

# ROYAL SERVICE

OCTOBER

1948

*Light and Life for Jewish Refugees*



Outstanding missionaries to their own people to whom we owe much, Mrs. Aaron Hancock among Indians, Vena Aguillard with the French, and Jacob Gartenhaus to the Jews.

## OUR DEBT TO ISRAEL

by Jacob Gartenhaus

IN HIS LETTER to the Romans the inspired apostle asks the question, "What advantage then hath the Jew?" He immediately gives the answer, "Much every way; chiefly because that unto them were committed the oracles of God" (Romans 3:1-2). Further along in this letter in two brief verses he sums up Israel's sevenfold privilege, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Romans 9:4-5).

There are some people who do not like to think of Jesus as a Jew, but here the

apostle identifies our Divine Lord and Saviour, the Author and Finisher of our faith with the Jews, as he states: "and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

Then the apostles whom he chose to propagate his gospel were of the Jewish race as were the one hundred and twenty in the upper room, the three thousand on the day of Pentecost. And the churches of Judea were made up almost exclusively of them while members of churches in other countries were Hellenistic Jews, until Paul could say: "Thou seest, brother, how many thousands (in Greek, myriads) of the Jews believed" (Acts 21:20). Yes, practically all

(Please turn to page 12)

## THE WORLD AND THE SONG

by Blanche Sydnor White

*It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold;  
"Peace on the earth, good will to men,  
From Heaven's all gracious King";  
The world in solemn stillness lay  
To hear the angels sing.*

TWENTY CENTURIES ago the first Christmas carol broke the silence of the earth's patient and prayerful waiting for the promised Redeemer.

Sixty years ago the first Christmas Offering of Woman's Missionary Union broke the painful and profound silence in the Hymn of Redemption which our denomination had promised to broadcast across the world.

The angels sang that first Christmas song above Judean fields near the little town of Bethlehem.

The Christmas Offering carols were heard, first, among the people of Pingtu, in the Province of Shantung, North China.

The heavenly chorus was transcribed upon the hearts of simple shepherds, "keeping watch over their flocks by night," of wise men traveling from far eastern lands to bring costly offerings to the new King, of praying priests and of devout women of Jerusalem. Through them and others of like spirit the music spread throughout the world.

The music released by the Christmas Offering of Woman's Missionary Union spread, first, to other sections of China, crossed the sea into Japan, flowed along hidden cables to Africa and, thirty years ago, swept around the world, as the Lottie Moon Christmas Offering extended its

blessings to every land into which the Southern Baptist Foreign Mission Board sends its messengers of peace and good will.

One of the most poignant notes in the Christmas music has been and is now the note of expectancy which precedes the full chorus of joy and gratitude released by every Christmas Offering since the year 1888. A need is felt in a Mission Station. After prayerful consideration of its urgency, the missionaries present that need to the Foreign Mission Board. The Board

weighs that need in the light of all the urgent needs which must wait for additional funds from Southern Baptist churches or organizations within those churches. Selecting the most urgent and strategic appeals, the Secretaries of our Board write to each missionary

involved, saying: "We do not have the money with which to supply the necessary funds, but we will recommend to Woman's Missionary Union that this need be included in the next Lottie Moon Christmas Offering list." What the Board recommends becomes the W.M.U. list. Then, for the missionary, for the Mission Station, for the Board and for the Master of Missions, there comes the period of silent, prayerful, expectant waiting for your Christmas Offering and mine.

As we study the 1948 Lottie Moon Christmas Offering list, we beg you to place that note of expectancy in the background of each object. As you study that list, visualize a group of devoted missionaries, with their national co-workers, listening for the music which your Christmas Offering, if worthy, may release, waiting for the message that the golden current of consecrated dollars is flowing from America toward their field.



One hundred and twenty-five missionaries will be waiting for the assurance that their salaries have been provided for another year.—Other missionaries will be waiting for the message that the current expenses of their schools or hospitals or their national Woman's Missionary Unions have been continued another year. Other missionaries wait for the message that building programs have been underwritten. Other missionaries wait for the song of expansion into new fields hitherto untouched.

ONE ITEM in that long list which reflects our 1948 Lottie Moon Christmas Offering expectancy is the "Kathleen Mallory Administration Building, Seinan Jo Ga-

*These are days of hushed expectance, of prayerful waiting in lands afar. These are days when every Woman's Missionary Union is preparing for a Week of Prayer for Worldwide Missions and for the Lottie Moon Christmas Offering.*

kuin, Kokura, Japan." In honor of Miss Mallory and to the glory of God, this building will be erected as an expression of our gratitude to God for Miss Mallory's love for her Lord, her devotion to the missionary cause, her glorious leadership of Woman's Missionary Union for the past thirty-six years. That is our side of the musical score. Turn it over and you will hear the voices of sixty teachers in this our only Girls' School in Japan. You will hear the voices of a student body numbering more than one thousand, eight hundred of whom attend the Mount Zion Baptist Church near the campus although the majority of them come from non-Christian homes. The Japanese score has been written by the President of Seinan Jo-Gakuin. Let us listen to this song of expectancy and gratitude.

"It seems like a dream," writes President Hara, "that Seinan Jo-Gakuin will receive from the 1948 Christmas Offering the necessary money to build Mallory Hall. Two things about this action amaze me. First, that you have selected our school as the

beneficiary of your desire to honor Miss Mallory. Surely, there are churches, schools, hospitals and orphanages in many countries of equal importance in Miss Mallory's devout heart.

"Second, that God has provided for Seinan's desperate need of 1948 through an experience of past years when the girl, Kathleen Mallory, knelt and prayed for the womanhood of Japan and felt in her heart God's call to answer her prayer through her own life commitment to Japan.

"It is beyond my imagination to picture how much our teachers, students and friends will be inspired by this generous and thoughtful promise. May all of us rededicate ourselves that many Miss Mallorys may go out from this institution!"

Have you dared think of the minor notes of distress, loss, blasted hopes if you and I fail to release the Christmas music of triumphant fulfillment through a worthy Christmas Offering? Your Sixtieth Anniversary Committee prays most earnestly that every member of every Woman's Missionary Union in our Convention will prepare for the Week of Prayer so prayerfully and so carefully that the world will be lifted on the wings of our prayers until the Hymn of Redemption will be heard by every living soul. We pray, also, that our sixtieth Christmas Offering, our Birthday Gift to the Christ whom we worship through this offering, may reach and go far beyond the goal of \$1,600,000. Then and only then shall we be able to sing with understanding the words:

*For, lo! the days are hastening on  
By prophet bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When peace shall o'er all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing.*

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OCTOBER COVER Through long years the Jews have borne "distress and darkness, the gloom of anguish and impenetrable murk." When will they turn to the light of the glory of God in Christ Jesus? When will Christians reflect that light so brightly that they cannot fail to see it?

# I HAVE SEEN THEM

by Dr. J. D. Franks

*European Representative of the Relief Committee, S.B.C.*

FOUR OLD WOMEN, all of them feeble, lived alone in a dark cave-like hole left by the embanked rubble of destroyed houses. This makeshift shelter was damp and smelly. Water seeped through the piled-up debris which served as a kind of roof for their home. The one small opening was too low to enter without stooping, but it was their door and their only source of light and air. This place had been condemned by the city authorities as uninhabitable. "But where else can we go?" they asked.

Two of the women were lying on a pile of old rags in one corner of this earthen-walled room. It was their bed. One was ill. Tuberculosis, they said. The other was "just resting." What rest, we thought! None of these four had known the others before they had in common quest found this same lodging. All had been through the horrors of the German occupation. One had served three years in a German concentration camp. All were dependent upon gifts from relief agencies for everything required to eke out their miserable existence. Before the war they had known what it meant to live in homes of comfort and of plenty, surrounded by loved ones and friends and a pleasant environment. Now they are reduced to abject squalor.

If this were an isolated case there would be no point in telling their story, for individual cases of misery can be found in all countries even in normal times, America included. But it is not an isolated case. It represents a very numerous group of miserable war casualties found in all parts of Europe, living in all sorts of improvised shelter—suffering old people, waiting, hoping, praying for the end of their horrible existence.

AGAIN EUROPE'S CHILDREN present at once the most urgent need and the most promising opportunity offered relief agencies to do a far-reaching, constructive service for the continent of Europe.

The war left millions of war-orphans in all European nations. In Poland alone there are 1,600,000. One out of every eighteen of that country's entire population is an orphan! Multiply that figure many times and you will have a fair idea of the over-all European orphan situation. To that frightful total must be added other millions of children whose parents are not able to provide for them, being dependent themselves.

A recent public health report based on the examination of school children in the Ruhr area of Germany says: "Eighty-seven per cent of the children fourteen years of age are diseased. Of these children, 34.5 per cent are more than 20 per cent underweight, 57.9 per cent are from 10 to 20 per cent underweight, and only 8 per cent are normal. In the city of Dortmund 34 per cent of the children are tuberculous, and this figure is not abnormally high for the Ruhr."

The report goes on to sketch the living conditions of some of the children. "One recent recuperation group dealt with 47 boys, three-fourths of whom were refugees. One of these boys was living in a room which accommodated 47 people; another lived in a wooden barrack settlement with seven men sleeping in the same room as himself. His mother slept on a table in the room, and the children slept on chairs."

The condition of Europe's children should weigh heavily upon the hearts of Christians everywhere, especially in America where you are in position to supply their needs. Generous contributions in money and supplies should flow steadily from Southern Baptists, joining the stupendous effort of governments, individuals, and voluntary agencies all over the world. We must not fail to respond to the cries of Europe's needy children. "Inasmuch as ye have done it unto the least of these, ye have done it unto me," said the Master.



*Lucas Dunner Photo*

*Orphans of the storm cared for by American Christian Palestine Committee. What chance will you give them tomorrow?*

TIME AND SPACE would fail me to tell of all the needs in Europe today. The need for material relief of all kinds continues. Food stuff—flour, rice, sugar, cereals, fats, dried beans, macaroni, meats. Shoes and more shoes, or leather from which they can be made. In one small area in northern Poland it was reported to me that there were at least 70,000 children who had no shoes last winter, making it necessary for them to remain out of school. Clothing—both new and old, especially warm woollens, for the winters in Europe are usually severe. The supply of medicines everywhere is inadequate. Seeds, particularly forage and cover crop varieties, are badly needed.

BUT THE GREATEST NEED in Europe, which up to now we have hardly begun to meet, is of a spiritual, moral, and religious character. The churches of Europe and their leaders must experience a spiritual renewal, if the European situation is to be fundamentally remedied. Material and physical necessities which have been their chief concern since the war, and a materialistic

philosophy of life which very largely controlled their thinking before the war, make the present problem of spiritual revival extremely difficult. Complicating still more the problem of their desperate spiritual plight, the churches must continue to deal with almost insuperable material considerations. Their houses of worship by the thousands lie totally destroyed or badly damaged before their eyes. These must be rebuilt, repaired, or replaced by more or less temporary structures at a cost of hundreds of millions of dollars which they do not have. Their schools and other church institutions must be reactivated. This also at a prohibitive cost. Their church papers, periodicals, and publications of all kinds should likewise be placed high in the priority list of "musts." These needs, while of a material nature, are at bottom spiritual. A thorough-going spiritual awakening could hardly be hoped for without these essential material helps.

I HAD WANTED TO SEE the actual distribution of the supplies American Christians had sent to Europe. At the appointed hour I was present when clothing from America was to be distributed at one of the church distribution centers in Warsaw. On the hour men, women, and children, mainly women, came to receive their allotments. The church committee in charge of the distribution was there, ready to help with selections and to keep record of all articles of clothing distributed and of the names and addresses of the recipients. Nothing was wasted. Even the old sacks and other packing materials in which the goods were shipped were carefully kept to be given to institutions as needed. In one orphanage after another I saw bed clothing—sheets, pillow cases, quilts, ticking for mattresses, etc.—made of such materials. They had been carefully cleaned and mended, but the names of the donors with the shipping instructions still showed in indelible lettering. Gratefully they pointed to these and said: "How much we owe Americans. You saved our lives."

An expression of determined, frugal-mindedness was registered in the faces of those who came for clothing as they searched for the proper sizes and kinds

*(Please turn to page 7)*

# THE POWER OF THE GOSPEL TO SAVE A JEWESS

by Jacob Gartenhaus

*Every home in the world needs this miracle as it happened in yours!*

ONLY A MIRACLE could save my Jewish neighbor," said a Christian friend.

"Of course," I replied. "The transformation of any life, whether a Jew or Gentile, is a miracle of divine grace. To doubt the power of the gospel is limiting the powers of God." "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" (Isaiah 50:2)

History and experiences prove that God's hand is not shortened and that he does have unlimited power. Thousands of sons and daughters of Israel and countless numbers of others bear testimony to this truth.

Let Mrs. B. tell her own story as one example of his power to save even the most indifferent and prejudiced Israelite.

"If anyone had told me that I would ever be testifying to the saving and keeping power of the Lord and Saviour Jesus Christ, I would have scoffed at the very thought. I was not only a Jewess, but a worldly woman. Yet during all these years of sin and folly, this heart of mine hungered for something, I knew not what.

"I had been raised a Jewess and was forbidden ever to mention the name of Jesus, much less ever to consider a belief that he was the Messiah of the Jews. A sainted cousin, a Christian Jewess, visited us quite frequently, and it was through her quiet influence that the light of heaven began to shine into my poor heart. I secured a Bible. I was prejudiced against it but the pictures attracted me. Little by little, I read certain passages that I might understand the pictures, and then more by more, light came to me. I resisted with all my might. My friends would say that I was crazy were I even to mention this matter. I was coming under conviction, but I knew not where to turn for help. My mother and husband were more bitterly prejudiced against Christianity than I was. But God had a plan for me.

"About this time my father-in-law died, and during the funeral service the thought flashed through my mind, 'Am I prepared to meet my God?' Six weeks later his Chris-

tian housekeeper died and I attended that funeral service. How eagerly I drank in the truths preached there and how I listened as the minister spoke of the dead who die in Christ and of the resurrection sure to follow! More than ever I longed to know what was in this Christ and the hope of which he spoke.

"None of us would go to a Christian church, but as services were held every Sunday morning in a theater I persuaded my mother and husband to attend there with me. How my hungry heart did drink in the truths presented there! The more I read my Bible the more dissatisfied with myself I became. At last I was convinced that to follow Christ was the only way. I believed in my heart that he was the only atonement for the sins of men: that he fulfilled the Law of Moses. I could easily see, that without the shedding of blood there could be no remission of sins; and this all the more as I studied the Law of Moses and the Prophets (especially the 53rd of Isaiah) and the Gospel of Matthew and the Epistle to the Hebrews.

"The hardest test came when I saw that I must tell my mother of my determination to accept Christ as the Messiah and my personal Saviour. Mother burst into a terrible fit of crying. For days she would scarcely speak to me. I poured out my soul in agony to God for I had read in the Word that 'if ye ask anything of the Father in my name, I will do it, that the Father may be glorified.' My prayers were strangely answered for in my mother's desperation she began praying that if she were wrong and I were right God would show her. The next day while praying in unspeakable agony of soul the mighty truth dawned upon her, the shackles of prejudices were broken, the light broke in and she, too, became a believer.

"Then followed persecution from my husband and relatives, such as neither words can describe nor pen portray. Only those who have gone through a similar experience and have been cast out for the

sake of Christ will understand. But we were wonderfully sustained and cried to God that he would convict and save my husband!

"My husband was desperately opposed to our attending Christian services of any kind, so mother and I prayed that something might call him away Sunday evenings so that we could go. Our prayers were answered.

"One Sunday night we started out not knowing where we would go. We had not gone far when we heard a band. We stood and listened, then followed, and they stopped in front of a church. We went in at the invitation of a woman there. It was children's day. The music, the songs and the sermon were all appropriate to the occasion. At the close the pastor asked all who wished to confess Christ publicly to come forward. We did so at once. That night after my husband returned home I felt I ought to tell him what we had done. Instead of violent opposition we were greatly surprised to meet with only a strange indifference. He simply told me to keep it all to myself. But this I could not do.

"The next day I began to tell everyone about my new experiences. Persecution broke out on every hand. Some of my acquaintances spoke all manner of evil against me. But God's grace was sufficient and he kept my lips from uttering unkind words in return. As I read the Word daily I saw that those who believed were later baptized. When I spoke of this to my husband he declared that if I took that step he would apply for a divorce. My mother and I prayed earnestly, beseeching the Lord to make my husband ready for baptism at the same time we were to be baptized and again God answered our prayers in a remarkable way.

"Many wonderful things occurred in our home which made my husband take notice. Christ really changed our lives. Old things passed away, and behold, all things became new. In the meantime while my husband

was reading "The Prince of the House of David," he also read the Bible occasionally to confound and confuse me. Instead of that he himself was convicted and convinced that Jesus was the Christ, the only begotten Son of God. The first baptism we ever witnessed was the immersion of ourselves.

"What a change was wrought in our home! Instead of card playing, gambling, drinking, dancing and indulging in sin and worldliness, our home became a Bethel where saints were strengthened and sinners were saved. It will be eleven years in June since we were converted.

"We can truly say that we are 'not ashamed of the gospel of Christ for it is the power of God unto salvation unto everyone that believeth, to the Jew first and also to the Gentile.'"

## I HAVE SEEN THEM

*(Continued from page 5)*

of garments needed for the members of their families. They came in their Sunday best (also gifts from American Christians). At this I was rather puzzled. I thought I would see poor miserable creatures in rags and badly worn clothing. But soon I understood, for in their faces I could see wounded pride and humiliation. All had seen better days. Many had come from homes of wealth, comfort, culture and refinement. What reminiscences must have been theirs as they thought of their former estates before the war—their material losses, their lovely homes, their dear ones who never came back from the war, or those who returned, maimed, diseased, helpless. And now their dire need, their extreme poverty, their deep humiliation!

I tried to imagine myself in their place. How would I feel? What would be my reactions? The Lord is in this program of Christian benevolence, of good Samaritan sharing. This is bread cast upon the waters that will surely return in rich blessings both to the givers and the receivers.

## DO WE LIVE OUR CHRISTIANITY?

by Sibyl Brame Townsend

*Are you full of questions about the Palestine situation? Margaret Lindsey knows the answers because she was there.*

**QUESTION:** Mrs. Lindsey, we would like to know some of the experiences and influences that led you to go as Christian missionaries to Palestine.

**ANSWER:** In answering for Mr. Lindsey I may make mistakes or leave out important things. Bob grew up in a missionary-minded church and was in a strong student group during University days. Then he was planning for the ministry as his life work. He first became interested in the Jews through reading some pamphlets by Dr. Cooper. Soon after this through prayer and some definite Bible guidance, he felt that God was calling him to this work. He discovered that Dr. Cooper was taking a group to Palestine in February, 1939. After many ups and downs, but always with the faith that he would go, he was able to join the group. So he studied the country and historic spots quite thoroughly. When the others left after about a three months visit he stayed on until the summer of 1940. During this time he studied the country, people, language and missionary work, visited colonies, staying a few weeks in one and helping with such things as sorting potatoes while he improved his Hebrew.

For a time he attended the Hebrew University on Mt. Scopus above Jerusalem. While in Jerusalem he lived with Zebulun and Ruth, Hebrew Christians, who became firm friends. Their small daughter, Aviva, was a great help in language practice. He returned to America in the summer via India, China, and Japan where he met me. He entered the Seminary at Louisville in 1940; we married in July, 1941. After his three years of Seminary and one year of graduate work we were appointed to Palestine in April, 1944. He studied one year at Princeton—this time Arabic and Islamic which he felt would be helpful in Palestine even though we wanted to concentrate on Jewish work. In November, 1945, as we chugged up the mountains in the little train to Jerusalem Bob acted as

if he were coming home. He had had his face set in this direction through all the between years.

So much for my husband. A missionary's life is nothing new to me because I grew up in Korea, the daughter of missionaries. My first interest in Jews came out of my surprise at slight intolerances toward Jewish girls at college. Somehow I had not been conscious of this thing called race prejudice. I was with several girls when one nodded surreptitiously in the direction of another and mouthed the word "Jew" to me. The girl was arguing a bit loudly but so were the others. Now I've learned to enjoy some good healthy arguing—one must or be miserable in this work. I became so interested in these girls who, I was told, were out to take over student government, etc., that they became some of my best friends. I longed for them to know the joy of the life "hid with Christ."

At the close of my junior year in college I went "home" to Korea for the summer vacation with my family. The missionary community there had recently gone through some rather remarkable experiences of a deepened spiritual life. As I saw the changed lives of some whom I had admired since childhood, I knew that reality was something I wanted, too. The result was that when I returned for my senior year I had the peace of soul that follows the complete and unreserved yielding of life and future to God. I felt it would be missionary service, but I had only a sweet mood of waiting and receptivity ready to follow his leading.

**QUESTION:** What are some of the present opportunities for reaching the Jews in Palestine?

**ANSWER:** Things are more or less at a standstill. We hopefully believe that if the new State of Israel continues opportunities will increase. The great hindrance has been the intolerance, the economic and social boycott of Jews who become Christians. We have often pointed out to Jews there that as a person may be an atheist and still be accepted by the community, he should be accepted as a Christian. They admit the logic of this reasoning but hundreds of years of feeling against it cannot suddenly be erased.

There are those who feel that with the birth of "Israel" we may have an unparalleled opportunity. The eyes of the world are upon them. They know they are going to be watched closely in the next few years for their tolerance and ability to live up to the principles set forth in the declaration of independence.

Those are encouraging: "The state of Israel will promote the development of the country for the benefit of all its inhabitants; will be based on precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture . . ."

Whether this will benefit citizens of Israel who wish to be followers of Jesus remains to be seen, but the fact that they are theoretically at liberty to do so is a great step. Along with the intelligent, liberal-minded, tolerant Jews like those who wrote this declaration, there are extreme intolerant nationalists. These will make our task more or less difficult depending on their influence and numbers. It is hoped that having a country of their own will increase tolerance and that many who have been

secretly followers of Jesus and readers of the New Testament will openly state their intention or their seeking.

It is extremely difficult to predict the future opportunities but I believe God will use these events for his glory, perhaps in ways of which we only dream.

**QUESTIONS:** What did you find to be some of the most encouraging and interesting things about your work among the Jews in Palestine?

**ANSWER:** Perhaps the most outstanding things were that we were generally accepted in our neighborhood and that friendships were growing through which opportunities for witnessing were increasing. After fearing enmity and suspicion would be our lot, it came as a surprise and an answer to our prayers to find a sense of "belonging" and the building of friendship and trust. Since December, a time of natural suspicion of anyone in the area who was not Jewish and also a time of food shortage, we were treated with the utmost consideration, receiving our share of rationed fuel and food. With the exception of one of the young people who lived in the hostel and was openly antagonistic to the Jewish side of things we had a very good reputation with the Hagana.

Although our scheduled meetings never brought crowds and were often just a handful, opportunities for personal counseling and individual teaching were always plentiful. Several who would not come openly to meetings came as friends and had regular private instruction with us.

Christmas was an interesting occasion. Quite a number of acquaintances, neighbors and people in shops where we traded asked about Christmas wanting to participate. In spite of the dangers of venturing out at night last winter a strangely mixed group gathered in our living room on Christmas eve. We sang carols in Hebrew and listened to the Christmas story in that language as we watched the candles burning on the tall tree. Several American Jews who had gone to Palestine to live in one of the colonies were visiting us, then there were the girls from the toy shop where we bought gifts for our children, and some of the young people living in the hostel and a young violinist who had been coming to the Friday evening Hebrew services. In



MARGARET LINDSEY



ROBERT LINDSEY



addition there were a number of Hebrew Christians although at least six who had intended to come from out of town were unable to because of conditions. One of these Hebrew Christians was a young man from Iraq whose grandfather had been Chief Rabbi of Baghdad. He closed our service with such a simple, sincere prayer it must surely have made some impression on those who were listening.

The surprise on the faces of some people when they enter our little chapel is interesting. To many Jews Christianity is Catholicism and at first they do not grasp the fact that this can be a "church" with no "idols." I think the simplicity of it does have a definite appeal for some.

Our work is always challenging and never dull because of the colorful variety of people who come. Many come as friends, loving a friendly argument, enjoying a discussion of religion, sometimes hiding their real seeking under a show of proud atheism. Sometimes someone will come asking for "protexia" or help of some kind and call himself a Christian, though it is quite obvious with further conversation that he is not. One attractive girl came saying she wanted to "change her religion" in order to marry an English soldier! A doubtful motive for a beginning and yet we found her sensitive and eager as she understood more of what being a Christian really meant.

I shall never forget the day I walked into the living room and saw Moses sitting there! There he was, flowing white hair and beard framing a kindly face. More astonishing still, his name really was Moses! My husband introduced him as Dr. Musa. He acknowledged the introduction in a low melodious voice and perfect English accent. The dignified old man was a frequent visitor and often had learned and helpful comments to offer in prayer meeting.

Bob's reception in some of the colonies has been very encouraging. The young people in these colonies are anti-religious in general. Even a religious Jew is mocked in many of them. Some of them pride themselves on being broad-minded and said, "Oh, let's hear what he has to say." He has had encouraging conversations

with groups and individuals. They ask so many stimulating questions it is not necessary to be concerned with ways of gaining interest.

QUESTION: Did these young people ever visit you in Jerusalem?

ANSWER: Yes. Soon after our arrival in Palestine we talked about making arrangements for a hostel where young people from the colonies on their rare visits to Jerusalem might stay at a small rate. We felt that we did not have the facilities for such a thing and gave up the idea. Later it was brought to our attention that there was a need for a place to accommodate some who had already professed Christianity and those who might need a period of study. Violet Long had joined us and together we painted, sewed, cleaned, moved furniture until we had a hostel of sorts. There were unsatisfactory things, such as having to put four in a room. There were discouragements of one kind and another, but we had a small group of young people living there. In addition there were transients, some of whom Bob had contacted in the colonies.

Our purpose had been to make contacts and friendships with the hope that some will be eventually won for Christ. The only stipulation we make in addition to the regular payment for board and room which we keep as low as possible, is that they understand what we are doing and be tolerant. We have grace at meals, sometimes singing the doxology in Hebrew. Each morning at the tables we read from both the New and Old Testaments in Hebrew. They know they are welcome to come to the meetings and some were coming. Our group was changing and varied. There were two Russian Jewish girls who were baptized in the little chapel during the year, two boys in preparation for baptism, one of whom had to leave for full time



VIOLET LONG

military service. There were two who had progressed from atheism to a belief in God but were not sure what stand to take regarding Jesus. Others listened to the Bible reading and occasionally discussed things pertaining to religion but so far had shown no definite personal interest. In spite of many problems in this venture we feel that it has been worth while and hope that it can continue and improve in the years ahead.

QUESTION: Do you have a message you would like to give to the Christian women of the South?

ANSWER: I believe our greatest challenge in regard to the Jews is to live our Christianity. I have never seen cynicism shown to any greater degree than by Jews in speaking of "Christians." Often they are drawn by the person of Christ and by his marvelous teachings but are so repulsed by the great gulf between the teaching and the taught, between the words and the deeds, between the noble ideals of the New Testament and the insincerity and littleness of those who call themselves Christian that they turn away in bitterness. The fact that the terms "Gentile" "Christian" are confused and considered identical may partly be blamed, but we dare not neglect to examine our own lives and Christianity in the light of such criticism. Much that is evil has been done in the past, particularly to the Jews, in the name of Christianity. We must do our utmost to atone.

The most telling way to do it is through living in

true humility the Christ we preach. If we speak of the love of God and show race hatred and class superiority our words are "sounding brass and tinkling symbols." To say that one must look at Jesus and not at his followers is insufficient. We must prove that there are those who are sincerely seeking to live the life God asks of us through the redeeming power of his Son. Where this life has truly been manifested there has been a definite influence on Jewish people.

For example, during the war Dutch peasants with the love of God in their hearts hid Jews who were fleeing from death and horror. Through this action and the influence of some of these Christians quite a number of Jews were won to Christ. My husband came through Holland on his way from Palestine and met some of these Jews who had been won in this way. They are spiritual believers, desiring to win their brethren, and anxious to go to Palestine to strengthen the Christian witness there.

## THE DISAPPOINTED WAR BRIDE



Courtesy Institute for American Democracy, Inc.

## Tribute to Mrs. H. M. Wharton

by Miss Kathleen Mallory

ENTRANCE into and departure from this earthly life are events vitally connected with one's family. Gratefully and with pardonable pride is this fact recognized with reference to Mrs. H. M. Wharton who passed on July 30 into the heavenly home. It is an especial joy to think of at least four persons among the many who welcomed her there—her parents, her husband, and Miss Fannie E. S. Heck. Her father, Mr. James Pollard, was the lawyer who gave

generously of his time and wisdom in the framing of the original constitution and by-laws of Woman's Missionary Union. Her mother was the Union's first recording secretary and for fourteen years editor of the monthly Bible study for this magazine. Her husband was also an

ardent advocate for Woman's Missionary Union, arranging for its first office to be in his bookstore. When Miss Heck was sure that personal ministries by W.M.U. members would be more effective if there were a department to guide all such, she secured in 1910 the consent of Mrs. Wharton to serve as chairman, the name of the new department being "Personal Service"; thus Mrs. Wharton served for fourteen years, "giving to the work direction, force, and status."

From 1913 to 1921 Mrs. Wharton was the Union's assistant recording secretary. Then from 1921 to 1938 she was its recording secretary. "Like mother, like daughter" accurately applies to such work by her and her mother.

During the twenty-five years that Mrs. Wharton was a member of the W.M.U. Executive Committee, she served on many other Union committees such as the one that planned for the Jubilate in 1913. Likewise she wrote many articles and reports

and leaflets of historical and inspirational value. One of her best literary contributions was entitled "Fruits of the Years"; it was the book published by the Home Mission Board in promotion of the 1938 March Week of Prayer.

To her two daughters and son Woman's Missionary Union expresses deep gratitude for these and many other valuable contributions made to its work by their mother. May the mantle of her consecrated personality be their cherished and comforting heritage.

### OUR DEBT TO ISRAEL

(Continued from inside front cover)

the missionaries of the Cross in the first hundred years of the Christian era were Jews. All the blood shed then for the cause of Christ was Jewish blood—that of Stephen, James and probably all of the apostles. It was they who professed and propagated the Christian faith.

Yes, from the call of Abraham until the coming of our blessed Lord we find that God has spoken almost exclusively and directly through the Jews to the human race. They were his instruments in writing his Holy Word which for thousands of years has guided and blessed millions of people the world over. It were better for the sun to cease to shine than for the Bible to be removed from the world. We would be in total darkness as to our origin and life after death.

God's Word not only reminds us of the past glorious heritage of this people but the part they will yet play in the plans and purposes of God for the redemption of mankind. "For if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fulness?" asks the apostle (Romans 11:12). And again he answers saying, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Whether we take into consideration their

(Please turn to page 15)

## IT'S HAPPENING NOW

by Mrs. J. Wash Watts

"You can always tell what Protestantism is by the trail of light it has left behind it."  
—Luther Wesley Smith

One who walks in that light is an honored guest this year of the Woman's American Baptist Foreign Mission Society. She is Miss Koppole Chandravathy, daughter of a retired Baptist teacher and pastor of the great Telugu peoples of South India. A member of the faculty of the Woman's Christian College (Baptist), she directs students in health and welfare service and in all the religious activities of the school. Widely known as an active church member, a speaker on Baptist Convention programs, she broadcasts often on the Madras radio. A teacher, and a scholar, Miss Chandravathy is the only woman on the Committee for the Revision of the Telugu Bible, and is the only woman and the only Christian in a group selected by the University of Madras to share in the translating and editing of valuable old Telugu manuscripts.

Did you know that Southern Baptists have this year appropriated \$25,000 for special Relief needs in India to be administered by Northern Baptists?

The Woman's Division of Christian Services of the American Methodist Church is also entertaining a welcome visitor this year, Mrs. Walborg Sandberg of Norway. Says Mrs. Sandberg in *World Dominion*: "The Missionary meetings in Norway are mainly prayer meetings. There is a broad place for prayer. Letters from missionaries are read, and news about the work. During the war, many members of the missionary societies lost their homes. But all their dues, their offerings, their mite boxes came in as usual, perhaps a bit more."

"The church in Norway had a fine opportunity during the war to hold the banner high. Many people flocked to the church, seeking and finding Christ. All Christians stood tight together in prayer and love—that was why the enemies could not harm the church."

A marvelous story of the work of the Mennonites comes from the British Zone of Germany. Representing only 250,000

constituents of the United States and Canada, they have re-settled 5000 refugees in Paraguay and Canada, have shipped more tons of material aid than all the groups participating in Church World Service combined, have carried on student feeding programs in all Universities in the British Zone, and this fall will provide scholarships for sixteen German students in American Mennonite colleges.

A Methodist Bishop of Hungary remarks: "... in former years when transportation was available the preachers did not seem interested in evangelistic work, but now they are really excited and there are no means of transportation... At the annual conference one layman said, 'Bishop, I am sure you will be unable to send us a preacher this year so send us instead a bicycle and we laymen will visit the points on the circuit and conduct the services'."

Miss Eunice Noda goes this fall to teach at the Ferris Seminary, Yokohama, Japan, under the auspices of the Board of Foreign Missions of the Reformed Church in America. Said to be the first Nisei to be sent from a Protestant church in the United States to serve in Japan, she will be supported by the First (Community) Church, Kew Gardens, N. Y., of which she is a member.

The Missionary Aviation Fellowship has headquarters in Los Angeles, California and Melbourne, Australia. It places at the disposal of missionaries and mission societies fleets of small planes flown by licensed pilots and maintained by qualified aero-engineers. A thrilling comparison of the old and new methods of travel tells us that in Alaska a trip by dog sled took from three to five weeks and cost from 80 to 120 pounds, (a pound is usually about \$5.00) but by plane it takes less than six hours and costs 15 pounds. In Bolivia a journey to the nearest doctor took eight and a half days, but by plane it takes seventy minutes. Planes multiply a missionary's time and strength many-fold.



## The Macedonian Call in China

from Mrs. F. Y. O. Ling

Ever since V-J Day, Formosa has been the spot where people's hearts are drawn. The paper has been full of very interesting materials describing the wonders of this beautiful island, now called the Tai Wan Province.

It is said that the people over there live in a simple way of life. They are greatly interested in knowing the Word of God and in seeking for spiritual freedom.

The Canadian Presbyterian Mission launched out two decades ago but, of course, it could not cover the need. We have learned that there is no Chinese Bible in Tai Wan. Large quantities of Bibles, religious tracts and hymn books have been ordered and sent there even from our own China Baptist Publication Society.

Listen quietly with prayer and love; hear the people in Tai Wan calling, "Come over and help us! We want salvation! We want Jesus Christ!"

This is one of the Macedonian calls in China today. It is a call to Baptists both in China and in America. Would you women of S.B.C. listen attentively in spite of the barrier of the ocean and the turmoils in our country? The China Baptist Frontier Mission Board needs your help, your love and your every day prayer in responding to the call of the people in Tai Wan.

The North Gate Church in Shanghai after its celebration of its centennial is ready to launch out its new place of work in Tai Wan. The China Baptist Frontier Mission Board feels its responsibility of sending out an evangelistic band to Tai Wan and preaching to the hungry souls. The women of China Baptist W.M.U. are greatly interested in sending spiritual supplies to their countrymen who have been long lost.

Miss Mary C. Alexander of W.M.U. headquarters had a glimpse of the island on her way to South China last fall. It has been her prayer and hope that the women of C.B.W.M.U. will take part in sending the Tai Wan people the message that God is love and he loves the Tai Wan people. Miss Lila Watson and her co-worker, Miss Lau of the young people's

literature department, since their visit last winter are preparing to publish a book on Tai Wan.

Jesus said, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." After prayer and careful consideration, the C.B. Frontier Mission Board has appointed Mr. Wesley Lawton of Interior China, Pastor Yang Mei Tsai of Chefoo, and the North Gate Church has appointed Miss Roberta P. Johnson and Mrs. F.Y.O. Ling, to survey the land and do some evangelistic work. It is said "Not by might, not by power, but by my spirit." Pray for Tai Wan. Pray for those who go in his name.

## W. M. U. of Brazil Celebrates

from Minnie Lou Lanier

The Woman's Missionary Union of Brazil celebrated its 40th Anniversary on June 19, with a pageant showing growth from the small nucleus of six or seven women to its present constituency in every state in Brazil. As charming Dona Esther Silva Dias, 12 years president of the W.M.U. of Brazil, presided over this meeting we could see a new day for Brazilian women and girls in a land where real evangelical Christianity is sowing its seed.

But the zeal for missions will not remain with the women alone. For the first time in the history of Baptist work in Brazil the way has opened for development of Royal Ambassadors. Mr. Alvin Hatton, former R.A. Secretary of Arkansas, arrived in Brazil in March and has already translated the R.A. Manual for circulation in mimeographed form. Requests are coming in from various parts of the country for copies of this manual and many churches will soon organize R.A. chapters.

The Girls' Auxiliary Manual has also been adapted and translated. Although these organizations may be slow in growth

at first because of the lack of adequately trained leadership, many a pageant loving Brazilian girl already has visions of the crown of the Queen on her head and the Sceptre of the Queen with Scepter in her hand. Miss Minnie Lou Lanier will promote this work.

Though the Young Woman's Auxiliaries have been active for a long time they will have new opportunities in 1949. The first Y.W.A. camp will be held in February in the home of missionary Blanche Simpson in the mountains of the state of Rio de Janeiro about 150 miles from the national capital. The first effort will be limited and only a select group can attend but we

hope that this small beginning will grow rapidly and soon there will be adequate facilities for a Brazilian "Ridgecrest."

## Joy on the Gold Coast

from Mrs. G. S. Idowu

With great joy I report how the Lord has helped in organizing the work of the W.M.U. in the Gold Coast, West Africa.

In March Girls' Auxiliary and Sunbeam Bands were organized. The Sunbeam Band started with 90 members. The G.A. has 50 members. They attend the weekly meetings regularly. Two members are doing the first year work on Forward Steps and two others are doing their second year's work. They are using the programs in the Year Books and bring their contributions weekly. They have made four beautiful cushions for the church rostrum. The leaders are Mrs. Beatrice O. Ladoye and Mrs. Idowu.

The Sunbeam Band meets every week also. The average attendance is 110. The first part of the programme is devoted to the teaching and singing of choruses and memorizing Bible verses. This is followed

by flannel board talks. After this the children are divided into four circles for the regular Sunbeam programmes given in the Year Books. The children have given a flower vase for use in the church. The leaders are Mrs. Littleton, Mrs. Idowu, Mrs. Olorunyomi, Mrs. Okewole, and Mrs. Afon. Two teachers assist in this work.

In October and November the Field Worker visited some of the Gold Coast churches and helped them to organize a W.M.U. in their churches. Several of the churches observed the December Week of Prayer. In Kumasi practically all of the women work in the markets during the day, so the services were held at night. Each night from Monday through Thursday a different organization was in charge of the programme. On Friday night representatives of each organization took part on the programme. Each person on programme worked diligently to make sure that no one else did better. The first four nights the average attendance was 225. On the last night 400 were present. A number of men attended each service. The total collection during the week was £7-9-2. (Figure \$5.00 as a pound.)

Pray more that the work of the W.M.U. in the Gold Coast may go forward in doing the will of the Master.

## Send Relief

Fill duffle bags with clothes, bedding, shoes. Bags sent on request from

Southern Baptist Relief Center  
601 South Olympia Street,  
New Orleans 19, Louisiana.

Or pack in boxes and send to same address.

## OUR DEBT TO ISRAEL

(Continued from page 12)

past history or their future destiny, gratitude and duty alike should impel us to take a peculiar interest in the spiritual welfare of these people. May God help us to pray and work until again "Israel shall blossom and bud and shall fill the face of the world with fruit."

## FRIENDSHIP FOR TINY TOTS

by Ruth LaTuille Matthews

"I like Ann. She is my friend."

How solemnly a five-year-old will make this statement. Perhaps this little girl has had other playmates but she is just now beginning really to understand about friends. They're special! They like each other. They help each other. You can depend on a friend. Even though they have their quarrels, friendship is a solemn pact to them.



For pre-school children, friendship is like a store filled with wonderful things. But it's no fun for them to stay on the outside with their noses pressed against the glass. How can they get in? Teachers and parents can help them find the key, if we, ourselves, appreciate the value of making and keeping friends.

How highly we treasure friendships with other adults and also with children is clearly revealed in our daily attitudes and relationships. Are we indifferent to the feelings of neighbors? Do we respond to friends' requests through a sense of duty or pleasure in being needed? Do we make our friends, and also our children's little friends, feel completely at ease when they visit us in our homes? Are we willing to "go the second mile" in

encouraging our child to be co-operative and friendly in all his play contacts?

Friendship, like every other creative activity, never can be had in a vacuum. Children learn sociability and consideration for others only by living with other children. There is no substitute for this. Children who live entirely with adults until they go to school have a severe handicap. They must rub elbows, take knocks and give knocks, sometimes dominate and sometimes submit, if they are to learn to play and work together in friendliness.

As children get out among others, they often startle their parents by the friends they choose. Nevertheless, a child's choice of friends is usually sound. He instinctively likes the children that like him regardless of parental standards of judging worthwhile associates. The bully and the timid child are often nothing more than the rebellious and submissive versions of loneliness. Perhaps all the bully needs is a little understanding even as the timid child thrives on appreciation.

One caution is needed. Accept childhood for what it is and not for what we artificially think it ought to be. Response to friendships varies with children's ages and emotional development. Generally, by the time a child is two, he is ready to make his first play contacts with other children. He does not know the social give-and-take in group play. Nor does he often ask for help. He will invariably want to play with the same toy his

playmate is using. Experts advise meeting this situation through "parallel play," i.e., letting the children play with duplicate or similar toys. At three years, a child is ready to take turns and share. At four, he frequently appears bossy in his play with others. When five, he wants to complete projects he has begun and may sustain his interest in one activity for several days. Each year reveals its own response to others and the wider the circle of acquaintances the better chance for a friendly, sociable child.

What, specifically, can parents do to help their children make friends and be friendly? Provide suitable playing space, indoors and out, where their children's friends are welcome. Avoid limiting the child's friendships to the immediate neighborhood or church. Frequently include other children on family outings. Provide light refreshments in the midst of play. Be openly pleasant to their little friends and put them at ease. Show appreciation for children's pets. Permit a child's possessions, except for large and expensive items, to be his in reality—to give away, trade, treasure or break. Don't discipline a child in front of his friends. Be impartial and fair in disputes. Remember, that friendships, like measles, are "caught," but their marks last an entire lifetime.

### DO YOU LIKE IT?

Do you like this page? Do you use it and the things for the Sand Pile Set to do?

We will continue them if they are of service but how will we know unless you tell us? Thank you.

The Editor

## IS THIS YOUR QUESTION?

by Margaret Hutchison

Executive Secretary of Oklahoma W.M.U.

When should we say W. M. U. and when say W. M. S.?

The missionary organization for women is the Woman's Missionary Society. Note the word is woman's, not women's and is so for the society, union, and business woman's circle.

A missionary society with one or more auxiliaries is known as the Woman's Missionary Union of the church when you are speaking of the entire organization. For instance, the W.M.S. will meet at three each afternoon for prayer but on Wednesday the W.M.U. will have charge of the prayer service. Representatives of all grades of the union will participate.

Several missionary societies or missionary unions coming together become the Woman's Missionary Union of the city, association, district (or division), state or the South.

I'm mixed up on W.M.U. terminology. Will you please help me use correctly such words as foster, leader, counselor, chapter, adviser?

The young people of our churches are organized for missionary education this way: the junior and intermediate girls and young women into auxiliaries, the junior and intermediate boys into chapters, the little boys and girls into bands. The adults in charge of the girls, young women, and boys, are called counselors. Those in charge of the little children are called leaders.

The word sponsor is not in our W.M.U. terminology. We foster our auxiliaries.

The woman elected to serve as the link between the W.M.S. and the B.W.C. is called the adviser.

The chief officer of each organization is known as the president (except for R.A.

chapters he is Ambassador-in-Chief), while the chief officer of a circle, even B.W.C., is titled chairman.

When is a Woman's Missionary Union full graded?

A missionary society and at least one each of the four grades of young people's auxiliaries are needed to make up a Full Graded W. M. U. For example, if there are two Girls' Auxiliaries and two Young Woman's Auxiliaries but no Royal Ambassador Chapter, that W.M.U. is not full graded. After the minimum full graded W.M.U. is achieved, further divisions into Junior and Intermediate organiza-



tions are helpful. Divide Sunbeam Bands into school and pre-school circles. Y. W.A.'s can be separated into high school, young business women and so on.

## FOR THE SAND-PILE SET

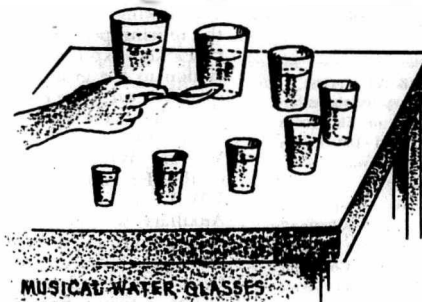
Groups of neighborhood children can enjoy getting together in a backyard orchestra. In addition to whatever horns are available, these instruments may be used.

### Musical Water Glasses

Eight glasses of different sizes filled with varying amounts of water will make a complete musical scale. Use a spoon or stick to tap them lightly.

### Scale of Spoons

Different size spoons will produce various notes of the scale. After tying a string around each one, nail or tie them to a board placed over two crates or other boxes. Take a stick to tap out the tune.



## YOUNG WOMEN ANSWERED!

by Nancy Parker, Florida '48

IN THE EARLY FALL W.M.U. Training School welcomes back senior students and becomes acquainted with incoming juniors. The Ann Hasseltine Y.W.A. is ready to lead the entire student body into deepening mission zeal. Miss Virginia Highfill of North Carolina is Y.W.A. president with an able council elected before commencement last spring.

The graduates of 1948 will be greatly missed, but we will follow them in our in-

terest and prayers. The last Training School Y.W.A. program of the spring centered around the mission appointees and the countries to which they will go. Without disregarding the multiplicity of need for young Christian leaders here in the homeland, forty-six Training School girls last year were volunteers to help fill the need for Christian workers in other countries. Fifteen of them were appointed at the April and May meetings of the Foreign Mission Board.

That final meeting was opened with the singing of "We've a Story to Tell to the Nations," followed by Frances Holladay praying for those workers named on the Calendar of Prayer. Necessary announcements were made, one of which included a song by Doris Rippey introducing the "Be Kind to Dumb Animals Week"—emphasis being placed upon consideration and thoughtfulness for those taking final examinations.

The president introduced the appointees and told of their assigned fields of work. The African group included Mary Catherine Adams of Florida, Jean Bach of Kentucky, and Bonnie Moore of Georgia. Mary Catherine spoke briefly of conditions in Africa, after which the group assisted by Annie Rines, a Nigerian missionary on furlough, sang a song in the native dialect. There were two in the Latin American group, Lois Roberts of Tennessee, appointed to Brazil, and Miriam McCullough of Alabama, to Mexico. Lois gave a brief summary of the needs in these Catholic countries. The China group was presented by Cita Harris, Margaret Fund student from Mississippi and China, in one-minute interviews. The China appointees included Elaine Crotwell of Alabama, Mary Gould of Kentucky,

### LOOK AT THESE

You may request excellent films or film strips from Anti-Defamation League, 11 Fryer St., S.W., Atlanta 3, Ga. Among these are "Passport to Nowhere," "Palestine," and "Boundary Lines," "The House of God" and "American Religious Holidays."

Queen Esther is a wonderful new Cathedral Films production, rental fee \$16.00, order from your Baptist Book Store.

Jean Prince of Arkansas, Victoria Parsons of Washington, D. C., and Virginia Miles of North Carolina. The two "new missionaries" to Palestine presented a short dramatization of a possible meeting between an Arab woman and a Christian. Mabel Summers of Kentucky and Anna Cowan of Missouri are the two who hope to sail soon. Japan's representative was Lois Linnenkohl of Georgia who sailed for the Far East in the summer. She gave a devotional challenge which was preceded by the testimony of Helen Ige from California, a Japanese-American student who plans to work among her own people in California.

The last group was the Hawaiian group. Kimiko Kaneshiro and Asano Masaki, natives of Hawaii and students at the Training School, explained to the new appointees, Gladys Farmer of Georgia and Erlene Paulk of Alabama, some of the conditions they might expect in the islands. They pointed out on a map those areas where there is no Baptist work. Erlene then led in prayer.

Following the program the retiring president, Nancy Parker, expressed appreciation to the group for its splendid co-operation throughout the year, with special appreciation to Miss Virginia Wingo, counselor of the Training School Y.W.A. A Young Woman's Auxiliary scrapbook which had "just grown" during the year from the various activities was presented to her.

The retiring president gave a brief charge followed by acceptance and challenge to the work by Virginia Highfill.

Young women answered! And are answering!

## Measure Your Love By Paul's

Romans 9:1-5; 2 Corinthians 3:14-18

THERE WAS ALWAYS a constant yearning pain in the heart of the apostle Paul. He grieved for his unbelieving kinsman, the Israelites. He proved the sincerity of his sorrow by stating that he would be willing to go to the extremity of losing his own soul if only his people could be saved. Moses had prayed such a prayer for his brethren (Exodus 32:31-32). This is love far beyond the experience of the average person. One elderly man of God said of such love, "A child cannot understand the courage of a warrior."

Paul's love for the Jews was Christ-like. They hounded his steps; they persecuted him; they maligned him, and even sought his life.

As Paul wrote, he thought on the glories of Israel and no doubt tears blinded his eyes. Israel was God's son, his first born. God had chosen the nation to be his own possession. They were his own. God accompanied the Israelites through the wilderness; the pillar of cloud by day and the pillar of fire by night. His presence dwelt in the mercy seat of

the tabernacle. His glory filled the house at the dedication of Solomon's temple.

God's Holy Word came from Israel. The Book has profoundly influenced men of every age and every race.

The worship services in the tabernacles and temples were theirs. God had given glorious promises to Abraham a Jew. They had been renewed to Isaac, to Jacob, to David and to others. All the noble patriarchs and prophets were their kinsmen. Recall your favorites: Isaac, Joseph, Moses, Samuel, David. Such a glorious host! And these were Jews. Paul saves the most glorious of honors until the last. It was the one event that out-ranked all others. Christ Jesus, King of kings, was born of the seed of Abraham and of David, according to the flesh. No greater honor can come to any race.

But as Paul reviewed the glories of Israel he groaned in agony of soul for he realized anew the spiritual darkness which engulfed them: Israel had rejected Christ Jesus, their own Messiah. In the minds of the Israelites it was as if a veil covered their hearts. When the

book of the Law was read they did not see that the old covenant was done away. Paul gave them the remedy for lifting the veil from their hearts. If they would turn to the Lord, the author of the new covenant, their eyes would be opened, their minds set at liberty. His presence brings light and knowledge. With unveiled hearts his people everywhere may study his word and behold his glory. It is as if one looked in a mirror and beholding the glory of the Lord, the beholder's face would be changed and reflect a portion of the Lord's glory.

The Israelites are an example of deadly self-confidence and pride into which



people can so quickly drift when they find themselves objects of divine favor and goodness. It should warn all who read.

Shall Christian women let Paul stand alone in his deep Christ-like love and tender yearning for Israel? Paul has told us of his sorrow for Israel so that we, too, may yearn over these dearly beloved ones of God. In our concern may we, too, seek to win them to God. Our sorrow and agony of soul for the lost Israelites, as well as all others, should cause us to be willing to make any sacrifice to win them. Place your love for these beside Paul's love for them. Is it nothing to you that hosts of them still have veiled hearts?

### FOLLOW YOUR PROGRAM WITH ACTION

Study "What of the Jews?" by Jacob Gartenhaus. Order from your Baptist Book Store, price 50c a copy.

Subscribe to *The Mediator*, 25c a year from your Home Mission Board. Send the name of a Jewish family or ask Dr. Gartenhaus to supply a name.

Give to Jews you know gospel tracts written especially for them. Request these from Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia.

Pray for the Jews around the world; pray for peace in Palestine, pray, pray, PRAY.

# **P** **CIRCLE** **Program**

Crisp fall days, school starting, and WMS circles think about young people and their service in Christ's coming kingdom. It will add much to your meeting and to your WMU program of activities to hear from your own young people's organizations. Ask your Young People's Director what she can provide through her counselors and the members. Sunbeams may come and tell a stewardship story with flannel-graph pictures. GA's might give the pantomime of their hymn or YWA's of theirs (order either from WMU, 1111 Comer

Bldg., Birmingham 3, Ala., see price list in WMU year book). RA's or others may tell about camp experiences. GA's or RA's may present something from Forward Steps or Ranking System.

Scripture reading is Matt. 7:24-27.

From the magazines these stories or articles are especially pertinent to the subject: *Southern Baptist Home Missions*, "Christ Calls—Youth Answers"; *The Commission* "Partners in the Advance Program," and "His Ambassadors and Yours." In *World Comrades* see "How We Needed Four Chocolate Bars" and in *The Window* of YWA, "Our Members are Country Girls," from *Ambassador Life* use "I Interviewed a Missionary."

## **Program** **PLANS**

Announce your meeting by cutting out newspaper headlines about Palestine situation. Paste on poster board in "hit or

miss" fashion around a big question mark. Print day, time and place of your W.M.S. or B.W.C. meeting.

Open your meeting by singing "More Love to Thee, O Christ" or "My Jesus, I Love Thee."

"Measure your love by Paul's," page 19 is for your devotional period, read the scripture passages indicated.

The program chairman will make such an introduction as on page 21. Select five women, one to answer questions as an Orthodox Jew, one as a Reformed Jew, one to represent Mrs. Lindsey, one Mrs. Hanley, one Dr. Gartenhaus.

There are twenty-nine questions giving a chance to use many women. Those who are timid will not mind asking a question. The program chairman may ask some herself. One woman may ask all the questions of the given person, for example, one may ask the Orthodox Jew all six questions; or two women may each ask three. It will be easy to plan saying "Mrs. (Smith), will you ask the fourth question on page 27 of Mrs. (Jones) who is playing she is Mrs. Hanley."

And "Mrs. (Brown), will you ask the first question of Mrs. (Green) who is telling about Reformed Jews," and so on.

The program chairman will ask the most important questions in the Conclusion, pausing after each for a few moments of silent answering, then all will read together "The Way of Understanding," page 29.

An appropriate solo would be "A ruler once came to Jesus by night."

If you wish, "Mrs. Hanley" and the women asking her questions may all move into chairs in front as if having a pleasant visit, and so on.

Your program would proceed like this:

Opening hymn

Prayer

Devotional moments

Introduction of our topic

Questions and answers about Orthodox Jews

Questions and Answers about Reformed Jews

Solo

Questioning Mrs. Lindsey

Hymn

Visiting with Mrs. Hanley

Talking to Dr. Gartenhaus

Questioning our own hearts

Answering with a pledge to new understanding

Closing prayer for Israel and for Christians in their dealings with Jews

Or you may want to invite a rabbi to come and talk or perhaps you could visit a synagogue.

## **THE JEW TODAY**

Planned by Sibyl Brame Townsend

While the Jew fights to maintain a new state, Israel, that is slowly but surely being recognized by the nations of the world—

While the voices of press, radio, and national leaders first defend, then defy, only to defend again the right of such a state—

While forces of anti-Semitism still plant their prejudice and propaganda in susceptible hearts and minds around the world—

And while the daily events in the life of the Jews become more and more the occasion for prophetic warnings from pulpits and revival platforms—

It is most appropriate that Christian women come together to consider THE JEW TODAY.

OUR PURPOSE is not to enter into controversies. We may not agree in our estimate of the individual Jew. One may find him pious, moral, and devout having observed his faithfulness to the synagogue services and his conscientious observance of the laws and customs. Another may know him as irreligious and material-minded because the Jews in his community have no synagogue or worship services. One may read the current books that describe the Jew as proud and boastful of the fact he is a Jew. Another reads a novel that paints him as sensitive, ashamed of his heritage and anxious to pose as a Gentile. One writer says, "Diversity is perhaps the most marked characteristic of the Jew."

We may never come to a consensus of opinion on such a controversial issue as the partition of Palestine. You may have heard the attractive, well educated Arabic leader explain convincingly to your literary club why the Jews have no more right to Palestine than the Indians have to North Carolina. But at tea in a Jewish home the daughter of a Methodist minister, a world traveler and student of colonization, contrasts the high standard of living in Jewish colonies with the primitive ways of the Arabs and so interprets Old Testament prophecies that the old question mark comes back to disturb your mind.

We may not be able to join in a common appraisal of the Zionist movement and other Jewish organizations of the world. You read Rabbi Lazon in the *Christian*

*Century*, November, 1947, and are convinced "the Zionist movement does not express the wishes of most American Jews and is a political, non-religious act which will destroy the moral authority of Judaism." But in February, 1948, you read from Rabbi Bernstein in the same periodical and discover that Rabbi Lazon was "less than fair to the facts" and 80.1% of American Jews are for the establishment of a Jewish state in Palestine. He also claims that "essentially Zionism has a profound religious motivation, is based on prophetic teaching, and professes a messianic goal." Even the Jewish religious leaders seem to disagree.

As for the Christian—while he is definitely interested in the religious life of the Jew and lends support to efforts toward brotherhood, anti-defamation, and relief for Jewish refugees, his major concern must be the salvation of the Jews, the introduction of the Jew to his Messiah, Christ.

The purpose of our program, therefore, is not to enter into controversies. We seek to know and understand better the Jew and his religion. We seek, as Christians, to find our place and part in helping the Jew determine his destiny.

We shall do this through a series of in-

## **Program**



interviews with (1) An Orthodox Jew, (2) A Reformed Jew, (3) A missionary from Palestine, (4) A Jewish Missionary in southern Illinois, and (5) our Home Board missionary to the Jews.

### An Orthodox Jew

**QUESTION:** *We would like to hear something from you first of the Jewish people as a whole, their origin, number and distribution.*

**ANSWER:** Well, actually, the Jews are not "a race" but a people bound together by a common religious heritage as expressed in language and customs. Their religion and history is essentially what all Christians know through the Old Testament plus the teachings of writings and interpretations made by rabbis through the ages.

Hebrew is the classic language of the Jewish people. It is the language in which their Torah or Books of the Law have been preserved.

Before the Nazi persecution there were 16 million Jews in the world. They lived in nearly every nation but principally in Europe, Northern Africa, Palestine and America. Probably there are not more than 11 million Jews left. No other people has suffered such continuous persecution through the years and probably no people has for so many centuries maintained such a high degree of conduct, learning and culture.

**QUESTION:** *Tell us now, please, a little about the Jews in America.*

**ANSWER:** More than one-third of the Jews in the world now live in our United States. The 5 million Jews here are 3.7% of our total population; about 40% of them are in New York City.

The first Jews settled here in 1654 coming from Portugal. Up to 1826 there were only six thousand Jews in America. After the collapse of the social revolutions in Germany and France in the 1840's, conditions were so bad that thousands of Jews came to the New World hoping they could find a better life. Sixty thousand Jews came between 1830 and 1850.

A third wave of migration followed the outbreak of violent anti-Semitism and wholesale persecution in Russia. The

Czar's regime needed a scapegoat for its own sins and used the Jews. Between 1880 and 1910 almost two million Jews from Poland, Rumania, Bulgaria, Russia and Germany fled here for refuge.

These have developed amazingly in the freedom of democracy. Always a "people of the Book" with their religion centered about the Torah and Talmud, the Jews have put great stress on education. They still do so.

If one were to name the Jews who have added much by their talents to the richness of American life, it would make a very long list. Here are a few: George Gershwin—composer, Edna Ferber—novelist, Walter Lippmann—author and newspaper columnist, Jascha Heifetz and Yehudi Menuhin—violinists, Lillian Wald—founder of Henry Street Settlement and Visiting Nurses, Herbert Lehman—ex-governor of New York and former head of United Nations Relief and Rehabilitation, Julius Rosenwald—philanthropist who established 5,000 schools for Negroes, and Bernard Baruch—economist and presidential adviser.

**QUESTION:** *Now we would like to hear something of your religious beliefs and practices. What would you give as the basic beliefs of an Orthodox Jew?*

**ANSWER:** "Judaism or the religion of the Jews is more than a religion or a philosophy of life. It is a whole system of living, made up of beliefs, customs and traditions dealing both with one's worship of God and, among the Orthodox, what one eats and drinks."

The basic Jewish belief is:

(1) *That God is One, and that He is a spirit, not a body.* During the hideous massacres of the Jews in medieval Europe, the rabbis decided that under torture Jews might deny any belief but this one. Actually millions of Jews were burned alive, disemboweled, or put their children and themselves to death in suicide pacts, rather than accept the idea of the Trinity or agree that it is right to make even a reverent painting or statue of God. Orthodox Jews carry this feeling so far that they do not even wish to write or mention the four letters which spell Jahveh, or Jehovah, in Hebrew—JHVH. And since Hebrew letters are always numbers as well, the number 15, which coincides too nearly with JHVH, is

written 9-6 instead of 10-5 in Hebrew.

(2) *That the world is a cosmic unit.* It is not a battleground between God and evil and it is good. There is no original sin. Man has free will and can become perfect if he tries hard enough. In fact, all history is being used by God to open up this gradual perfection.

(3) *That the Jews are a unique people.* They are not better than other people; but are chosen by God, for inscrutable reasons, for the evidently dangerous duty of giving their lives to glorifying him, following the rules laid down by Moses and some day leading the world to eternal peace and justice. The thing gentiles often miss in the idea of the chosen people is that the chosen people do not have an easy privilege but a very difficult task.

(4) *That the Messiah is coming.* Jews are always optimistic about the world and they think their Messiah will be a sort of super-king. He will lead the Jews back to Jerusalem and convert the whole world—not just the Jews—to a period of everlasting peace and justice.

"The Ten Commandments are the basic teachings of Judaism. To the Jews Moses is the greatest of all prophets."

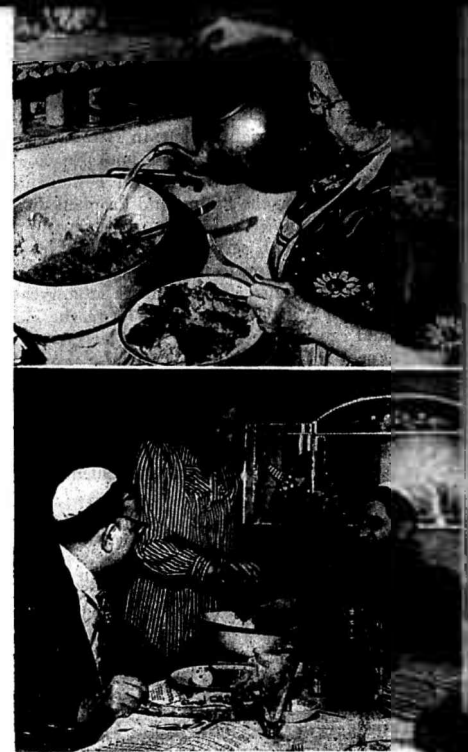
The prophet Micah summarized the teaching of Judaism concerning one's duty to his fellow men like this: "What doth the Lord require of thee, O man, but to do justly, to love mercy, and to walk humbly with Thy God!" When Jesus taught that the greatest command is love of God and neighbors, he was quoting the Jewish scripture (Deut. 6:5, Lev. 19:18, and Matt. 22:39)."

**QUESTION:** *Tell us something of your sacred literature and your church or synagogue.*

**ANSWER:** "The sacred books of the Jewish religion include the Books of Moses, the first five books of the Bible called the Torah, and the rest of the Old Testament. In addition there is the Talmud, a vast collection of writings interpreting the Law and the Prophets and the Jewish way of life."

There are four kinds of practicing Jews today. A larger number are still Orthodox and observe all or most of the following customs.

"On the Sabbath, which is from Friday



*Jewish mother prepares feast; sister brings water for hands.*

sundown to Saturday sundown, the faithful gather in the synagogue where the rabbi leads the worship. Usually the sermon is given in English and prayers and scripture reading are in Hebrew. Much of the service is sung by a cantor and choir. Two services are held: one on Friday evening and the other on Saturday morning."

In our synagogues the men wear hats, prayer shawls and small boxes known as Tefillin containing verses from the Torah bound to their left arms and their foreheads. Women sit in a gallery or otherwise apart from men.

In the synagogue a symbolic eternal light burns night and day. In the center is a platform for the rabbi and cantor. At the east end toward Jerusalem is the Ark, a tabernacle for a congregation's most prized

1"Building Bridges"—Human Relations pamphlet No. 11—American Brotherhood, the National Conference of Christians and Jews.



possession, its copy or copies of the Torah, the Scrolls of the Law. These scrolls are pieces of parchment, thirty yards long, hand-written, right to left, in Hebrew.

All divisions of Jews use books of common prayer. They use the Old Testament, reading from the Psalms and Prophets during the services. Unlike most Christian services Jewish services call on men from the congregation to read passages out loud from the central platform. It is a great day for a Jewish boy when he reaches 13 and can join the men in this. Jews do not kneel at prayer. They sit for most prayers. Sometimes they lean on the right arm as a sign of humility. They stand for the Amidah, or Eighteen Blessings. Sometimes they sway but they prostrate themselves only during part of the atonement services.<sup>2</sup>

QUESTION: Do you observe many holidays in your religion?

ANSWER: Our holidays may seem to gentiles to be both numerous and bewildering but to us they are very dear as they mark dates of great joy or sorrow in our long history.

"Rosh Hashanah," or the New Year, is celebrated for two days at the opening of the Jewish year. This year is 5708 according to Jewish reckoning. Everyone attends church and the shofar or ram's horn is blown.

"Yom Kippur," the Day of Atonement, is the most solemn day in the Jewish calendar. Fasting, prayer, and penitence are observed and it is held that God forgives the sins of the truly repentant on this day.

"Hanukkah," the Feast of Lights, comes near Christmas and celebrates the release of the Jewish people from the Syrians in the time of the Maccabees and the rededication of the Temple. Jewish families light eight lights for eight days with special prayers.

"The Feast of the Passover" celebrates the freeing of the Jewish people from Egyptian bondage. Special services are held in each home and really Orthodox families use special dishes for Passover meals and only unleavened bread for the entire week.

<sup>2</sup> "What Do You Know About the Jews?" Eleanor Hard Lake, Junior League Magazine, November, 1947, available free from Anti-defamation League, address page 18.

"Purim," celebrating the deliverance of the Jews from Persia in the time of Esther, is a more light-hearted festival and "Sukcoth," the Feast of the Tabernacles, is a sort of harvest festival.

QUESTION: We would like to know what the Orthodox Jew thinks of Jesus whom we worship as Saviour and Lord?

ANSWER: It is hard to speak for all Orthodox Jews because even the rabbis differ in their attitude toward Jesus and Christianity. Mr. Daniel Rose is a Christian business man of Los Angeles, California. Born of German Jewish parents who were strictly Orthodox and very religious, he says that his father had a deep hatred for Jesus. As a child even the name brought to his mind all the persecutions of the Jews for centuries past and he, too, hated Jesus. He was tempted to place his finger over the word "Jesus" whenever he saw it in print so he would not even read the hated name.

This is fairly typical of the thought of strictly Orthodox Jews and members of their families are often ostracized or considered dead when they accept the Christian faith. This is especially true in Palestine and the countries of Europe and Asia. To many the New Testament is an evil thing, never to be read, and Christians are idol worshippers, not to be trusted. But remember that the Jew has inherited this feeling from generations which suffered shameful persecution at the hands of "Christians."

### A Reformed Jew

QUESTION: In what ways does your faith and practice as a reformed Jew differ from the Orthodox Jew?

ANSWER: Reform Judaism began when prejudices started to break down in America. Many Jews began to feel queer and out of place wearing the prayer shawls and Tefillin of the synagogues, though they kept the ancient Jewish belief in Jahveh, the good life, and prayer. They built temples in which wives sat beside their husbands. Much of their service was in English and organ and mixed choirs were allowed. These temples are still growing.

You will also find that these groups are not as strict in their observance of the rules of the Torah in regard to meat-eat-

### Modern Tel Aviv has risen in old Palestine

ing and the like. Quite often they have Sunday services in their synagogues.

QUESTION: Are there Jewish religious groups other than Orthodox and Reformed?

ANSWER: Yes. There are the Conservatives (who stand somewhere between Orthodox and Reform) and the Reconstruction congregations, "who belong to a new movement which feels Jews must get back to the original purity and fervor of Judaism without going back to all the strange complexity of Orthodox life." There are also so many atheists that perhaps 80% of American Jews have no religious connection whatsoever.

QUESTION: Can you tell us something of the attitude these Reformed groups have toward Christ and Christianity?

ANSWER: Yes. Most of them consider Jesus a great moral, religious teacher who tried to uplift his people, to counteract the influence of Roman Paganism and to renew their faith in God.

Joseph Klausner, one of the greatest Jewish scholars and professor at the Hebrew University, in his book "Jesus of Nazareth," said Christ was a "teacher, par excellence" and proved beyond a shadow of a doubt that such a person existed. Some of the greatest Jewish intellects of the last two or three decades have written books on Jesus that have become best-sellers.

Many of our rabbis quote from Christ's

teachings and give him a place in the synagogue comparable to that which Moses and the prophets occupy in our churches. Beyond that, of course, they do not go. They no longer look for a living Messiah but claim the Messiah of prophecy just symbolizes a Messianic era when the world will be as it should be.

QUESTION: Can you tell us why your people often resent any effort on the part

of Christians to help them know Christ as Saviour even as we know him?

ANSWER: Yes. I can give you several reasons and they should be helpful to all who make such evangelistic attempts among my people.

First, I would name the unchristian life and attitudes of so many Christians as shown by anti-Semitism throughout the world. In America it doesn't often manifest itself in open persecution, but many Christians are guilty of discrimination and intolerance. When I hear a woman watching a large group of my people stepping from a train say, "Sometimes I think Hitler was right," I can't become very much interested in the religion she professes.

The 1947 survey on anti-Semitism in the United States made by the Anti-defamation League of B'nai B'rith indicates there is less organized anti-Semitic activity than at any time since 1933 but it reveals a very real increase in unorganized anti-Semitism, meaning individual acts of hostility and economic, social, and educational discrimination.

When I know Christians are allowing, and in some cases promoting, the restrictions against my people in residential areas, employment opportunities, educational institutions, hotels and resorts, I am doubtful about the kind of brotherhood they claim their Master teaches.

<sup>3</sup> Hebrew Christian Alliance Quarterly, Spring, 1938.

A great deal of the resentment toward your evangelistic efforts is due to the fact that so many members of Christian churches do not practice what your missionaries preach.

Secondly, I would say that very often the methods of Christian workers have repelled rather than drawn Jews to an interest in Jesus as Christ. They have a "zeal without knowledge." I'm sure they do not intentionally disparage the faith and history of my people, discount our moral standards and lay unjustified charges at our door. But more of them need to realize that we have a religious tradition that is very dear to us, a moral code that is very similar to yours, and we like to have our faith appreciated and respected. If through ignorance or even wilful sin we have rejected the One who is our long looked-for Messiah, if our persecution is due to this rejection, we will more readily repent if approached in sympathy and love than through preaching that continually shames and blames us with forsaking and even killing the God we claim to love and follow.

But chiefly, I would say, our resentment grows out of the very nature of our own religion. I suppose we are not "missionary" according to your idea of missions. We feel "no religion has an exclusive monopoly on salvation either in this life or in the hereafter. In different ways all religions direct their followers to the divine heights whence cometh help."<sup>4</sup> We do not make any organized campaign of conversion among non-Jews—but seek to "make Israel a people in whose hearts is the law, an exemplar of devotion and of righteousness," and "to affect others by the force of example only." This attitude is partially due to the militant method of some churches in the past—the rewards offered converts and pain inflicted on those who refused conversion.

Though these methods have been abandoned we still consider all efforts on the part of Christians to attach Jews to the Christian church as mistaken and wrong and therefore we resent your evangelistic efforts.

It is still difficult for the Jew to understand a Christ who claims to be "the way,

<sup>4</sup>The Jew and Christian Evangelization, Samuel S. Cohen—International Review of Missions.

the truth and the life," who tells a fine Jewish leader like Nicodemus "you must be born again," or who orders his followers to "Go into all the world and make disciples of all nations."

## Our Missionaries To The Jews

Mrs. R. L. Lindsey, Palestine

QUESTION: Mrs. Lindsey, evidently you and your husband do not agree that the Jew does not need Christ. (See article, page 8 for rest of interview).

Mrs. Irene Hanley, Southern Illinois

QUESTION: Mrs. Hanley, now that we have seen something of the work among Jews in Palestine we would like to come closer home and hear of the work in America. What were some of the experiences and influences that led you to be a missionary to your own people?

ANSWER: There is so very much to say on the subject of the Jews, God's chosen people. There are many voices answering Israel's calls today. The Modernist is soothing the crying Jew by telling him that union of Jews, Catholics and Protestants will bring about the long-looked-for, the long desired peace. The Zionist answers their cries, "When we shall possess the land, then —." But the only answer to their cry is the answer in God's word "I am the way, the truth and the life, no man cometh unto the Father but by me" "For his name shall be called the Prince of Peace" (Isaiah 9:6).

My own father's unbelief, the attitude of my people, their blinded condition, their misplacement of spiritual values led me to give my life in witnessing to them. The Holy Spirit dealt with me one whole night: at dawn in deep exhaustion I yielded myself to the cause of my Messiah, King. Being a Jewess, I know my people, their thoughts, their responses and reactions before they even manifest themselves. It is a great help in dealing with them.

QUESTION: Tell us a little of the methods, activities, and approaches you use to reach the Jew.

ANSWER: My methods of approach change. There is no set rule to follow in reaching a Jew for Christ. When meeting a Jew the written page, a tract presented,

is an ideal way to open a conversation. One could say, "Here is something wonderful for you to read about your Messiah." Then with a smile from a heart full of His love tell them you love them because they gave you your Saviour, the Bible and all the blessings you are enjoying are yours because of them. It is wise not to say too much the first visit but definitely let them know that you are concerned for the salvation of their souls.

Cottage meetings in our larger homes bring the Jewish people out better than meetings at a church, especially in the evenings. The program must be tentative for we never know how one will turn out. We usually have singing, testifying and then a brief exhortation of the Scriptures. After this there is a social time with refreshments. But even in the social time the main subject is teaching and explaining the Word with as many as four or five groups gathered to discuss various attitudes. We do not have frivolous games or any foolishness at these meetings. We have had as many as twenty-five present.

QUESTION: What suggestions would you make to the women of the South?

ANSWER: I believe these would be helpful:

(1) Take a census of the Jews of your city. Divide your women into groups of two, sending them out, say every three months to cover a certain number of Jewish homes, taking interesting tracts.

(2) Follow your newspapers carefully, noting Jewish deaths, births, sicknesses or some great achievements among them and acknowledge these things with a personal card and message. Always sign your name and address. Though you are a stranger to them, your kindness will strike a vibrant chord. Through kindness of this kind many have become Christian witnesses to Jews.

(3) We had our first real experience with another method in Granite City, Illinois, where first we had a large fellowship supper provided by the church under the direction of a Hebrew Christian woman who planned the menu. Our state secretary brought a timely message. There was sweet fellowship here. We had 42 Jews present that night.

(4) One of the finest meetings the



An American Bible Society colporteur giving out tracts

W.M.U. of the First Baptist Church planned was a program from ROYAL SERVICE. They made attractive invitations and sent one to every Jewish lady in their own and neighboring towns. They also contacted the leaders of the synagogue and got their co-operation. They came to the church in a body in large numbers. We had our program. I brought a message on his Kingdom clearly, definitely pointed them to Christ. After the meeting we went to the church parlors for refreshments. The president of the W.M.S. poured coffee. The president of the Jewish Ladies Aid poured tea. The fellowship was precious. We are now anticipating going into their synagogue and assisting them in such a meeting.

QUESTION: In working with Jews what do you find are the greatest obstacles to their acceptance of Christ?

ANSWER: One says, "My greatest obstacle in coming to Christ was the mistreatment of my people by so-called Christians." Another says, "My greatest obstacle in coming to Christ was the acceptance of the Virgin Birth." And "My greatest obstacle was the fear of persecution and excommunication." "My greatest obstacle was the implanted distrust of Gentiles, all of whom I credited to be Christians."

QUESTION: What do you find are the greatest influences leading to the conversion of Jews?

ANSWER: One says, "It was a tract hand-

ed me that brought me to the truth." "It was a kindly Gentile neighbor who had such peace and joy that I began to long for what she had." "The consistent life of a Negro porter in our apartment house caused me to think." "It was the kindness and love of a Gentile Christian who came into my home and helped in time of sickness." Another Jew said, "I was seeking peace for my soul and went to the rabbi. He assured me that I was unduly alarmed. His indifference to my heart's cry sent me to a Christian church. Here I found Christ."

"The Old Testament scriptures showing Christ's claims to be true drove me to conviction until I yielded to God."

QUESTION: What was it in your own experience?

ANSWER: For me it was the consistent, persistent visitation of my Gentile science

## 1948 Theme: CHRIST THE ANSWER FOR THE WORLD

### JANUARY

Missionary Topic—Christ the Answer for the Individual  
Bible Topic—2 Peter 1:5-8; Romans 12:1

### FEBRUARY

Missionary Topic—Christ the Answer in City Streets  
Bible Topic—Luke 24:47-48; John 4:28-30, 39; Luke 8:38-39

### MARCH

Missionary Topic—Christ the Answer to Racial Tension  
Bible Topic—Acts 10:34-35; Col. 3:10-11

### APRIL

Missionary Topic—Christ the Answer in the Rural Country  
Bible Topic—Matt. 6:25-34

### MAY

Missionary Topic—Christ the Answer in the Home  
Bible Topic—Deut. 11:18-21; Col. 3:16-24

### JUNE

Missionary Topic—Christ the Answer for Questioning Youth  
Bible Topic—Heb. 11:24-27; 1 John 2:13-17

### JULY

Missionary Topic—Christ the Answer to Oriental Religions  
Bible Topic—Lev. 11:44-45; John 4:1-2; Rom. 5:8

### AUGUST

Missionary Topic—Christ the Answer to Errors of Catholicism  
Bible Topic—Luke 23:45; Heb. 9:3-8, 11, 12; Heb. 10:19-22

### SEPTEMBER

Missionary Topic—Christ the Answer to Atheistic Communism  
Bible Topic—2 Cor. 8:13-14; Acts 4:34; Acts 2:44-45

### OCTOBER

Missionary Topic—Christ the Answer for Pagan Lands  
Bible Topic—Acts 17:24-28; Ps. 105:11-17

### NOVEMBER

Missionary Topic—Christ the Answer for Moslem Lands  
Bible Topic—John 14:6; John 10:7-11

### DECEMBER

Missionary Topic—Christ the Answer for the World  
Bible Topic—Isa. 9:6; Luke 2:8-14; John 14:27

teacher. She visited me nearly eight years and finally I yielded to Jesus under deep conviction.

The Scriptures dealing with eternity, hell and punishment put a fear in my heart. This fear led me to seek God and the forgiveness of sin in Jesus' name. I fell in love with him at that moment. The joy of this teacher showed me my need and lack of it.

The greatest requirement in winning the Jew is God-given, Christ-injected, Heaven-sent, Bible-taught, Spirit-wrought love of God for the Jewish people. Every effort without this will fail. We must impress the Jew that there can be no Brotherhood without a common Father and the only way we can have a common Father is to be born of the Spirit.

Jacob Gartenhaus, Southern Baptist Missionary to the Jews

QUESTION: Mr. Gartenhaus, how long have you been with our Southern Baptist Mission Board?

ANSWER: In May, 1921, I was introduced to the Convention as an "Apostle to Israel." During this 27 years of service I have felt like "a voice crying in the wilderness" because I was the only missionary of Southern Baptist Home Mission Board to the Jews.

My task has been pleading with the Jew to accept the Messiah and pleading with Christians to give the Jew the Messiah.

QUESTION: Which of these two do you find the harder?

ANSWER: How tragic for it to be necessary to plead with missionary Baptists to discharge their God-given opportunity and privilege, especially toward the very people who gave the Bible to the world.

QUESTION: Is it true that the Home Mission Board now has a worker to assist you?

ANSWER: Yes, Miss Lucille McKinney. She will be available

## "The Way of Understanding" for Jews and Christian

I will start anew this morning with a short and simple creed;  
I will back the faith I cherish with the kind and generous deed;  
I will honor your ideals and your heritage I'll prize;  
I will try to understand your faith and view it through your eyes;  
I will always seek to find in you the things that merit praise;  
I will look for hidden virtues that elude the bigot's gaze;  
I will seek to share my best with you and be truthful, rain or shine;  
I will think less of your duty and be more concerned with mine.

(J.S.C.)<sup>a</sup>

"My heart's desire and prayer to God for Israel shall be that they might be saved."

chiefly to organize and promote Friends of Israel groups and to help the missionary societies in their study and work among the Jews.

QUESTION: What suggestions would you offer as to ways of reaching the Jews?

ANSWER: If in trying to win the Jew our Home Mission Board used the same method used with other nationals it would require at least 100 workers, as Jews live in 1000 centers. Therefore from the beginning it was decided that the only way to reach the million Jews in the South was by laying the responsibility where Christ put it at the door of the local church.

I would suggest first that the local church organize a Friends of Israel group as presented in the leaflet, "A New Emphasis on Jewish Enlistment through the Local Church." (Free from Home Board.)

Second, send *The Mediator* to every Jewish family, if necessary anonymously.

And third, study and use the methods described in our pamphlet "How to Win the Jews to Christ."

QUESTION: What other printed helps are available?

ANSWER: My latest book is "What of the Jews?" (See inside front cover) The dedication reads "To Miss Kathleen Mallory whose wisdom has guided, whose zeal has inspired, whose love has comforted, whose vision has challenged, whose life has blessed missionaries everywhere." There are several tracts on "How to Win the

Jew" all written for Christians only, not for the Jew himself.

QUESTION: Mr. Gartenhaus, is there some message you would like to speak to the women of Woman's Missionary Union?

ANSWER: I would like to say that tragedy has opened the hearts of my people. Their hearts are broken, hopes shattered, their leaders bewildered. The wandering Jew is still wandering—not only wandering, but wondering. He finds the door shut wherever he turns. Christ alone says, "I am the Door, enter ye in." He is still calling. "Come unto me all ye that labor and are heavy laden and I will give you rest." Thousands have responded and he has given them peace, joy, and everlasting salvation.

I feel eternally indebted to W.M.U. for inspiration, encouragement, and prayers which have sustained through the years and kept the mission fires burning. Do not be weary in well doing for with the Jew "Now is the Hour!"

## Conclusion

(A suggested interview for each to have with himself)

QUESTION: Do you know a Jew who is without Christ? Have you tried to understand, appreciate and love that Jew? Will you promise that Jew right now that you will pray for him and seek to follow God's guidance in leading him and his people to know Jesus as Saviour?

Read "The Way of Understanding."

<sup>a</sup>"What of the Jews?", Jacob Gartenhaus, Southern Baptist Home Mission Board.

BWCs are growing in Louisiana by the "visit and organize" method. Mrs. Ponder, member of BWC of First Baptist Church, Baton Rouge, and Miss Cutner of Mobile, Ala., met with business women of Grace Baptist Church, Baton Rouge, and a new BWC was started. Each talked on "What the Business Woman's Circle has meant to me." They must have been convincing. What would you have said?

BWCs around Andalusia, Alabama met at First Church recently for a "showers of blessing program." After thinking about God's unending and generous care it was logical to turn to the idea of letting our money channel relief to those in need in Europe and the Orient. Mrs. R. S. Marshall, state secretary, spoke of what Alabama missionaries are doing in their round-the-world service. After refreshments the BWCs of four different



churches voted to organize the Covington Association, BWC Federation. The nominating committee appointed will report at the next meeting and then the BWC Federation will really begin to function.

The Federation of Business Woman's Circles of Greenville Association, South Carolina, was organized in 1943 for a three-fold purpose of bringing the circles together for fellowship, uniting them in their missionary efforts, and encouraging Christian witnessing. The membership includes twenty-five circles from sixteen churches.

Each circle pays ten cents a member each year as dues to take care of incidental expenses. From voluntary gifts from the circles, the Federation pays, through the Home Mission Board, a part of the salary of a missionary to the Cherokee Indians.

The Federation meets quarterly at the different churches, with an average attendance of more than a hundred. The Executive Committee, composed of the Federation officers and circle chairmen, meets a month prior to the regular Federation meetings.

We have varied our programs by having Home, Foreign and State Mission programs with missionaries or State officers as speakers, a community missions program with a panel of case workers from the Social Agencies of the city, and a play. We have supper meetings and picnics.

At the meetings each circle is given an opportunity to report activities which will be interesting and helpful to the other circles. Letters are sent to the circles not represented at the meetings informing them of business transacted.

The Federation President is Robbie Nell Cox.

#### "Ten Ways to Kill Your B.W.C."

- "1. Don't come to the meeting.
  - "2. But if you come, come late.
  - "3. If the weather doesn't suit you, don't think of coming.
  - "4. If you do attend, find fault with the officers and other members.
  - "5. Never accept an office as it is easier to criticize than to do things.
  - "6. Nevertheless, get sore if you are not appointed on a committee, and if you are, do not attend the committee meetings.
  - "7. If asked for an opinion, say you have nothing to say; then after the meeting, tell how things ought to be done.
  - "8. Do only what is necessary, and when others work willingly, say, 'The society is run by a clique.'
  - "9. Hold back your offering, or do not pay at all.
  - "10. Don't bother about getting new members. Let the other women do that."
- We suggest that after you read these ten ways to kill the meeting, you make out ten ways to make the meeting live and then follow your ten ways.

There will be a great Foreign Mission program October 6-8, 1948, in Columbus, Ohio. Our Foreign Mission Board invites leading men and women to attend. Write to Dr. George Sadler at our Richmond office for registration card, fee \$3.00.

There will be outstanding speakers from all lands. A denominational meeting will give Southern Baptists opportunity to greet each other and to discuss our mission program as it compares with that of other denominations.

## THE STRANGER IN THY MIDST

"Have one manner of law . . . for the stranger, as for one of your own country: for I am the Lord your God"—Lev. 24:22

### The Law Concerning the Stranger

The word stranger, as used in the Bible, means one who lives in a strange country, one who is not a native of the land in which he lives. The Revised Version uses the words foreign or alien to express this meaning about our attitude toward the people who dwell in our midst. We should think seriously. There is but one choice for a Christian and that is to follow the teachings of God's Word on this matter.

FRIDAY, Oct. 1  
Ex. 23:1-9

SATURDAY, Oct. 2  
Lev. 19:32-37

SUNDAY, Oct. 3  
Lev. 25:1-7

MONDAY, Oct. 4  
Num. 15:13-16

TUESDAY, Oct. 5  
Num. 35:10-15

WEDNESDAY, Oct. 6  
Deut. 1:9-16

THURSDAY, Oct. 7  
Deut. 10:12-19

FRIDAY, Oct. 8  
Deut. 26:1-11

SATURDAY, Oct. 9  
Deut. 31:7-13

D. C. Annual Meeting; Mrs. Sara Jiminez, Houston, Texas, Rev. and Mrs. N. H. Eudaly, Morelia, Mexico, evangelism

Founders' Day at W.M.U. Training School; Rev. and Mrs. E. F. Holmes, Santiago, Chile, Dr. and Mrs. R. C. McGlamery, Barranquilla, Colombia, evangelism

Lenora Scarlett, Kongmoon, Rev. and Mrs. W. B. Johnson, Kunshan, China, evangelism, Eugenia and Mary Frances Johnson, Margaret Fund students

Rev. and Mrs. W. W. Lawton, Jr., Soochow, Floy Hawkins, Canton, China, educational evangelism

Rev. and Mrs. D. Levy, Batabano, Rev. and Mrs. Eduardo Gomez, Guayos, Cuba, evangelism, Eduardo Gomez, Margaret Fund student

Rev. and Mrs. F. Chavarria, Brownsville, Texas, evangelism among Spanish-speaking, Katherine Ruth Skinner, Torreon, Mexico, educational evangelism

Mr. and Mrs. Buford Cockrum, Jr., Abeokuta, building contract workers, Frances Hammett, Rev. J. W. H. and Dr. Margaret S. Richardson, Shaki, Nigeria, medical evangelism

Rev. and Mrs. A. N. Porter, Waco, Mrs. P. H. Pierson, Kenedy, Rev. G. Perez, Abilene, Texas, evangelism among Mexicans

Rev. and Mrs. M. Vasquez, San Antonio de Rio Blanco, Rev. and Mrs. Antonio Ramos, Arroyo Apolo, Rev. and Mrs. Agustin Lopez, Caibarien, Cuba, evangelism

### The Teachings of Jesus About the Stranger

By ministering to all the Master Teacher sets the example of Christian fellowship toward all people regardless of nationality or race. We should be consistently Christian in our relationships toward all people. Strangers are our responsibility. To neglect or mistreat them is to neglect or mistreat Christ. Can we send the gospel to Africa effectively and mistreat those who live among us? Can we send missionaries to Japan while we hate the Japanese in our country?

SUNDAY, Oct. 10  
Matt. 15:21-28

MONDAY, Oct. 11  
Matt. 25:31-40

Layman's Day of Southern Baptist Convention; Mrs. L. O. Cotey, Home Board, Emeritus; China, on this anniversary of her Independence Day

Rev. Early Reed, Rev. J. C. Reed, McIntosh, Alabama, Rev. and Mrs. Stanley Smith, Dania, Florida, evangelism among Indians

- TUESDAY, Oct. 12  
*Matt. 22:37-40*  
Rev. and Mrs. W. A. Solesbee, Wusih, Rev. and Mrs. V. L. Frank, Kukong, China, evangelism
- WEDNESDAY, Oct. 13  
*Luke 10:30-37*  
Rev. and Mrs. G. C. Valades, San Antonio, Lillie Hernandez, Waco, Texas, Rev. and Mrs. Oscar Hill, Alamogordo, New Mexico, educational evangelism among Mexicans
- THURSDAY, Oct. 14  
*Luke 8:26-39*  
Frances Roberts, Asuncion, Paraguay, Sara Frances Taylor, Rosario, educational evangelism, Vada Waldron, Good Will Center, Mendoza, Argentina
- FRIDAY, Oct. 15  
*Luke 17:11-18*  
Rev. and Mrs. Alejandro Pereira, Cumanayagua, Rev. and Mrs. Emilio Planos, Puentes Grandes, Rev. and Mrs. Manuel Quintana, Mariel, Cuba, evangelism
- SATURDAY, Oct. 16  
*John 4:1-14*  
Rev. and Mrs. H. L. Shoemaker, Emily Crea Ridenour, Barranquilla, Colombia, evangelism

## The Early Christians and the Stranger

The early Christians practiced hospitality and kindness to strangers. Paul and Barnabas carried the gospel into the lands of foreigners. Paul realized his debt to others as well as to the Jews. Peter urged us to be hospitable. Titus and Timothy carried out the same teachings. Timothy listed the lodging of strangers as good works.

- SUNDAY, Oct. 17  
*Acts 2:1-12*  
Rev. and Mrs. W. L. Jester, Ogbomosho, Nigeria, educational evangelism, David Jester, Margaret Fund student: success of today's S.B.C. Enlistment Day
- MONDAY, Oct. 18  
*Acts 13:1-13*  
Dr. and Mrs. S. G. Rankin, Tungshan, medical evangelism, Mary Crawford, Tsinan, China, educational evangelism
- TUESDAY, Oct. 19  
*1 Peter 1:1-8*  
Rev. and Mrs. C. F. Stapp, Maceio, Rev. and Mrs. J. L. Riffey, Rio de Janeiro, Brazil, educational evangelism, Joan Riffey, Margaret Fund student
- WEDNESDAY, Oct. 20  
*1 Tim. 5:5-10*  
Maryland Annual Meeting, October 20-22; Mary-Ellen Wooten, Abeokuta, Rev. and Mrs. Ralph Lee West, Okeho, Nigeria, educational evangelism
- THURSDAY, Oct. 21  
*3 John 5-10*  
Rev. and Mrs. I. B. Williams, Tucson, Arizona, Rev. David Trevizo, Brownwood, Texas, evangelism among Mexicans
- FRIDAY, Oct. 22  
*Philemon 1-16*  
Rev. and Mrs. J. G. Sanchez, Roswell, New Mexico, evangelism among Spanish-speaking, Tula Robinson, W. Frankfort, Illinois, evangelism among many nationalities
- SATURDAY, Oct. 23  
*Philemon 17-25*  
Rev. and Mrs. Lawrence Thibodeaux, Thibodeaux, Rev. R. T. Bridges, Basile, Louisiana, evangelism among French

## Our Relationship to the Stranger

Many examples from God's Word give us practical lessons on our treatment of those about us. Let us apply what we read to our own manner of dealing with people of other races and countries. Notice Abraham's hospitality. See how kind the sons of Heth were. See Jethro and his daughter dealing kindly with Moses. See the relationship of Naomi and Ruth, and Boaz's consideration for Ruth. The whole matter is summed up in the Golden Rule.

- SUNDAY, Oct. 24  
*Gen. 18:1-10*  
Rev. and Mrs. Hilario Valdes, San Juan y Martinez, Rev. and Mrs. Antonio Santana, Bejucal, Cuba, evangelism; United Nations on anniversary of the day its charter was adopted
- MONDAY, Oct. 25  
*Gen. 23:3-16*  
New Mexico Annual Meeting, October 25-26; Rev. and Mrs. Heriberto Rodriguez, Arriete, Cuba, evangelism, Moises Rodriguez, Margaret Fund student

## OUR WORLD IN BOOKS

by Una Roberts Lawrence

"China in the Orient of Today" is the fascinating subject for our foreign mission study this fall. Our own Foreign Mission Board books are announced on the back cover page of this magazine. Their titles and authors promise unusually stimulating fare for all ages.

The following books on China and the Orient will give rich background for teachers, and vital facts for all of us who want to keep up with missions and the world.

### SWORDS OF SILENCE

by Carl Glick  
Whittlesey House, \$2.75

Carl Glick is the author of other delightful, authentic books on Chinese life and customs in America, *SHAKE HANDS WITH THE DRAGON* (\$3), and *THREE TIMES I BOW* (\$2.75). His *DOUBLE TEN* (\$2.75) is the story of the amazing American who helped Dr. Sun Yat Sen overthrow the Manchu Empire and establish the Chinese Republic. If you have missed these, back up and read them now!

In this new book, Carl Glick and his scholarly associate, Hong Sheng-Hwa, tell the story for the first time of the complicated, powerful secret societies of China from earliest history to their strategic part in the bloodless 1912 revolution. It is a book of profound

scholarship and arduous research, a most significant book on China. Yet it has the same delightful narrative style that has made all of Glick's books completely readable. It is a swell story that makes sense in the tangled, confused Chinese picture, past and present. Sun Yat Sen and the Hung League are the central figures, but there are many hitherto unknown heroes of freedom in China, the "Dare-to-Dies" who gave their lives for the ideals Sun Yat Sen voiced so eloquently. We are in great debt to these two writers for illuminating China so competently and delightfully.

### RIISING THROUGH THE DUST

by Archie Crouch  
Friendship Press, Paper 90c, cloth, \$1.50

A Presbyterian missionary

of unusual experience in coastal and interior China gives somewhat the same inside story of Christian missions that Glick gives of revolutionary political China. This is a swift, vivid account of the Christian movement from early Nestorian days to present churches and leaders. It is a story of triumph in suffering, persistent witnessing through pestilence and persecution, and victorious faith down to today's headline. We meet Christian doctors at work, walk untrod trails with heroic evangelists, and listen to refugee students singing Christian hymns in ancient, deserted Lamaist temples.

### LOOK AGAIN AT CHINA

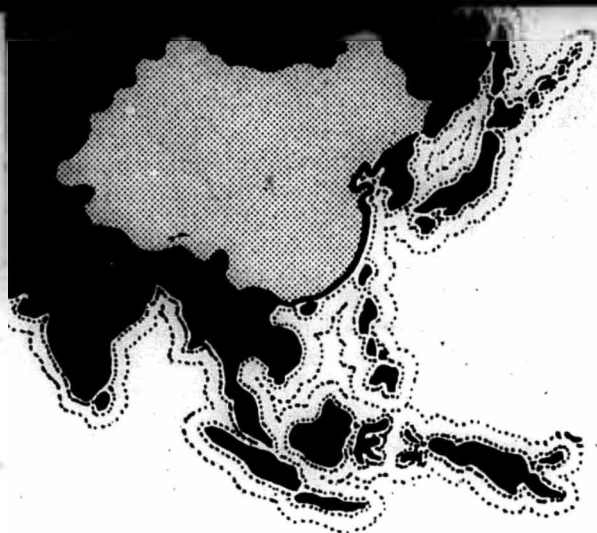
by Willis Lamott  
Friendship Press, 50c

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- TUESDAY, Oct. 26  
*Ex. 2:16-22*  
South Carolina Annual Meeting, October 26-28; Rev. and Mrs. E. J. Tharpe, Waimea, Kauai, evangelism, Hannah Plowden, Kahului, Maui, T. H., educational evangelism
- WEDNESDAY, Oct. 27  
*Ruth 2:5-14*  
Martha Knox, Ensley, Alabama, Rev. and Mrs. Alex Pasetti, W. Tampa, Florida, evangelism among Italians
- THURSDAY, Oct. 28  
*Ruth 2:15-23*  
Irene Branum, Rev. and Mrs. Malcolm Stuart, College of Chinese Studies, Peking, China
- FRIDAY, Oct. 29  
*Heb. 13:1-7*  
Auris Pender, Canton, China, Reba Stewart, Harbin, Manchukuo, evangelism
- SATURDAY, Oct. 30  
*Matt. 7:7-12*  
Baptist Believers in Japan; Rees Watkins, Ogbomosho, Nigeria, educational evangelism
- SUNDAY, Oct. 31  
*Rom. 12:9-16*  
Rev. and Mrs. W. H. Bryant, Antofagasta, Chile, Anna Frances Todd, Cartagena, Colombia, evangelism





# CHINA

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