

Home and Foreign Fields

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We are bound to confess that in many local situations in the country the church is belated, is badly led, is giving opportunity for the expression of certain lower elements of human nature; but we at once affirm that this need not be so, and, please God, we are in the process of finding ways by which the country church may grip the inner, deeper, profounder phases of human nature, and through its worship, led by a godly minister and helpers, bind the hearts of the people back to God.

—From *A New Day for the Country Church*,
by Dr. Rolvix Harlan, Professor of Social
Science of Richmond University.

COUNTRY CHURCH NUMBER



Why Suffer Needless PAIN

*— when relief is
prompt and harmless*

THAT dull, persistent, nerve-wracking pain of headache! Those shooting, stabbing pains of neuralgia, neuritis or rheumatism! That throbbing misery in eye, ear, back—or other part of the body! Its cause and correction is a problem for your doctor. But you need not endure the suffering while waiting for the cure.

Bayer Aspirin will bring grateful relief, promptly and safely to those who suffer pain.

For more than a quarter of a century leading physicians have prescribed this

famous antidote for pain because they have learned by experience that Bayer Aspirin is not only effective, but also entirely free from harmful after-effects.

Nothing else brings such prompt and sure relief from pain, nothing else is so soothing to a sore throat, so effective in relieving the misery of a common cold.

Just one caution is necessary. Be sure it is Bayer Aspirin. The name Bayer on the box and on each tablet assures you it is pure, genuine Aspirin, always the same, and never harms the heart.



BAYER ASPIRIN

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

MARCH, 1930

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- March 2—Topic, "Growing Through Study." In addition to the books that are suggested for the B.Y.P.U. Study Courses, the leader might well call attention to some of the excellent books dealing with the country church as given in the editorial on page 11, and in the article by Mrs. Una Roberts Lawrence, on page 25.
- March 9—Topic, "The Popularity of the Bible." To give the missionary flavor to this program, let some one who reads well tell briefly the story by Rev. T. B. Hawkins concerning country work in Argentina, and the hungry-hearted multitudes who are literally starving for lack of the Bread of Life.
- March 16—Topic, "Look and Live." A practical turn may be given to this program by having presented in outline the plan of "Visitation Evangelism" suggested by Rev. Henry W. McLaughlin, on page 20. While this plan is applied particularly to the country church, in its essential features it is practicable for any field where there are people to be won to Christ.
- March 23—Topic, "Liberty and Law." Missionary W. Eugene Saltee has a thought-provoking message on "The God of Patience," page 11, which will form a striking conclusion to this program, emphasizing God's mercy and longsuffering, but indicating the certainty and severity of his punishment of the moral transgressor.
- March 30—Topic, "The New Testament and Modern Missions." Let the leader select interesting statements from the article by Rev. A. E. Hayes, "The Challenge of Latin-American Paganism—Red, White, and Black," page 4. These statements may be interspersed between the several parts of the program, either by the leader or by some one whom he appoints.

SUNBEAM BAND, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The leader may use to advantage the stories and articles on pages 2 to 7, devoting a few moments of the opening or closing worship period to the presentation of these messages from the missionaries.

W.M.S. AND Y.W.A.

The missionary topic, "Beyond the City," gives occasion for a thoroughly interesting and profitable study of our Baptist country churches. Selections will be made from the abundant material provided in this number, and used in connection with the outline program on page 27.

SUNDAY SCHOOL

The month of March has been set apart as "Missionary Month," when Home and Foreign Missions will be emphasized in the opening and closing exercises of the school, and in all classes and departments. See article on page 9, "Make March Missionary Month," and be sure to order collection envelopes and other needed materials for the observance of Missionary Day on March 30.

PRAYER MEETING

The editorial, "Advertising Missions," on page 8, may well be made the topic of the prayer meeting hour as plans are discussed and prayer offered for the month of missionary emphasis provided for the Sunday schools. Another meeting might well be devoted to discussion and prayer concerning the country church. Let the church join the women in their special season of prayer for Home Missions.

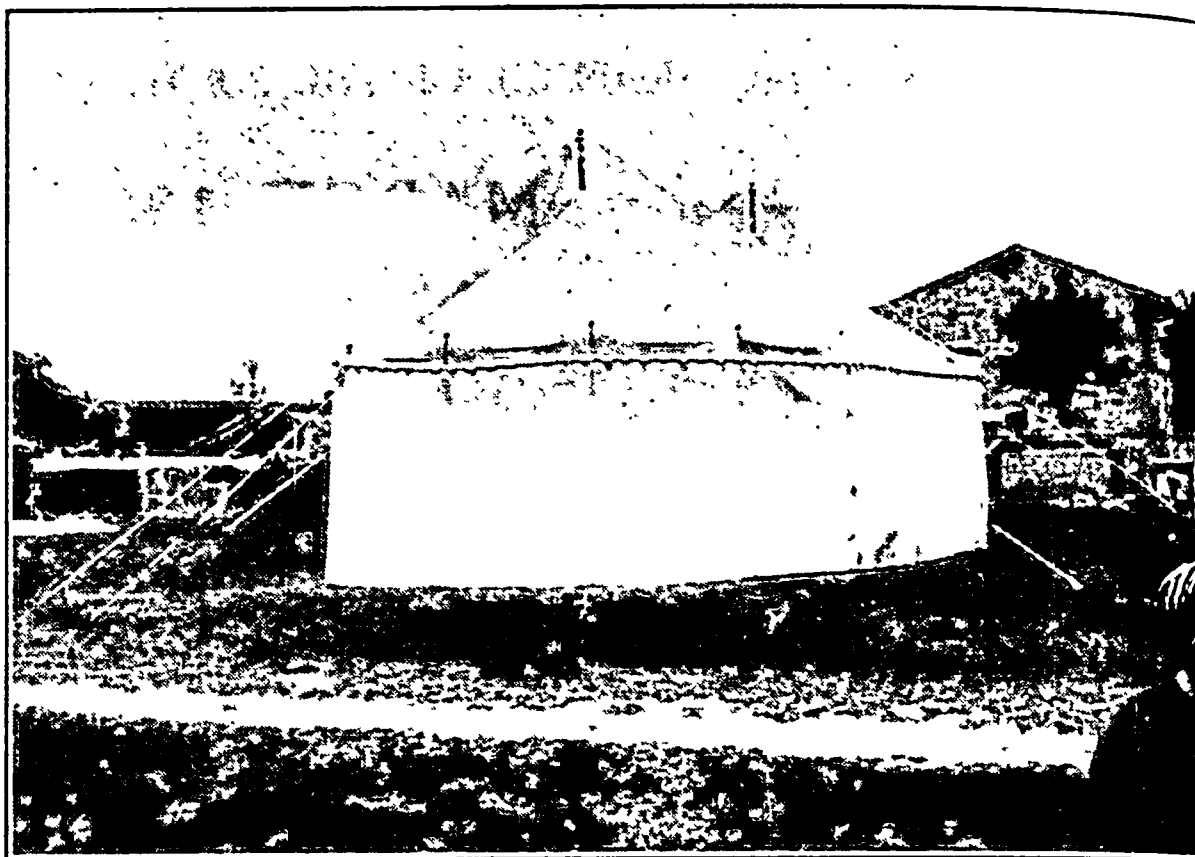
Country Work in Argentina

By Rev. T. B. Hawkins, Buenos Aires

Sixteen of the fifty-five churches that make up the Argentina Baptist Convention are small town or open country churches. They have a membership of something more than five hundred. Besides the organized groups there are many others where there are interested people who meet for worship but are not yet organized into a church.

El Trebol Church is an example of a small town church which shows how people respond to the gospel in the small towns. The work was begun there in 1925 with tent meetings. Many manifested their desire to follow the Lord at the close of the tent meeting. Pastor Natalio Broda followed up the work and in 1927 a church was organized with 25 members. The work has grown until today there are ninety members, and ten or more awaiting baptism. At their Christmas picnic they had at least three hundred present, which gives an idea of how wide the influence of the church is. This church recently financed the tent campaign in Las Rosas, the county-seat town, at a cost of \$200.00 Argentine paper.

Capilla San Antonio Church in the Province of Cordoba is a good example of what an open country church can do. This church was organized as a result of the entire Broda family being converted through the reading of a Bible.



A GOSPEL TENT FOR RURAL EVANGELIZATION IN ARGENTINA

As a result of a series of tent meetings held in 1925, El Trebol Church was organized with 25 members. The work has grown until today there are 90 members, and 10 or more are awaiting baptism.

At the present time there are only 24 members, but this church has made large contributions to the work in the way of workers. Natalio Broda was for seven years an effective colporter in Santa Fe, and at the same time had charge of the San Jorge Church. He is now doing a great work in El Trebol and surrounding towns. His brother, Pablo Broda, is pastor of the church in the city of San Francisco, the church having developed rapidly under his care, and he also preaches in the town of Las Varillas where there is now a fine group of converted people and more than one hundred that always attend services. Once

or twice a year the Capilla San Antonio Church has special services and with good results.

In the little town of Maria Susana we have been preaching for several years, and ten people there are already baptized and figure as members of El Trebol Church. But in general the work there might be classified as an unorganized group. Besides the ten who are baptized there are six others who desire to be baptized. The attendance is usually around seventy. Some of the young people have a Sunday school, in which usually about twenty children are present. And all of this in face of the fact that they have never had more than two services a month, and practically no pastoral care. In Rigby, San Martin and in many other places there are unorganized groups more or less like that of Maria Susana.

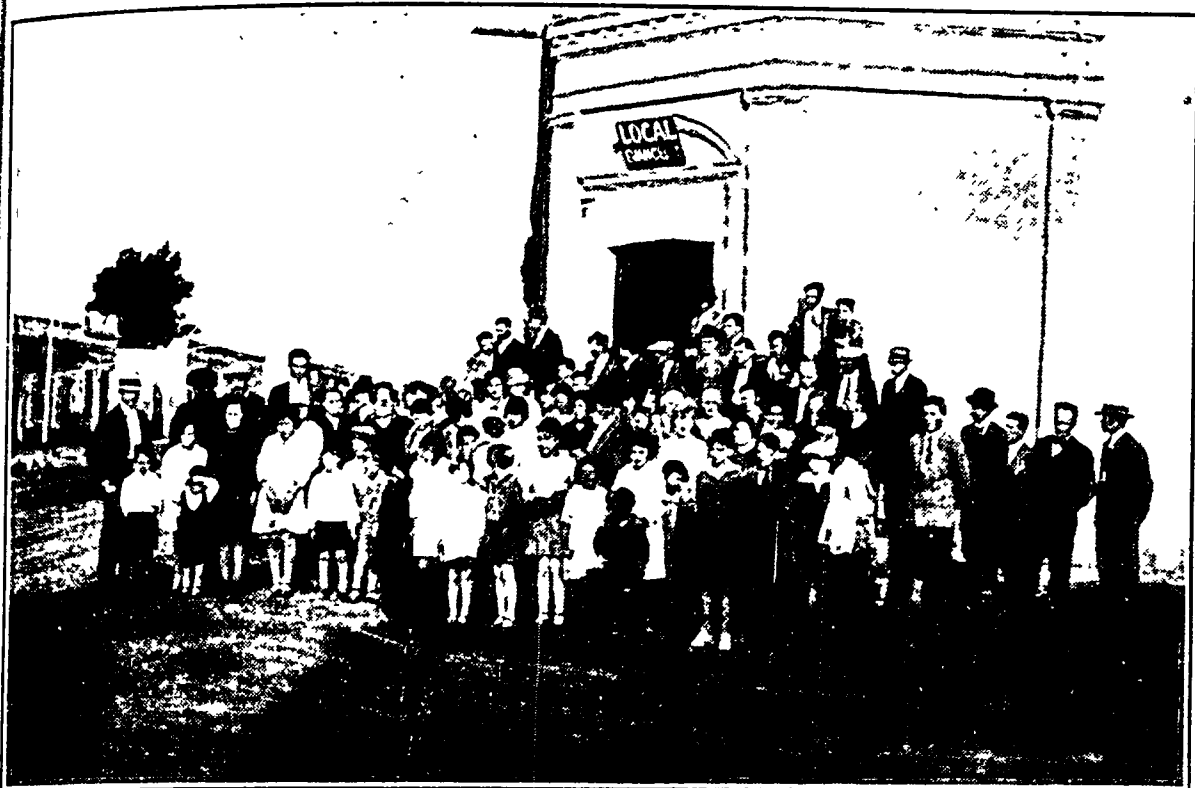
Then scattered throughout the country districts we find individuals who are interested in the gospel. Some days ago a man who lives in a town some twenty miles from the nearest preaching station came asking for literature. He had become interested in the gospel through the efforts of a passing colporter. There are many others like him. Everywhere there is an interested person we have an open door to preach the gospel, not only to that person but to the neighbors.

Pray for us that we might effectively carry the gospel to the country and small town population of Argentina.



A WORTHY AND USEFUL BAPTIST FAMILY, RIGBY, ARGENTINA

"Scattered throughout the country districts we find individuals who are interested in the gospel . . . everywhere there is an interested person we have an open door to preach the gospel, not only to that person, but also to the neighbors."



A RURAL BAPTIST ASSOCIATION, SANTA FE, ARGENTINA

"Sixteen of the fifty-five churches that make up the Argentina Baptist Convention are small town or open country churches. They have a membership of something more than 500."

from the disturbing noises that have heretofore been a hindrance to the efficiency of our work. The church was fortunate in being able to get the lot, as it was the only one available in the immediate neighborhood.

Our building is adequate to our present needs but too small for the development which we expect. It is one of the rare churches here that have attempted to provide anything like ample Sunday school room. Some of the brethren feel that it might have been better if the upper story had been left off and a larger preaching hall built. Our lot is only ten meters wide and we decided that it was more economical to add a second story to a smaller auditorium, while we were building, with the advantage of being able to extend the whole building toward the back when the need for a larger preaching hall becomes more pressing and the church is in better financial condition.

We gave the contract to a reliable English firm and they have given us a compact, well-arranged, well-built house. The auditorium is simple, attractive and comfortable. It is really unique, in good taste, and the baptistry, a very attractive feature for our people, is really beautiful.

The lot cost us about \$3,000, the building about \$8,000 and the furnishings about \$500. Four-fifths of the entire amount was borrowed from our Building and Loan Board, known as *The Junta Patrimonial*. Our people made great sacrifices to raise the amount necessary to obtain the loan. With the high rent we were paying we should not have been able to build for years but for the loan from the Junta Patri-

The Dedication of Tijuca Baptist Church of Rio De Janeiro

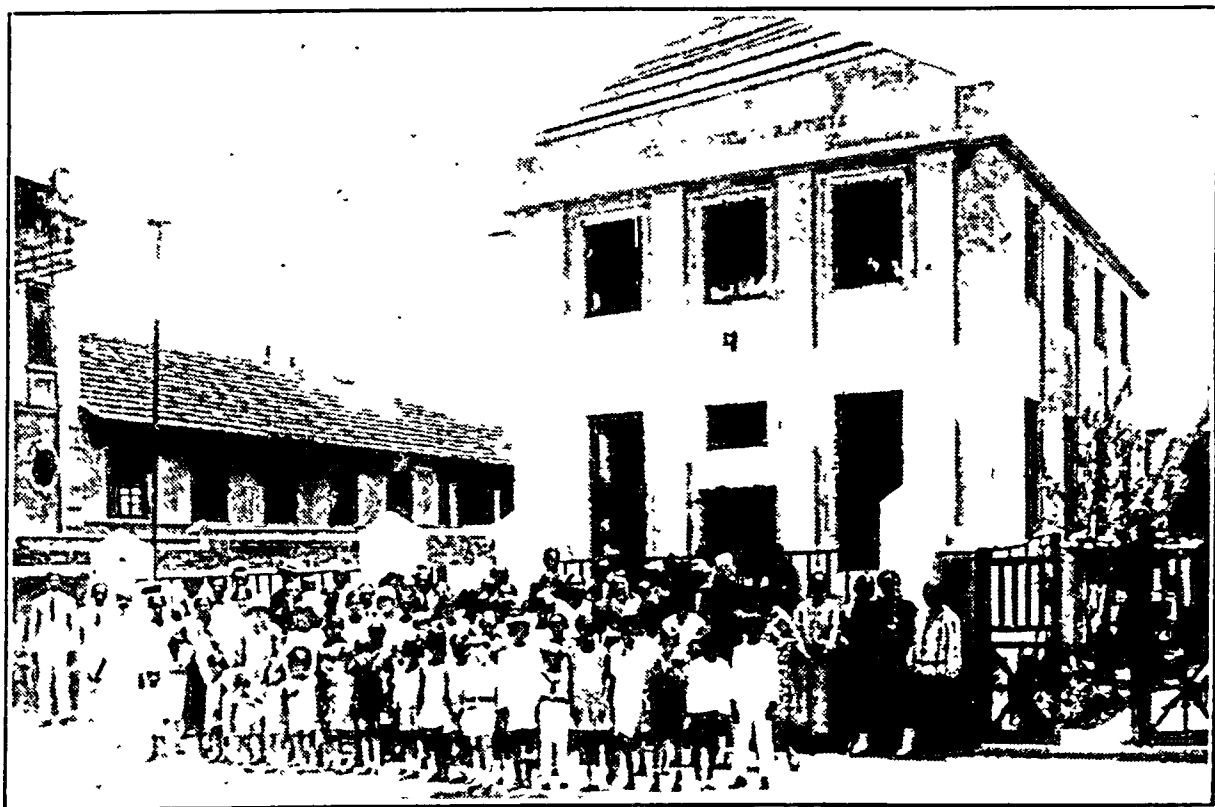
By Rev. A. R. Crabtree

The first Sunday in December was a day of great rejoicing for the Tijuca Baptist Church of Rio de Janeiro. The inauguration of her new building was the realization of a long cherished dream. To some of us who have borne the burdens and carried the responsibilities, the picture of the group of faithful workers comfortably seated in their delightful auditorium on that beautiful Sunday morning seemed to be more of a dream than a reality. Our hearts were full of the joy and gratitude of victory that comes through struggle and sacrifice. There were some who could not keep back their tears of joy.

Our program was appropriate and impressive. The pastor preached at the morning service on "Ebenezer" or "Hitherto Hath Jehovah Helped Us." Since Tijuca is a daughter of the First Church, Dr. F. F. Soren, pastor of that church, the first and only other pastor of Tijuca, was invited to preach the sermon in the afternoon. He brought a great message to an appreciative audience on "The Heroes of Faith." Dr. S. L. Watson offered the prayer and many representatives from other churches brought greetings and congratulations. Rev. Henrique Canongia, son in the faith of the church, graduate of Rio College and Seminary and pastor of one

of the Rio churches preached at night on "Salvation by Grace," to a large and attentive audience, many of whom had never heard the gospel. Afterwards the ordinance of baptism was explained and celebrated in the presence of many who heard for the first time in their lives what the Bible teaches about baptism.

The building is located in one of the most promising sections of the city for evangelistic work. It is near the hall we have occupied for more than three years and has the advantage of being located in the midst of the people who know our work and for the most part are friendly toward us. It is also far enough from the car line to be free



THE TIJUCA CHURCH OF RIO DE JANEIRO

The dedication of this house of worship was the occasion of great rejoicing on the part of faithful workers whose sacrifices made possible this excellent new building.

monial. This Board is one of the greatest factors in the development of our work in South Brazil.

Our problem now is to liquidate our debt. We have six years' time. The interest will be heavy for the first two or three years and it will be a long uphill struggle at best. Our church, with all the burden of her building program has courageously kept up her quota of contributions to missions and benevolences with an average of about \$30 per month. For all expenses the church gave last year nearly \$3,000, or an average of nearly \$30 per member. To appreciate the sacrifice of these faithful brethren it is only necessary to remember that more than three-fourths of them have an income of less than \$30 per month.

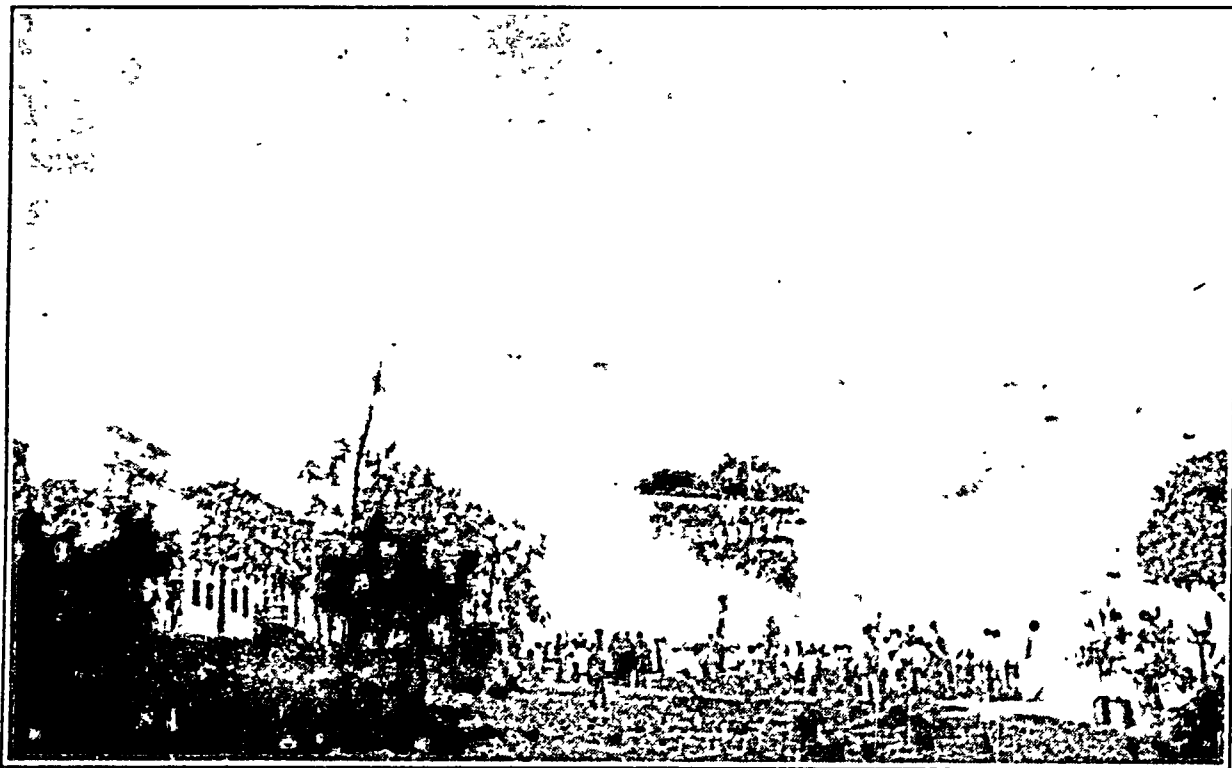
Our new building has brought up our prestige at least 100 per cent. The interest in our work is growing. The woman who sold us the lot has become interested in the gospel. Neighbors who have hitherto ignored us are now coming to hear the gospel.

* * *

The Loaf Giver

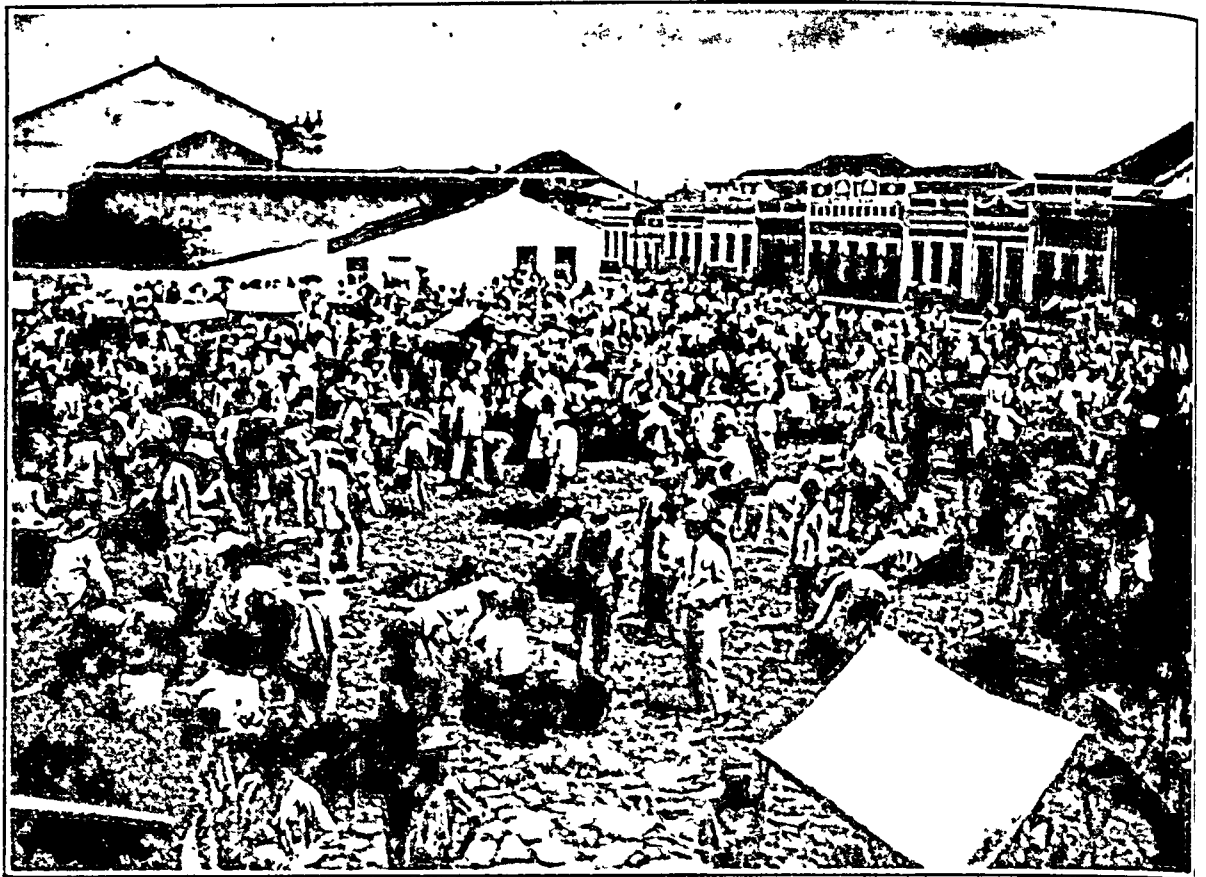
Deftly, and with gentle smile,
Mother kneads her bread, the while
Tender thoughts of childish lips
Guide her rhythmic finger tips.
As she molds, she smiles and sings,
Timid mother-hopes find wings.
"Bless my babies!" This her prayer,
"Make my loaf rise white and fair,
Let it minister indeed
To their tender bodies' need!"
Could such faith-born praying be
Left unanswered? Surely he
Who is Bread of Life himself
Hovers near that kneading shelf.

—Bertha Gerneaux Woods, in *S. S. Times*.



THE PROCESSION IS COMING—GOD WALKS THE STREETS!

The beginning of the Roman Catholic procession is an interior town of Pernambuco. Colored blankets and shawls are draped out of front windows and the wealthy decorate the house front with palm fronds, bamboo and vari-colored tissue paper flags.



ANOTHER MISSIONARY IN THE MARKET-PLACE

It is market day in Pernambuco town. Tracts and Scripture portions go to the frontiers of Brazil from these centers of barter and trade.

The Challenge of Latin American Paganism—Red, White and Black

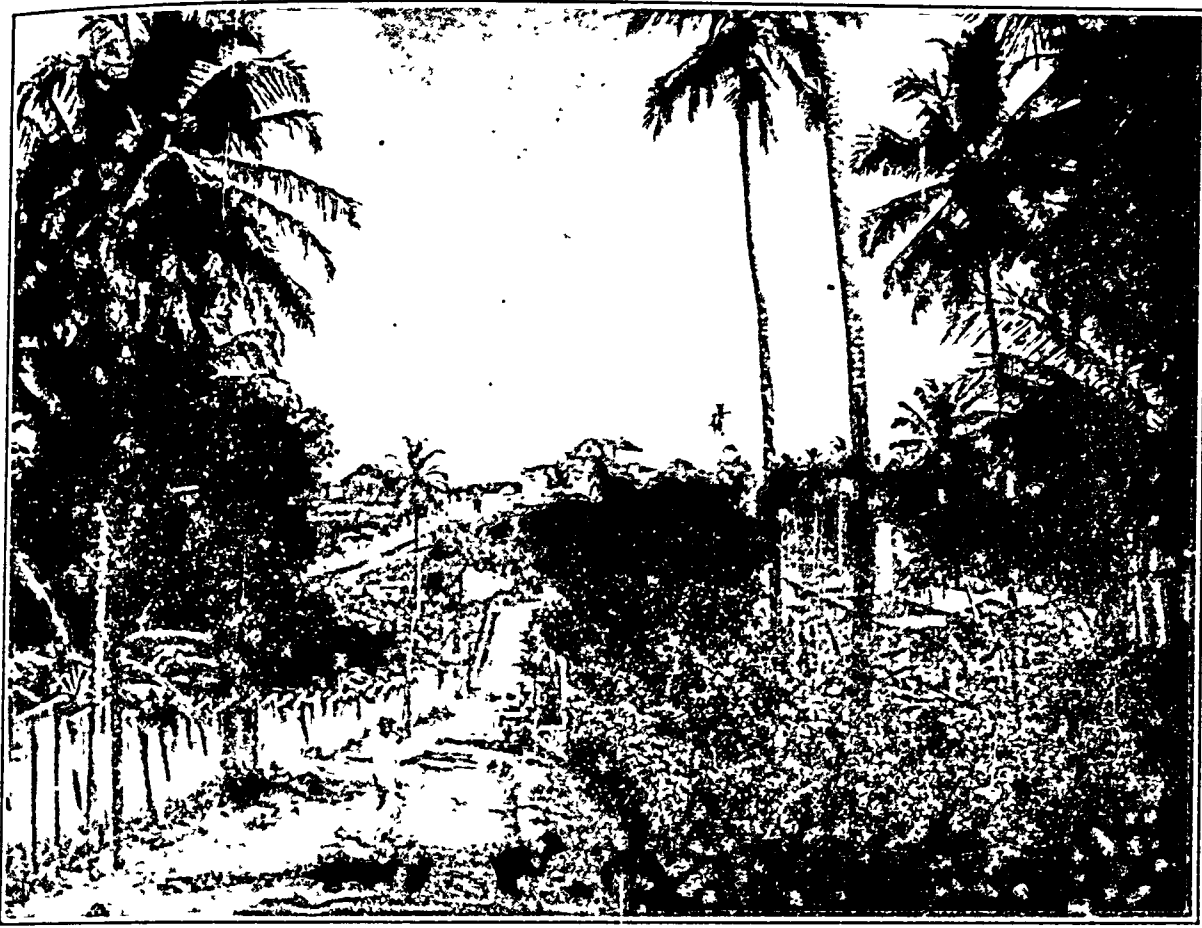
Rev. A. E. Hayes, Parahyba, Brazil

Criticism of missions is not always harmful, even when apparently destructive. Often censure reacts upon the destructive critic to his own undoing and, we hope, to his complete conversion,—the best example of "coals of fire" extant. There are, it seems, a growing

number of superficial critics of evangelical missionary work who leave a smarting impression that it is absolutely unethical for any one to spend a lifetime teaching a backward or dissolute people the eternal truths about God. "The native ought to be left alone. He has his religion; much of it is truth. Why take him our own hodge-podge of theology about an uncertain God?" Thus it appears in print, even in "mission" books. It is heard on the lips of many: on shipboard and in the larger foreign cities where the missionary mingles with his fellow countrymen.

Of course it takes no master logician to puncture the vapid babble of such comment. It is so easy to point out the bitter fruit of this or that false belief; to cite derogatory testimony about one faith or another which should be convincing but rarely is.

The underlying motives of these unjust criticisms spring from ignorance of what missionary work is trying to accomplish, and sometimes from an accusatory conscience paining an unsaved soul. The retaliation is natural. The missionary, with his "psalm singing," is vilified, and a devil's balm applied to an aching conscience. Unless the missionary has the necessary time and opportunity to win to Christ this last named critic there is little hope to convince him of the scripturalness of missions. Rather, argument but "convinces the man against his will and leaves him of the same opinion still." Since, however, all critics are not unfriendly, we owe it to them and certainly to ourselves to present veraciously and often the truth as to why we Baptists send out missionaries.



THE RELIGION OF HIGH PLACES

Roman Catholicism seeks out the hill-tops for her shrines and churches. Here is the church of the "Franciscan Fathers" in the Capital of Parahyba, an old, old tower and church — a lighthouse without its light burning.

The fact that Southern Baptists send men and women out to Latin-American or "Catholic" countries augments the tone and weight of argument against us. These countries are "Christian" countries and the missionaries necessarily are to be despised as proselytizing propagandists. It is not only non-church members who acquiesce in this sort of sad sophistry. Our critics are being heard for their much speaking, and like those who advance the theory of man's descent from animals, are being somehow believed because so much is said and so many inertly consent. This attitude is deadly, venomously fatal to missions. It is as easy for the enemy-critic to shoot this lethal dart into the spirit of missions as for the savage Indian in the Brazilian jungle to spurt his poisoned palm splinter through his blow-gun into the prey and, with the appeal to ethics, is almost as subtle. There is no antidote for the Indian blow-gun poison, but, thank God, there is one for the poison that kills the missionary spirit, one that can bring it back to life in the earnest heart. Faith is that antidote.

What is the truth about evangelical missions to "Catholic" countries? What of the faith of "Catholic" peoples? Take for example, Brazil, the great "land of the Southern Cross." The honest critic who really investigates is going to discover that Brazil is actually pagan at heart, with a thin veneer of Christianity superimposed. This may or may not startle. Certainly no Latin American need feel that he, or his beloved country, is up for undue criticism or pub-

licity. The student of Christianity repeatedly detects the shadowy skeletons of mythological gods and pagan spirits clacking under the folds of modern ecclesiastical garments of what today presumes to call the religion of Christ, pure and undefiled. Superstitious practices in all lands are deplorable. Pennsylvania's "hex" doctors are no less a disgrace than Pernambuco's "*curandeiros*."

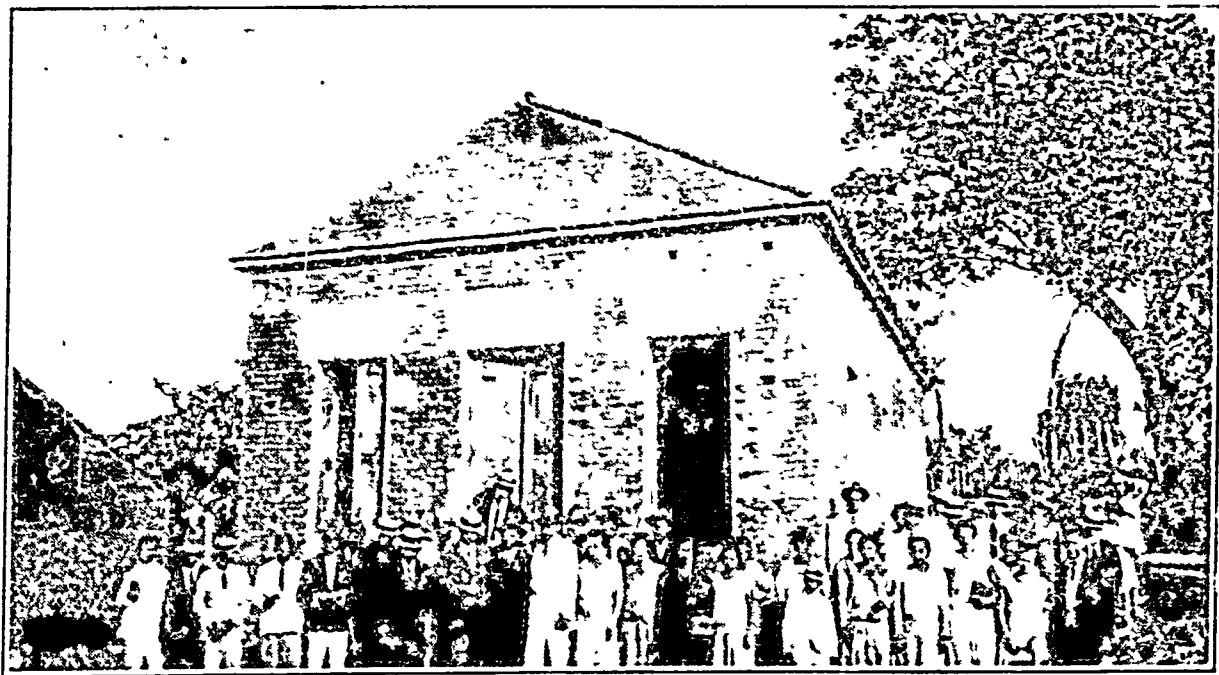
I

To comprehend the faith of our Brazilian neighbors we must study the historical antecedents of their present-day religion and strive to understand the

relation of their today's God consciousness to that of the past. Obviously we cannot unfailingly evaluate and trace every one of their spiritual manifestations to their sources. They may be extremely complex and like fine threads in complicated tapestry disappear to reappear further along in the woof. The factors that impel a human soul to "say his beads" or bow down to a "saint's" image or even lift the hat before a shrine, have been much debated and explained. Something within teaches that these motives may be distilled from the fires of the most profound emotions or they may be superficial extracts of banal social custom. There are, however, certain ancient features that will make clear some of these present-day phenomena, explain such religiosity, unrest, or indifference. Because much of humanity's religion has been a groping after the true God, it is not found strange that certain salient, inherited, characteristics of the mixtures of religions in Brazil lead us to the inevitable conclusion that at core it is the old dark superstitious fear-ridden paganism, (by this we mean primarily, idol-worship) mottled with a lighter hue of Christian precepts.

II

The first antecedent in the early religious background of Latin America is Indian animism, the dim fear-bound faith of the Tupis, Guaranys and Quechuas. Brazil is known ethnically as a Portuguese nation, as a Roman Catholic country in the religious map-coloring of the world. Some believe, however, that like the other Latin nations, she is predominantly of Indian blood and her religion is basically of red man origin. The infusion of Portuguese and Negro strains, although in considerable quantity, was quickly overwhelmed by the crimson tide of the aborigines. From



THE BAPTIST CHURCH IN GUARABIRA, PARAHYBA

The twenty members were too poor to do more than put up an unfinished house of prayer. The occasion of its dedication was the meeting of the Sixth State Convention in Parahyba do Norte.

the stronger white warriors Brazil nominally took her religion, forced upon the shy, unwarlike tribes by the "ashen hued" conquerors. The wood folk outwardly conformed to the mandates of the "church militant" to escape persecution, or bondage worse than death, but the old heathen worship persists in spirit, however much modified by admixture with the European faith and the African fetishism.

We cannot go into great detail in a study of the various forms of indigenous religion, but we can see some startling similarities between the ancient religion and that introduced by the fiercer, more immoral white man from the Iberian peninsula.

The prevailing belief among these naive folk, these true South Americans, was that there were three super-deities: The great god of the animal kingdom, Tupi, was represented by the sun. Then there was the god of the vegetable kingdom, symbolized by the moon. Last there was Ruda, the most beloved female deity, the "mother of god," goddess of reproduction, of love. Besides this trinity they seem to have had a multitude of sublimated ancestor-gods for various purposes subordinate to the powerful three.

How closely this aboriginal belief corresponds to the active faith today! Even in the cultural centers of population the people worship a great patriarchal god, a long-whiskered old man. There is everywhere representation of a younger man, effeminate of mien, worshiped as Jesus. The most adored is "the mother of god," a woman, "Our Lady" of everything conceivable from conception to parturition, and she bears all the evidences of being the red man's Ruda, that the priests accepted and called Mary. The endless number of saints that encumber church edifices and homes may be lineal descendants of the "lares and penates," but they, too, have certain ancestry in the demonolatry of the red man.

So striking was this similarity of gods as to cause the early "Catholic" missionaries to adopt the methods of the less artful medicine men and substitute new names for old, by no means an uncommon occurrence in the history of religions. Roy Nash graphically pictures this substitution. (*The Conquest of Brazil*, page 107). "Able to converse fluently with the Indians in their own tongue, we see Aspilcueta going among them adopting the technique of the Indian *pages*, singing out the mysteries of the Romish faith, running around his auditors, stamping his feet, clapping his hands, making the easy substitution of Hell for Anhangá, copying the very tones and gestures of the medicine men by whom they were wont to be affected. But the Jesuit had an elaborate ritual



HOW THE GOSPEL IS SPREAD

The beginning of an open air preaching service in the interior of the State of Parahyba. Brazilians are reverent people. Note men with hats in hand and evident attention to God's Word.

with which the Indian *pages* could not compete."

This passage is not quoted to portray the usual missionary method of these early apostles of Romanism. It is notoriously true that by threat and armed violence were these children of nature made children of God. One "Catholic" missionary writing his report to the old country in 1529, said: "The Indians are docile and of good disposition and inclined to receive the faith, but force and interest determines them more than sweetness and affection." Realizing that the sprinkling of a few drops of water on the head brought them freedom from oppression, often from slavery, is it strange that whole tribes sought the black skirted emissary from Rome for their baptism, without the slightest change of heart? unless the change were a deep resentment instilled by the indignity thus put upon Indian pride. The heart scars of these atrocities ache even to this day and have always and will always keep the "Catholic" religion from securing a complete hold on the South American folk.

Prescott says that these early pioneers, priest and soldier, "committed more cruelties in the name of religion than were ever practiced by pagan idolaters or the fanatical Moslem." Thus we find our Brazilian Indian ancestors performing a double submission, one to the Portuguese soldier, another to the European priest. Outward conformity is not inward spiritual change, and the old pagan spirit and practices remain.

III

A second element, more generally recognized as entering into the religion of Brazil, is Roman Catholicism. That

this Catholicism has changed throughout all the years needs no elucidation, the papal *Roma semper eadem* notwithstanding. Any religion, unless it be defunct, is a growing organism, and like all growing things is beset by disease and changed by the environment in which it develops.

What was this pioneer Catholicism? Bishop Neely sums it up as, "Medieval, militant, anti-Protestant (violently), inquisitorial, and isolated, i. e., bound up in the Spanish peninsula, where the struggle with Mohammedanism was fiercest." This Christianity that set out to win the new world to "the church" was a sick Christianity. The cancerous growths of the white paganism had sapped its vitality from the days when Constantine institutionalized "the faith which was once delivered unto the saints," down to the year 1549, when the Jesuits set up their wooden cross on the shores of the Bay of All Saints (Bahia) officially taking the land of the red dye wood for the King of Portugal and the "church." This Christian paganism, like a flowing stream, has taken on the discolorations and impurities of the lands through which it violently flowed.

Senor Calderon, a brilliant Peruvian, writes (*Latin America—Its Rise and Progress*, page 53): "A pompous and sensual Catholicism satisfied the imagination of the creoles, the superstitious fears of the Indians and the cheerful materialism of the negro. The Aztecs, the Quechua accepted from the monks a strange Byzantine dogma, mingled with aristocratic ideals and oriental mythologies. *The nations soon confounded the two mythologies*" (Italics mine).

Does "a pompous and sensual Catholicism" sound like the pure and simple

faith that Christ taught his disciples? This religion introduced and superimposed on South America 375 years ago, was so eaten with the fungoid growth of idolatrous paganism that we may truthfully say it was paganism tinted with Christianity. Looseness of living characterized it; does today. It was the outgrowth of idolatry—idolatry the criterion of paganism.

The cross, the symbol of this conquering system was not the cross of Calvary. It was the war emblem that for centuries had been unfurled on the banners against the Moslem crescent. It was the direct inheritance from the aegis of the Roman legions.

Furthermore, this white paganism had little to do with the heart of its followers. It was an institution, not a relationship to God. "Catholicism was indissolubly bound up with the Roman authority of the laws," writes Calderon, "in Spain and America the prince was at the same time the shepherd of the Church. Religion was an institution of political domination, it was an imperial force, a legacy of the Latin genius. It multiplied forms and rites; it disciplined the colonies, demanding outward obedience and uniformity in belief and manners" (op. cit., p. 286).

There is another feature that should be considered in the study of Latin-American religion. We should consider the character of the people who propagated this faith, forcing it on South America. These pioneers were no peaceful seekers for God. They were lustful hunters of gold. Gold is the blood of paganism; war is its spirit. We can do no better than listen to a Brazilian editor on the character of these early settlers to Brazil. An editorial clipped from a Rio journal in 1909 reads, "The heritage which Spain and Portugal left their colonies under papal rule was priestly tyranny and il-



IN CONTRAST TO BAPTIST SIMPLICITY

The Church of the Patron Saint, "Our Lady of Carmo," in the metropolis of Pernambuco.

legitimacy; defective morality and superstition, bigotry or open unbelief; external forms of religion degenerated into downright idolatry, chronic revolution and bankruptcy." The gold seeker is not a God fearer.

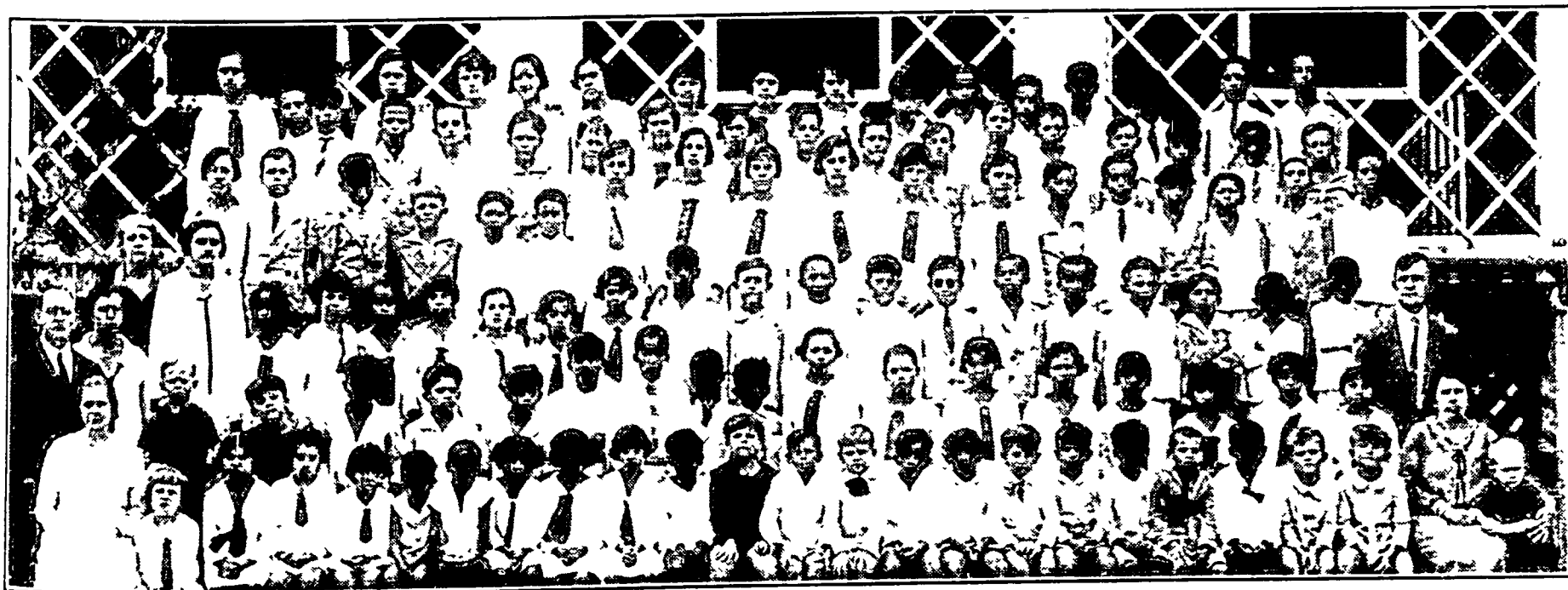
IV

There is still another historical element influencing the present-day religion of our Brazilian friends, and to perhaps a less extent, that of the other republics. It is fetishism. "The word fetish," says Lewis Browne, "is one of the few vocables that we have taken over from the Portuguese." It once meant a saint's medallion or a good luck charm, however, it is used as a technical term for the belief that some active spirit resides in this or that object, the posses-

sion of which brings the power to control or placate that spirit. It is a form of animism, black animism to mix with the indigenous Brazilian red. It came over in the hearts of slaves from Africa. The slave trade persisted in Brazil well into the middle of the nineteenth century, and these dark helots did not fail to influence the religion of the Southern continent, even more than in the Northern, owing to social distinctions observed in the United States.

That voodooism has and does darken the color and tone of religion in Brazil there can be no doubt. As to the extent of its effect it is difficult to estimate. But any one who knows the common folk in the larger South American republic, who knows something of the devil-dances of this black art, who knows the outlawed practice of the "curandeiros" (healers) with his human knuckle-bones, snakeskins, dried toads, alligator teeth, hair-balls from the bovine belly; charms eagerly sought after and trusted by the ignorant—any one who knows the conjured incantations that weave a spell of gripping icy fear in the hearts of the lost in Brazil, has no doubt that this lowering shadow has cast its sinister influence through at least three centuries.

Has any Roman Catholic writer ever given a satisfactory explanation why the religion of the Latin-American peoples has not been all that it should, even when measured by Roman Catholic standards? One American vice-consul in Recife, a Catholic, audibly repudiated a fanatical exhibition in honor of Our Lady of Carmo, saying, "My God, man! that isn't my religion." The reasons for the shortcomings are found in history, and because of the shortcomings evangelical denominations work in "Catholic" countries. Paganism, red, white, and black, is the evil trinity that confronts the missionary in the marvelous lands to southward.



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HOME AND FOREIGN FIELDS

THE
MISSIONARY
JOURNALOF THE
SOUTHERN BAPTIST
CONVENTIONPUBLISHED MONTHLY BY
THE SUNDAY SCHOOL BOARD OF THE SOUTHERN
BAPTIST CONVENTION

I. J. VAN NESS, Executive Secretary

161 EIGHTH AVENUE, N.

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. ONE FREE SUBSCRIPTION given with
each club of ten, where cash accompanies order, and all names are
sent at once.G. S. DOBBINS, Editor
HIGHT C. MOORE, EDITORIAL SECRETARY
NOBLE VAN NESS, Managing Editor

Vol. 14

MARCH, 1930

No. 3

Advertising Missions

"It pays to advertise."

Once this proposition had to be argued, but not so today. Hard-headed business men, heads of great corporations who think in terms of profit and loss and who are scrupulously opposed to wasting a dollar, do not hesitate to appropriate sums of money that, in the aggregate, run into hundreds of millions annually, for publicity purposes. The experience of the business world affirms unanimously the truth of the statement, "It pays to advertise."

What is advertising? In its root meaning it is very close akin to preaching. The word "advertise" means "to turn attention to an idea or thing, to attract favorable notice." The word "preach" means "to herald, to proclaim," with a view to much the same end as advertising—the calling attention to truth, the attracting of favorable notice to the gospel. The radio brings even closer together the purpose of advertising and preaching, as now the human voice proclaims the virtues of some manufactured article, and again brings a religious discourse from a minister. The printed page, the radio, the motion picture screen, the billboard, combine to provide almost irresistible media for "selling" the public its amusements, its necessities, its luxuries, its ideas. We are in an advertising age the like of which the world has never known.

Before the writer, as he pens these words, lies one of the best nationally circulated magazines. In beautiful colors its cover page is adorned with an advertisement that blazons forth a cigarette advertisement. He opens his morning paper and finds a clever full-page advertisement telling how the shackles of prejudice have at last been broken, and cigarette-smoking discovered to be a harmless indulgence. He tunes on his radio, and interspersed between the numbers of a delightful orchestra recital he is told that the music is being furnished by courtesy of these cigarette manufacturers. He goes out on the streets, or rides in street car or automobile, and finds attention-compelling pictures which shout at him the virtues and excellencies of this same brand of cigarettes. What are the consequences of this nation-wide and world-wide campaign of advertising? Why, the evidence is on every hand—the gradual breaking down of conscience as to the harmfulness of cigarette smoking, the growing addiction to the habit that now bids fair to approach universality, the mounting sales of tobacco at

an amazing rate. "A cigarette in the mouth of every man, woman and child in the world" does not appear an impossible objective of the tobacco corporations within two or three generations.

Now, this discussion is not directed against the evils of cigarette smoking, though much might be said—and needs to be said—at this point. The contention is that advertising is a powerful means of influencing thought and conduct, and that the children of this world are wiser than the children of light. The world has learned this secret of the promotion of its worldly purposes largely from the method instituted by Jesus for the propagation of the gospel—preaching, proclamation, heralding, witnessing, persuasion. Shall we permit the world to take the plan which Jesus gave for the promotion of his kingdom and use it for purely materialistic purposes while we neglect our great opportunity?

That we to whom Christ has committed his program are neglecting our opportunity is a dismaying and indisputable fact. While the world, in a thousand compelling ways, is making demands upon the attention of our people, we who represent Christ and his cause have been doing very little to direct attention effectually to that which is at the very heart of Christ's purpose—the winning of a lost world to himself. Occasionally a sermon is preached, now and then a band of consecrated women get together for study and prayer, a handful of the most devoted read the missionary magazine, once in a while some tracts are distributed, a few earnest young people put on a monthly missionary program in the B.Y.P.U., once a year the Sunday schools observe a brief "Missionary Day." We thank God for all this, and we would not seem to disparage it. But for this "holy remnant," this "Master's minority," the cause of missions would have sunk from sight in our generation. What we are pleading for is an extension of this group to include the whole church, and for this program to dominate the church life and the lives and hearts of all the truly converted who constitute its membership.

What can be done to achieve this great and greatly-desired end? We venture to suggest a program that will bring assured results:

1. *Missionary preaching.* Nothing can supersede in importance and effectiveness the spoken message, backed up by consecrated personality, as God's messenger, on God's day, in God's house, brings to God's people Christ's program of missionary conquest. At least once each month, twelve times a year, the pastor of a full-time church should preach on some vital aspect of missions. The pastor of the half-time church should preach at least once every two months on this theme, and the fourth-time pastor once each quarter. More than any single need, in getting missions back on the hearts of our people, is Spirit-led missionary preaching.

2. *Missionary praying.* One of the most immediate and valuable results of missionary preaching should be a renewal of missionary praying. Our people are not praying for missions. Truth to tell, they are not praying much for anything, but definite prayer for the missionaries and their work has almost dropped out of the calendar of multitudes of Christians. Oh, that we might get our people on their knees in effectual, fervent intercessory prayer for a lost and needy world! Such praying should not be left to mere chance and whim, but should be systematic, intelligent, directed. A "prayer calendar" would be found helpful, as the church turns its attention to certain great objects in concerted fashion. In the opening and closing worship of the Sunday school, in B.Y.P.U. and W.M.U. meetings, from the pulpit in the church worship, should come emphasis on the mission fields, the missionaries, the needs and opportunities, the achievements and unfinished tasks, followed by definite, heart-felt prayer. At the time when

certain fields and causes are under special consideration individuals should covenant together for private prayer. What a mighty impetus to world-wide evangelization would be given by such a program of prayer!

3. *Missionary reading and study.* Sustained prayer depends upon interest and knowledge. We cannot pray much for something in which we have no interest, and we cannot be interested in that about which we know little or nothing. Why are churches so strangely short-sighted in neglecting to place HOME AND FOREIGN FIELDS in the homes of their membership? The cost is insignificant, and the return inestimable. The reading of this magazine, with its full-rounded presentation of the missionary causes, would completely transform the missionary spirit of a church in the course of a few years. We plead for a wider circulation for the sake of the churches themselves as well as for the great causes which it represents.

In addition to the reading of current magazine and tract literature, every church should zealously promote mission study. The occasional mission study class is good, but the "Church School of Missions" is better. Untold values will flow from the holding of such an annual school, the possibilities of which are just beginning to be realized.

4. *Special missionary programs.* While all teaching should be missionary in spirit, special occasions should be provided for definite missionary emphasis. The plan recently adopted by the Southern Baptist Convention has very great value—the setting apart of the entire month of March as a time for the special consideration of Home and Foreign Missions, and of October for the consideration of State Missions. Some churches observe the first Sunday in each month as "Missionary Sunday," when some vital aspect of missions is presented, followed by a brief season of prayer. "Out of sight is out of mind" applies to missions as to other things, and the regular, vivid, human-interest presentation of missions at stated intervals will go far towards creating and maintaining the missionary spirit.

Here are the essential items in a progressive, constructive program of missionary promotion—preaching, prayer, reading, teaching, dramatic presentation. In the intelligent, enthusiastic, persistent carrying out of such a program lies the hope of a great, forward-moving, world-conquering missionary movement among Southern Baptists. Herein lies the solution of our financial difficulties, and no other way appears. We *must* reach our people with the missionary message, and if we do not we are bound to sink to lower and lower levels of interest and giving.

"It pays to advertise"—and not to advertise our missionary program to our supporting constituency is to court bankruptcy for the whole enterprise. Let us get back to the plan of Jesus, and then learn a lesson from the modern world of business!

* * *

"God give me love, and care, and strength,
To help my toiling brother."

* * *

If we want Christ to enter our homes, let us give him a warm invitation! Let us constrain him to come in!—D. L. Moody.

* * *

It's not the walls of the church without
That make the building small or great,
But the Christ-light shining round about,
And the faith that overcometh doubt,
And the love that stronger is than hate.

—Longfellow.

Make March Missionary Month!

Let this be the slogan of all our churches, "Make March Missionary Month."

"But," some one may object, "ought not every month to be missionary month?" To be sure, just as, for the Christian, every day should be a sacred day and every dollar a consecrated dollar. But this doesn't prevent the necessity of a special day set apart each week for worship, or a holy tithe dedicated for God's special use. If every day were just like Sunday the value of Sunday would disappear—as, indeed, it has for many people; and if every dollar were just like every other dollar the principle of the tithe would soon become inoperative—as it has for multitudes. In exactly the same way, and for the same reasons, we need to set apart a regular and distinctive time for concentration on missions. Many a church is suffering from missionary decline for the very simple reason that it has no plan for emphasizing missions, hence the months and years slip by with no attention to the rekindling of missionary fires, which inevitably burn lower and lower.

At heart our Baptist people are as missionary-spirited as ever. Their failure to express their interest and concern is due primarily to the fact that their minds have been engrossed in other things. Faced with Christ's commands and the appeal of the lost and needy, they will respond no less heartily now than in the past. It has never been easy to stir cold hearts, to break down selfishness and indifference, to lead people who love themselves and their money to give sacrificially. The task is never-ending, and increases in proportion to the number and variety of worldly interests.

A month is all too brief a time in which to rekindle the missionary fires in the hearts of our people, but it affords opportunity to make a fresh beginning, and to formulate plans that will carry over into the remaining months of the year.

The plans for emphasizing Home and Foreign Missions throughout March are simple and practical. They head up in the Sunday school, as the inclusive educational agency of the church, but extend to the B.Y.P.U., the W.M.U., the preaching service, the prayer meeting. Program material, posters, suggestions, helps of various kinds, from the smallest to the largest church, have been prepared and are being mailed to all Sunday school superintendents whose names could be secured. Additional material may be had FREE on request to the Committee on Missionary Instruction, 161 Eighth Avenue, N., Nashville, Tenn.

A fourfold missionary emphasis is proposed throughout the month, namely:

Prayer for Missions.

The Study of Missions.

Circulation of HOME AND FOREIGN FIELDS.

Worthy and Generous Giving.

A suggested prayer calendar is proposed, the use of which will provide that no major Home or Foreign Mission field will be overlooked; a "Church School of Missions" is proposed, to be held at the most appropriate time during the year, plans for which will be determined during March; it is suggested that a vigorous effort be made to extend greatly the circulation of HOME AND FOREIGN FIELDS, especially among the teachers and leaders of the Sunday school, B.Y.P.U., W.M.U., deacons, church officers; the occasion is provided for a worthy expression of missionary love and interest in an offering, especially on the part of the Sunday school, representing its annual contribution to Home and Foreign Missions or to the Co-operative Program as each state may decide.

The program material furnished will be presented briefly on each Sunday in March, requiring only a few minutes of time in the opening or closing worship of the Sunday school. For department schools where the worship programs are presented by departments, special material has been prepared suitable for Beginners, Primaries, Juniors, Intermediates. This special department material will be sent only on request, since to send it to the great majority of non-department schools would involve undue waste. On the last Sunday of March it is proposed that the entire school come together for the special program, "Investing in Missions," and that this service be immediately followed by the pastor's missionary message.

Wrapped up in this simple plan are inestimable values for the churches and for our co-operative missionary work. Pray that it may approve itself to *all* the churches, and that March may be the greatest month of missionary study, prayer, concern, investment that Southern Baptists have ever known.

Solving the Problem of the Country Church

We present in this number of HOME AND FOREIGN FIELDS a thought-provoking discussion of the country church. Those who have contributed to the discussion are men of experience, conviction, and recognized ability. The diagnosis and prescription which they give challenge attention on the part of all who love the cause of Christ. The salvation of the country church is perhaps the gravest issue which now confronts Southern Baptists, and no sign is more encouraging than the constructive thinking that is being done by a group of pastors and denominational representatives who neither under-estimate the difficulties of the situation nor over-estimate the discouragements, but confront the problems with intelligent optimism.

Country church problems may be listed under six heads:

1. *Problems that arise from rural life itself.* The life of the farmer has never been easy. He faces long hours, uncertain crop conditions, inadequate labor supply, cheap prices for what he produces and high prices for what he buys. He and his family must live in relative isolation, often with few diversions to break the monotony of grinding routine. Frequently bad roads make travel difficult, and poor schools offer inadequate educational facilities within reach of farm children. Modern inventions, including the automobile and the radio, serve often to intensify dissatisfaction rather than relieve it. Only rarely does the country church provide an antidote against the discontent of the country young people, the majority of whom abandon the farm for city life as soon as they can.

2. *Problems that grow out of the urbanization of rural life.* Twenty-five years ago there was sharp distinction between country people and city people. Their dress was different, their modes of thought were different, their attitudes and habits were different. There are of course still differences between country and city people, but they are nothing like so marked, and are gradually disappearing so far as essentials are concerned. Many causes are at work to make this so, chief among which are the facilities of transportation and communication which have almost obliterated boundaries and made city and country a single neighborhood. For the most part the country church maintains its program on much the same basis as twenty-five years ago, notwithstanding the revolutionary changes all about it. That it should steadily lose its hold on the life

of the younger group is inevitable unless it speeds up its pace and deals with modern conditions more effectively.

3. *Problems that grow out of inadequate support.* It is both unfair and untrue to charge the country ministry with backwardness, inability to see changed conditions which demand changed methods, lack of vision and purpose. Country churches have their share of incompetent pastors, but so have city churches. But what is a pastor to do when his churches pay him a bare living, when his time and energies are divided among two to six fields, when the church building is wholly inadequate, when the expense budget for modern tools of work is next to nothing? A man of spirit and ambition to achieve something grows impatient at marking time year after year, and turns to the town or city for larger opportunities of usefulness—sometimes more imaginary than real. Country people are learning to pay for everything else except religious advantages. In the main they expect religious service to come cheap—and are easily satisfied with once- or twice-a-month preaching, an absentee pastor, a superficial Sunday school, a carelessly conducted B.Y.P.U., a nominal church life. Not until this complacency is broken up and decent support provided may we hope for very great progress on the part of the country church.

4. *Problems growing out of poor leadership.* All the conditions described above combine to make it difficult for the country church to secure the services of a trained pastor. The man with college and seminary education must indeed have the sacrificial spirit to go to the country when so many town and city churches are clamoring for his services. It takes money for a preacher to get an education, and few country pastors ever get enough ahead to continue their training. All honor to them for the magnificent work they are doing! But do not overlook their handicap. What is said about the country pastor must also often be said about his helpers—they are men and women of meager advantages. It has become a sort of unwritten law that when families begin to grow financially independent in the country they begin to plan to move to town. This drain on the country church increases its difficulty of supplying capable teachers and leaders. A better trained ministry, better educational facilities for country children, more satisfying social life, the making of farm life more attractive, are factors that must combine to hold the best people in the country. The country church, instead of being on the circumference, must become the center of all that is best and most wholesome, under the leadership of pastor and associates who have an unflinching passion for souls and an equal concern for the enrichment of the lives of the people.

5. *The problem of fallacies as to the solution of country church problems.* We have an abundant crop of such fallacies. Some say that the country church should become a social center, an agricultural demonstration agent, a clinic in rural sociology, a neighborhood amusement house, an educational institution. Strangely enough, these theorists overlook the one great purpose for which Jesus established his church, irrespective of its location—the carrying out of his commission to make and baptize disciples, and then teach and train them so that they will reach others. Just now chief emphasis is being placed on the uniting of all the country churches of a given area into one church, irrespective of denomination, so that this "union" or "federated" church may have the necessary resources for a worth-while program. These who thus argue forget that the greatest of all resources is honest conviction, and that when this is surrendered nothing else will be of permanent value. The common sense of the great majority of country people rebels against all these fallacious "cures," but along with their repudiation goes a sense of confusion as to what can and ought to be done. It would greatly clarify matters if we all realized that the functions of a church are much

the same in country or city, in the homeland or on a foreign field, and that the differences inhere not in the purposes of a church nor in the human nature to be dealt with, but simply in the circumstances which surround and govern. The country church will succeed best not by being some other than a New Testament church, but by carrying out a full-rounded New Testament program of missions, evangelism, worship, teaching, training, service.

6. *Problems that grow out of ignorance and complacency.* We do not *know* how critical is the situation of our country churches, and we do not sufficiently *care*. We are just letting things rock along, not realizing how nearly scores and hundreds of country churches are threatened with dissolution. A few years ago there was an outburst of interest in the country church that produced what promised to be a rich literature on the subject; but the worth-while recent books on the country church are disappointingly few. We need a larger and better literature in this field; and we all, in country and city alike, need to read the most representative of the books now available. We venture to suggest the following as indispensable:

- Rural Church Development* (1928), by J. W. Jent (\$2.50).
Year Book of Agriculture (1928), by Department of Agriculture Washington, D. C.
Rural Life at the Cross Roads (1929), by Campbell (\$1.96).
Christ and the Country People (1928), by McLaughlin (50c).
The Challenge of the Country Church, by J. W. Jent (\$1.60).
Diagnosing the Rural Church, by Charles L. Fry (\$1.50).
The Church in the Country Town, by Charles O. Bemis (15c).
The Country Church and Its Program, by Earl A. Roadman (50c).
Town and Country Church in the United States, by Edmund de S. Brunner (\$2.50).
The Country Preacher, by Jeff D. Ray (\$1.25).
The Rural Church Movement, by E. L. Earp (\$1.00).
The Church of the Open Country, by Warren H. Wilson (75c).
Tested Methods in Town and Country Churches, by Edmund de S. Brunner (\$1.25).
Using the Resources of the Country Church, by Ernest R. Groves (\$1.25).
Rural Evangelism, by J. E. Wagner (\$1.00).
Solving the Country Church Problem, by C. A. Bricker (\$2.25).
Steeple Among the Hills, by A. W. Hewitt (\$1.75).

Fully realizing that there is no panacea for the ills of the country church, and no formula for the solution of its problems, we present the articles of this special number, and this editorial survey, as having value in directing attention to the salient elements both in diagnosis and prescription, in the hope and prayer that a real contribution will be made to this supremely important subject.

The God of Patience

By Rev. W. Eugene Sallee, Kaifeng, China

The statement is made in the first chapter of Genesis that "God created man in his own image." In a sermon preached recently in Tientsin, one said, "This is not just a theological statement made about something which happened six thousand years ago. It is a universal truth not only true of this God, but true of all gods. Anyone or anything we really love gradually moulds us in its own image. This is a truth of all time, a law of universal application. If we worship power, or pleasure, or popularity, or money, we are by degrees carved into the image of that god. If we give Christ the first place in our lives and really worship him, then we become like Christ."

No doubt these New Testament names for God grew out of an attempt to conceive God in terms which most aptly describe the ministry of our Saviour. Hope, love, peace, comfort, grace and patience, are words which have found their deepest meaning and highest expression in the words and deeds of our blessed Lord. If it is true that we are being created in the image of the God we worship, then it behooves us to know the God whom Christ has revealed.

Let us fix our thoughts for a moment on "The God of Patience." The story of God's dealing with the chosen people throws a flood of light upon this characteristic of the divine nature. To follow step by step our Lord's dealing with the Twelve Apostles as he tried to lift them from their earthly conceptions of the kingdom of God to a spiritual appreciation of the reign of God in the hearts and lives of men adds another chapter in the understanding of the divine patience. It would be equally illuminating, I have no doubt, for us to face frankly God's patience with us as individuals.

Just as the God of hope means God, the giver of hope, so the God of patience means God, the giver of patience. There is no grace more needed today on the part of Christian missionaries in China than this divine quality of patience. The times are out of joint, and divine patience is needed in our relationships with our Chinese fellow Christians as well as with the new government which is still in its infancy and not yet sure of its own mind or position.

A prominent Chinese recently contrasted the attitude of missionaries and business men in China. He spoke of this quality of patience on the part of Christian missionaries as giving them a great advantage over the business man, and as one of the keynotes to their success. A chapel is burnt by the mob, but another and larger is built. Hospitals are closed by agitators only to be reopened. Schools are torn asunder by student strikes, but they carry on and soon their enrollment is larger than ever. A missionary is murdered and after some years his son takes up his father's ministry of the gospel of forgiveness and love.

I am not sure that we deserve this high praise, but I am sure that this Chinese has put his finger on one of the essential qualities of a successful missionary.

The word sometimes translated by patience and sometimes by steadfastness means a remaining under, endurance, fortitude, constancy, and sometimes a patient, steadfast waiting for. The man of patience is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings. He remains under the burden. He brings forth fruit with patience. He commends himself, as a minister of God, in much patience. He follows after righteousness, godliness, faith, love, patience, meekness. He is not sluggish, but is an imitator of them who through faith and patience inherit the promises.

Even though the peculiar circumstances under which we labor be such as would try the patience of Job, still the Word says, "Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

When we are treated unjustly, when our rights are trampled under foot, when our homes, our schools, and even our churches are desecrated and we ourselves are ignored, we are to remember that the servant is not above the Master. "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." "In your patience ye shall win your souls." "Attend to your Scripture reading, your preaching, your teaching. Do not neglect the gift that is in thee. Attend to these duties, let them absorb you. Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself," is the advice of one who had learned patience in the school of Christ.

The Missionary Challenge of Our Country Churches

The Country Church as a Denominational Asset

By Rev. G. C. Hedgepeth, Macon, Georgia

According to the 1922 survey made by Dr. E. P. Allredge, of the Baptist Sunday School Board, we have 22,043 churches in communities having a population of 1,000 or less. Most of these churches are located in the open country. These churches are so numerous that it has been necessary to name them for swamps, lakes, springs, branches, creeks, rivers, trees, rocks, and for families. They are to be found everywhere.

For as Ralph A. Felton says in *Our Templed Hills*, "The rural church in the past has been near to our nation's heart. Each settlement in pioneer days was built around this little edifice. Our history, our poetry, our nation's ideals are rich with its memories. The writer of our patriotic hymn, 'America,' pictured a temple on every hill, and we still sing, 'I love thy rocks and rills, thy woods and temped hills.'"

OUR RURAL CHURCHES AND THEIR CONDITION

Our rural churches had in 1922 a total membership of 2,193,205, or more than two-thirds of all the members of Southern Baptist churches. The churches had a net gain that year of 88,079. They had \$38,071,409.47 invested in church buildings, and \$3,383,036.00 in 1,384 pastors' homes. The survey showed that 17,027 churches reported having a Sunday school; 8,016 churches reported having some woman's organization, and 5,997 churches reported having one or more B.Y.P.U.'s.

Our rural churches have until recently been intensely evangelistic. They have been sympathetic and co-operant with our state and southwide boards and other convention agencies. Devotion and loyalty to Christ and intense love for this native land have led members of our country churches to contribute to the support of missionary pastors at strategic points in the several states. Their sense of kingdom vision has been fully justified by the magnificent results of their cheerful and sacrificial giving. They have been loyal supporters of every kingdom enterprise. Many of the leading and consecrated men and women in our urban churches today were born and reared under the influence of some open country, village or small town church. These churches have furnished the denomination with approximately ninety per cent of her preachers, and close to ninety-eight per cent of her state and southwide leaders. It was through the influence of rural Baptist churches that the First Amendment to the United States Constitution became a part of the organic law of the land. And it was chiefly through the efforts of our own rural Baptist churches, together with the aid of our Methodist country churches, that the Eighteenth Amendment was proposed and adopted.

But the rural church seems to be on the decline. It is a rare thing these days that a church makes any advance whatsoever. Of course now and then one does move forward. Just today, for instance, the writer heard of a church in his association that has voted to go to half-time. This was the trend a few years ago, but not now. The tendency now is for full-time churches to drop back to half-time, and for half-time churches to go back to one Sunday, and for

fourth-time churches, for the time being, to discontinue services altogether. This is tragic, but it is true nevertheless.

WHAT'S THE MATTER?

Well, for one thing it is the economic condition the rural home is up against. The deflation of 1920 left the members of our country churches in desperate financial straits and from that situation few families have been able to extricate themselves. Farm after farm has been sold. Home owners have become homeless. Tenants have found it difficult to obtain money or supplies for the making of new crops. Consequently many thousands of families in search of something better have moved to the larger towns and cities.

A second reason for the decline of the country church is that our churches are changing pastors too often. This is far more serious than the economic aspect, as serious as that phase of the problem is. There is no doubt about it—it is *the short pastorate that is killing our churches today*. The average church will not allow the new pastor to live on the field long enough to get fully acquainted with the members. For this reason he is unable to work out any constructive program. In this way more people lose interest in the church, with the result that it will continue to grow weaker and weaker. There is little hope for churches that continue the habit of changing pastors every few years.

Another thing responsible for the decline of the rural church is that in too many instances they are served by urban-minded preachers—ministers who have found it necessary to resign their city church, but who hope and plan to return to the city pastorate as early as possible. Right now I know of just such a case. Brother A, pastor of a Baptist church in one of our Southern cities, found it necessary to resign. Soon after this he accepted a call to a country field composed of several churches. But I was told two or three days ago that he was going to resign to accept an urban pastorate. The church needed and probably would have called a minister interested and sympathetic in rural work—but for Brother A—and now after six weeks he is ready to go! Surely this is one of the reasons for the present decline of the rural church.

WHAT ARE WE TO DO ABOUT IT?

We can pray about it. This is surely the right place for us to start. "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11: 1). "Howbeit, this kind goeth not out but by prayer and fasting" (Matthew 17: 21). "And they continued stedfastly in the apostles' teaching and fellowship, in breaking of bread and the prayers" (Acts 2: 42). When our people begin to pray about our rural church problems we will begin to solve them—and not until then. We must pray in secret, pray with the family around our firesides, and pray in the house of the Lord. The late beloved Robert J. Willingham made it a habit upon entering the Foreign Mission Headquarters every morning to close the door of his private office and spend some fifteen or twenty minutes in prayer. And what a power he was among Southern Baptists! That is just what we need to do daily. That is the first important step we need to take in the solution of the problems which seriously imperil the life and work of our churches.

We can change our method of calling pastors. There is need that our churches change from the annual to the indefinite call. For the annual call is to the church what a running sore is to the human body. Hence churches should seek the will of God in selecting a scriptural leader. Our heavenly Father has an undershepherd for every fold. He is the right and the safe man to call. And that call should be made indefinite. To follow such a course is exceedingly important to the peace and continued growth of our rural churches.

We can and should adopt a constructive and Christ-honoring program. "Lift up your eyes," said our Saviour, "and look on the fields, that they are white already unto harvest." And James added, "But be ye doers of the word, and not hearers only, deceiving your own selves." "If ye love me, ye will keep my commandments" (John 14: 15). "Not every one that saith unto me, Lord, Lord, shall enter my Father who is in heaven" (Matthew 7: 21). And again, "Go, work today in the vineyard" (Matthew 21: 28). "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

Here then is our authority for a community-wide, world-encircling program. *Community-wide*—adequate support for resident minister who believes the rural church offers as fine and as challenging an opportunity for kingdom service as the urban pastorate, the winning of the lost in the community to Christ, and the teaching, training, and enlisting of the membership in the living of a consecrated, consistent, useful Christian life. *World-wide*—pastor and members co-operating prayerfully, sympathetically, and liberally with our state and southwide agencies in the support of our State, Home and Foreign Missionary work, orphanages, aged ministers, Baptist hospitals and our denominational schools.

Truly our rural churches have accomplished marvelous results in the past. Just now, however, certain trends and influences seem to be against them—and these churches will shortly cease to be denominational assets—unless, of course, they shall for Christ's sake re-adjust their methods of endeavor and enlarge their scope of activities and so be able to meet the spiritual needs of our own and succeeding generations.

The Country Church—Its Troubles and the Remedies

By Rev. John D. Mell, Athens, Georgia

The trouble with most of the country churches is that they are dying, and, if something is not done for them quickly, they will in a few years be gone from the face of the earth. Hundreds of them have already died. Many of them are like a chicken old Aunt Mary, our cook, killed when I was a boy. Aunt Mary pulled the chicken's head off, and the fowl was violently flopping about on the ground, as any chicken will do under the circumstances. My father, who immensely enjoyed Aunt Mary, said to her, "Aunt Mary, you didn't kill that chicken, look at it, don't you see it isn't dead?" Aunt Mary said, "Oh yes, ole Marster, dat chicken's daid, but he jus' ain't conscious of it yit." Quite a number of these great, historic old churches are practically dead, but they are just not conscious of it yet. A large number of the others are going to die if something is not done quickly for them.

MANY THINGS HAVE CAUSED THIS CONDITION

The shift of population from where the churches are located. They used to be right in the heart of things. Now the railroads, the highways, the new towns, the schools, have been located away from them, and they are stranded. Most of them are out in the woods, inaccessible in bad weather, and inconvenient to reach in any weather. You cannot move them, or consolidate them with other churches, because they are by the graveyards where many generations of loved ones are buried. You cannot move or consolidate such graveyards.

Many of the strong, prosperous men have moved into the cities and towns. When a man makes money in the country his family wishes to go to the city to spend it. The best members in many city churches came from the country. This is fine for the city church but death for the country church.

The boll weevil has hurt the country church immensely. Large numbers of its members lost even their homes because of the boll weevil and moved away. The blighting effect of this upon the country church has been appalling. The financial loss caused by this has wounded the church desperately. Candor compels us to admit, however, that we cannot put this lack of financial support entirely on the boll weevil. Much of it is caused by the lack of interest in the members themselves. With many of the church members in the country, as well as with those in the city, *salvation is free.*

The automobile is a detriment to the country church. The people, instead of going to church as they used to, now visit in their cars on Sunday, or just ride about.

The radio has had a bad effect. The temptation to sit comfortably at home and hear a big city preacher deliver a big sermon, rather than to go to church and hear a plain country preacher preach, is proving far too great for some of the brethren and sisters.

The draining out of the brightest and best of the boys and girls, who leave the country and move to the city, is probably the hardest blow the country church has to stagger under. They go through the high schools near by, then up to the colleges, and then they will not go back to the country to live. The old people are dying out, and the young people are leaving.

THE REMEDIES

Let all our leaders put their hearts in the problem of the country church. To many of them it is only a thing they talk about at the conventions and associations, and write about in the papers. It is not a personal matter, requiring their best personal effort to solve, with most of them. If those in authority among us would really get interested in this problem like our wide-awake city pastors are interested in their local churches, we would begin to get somewhere.

Let these leaders put their heads into the problem, also. There is no real, effective contact between the convention's machinery and the country churches. It does not touch them. The average country church member doesn't know what it is all about. We have a great deal of harness, but we are not putting it on the horse. We don't need any more harness, we need more *horse.* To change the figure, the convention's trolley is off, badly. I saw some mischievous college boys pull the trolley off of a street car the other night. The car stopped. There was not one single thing the matter with it. The wires, the track, the car, the trolley, the power plant, the conductor, everything, was all right. But the car wouldn't run one inch. The trolley was off. Our conventions and the officers are all right. We never had better men in charge, or better programs in our history. Our country people are all right. They are perfectly willing

and able to put their part of the program over. It would take very little from each of them for that. Then what is the trouble? The conventions are not in contact with the country churches and they are not interested. How can we interest them? We cannot by simply passing resolutions in conventions and associations, or by writing about it like I am doing now, or by sending letters to them from officers.

We must bring the matter to them by personal contact. This is difficult, and it will take time, but it can be done. The pastor of the country church cannot, as a rule, lead his people into the co-operation necessary to make his church strong and vigorous. Frequently he is not a good leader. Frequently he is not a man of much education. Sometimes the young people in his congregation are better posted than he is. He is not willing, often, to try out the best methods of work in his church. He knows nothing about them, and his people know less than he does. He is against them, and so are they. In a majority of the country churches you cannot solve the problem with the pastor alone. Nor can it be solved, in most cases, with any of the members. How can it be solved?

We have here in Georgia one association that has practically solved it. This is the Flint River Association, one of our largest and best, and the man who has solved it is Brother J. P. Nichols. Brother Nichols is a banker who lives in Griffin, the largest town in the association. He knows nearly all the country people in his association. He loves them and they love him. He, and several of the leading business men of his church, whom he has interested with him, go out two by two into every country church in the association. They make appointments with the pastors and the people. They talk over the program during the regular church services, informing the people about all the co-operative work and getting them interested. This goes on during the entire year. Occasionally they have general meetings to stimulate the work, and arouse general interest. Last year every church in this association, except one, contributed to the Convention's program. But this was not the best result of Brother Nichols' work. All these churches were stimulated and helped immensely in their spiritual life. Every one of them that heard him and his co-workers, is a stronger and better church than it was before they came.

There are consecrated business men in every association in the South that could do this same thing in their association. Wouldn't it be a fine thing if our convention leaders would search out these men, and persuade them to get busy on the job? We have, also, quite a number of young preachers and young women who have been in the seminaries and training schools, and are well qualified. They haven't employment, many of them. Why not put them to work at this task? The state secretaries could employ them under proper restrictions, with the consent of the pastors and association officers, to work with these backward churches, without cost, of course, to the churches. It would help them and these churches and would bring into the treasuries very much more than the cost.

It would be the greatest calamity that could come to our Lord's cause to let the country church die. It has been the home of the pure gospel in America for more than one hundred years. If the last stand is ever made on earth for the pure gospel, it will be in the old country church.

I am a country preacher as my father was before me. He was pastor of one country church for forty years, and of another for thirty-six years. They called that section Mell's Kingdom, in his day. I have been pastor of one of these same churches for twenty-one years, and of the other one for thirty years. It is my life work. I would love more than I can tell to help solve this problem if I could.

The Rural Church and Changing Rural Conditions

By Rev. J. W. Jent, President Southwest Baptist College, Bolivar, Missouri

Nothing is more manifest in modern life than rural changes—changes so comprehensive, far-reaching, and fundamental that they constitute a real revolution. The scope and speed of the movement is bewildering. It involves every phase of country life, social as well as economic.

We have the new science of agriculture; the new farm home, with its multiplied conveniences and comforts; the new rural school, with its challenging community program: good roads, automobiles, rural free delivery of mail, the daily newspaper, the radio—monuments which mark the passing of rural isolation—the new contact of country people with the big world—but the farmer still has the same church his grandfather had a hundred years ago. It is a neighborhood institution, a remnant of the simple life that is gone from rural America, never to return. It served its day and generation fairly well, but its day is done. A "pioneer" church in the midst of modern life is a misfit, a doomed institution. The time has come to defy sentiment and tradition. Changing rural conditions essentially involve rural church changes.

We do not need a new religion. Our theology is all right. The rural church which meets the needs of twentieth century country people will be the same old church of our fathers in its great doctrines, its Biblical structure, its religious genius, its anchorage to the Word of God, its devotion to the gospel—but it will have a modern building—a workshop for comprehensive auxiliary life, instead of a mere preaching place, and a poor one, at that—an efficient, full-time, resident pastor,—and will function in the comprehensive life of its community.

We have no option in rural church *adjustment*. Country churches which survive the tides of modern life surging against them must catch step with the farm home and rural school, in the current of change—changes involving:

1. *A Location Problem.* Churches left "high and dry"—"marooned" and detached—in the woods, away from a new highway, must move or die. This writer knows scores in the South dying right now because they will not move—they will not leave the beautiful grove or the "graveyard"—but their constituency is leaving them. The normal, logical shift locates the rural church of the future in a permanent community center, usually a village, at least on a good highway where the promise of permanency justifies investment in a good house of worship and a pastor's home.

2. *A New Program.* The narrow preaching program of the "pioneer" country church will not do today. Churches which do nothing but preach are sooner or later "swamped" by the competing interests which bombard their members, especially the young people. New Testament churches not only "preach," but "teach," and "train"—take care of the social as well as the spiritual life of their community. The right kind of rural church is *organized*. It is committed to certain definite *objectives*, month by month, and year by year. It not only preaches but *practices* the gospel. It "gets somewhere" because it knows where it is going—"heads in the right direction" and "keeps on keepin' on."

3. *New Equipment.* A comprehensive New Testament program is impossible in a one-room building. The right kind of rural church has a workshop and a pastor's home. Churches which build wisely and well always plan their building. Thousands of dollars have been literally wasted in poorly planned buildings. The determinism of "*departmentization*" is the first principle in a usable house of

worship. Quarters for the departments, rather than how many rooms, is the test of efficiency. Some of our country pastors, as well as their loyal men and women, get the idea that all they need in the remodeled building or a new "meeting house" is *some rooms* just "tacked on." Pastors who know their business will not fail to use the Architectural Department of the Sunday School Board.

4. *A Larger Membership.* We would not minimize the small, struggling country church. Thousands of them have done marvels of service in winning the lost and enlisting workers in the kingdom. This writer is a product of one—a "school house" church, at that. But we must face the facts, and one of the serious facts involved in the rural church problem is size. Figures do not lie, and statistics show that rural churches of less than 100 members do not grow, but decline and tend to die. The consolidation of small, contiguous Baptist churches is not only logical and consistent, but a life and death issue. Good roads and automobiles—and practically every farmer has an automobile—makes the larger community more practical than the old neighborhood. Homes five miles away are nearer the church today than a home a mile away when the people walked or rode in the lumber wagon. The larger rural church involves not only consolidation but vision and effort in reaching its possibilities—a religious census, organized and aggressive follow-up, a standard Sunday school, and sane, sound evangelism.

5. *A Real Pastor.* Rural churches have always had good preachers—men of God, not only sound in the faith, but eloquent, earnest, religious, and great revivalists. But rural churches have suffered for lack of pastors who can and will shepherd the sheep. It simply cannot be done by a non-resident, fourth-time, short-term minister. He can never be more than a *visiting* preacher. The ultimate factor in the solution of the rural church problem is the pastor—not only a real preacher but an efficient pastor—full-time and long enough to work out and work through a church and community program. It takes ten years to do this, and even twenty may be needed. Great pastors who grow great churches stay and plan and *perform the doing of it.*

We must, somehow, be done with the *annual call*—the finest method known to men to guarantee short pastorates. We must have better pastoral support, a living salary for rural pastors. This responsibility belongs to the denomination in general and the state mission force in particular. It involves a persistent, insistent training program; a new and better associational system; a new generation of country preachers who have been converted as to *money* and *stewardship*—who realize that "this grace also" is in the cluster of Christian virtues, and have the courage to indoctrinate their fine country people. Farmers will finance their churches when they get the vision and grow a conscience on church efficiency and stewardship.

These are some of the rural church changes which changing rural conditions ought to include—which sooner, or later, will be made in rural church life. The new rural church is as certain as the consolidated rural school is now a reality.

Measuring Country Church Progress

By Rev. C. M. Goforth, South La Grange Baptist Church, La Grange, Georgia

The country church problem is largely one of adjustment. We Southern Baptists are boasting that we have twenty-two thousand country churches, and at the same time we are weeping over the fact that one-fourth of them are baptizing no converts and are contributing nothing to

missions. Is it not the part of wisdom to frankly recognize that hundreds of these churches have served their day and generation and fallen on sleep?

No wise educator would measure the progress of education by the number of district schoolhouses. It would be nearer the truth to say that educational progress is in inverse ratio to the number of one-room schoolhouses. The chief progress in rural education in recent years has been in the direction of consolidation. The result is fewer schools, but a vast increase in the number of pupils reached and great advancement in the results accomplished.

We cannot measure the strength of our denomination by the number of our country churches. The statistics in which we are accustomed to revel are misleading in two directions. On the one hand, the boasting over the vast number of our country churches leads to a false estimate of strength, because hundreds of these churches are ineffective. On the other hand, the continual lamentation over the condition of so many of our country churches and a desperate appeal for a remedy is unnecessarily alarming because there are hundreds of these churches that ought not to be saved. They have served their day.

COLQUITT COUNTY ASSOCIATION, GEORGIA

The writer spent ten years as field worker among the churches of the Colquitt County Association in Georgia. This experience gave an opportunity to study first-hand some of the conditions that threatened the life of the country church.

At the close of the war between the states this county was a virgin pine forest. The organization of churches followed the establishment of the turpentine and sawmill business. As each community grew up around the turpentine "still" and the sawmill, the church and the school were built. There are now twenty-five rural Baptist churches in the county, all within fifteen miles of the county seat.

Changing economic condition has produced a situation entirely different from that which obtained when these churches were organized. The pine forests have been cleared to make room for prosperous farms. Railroads and paved highways have eliminated the element of distance. The small settlements built around the sawmills have disappeared because the sawmills themselves are gone. The little one-room school has consolidated with others and is now doing business in a large brick building on the paved highway. The little one-room church building remains to constitute the "country church problem" over which we are expected to weep.

An estimating knowledge of the situation in this particular county leads me to express the opinion that the interest of the kingdom would be advanced if the number of Baptist churches were reduced to half by a plan of wise consolidation.

THE GENERAL PROBLEM

How far the situation in this particular county is typical of rural conditions throughout the South is of course a debatable question. Certainly church conditions vary with the economic, social and educational situations in different states and sections.

Various remedies are suggested for the ills that threaten the dissolution of the country churches. Some have suggested "unionism," "federation," etc. The grouping of churches in pastoral fields is generally endorsed and rather less generally practiced.

Certainly this writer is not going to be so bold as to try to solve the whole problem in one short article. He is simply suggesting that some progress can be made by following the lead of the rural schools in a program of wise consolidation.

The Conservation, Cultivation and Utilization of Our Rural Churches

By J. N. Barnette, Department of Sunday School Administration, Nashville, Tennessee

The conservation, cultivation, and utilization of our Southern Baptist rural churches is one of the biggest and one of the most hopeful tasks which Southern Baptists face.

I do not know what will be fifty or one hundred years from now, but right now the South is predominantly rural and is likely to remain so for a generation or more. Even yet 66.5 per cent of all the white people in the South are in the rural districts, and 70 per cent of all native whites are rural.

There are 6,400,000 farms in the nation and 3,400,000 of them are in the South, and on these farms live more than 16,000,000 of the 29,000,000 farm people of the country.

The South is overwhelmingly Protestant. The non-evangelical church members represent only about 2 per cent of the total population, and except in Louisiana practically all of them are in the cities.

The answer to the question as to how to conserve and cultivate and utilize our rural churches can be found in a functioning associational Sunday school organization. Not only is a functioning associational Sunday school organization a practical means of developing our rural churches, but I would say that it is the only practical plan we have whereby we may reach all our churches with very little, or no cost to the denomination. I call attention to the fact that a functioning associational Sunday school organization is one of the greatest missionary agencies we have!

I. WHY SHOULD THE ASSOCIATION BE ORGANIZED FOR SUNDAY SCHOOL WORK?

1. *Limited time for and nature of the program in the annual meeting of the district association does not give time for discussion of plans and methods of Sunday school work.* The usual time for the district associational meeting is two days. Is it too much to say that most of the information many of our rural people receive regarding our denominational work comes from the annual district associational meeting? These meetings are not frequent enough to keep all our people informed and working at the essential things all the time.

2. *Sunday school possibilities demand it.* There have been three stages in the development of our Sunday school work. First, *church toleration*. For many years some of our churches simply tolerated the Sunday school idea. Second, *church control*. For twenty years we have advocated "church control" until the majority of our Baptist churches, in one way or another, select and elect the Sunday school officers and teachers. Third, *church utilization*. I mean by this, the church utilizing the Sunday school organization. It seems to me that this is the one open way, the one practical way, the one sure way to develop our rural churches. The church meets every Sunday in the capacity of a teaching service. Most of them meet once a month for a preaching service. The church can and should function every Sunday through the Sunday school organization in Bible study, in worship, in missionary emphasis, and in scriptural, systematic giving. The work of the rural pastor is to develop his church with fourth-time preaching, and, necessarily absent from the field the most of the time, the Sunday school offers this opportunity.

3. *Our unenlisted churches call for it.* What shall we do with our non-contributing churches? Some suggest dropping them from our denominational minutes. Think of a

farmer giving away part of his land just because he had not cultivated it and so had not received a harvest, although the land was rich and fertile! If we are missionary Baptists, then there is only one thing we can do—develop them. Despite the smallness and loneliness and barrenness so often found in the rural community, God and the hereafter are mighty real to the people who worship there. We are inclined to confuse bigness with greatness. Some people seem to believe that the power of a church is indicated by the size of its membership. While the results of a small church are frequently inconspicuous, the importance of such work is easily recognized by thoughtful people, and certainly by Christian people looking at this task with the eyes of Christ. The small church in a rural community is of tremendous importance to the individuals in that community. State Mission money given to an absentee pastor, who goes once a month to preach and does not lead the church to develop its work to the point of self-support and support of outside causes, is largely wasted. The right kind of associational work will lead these churches to demand a program of enlargement and enlistment.

4. *The condition of our mission causes makes it imperative.* Unless Southern Baptists conserve, develop, and enlist our rural churches our mission causes will continue to be greatly hindered. Merely to teach the general idea of generosity and stewardship will not build up the habit of scriptural giving. A systematic method must be adopted, and all our people actually enlisted until the habit is formed. A functioning associational organization can be used not only to teach stewardship, but to provide and advocate a practical plan whereby any rural church can give each member of the congregation an opportunity to give every Sunday to all the causes of our denomination.

II. PLAN OF ORGANIZATION NEEDED

The Associational Standard sets out the plan of organization needed.

ASSOCIATIONAL SUNDAY SCHOOL STANDARD

I. Officers

1. The officers shall be an associational superintendent, secretary-treasurer, and a group superintendent for each group.

2. The association shall be divided into two or more groups of churches according to their accessibility. There shall not be over ten churches in any one group.

II. Meetings

1. There shall be held a monthly meeting of the associational officers.

2. There shall be held monthly under the direction of the associational superintendent a meeting for all the Sunday school workers in the association. Fifty per cent of the schools shall be represented by at least one general officer.

III. Reports

1. Seventy-five per cent of the Sunday school superintendents shall make a monthly report to the associational superintendent and this report must be in the hands of the associational superintendent at least three days before the monthly meeting.

2. The associational superintendent shall make a monthly report to the State Sunday School Department.

IV. Extension and Enlargement

1. There shall be a Sunday school in every co-operating church in the association as reported by letter to the association, or to the state secretary, for the calendar year.

2. Fifty per cent of the schools shall take a religious census each calendar year and the information shall be used in an effort to build up the membership of the school.

V. Standardization

1. Fifty per cent of the schools in the association shall be standard schools, according to the Standard of Excellence of the Baptist Sunday School Board.

III. WHY THIS TYPE OF ASSOCIATIONAL ORGANIZATION?

1. *Enlists an army of volunteer workers.* We have 912 district associations. These associational superintendents and group superintendents serve without any monetary con-

sideration. Our denomination could never hope to employ enough paid workers to even approximate the carrying out of any great program of enlistment touching in a vital way all our churches. If we help these rural churches, we must do it with them and in them and not at long range.

2. *Provides frequent meetings.* Fifth Sunday meetings or even quarterly meetings are not frequent enough to keep the churches that need help working constantly at the essential things. Monthly meetings are essential to have a functioning association. Monthly meetings can be held and all the work of the churches greatly strengthened. Many will testify to the truth of this statement.

3. *Secures frequent reports based on essentials.* The monthly reports serve to keep a program of work before the churches. They also serve as an incentive to keep the leaders working at these things all the time. The government, banks, railroads, in fact, all successful business concerns, demand frequent reports, and the reports are based on the things the organization is seeking to do. What should a Sunday school do? Reach people? Then keep this before the leaders month after month. What should a Sunday school do? Teach the Bible? Then urge it and magnify it by asking for a report on this one thing month after month. What should a Sunday school do? Win the lost? Monthly reports on this work will keep it fresh in the minds of church leaders that this is the supreme thing. What should a Sunday school do? Have good teaching? Then by monthly reports urge a training program for each church. What should a Sunday school do? Teach and enlist each member of the congregation in scriptural giving? Then encourage and advocate this through monthly reports. The Sunday School Board furnishes all the report blanks needed without cost to the associational officers.

4. *Presents practical, helpful programs in the monthly meetings.* An effort is made to bring all the pastors, superintendents and other officers and teachers together once each month. Here plans are presented, aims are accepted, promises are made, plans and methods which have proved resultful become available for all the churches. Wrong conceptions are corrected, information is given, opportunities are presented, obligations are realized and accepted. Here the associational officers have twelve opportunities to help all the churches: the weak would be strengthened and the strong made stronger.

Through the monthly meetings, monthly reports and monthly programs, all the churches in an association can be touched and helped. Such a program discourages spasmodic efforts and advocates and plans for continuous efforts in all the work of the church.

IV. THE ASSOCIATIONAL STANDARD THE ANSWERS TO A FUNCTIONING ASSOCIATIONAL ORGANIZATION

1. *The Associational Standard is adaptable.* It requires the minimum of officers. As many can be used as the work demands. The programs in the monthly meetings can be planned to meet the needs of the churches in the association.

2. *Continuous in its efforts.* The requirements keep all of the Sunday schools in an association, aiming at the best all of the time. This is done by the monthly meetings, monthly reports, and monthly programs, also by the continuous efforts of the associational officers.

3. *It has proved resultful.* This plan of associational work is only two years old. In 1929 there were five Standard Associations. These five associational superintendents will be more than glad to give to anyone interested, any information as to the value of this work. They are: E. M. Agee, Wichita Falls, Texas; W. M. Wilson, Elliston, Ky.; J. T. Jefferies, Campbellsburg, Ky.; G. G. Page, Kings Mountain, N. C.; F. L. Hopkins, Corsicana, Texas. Some

others who have been equally as successful are: G. C. Burks, Vinemont, Ala.; L. H. Tapscott, Tuscaloosa, Ala.; Dr. R. T. Wilson, Temple, Texas; Rev. B. E. Morris, Statesville, N. C.

V. WHAT MISSIONARY PURPOSES MAY IT SERVE?

1. *Better Bible teaching.* Through training classes planned and conducted in all the rural churches, through weekly meetings for officers and teachers and through the right use of good literature, better Bible teaching will result. All these methods of training our officers and teachers the associational organization seeks to promote in all the churches. During 1929 a number of associational superintendents were successful in planning for and conducting simultaneous training schools in all the churches in the association. In this way methods can be projected, missions can be emphasized, evangelism can be urged, and churches which could not be reached in any other way can be enlisted in a training program.

2. *Enlargement of our Sunday school attendance.* Through association-wide enlargement campaigns followed by a functioning associational organization, many rural Sunday schools have been led to double the attendance. This means more church members studying the Bible. When we get all our church members in Sunday school and really teach them the Bible, enlistment will be only a matter of providing plans and methods. Our people will seek to do what they know God in his Word commands them to do.

3. *Weekly giving.* It makes no difference whether a church has preaching once a month, twice a month, or every Sunday, this plan can be used. This is the scriptural plan and every church should follow it. In this type of associational work this plan is strongly advocated. I believe that a plan of weekly giving in the majority of our rural churches will greatly strengthen our work. A number of rural churches are using this plan and finding it very successful.

4. *Creates a demand for better preachers.* Some of the very best preachers and pastors we have are serving rural churches. Some of the best churches we have are rural churches. We are forced to admit, however, that in many of our rural churches as in all of our churches the work is being greatly hampered by preachers who do not lead their churches to anything, not even in evangelism. Many of our churches are not going to demand preachers who can and will provide plans and methods which will reach and enlist the people until they are lead to see the need. The worst curse of our rural churches is not fourth-time preaching. It is not so much a question of more preaching as it is of the right kind of preaching, and the use of definite plans which will enable a church to reach the people. A functioning associational Sunday school organization with frequent meetings, regular reports and helpful practical programs will help our rural churches to demand preachers who not only can preach but who will also develop and enlist.

VI. NEEDS FOR PROMOTION OF ASSOCIATIONAL WORK

1. *Pastors.* This is a missionary work. The strong churches must help the weak. Surely a church, like an individual, should not be selfish. If the pastors in our stronger churches will see that the association is organized, the Associational Standard adopted, the right individuals elected as associational leaders, encourage the officers, and cooperate in the meetings, the work can be made to serve all the churches. The churches really needing this help will never be benefited unless the leaders in the stronger churches take the lead. It seems to me as much an obligation here as to help any of our mission causes. In fact, one of the ways in which our stronger churches can help all our work

is by co-operating in the development of all our weaker churches.

2. *Leaders.* This is a task for laymen. In many places some pastor will have to accept the position of associational superintendent at first, but as soon as possible, it seems that a capable layman should be used. Certainly if a pastor's work is so planned that he can give some time to this work, he can render a much needed service. Let the pastors in the association see that the right leaders are selected.

The success of this work depends largely upon holding the monthly meetings, securing monthly reports, and having helpful practical programs in the monthly meetings. Quarterly or fifth-Sunday meetings will help, but such meetings are not frequent enough to keep the churches interested and working.

Country Churches That Will Succeed and Live

By Rev. J. Fred Eden, Jr., Macon, Georgia

The "day of the rural church" gives many indications that it is seriously on the wane. Within the next score of years there will doubtless be witnessed the slow, steady and sure death of scores of hundreds of rural Baptist churches in the South. Nor should there be much cause for sorrow over the demise of many of them; for "he that runs may read" the most decidedly patent reasons for their disintegration.

CAUSES FOR DYING RURAL CHURCHES

The small country church instituted within one to three miles of neighboring Baptist churches because of the "picay-unishness" of some family or small group (or clique), or to have a small neighborhood religious and social gathering place, is inevitably doomed. That church in the open country that refuses to give birth to teaching and training and developing organizations will die a sure death of attrition and atrophy. Hundreds of these religious congregations will see their one-room, unlovely, antiquated buildings rot down; because their children are being weaned away from the archaic and inadequate preaching program and "preaching station." The amazing growth of the towns and cities, the industrialization of our great Southland, the ability to feed our teeming millions with "machinized" farming has caused the desertion of hundreds of thousands of farms, and the resultant collapse of many rural churches. Modern consolidated schools and compulsory education are giving us an educated generation that find little of contemporary and enthusiastic religious interest in the uneducated absentee preacher of their fathers and the grievously unsatisfactory and limited horizon of their local once-a-month church. Present-day twentieth century life has mounted on the wings of the airplane, courses with the lightning speed of the motor-car, communicates through the amazing wonders of the radio, "thrills" with the spectacle of the audible "movies," feeds the mind out of the maws of thousands of rotary printing presses. Yet, we see fully fifty to seventy-five per cent of our country churches still "doing business for the Lord" with the ox-cart and tallow candle method and concept!

MAKING THEM "LIVE AGAIN"

The rural church has been too much of a static phenomenon in a dynamic age and environment. The rural mind has been characterized as isolated, suspicious, conservative and often reactionary, biased and prejudiced, with overwhelming "bent" to custom and tradition. May it be said

that the slowest and last phase of human interest and endeavor in which progress is made is in the religious pursuit. As a consequence we see the rural dweller sloughing off his ancient farming practices and implements; filling his home with modern appliances—from parlor to kitchen: even today aligning himself with the most highly organized marketing agencies in the world; the while he joyously sends his children to a beautiful consolidated school in a motor-bus. The contrast! He carries his family, in a late-model car, on an improved road, to an inexpensive churchhouse, once a month, to hear a preacher who perforce makes the ministry his avocation. That is the average Southern rural Baptist church!

But scores of country church communities are so completely bursting the chrysalis of bygone ideas that ever and anon the traveler comes full upon a beautiful "church plant," hard by road or highway; and upon questioning a passerby he learns that a half or full-time pastor lives near, the church is fully equipped for all training organizations; and that the selfsame church and nearby school form the very center of power, life, progress and on-going for the whole countryside. Every few weeks the news comes that another rural church is building, organizing and training for the future; until our hearts pulse with joy as we hear of them verily coming to "live again"—to meet the needs, outlook, conditions, and demands of this complex age.

THEIR DIFFICULTIES AND NEEDS

How tragic it is that myriads of our rural church communities have so little education that not a woman can be found who can direct a missionary society, not enough capable young people to conduct a B.Y.P.U., nor often a handful that could sustain a Bible school. But another generation will find that condition tremendously bettered.

An untrained and absentee ministry is one of the gravest problems we have to face: and just so long as veritable regiments of our churches remain in their ignorantly blissful satisfaction with such a condition, just that long will we find the great mass of our members unenlisted and undeveloped.

However, there are two basic phases of financial betterment that must eventuate in such communities before the churches will warrant their ministers being adequately trained, and will use them from "half to full-time," as real pastors. The first is the necessity for scientific, progressive and lucrative farming, since the income of hosts of our farmers affords only a miserable existence. Then there must be insistently inculcated in our rural parishoners the great principles of stewardship and worthy systematic finances, in kingdom affairs.

The wide-spread custom of "Sunday visiting" and the multiplicity of "all-day Sunday sings" are two serious detriments to the real development of well-rounded and efficient rural churches.

Too many small churches, with one-room "meeting houses" and a non-developing program of once-a-month preaching and a week's "big meeting" in mid-summer give us a picture of an enormous cross-section of our denomination's hugest problem.

FACTORS FACING TOWARD EFFICIENCY AND SUCCESS

Twentieth century power, progress, proficiency and persistence must pulse profoundly into the country church purview if many of them are to live and "serve well their day." Too long has the idea been prevalent that the Spirit of God is capricious, of spasmodic emotion, and uncertain temperament; and because of that how grievously recent are the terms "church efficiency," "a twelve-month program," "sane and cumulative objectives."

This writer has rather uncomfortable memory of the receptions accorded him when he first promulgated elaborations and programs developed around those concepts, scarce more than a decade ago! This good day though we have professorships in our seminaries encompassing such courses, and the Sunday School Board's *Church Administration*, HOME AND FOREIGN FIELDS, and a half-score of late books; and our state Baptist organs give elaborate and frequent space to large amplifications of these matters.

Rural church success of the very near future will be found in the elimination of many small churches; the erection of well-equipped buildings; payment of living salaries to pastors, and having half to full-time service from them, with a cumulative program of ministerial training; churches with well-wrought-out programs of aims and objectives; a continuous development in Bible financing and stewardship; "evergreen" teaching and training organizations, and a year-round program of evangelism.

As to "standards" for measuring the efficiency and success of rural churches the writer fully agrees with Dr. J. W. Jent in the postulate that because of the varied conditions and sizes and needs of our great number of rural churches a "one-basis" standard is unwise and impracticable, save on some four or five inclusive and elemental determinants. Dr. Jent has certain progressive and percentage-marking standards that are epochal and superb, and worthy of wide-spread study and adoption.

In collaboration he and the writer have promulgated "standards, twelve-month programs, efficiency points, and programs of objectives" that cannot be set forth nor adequately treated in an article of this brevity.

The assertions, hypotheses, prophecies and settings-forth of factors for life and success for country churches, written in this article are not visionary and far-fetched; there are fully a half-thousand that at this hour are "showing the way," in the bounds of our Southern Baptist Convention.

Our leadership must address itself to the multiform rural church problem!

A Practical Program of Country Church Enlistment

By Rev. V. C. Kincaid, Evangelist for the Alabama Baptist State Convention

When we discuss country church enlistment we are undertaking the most difficult task among Southern Baptists, and we are entering the most needy field, also the most neglected. In many instances the country churches do not want to be enlisted, and especially is this true of their leaders, deacons, and sometimes pastors. It is discouraging to give medicine to a patient when he does not want to take the medicine. However, in our experience we find many, many thousands of our country people who are longing for some one to lead them out into more useful fields. They have that real heart-longing to do their Master's will in an efficient way.

WHERE TO ENLIST FIRST

The pastor, as has been said many times, is the key. We must enlist the pastors first by getting them dissatisfied with what they are doing, and with what their churches are doing. This may be done by holding "preachers' schools," lasting five days, in each association, at least once a year, preferably at a different church each year. These schools should run six or seven hours each day, covering all phases of our denominational work, majoring on the Bible. The night services should be strictly evangelistic, and the whole community invited to attend.

Second, we must enlist the local church. This we try to do by holding what we call an "evangelistic school" in local churches. This school usually assembles two or three times each day, about one and one-half hours each period, teaching stewardship and other kindred subjects, and emphasizing evangelism at the night service by teaching personal soul-winning for one hour, and bringing an evangelistic message the last thirty minutes. The one thing we keep before the churches all the time is an adequate support for their pastor, and when they do this, it is comparatively easy to get them interested in the larger work of the denomination. When the churches become interested to the point of adequate pastoral support, so that the pastor can give more time and thought to his divine calling, which is the shepherding of the flock for his Master, then they will soon "look on the fields, that they are white already unto harvest."

WHY SO MANY UNENLISTED?

Many churches are unenlisted because of lack of information. There are literally hundreds of our churches in the country where not a single member even takes the denominational paper. All they read along the religious line is their Bibles, and some few a Sunday school quarterly. We need to get our good literature into their hands, such as tracts, the denominational paper, and the different magazines. The pastors need to carry a bundle of tracts and sample magazines with them to each appointment. I find the people ready and willing to read when the matter is presented to them properly.

A TEST

A reasonable test of enlistment for a country church, to my mind, would be something like the following:

First, a reasonable salary for the pastor, not less than \$25.00 a month for fourth-time preaching.

Second, a Sunday school with at least six or eight classes, and a live superintendent. The room should be curtained off where there are no rooms.

Third, at least two of the four B.Y.P.U. departments, working towards the others.

Fourth, at least two of the W.M.U. organizations—a Sunbeam Band and a W.M.S.—and each of these organizations having at least a week's training once a year.

Fifth, at least ten days each year given to an evangelistic campaign which is preceded by a thorough religious census and a series of prayer meetings, and in charge of the strongest evangelist it is possible to secure.

ESSENTIAL STEPS

Get in touch with the churches which need enlistment. This should be done through the Executive Committee of the association, and can be worked out more easily through an itinerary of a certain group of churches. Three or more workers should be selected to present the whole denominational program, not just one or two departments of our work. There should be an evangelistic address at the close of the services at least each night, and a strong appeal made to reach the lost. If the churches are not too great a distance apart these workers can work two or three churches at a time for six days, closing Friday night—each of them alternating each morning, afternoon and night, which will keep up the interest, and get the crowds. These groups of workers should be selected as follows: Two or more denominational workers, and the others from the local association, such as pastors, Sunday school, B.Y.P.U., and W.M.U. workers. This can be done during the winter months when the farmers are not busy, or at such other times as can be arranged.

THE TWOFOLD APPEAL

The most effective appeal that can be made is the enrichment of the spiritual life of the membership of the church, and the salvation of the lost "unto the uttermost part of the world." Any plan that does not seem to have the salvation of the lost in it will not make its way into the hearts of our Baptist people; and this plan must be plain and simple to reach the ears of our people.

May our Lord speed the day when all of our denominational interests will use all our agencies to reach and enlist the hundreds of unenlisted churches, and millions of unenlisted members throughout our Southern Baptist Zion!

Visitation Evangelism in the Country Church

By Rev. Henry W. McLaughlin, Director of the Country Church Department of the Presbyterian Church in the United States

There was a time when the impenitent came to church. Today few of the great mass of unevangelized in the large cities ever come under the sound of a preacher's voice. This is also becoming true in the rural districts. There was a time when the unconverted would flock in great numbers to an extensively advertised meeting conducted by some famous evangelist, but they will not do it now. The audiences of these meetings are made up almost entirely of church members. The unregenerate would rather go to the theater, the baseball park or some other place of amusement.

LEARNING FROM MODERN BUSINESS

Preaching will not evangelize the sinners unless they are present to hear it. The exigencies of the times demand that methods different from those successful at other periods must be put into operation. There was a time when people would read tracts but they will not do it to any great extent now. There is too much else to read that is more interesting to the impenitent. There never was a time when the gospel had more counter attractions. What is to be done?

We may be able to learn something from business. Men in the business world have changed their methods to meet changed conditions. How do wholesale merchants sell their goods? Not like their fathers did. Do they wait for customers to come? Any wholesale merchant who would adhere to that policy today would go into bankruptcy. Men are sent in person to the trade, and it is secured. How do life insurance companies secure such a vast business? They send trained men who by personal appeal convince the prospective buyer that it is to his advantage to insure his life. Insurance men of long experience say that they have never had a single individual, of his own accord, apply for life insurance.

There is no other method of exerting influence that gets more satisfactory results than through personality. There is no other way to reach the unevangelized in this new day, unless we can get the individuals of our congregations, in both city and country, to do visitation evangelism. So long as our people refuse to do this the great masses of men, women, and children will remain without the pale of the church. If sinners are to be brought to Christ they must be reached as individuals by individuals. As servants of the Master Christians must "go out into the highways and hedges and compel them to come in"—compel them by the tactful, earnest, and sympathetic Christlike touch. The gospel of Jesus Christ is still "the power of God unto salvation to everyone that believeth." It is a changeless gospel,

but the conditions are changing. If we are to bring men to Christ, under the blessing of God, in this new day we must use those methods best suited to our age. This has been called the new evangelism, but it is the old evangelism. It was Christ's method. It was the method of his disciples. Andrew brought Peter. John brought James. Philip brought Nathanael. One by one the church grew.

THE WHOLE CHURCH ENLISTED

It is pleasing to a preacher to feel that he is the sole agent in bringing people into the church, but that is not the best way. Members brought into the church by the pastor alone do not become so cemented into the church as they do when brought in by the members. Too many join the preacher rather than the church. If a preacher is to widen his influence and make it permanent he must act through his church members. He should act as the head of his congregation, not in its stead. "He is to preach to the church from the gospel so that the church may preach the gospel to the world." Every properly constituted church is an evangelizing agency. It is a life-saving station and its members a life-saving crew. "It is God's ordained missionary society, and every member a life member."

Every pastor should be an evangelist—but through his church rather than apart from it. If Christ had trusted to immediate contact with the world, Christianity would have been a failure. It was not enough for him to influence men—he must influence the world through men. This was necessary that his influence might become permanent and world-wide. He gathered about him a few men, taught, trained and sent them forth to tell other men. Every body of disciples became an evangelizing agency. "They went everywhere preaching the gospel." If Christ and Paul did not try to operate alone, no ordinary preacher should attempt it. Many ministers fail, not because they are not good operators, but because they are poor co-operators. It is far better for the sinner to be brought to Christ through the efforts of one of the members than for the pastor to be the sole agent. In the sphere of the kingdom a work done through another secures a triple blessing. A pastor who inspires one of his members to bring a sinner to the Saviour, secures a blessing for himself, one for the saved sinner, and one for the member. It may have been this Christian's first achievement; it will not be his last. A new evangelizing force has been started in the world.

What our churches need is unity of life. This can be realized only when the pastor has his members associated with him in the business of evangelism. A bond of unity develops in the fellowship of service. The church thus becomes an organism, rather than a mechanism, constructed by the pastor. It will continue its life development whether it has a preacher or not. There is nothing that is a better stimulus to consistency, nothing more conducive to Christian growth, than the consciousness of the fact that they as members of the church are partners in the business of soul-saving. A feeling of responsibility for others is both rein and spur.

On Mother's Day, 1929, a visit was made to a country church in the Valley of Virginia, where sixteen years had been spent by the writer in a very happy pastorate. It is a farmers' church located in the open country with oak and maple trees about it, and nearby runs a clear, trickling, mountain stream. The membership consists almost entirely of large landowners, small landowners, and tenants. On the day of the visit there were one hundred twenty-seven present in the older men's Bible class, which had grown from a humble beginning. In the afternoon about eight hundred people gathered under the shade of the trees on the lawn, and I spoke to them from the front steps of the church. I was a city pastor before I was promoted to this

congregation. I made a study of personal evangelism just before the call was accepted. During this pastorate I tried, in an imperfect way, to practice in person and through the members visitation evangelism in this country parish. There were received annually an average of twenty-nine persons on profession of faith. If the work had been more faithfully performed the results would have been greater. Notwithstanding the large loss by death and removal to city churches during these sixteen years the church doubled its membership, growing from three hundred thirty-five to six hundred seventy. During this period I learned as much by my failures as by my successes.

ORGANIZING THE WORK

If I were to become the pastor of a country church again, I would rely even more upon visitation evangelism. Permit me to give here my own ideas of what should be done, based upon practical experience with ways unsuccessful and successful. Having decided upon the parish boundary, I would make a complete survey, securing the co-operation of the people. I would have a house-to-house canvass made, calling it an every-member friendly visitation.

For this canvass there would be made the following preparations: I would call together a number of faithful, consistent men and women and explain the whole scheme to them. Then I would select a director whose business it would be to organize the campaign and to whom reports should be made. The visitors should be chosen. Each should have a copy of *Fishers of Men* and study it. This is an edition of the New Testament edited by Wade C. Smith. I would insist upon each visitor reading at least two books on some form of personal work. I would suggest *Visitation Evangelism*, by Kernahan; *Adventures in Visitation Evangelism*, by Kernahan; *Come and See*, by Wade C. Smith; *Every-Member Evangelism*, by Conant. After these books had been read and personal instruction given, I would take the following steps:

1. The community should be districted.
2. Canvassers appointed and assigned.
3. Prayer made for God's guidance with each group.
4. Instructions given to talk with the people about community betterment, especially through the church.
5. Instructions to foster community spirit and church loyalty.
6. Instructions to read some appropriate passages of Scripture and offer prayer in each family.
7. Instructions on how to fill blanks and secure information with as little ostentation as possible.
8. Instructions to secure pledges for future conduct and make the answer (yes), (with a circle around it).
9. Instructions to return promptly the reports to the director of the canvass.
10. The canvassers should be sent out, scripturally, two and two.

This canvass may be made in one day. It is important that results be tabulated and a systematic follow-up work be carried on. A map of each district, and also of the whole community, should be made, locating each home. If so desired, the denominational complexity of each home may be indicated on this map by colored headed pins. I have used a manila envelope with instructions for making the canvass on the back. In this envelope there is a pad with fifteen sheets with blanks providing for information to make a card index for each family, and a card for each member of the family. This outfit is sufficient for each pair of visitors, providing their district does not contain more than fifteen families.

Appropriate places are provided on the blanks for name and address of head of family, names of members, ages, information showing whether they owned or rented their place, public school attendance, church membership, church preferred, distance from church, regularity of attendance, membership in Sunday school, membership in young people's society, those who had been baptized, whether family worship is conducted, what church paper is taken, whether

family has an automobile and if they will use it to bring themselves and others to church. There would also be the usual space for remarks.

This plan prevents overlapping and guarantees that no family and no individual are overlooked. It offers an opportunity to approach each individual in a natural way.

APPROACHING THE UNREACHED

Suppose we are two visitors who have been properly prepared and to whom fifteen families have been assigned. Our prime object is to lead each person in our district to Christ. We should approach our task as did Frances Ridley Havergal when she was invited to spend a fortnight in a family where there were ten persons, most of them not members of the church and the others not rejoicing Christians. She said that she prayed that God would give her every one of them, and before she had left the home God had answered her prayer. She said that the last night in the home she was so happy she could not sleep, and there came to her the poem which has been sung around the world, "Take my life and let it be consecrated, Lord, to thee."

There will be found some persons who are members of the church, but not rejoicing Christians. These may be members who are not church-going. It is advisable to get as much information before reaching the home as possible. We should get the information as applied to the whole family; but it is the individual that is of vital importance.

We should deal first with the father. We should find out in the most tactful way possible whether or not he is a member of the church. If he is not we should visit with him about his soul, using mainly Scripture quotations. We should try to follow as nearly as possible the example of Jesus as he talked with the woman at the well. He talked first about something in which she was interested. He formed a point of contact, he led her to talk of herself and her beliefs and then tactfully led her to drink of the Water of Life. She was led not only to accept salvation, but to become a witness-bearer of the truth. There is no finer manual for the personal worker than is found in the first, third, and fourth chapters of the Gospel of John.

We should next find out whether this man is a regular attendant at church or not. There are many members of the church, especially in the country districts, who do not attend church and seem to have but little idea of what it means to be a Christian. I would say to such a person: "We need your presence at church for the sake of your example to others, for the sake of your children and your neighbors." We should try to show him that the church is God's divinely ordained missionary society and every member a life member, and that no man is a true member of the church who does not try to bring others to know Jesus Christ. We should try to show him that the church is God's divinely instituted society for answering the prayer of Christendom, "Thy kingdom come"; and that every man who honestly wants to see the rule of Christ in the hearts of men should ally himself with the church, not only by membership, but by attendance and by actual participation in its worship and all of its activities. We should show him that if he is going to help the church in its divinely appointed task his presence is necessary. We should say to him, "We are starting things anew, and we need your presence. Will you not promise that you will come regularly?" If he says he will we should write "Yes," with a circle around it, showing that he had made the promise.

Next we should ask whether he attended Sunday school. He may say that when he joined the church he attended Sunday school for a while but got careless about his Christian living, stopped attending church, and dropped out of Sunday school. We should tell him that we wanted to start a men's Bible class, and wanted him to come and bring his

neighbors. We would remind him that he had some influence and, with his help, we can have a real Sunday school. If he promised, we would put another "Yes," with a circle around it.

Our next question should be: "Have you family worship in your home?" He may answer something like this: "No, I am sorry to tell you we do not. When I joined the church the minister told me I should have a family altar in my home. We did establish it and kept it up for a while. My life is not what it ought to be. That boy of mine knows me pretty well. For years we have had no reading of the Scriptures or prayer in our home." We would make some such reply as this: "You might talk it over with your boy and tell him that we are beginning things anew in this neighborhood and ask his co-operation, as well as that of the other members of the family, in maintaining the family altar where a passage of Scripture will be read and prayer offered. It is easier to maintain a family altar in a country home than in the city, as the family is more of a unit, the pursuits of the various members of the family are much the same, and things are not so hurried." If he agreed to establish family worship we would record it as before.

We should next take up with him the matter of a religious paper in the home and talk to him about the importance of having the right kind of reading for the children, if possible getting his subscription at once, or his promise to subscribe.

If my fellow visitor and I have succeeded so well with a man like this we have done a good day's work. We may get refusals right straight through. But if we fail with the head of the household, there is the wife. I know some homes in which the husbands are not Christians, but where the mothers have been brought to know Christ and have assumed the responsibility of Christian leadership in the family. We may fail with the mother; but there are the children, each one of them. If we reach the children and enlist their participation in an active, religious program, there are strong probabilities that the parents will be reached. In more than one home I know of parents having been brought to Christ through the influence of their children.

One of the very essential things in the every-family friendly visitation is the follow-up work. One pair of canvassers may have in some cases failed; but they have been able to get the information, and the work should be followed up by persons who have special gifts and can make points of contact and reach the individuals.

As pastor, I would preach to the whole congregation a series of sermons on evangelism. Subjects like this may be selected: "Every Member of the Church a Soul-Winner," "The Joys of Personal Work," "The Method of Jesus in Building his Church," etc. No minister can expect to have a soul-winning church who is not himself a soul-winning minister. His sermons need not all be termed evangelistic, but all should have an evangelistic note, calculated to inform and inspire his people in the ways of evangelism.

THE HOPE OF A BETTER DAY

We should not confuse evangelism with revival meetings. I believe in revival meetings, but it is a mistake for any country congregation to depend upon them as their sole program of evangelism. The schedule of too many churches is a revival meeting and a backsliding. An old woman in giving her experience, said: "I have been a member of the church for nigh on to forty years, off and on." One of the prime requisites for the building of the kingdom of God among the country people is the three hundred sixty-five day program of evangelism on the part of the country church. It requires a higher type of Christian living to be able to carry on continuous activity in soul-winning than

to be able to do personal work during the period of an emotional meeting.

The greatest difficulty is that there are but few country communities in which there is a country church that really functions. There are many little buildings, many little organizations, but the country multitudes are as sheep scattered abroad, having no shepherd. Most of these little country churches have only an occasional preaching service by an absentee minister. There is no permanent, adequate program of teaching or of evangelism.

Where the country community does not have a resident minister, or a church organization capable of putting on an adequate program of religious education and visitation evangelism, it becomes the duty of the churches in the nearest town to go out to the country people, either by organizing and sending bands of Christian men and women, or better still by supporting trained Christian workers to live among the country people and train local leaders for the task.

The town is the capital of the countryside. It is the trade center; sometimes it is the school center. The town is dependent upon the country. If the countryside should cease to trade with the town and send its people to populate it, the town could not survive. The town has an obligation to provide for the country people the right kind of religious privileges.

I know a town church that has done just this thing. Twenty years ago there was in the county one church of this denomination. The men of the church were organized and sent out to do visitation evangelism and organize Sunday schools and to provide for paid, trained workers. Twenty years ago there was one manse, now four manses; one preacher, now five preachers; one church, now nine churches; then four hundred members, now one thousand nine hundred members; then \$50,000 worth of property, now \$500,000 worth of property. The town church should, by this method of visitation evangelism and Sunday school work, strive to make every dweller in the countryside a Christian. It is not only the command of the Master, but the real growth and spirituality of the town church depends upon such a course of action.

There are hundreds of thousands of country homes throughout the nation that have never been visited by a minister or other Christian worker. The spiritual destitution in many of our rural areas, especially where white tenancy is prevalent, is appalling. The cities of the nation, where crime is so prevalent, have large numbers who were originally country people, who were born and reared in communities where the people have been underprivileged in sanitation, social advantages, economic privileges, educational facilities, and religious opportunities. There are many things in our national life that are calculated to give us grave concern.

What hope is there of a better day? The future of America is threatened unless it can be made Christian, not only in name, but in fact. America can never be made Christian by Christianizing only its towns and cities. It must be made Christian in the source of its supply. We do not expect fruitful orchards without nurseries, abundant harvests without seed plots, nor great rivers without springs. Dr. George W. Truett recently said, "We are at the dawn of the world's greatest tomorrow." That can be made possible only if America becomes Christian. I do not know any way to make it Christian, other than by a widespread, continuous visitation evangelism in city, town, and countryside.

(From the *Biblical Review* of January, 1930, copyrighted, published by The Biblical Seminary in New York. Used by permission.)

The Call of the Country Parish

By *Kenyon L. Butterfield, President of the Massachusetts Agricultural College, Member of the Commission on Country Life*

The countryside is calling, calling for men. Vexing problems of labor and of life disturb our minds in country as in city. The workers of the land are striving to make a better use of their resources of soil and climate, and are seeking both larger wealth and a higher welfare. But the striving and the seeking raise new questions of great public concern. Social institutions have developed to meet these new issues. But the great need of the present is leadership. Only men can vitalize institutions. We need leaders among the farmers themselves, we need leaders in education, leaders in organization and co-operation. So the country church is calling for men of God to go forth to war against all the powers of evil that prey upon the hearts of the men who live upon the land, as well as upon the people in palace and tenement.

The country church wants men of vision, who see through the incidental, the small, the transient, to the fundamental, the large, the abiding issues that the countryman must face and conquer.

She wants practical men, who seek the mountaintop by the obscure and steep paths of daily toil and real living, men who can bring things to pass, secure tangible results.

She wants original men, who can enter a human field poorly tilled, much grown to brush, some of it of diminished fertility, and by new methods can again secure a harvest that will gladden the heart of the great Husbandman.

She wants aggressive men, who do not hesitate to break with tradition, who fear God more than prejudice, who regard institutions as but a means to an end, who grow frequent crops of new ideas and dare to winnow them with the flails of practical trial.

She wants trained men, who come to their work with knowledge and with power, who have thought long and deeply upon the problems of rural life, who have hammered out a plan for an active campaign for the rural church.

She wants men with enthusiasms, whose energy can withstand the frosts of sloth, of habit, of pettiness, of envy, of back-biting, and whose spirit is not quenched by the waters of adversity, of unrealized hopes, of tottering schemes.

She wants persistent men, who will stand by their task amid the mysterious calls from undiscovered lands, the siren voices of ambition and ease, the withering storms of winters of discontent.

She wants constructive men, who can transmute visions into wood and stone, dreams into live institutions, hopes into fruitage.

She wants heroic men, men who possess a "tart, cathartic virtue," men who love adventure and difficulty, men who can work alone with God and suffer no sense of loneliness.

THE APPEALS FROM THE RURAL PARISH

This call from the country parish is one that may well give pause to men who seek to serve their country and mankind. There are numerous and powerful appeals coming up from the tillers of the soil, to those still undecided as to the life task. Let us name some of these appeals:

1. *There is the abiding significance of the great problem of agriculture and country life.* The hungry nations are to be fed, the world's nakedness is to be clothed, God-given fertility is to be conserved. The forces of nature are to be harnessed by science and driven by trained skill. A fundamental human industry is to be fostered, an industry

that supports gigantic railways, huge manufactures, immense commercial enterprises, stupendous financial operations. Scores of millions of American citizens are to be educated for life's work, their political intelligence and integrity are to be developed, their conditions of living are to be improved, their virtue is to be guarded, their ideals are to be enlarged. These people are to be served by state and school, by the power of co-operative enterprise, by church and the ministers of the Christian faith. They are to continue to send choice youth to the cities for replenishment and for leadership. These millions are to retain a place in advancing American life consistent with our traditions and our hopes.

The need of the church in all these great enterprises of rural society constitutes an appeal. Useless the wealth wrung from the soil unless the welfare of the soil worker be maintained. Valueless the material elements of human life unless the human spirit be enlarged. But vanity and vexation of heart are our farm labors and plans unless the spirit of service and of brotherhood is to dominate. And shall we partake of God's bounty without rendering to him our fealty? Shall the guardians of an ancient faith permit the Saracens of materialism, of worldliness, of love of money, of adoration, of power, to capture the citadels of worship, and of praise, and of loving loyalty to all that is divine and eternal? These issues are real and they are vital. Let no pressure of appeal from city slum, from lumber camp or mining village, from immigrants' need, from bleeding, impoverished Armenia, from the newly pulsing China, or from the islands of the sea—heart-wringing and burning as these calls may be—let none of these things blind us to the slow-moving but irresistible tides of human life that ebb and flow in the homes and institutions of our American farm people.

2. *The charms of the pastor's life in the open country constitute a call.* For this cause many are called and few are chosen. But for that man who loves the open, whose heart responds to the soft music of meadow and field, whose ear is attuned to the rhythm of the seasons, who feels the romance of intelligent care of soil and plant and animal—to that man the rural parish offers rewards beyond all price.

Dear uplands, Chester's favorable fields,
My large unjealous loves, many yet one—
A grave good-morrow to your Graces, all,
Fair tilth and fruitful seasons!

Lo, how still!
The mid-morn empties you of men, save me;
Speak to your lover, meadows! None can hear.
I lie as lies yon placid Brandywine,
Holding the hills and heavens in my heart
For contemplation.

—*Sidney Lanier.*

3. *The opportunities offered by the country parish for breadth of culture constitute a call not usually put down in the list of reasons for being a country clergyman.* One does not need constant access to great libraries in order to acquire culture. Culture is appreciation of environment. It is a process of soul-ripening. Knowledge is merely the crude material upon which culture works. Reading is only one door by which culture enters. Close observation, meditation, pondering in the heart, much thinking are the favorite tools of culture. Do you desire time to read in peace? Do you wish for a chance to weigh and meditate? Do you like to stand close to men at work? Do you want to know the secret places of the Most High? Do you gain wisdom from the sermons preached by the rocks, joy from the songs of little rivers, peace from the evening hymns that arise from meadow and woodland? Then do not hesitate to seek these things in the country parish. From your rural watch-tower you, also, may observe the swift march of affairs, keep alive to great movements, see the drift of great human

tides. You may in the country, also, learn to appreciate the physical and spiritual environment that makes for the welfare of men and women, secure real personal growth, develop sound culture.

It is worth one's while to be in touch with leaders of thought and action. The stimulus that comes to the pastor of a large city church from such associations is real and vital. But for the man who can detect life's veneer, who loves to examine the fiber of character, who knows human nature, the country parish offers ample chance for interest and profit. For, commonly, rural people are natural, their native instincts are strong, their tastes are simple, their speech is direct. To him who likes this sort of human contact the country parish calls.

4. *The very presence of the difficulties in country church work formulates a distinct call to men who like to conquer circumstances.* The problem of prosperous church life in rural communities is not an easy problem. The successful minister in those communities cannot enjoy a life of ease. Vexation of spirit may become his portion. But the joy of overcoming an untoward situation may also be his. Some men will be attracted to the country parish just because it is a hard field.

5. *The dearth of men constitutes a call. The fields are white for the harvest. Many laborers present themselves.* But some of them come out merely for a summer's practice. Some have ancient implements. Some do not know wheat from corn. Relatively few deliberately mean to make these open fields their life scene, and fewer still have prepared themselves to harvest the crop by modern methods. Do not some of you see, therefore, a rare chance for distinction? A prayer for well-equipped harvesters is going up from all our countryside, and we wait impatiently for the response, "Here am I, send me."

6. *To those men who have the pioneer spirit there comes a strong appeal from the rural church.* For here is a chance for unique work, something different, and yet supremely useful as well as rare. Who will be our explorers, to blaze new trails by which other men may find fresh fields of influence for advancing the kingdom? Nowhere more fully than in the country can a clergyman shepherd his flock by day and by night, know the quality of their meadows, guard their water courses, lead into new and sweet pastures. The splendid opportunities for leadership in the country parish ought to ring in the hearts of young men of power.

7. *The timeliness of a redirected country church work constitutes an appeal. There are large stirrings in all rural affairs.* The fields are alive with movements for better farming, for more useful education, for co-operation. As never before, the country minister has efficient allies. The mechanism of socialization is busy; the institutions of agricultural education are pulsing with life; organizations are multiplying in number and in power. And the church at large is stirring. She realizes the herculean task before her. She sees the signs of moral unrest. She observes that the notes of idealism are betimes deadened by the "weari-some sound of the scythe of time and the trowel of trade." The man who goes to the country parish is captain in the host of a growing army that seeks to command the countryside, as well as to capture cities.

8. *The final and the supreme call from the country parish comes out of the abiding hunger of men and women for religion—religion interpreted in terms of daily toil, common human need, social evolution, justice, and fraternity.* In country as well as in city, many men and many women are engaged—often unwittingly or even unwillingly engaged—in the sad business of living outside the pale of religious idealism, seeking to explain life on grounds of expediency, trying to find easy delight for the senses, expending toil and enduring sweat for that which is not bread. But all of them know, in their best moments, that underneath are

the Everlasting Arms. Can we, then, afford to neglect half of our countrymen in our efforts to reach men effectively with the new evangel? Shall all these rising tides of life in our rural regions be left to break upon the futile shores of economic gain and personal pleasure? Is it a small and mean task to maintain and enlarge in the country both individual and community ideals, under the inspiration and guidance of the religious motive, and to help forty millions of rural people to incarnate those ideals in personal and family life, in industrial effort and political development, and in all social relationships?

A PRESENT CRISIS

There is a new interest in American country life. The love of the out-of-doors is growing. Business men are recognizing afresh the fundamental economic character of the agricultural industry. The solidarity of city and country is seen concretely. The unity of national life is found to consist in developing both urban and rural civilization. Great movements are under way, designed to increase the yield of the soil, to put agriculture on a better business basis, to educate rural youth, to secure co-operative effort among farmers. Is the church also astir in rural places? The country church has been a saving salt in the development of our great farming areas; is she alive today to these new movements? Is she leading in the campaign for rural progress?

The most ardent friend of the country church must give a sorrowful "No" in reply to these questions. While many individual churches are doing splendid work, the country church as an institution is not awake to her task. She has not realized that wonderful changes are taking place. Science applied to farming is working a revolution in rural life as well as in rural industry. We are entering upon a new era in American agricultural history. But unless the church arouses herself, her peculiar work among country folk will not be done.

The present situation then is nothing less than critical. It is vital that the new country life movements be given a religious content. The leadership of the country church is imperative, if the new streams are to flow in the channels of idealism. Let the church assert its leadership at once. Let it set the pace for rural progress and determine its great issues. There is no time to be lost. The floods are rising. The day is at hand.

WHAT SHALL BE DONE?

What shall we do to arouse the country church, to give it its rightful place among the forces at work for solving the rural problem?

We must ask men to consecrate themselves to life-long service in the country parish. The country church needs men who believe that here is a great task, worthy of high devotion, thorough preparation, intelligent study, patient continuance in well-doing.

We must root out the idea that only inferior men can find a permanent work in the country parish. It needs our strongest and best men, particularly in these critical, formative days of a new program for the country church. The issues at stake merit the leadership of great men. Let us do away with even the secret thought that a brilliant theologian has "buried himself" in some obscure farming community. It is his own fault if he remain buried. The seeds of the new rural religious life may be sown in corruption, in dishonor, in weakness; but, please God, they shall bear fruit in incorruption, in glory, and in power. We have a right to ask strong men to put their hands to this plow and not to turn back.

We must go out to the men now toiling in the rural parishes, with a message of cheer, of co-operation, of en-

couragement. They are a noble band. They need our aid. Let us help them to grip the new sources of power, to assume a new leadership, to work together for larger ends.

We must appeal to the seminaries, and other training schools for preachers, to send forth men who have formed a well-grounded ambition to explore the resources of this great field and who have qualified themselves for the task—who are well armored for the campaign.

We must go to the colleges, and appeal to strong young men who want hard places, who love to take chances, who have withal the desire to serve their fellows mightily. We must persuade them that here is work that is epoch-making, a man's work, work worth while.

We must appeal to the heroic in young men. Let us not try to show that the country parish is a garden of delight, a place of rest and ease. Rather let its difficulties and puzzling problems constitute a clarion call to the men of heroic mold. Our fathers met every hard issue in the heroic spirit. They dared the wilds of an unexplored continent to establish a new kingdom of God. They carried the banner of the church across sea and land and planted it among savages. They kept the church in the van of the army of conquest that has subdued our western forest and prairie. Have their sons poorer vision, smaller courage, weaker wills? We may not believe it. But we must show them that here is really a man's work, that something vital is at stake. We must appeal to high motives, expect large sacrifices.

The critical need just now is for a few strong men of large power to get hold of this country question in a virile way. It is the time for leadership. We need a score of Oberlins to point the way by actually working out the problem on the field. It is well enough to discuss the problem in its theoretical aspects. It is desirable to organize large movements on behalf of the rural church. But more than all else just now, we need a few men to achieve great results in the rural parish, to re-establish the leadership of the church. No organization can do it. No layman can do it. No educational institution can do it. A preacher must do it—do it in spite of small salary, isolation, conservatism, restricted field, overchurching, or any other devil that shows its face. The call is imperative. Shall we be denied the men?

While we must demand men, single-handed and alone, to meet this call of the country parish, there are two powerful allies that we may ask to our aid. There is always stimulus in a common purpose. Is not the time ripe for a new "rural band"—a group of half a dozen men from the seminary, who find adjacent parishes in a rural region, and there, quietly, co-operatively, persistently, grimly, study the situation, take leadership in all community life, incite the aid of school and Grange, stir lay support, carry on a great campaign for better individual and community life, and do all under the inspiration and guidance of the religious motive? A plan of this sort, carefully considered, discreetly managed, patiently developed, would form the nucleus for a new country church. It needs doing. It can be done. Are there men who will do it?

The time is ripe also for an organized movement on behalf of the country parish, that shall give dignity and direction to the efforts of solitary workers. The country parish is a peculiar field. New methods are needed. Men must be aroused from lethargy. A powerful co-operative enterprise must set standards, educate men, co-ordinate effort.

The country church is indeed calling for men. The prosperous churches in rich farming regions need strong leaders to direct the forces of progress and to lead men to the waters of life. The little white meeting-house on the abandoned New England hillside holds out its arms in mute appeal for men to bring new life. From the cotton fields and mountains of the Southland, from the prairies of the central

valleys, from the transformed deserts of the West, comes this call for men to serve the country parish.

Let not our eyes be blind to these deep needs of our rural life, nor our ears deaf to the call of the country parish. The time for a great work is at hand. The country church is facing a "present crisis"; therefore let us remember that

New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We
ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
through the desperate winter sea,
Nor attempt the Future's portal with
the Past's blood-rusted key.

The Country Church in Recent Books

By Una Roberts Lawrence

A careful survey of the books recently published on the country community and its church shows an alarming dearth of worth-while material. Perhaps the best basic book for a study of this subject in our Southern States is *Christ and the Country People*, by Henry W. McLaughlin (50c), published in 1928. The title is significant of the spirit of the book, for it is primarily not a sociological study, as so many such books are, but rather a thoughtful, earnest attempt to find how Christ may be made known in the thousands of our rural communities where there are no churches, or where they are failing in their witness. It does not fail to take into account the economic and social factors in the problem, ably discussing them in the first four chapters, and giving all the statistics the average student needs from reliable sources. But the heart of all the argument is making Christ and his program for the world real in the lives of country people, bringing to pass the "abundant life" in country life.

Dr. McLaughlin presents our whole rural population, the small farmer, the large landowner, the tenant farmer, our Negro population, largely rural as yet, the migrant harvest labor; sets forth briefly the plans by the State and Federal Government for the betterment of rural life, and discusses changing conditions brought about by recent economic upheavals. He does not go into all this in detail, but gives references for those students who wish to do so.

He goes deeply into the needs of the country people for the ministry of the church, studying the causes of the alarming conditions in some sections of the South, giving simple directions for a survey of any community, and presenting tested plans of co-operation that have brought satisfactory results. He asks:

"Does the Southern Presbyterian Church believe that the soul of a child born in the city is worth six and one-half times as much as the soul of a child born in the country?"

I do not know whether the proportion of Home Mission money spent relatively in city and country is the same for us as he here states for the Southern Presbyterians, but the question he raises is a startling and pertinent one. He discusses most satisfactorily the solution of country church problems by Community, Federated and Union church plans, his terse characterizations of the futility of these methods being almost classical in their aptness. He closes the whole discussion with an appeal for the country community as "The Presbyterian Task" much as we would look upon it as a "Baptist Task," knowing that the field is an overwhelming task for all our forces, if we but get the vision.

Satisfying as this book is, yet it is not complete. Later publications will bring it down to date, and make it more comprehensive.

One of the most suggestive and helpful discussions is but a pamphlet, *The Church and the Agricultural Crisis*, by Edmund de S. Brunner, published by Pilgrim Press at 35 cents per copy. In three brief chapters, Dr. Brunner presents the latest facts and figures touching the development of country church life. The amazing changes of the past six years, the present situation in agriculture, the effect of better roads, motors, improved agricultural methods and activities of the Federal and State Departments of Agriculture are all considered in this little treatise as they have changed the field and mission of the country church. No student of the subject should be without this little booklet. While Dr. Brunner is an advocate of the union church idea, he is most deeply concerned with those areas of our country life that are being left without any religious leadership at all. Another little pamphlet that will also be very stimulating is *A Parish Program for Community Service and Family Religion*, by Dr. W. H. Wilson, (10c), to whom all writers on the country church are much indebted. This is primarily written for pastors and church workers in the country churches and is rich in pertinent and provocative suggestions as to how to carry out a definite program of work in a country church field.

However good these books on general phases of the question may be, one likes to get down to definite cases. Yet when we look about us for books on this vitally important question by Southern Baptists we find none of recent date. The last publication available is *The Challenge of the Country Church*, by J. W. Jent (\$1.60), published in 1924. About that same time Dr. E. P. Alldredge issued a survey of the country churches of the Southern Baptist Convention in the *Handbook for 1923* (50c), and a pamphlet on *One Hundred Successful Country Churches*. These are invaluable aids to the student, the Jent book offering especially fine case work study of specific fields and their churches. Dr. Jent seeks to find a basis for a program of country church work in what he terms standards for work, and presents many illustrations of successful development of church life to show how the country church can adequately meet the needs of its field. Two chapters in the book are timeless in their discussions, "The Core of the Country Church Problem," and "The Pastor Problem in Country Churches." He pleads for a ministry just as well qualified, just as scholarly, just as capable and just as aggressive as the city church demands and gets. In addition, he lists some qualifications that are more or less peculiar to the highest success in the country pastor:

"1. The background of a rural heritage in early life and education.

"2. Love of the country, faith in the possibilities of country life, and missionary zeal in the task of the country pastor.

"3. In addition to fundamental college and seminary training, adequate drill and discipline in rural economics and sufficient mastery of agricultural technique to guarantee real leadership in a rural community."

Any discussion of the country church will bring up inevitably the related problems of the village and small town churches, whose situation is perhaps as deplorable. Here we have a very valuable recent book to help in our general study of the whole field. *Small Towns—An Estimate of Their Trade and Culture*, by Walter Burr of the University of Missouri (\$2.50), is a book that gives attention largely to the type of small town development found in the Mississippi Valley. It is valuable chiefly for its splendid presentation of small town life in business, social and economic phases, and the opportunity for the development of the people who live in them. The writer is not interested in the church except as one factor in the cultural development of these towns, but he is at his best in discussion of opportunity for the best possible expression of life in the world of the small community.

There are many phases of country life problems. One

to which little or no attention has been given in the South is that of our foreign rural population. Yet a careful survey would reveal that in our territory there are perhaps some of the most notable colonies of foreign farmer folk in America. This makes a recent book, briefly reviewed already, necessary on this list. It is *Immigrant Farmers and Their Children*, by Edmund de S. Brunner (\$2.75), published by Richard R. Smith. No student of home missions no enthusiast about the country church, can afford to overlook this book in a study of rural religious conditions. There are given challenging and authoritative facts on the whole situation, with specific intensive studies of several selected communities, one in North Carolina, where we may view the opportunities and problems in detail. It is one of the most valuable mission books of recent years.

Because the Negro is so large a part of our rural life, no list of books on this subject could be complete without mention of the most notable book on Negro life that has appeared in a generation, *What the Negro Thinks*, by Robert Russa Moton, principal of Tuskegee Institute (\$2.50). He speaks the mind of the conservative Christian Negro on his own problems in living in a white man's land. There is no particular attention given to Negro rural problems, save as the whole book is a plea for justice and fair play for the Negro who is trying to become a contributing, self-respecting member of his community. Along with our white country churches, we must give attention to the Negro country churches where still the leadership of the Negro race rests.

Then if, for relief, you would turn to the emotional presentation of country life, read *Can't Get a Red Bird*, a story by Dorothy Scarborough (\$2.00).

Is this a timely study for Baptists? Read the following summary of the Five Year Program of Survey of the Home Missions Council of the Federal Council of Churches, and see if you do not think we had better get busy on a new emphasis on country church work, and Home Missions in our rural and mountain regions if we would save Baptist faith and practice in these sections.

It is taken from the *Christian Herald*, issue of February 1, 1930:

"The Five-Year Program of Survey is being made on a nationwide scale. It has been under way for two years, and already fifteen states are being studied. The purpose of this survey is to discover the conditions that obtain throughout the country with reference to over-churching, under-churching and inadequate churching in the smaller towns, villages and rural sections. The survey is revealing some very interesting and some very disturbing facts. It shows much over-churching in small communities, gross neglect of many backward and under-privileged communities, and the still more common evil of inadequate churching. The most acute and baffling problems are found in the rural sections. The old-time country church is passing away. The changed conditions in country life, brought about by good roads, automobiles, radios, free delivery, consolidated schools, etc., are making old-time country churches obsolete. The Council, in its program of survey is seeking to re-discover America, with a view to the adjustment of the home missionary work to meet the needs of the new day.

"Surveys are now under way in the Ozark Mountains of Missouri, Arkansas, and Oklahoma, looking to the establishment of an interdenominational Ozark Commission that will co-ordinate all the work within that region. We have already discovered ninety-six denominations working within the eighty-nine counties known as the Ozark region. Only nine or ten of these denominations are members of the Home Missions Council. The rest, with some notable exceptions, are small groups and sects. There is great need for better churches and a better ministry in the Ozarks. The only way it can be brought about is through interdenominational co-operation.

"Similar movements are being considered for other parts of the country."

From the Woman's Missionary Union

KATHLEEN MALLORY

Encouraged by Week of Prayer

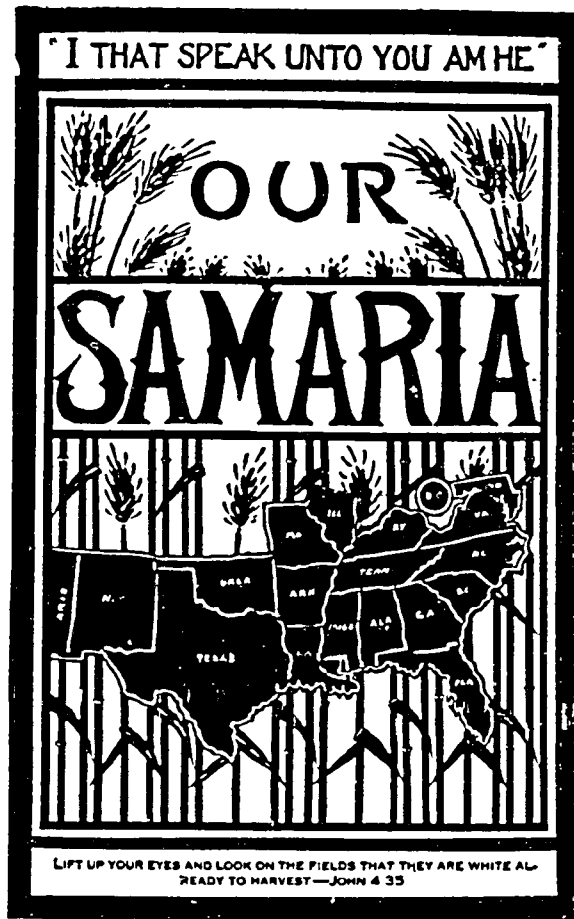
Another has called attention to the fact that Satan considers "discouragement" to be more useful to him than any other tool. He is represented as saying: "I can pry open and get into a man's conscience with that when I could never get near him with any others; and once inside I can use him with my discouragement in any way that suits me best. It is much worn because I use it with nearly everybody, as few people yet know that it belongs to me and that I use it to achieve my ends."

On the other side is the positive, the constructive power of encouragement. In the Old Testament it is commended in such words as: "The joy of Jehovah is your stronghold" (Neh. 8: 10). Was it not because of Elijah's repeated discouragement that God commanded him to anoint Elisha as the prophet in his "room"? Contrast 1 Kings 19: 9-14 and 2 Kings 6: 8-17—one the story of discouragement, dismay, defeat; the other that of entreaty, enlistment, encouragement. One of the finest features of the latter story is the fact that fearless Elisha prayed to God to show his servant why he should not be discouraged.

Even so through the March Week of Prayer for Home Missions will W.M.U. women and young people intercede with God that he will renew the courage and devoted zeal of the missionaries and others who serve through the Home Mission Board, using their thank offerings to help. Dr. Ray said of the Lottie Moon Christmas Offering in December that "it saved the foreign mission work from practical paralysis." Many recent articles from Dr. Lawrence show how eagerly the Home Mission Board is anticipating substantial help from the March Thank-Offering for Home Missions. The preferred dates for the offering and program of the Week of Prayer are March 3-7 inclusive, but any more convenient weeks—if possible in March—will be all right.

If your organization has not received its literature for the week, please rush a letter to your state W.M.U. headquarters. There are three primary aims for the week:

- (1) That it be a real prayer season.
- (2) That every W.M.U. member be urged to participate.
- (3) That the offerings be at least \$50,000.00



Program for March

TOPIC—BEYOND THE CITY

Hymn—"Sun of My Soul."*Lord's Prayer* (in unison).

Rural Life in Scripture—Altars on the Plains of Abraham: Genesis 13: 1-18 (This talk may well emphasize the place of prayer in all "beyond the city" work).

Prayer that all Christians (especially W.M.U. members) in rural communities may be "steadfast in prayer."

Talk—Teaching Jacob the Herdsman to Tithe: Genesis 28: 10-22; 31: 4-7, 9, 11, 13; 32: 24-30. (One purpose for this talk is to show how farmers and their families may tithe.)

Hymn—"God Will Take Care of You."

Sentence Prayers that all W.M.U. members, whether in country or city, may tithe.

Talk—David the Shepherd Boy a Man after God's Heart: 1 Samuel 16: 7, 10-13; Psalm 89: 19-24; Acts 13: 22; Psalm 23; John 3: 16. (This talk may well emphasize the missionary love in God's heart, "beginning at Jerusalem"—personal service—and extending "unto the uttermost part.")

Prayer that no W.M.U. organization, whether in country or city, shall fail to organize and foster young people and women in neighboring weak churches.

Hymn—"Rescue the Perishing."*Talk*—A Child Sick Among the Reapers:

2 Kings 4: 18-37. (This talk may show the ways in which rural young people can be interested and trained through W.M.U. organizations.)

Sentence Prayers for the missionary enlistment of rural young people.

Hymn—"Take My Life and Let It Be."

Talk—Prophecies of Amos the Dresser of Trees: Amos 7: 14, 15; 4: 4-13; 9: 8-15.

(This talk should emphasize the fact that many preachers and missionaries were members of country churches.)

Poem—The Country Church. (Order poem for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Hymn—"Missions." (See words on page 28.)

Season of Prayer for all evangelical missionaries and for all rural young people who have heard the call to preach or to be missionaries.

Discussion—(The leader of this discussion will do well to ask several members to come prepared to "lead out"; help for such preparation will be obtained from current literature and from articles found on pages 10-25.) What are the chief problems of rural people? How are good roads, automobiles and radios affecting them? What are the principles supporting the consolidated schools? How may preachers be encouraged to remain with and develop country churches? How can missions be advanced in and through rural churches and societies?

Talk—Two Parables of Three Sowers: Matt. 13: 18-30. (This talk should show how well Jesus understood the laws of nature, how we reap what we sow, how varied is the soil, how persistent is Satan, how certain is Christ's triumph.)

Hymn—"Bringing in the Sheaves."

Business Session—Minutes—Offering—Reports of: (1) W.M.U. Young People's Organizations; (2) Societies Organized and Fostered; (3) Redeeming of Pledges to Co-operative Program; (4) Personal Service; (5) Mission Study; (6) Observance of Week of Prayer and Thank-Offering for Home Missions. (See article on this page: "Encouraged by Week of Prayer.")

Hymn for Year—"Faith of Our Fathers." (See W.M.U. Year Book.)

Watchword for Year—"Be ye steadfast." 1 Cor. 15: 58.

Reading of Article—America's Most Interesting City. (See page 28.)

Prayer, remembering the May meeting in New Orleans.

Leaflets for Week of Prayer for Home Missions, March 3-7, 1930

Woman's Missionary Society—

	Cents
Monday—The Melting Point.....	3
Tuesday—Typical Experiences of a Missionary in Cuba.....	3
Wednesday—Reaching the "Chosen People".....	4
Thursday—Indians Rejoicing in the Gospel.....	3
Friday—Will the Line Hold?.....	3
Young Woman's Auxiliary—	
Forget-Me-Nots.....	3
Girls' Auxiliary—	
The 23rd Psalm in Indian Sign Language.....	2
Royal Ambassador Chapter—	
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Rush your order, please, remitting with order to W.M.U. LITERATURE DEPT., 1111 Comer Bldg., Birmingham, Ala.

How the Lord Blesses the Work in Pochow

By Clifford Barratt, Pochow, China

On arrival at Pochow, September 17, 1929, after three years' absence from the field, I was greeted with the news that the gates were closed on account of danger from bandits and that no one could come into the city nor suburb that night. I therefore spent the night outside the gates and the following day went to the mission compound in the city.

When I got home I found that the Chinese friends had preserved for me all necessary material goods. Foreign friends had arranged things for me so that I was quite comfortably situated.

The greetings from the Chinese were warm and sincere. I was much impressed with the earnestness of one of the Christian women as she and I prayed together. She prayed thus, "Dear Lord, Miss Barratt was here at the time of the bandit raid in 1925 and had to undergo a great many hardships. Now that you have permitted her to come back here to Pochow to help the Chinese people please do not let the bandits come here again now to cause her trouble." The Lord heard that little woman's prayer and the danger of bandits for that time passed over.

The Lord provided for me a Christian woman, Mrs. P'an, to go in and out with me among the people.

In making out the list of baptized church members in the city proper I find that we have twenty-nine baptized believers, ten men, eighteen women, and one girl. With this nucleus we felt it time to become an organized church. This seems to be the desire of the believers and shortly the organization will be perfected.

We have visited the homes of the Christians and have been in many of the non-Christian homes to carry the gospel message and to give out tracts.

In the homes of three of the Christians we have regular weekly meetings to which the neighbors and friends are invited to come and listen to the gospel.

We have a reading class every Tuesday afternoon to teach the women to read. Wednesday night is set apart for Sunday school teachers' meeting. Every Thursday the women meet to prepare the Sunday school lesson for the following Sunday.

I was very pleasantly surprised to learn how well our evangelist's two boys have entered into the work. The older son plays the organ for the services and the younger one leads in the singing.

We are just now in the midst of an evangelistic campaign here in the city. We have a tent and three evangelists to help. The attendance at the tent meetings has been good and we are hoping that permanent results may be secured.

The Woman's Missionary Society is doing good work. The members meet together once a month, first north of the river, and then in the city. They have carried out their programs well and given of their means to propagate the gospel.

The early morning Bible reading and prayer and memorizing of Scripture is having a good effect on all who take part.

The Lord is blessing our efforts and we are constantly reminded that we have a God who hears and answers prayer.

W. M. U. Growth in Brazil

From Mrs. W. E. Allen, of Rio de Janeiro, has come the following encouraging news concerning W.M.U. progress in Brazil: "The Central Committee is undertaking the re-writing of our Woman's Manual—something of a

task with our work growing so rapidly and the necessity of trying to do a piece of work that will serve for a good many years to come. A Year Book isn't practical down here—the work is too near its beginning for that; so we have to embody in the Woman's Manual all we want to get before the women. Recently our women of the Federal District had their annual meeting, with the best representation of any year since I have been in touch with the work (6 years). All but two societies had representatives; the officers of the societies were especially well represented. Our eighteen months in the United States was a long enough period for a good many things to crystallize and, coming back as I did after an annual meeting, it really was nearly three years since I had been in an annual session. In that time some real strides had been made. I find that the most abiding impression the meeting made upon me was the intelligent way in which they presented and discussed the different matters up for consideration. There is a W.M.U. consciousness now, instead of the individualistic concept that most of the women had, knowing little of the work outside their society. We have some one in nearly every society who is interested and informed and able to lead the others—a thing that seemed far distant in the future a short time before we went on our furlough. The chief topic for consideration was evangelism. In our next quarterly meeting of the officers we are going to take up practical ways of organizing the evangelistic visiting. There lingers yet vestiges of the Ladies' Aid Society idea, that is, that the chief business of the society is to raise funds—habits are hard to break, aren't they? But if the Lord can change things in six years as he has, one has faith for bigger, finer days in the future."

America's Most Interesting City—New Orleans

All who know New Orleans testify to the truth of this claim. It is true in three spheres: first, commerce and industry; second, history and romance; third, hospitality and charm.

New Orleans is the third city in land area in the United States, with 196.25 square miles of land and 169.47 of water. Canal Street, famous the world over as the commercial and carnival center of New Orleans, is 170.5 feet wide and 3.7 miles long. In old days it was the bed of a little stream emptying into the river.

The old New Orleans bent around the curve of the Mississippi like a crescent but it has far out-grown this original form. However, it is still called the "Crescent City."

New Orleans has a mild, equable climate with an average yearly temperature of 69 degrees. This is due in great part to the proximity of the 600 square miles of Lake Pontchartrain, Lake Borgne and the Mississippi River, which tend to make the temperature changes slower.

Commercial and historic interest and climatic charm have made New Orleans a leading convention city. The advent of the Southern Baptist Convention sets the thoughts in the mind of the messenger-to-be and of the visitor on the subject of the quality and class of accommodations in all their ramifications, that are to be found in the hotels of New Orleans, the city which will be host to this Convention the middle of May.

It is with a vim that we respond to your wishes for information regarding the splendid facilities in the way of hotels that we have to offer. New Orleans ranks favorably and impressively among the metropolitan cities of the country in this regard. The Hotel Association of New Orleans is assisting us in caring for the large number of people who will attend the Convention. The eight hotels belonging to this association are as follows:

Bienville, Jung, De Soto, Malberc, Roosevelt, La Salle, St. Charles and Monteleone. Each of these hotels will grant the following rates for the Convention:

1. Rooms with bath and double bed, \$4.00 and \$5.00 per day. Either one or two persons in the room.
2. Rooms with bath and twin beds, \$5.00 to \$6.00 per day with either one or two persons in a room.
3. If more than two people occupy a room with additional bed, extra charge of \$2 will be made.

The Hotel Association guarantees not less than 2,000 rooms in the hotels of this association. All reservations must be made at least ten days prior to the Convention. Do not delay attending to this matter, for you might be disappointed if you do. Make your reservation as early as possible; write directly to the hotel of your choice.

The hotels are situated within easy reach of the New Municipal Auditorium, in which the Convention will be held. It is only a question of a few blocks' walk to reach the auditorium, the Bienville Hotel being the farthest away. The auditorium, reposing just on the rim of the ancient and historic Vieux Carre (or "French Quarter" of the city which is world renowned), causes the visitor as the stranger to keep walking on and on, because of the points of interest and romance that are continually unfolding.—Mrs. A. Abrahams, W.M.U. Publicity Chairman, New Orleans Convention.

Missions

(Tune: Holy, Holy, Holy)

1. Missions, missions, missions,
Hear the call to missions—
O! ye church of God respond, the call
now to thee.
Tithing, praying, giving,
Sacrifice, right living—
State, Home and Foreign
For our trinity.
2. Missions, missions, missions,
Sacrifice for missions—
Many souls in darkness, now
Are dying o'er the sea
Calling, calling, calling,
America, America,
Jesus is calling
Calling now to thee.
3. Missions, missions, missions,
Make your pledge for missions—
Give to God his tenth of what
He hath entrusted thee,
Give to him thy first fruits
For thou art his stewards.
God be exalted
Blessed trinity.

—Mrs. Mason Maudslayi

Suggested Leaflets—Supplement to W. M. S. Program

MARCH—BEYOND THE CITY

- Community Work in the Southern Mountains
- Meditations of a Country Road
- Simplicity
- The Place of the Church in a Country Community
- The Country Church (Poem)

NOTE: Any or all of the above leaflets will be helpful in preparing the month's program. Order at the listed prices, please, and remit with order to W.M.U. Literature Dept. 1111 Comer Bldg., Birmingham, Ala.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Financing Denominational Schools

The writer's connection with educational work for several years, and the importance of the subject, may be sufficient justification for his offering some suggestions regarding this vital matter.

The strong competition that comes from the state schools, because of their larger income and better equipment, greatly complicates the problem. The Christian institution in most cases must have more money if it is to survive, much more, if it is to prosper and fulfil its high mission.

In the beginning and until it is adequately endowed, the denominational school should have a percentage from the general co-operative fund to supplement its income for current support. Of course it is understood that the institution is properly located and that there is a real demand for it.

This supplementary fund should not be considered permanent and should become smaller as the management of the school has opportunity to enlarge its resources.

It is hardly reasonable for a school to look to this co-operative fund, coming from all classes, for much of the money that is needed for buildings and endowment. The trustees should seek to interest men and women of wealth; the institution is fortunate if it has a president of business ability and large influence who is constantly on the lookout for such prospects.

Few prosperous men will measure up to the full measure of their ability and responsibility in the support of the unified budget. Occasionally we find a rich man that "can not see afar off," but does appreciate the value of a local institution that he knows about and which is giving to the service of the state and Kingdom a great company of trained young men and women, who are prepared to serve their day and generation in a noble way. He sees this work at close range; some of these graduates may be his own children. It is difficult to induce him to do large things for work beyond our borders, vital and urgent as it is. The writer now thinks of a noble layman who gave about \$200,000 to a college in his own state, but was not inclined to do anything big for the general program.

If the management is vigilant and wise in cultivating its prospects, there should be an increasing number of bequests coming to the school from time to time. A conditional gift from the General Education Board, the Carnegie Foundation, or some other similar organization should be sought; such a gift will greatly encourage and stimulate local friends.

It does not seem proper to expect much money for enlargement and equipment from people who are financially unable to send their own children to college.

The trustees and president should be alive to the situation and constantly discovering sources of revenue. If they don't show enough enterprise to enlist these prosperous people, some of whom have no children to leave their money to, they will look in vain to the Co-operative Program to supply all their needs.

A Trip to Florida

On Sunday, December 15, the General Secretary closed a period of perhaps the most strenuous and fruitful service of his entire record of more than twenty-one years. As a matter of stewardship, he had decided to dismiss responsibility to a large extent and make a visit of three weeks by auto to Florida, as a means of recreation. He made in advance but one engagement to speak on this entire tour.

The first stop for the night was at Chattanooga, December 18; it was Wednesday night and very stormy, but we both were anxious to attend the prayer meeting of the First Baptist Church of which we were members for about two years. We braved the weather and were rewarded by finding a good company of God's elect present and by hearing a very edifying discourse by the retiring pastor, Dr. John W. Inzer. His extended pastorate has been a notable success, as evidenced by the improvement and enlargement of the church plant, the remarkable growth in membership, and the fine spirit that prevails.

Another interesting event of this occasion was the baptism of the colored sexton, who had been serving the church for thirty years. He came from another denomination and his faithful service had given him a large place in the esteem of all.

Dr. Inzer goes to Montgomery with the love of the Chattanooga people and with their best wishes for success in this new field.

The next two nights were spent in Macon, Georgia, and Gainesville, Florida. It was interesting at the latter city to see the magnificent building of the First Baptist Church and to learn of the fine progress the church is making under the pastorate of Dr. McCaul; it was also of interest to drive through the campus of the State University and to note the attractive grounds and stately buildings of this institution.

On Saturday we reached Ocala, where we secured quarters until Monday. It was our first opportunity to see the new building of the First Baptist Church, which is a credit

both to the membership and the city. The Christmas music and the brief Christmas message by Dr. C. L. Collins, the pastor, were unusually fine; the Sunday school gave an interesting program at the evening hour.

The next stop was at Lakeland, where the secretary had an engagement to speak at a joint meeting of the Baptist Brotherhoods of the city in connection with a delightful supper. The chief promoter of this meeting was Mr. D. L. Hart, strongly re-enforced by the pastor. Although it was during the Christmas season, the attendance was quite good.

It was very encouraging to learn that the Baptist men of Lakeland are very much interested in their local Brotherhoods and that these organizations are progressing in a very satisfactory way.

It was a peculiar joy to meet Dr. Lloyd T. Wilson, a cherished friend of former years, and to learn that he is well, and unusually happy in his new field.

Other cities visited on this tour were St. Petersburg, Fort Myers, Miami, and Arcadia. We tarried longest in St. Petersburg, the Sunshine City, where we found swarms of people from a wide territory, enjoying this genial climate.

It was a source of peculiar gratification to see the throngs attending the First Baptist Church and to note the fine progress of the church under the aggressive ministry of the new pastor, Dr. D. M. Gardner.

Dr. Gardner enjoys the esteem of all the other Baptist pastors and the noble spirit of co-operation that is being cultivated is bound to bring a brighter day for Baptist affairs in this important city.

On New Year's evening we had the privilege of attending the prayer meeting of the First Baptist Church, of Miami, and found a very creditable company of interested people present. Dr. J. L. White began the new year with launching a campaign of personal evangelism; his remarks on this topic at the prayer meeting were stimulating. The hearty co-operation that he is receiving, as evidenced that evening by the response of a number of teachers, officers, and other leaders, must have been very heartening to him.

One of the leading pleasures of this trip was the opportunity of a brief visit with our former pastor, Dr. B. C. Henning, and family. Dr. Henning is retiring from the pastorate of Stanton Memorial Church because of ill health. He is devoted to the church and will live in his own home not far away. The church is giving him every evidence of their high appreciation and esteem.

We also deliberately planned to drive by Arcadia for a brief stop with Dr. A. J. Holt and family. We found him and Mrs. Holt in usual health and as genial as ever.

Both of these homes are fortunate in having a devoted daughter each that is a source of much comfort and cheer to the parents.

It was gratifying to note that business conditions are gradually improving throughout the state and the people are becoming more hopeful with each passing day.

While the secretary had only one engagement in advance for this trip, he finds that he spoke six times.

South Carolina

Recently the general secretary spent eight days in fellowship of service with Rev. W. S. Brooke, field man for the General Board of South Carolina Baptists. The work that Brother Brooke is doing is very similar to that of the Baptist Brotherhood.

In addition to Mr. Brooke's natural gifts and educational equipment, he shows rare ability as an organizer and "has a mind to work." Withal he is a very interesting and delightful companion in travel.

During this period these two workers visited seven associations as follows: Spartan,

Greenville, Saluda, Broad River, Fairfield, Orangeburg, and Barnwell. These meetings were held in the following churches of these associations in the order just indicated: Southside Baptist Church of Spartanburg, First Baptist Church of Greenville, First Baptist Church of Anderson, First Baptist Church of Gaffney, First Baptist Church of Columbia, First Baptist Church of Orangeburg, and the First Baptist Church of Denmark.

The general order of procedure at each of these meetings was an address by the visitor, followed by a conference with the associational leaders, conducted by Mr. Brook, with the associational leader in the chair.

The churches of each association are arranged in five groups with a leader over each group and with an associational leader as general director. The general director in each case was elected by the association and one of the best men in each association was secured for this important position. Their names are as follows: Dr. J. L. Vipperman, Spartanburg; Dr. G. W. Quick, Greenville; Dr. J. M. Burnett, Belton; President R. C. Granberry, Gaffney; Rev. W. M. Whiteside, Columbia; Dr. E. M. Lightfoot, Orangeburg; and Rev. W. R. Davis, Williston.

In addition to these regular meetings, the general secretary spoke to a fine company of people in the First Baptist Church of Belton, of which Dr. J. M. Burnett is the able pastor. At a banquet of men on Saturday evening in the Cherokee Avenue Baptist Church, Gaffney, of which Rev. C. A. Kirby is the popular pastor, he delivered an address on "The Obligations of Laymen" to a company of more than fifty men. On Sunday evening, January 19, by special request, he spoke to a good audience in the First Baptist Church of Spartanburg on the subject of "The Brotherhood." The men of this church, under the direction of their aggressive pastor, Dr. W. L. Ball, are planning the organization of a Brotherhood in the near future. The service in South Carolina closed with an address at 3 P.M. on Wednesday, January 22, in the Williston Baptist Church, of which Rev. W. R. Davis is the successful pastor. While the afternoon was unfavorable, an exceptionally large company assembled for this service.

The attendance some places was not large, but always representative, embracing a number of active leaders.

On Sunday at 11 o'clock an unusually large audience assembled at the morning hour in the First Baptist Church of Gaffney, and at 2:00 P.M. about two hundred people, representing some fifteen churches and including fifty-three deacons, assembled to hear a discussion of the deacon, and a stirring address on the associational work by President Granberry.

In addition to the leaders already mentioned, the pastors of the churches where these meetings were held were thoroughly sympathetic and co-operative. Among these were Dr. W. M. Seay of Anderson, Dr. R. A. McFarland of Gaffney, Dr. J. H. Webb of Columbia, Dr. J. E. Welsh of Orangeburg, and Rev. A. F. O'Kelley of Denmark. Space does not permit the mention of a number of other fine pastors, deacons, other laymen, and women who were in these meetings and are co-operating in a most loyal way.

Associate Secretary Burnett

It is a matter of regret that we have no report of the fine work that we are sure Associate Secretary Burnett has been doing the past month. We only know through a letter that he spent at least a portion of the month in Mississippi.

An Omission

In the rush of preparing the copy last month, reference to a visit with the Calvary Baptist Church, Lexington, Kentucky, was omitted. Sunday, December 8, was spent with this prosperous church, the secretary speaking four times during the day. The canvass for the budget was launched that afternoon, with good prospects, but the final results have not been reported to this office.

For many years Dr. T. C. Ecton has been leading this church to large achievement. It ranks among the leading churches of the state in its support of the Co-operative Program.

Suggested Program for Brotherhood Meeting

Spirited Devotions, consisting of Song, Scripture, and Prayer (12 minutes).

Business Session (8 minutes).

TOPIC—Debate on RESOLVED THAT THE CHURCHES SHOULD USE THE DOUBLE BUDGET AND DUPLEX ENVELOPE FOR CHURCH SUPPORT AND THE CO-OPERATIVE PROGRAM

Affirmative
Two speakers

Negative
Two speakers

(7 1-2 minutes for each speaker).
Voluntary remarks (2 minutes each).
Closing words by pastor.
Song and prayer.

SUGGESTIONS

Some of the claims made for the affirmative are:

1. A member will subscribe more for two causes separately than jointly.
2. The educational effect of considering missions separately is valuable.
3. There is not so much temptation to use missionary funds for local needs. The double budget calls for two treasurers.

Some pleas for the negative:

1. The single budget is more simple—less confusing.
 2. By this plan every subscriber supports every cause, whether missionary in spirit or not.
 3. The percentage of distribution is uniform—all funds are distributed on same percentages.
- Other pleas for each position will occur to the debaters.

Missionary Miscellany

Secretary T. B. RAY

Births:

Rev. and Mrs. R. Cecil Moore of Concepcion, Chile, announce the arrival of Virginia Elizabeth, on November 3, 1929.

Arrivals on Furlough:

Rev. W. C. Harrison, Rio de Janeiro, Brazil. Home address, Bagdad, Ky.

Sailings:

January 17, on *S. S. President Lincoln*:

Rev. and Mrs. J. R. Saunders, Shiuchow, China.

January 25, on *S. S. American Legion*:

Rev. and Mrs. R. M. Logan, Buenos Aires, Argentina.

Deaths:

DR. W. E. ENTZMINGER

On January 18 we received a cablegram announcing the passing of Dr. W. E. Entzinger, of Rio de Janeiro, Brazil.

Dr. Entzinger was one of the outstanding missionaries of the Foreign Mission Board. He was born at Blythewood, South Carolina, on December 25, 1859. He was a graduate of Furman University and of the Southern Baptist Theological Seminary. He was appointed a missionary of the Board in 1891. His first field of labor was at Pernambuco, North Brazil, where in the face of bitter persecution he made a great contribution towards the establishment of our work.

In 1900 he moved to South Brazil where in Rio he began the publication of our great Baptist weekly named *O Journal Baptista*. Along with the *Journal Baptista* he developed the Brazilian Baptist Publication House, now known as the Carroll Memorial Baptist Publishing House. With occasional intermission he has been connected with this institution during his entire twenty-nine years of service in South Brazil.

His contribution to our cause in Brazil through the development of this publication house is beyond estimation. He had an unusually full command of the Portuguese language. He was a great Bible student and was able to set forth the gospel of Christ with pungency and power. While he devoted the chief part of his energy to the publishing house he was quite active in building up churches. Several churches in Rio owe their existence very largely to his zeal and capable work. Few men have made a greater contribution towards the spread of Christianity in Brazil than has this great-hearted, peerless and untiring missionary.

He was married twice. His first wife was Miss Maggie Griffith, of South Carolina. They were married in 1891 and labored together for thirty years. His second wife was Mrs. Amelia Joyce, to whom he was married in September, 1922.

To his widow and his children our hearts go out in affectionate prayer, and with them we treasure the memories of his great life.

MISS MARY ARGYLE TAYLOR

We have been deeply distressed to learn of the death of Miss Mary Argyle Taylor in Rome, Italy, on January 4, 1930.

Miss Taylor was one of the daughters of Dr. George Boardman Taylor, pioneer missionary to Italy. She was sister to Mrs. D. G. Whittinghill, and has lived in the Whittinghill home since the death of her father twenty-two years ago.

While Miss Taylor was never appointed as a missionary of our Board, yet she was untiring in her efforts in behalf of our work in Italy. She was prolific in the production of articles about our work, and conducted a very extensive correspondence with churches and pastors in an effort to keep the cause vividly upon their hearts. She was of great assistance to her father during his last years, as well as to Dr. Whittinghill since the passing of Dr. Taylor.

A Wonderful Year.—"We are coming to the close of the year 1929. What a year it has been! Wonderful in many respects. If we had listened to the advice of some of our friends and had waited, as they suggested, for peace to come in China, we would have missed the best opportunity for service that we have ever had in one year's time in China. How wonderfully the Lord leads us! It has been the best year's work in the history of the Stout Memorial Hospital.

"We are thankful for good health and the opportunities that have attended our labors, and we press on in the Master's name as the new year approaches. There is much to be done. Our greatest need now is not in new material equipment or opportunity for service; but for *re-enforcement of new missionaries*. Are you going to send them? We wait and work and wonder."—George W. Leavell Wuchow, China.

Opportunity in the School.—"I personally still believe in the good opportunity of preaching the gospel in the school, and any opportunity if we can have even the least hope of preaching the gospel, we should seize during this chaotic period. If we give up all the opportunity that we have now, who would preach the message to the needy?

"About the middle of last month we had an evangelistic campaign for two weeks. Mr. Ware led the revival meeting in the first week. Pastor Kiang Zang Chwen led the evangelistic meeting in the second week. We were so surprised when the students came to us voluntarily to request the lengthening of the preaching period because they were so interested in Pastor Kiang's message. Last Sunday twenty-one students of our school were baptized."—Gtsu E. Chen, Soochow, China.

All Safe in Wuchow.—"All is well with us in Wuchow so far. For eight days we have been blocked, and for five we have had airplanes overhead. Last Tuesday they dropped five bombs, killing eleven and wounding twenty-five. It was fearful and pitiful to see the suffering women and children brought into this hospital for treatment. The city has been in a panic with long lines of women and children going to the hills in the morning and returning at night.

"We have given out much literature to the thousands who have crowded into the compound for protection. Pray that the Lord will use even these dangerous times to glorify his name."—H. H. Snuggs, Wuchow, China.

A Year of Great Blessings.—"We are nearing the end of another year of great blessings on this whole field. The outlook never seemed so full of promise, and the ingatherings are very cheering. Our needs were also never so great. And this leads me to call your attention and that of the Board to the *extremely precarious situation of our work in this great and rapidly-growing state* of far South Brazil, with its over two million souls. Our need of re-enforcement is very serious indeed, and Brother Ray, we simply cannot wait until the Board gets out of debt before being re-enforced! To wait much longer means ruinous loss to our whole *state work*. Is there no possibility of sending us a single couple to come to this city as a center, and take up the general work just as soon as possible?

"Here we two, Harley Smith and I, are doing our best in this great capital city of Porto Alegre, with its 350,000 souls, with the great interior of the state and its scores of towns and a handful of native evangelists for the work. It is appalling. What are we to do? I myself cannot do much work out-

side of this city, and this leaves Harley Smith alone as male missionary for all the field outside and for much to do in the city itself! Of course in all this I am not forgetting what the women can do, and are doing,—but I am considering the work which only men can do."—W. B. Bagby, Porto Alegre, Brazil.

Shall We Work Her to Death?—"I have just about all I can do. I teach six Bible classes a day, and one beginner class who study *First Steps to Great Truths*. This makes seven classes per day, beside keeping study hall at night. I do not get to go out very much to visit, but I feel that our most important work now is to train native workers. And I really feel that I have never had a better opportunity for doing real evangelistic work than I have in this school. It gives us many important contacts outside of its walls through the students.

"Well, we are just hoping and praying that soon these strenuous times will be over and the workers who are being kept at home may return, and the ranks where some have fallen out may soon be filled. The opportunity has never been so great since I have been in China. Next year is the year that I should go on my third furlough, and my parents are so old, father eighty-seven, and mother seventy-nine, that I do wish that I might be able to go, if I knew I could come back, but I do not intend to go for fear I'll be kept there as so many others have been! My father and mother have good care, from my brothers and sisters over there, and they do not specially need me, but I just fear that if I go home there will be no funds to send me back. I don't think I have ever had better health than I am having now, although I am carrying quite a heavy burden, and living in the school and walking home nearly a quarter of a mile to my meals when the weather is so I can go home, and when it isn't I just take a bowl of millet with the school. I think really though that the walk back and forth is good for me."—Cynthia A. Miller, Laichowfu, China.

A Noble New Year's Resolution:

"In recognition of the noble work done by members of the Foreign Board in reducing so substantially our debt, I wish to tell you that I made a New Year's resolution to pay one-tenth of my salary to Foreign Missions. I know it is not easy for you to refuse to send out new workers when the need is so great, and I want you to know that I appreciate your efforts to wipe out the heavy indebtedness under which we now labor.

"The extra tenth will not be so much money, but if many others who are as financially able as I am would pay a proportionate amount, the debt would soon be lifted."

A Sunday School Teacher Speaks Wisely:

"A good woman whose Sunday school class gave to Foreign Missions last year over and above their regular gifts a total of \$813.00, in speaking about our Southern Baptist situation, uses the following wise expressions:

"If all our people, pastors especially, would preach missions and give their people the privilege of responding from their hearts, a new day would be upon us now."

"I am sure if we will come back to missions as we should, everything else would get right."

A Farmer's Thoughtfulness:

"I am enclosing check for my annual donation to missions. I have to do this at

this time of the year on account of the time I have to market my tobacco crop. I raised \$429.83, (1,456 pounds), gave my two boys \$25.00 each, and paid \$135.00 rent, not to say anything of fertilizer, canvas, etc. This is my fifth year. I have receipts from the Foreign Mission Board for the other four years, with 8 dollars per year during the 75-Million Campaign, and at the same time giving to various other causes."

Good News from Shanghai College.

"Everything is going on well at the college. Both the faculty and student body have shown excellent spirit. Our teachers have taken keen interest in the religious work. The new plan of small, intimate groups for spiritual cultivation (modified Sunday school) proved very successful. There are twenty-five such groups organized, with more than two hundred fifty students enrolled. We had special evangelistic meetings in the latter part of November. Dr. T. Z. Koo and Rev. Tseng Shao Hsien were the leaders. In the college we had nearly a full attendance of the student body."—Herman C. E. Liu, Shanghai, China.

Well Received.—"We are most grateful to our heavenly Father for a comparatively peaceful fall. We have been able to work steadily along. We are finding in Hwanghsien City more invitations into homes than we can possibly fill. In our Good-Will Center Kindergarten and school we have some pupils from the best homes in the city. We are cordially and warmly received into these homes and it is an unspeakable joy to take the gospel to these women and girls whose lives are spent inside four high walls.

"Miss Florence Lide and I went to Lungkow at the invitation of the church there to help with an inquirers' class. There were twenty-seven inquirers and almost as many 'listeners.' It was our happy privilege to help some of these into the kingdom."—M. L. Franks, Hwanghsien, China.

Cramped Quarters.—"It seems that the secondary work is as far off as ever (the school next year looks forward to its eleventh year) until we get a building. When the cut came in 1926 the preaching hall, three squares away, was given up and the congregation began to use the former dining room of the school for its meetings. Only five rooms (two of these exceedingly small) can be used for classes. One of them is an elongated affair made out of two old servants' rooms thrown together; two others are large enough for sleeping quarters for one or two people, and were used for that purpose formerly; the remaining two are fairly decent rooms but are upstairs and are made accessible by a narrow winding stair. We do have a fine front, and no mistake about it; we suffer from external smiles and internal dyspepsia. I don't know which does us the most harm. I sincerely thank the Lord that we can continue somehow in our second term with far more grace than during the first, and provided only it is the Lord's will for us, we should be happy to continue in our present state all our lives; but looking from ourselves to the all-important work, can it be expected to progress?"—George A. Bowdler, Buenos Aires, Argentina.

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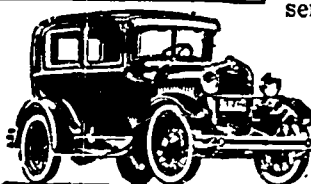
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B
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K
S

It Seemed So Strange to Hear Her Play

We Knew She Had Never Taken a Lesson from a Teacher!

WE always thought of her as an onlooker, you know. A sort of social wallflower. Certainly she had never been popular, never the center of attraction in any gathering.

That night of the party when she said, "Well, folks, I'll entertain you with some selections from Grieg"—we thought she was *joking*. A rather poor joke, at that. But she actually did get up and seat herself at the piano.

Everyone laughed—and went right on chatting. I was a little sorry for her. But I saw her chin go up, her eyes flash. She played a chord, and it rang through the room like a challenge. "Listen!" it seemed to say.

And suddenly the room was hushed . . .

She played *Anitra's Dance*—played it with such soul fire that the room faded and we seemed to see gypsies swaying and chanting around the camp fire. Everyone sat forward, tense, listening. When the last glorious chord vanished like an echo, she turned around and faced us, her face glowing, her eyes happy. "Well!" she seemed to be saying, "you thought I was bluffing. But I *can* play!"

We were astonished—and contrite. We surged forward in a mass to congratulate her. "How did you do it?" "Why, you are wonderful!" "We can't believe you never had a teacher!" An onlooker no longer—she was popular! She played for us all evening, and now no one would even think of having a party without inviting her.

She Told Me About It Later

We were lifelong friends, and I felt I could ask her about it. "You played superbly!" I said. "And I know you never had a teacher. Come—what's the secret?"

"No secret at all!" she laughed. "I just got tired of being left out of things and I decided to do something that would make me popular. I couldn't afford an expensive teacher and I didn't have the time for a lot of practice—so I decided to take the famous U. S. School of Music course. In my spare time, you know."

"You don't mean to say you learned how to play so beautifully by yourself, right at home in your spare time?" I was astounded, I couldn't believe it.

"Yes—and it's been such fun! Why, it's as easy as A-B-C, and I didn't have a bit of trouble. I began playing almost from the start, and right from music. Now I can play any piece—classical or jazz. From the notes, you know."



"She played *Anitra's Dance*—played it with such soul fire that the room faded and we seemed to see gypsies swaying and chanting around the camp fire."

"You're wonderful!" I breathed. "Think of playing like that, and learning all by yourself."

"I'm not wonderful," she replied. "Anyone could do it. A child can understand those simplified lessons. Why, it's like playing a game."

"You always wanted to play the violin—here's your chance to learn quickly and inexpensively. Why don't you surprise everyone, the way I did?"

I took her advice—a little doubtfully at first—and now I play not only the violin but the banjo!

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