boys acting as guides to the various British columns. There is a story of a Jewish general who organized and supervised Montgomery's supply line to the gates of Bizerta, where he died. Jewish enterprise placed 7000 factories in Palestine at the disposal of Empire forces—and this, voluntarily. Thousands of doctors, nurses and dentists were supplied. This is not all; the record could be lengthened of help to the Eighth Army in which 30,000 Jews were enlisted.

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What we are confronted with today is the frightful aggravation of a situation which has continually darkened the pages of our Jewish history since the beginning of our dispersion. . . . How long is it to last? Are we forever to live a homeless people on the world's crumbs of sympathy, forever in need of defenders, forever doomed to thoughts of refugees and relief? Should not, ought not, the incalculable and unspeakable suffering of our people and the oceans of blood shed in this war and the wars of the centuries . . . be compensative finally and at long last with the reestablishment of a free Jewish Commonwealth? There is but one solution for national homelessness: that is a national home!—Rabbi Abba Hillel Silver in *Current Religious Thoughts*