

Royal Service



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The HOPE of the WORLD
By Harold Copping

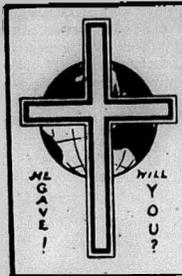
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EDITORIAL

VALIANT for VICTORY

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



Every loyal member of our loyal organization will work earnestly and pray fervently that on December 31, 1937, the following entry may be made on the documents denoting denominational debts: "Paid by Woman's Missionary Union \$600,000". This would represent the reaching of the goal for 50,000 paid-up debt-paying memberships during 1936 and 1937.

Only two months now remain for reaching this goal of united effort, the goal as set at the W.M.U. annual meeting in 1936 and renewed in the meeting of 1937. It was originally made on the occasion of launching the plans for the Golden Jubilee to be celebrated in 1938. Our delegates were convinced that a pre-requisite of a jubilee was freedom

from debt. It was their earnest hope that a great effort on the part of this auxiliary organization would stimulate the denomination to a united successful movement to wipe out the debts that hamper progress. It was the profound conviction of those delegates that there could be no surer preparation for a genuine jubilee than thus to do our part in paying the denominational debts.

The Hundred Thousand Club was the recognized Southern Baptist Convention plan, an individual (or group) membership paying a minimum of \$12 per annum, an average of one dollar per month. Similar plans were being followed in several states, including plans for the payment of state debts, in which W.M.U. members and organizations were already participating. It was decided to recognize all such plans as a part of the project, counting as one membership any payment of \$12. Likewise it was recognized that—if any church or state W.M.U. desired it might take the total payments to approved southwide or state debt-paying projects, divide this by twelve and thus arrive at the number of memberships—the result would be the same though methods of records might vary. Since W.M.U. would be celebrating, in the Golden Jubilee, fifty years of life and activity in forwarding denominational missions and since it was desirable to have a worthy goal, it was determined that 1,000 times fifty—50,000—should be the membership objective for the combined years of 1936 and 1937.

It will be well remembered that the first director of the Hundred Thousand Club, Dr. Frank Tripp, said repeatedly that fully 60 per cent of the total memberships reported were those of women and W.M.U. organizations. We believe that Dr. J. E. Dillard, the present director, would bear rather similar testimony. We believe that without question the final victory in this matter lies in the securing of the records of debt-payment. This demands of each of us the utmost in cooperation. If each of us learns the full plan of her own state in this respect and reports accordingly we can close the year victoriously. A complete victory in this important preparation plan for the Golden Jubilee will be an earnest of other victories in that significant year. If your society has not had an adequate part in this worthy venture you will work to secure individual memberships or get several to join in a group membership or vote to have your organization take one or more memberships. Your young people will help to celebrate future anniversaries. They

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OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri

LOOKING BACKWARD That We May GO FORWARD

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee"—II Tim. 1:6

WHEN the children of Israel came to the Red Sea as they were escaping from Egypt and, looking backward, saw the army of Pharaoh in close pursuit, God said to Moses: "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward". Yet God had given Moses many commandments concerning the Feast of the Passover which the children of Israel had just observed before they started on their journey—a feast that was to be a memorial. "Throughout your generations ye shall keep it a feast . . . when your children shall say unto you, 'What mean ye by this service?' that ye shall say . . ."

"Lest we forget" the past and the debt we owe those who have builded our plans and program that we are developing today, it is fitting that we prepare our minds and hearts for the Golden Jubilee by reviewing the past, by knowing the difficulties of our missionary mothers and the courage with which they met them. It is thus we shall fire our imaginations, strengthen our own purposes and plan greater things for ourselves and our fellow laborers.

An article in a recent P.E.O. Record by Blanche W. Walters was called *That Other Eighty*. It gave a graphic picture of a farmer and his wife who had worked hard, had a comfortable home and had succeeded in accumulating a goodly sized farm; but adjoining their land was an eighty acres that they had desired all their lives. *That Other Eighty* had better soil, better water, better drainage, better everything, they thought, than any of the land which they possessed. Always their plans for the future included the ownership and enjoyment of *that other eighty*.

A study of the opposition which our W.M.U. mothers met, the indifference they encountered, their lack of money, the hardships of travel and communication they endured, and the success they attained and we enjoy will set our souls ablaze with determination to go forward. *That Other Eighty* will be the unpossessed-for-the-Lord land and all about us that we might have—the unavailed, the unenlisted right at our side—and we shall desire its possession so much that we shall go out and get it.

Much new land these mothers of ours went out to possess that has since become valuable southern Baptist holdings. A member of Woman's Missionary Union gave \$2000 each to the Home and Foreign Mission Boards and \$1000 to the Sunday School Board, the interest to be paid to her during her lifetime, the principal going to the Boards at her death; and this has grown into the Annuity Plan of the Southern Baptist Convention. The Church Building Fund was inaugurated by a gift of \$3500.00 through Woman's Missionary Union to the Home Mission Board.

It might be an interesting, valuable experiment for some of us to present many a *Do You Know?* to our women as preparation for the Golden Jubilee. We are not ready for the new history of Woman's Missionary Union which Mrs. W. J. Cox is preparing for us by next May until we know those valuable old books of history—Miss Heck's *In Royal Service* and Miss Lackey's *A Decade of W.M.U. Service*.

Do you know—

That the first legacy left the Arkansas Convention was a piano?

That one early missionary society had a president with the P.P. degree?

What the first missionary exhibit was?

How much do we know about the people and the incidents that have made Woman's Missionary Union the live organization it is today?

We shall need to use all we have learned these past fifty years if we go as far the next fifty years as we might.

"I plead for expectation", said Miss Moon in one of her letters. "The only thing that binds God's arm is our lack of expectation". She and Miss Heck and Miss Lackey and others who saw so far into the future as they planned would say: "Speak to the women; tell them to go forward!"—Mrs. George McWilliams

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... "And the GLORY, FOREVER"

AND Jesus said: "Father, glorify Thou Me with Thine own self, with the glory I had with Thee before the world began". Because the Son asked it, the Father granted it. Jesus Himself is glorified: "The Son of Man shall come in the glory of His Father" . . . "Worthy art Thou, our Lord, to receive the glory and the honor and the power". Yes, JESUS IS GLORIFIED. I do not know the full meaning of that. It is so utterly beyond the comprehension of this human imagination, that I can simply revel in His Word and "be satisfied until I awake in His glory".

Not Jesus only, but also His people shall be glorified. "Did not I tell you if ye would believe you should see the glory of God?" . . . "The Lord will give grace and glory . . . No good thing will He withhold from them that walk uprightly. . . His daughters shall be all glorious within. . . Thou shalt guide me with Thy counsel and afterward receive me to Thy glory".

A legend has it that when Lucifer, the fallen angel, was thrust out of Heaven, he was heard to say: "The thing I miss most, being cast out of Heaven, is the sound of the trumpets!" When Jesus was sent to pay the price for a fallen world, He doubtless grew lonely at times, as He wended His way to mountain steeps or stood in the midst of unsympathetic throngs. Doubtless He was more lonely than human hearts can conceive. If Lucifer, the devil, missed the sound of the trumpets up there, what must the Son of Glory have missed! One day His disciples, realizing a heart need, said: "Lord, teach us to pray". He taught them in words and phrases that embraced every possible need of a sin-sick world. As He climaxed His prayer, methinks the sound of the trumpets up yonder must have thrilled His soul, as they gave a clearer, sweeter, more far-reaching blast than did that sound which John was privileged to hear on Patmos. He re-echoed the music by proclaiming, "Thine is the Kingdom and the power and the glory forever!" TRUMPET OF THE KINGDOM: its resonant call swells and reverberates till all the ends of the earth are hearing. TRUMPET OF POWER: first soft and low as the still small voice that strengtheneth Elijah's fainting soul, then louder and deeper till its furious force expresses the Lord Jehovah in His mightiest. TRUMPET OF GLORY: "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O Jehovah, beside Thee, what Thou hast prepared for them that wait for Thee". Beloved, they are sounding to us today to "lift up His ensign upon the mountains, that all the inhabitants of the world may hear". What shall the answer be? "Ye are witnesses!"—Miss M. M. Lackey, Miss.



HUNDRED THOUSAND CLUB



WHY I JOINED the HUNDRED THOUSAND CLUB

NAPOLEON was thought to be the supreme embodiment of a leader by his soldiers. In their unswerving loyalty to him and their absolute confidence in him they called him "The Ten Thousand". His presence meant the power of that many men in battle. Napoleon is dead, his power dissipated and his influence dormant in the decadent past.

To the Christian, Christ is the supreme embodiment of a leader. He says: "All power is given unto Me", and history proves it. Whenever His followers in loyalty and confidence in His Word have "gone forth conquering and to conquer", victory has rested upon their banners.

The Hundred Thousand Club incorporates the presence, the power and the promises of Christ for success. It points the path for victory today. A vision of its mightiness means victory to the Master and the cause dearest to His heart. I am glad I have joined it for these reasons.

I. Its Challenge Compels

The Hundred Thousand Club challenges the loyalty of every southern Baptist to his Lord. The progress of Christ's Kingdom is furthered or frustrated by its success or failure now. Surely there are to be found a hundred thousand Baptists who will sacrificially meet this challenge and attain the victory for Christ and humanity.

II. Its Call Constrains

Strikingly true today are the words, "The Master is here and calleth for thee". The call is permeated with love.

"Love ever gives and gives and gives". That call has reached the ear of numbers of southern Baptists. The full hundred thousand should be recruited in response to Christ's call. The motive is, "The love of Christ constraineth me". The measure of our love to Christ is shown by the measure of our gifts to Him. Love supreme to Christ should constrain the additional number of our people to sacrificially join this mighty movement.

III. Its Conclusion Captivates

What a thrill will be felt in our hearts when the objectives of this movement are reached! Its repercussions will be felt around the globe. The missionaries' hearts will sing in paeans of praise. Their manacled hands and shackled work will be unfettered. Every object fostered by us in missionary endeavor, at home and abroad, will feel the inspiration of this impact. Enlargement will result in our work all along our front and in our forces. More missionaries will be thrust into the battle for Christ. Many are waiting to go. More souls will be won to adorn the name of Christ. That desire is dominant in my heart. For that purpose I serve Him. For that reason I joined the Hundred Thousand Club. For the culmination of this conquest I urge others to join and work and pray and give, till we can triumphantly exclaim: "The task is completed, the debts are conquered, new glories will be consummated for our Christ!"

—Rev. Leonard O. Leavell
Pastor First Baptist Church
Gadsden, Ala.

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will delight to remember that they too had a part in this great effort.

Fifty thousand \$12 will make \$600,000 deducted from denominational debts by Woman's Missionary Union. Let us share in a great victory. As loyal members of our loyal organization we will work earnestly and pray fervently to this end.



SOCIETY METHODS



WORTHY of OUR BEST EFFORTS

IT CAN be expressed in three words: prayer, planning and work. Prayer for our church, for our union and for each other. Planning, as we met monthly in executive meetings. Work—hard work, by those responsible for each organization.

Many changes came in our leaders and chairmen which was a drawback, for others had to be found. Executive meetings were held monthly, sometimes preceding our business meeting. New work was discussed and planned. Weak points were discovered and ways found to remedy them before it was too late. All officers of our W.M.U. were expected to attend and there the problems of each organization were discussed and help given. Work well done or outstanding was recognized and reports were expected and called for. The Standard of Excellence was placed in view at each business meeting and the points attained were checked.

People are willing to place responsibility on the leader of any work and the same rule applies in the W.M.U. The president is head of our auxiliaries, as well as the W.M.S.; therefore it is her duty to keep a close view of all the work and meet the needs of each organization.

The director of the young people is our go-between, bringing to our Woman's Missionary Society the needs of the auxiliaries. Each circle sponsors an organization, thus keeping in touch with them.

In January we started with a new enrollment, leaving all regrets and heartaches behind. We stretched forth for a good, happy year together. The A-1 Standard is not easily attained. Many times it has been hard, but it is a goal worthy of our best efforts.—Mrs. C. H. Bolton, First Baptist Church, West Palm Beach, Florida

VISION, ORGANIZATION, RECORDS, HARD WORK

THE women of the First Baptist Church, Dimmitt, Texas, have found that the A-1 Full Graded Union can, without doubt, not only be attained but also definitely maintained. The achievement of this church in holding this high degree of efficiency has proved that the goal set by the Standard of Excellence is both practical and tremendously profitable. Our experience here has taught us that any society may reach the A-1 Standard if it desires it earnestly enough.

Vision is the first requisite—if a few women catch a glimpse of the eternal values behind the requirements of the chart! Yea, one lone woman with vision can move a church. To Mrs. W. E. Kirkpatrick goes the honor in Dimmitt of seeing the challenge of an A-1 Full Graded Union in this church. Her dream inspired other women and together they achieved the reality.

Organization to meet the standard is the next requisite. In prayerful conference a committee should meet and deliberately organize to meet the A-1 plan. We find here in Dimmitt that this cannot be completed in one meeting. Hours of careful designing are necessary. Tentative leaders and officers should be seen before their names are presented. Each new worker should be informed of the requirements of the standard before she accepts her task.

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PREPARING for PRAYER WEEK



NAMES and Stations of 125 S.B.C. MISSIONARIES

Whose Salaries for Calendar Year of 1938

Are to Be Supplied by 1937 Lottie Moon Christmas Offering

Mrs. W. H. Carson	.....	Sapele, Africa
Miss Elma Elam	.....	Shaki, Africa
Miss Hattie Gardner	.....	Shaki, Africa
Mrs. Geo. Green	.....	Orbomoso, Africa
Miss Isabella Moore	.....	Lagos, Africa
Miss Lena Lair	.....	Ogbomoso, Africa
Rev. and Mrs. H. P. McCormick	.....	Ogbomoso, Africa
Miss May Perry	.....	Abeokuta, Africa
Miss Ruth Walden	.....	Abeokuta, Africa
Mrs. M. S. Blair	.....	Rosario, Argentina
Rev. and Mrs. Z. Paul Freeman	.....	Concordia, Argentina
Rev. and Mrs. T. B. Hawkins	.....	Rafaela, Argentina
Mrs. J. C. Quarles	.....	Mendoza, Argentina
Mrs. J. R. Allen	.....	Bello Horizonte, Brazil
Rev. and Mrs. W. E. Allen	.....	Rio de Janeiro, Brazil
Rev. and Mrs. T. C. Bagby	.....	Sao Paulo, Brazil
Miss Mattie Baker	.....	Sao Paulo, Brazil
Mrs. W. H. Berry	.....	Bello Horizonte, Brazil
Mrs. J. L. Bice	.....	Maccio, Brazil
Rev. and Mrs. L. M. Bratcher	.....	Rio de Janeiro, Brazil
Miss Ray Buster	.....	Bello Horizonte, Brazil
Rev. and Mrs. A. B. Christie	.....	Campos, Brazil
Mrs. J. J. Cowsett	.....	Rio de Janeiro, Brazil
Rev. and Mrs. A. R. Crahter	.....	Rio de Janeiro, Brazil
Rev. and Mrs. E. H. Crouch	.....	Corrente, Brazil
Rev. and Mrs. A. E. Hayes	.....	Recife, Brazil
Mrs. L. I. Johnson	.....	Recife, Brazil
Mrs. R. Elton Johnson	.....	Recife, Brazil
Mrs. O. P. Maddox	.....	Bello Horizonte, Brazil
Mrs. John Mein	.....	Maccio, Brazil
Mrs. John L. Riffe	.....	Bello Horizonte, Brazil
Rev. and Mrs. C. F. Stapp	.....	Campina Grande, Brazil
Miss Alberta Steward	.....	Bahia, Brazil
Rev. and Mrs. T. B. Stover	.....	Rio de Janeiro, Brazil
Mrs. A. J. Terry	.....	Victoria, Brazil
Rev. and Mrs. M. G. White	.....	Bahia, Brazil
Miss Anne N. Laseter	.....	Temuco, Chile
Rev. and Mrs. W. Q. Maer	.....	Temuco, Chile
Mrs. R. Cecil Moore	.....	Temuco, Chile
Rev. and Mrs. J. A. Abernathy	.....	Tsinan, China
Dr. and Mrs. Sanford E. Ayers	.....	Chengchow, China
Rev. and Mrs. L. E. Blackman	.....	Shanghai, China
Miss Blanche Bradley	.....	Pingtu, China
Mrs. N. A. Bryan	.....	Hwang-Hsien, China
Mrs. George Carver	.....	Shanghai, China
Miss Addie Cox	.....	Kaifeng, China
Mrs. C. L. Culpepper	.....	Hwang-Hsien, China
Miss Flora Dodson	.....	Canton, China
Rev. and Mrs. Wilson Fielder	.....	Chengchow, China
Miss Ruth Ford	.....	Kweilin, China
Rev. and Mrs. A. S. Gillespie	.....	Kaifeng, China
Miss Elizabeth Hale	.....	Shanghai, China
Miss Floy Hawkins	.....	Walchow, China
Dr. and Mrs. C. A. Hayes	.....	Canton, China

Miss Viola Humphreys.....	Kaifeng, China
Miss Lillie Mae Hundley.....	Shanghai, China
Rev. and Mrs. R. A. Jacob.....	Pingtu, China
Dr. Mary L. King.....	Pochow, China
Miss Florence Lide.....	Hwang-Hsien, China
Miss Helen McCullough.....	Shanghai, China
Rev. and Mrs. C. G. McDaniel.....	Soochow, China
Mrs. H. H. McMillan.....	Soochow, China
Miss Rose Marlowe.....	Shanghai, China
Dr. and Mrs. R. E. L. Mewshaw.....	Yangchow, China
Miss Katie Murray.....	Chengchow, China
Rev. and Mrs. W. C. Newton.....	Hwang-Hsien, China
Mrs. Earl Parker.....	Pingtu, China
Miss Auris Pender.....	Shu Hing, China
Dr. Ethel M. Pierce.....	Yangchow, China
Rev. Rex Ray.....	Wuchow, China
Miss Olive Riddell.....	Kweiteh, China
Miss Hannah Fair Sallee.....	Shanghai, China
Mrs. J. R. Saunders.....	Shiuchow, China
Miss Leonora Scarlett.....	Kongmoon, China
Miss Margie Shumate.....	Shu Hing, China
Mrs. D. F. Stamps.....	Yangchow, China
Miss Edna Teal.....	Yangchow, China
Miss Lillian Thomason.....	Shanghai, China
Rev. and Mrs. W. H. Tipton.....	Shanghai, China
Miss Lila Watson.....	Shanghai, China
Miss Grace Wells.....	Chinkiang, China
Rev. and Mrs. C. H. Westbrook.....	Shanghai, China
Rev. and Mrs. J. H. Wiley.....	Shanghai, China
Mrs. J. T. Williams.....	Shanghai, China
Miss Helen Yates.....	Soochow, China
Dr. and Mrs. Everett Gill.....	Bucarest, Rumania
Dr. and Mrs. W. Dewey Moore.....	Rome, Italy
Dr. and Mrs. D. G. Whittinghill.....	Rome, Italy
Miss Dorothy Carver.....	Kokura, Japan
Mrs. C. K. Dozier.....	Fukuoka, Japan
Rev. and Mrs. Edwin B. Dozier.....	Fukuoka, Japan
Rev. W. Maxfield Garrett.....	Fukuoka, Japan
Rev. and Mrs. J. Franklin Ray.....	Hiroshima, Japan

SOCIETY METHODS (Concluded from Page 8)

Records in which there is a monthly checking up are the third requisite. At the monthly business meetings, faithfully observed, we mark each achievement with gold stars until one shines at each point. Joy shines, too, from many a woman's face as the records prove the efficiency desired.

But hard work is the requisite that should be mentioned first and last. We find that it takes hard work not only to attain but also to maintain this worthy goal. Dimmitt's five-year experience in maintaining the standard reveals that each year the work is more difficult as the 10 per cent increase in goals is reached. However, the faithful maintenance of the A-1 Full Graded Union in this church has increased the spirituality of the members, magnified the Weeks of Prayer, raised the gifts to the Cooperative Program and motivated the church with a radiant spirit of missions! The inestimable good it has been to our church it may well be to any church anywhere; that all together we may glow and give and go, till Jesus comes again!—Mrs. J. W. Ware



EVERY MEMBER CANVASS

The W.M.U. and the E.M.C.

Dr. J. E. Dillard, S.B.C. Director of Promotion

"They talk about a woman's sphere,
As though it had a limit:
There's not a place in earth or Heaven,
There's not a task to mankind given—
Without a woman in it!"

Kate Field is right; that is just the way it ought to be and that is just the way it is. Especially is this true of the W.M.U. women; they *are* in and *must* be in everything we southern Baptists attempt if we are to succeed in any large way.

When it comes to the Every Member Canvass it is imperative that the Woman's Missionary Union be heard from and used. Our women have a right to be heard from and they are willing to be used, thank God, in helping promote this effort that is so fundamental to the success of our Cooperative Program and every cause included in it.

What can the W.M.U. do in helping put on and helping put over the Every Member Canvass in our churches during November and December?

1. First of all they can select someone, preferably their president, to go to the pastor and tell him the Woman's Missionary Society will stand by him and help him in putting on the canvass. Some pastors are forgetful and need to be reminded, some are timid and need to be encouraged, some are doubtful and need to be assured, some are lazy and need to be aroused, some are cold and need a fire kindled under them. But any pastor worth his salt will get busy with the Every Member Canvass if he has the assurance that his women are with him and will stand by him with their prayers, purses and efforts.

2. The W.M.U. through its literature and every W.M.S. in its November and December programs can give a place for the discussion of the vital importance of putting on the Every Member Canvass and enrolling every member of the church in the systematic support of the whole denominational program. They can make large use of three-minute speakers in their own meetings and lend them to other meetings in the church.

3. Each Woman's Missionary Society can volunteer to solicit all the members of all the W.M.U. organizations, each organization adopting as its goal "All our members contributing to all our work". The organizations enlisting all their members should be given full and appropriate recognition at the Sunday services.

4. The Woman's Missionary Society can volunteer to carry on the Every Member Canvass after other people have quit, and it can continue to carry on till every member is actually canvassed.

5. The Woman's Missionary Society can keep on talking and praying and working till the whole church wakes up to the realization of its main business: namely, enlisting all Christian people in giving all the Gospel to all the world.

Let's begin it—let's finish it!

All the W.M.U. in the E.M.C.



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: The SYRIANS and ARMENIANS

"A child kneeling beside the bed at his evening prayer must be a joy to God and angels. A whole household kneeling in family prayer is a crown of glory to national life. A congregation of devout worshipers upon their knees in prayer is earth's most glorious gathering". (*"The Prayer Life of Jesus"* by M. E. Dodd—Used by Permission of Sunday School Board)

"He Built There an Altar"

1st Day—Gen. 35:1-7
2nd Day—Gen. 8:20-22
3rd Day—Ex. 24:2-5
4th Day—Ezra 3:1-6
5th Day—Heb. 18:8-16
6th Day—Rev. 5:6-10
7th Day—Rev. 8:1-4

"And I Will Pray for You"

6th Day—I Sam. 7:5, 8
9th Day—I Sam. 12:22-26
10th Day—Psa. 55:16-23
11th Day—Luke 22:31, 32, 40-46
12th Day—Matt. 19:18-15
13th Day—Luke 3:21, 22; 5:16
14th Day—Rom. 1:8, 9

"But When Ye Pray"

15th Day—Matt. 6:7-16
16th Day—Psa. 27:1-14
17th Day—Psa. 145:13-23
18th Day—I Tim. 2:1-8
19th Day—II Tim. 2:1-14
20th Day—II Tim. 2:15-28
21st Day—II Tim. 3:14, 15; 4:2, 5, 7, 8, 18

"Watch and Pray"

22nd Day—Matt. 26:41-49
23rd Day—Matt. 26:50-56
24th Day—Luke 18:1-7
25th Day—John 17:9, 10
26th Day—Acts 8:22
27th Day—Rom. 8:26-34
28th Day—Eph. 6:14-18
29th Day—Phil. 4:6-8
30th Day—I Thess. 5:17



"Pray Ye"

"With thanksgiving let your requests be made known unto God".

Thank God for Jesus Christ, for our country, for food and clothing.

Intercede for the president of the United States and others in authority that they may seek and follow God's leading.

Pray for the Red Cross and Anti-Tuberculosis League in their annual drive for funds to pursue their Christlike services.

Pray for (1) Every Member Campaign; (2) Cooperative Program; (3) Baptist Hundred Thousand Club and state debt-clearing campaigns; (4) missionaries at home and abroad; (5) for war-torn countries, praying especially for the Christian nationals.

Plead for increasing W.M.U. usefulness through prayer, enlistment, personal service, study, stewardship, missionary education of the young people.

Intercede for unusually faithful preparation by each W.M.U. organization for the December Week of Prayer; that the book, "Saved to Serve", may be carefully studied before December; that the week's offering will far exceed the goal of \$100,000. Pray for spiritual preparation for Golden Jubilee.

Calendar of Prayer

November, 1937

Prepared by Mrs. Maud R. McLure, Georgia

IF all the skies were sunshine,
Our faces would be fair
To feel once more upon them
The cooling splash of rain.

Topic: The Syrians and Armenians

1—MONDAY

Pray for the editors of state denominational papers.
Give me understanding and I shall keep Thy law.—Psa. 119:34

2—TUESDAY

For Rev. and Mrs. C. G. McDaniel (*Nannie B. Bartlett*) and Miss Sophie Lanneau, evangelistic and educational work, Soochow, China
Open to me the gates of righteousness.—Psa. 118:19

3—WEDNESDAY

For Dr. and Mrs. E. G. MacLean (*Annie Briggs*), industrial school work, Iwo, Nigeria
His love is perfected in us.—I John 4:12

4—THURSDAY

For Rev. and Mrs. F. W. Hamlett (*Leticia Spinknow*), evangelistic work, Wushu, China, and Peter Hamlett, Margaret Fund student
Keep yourselves in the love of God.—John 21

5—FRIDAY

For Rev. and Mrs. R. Cecil Moore (*Mary Pimm*), evangelistic work, Temuco, Chile, and Robert Moore, Margaret Fund student
Make His praise glorious.—Psa. 66:2

6—SATURDAY

For Rev. and Mrs. W. B. Glas (*Jessie Pettigrew*) and Miss Lois Glas, Hwanghslee, China, and Bryan Pettigrew and Margaret Glas, Margaret Fund students
I thank Thee and praise Thee, O God.—Dan. 2:23

7—SUNDAY

Let us praise God for the faithful witness of Syrian and Armenian Christians.
O Lord, my God, I will give thanks unto Thee forever.—Psa. 30:12

8—MONDAY

Pray for annual sessions of W.M.U. of Texas, El Paso, Nov. 6-9.
Give thanks unto the Lord; call upon His name.—Psa. 105:1

9—TUESDAY

For Dr. T. W. Ayers and Rev. D. W. Henning, emerita missionaries from China
I will bless the Lord at all times.—Psa. 34:1

10—WEDNESDAY

For Rev. and Mrs. E. E. Johnson (*Elizabeth Jackson*) and Miss Bertha Hunt, educational work, Recife, Brazil
Behold, what manner of love the Father hath bestowed upon us.—I John 3:1

11—THURSDAY

For Rev. and Mrs. G. W. Strother (*Maria Krause*), evangelistic work, and Miss Thelma Edna Weeks, nurse, Fochow, China
I will love Thee, O Lord, my strength.—Psa. 18:1

12—FRIDAY

For Dr. and Mrs. Everett Gill (*Cordelia Williams*), Bucharest, Rumania, superintending work in central Europe and Spain
Hear, and in Thy faithfulness answer me.—Psa. 143:1

13—SATURDAY

For Misses Lillian Mae Hoodley and Helen McCullough, educational work, Shanghai, and Miss Jennie Turner Alderman, evangelistic work, Taisan, China
The faithful God, which keepeth covenant.—Deut. 7:9

14—SUNDAY

May Woman's Missionary Union be faithful to its stewardship of the Gospel
Let a man so account of us as . . . stewards of the mysteries of God.—I Cor. 4:1

15—MONDAY

Pray for the annual sessions of Oklahoma, McAlester, Nov. 15-16.
Ask counsel, we pray thee, of God.—Judges 18:5

16—TUESDAY

Pray for Miss Christine Garrett, evangelistic work, Guanajay, Cuba, and all native workers in the Cuban provinces.
The Lord shall guide thee continually.—Isa. 58:11

Calendar of Prayer November, 1937

If life were always merry,
Our souls would seek relief
And rest from weary laughter
In the quiet arms of grief.
—Henry Van Dyke

Topic: The Syrians and Armenians

17—WEDNESDAY

For Rev. and Mrs. Eugene L. Hill (*Louisie Heinrich*), evangelistic work, Canton, China. Let those that put their trust in Thee rejoice.—Psa. 5:11

18—THURSDAY

For Rev. W. C. Harrison, Rev. and Mrs. L. L. Johnson (*Sammie Gaynes*), educational work, Recife, Brazil, and Claudia and Dorothy Lee Johnson, Margaret Fund students. In His love and His pity He redeemed them.—Isa. 63:9

19—FRIDAY

For Dr. and Mrs. P. S. Evans (*Mary Leasing*), medical and evangelistic work, Tainan, China. Bless thou the Lord, O my soul.—Psa. 104:35

20—SATURDAY

For Rev. and Mrs. Roe R. Beard (*Grace Honea*), Rev. and Mrs. A. W. Hancock (*Hilda Marie*) and Rev. and Mrs. D. D. Cooper (*M. J. Perry*), missionaries to Indians in Oklahoma. He ever liveth to make intercession for them.—Heb. 7:25

21—SUNDAY

Pray for an outpouring of God's Spirit upon all W.M.U. workers. Put on therefore, as God's elect . . . a heart of compassion.—Col. 3:12

22—MONDAY

For Rev. and Mrs. W. C. Taylor (*Grace Claco*), secretary for Latin America, and Clara Brown, Laura Jean and Alfred Taylor, Margaret Fund students. Blessed be the man that maketh the Lord his trust.—Psa. 40:4

23—TUESDAY

For Miss Esther A. Olson, evangelistic work, Ogbomoso, Nigeria. I love the Lord because He hath heard my voice.—Psa. 116:1

21—WEDNESDAY

For Rev. and Mrs. J. F. Plainfield (*Allice J. Lucas*) and Rev. and Mrs. Harry A. Day, workers among Italians; also for Rev. and Mrs. J. B. Silva and Mrs. Aurelia Baez, workers among Cubans, Tampa, Fla. Pray and make supplication.—11 Chas. 4:24

25—THURSDAY

Let us praise God on Thanksgiving Day. Offer unto God thanksgiving.—Psa. 50:14

26—FRIDAY

Pray for Mrs. Robert Loran (*Rebecca Adams*), emerita missionary from Argentina. He forgetteth not the cry of the humble.—Psa. 9:12

27—SATURDAY

For Dr. W. Maxfield Garrett, educational work, Fukuoka, Japan; and William and Pauline Medling, Margaret Fund students from Japan. This is the love of God, that we keep His commandments.—1 John 5:3

28—SUNDAY

Pray for the faithful observance of the Week of Prayer for Foreign Missions, Nov. 29-Dec. 3 inclusive. With thanksgiving let your requests be made known unto God.—Phil. 4:6

29—MONDAY

For Rev. and Mrs. L. C. Quarles (*Jennie Saunders*), evangelistic work, and Miss Martha Thomas Ellis, educational work, Buenos Aires, Argentina. Walk in love, as Christ also hath loved you.—Eph. 5:2

30—TUESDAY

For Rev. and Mrs. Frank Conely (*Mary Sears*)—on furlough—evangelistic work, Tsingchow, China, and Julia Helen and William Sears Conely, Margaret Fund students. To all which believe, He is precious.—1 Peter 2:7

†Attended W.M.U. Training School
*Attended Southwestern Training School
*Attended Baptist Bible Institute
‡Former Margaret Fund Student



BIBLE STUDY



Ella Broadus Robertson, Kentucky

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

TOPIC for MONTH: The HOLY SPIRIT and the Churches

Eph. 4:25-32; 6:13-20

THIS epistle sets forth the beauty and glory of the church, the body of Christ, the "habitation of God in the Spirit". Our first passage deals with church members in relation to each other. They had special problems, these early Christians, just out of idolatry with its ugly accompaniments. They had also labor troubles, selfishness and noisy contentions—in short, much need of forgiving one another. No wonder Paul's admonitions to them fit us so well. "Grieve not the Holy Spirit of God", he writes to them and to us. Dr. Denham says: "The measure of our likeness to the Master will be the measure of the Spirit's fulness. . . . There are four marks of the Spirit's presence—in our speech, a song in the heart, giving thanks always, each exalting the other". A happy church indeed!

In chapter 6, Paul addressed the church as Christ's army, united to resist evil, to spread the Gospel, to pray for God's Kingdom. Armed from head to foot with courage, honesty, faith and hope, they are to take the world for Christ.

These early churches had certain gifts of the Spirit, which Paul describes in I Corinthians 12—wisdom, knowledge, healings, miracles, prophecy, "tongues", interpretation—but all through the same Spirit, from the same God, serving the same Lord (4-6). He discusses especially the mysterious speaking with tongues, which we saw first at Pentecost, where visitors from many regions were astonished at hearing their own languages. Sometimes it was not so practical, being more an ecstasy of spirit for the one speaking, which was useless to listeners not understanding. Paul ranks it below teaching, faith and prophecy and far below that best of gifts, the gift of love (*chapter 13*).

"The Spirit comes", says Dr. Ellis, "not only for the comfort and happiness of those who receive, but for testimony and service"; and he adds that churches need the Spirit for united worship, witness and work. Is it strange that Paul (*Gal. 5:19, 20*), listing sins which damage a church, includes not only uncleanness and drunkenness but jealousies and factions? Or that the "fruit of the Spirit" is chiefly lovingkindness? Read vs. 22, 23.

Let us face the doctrine of the Trinity. The Jewish type of mind rejects the thought of God incarnate in His Son. Some Christians, on the other hand, dwell too exclusively on the personality of Jesus and forget that He came to reveal the Father. (*W. O. Carver*) Some ignore the Holy Spirit entirely; others feel that He can be received only in some definite "coming", as He came repeatedly upon the apostles and their fellow-Christians. Such discussion makes us think of three Gods; but God is one, revealed to us in three persons, as Creator, Redeemer and indwelling Spirit. Difficult in theory, in experience this is a great joy. (*J.A.B.*) Read Eph. 2:18.

The apostles often made no distinction. Dr. Glover says: "If a man lives in the vision of things unspeakable, how is it to be expressed? Paul is like a man in love, too sure and too happy to analyze or define. . . . God, Christ, the Spirit, which did one say? Well, any of them; it was the same thing, unspeakable".

CIRCLE PLANS

CIRCLE'S MISSIONARY PROGRAM

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

WHEN YOUR CIRCLE STUDIES "SAVED to SERVE"

It will find added stimuli in the following suggestions from Miss Louise Smith, executive secretary of the Florida W.M.U. She says:

"The half of knowledge is to know where knowledge is found". Surely Miss Blanche Sydney White knew the sources to consult when she penned "Saved to Serve", the book to be studied in preparation for our 1937 Season of Prayer for Foreign Missions. Miss White, now corresponding secretary of Virginia W.M.U., was formerly connected with the Foreign Mission Board. This background of rich experience has singularly fitted her to write convincingly and appealingly of the work in lands beyond the sea. In these five brief chapters the author has not attempted to give us a complete history of the ten National Woman's Missionary Unions in foreign lands, and yet her sketches in miniature leave us with a sense of the magnitude of the work accomplished and the longing to have a greater share in tomorrow's history. The epilogue sums up the fundamental methods and aims for participation in obeying His command "Go . . . tell!"

In Preparation—Read (1) Southern Baptist Convention Annual Report, pages 153-252; (2) Woman's Missionary Union Annual Report 1937, pages 112-121; (3) *Home and Foreign Fields* for September, October, November 1937.

Presentation—*Chapter I*: "Behold the Handmaidens of the Lord". A poster, worded "Handmaidens of the Lord", bears two pictures (cut from religious calendar and magazines) representative of woman of Christ's time and woman of today, labeled respectively, 30 A.D. and 1937 A.D. Instances when Jesus spoke to a woman, printed on slips, may be read and have the group tell to whom His remarks were addressed. Five paragraphs under section three, "Living Links", may be used as assignments. On blackboard list names of the ten National Woman's Missionary Unions abroad with date of each organization.

Chapter II: "Whatever He Saith unto You". Map study, carefully marking Brazil's Training Schools and each of the three South American Unions.

Chapter III: "The Master Is Come". Typed sheets of true and false statements can be used advantageously in presenting the Training Schools and the steps that led to the formation of the All-China Union.

Chapter IV: "The Glory of God". Use picture of Mrs. Agbebi and articles in December 1936 and September 1937 *Home and Foreign Fields*. Coronation year. Use globe showing Nigeria. Place of Honor Roll names of those who aided in organization of the National Union. The needs typed on slips of paper may be taken home and remembered in prayer.

Chapter V: "Go in Peace". Five or six women dressed in costumes of these countries can present these discussions interestingly. Repeat the names of the ten countries that have National Woman's Missionary Unions.

Epilogue: Make this a time of self-searching and prayer. Am I willing to say: "Here am I, Lord, send me?" Does the Master need me to make millions live for others through mission study or as a program chairman? Have I asked Him today to lead me to some person that I might win for Him? Is there an auxiliary in my church that needs a counselor? Am I the one whom God has chosen? How much love does my "Christmas Gift to Christ" express?

BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, Virginia

SUGGESTIONS—Give every member a tiny novelty container merely large enough to hold one narcissus bulb and a few small pebbles. Incorporate these into the plans for November's and December's personal service. **POSTERS**—At the top: **BROKEN FLOWER POTS**. A map of the world. Interpret present conditions by flower pots sketched on the nations, as: pot up-side-down in Spain; pot of flowers blooming in America; pot turned half over in China etc. Underneath print: Isaiah 42:4.

TOPIC: The SYRIANS and ARMENIANS

Hymn—"We Praise Thee, O God!"

Scripture—"Christians First" in Ancient Land of Syrians and Armenians: Acts 11:22-30

Lord's Prayer in Unison

Syrians

The Syrians (*Page 20*)

--The Gospel among the Syrians (*Page 21*)

Baptist Work in Syria (*Pages 23-26*)

For Syrians in Southland (*Pages 27-28*)

Hymn—"Help Somebody Today"

Armenians

The Armenians (*Page 22*)

—For Armenians in the Southland (*Page 27*)

Sentence Prayers for Armenians and Syrians

Hymns—"Send the Light"; "Let the Lower Lights Be Burning" (Sing only 1st verse and chorus of each hymn, letting them serve as benediction.)

RED GERANIUMS

Rumania and red geraniums will ever be associated ideas in the minds of southern Baptists who have visited this lovely land of mountains and plains rising and falling away from the twining blue Danube. Every window of every house has a window box, and every window box vies with all the others for first place of riotous color and beautiful freshness. There are geraniums in the gardens and along the winding walks through the court yards about these Normandy styled homes of old Rumania.

Like red geraniums were the 800 women who assembled last Sunday in Rumania's capital city, Bucharest, for their annual W.M.U. national convention. The choir composed of Rumania's Hungarian maidens from Cluj and local Bucharest girls resembled a flower-fair in China. Their costumes glowed and glittered and added a festive flavor to the atmosphere that was so surcharged with the minor melodies of their glorious singing that some one from America whispered: "I can't bear it. I never felt such a surge of emotion in my heart!"

Mrs. Ida Hurley Schuller, who leads the women of Rumania forward along the standard steps of W.M.U. work, presided. Between messages and reports were scheduled poems. These pairs of narrative verse and lyric inspiration combined with the solos, anthems and choruses provided an index to the hearts of these stem-in-Christ of southern Baptists: persecuted, depressed and often discouraged; deeply religious, fervent of spirit and meditatively idealistic; eager to learn, to follow and to grow—these Rumanian women from Transylvania, Bessarabia and old Rumania stirred our hearts with yearnings profound to pray more intelligently for them in these difficult days, to help them more definitely to achieve their goal by undergirding their program for training and their plans for better programs through some simple literature.

"Martyrdom Baptists in Rome" was the theme of the convention—"Rumanian Baptists witnessing throughout the world". Guest speakers were Mrs. George W. Truett who gave a clear presentation of W.M.U. and Sunday school work in the Southern Baptist Convention of America; and Miss Inabelle Coleman who spoke on the theme for the year.—Written in August from Budapest, Hungary



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE

LAST year many of us had the pleasure of studying "Palestinian Tapestries" by Mrs. J. Wash Watts and some of our junior societies have studied the two books—"Camel Bells" and "The Village Oven"—by Mrs. Roswell Owens. If any or all of these are available, the Program Committee should offer them as reference books for those taking part in the November program. These carefully prepared books on Palestine have made that little country very real to us. Besides this, a number of our Baptist young people went to Palestine this summer as a part of the tour which led them to the Baptist Youth Conference at Zurich. Under experienced guidance these young men and women traveled through the Holy Land and have returned with a zeal for carrying back the Gospel to the land from which it came.

These personal touches with the Syrians and Armenians should prepare us for special interest in the program. The committee might consider first of all the possibility of having a talk by some one who has visited Palestine. But it must be remembered always that no description of a country is as important in a missionary meeting as recounting the mission work being done.

For this program meeting it would be interesting if some Syrians or Armenians living in the town could be present. They might bring or wear their native dress, sing or speak in their native language or merely attend as visitors.

Where none of the above suggestions can be carried out, the program material gives help for a most interesting meeting. The leader may use "Ancient Peoples in Ancient Lands" (pages 19-20) as an introduction. The first speaker may tell of "The Syrians" and "The Gospel among the Syrians". The second speaker tells of "The Armenians" (pages 22-23). The leader may speak of "Three Forerunners" and the next three speakers tell of "Said Jureidini", "N. K. David" and "Shukri Mosa". The leader may tell "Southern Baptists Go to the Near East". He should make this very brief, "watching the clock" to allow time for the last speaker to tell of "Syrians and Armenians in America" (pages 27-29).

When it is necessary to omit anything from the program material it seems best to leave off descriptions of the country and to tell the stories about people. These fix themselves in the hearers' minds as nothing else does. This month there are such interesting personal sketches that they should certainly be used and told, not read (pages 23-28).

For special music have a solo or duet using a hymn relating to Palestine: "O Galilee", "The Holy City" or anything similar. Plan carefully for the meeting; pray earnestly that it may make a deep and lasting impression on the women; then work to make the meeting place attractive and the women welcome.

PREPARATORY STUDY BOOK

Why? Because of December Week of Prayer

When? "Immediately, if not sooner!"

What? "SAVED to SERVE"

How? See pages 16, 34 of this magazine.



PROGRAM for NOVEMBER



The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Corner Bldg., Birmingham, Ala. See list of leaflets on page 2.

Prepared by Mrs. C. D. Cressman, Tennessee

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

TOPIC for MONTH: The SYRIANS and ARMENIANS

Hymn for the Year —Watchword for the Year
Bible Study—"The Holy Spirit in the Churches"—Eph. 4:25-32; 6:13-20 (Page 15)

Prayer for a consciousness of the guidance of the Holy Spirit among the members of all southern Baptist churches

Hymn—Thou Whose Almighty Word

Ancient Peoples in Ancient Lands

—The Syrians

The Gospel among the Syrians

—The Armenians

Prayer that we may emulate the brave Christian spirit of the Armenians

Hymn—Stand Up, Stand Up for Jesus

Three Forerunners

Southern Baptists Go to the Near East

—Seeing Syrian Stations

Prayer asking God to bless all of our work in the Near East

Syrians and Armenians in America

—Smiles and Other Smiles

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

Prayer that we may by our support of home and foreign missions do our utmost to give salvation to Syrians, Armenians and to all lost people of the world

ANCIENT PEOPLES in ANCIENT LANDS



In our review of the world's races we come today to two ancient peoples, the Syrians and Armenians. These people can claim as their racial home the oldest part of the world, that which is thought to be the cradle of humanity. Here was doubtless located the Garden of Eden. Doubtless from this soil Adam wrested a living by the sweat of his brow. Doubtless under these skies Eve gave birth to the first of earth's children. Almost certainly it was on this soil that Enoch walked with God, that Me-

thusehah lived his nine hundred and sixty-nine years, and that here Noah built his ark. Through this country Abraham journeyed from Ur of the Chaldees to the land of Canaan. To this country Jacob went when fleeing from Esau and here lived with Laban for twenty years. From here the cedars of Lebanon were obtained for the building of Solomon's Temple. Here lived Naaman who learned from the captive Hebrew maiden a cure for his leprosy. Here is located Mount Ararat on which rested the ark after the flood. Here is located Damascus, the oldest city in the world, made famous by the conversion of the Apostle Paul. Here is located Antioch, where Paul and Barnabas were set apart for missionary work.

Yes, the people about whom we study this month live where the human race started, where Christianity started, where missions started and where the activities of earth's peoples centered for many centuries. It is a part of the world of absorbing interest today because it is still the center of the political, social and economic struggles of the peoples of the Near East. And it is a part of the world of great future interest, because students of Bible prophecy believe that here will yet be enacted some of the world's greatest events.

Since this land so fascinates us because of its historical interest, its present day importance and its future significance we turn with keenest anticipation to the study of the people who live there—the Syrians and Armenians. They are indeed "ancient people in ancient lands".

The SYRIANS

SYRIA is a small country just north of Palestine. In fact it was included in the territory promised to Israel and was a part of Israel in the glorious days of the kingdom of David and Solomon. It has always been so closely connected with Palestine that the two countries have been almost like one land and their peoples almost like one people. In these two lands lived in ancient times the Amorites, Hittites, Canaanites, Phoenicians and other nations made famous by Bible history. All of these nations disappeared centuries ago, "lost in a hopeless amalgamation", but doubtless the people who live in Syria and Palestine today are related to these ancient races.

Dr. J. McKee Adams in his new book, "The Heart of the Levant", writes of the modern Syrians as follows: "Apart from foreign elements, which have persisted in Palestine and Syria through recent centuries, the backbone of the native population in both countries is purely Semitic and can be lineally traced in most cases to the descendants of Isaac and Jacob, Ishmael and Esau". The Syrians are closely related to the Arabs, in fact are a part of the great Arabic race that occupies the Arabian peninsula, Egypt, Palestine and other

countries of the Near and Middle East. The Syrians share with these peoples the same "racial characteristics, social conventions, political aspirations, religious backgrounds and medium of speech. In other words the modern Syrian is distinctively Arabic in race and language, though there are other qualities and considerations that differentiate him from his kindred". (Adams)

There are several interesting groups of Syrians. Among them are the Bedouins. These have no abiding settlements but live in tents and wander from place to place through Palestine and Syria according to changes in seasons and conditions and as their fancy leads them. Those who travel in the east tell us that their camps dot the landscape everywhere, reminding the sight-seer of the tents of the patriarchs, once pitched in this same eastern country. Dr. Adams says of the Bedouins: "As a rule their mode of life is very primitive, but they have never ceased to practice the customs of their fathers in receiving strangers".

The Druses are another important group of Syrians, living for the most part in the hill country of the Lebanon. Dr. Adams describes them as "a hospitable people, distinguished for their bravery and intensified spirit of independence". It is the Druses who are largely responsible for the recent rebellion against French control of Syria.

We remember that through the centuries Syria has been under the control of many nations. Once she was a part of the Assyrian Empire. Then she passed from one master to another, being in turn a part of the Persian, Grecian, Roman and Byzantine Empires. For about four hundred years previous to the World War she, along with most of the other Arabic nations, was under Turkish control. This was a very unhappy period for Syria, for the Turks did nothing for the good of her people, but instead did everything to repress and depress them.

The Syrians, along with other Arabs, entered the World War on the side of the Allies and won some signal victo-

ries. As a reward they hoped for economic and political freedom but, alas, this hope was not fully realized. The countries of the Near East were delivered from the Turks but were not given complete freedom. As we know, Palestine was given to the English, and Syria was made a so-called "independent state" but was placed under the mandate of France. In spite of their disappointment over the results of the World War, the Arabic peoples have continued to dream of liberty from all European powers. Dr. Adams says that they aspire to a Pan-Arab State, including all the countries of the Near and Middle East.

While this Arabic national dream is far from being realized and probably will never come true, the Syrians last year took a step toward the realization of that dream. Led by the liberty-loving Druses they rebelled against France and succeeded in establishing a national government independent of French control, though it is still allied with France for military protection. So there is, in this ancient land among these descendants of ancient peoples, a new nation with new hopes and aspirations, offering to Christians new opportunities for giving the Gospel to the people who live in the land where the Gospel started.

The GOSPEL among the SYRIANS

TO discuss the Gospel among the Syrians we must go back almost to its very beginning. The church in Syria of Antioch shared with the Jerusalem church in early Christian leadership. It was the church in Syrian Antioch that first caught the vision of a Gospel shared with the whole world. It was in Syrian Antioch that hands were laid upon Paul and Barnabas dedicating them to the missionary cause. It was from Syrian Antioch that these first missionaries went preaching the Gospel in various cities of Asia Minor and then on into Europe. Much of the story of the early Christians as given in the Bible centers in this little country of Syria.

It would be interesting to know the whole history of Christianity in Syria. What became of that church at Antioch which was so missionary in spirit? How long did that church keep this missionary spirit? How many other missionary churches were there in Syria in that early day? Of course we can't be sure about these things, but it is certain that there has always been since that time some form of Christianity in Syria. An encyclopedia says: "Up to the end of the fourth century the Syrian church was in a very flourishing condition, having at that time a membership of several millions". Then from time to time controversies arose with the result that the church was divided into several sects, with different views of Christian doctrine, such as the Maronites, the Jacobites, the Nestorians, the Armenians etc. We find today in Syria and Palestine those of all these sects and also Catholics of both Greek and Roman type. Then there are a scattered few, belonging to many evangelical sects. The American Presbyterians have done a noble work among the Syrians, and we are glad to say that southern Baptists are beginning to exert an influence among these people.

About five hundred years after Christianity was established in Syria there arose in the same country a new religion—Mohammedanism. If the church at Antioch and throughout Syria and Asia Minor had kept their spiritual fervor, we wonder if Mohammedanism would have gained much ground in those eastern lands. But by the time Mohammed was born the church was split up into many sects and had lost its spiritual warmth in cold formalism and ecclesiasticism, so there was no power to fight the advance of the new dangerous religion. Mohammedanism spread rapidly through all the Near East countries, and consequently a large per cent of the Syrians of today are Mohammedans. A study of the degraded, poverty-stricken lives of the people is self-evident proof that Mohammedanism is a religion that ruins, rather than benefits, its adherents. It debases charac-

ter, degrades women and produces political corruption. A convert of this religion says of it, "I found nothing in Mohammedanism from which man might derive hope, though I searched for it earnestly. Not the slightest spiritual benefit does a man get. He remains fast held in the grip of darkness and death".

The Gospel is in Syria and has been since apostolic days but, alas, it is not there in its pure form with much strength. And because of the power of Mohammedanism and a perverted form of Christianity the people are as needful of the true Gospel of Christ as are any people in the world. Here where missionaries were set apart to carry the Gospel to other lands are hosts of people who need that same Gospel of love for the healing of their sin-sick souls. Surely we, who enjoy the blessings of the Gospel, should hasten to send it back to that land from which it started on its journey to us.

The ARMENIANS

BEFORE we take up the discussion of southern Baptist mission work in the Near East we must turn our attention to another group of people—the Armenians—many of whom live in Syria and Palestine and who are, therefore, in each of our missionary work there.

The national home of the Armenians is Armenia, a mountainous region of Asia north of Syria. The people call themselves Haiks, claiming to be descendants of Haig, the grandson of Noah's son Japheth. This great grandson of Noah is supposed to have been the founder of the Armenian Kingdom.

Like Syria, Armenia has had to serve many masters. However, about a century before Christ she had a period of independence when she was a great nation, her monarch the mightiest in Asia and her people numbering thirty million. But she soon fell before the conquering armies of mightier nations and has passed from master to master until near the beginning of the 19th century she was divided between Turkey, Russia

and Persia, which arrangement continued until the close of the World War.

Christianity was introduced into Armenia as early as the second century. In the first of the 4th century the Armenian Church, the first national church in the world, was established. At that time a great missionary, known as Gregory the Illuminator, baptized Tiridates, the King of Armenia, and together they made a missionary tour of the country, baptizing thousands of people. It is said that at one time a hundred and fifty thousand of the king's troops, all robed in white, were baptized in the Euphrates River. Though Roman and Greek Catholics have made various attempts to annex the Armenian Church to their ecclesiastic orders, it remains today as a distinct Christian sect, in many ways superior to either Greek or Roman Catholicism.

The very mention of the Armenians brings thought of the horrible persecutions inflicted on them by the hands of the cruel Turks. More than once during the Turkish regime there were periods of terrible atrocities committed against the Armenians. But it was during the World War, and immediately following, that the greatest Turkish persecutions occurred. It seems that the Turks have long hated and feared the Armenians because they were a cleverer and more gifted race than the Turks. So, while the World War had Europeans—who might have interfered—busy elsewhere, the Turks determined to wipe out the Armenian race. They started with 600 leading Armenians in Constantinople. These were arrested, sent to Asia Minor and disappeared. Only eight were ever heard of again. Then in one district of the Armenian country after another the defenseless Armenian Christians were driven from their homes and terribly mistreated. Men were slaughtered, families separated, women and girls violated and children sold or thrown into rivers to escape starvation. It is estimated that a million were exterminated. In 1922 another period of persecution arose when once more "thousands and thou-

sands of Armenians were driven out of the country and fresh scenes of cruelty enacted".

So the Armenians are a sad and broken people today. There are only about two million of them in the world—one million in Armenia and the other scattered, like the Jews, throughout the countries of the world whither they have fled to escape persecution. Those in Armenia are settling down in the land of their fathers to rebuild their ancient nation.

Though the Armenian Church does not teach the whole truth of the Bible as we believe it the Armenian Christians in their sufferings showed many evidences of real Christianity. They were faithful to their religion in their dark hour of persecution. They were driven from home but could not be driven from their faith in Christ. They gladly bore the marks of Jesus Christ on their bodies and were faithful even unto death. Mrs. Montgomery says, "Such testimony as the Armenians bore to the priceless value of their faith is one of the crown jewels of humanity". People of such spirit would make splendid Baptists. Let us pray that whenever our missionaries on home and foreign fields come in contact with these gifted and faithful people they will do their utmost to give them, in place of their partial truth for which they have suffered and died, the whole truth of God's word.

THREE FORERUNNERS

THE story of the beginning of modern Baptist work in Syria is a thrilling one. It is the story of three Syrian forerunners brought to America surely by the plan of God to learn the true Gospel message, then sent back to Syria as messengers of the truth, to prepare the way for the beginning of southern Baptist work among the people of the Near East. We retell the stories of these three forerunners from the account given in *Palestinian Tapestries*, by Mrs. J. Wash Watts.

Said Jureidini

The story of the first forerunner carries us back to the first world's fair in

Chicago, forty-five years ago. There came to this fair to assist in the Turkish exhibit a young photographer of Beirut, Syria, by the name of Said Jureidini. While in this country he visited in St. Louis and there met his first Baptist friends. He had thought himself to be a Christian, for he had been christened as a baby and had performed his church duties more or less faithfully. But among these Baptists "he suddenly learned of a living Savior and of the need of a vital relation with Him that would necessitate a change of attitude on his part. He yielded his life to that living Savior and was baptized into the Third Baptist Church in St. Louis".

Back to Beirut he went—a changed man. In that land where the first missionaries were enthusiastic about telling others of Jesus he, too, became an enthusiastic witness for Christ. He proclaimed the Gospel in his home and in his shop. On Sundays he went out to villages near by preaching the Gospel. When several of his hearers were converted and asked for baptism, a serious trouble arose, for Jureidini was not an ordained preacher, therefore could not baptize, and there was no one else to do it. Then a thrilling thing happened. The pastor of the Third Church of St. Louis went to Syria, authorized by the church to ordain Mr. Jureidini. So in this land where long ago bands of dedication were laid on the heads of Paul and Barnabas, the hands of this pastor and a group of southern Baptist ministers traveling in the east were laid on the head of Said Jureidini in a beautiful ordination service. Soon afterwards the earnest Syrian preacher baptized eight converts and organized at Beirut the First Baptist Church of Syria. From then on his work increased. So many calls came that he gave up his photography work to devote all his time to the Gospel ministry. Again and again through the years he appealed to southern Baptists for aid but, when our Foreign Mission Board could not see its way to undertake any new work, he finally accepted the offer of support made by the American Baptist Associa-

tion. So for years with somewhat irregular support Mr. Jureidini was a faithful witness in his native land—the first forerunner of southern Baptists in Syria.

N. K. David

In the early years of this century there came to America another Syrian, N. K. David by name. He was already a Christian, educated in the American Presbyterian School at Sidon. While in America "he too heard the Gospel preached according to our Baptist interpretation, accepted it and was baptized. Immediately he felt in his heart God's appointment to return and work in his own land". But how could he go unless he be sent, and who was there to send him? The answer came from southern Illinois where there was a group of Baptist churches which had withdrawn from the Northern Baptist Convention but had not yet joined with southern Baptists and therefore were not aligned with any foreign mission board. These unaffiliated churches felt the Spirit leading them to send out N. K. David, so in 1904 this young man returned to Syria to become a witness for Christ in his native town of Rasheiya. Thus did God provide a second forerunner for southern Baptists in Syria.

Shukri Mosa

There lived in the little city of Safed, set upon the hills of Northern Palestine, a young Syrian by the name of Shukri Mosa. He had been born a Catholic but, while employed in the telegraph department of the Postal Service of the Turkish Government, became an evangelical Christian. Then, feeling that God had called him for special service, he gave up his good position with the government and became an evangelist in the Presbyterian Mission. For several years he did a splendid work; then because of disagreement with other workers concerning New Testament teachings he gave up this work and came to America as a seller of Palestinian laces. Here he, too, came in contact with Baptists. This time Dr. Truett was the teacher. Through

the ministry of this great preacher Mr. Mosa became a Baptist, a member of the First Baptist Church of Dallas and was ordained to the Gospel ministry. He, too, heard the call of his native land and returned as a missionary supported by the group of churches in southern Illinois. First he worked in his home town, Safed, and then went to Nazareth to establish a Baptist work there. Thus did southern Baptists have a third forerunner among Syrians.

SOUTHERN BAPTISTS GO to the NEAR EAST

FOR several years the three forerunners worked faithfully among the Syrians and achieved notable success, considering how great were the difficulties of the work. Churches were established at Beirut, Rasheiya and Nazareth. All of this time our Foreign Mission Board was hearing calls from the Near East but felt that conditions were not just right for opening work there. Then came the World War which brought almost a cessation of Baptist work in Palestine and Syria. The little groups of Baptists were poverty-stricken and scattered. Soon after the close of the World War came the momentous London Conference when leading Baptist bodies met to consider the advancement of Baptist missions throughout the world. One decision of great importance to southern Baptists and to Syrians was made at that meeting: southern Baptists were given the responsibility of missionary work in the Near East. At last the little groups of Syrian Baptists, with their faithful native leaders, had back of them the power of the greatest Baptist body in the world.

In February of 1923 two missionary couples, Rev. and Mrs. J. Wash Watts and Rev. and Mrs. J. B. Pearson, were sent to Palestine. Never did pioneer missionaries face greater difficulties. The little groups of Baptists in Palestine and Syria were poor, discouraged and scattered. All around was the fanaticism of a people tied to false religions. The needs were appalling and the opportunities challenging. A dozen

and more missionaries were needed, and yet there were only four. They planned that one couple should work among Jews and the other among Arabs but soon the Pearsons had to return home on account of Mrs. Pearson's ill health; thus the Watts had to work alone. They did all they could for both Jews and Arabs and finally settled at Tel-Aviv, the all-Jewish city. There they established a work among the Jews but continued doing all they could to aid the work carried on by the native preachers in Nazareth and Syria. Then in 1928 they, too, had to give up and come home.

But in the meantime the work among the Syrians had advanced. A lovely church building had been erected and dedicated at Nazareth, the gift of Mrs. George Bottoms of Arkansas. Pastor Mosa had died but his nephew, Rev. Lewis Hanna — together with Mrs. Hanna and Mrs. Mosa—carried on the work with marked success. The church at Beirut had become a part of the Southern Baptist Near East Mission and was going forward under the faithful leadership of Pastor Jureidini. The church at Rasheiya, on account of an insurrection which had destroyed the town and scattered the members, had ceased to be, but a little church established in Kefr Mishky by the members of the lost church was going forward in a wonderful way.

After the Watts came home southern Baptists had no missionary among Syrians for five years. Then in 1933 Rev. and Mrs. Roswell Owens were sent out. For two years they lived in Jerusalem, studying the language and directing the work. For one year they worked in Nazareth. Then they felt that the fast growing and important port city of Haifa offered greatest opportunities for service. So to this city they went and there they worked until time for their furlough in 1936. Just before they left for America the First Baptist Church of Haifa was organized. Mrs. Watts describes the charter members of this church thus: "Christians who had endured persecution and ridicule, who had

learned to bring tithes and offerings, who had proved themselves ready to witness for Christ, made up its membership". A church with such a membership is sure to succeed. Two native workers—one from Nazareth and one from Beirut, whom Mr. Owens calls his "two Timothys"—were left in charge of the work while the Owens came home.

This, in brief, is the story of our missionary efforts among the Syrians, Armenians and other peoples of Palestine and Syria. There have been no great outstanding results, but surely the preliminary successes are enough to lead us to thank God and take courage.

SEEING SYRIAN STATIONS

SOUTHERN BAPTISTS have five centers of work in Syria and Palestine. Four of these work primarily among Arabic peoples, including Syrians and Armenians; the one at Jerusalem, while seeking especially to reach Jews, also ministers to those of many nationalities. The following information, gleaned from *Palestinian Tapestries* and the last report of our Near East work as given by Missionary H. Leo Eddleman, will help us to see these Syrian stations and help us to understand the need and nature of the work being done there today.

At Beirut—The veteran pastor, Jureidini, still lives at Beirut and though old and feeble carries on his work as faithfully as his strength will permit. It is reported that the church carried on its regular services with sustained interest throughout the year. It is said that larger congregations gather in these services than in any other evangelical service held in Syria and Palestine. The importance of Beirut as a missionary center for the Near East can hardly be estimated. It is a large city and the chief seaport of Syria. There is located the American University, the outstanding educational institution of the Near East, and from the publishing houses of Beirut flows a stream of publications printed in Arabic, the spoken language of more than sixty million people. So Beirut influences not only

Syria but also the whole Mohammedan world. With a strong Baptist church there Beirut might become, like Antioch of old, the center of missionary activities, sending messengers of salvation to all the regions round about.

At Kefr Mishky—The church at Kefr Mishky, which a few years ago was the object of bitter persecution, is now highly respected. A day school, for the first two or three grades, is being undertaken and supported chiefly by the Baptist members. The faithful little native pastor makes numerous contacts in outlying villages, often going for miles on foot to preach the Word in some isolated section.

At Haifa—The work at Haifa went steadily on in spite of the absence of the Owens. The "two Timothys", well trained by the Owens and devoted to their Savior, have worked well and faithfully. There are about twelve members in the little new church, and there is evidence of future growth. Much literature is given to Arabs, Jews and Englishmen.

At Nazareth—Pastor Hanna continues to let ring out in that benighted, superstition-bound village the Gospel of

redemption. Besides preaching in Nazareth he is beginning to make occasional visits to near-by untouched villages. In addition to the Sunday school and a Daily Vacation Bible School, a small day-school is conducted in connection with the Nazareth church. Regular women's meetings are held where Arabic women receive a faithful presentation of the Christ and His high standard for the home. The Sunday school and young people's societies are well attended.

Revival Meetings—"Meetings of revival services and Bible study periods of one week each were held at Haifa, Beirut and Nazareth, the preaching being done mostly by Brother L. V. Hanna and Missionary H. Leo Eddleman, new recruit to Jerusalem station in 1936. A good response was met in each instance and there were three professions of faith. There were also reconsecrations: several young men surrendered their lives to definite service to preach".

Surely these reports are encouraging. We have every reason to believe that those who represent us in the Near East will go on winning other victories for Christ in His own land.



Group of Regular Attendants at Women's Meetings in Jerusalem at Baptist Good Will Center

SYRIANS and ARMENIANS in AMERICA

THERE are Syrians and Armenians scattered all over the United States. The 1930 census showed the Armenian population to be 32,166 and that there were 63,362 persons in the United States who had been born in Palestine-Syria. There are Syrians in every southern state and Armenians in every one except South Carolina. So these people present a home mission opportunity for southern Baptists.

While Syrians and Armenians may be included in foreign groups in various centers where our home missionaries work among foreigners, our only distinctive work among these Near East peoples in the south is in East St. Louis, where we have an Armenian mission. Mrs. Mildred Ballinger Stein, our missionary there, writes as follows of the work of this mission:

"One of the most beloved phases of my work in East St. Louis has been with the Armenian people. Many of these are true Christians, hungry for Christian fellowship: we have precious hours together. There are two large Armenian settlements in our field besides a number of families who live scattered throughout the outlying sections of the cities. Into these settlements we have gone with tracts and papers and such Christian literature as I have been able to secure. They are overjoyed to have whatever I can supply and are anxious for more. However, it is quite difficult to secure and also very expensive.

"The Armenian people are sociable and cordial and insist upon one's making a real visit of each call. Many of the homes are beautifully furnished with lovely hangings and exquisite handwork. Most of them are more than ordinarily clean, and the children are usually neat and tidy and dressed quite fashionably.

"The work here has largely been in conducting classes in English for the grown folk and in clubs and classes for the young people and children. At present our meetings are held in the small store-room which we rent for five dollars

a month and where we meet with the girls on Monday evening and with the boys on Wednesday evening. A small group meets on Sunday morning for Sunday school.

"Last April we were privileged to have Rev. Mihil Dombouragian who had spent forty years as missionary in Persia to preach to our people for two weeks. At this time meetings were held in East St. Louis and Granite City. Large crowds filled both buildings. Men and women wept when they heard anew the Gospel in their own beloved language. Together we visited a large number of homes and the people were loathe to let Brother Dom leave. We are praying for another such gracious season for our Armenian people.

"So far seven of the Armenian young people have made public profession of their faith in the Lord Jesus, but they have not been baptized. The parents say they were immersed when babies and will not allow them to be baptized again, but are quite willing for them to 'join the Baptist church' if they can be accepted on this infant immersion!

"While it is true that the older Armenians have known and suffered for the Gospel in times past, it is also true that a large group of young people are growing up in our midst without a personal knowledge of the Lord Jesus Christ. One Armenian gentleman told Brother Dombouragian: 'American liberty, freedom and indifference are doing more to destroy the faith of Armenian Christians than all the Turkish oppression could have ever hoped to do'. Is not this a challenge to southern Baptists?"

Miss Mary E. Kelly, our missionary at Christopher, Ill., has had some interesting experiences with Syrians on her field. We give in her own words the story of her contact with some Syrian peddlers:

"A Syrian peddler used to come here. I always bought something of him if it was so I could. One day I felt impressed to give him a Syrian Bible, for which he seemed so glad and thankful.

The next day I stopped at an American home to see the friend who lived there. As she was very busy with a peddler, I sat down to wait until she would be at leisure. The peddler was a fine looking man, spoke English well and was very polite and gentlemanly. I saw he was a foreigner, but I could not decide his nationality. When he was at liberty, I asked him if he would mind telling me his nationality. To my surprise, he said that he was a Syrian. I told him he looked so different from any Syrians that I had known that I did not think about his being a Syrian. He looked at me with a new interest then and said: 'Are you Miss Kelly, the missionary here? And did you give a Syrian Bible yesterday to a Syrian peddler?' When I told him that I had, he exclaimed: 'I want to thank you for giving him that Bible and I want to tell you that you do not know the good you did when you gave it to him. He had me reading it to him last night, and he was so glad and happy to have it that he cried! He cannot read it himself, but others will read it to him, and you do not know the good it will do'."

Miss Kelly tells about another Syrian at Herrin, Illinois, who was called "King of the Syrians". She says that he and his wife went often with her to church and he always contributed largely when the collection basket passed. He said one day, "I have one thing against the Baptists". When Miss Kelly asked him what it was he answered, "They do not give enough money to the church". We believe that a man with such a spirit would make a good Baptist!

SMILES and OTHER SMILES

IN Elizabethton, Tennessee, there is a most interesting family by the name of Smiles—Mr. and Mrs. Jasper Smiles and their four children. The story of their coming to America is a thrilling one. Mr. Smiles is a member of a wealthy Druse family. He was adjutant to the sultan in the uprising against the French mandate of Syria in 1928. In that conflict his home was dynamited, and he and his family were forced to

flee. His wife was killed and he and his children went to Jerusalem. There his daughter, Jada, made such a close friendship with a young girl about her age that when Mr. Smiles decided to come to America he left his children in the care of this girl and her family. On returning for them some years later he found that his children would not part with the beautiful Jerusalem girl, so he solved the problem by marrying her and bringing them all to America. To the east Tennessee mountain town they came and there they live today. They are a part of a Syrian colony numbering about twelve, all of them being people of high standing in the community.

But the real point in this story is that there are *Smiles and other smiles* in Elizabethton. Dr. Bowden, the pastor of the First Baptist Church, his wife and other members have used their smiles of Christian friendliness on the Smiles family in such a gracious manner that a beautiful relationship has been formed between this church and the foreign family in their midst. Visits are exchanged, and all the children go to the Baptist Sunday school. When the oldest daughter "Miss Jada" married another Syrian in the town, Mr. Jaber, Dr. Bowden performed the ceremony and his wife played the wedding music. Then they were invited to the Syrian home for the wedding dinner. We are sure that there were smiles all around that table on that occasion, for the dinner was a real Syrian feast using the menu of the main hotel of Damascus. And there were more smiles exchanged recently when Mrs. Jaber visited the Bowden home to display her fine young son. Dr. Bowden ends his account of this interesting family by saying: "They have not joined the church with us yet, but plans indicate that they will soon. We do appreciate them. They are all friends of our church. There are about a dozen Syrians in town and we have most of them in our Sunday school."

This is the story of how smiles have won the Smiles and other Syrians in one southern town. The same kind of Christian smiles and friendliness will

win any foreign people. Dr. Bowden says that the Smiles family loves America and say that they never mean to go back to Syria except to visit their

mother's grave. We can make our foreign neighbors love America and love Jesus with the right kind of smiles. Let's try it!

QUESTIONS for REVIEW and DISCUSSION

1. Mention some Bible events that took place in Syria.
2. Discuss the modern population of Syria and Palestine.
3. Tell something of the early Syrian Church.
4. What of Christianity in Syria today?
5. Why is Mohammedanism a dangerous religion?
6. Tell how God prepared the way for southern Baptists with three forerunners.
7. What finally led southern Baptists to enter Palestine and Syria?
8. Discuss the needs of missionary work in Palestine and Syria.
9. Tell something of the work of our first missionaries to the Near East.
10. Who are our missionaries in Palestine and Syria today? Which of these work especially among Arabic people?
11. Tell something of the work of our mission stations in Palestine and Syria.
12. Tell something of our home mission work among Syrians.

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Last Report of Home and Foreign Mission Boards	
The Heart of the Levant	Dr. J. McKee Adams
Palestinian Tapestries	Mrs. J. Wash Watts
From Jerusalem to Jerusalem	Helen Barrett Montgomery

SELF-SEARCHING QUESTIONS

"Make my religion real and satisfying to me and appetizing to others". Such was the prayer of one who had been searching her soul.

Have you used the Self-Searching Questions prepared by Mrs. W. C. James and sent to your society and also published on pages 9-10 of the September issue of this magazine? Keep a copy of the questions in your Bible and see if you have real religion that will be appetizing to others. If you failed to get the questions write to your state W.M.U. headquarters and a copy will be sent to you free of charge.—Miss Mary Northington, Tenn.



OUR YOUNG PEOPLE



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

UPON her return in September from the summer's vacation in attendance upon the Zurich Youth Conference and visits to other places in Europe, Miss Pearle Bourne, associate young people's secretary, offered her resignation to take effect at once. She plans to study toward her Master of Arts degree. We have appreciated the good work Miss Bourne has done through these eight years and we wish her well as she leaves our ranks to pursue her studies further.

ROYAL AMBASSADOR FOCUS WEEK



With all the kodaking of summer and its experience in focusing on this or that, it is easy to carry across the idea of centering attention on Royal Ambassadors in this R.A. Focus Week, November 7-13. We want to look at the R.A.'s in the high lights of their achievement and to keep the fine edge of activity developing. For this one week we turn with eagerness to an appraisal of our own R.A. Chapter, to understanding better the scope of R.A. endeavor. We want the whole church and the community to join the W.M.S. in all of this. Naturally begin with enlarging the interest of the W.M.S. in Royal Ambassadors.

In the W.M.S. program discussion on Palestine-Syria, the W.M.U. young people's director will find ready opportunity for the boys to present the devotional or stories of Syrians, in costumes easily gotten up. That will bring the boys before the women in a worthy way. Arrange for representatives from the R.A. Chapter to visit the different W.M.S. circles, telling about their R.A. work and asking each circle to review the R.A. Manual and Guide for R.A. Counselors. If there is no R.A. Chapter let the boys read the articles by R.A.'s, as published in November *World Comrades* and so be ready to tell the women how valuable the chapter membership would be to them.

During the week your W.M.U. young people's director or R.A. counselor or potential counselor will want to plan some banquet or weiner roast for the boys. Let the boys invite their fathers to come, making it a Father-Son affair, with the boys presenting a program which will help the busy fathers to know the thrill of the mission enterprise. Such a program might follow lines suggested in *World Comrades* in the accounts of what R.A. Chapters have done in other years; it might follow the Ambassador Theme with blue and gold decorations and favors, with talks on the Ambassador's Verse, the Ambassador's Task, the Ambassador's Success, the Ambassador's Partners. Give R.A. Allegiance, cheers and songs throughout the evening.

During the week let the publicity for R.A.'s be well done: have articles in the newspaper, posters in the church and strategic places of the community. Perhaps a radio station will give a few moments to R.A. publicity during the week. Probably the pastor will invite the boys to take some special part in the Sunday service or at prayer-meeting hour. There should be extra good Knightly Deed service this week. Is there something about the church building which should be fixed before winter comes? Is there some wood to be cut or piled up for a needy person or family? A careful survey will show much worthwhile service which the boys can render in the community. A near-by chapter could be invited to share in social or athletic activities of the chapter, forming a fine fellowship which will grow into a regular R.A. Conclave meeting quarterly or semi-annually.

Advance in R.A. ranks should be recognized in a fitting public service either in connection with a regular church gathering or a meeting announced just for this purpose. An enthusiastic mission study class may be begun or held in entirety during Focus Week. Many new books and many old favorites await use in such classes.

So by every possible fine means and methods Royal Ambassadors step into center focus in missionary education during R.A. Focus Week, November 7-13, so that afterwards Royal Ambassadors will move forward in more progressive manner for the cause of Christ.



COLLEGE Y. W. A.



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

ANOTHER CAUSE for THANKSGIVING



In customary way the President of the United States of America will make the proclamation setting apart Thursday, November 25, as Thanksgiving Day. We must grip the foundation love of God in the face of the world's condition in order to find adequate reason for devout thanksgiving. Yet there are many signs of Kingdom progress even against the seriously dark background.

One is the slow but constant lowering of the debts of southern Baptists by the dollars gathered through the Hundred Thousand Club. In this preparatory time before really stepping into the Golden Jubilee in 1938, Woman's Missionary Union is pressing toward a goal of 50,000 paid-up memberships in the Hundred Thousand Club. Are you a member? Could you join again? What about your Ann Hasseltine Y.W.A.? How many memberships does it have? How many does the Grace McBride Y.W.A. in your hospital have? What have all the other young people's organizations and their members done?

Woman's Missionary Union can reach this desired and sought-for goal only with the vigorous enlistment of many new or renewed memberships in these succeeding months of 1937. Surely we all understand the importance of getting rid of these debts. The S.B.C. mission program, the denomination's edu-

cational institutions, practically all southern Baptist agencies are handicapped in their usefulness by the drab pressure of debt. Little by little it is being reduced by this plan of paying at least \$12 a year in order to become a member of the Hundred Thousand Club. The payments are usually made one dollar each month but our W.M.U. hope is for 50,000 paid-up memberships by the close of 1937; so let us bring in many \$12 quickly before December is past. Couldn't you?

Many Ann Hasseltine and Grace McBride Y.W.A.'s could gather in at least \$12 by a special appeal, which would result in prayer and giving and would greatly relieve debt now; yet this payment is not to interfere with regular Co-operative Program gifts or the coming Lottie Moon Christmas Offering. In the R.A. Focus Week doings, the boys could join the Hundred Thousand Club with its \$12 payments all at once. G.A.'s and Sunbeams can also join and in a swift gathering of \$12 from many young people's organizations we could help greatly toward the 50,000 paid-up memberships before 1938. In reporting, you will want to be sure to state which organization this \$12 has come through, of course.

How great will be our additional cause for thanksgiving if we can rally many paid-up memberships at once. "We can if we will!"

GAINING by GIVING

Time measures life but so do investments—at least when by giving through the Lottie Moon Christmas Offering one invests in so many hours, days, months, the year of an S.B.C. foreign missionary. Such eternal investments cost: \$1 an hour; \$2.20 a day; \$15.40 a week; \$66.67 a month; \$800 a year.



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

WHAT the MARGARET FUND MEANS to MISSIONARIES

Message to 1937 W.M.U. Annual Meeting by Dr. P. H. Anderson of China

IF any other man ought to know what the Margaret Fund means to missionaries, I more. Five of our children have been beneficiaries of the Fund. Three of them have already graduated from college, while two of them are now about to complete their junior year. Five years from now our youngest son, the Lord willing, will have completed his high school work and will be ready to apply for this Fund. The Margaret Fund has meant more to us than we can ever tell you.

The financial help given to our children through this Fund needs only to be mentioned. You have raised the money, and you know all about it. Suffice it to say now that your gifts, together with the free tuition in the colleges, have brought a college education within the reach of our children. It took our good women to think of this and to make such gracious provision. But money does not by any means tell the whole story.

The Margaret Fund has brought our children into direct contact with the best people in our church and denominational life. This has brought into their lives an influence, the benefits of which cannot be calculated. Some five years ago, while in China, we received a letter from Dr. Truett, written with his own hand, telling us of his direct contact with two of our daughters and of his conversations with them regarding spiritual realities. This is but one illustration of such contacts. Such privileges for our children meant much to us. Such contacts are multiplied by our children's connection through you with the Margaret Fund.

Through the Margaret Fund you have, perhaps unconsciously, kept our children under a discipline which has been a comfort to us. We are not committed to the ideals of modern psychology regarding the freedom of children. Discipline is fundamental to their proper development. Your loving watchcare over our children and the high expectations which you have kept constantly before them have constituted a discipline of the highest and most beneficial type. It has meant much to us to know that you were lovingly, joyfully, unselfishly watching over our children.

The Margaret Fund has been a constant reminder to us of the fact that God answers prayer. When our eldest son was but a babe in arms, the necessity for his education loomed up in our minds as a problem of great magnitude. Knowing something ourselves of the benefits of an education, we had no other thought but that our son must go to college. How it could be done, we did not know. Certainly it could not be paid for out of the salaries of missionary parents. But we could pray, leaving our problem to the guiding providence of God, and this we did. When our son was ready for college, the Margaret Fund had already come into operation; and not for him only, but for the younger children as well. Because of this evidence of answered prayer we are encouraged to a more perfect confidence in our Lord.

For blessings received through the Margaret Fund we thank God and you. Through this channel you have had a great part in our missionary labors. We feel concerned now that you give to the rising generation of missionary parents the same encouragement you have given us. And let us keep ever in mind the fact that we are laborers together with one another—and with Christ—in His great world program for human redemption.



TRAINING SCHOOL



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

The TREND IS UPWARD



"Uptrend: business hits sharply accelerated pace; earnings and wages rise". These were the headlines in an article appearing in a popular magazine a few months ago.

How heartening such words have been in the world of industry and business during the current year. The whirring of factory wheels, the staccato beat of the carpenter's hammer have furnished more satisfying music to the rank and file of our people than all the radio concerts and musical organizations combined.

The trend is upward, too, in attendance at W.M.U. Training School. The enrollment is the best since 1929, the proverbial peak year of a superficial period of prosperity. The number registering on the opening day was seventy-nine boarding students and twenty-two day students. Two other boarding students have already been admitted and are expected to enter within a few days.

Since the fateful days of "Secession", South Carolina has proved herself a leader in action. This year she has forged to a front line position again with eleven students. Georgia and Kentucky tie for second place with nine each; Tennessee follows closely with eight; Florida, Mississippi, North Carolina and Virginia run four abreast with six each; Missouri follows with five; Alabama four; Arkansas three; Oklahoma and Texas two each; and Illinois and Louisiana one each.

For the first time in our history Japan has a representative in our student body in the person of Miss Kiyoko Shimose, a charming young woman who is preparing to help in the work of the W.M.U. Training School of Japan, a very young but growing institution. The women of Georgia and Arkansas are making it possible for this fine young woman to spend two years in the Training School.

Miss Dorothea Wong, principal of Wei Ling Academy for Girls in Soochow, China, has been admitted and was due to sail from Shanghai in the late summer. No recent news has come from her and it is probable that war conditions prevented her sailing.

For the first time also we have an American Chinese student with us, Miss Margaret Jung of Norfolk, Virginia. She was born in China but has lived in America since she was a small girl. She is preparing herself for Christian service among her own people.

The building has been thoroughly renovated and redecored during the summer, and all marks of the disastrous flood of last winter have been obliterated. Substantial contributions for this purpose have been sent in by the Training School Alumnae Association and many Baptist groups throughout the south. To all these loyal friends of the Training School we give our heartfelt thanks. Surely our beautiful building testifies concerning their generosity.

Miss Claudia Edwards returns after spending a year's leave of absence in graduate study in the School of Music of Boston University. She has fine plans for developing our department of music so that our students can be splendidly trained for leadership in the field of the best church music.

All of the other members of our faculty are back after a vacation of stimulat-

(Concluded on Page 34)

BOOK REVIEWS

Miss Willie Jean Stewart, Tennessee

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

Saved to Serve, a Brief History of the Development of Woman's Missionary Unions in Other Lands—Blanche Sydnor White, Richmond; Foreign Mission Board, S.B.C.; Pages 103; Price 25c

THIS book was a source of amazement to this reviewer—probably it will be to other readers. Who of them will know, for example, that there are ten Woman's Missionary Unions in foreign lands, where southern Baptists work, and that three of these sprang up under the leadership of nationals, without the groundwork and aid of a foreign missionary? How many would have expected, from war-torn Spain, such a message as this: "The Spanish women are waking up to their responsibilities as never before and in the near future our possibilities will be bigger than ever . . .?"

But it is because nothing so inspires

one to pray as the story of what another's prayer has wrought, and because nothing so challenges one to give as the story of another's sacrificial gift, that the book is so timely as a preparation for the season of prayer for foreign missions and the Lottie Moon Christmas Offering. The five chapters deal: one with the beginnings of women's work in the ministry of Jesus and its beginnings among southern Baptists and their missionaries; one with the work in Brazil; one with China; one with Africa; one with Japan, the countries of Europe and Palestine and Mexico. They are followed by an epilogue illustrating, with a story from each field, the five W.M.U. fundamentals. Surely all who use this book will find their spiritual life enriched, their knowledge increased and their gifts more worthy of Him to whom they are offered and the great cause for which they are to be used.

TRAINING SCHOOL (Concluded from Page 33)

ing experiences and serviceable activity. Two more of the Southern Baptist Theological Seminary faculty have been added to our faculty this year: Dr. W. H. Davis, head of the Seminary's New Testament Department; and Dr. Kyle Yates, Associate Professor of Old Testament. These men will teach our Bible classes. We rejoice to have this added contact with our great southern Baptist institution.

The trend is upward. Let us rejoice and give thanks.—Carrie U. Littlejohn



CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

As these items are being written the proposed partition of Palestine—into a Jewish state and an Arab state with a corridor of territory extending from Jerusalem to the Mediterranean Sea continuing under British control—is occupying the thinking of a large number of the people of the world and is under consideration by the League of Nations now in session. One writer considers that any successful harmonizing of the claim of extreme Zionists with those of extreme Arab nationalists is impossible but that the possibility is still open that, under the threat of partition, more moderate Jews and Arabs may work out some basis of cooperation in Palestine which will make the proposed division of the country so clearly unnecessary that the plan will be abandoned. England seems to think differently at present.

According to *The Spirit of Missions* Christian schools are the only places in Palestine where Jew and Moslem, as well as Christians, meet together, play on the same terms and, in the spirit of Christian charity, learn that give and take which are so important.

Many say despondently that there is no solution of the problem of Arab and Jew and Briton—others offer political or diplomatic ways out; but the only workable plan is to make all three Christian.

Gleanings from The Missionary Review of the World

The total population of Palestine is a little over 1,300,000; of these about 65 per cent are Mohammedans, 30 per cent are Jews and 7 per cent (or 90,000) are Christians.

The number of Jewish converts to Christianity is small though somewhat larger than those from Islam. It is reported by evangelical missionaries through the country that there is a very

encouraging readiness now on the part of Jews to buy copies of the New Testament.

Financial difficulties have caused the Danish Mission to the Armenians in Syria to close its clinic in Beirut, but industrial work has supported many needy women, and children have been paid for in schools. Bible women are used for evangelistic work in homes.

The Swiss Society of Ghazir has given help to Armenian village colonies by placing nurses among them, in addition to their work among the blind.

In spite of the difficult financial situation the Armenian churches have taken increased responsibility and have even started work in three or four centers.

The *Near East Bulletin* lists encouraging signs in educational work in Syria and states that one among the three factors promoting efficiency was the Vacation Bible Schools. The publication of an Arabic book of folk songs has helped to introduce group singing, as Arabic music is almost wholly a solo performance.

In Damascus, a Mohammedan stronghold, it is very difficult for a non-Christian to make public confession of Christ without great danger of life and property. But many incidents encourage the staff at the Edinburgh Medical Mission Hospital. A woman who had been an in-patient, but had been discharged, continued to attend the out-patient department. It was puzzling to know why she should persist in coming but she finally made a confession: "I do not come here for medical treatment", she said; "I come to hear the Gospel message. In my own house I am almost a prisoner and could never come out here to the hospital except on the pretext of ill health".

ROYAL SERVICE records for 1937 close with the calendar year. Therefore brief is the remaining time to secure renewals and new subscriptions, anticipating a southwide victory of 79,970. *How can this most satisfactorily be done?* By each state reaching its goal for **ROYAL SERVICE!** *How can this most speedily be done?* By each circle and each society sending in promptly its quota of renewals and new subscriptions, please, at 50¢ a year for



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THE Annual Roll Call of the American Red Cross commences on the memorable 11th of November and culminates in the national Thanksgiving Day, the 25th. Surely as one contributes to this worthy cause there is abundant thanksgiving for its manifold ministries of mercy, such as the tireless aid given by it to more than a million persons during the flood disasters last winter. **Please promote its helpfulness by joining during the Annual Red Cross Roll Call, Nov. 11-25.**