

Royal Service

"I THAT SPEAK UNTO YOU AM HE"

OUR

SAMARIA



LIFT UP YOUR EYES AND LOOK ON THE FIELDS THAT THEY ARE WHITE AL-
READY TO HARVEST.—JOHN 4:35

Week of Prayer for Home Missions—March 3-7 Inclusive

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W.M.U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.

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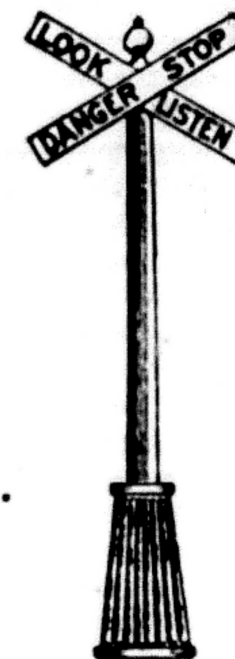
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CONTENTS

AMENDMENTS TO W.M.U. CONSTITUTION	35
ANNUAL MEETING	5, 35, 36
ANNOUNCEMENTS	1, 29, 35, 36
BIBLE STUDY	15
BOOK REVIEWS	33-34
BUSINESS WOMEN'S CIRCLE	19
CALENDAR OF PRAYER	13-14
CHURCH SCHOOL OF MISSIONS	6
COLLEGE Y. W. A.	28
CURRENT MISSIONARY EVENTS	32
EDITORIAL	4
FAMILY ALTAR	16
LEAFLETS	3, 11
MARCH WEEK OF PRAYER	1, 7-12, 28
MARGARET FUND	31
OUR YOUNG PEOPLE	29
"PRAY YE"	7-16
PROGRAMS	17-27
PROGRAM OUTLINE	18
PROGRAM PLANS	17
TRAINING SCHOOL	30
WATCHWORD FOR YEAR	7



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1930 W.M.U. MONTHLY TOPICS

Jan.	—"Foundation Stones"	July	—Leading Many to Righteousness
Feb.	—The Homeland—Our Heritage	Aug.	—Notable Native Christians
March	—Beyond the City	Sept.	—"In Union There Is Strength"
April	—Around the World in 85 Years	Oct.	—Your State and Mine
May	—Christianity Answering Today's Needs	Nov.	—A New Day in an Old World
June	—How Help the Negro?	Dec.	—"They Followed the Star"

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EDITORIAL



THE HARVEST IS COME

Mrs. W. J. Cox, President W.M.U.



In this beautiful and exotic land of Florida it is my pleasure, for a short while, to sit on the sands beside the mighty Atlantic as its blue waters caress these shores with magic white-crested waves. There comes to mind the sacred scene of the Master as once He went out of the house and sat by the seaside. Surely there is nothing that stirs the human soul to a more profound appreciation of the Creator's limitless power than to sit beside the sea. It is His. He made it. As its grandeur and strength grip even the dullest soul, there comes a strange assurance that the prophecy—that one day the knowledge of Christ shall cover the earth as the waters cover the sea—will be fulfilled. Its moving force proclaims it. The very soul becomes fluid in its magic presence and flows out to every land and shore.

Great multitudes gathered about the Teacher that day, and He spake to them the parable of the sower, the parable of the mustard seed and that of the leaven. Then Jesus sent the multitude away and went into the house, and His disciples came unto Him saying, "Declare unto us the parable of the tares of the field". Jesus answered: "The field is the world". How quickly He turns from sea to earth. He is the universal Christ. He is Lord of land and sea.

The simile, the field is the world, is meaningful and significant. Wheat is practically an universal grain. Its cultivation was being carried on at the earliest times recorded. The Chinese were growing wheat thousands of years before the Christian era and they have a legend that it was a direct gift from Heaven to man. It is a significant fact that wheat is being harvested in some country all the time. Always somewhere it is ripening and falling. It grows in South America, India, Africa, Persia, China, Japan, Spain, France, Italy, Greece, Turkey, Russia, Canada, Scotland, Australia, England, Germany and in our own United States. Because of this we see the deep and universal meaning of the allusions to the harvest fields. Too, the golden, billowing wheat must be harvested at just the right time. If the grain is too ripe much will be scattered and lost in the fields, or the ripened stalks will fall to the ground. If the wheat is not ripe enough it will not keep well. Thus, when the wheatfields are ripe there is a loud call for harvesters.

Today, as we look out over the world there comes the realization that the fields of humanity are indeed ripe for Christian harvest and that the laborers are too few. The command is to pray the Lord of the harvest to send forth laborers into the fields. Our March Week of Prayer is an answer to that command. Just as the Master left the seaside and went into the house to declare the mysteries of the harvest fields of the world, so our women and young people should go apart for a season of study of our fields, for contemplation and prayer. In our southern Baptist territory many fields are ripe unto harvest but the laborers are tragically few. Our Thank Offering is to send more laborers into these ripening fields. You will read with prayerful interest the specific objects to be helped by this offering. This issue of ROYAL SERVICE in buff and brown exemplifies the thought of wheat as the emblem of the harvest. (See pages 1, 8-12.)

(Concluded on Page 27)



ANNUAL MEETING



SURPRISE for THOSE WHO ATTEND SOUTHERN BAPTIST CONVENTION



The New Orleans Municipal Auditorium is now receiving its finishing touches. This auditorium is centrally located, occupying an entire city square. To give you an idea of the vastness of the auditorium, a motorist could pilot his car around the floor of the New Orleans Municipal Auditorium with speed and facility, or Ringling Brothers could stage their famous three-ring spectacles on the same floor. This will give you some idea as to the floor space; and there will be some eleven thousand seats in the Auditorium. (See picture

on page 36.)

If, like various of H.G. Wells' one-time fictional characters, one could transport himself into the future, he might see an interesting example of stage arrangement. For the stage is not in the center of the seating circle. The relation of its division is about 60-40 or, in other words, six thousand persons can view one side of it and some four or five thousand the other. Why? you ask. Because, while the auditorium can be used as a mono-piece unit, it can also be used as a double-barreled affair, with the left side not knowing what the right side is doing—not that the right side would be doing wrong but just to prevent conflicts of activities. This stage has a dual proscenium and the same type of backdrop. It is fifty feet wide and ninety-two feet long. Both it and the orchestra pit are depressible. That is, as in present day theatres, the musicians can appear and disappear at the wave of their leader's baton, and the stage too can follow suit.

Temperatures as maintained in the auditorium will be governed by low pressure steam ventilating systems in winter and by six twelve-foot pressure fans operating in the basement to disseminate air in summer. The air will be composed of two-thirds fresh air and one-third recirculated air, periodically purified by an ozone machine working in conjunction with the fans.

Committee rooms on upper floors will take care of small meetings either in connection or as a phase of its activities. Entrance will be possible from three sides of the auditorium. Large porticoes facing on Rampart, St. Ann and St. Peter Streets lead into the huge building, the Rampart Street entrance being the main approach to the interior. The structure as a whole is three hundred and twenty feet long by two hundred and two feet deep and has ample clearance on all sides.

The accoustical plans are excellent and radio through the public system will play its usual part in carrying the sung or spoken word or the played note to the uppermost balcony, some fifty feet above the main floor and about one hundred and eighty-five feet at the most from the center of the stage. There will be elevators running up to the entrances of the several seating divisions.

The lighting system is an object of today's most frequent engineering consideration. Foundation to roof, it is strong and substantial but also beautiful. Its beauty is severe but nevertheless impressive and striking. Eleven high, cathedral-light windows enhance the dignity of the front wall of the building.

For two years the women of New Orleans have been hoping the convention would vote to meet in our city and now that you are coming, we are determined that your visit with us shall be one long to be remembered. We are bending every effort to make the 1930 W.M.U. meeting the greatest ever held. And we are

(Concluded on Page 27)



CHURCH SCHOOL OF MISSIONS



"BEHOLDING the FIELDS"

Dr. Wallace Bassett, Pastor of
Cliff Temple Baptist Church, Dallas, Texas



Our Savior emphasized the urgency of more laborers in the harvest field by calling on His disciples to lift up their eyes and behold the fields ready to harvest. The reason converted men and women are not interested in missions is because they have never looked on the fields with ready harvests, suffering for lack of laborers. It is the business of active informed members of the church to so visualize the needs and possibilities of our mission fields that all the members may lift up their eyes and behold the fields.

It is not possible to take them to the fields other than local ones but, by means of a School of Missions, the fields can be brought to them. Our school this year makes the third one held at Cliff Temple. The following features contributed to their success:

1. They are given a place of importance in our annual program. We have a meeting in the fall every year when the several hundred officers of all the departments of the church gather for a preview of one year's activity. Dates for all special meetings, including date for the School of Missions, are set by vote of this body. This program is sent in printed form to all the members. Our people are made to know in this way months in advance the time for the School.
2. One attractive missionary is secured to give an address each night for the five week nights, at the close of two study periods. The church pays the honorarium for this missionary, as an item of expense in the annual budget. Dr. Wiley Glass, Mrs. Una Roberts Lawrence and Dr. H. H. Muirhead are the three we have used thus far. Of course free lunch is served between the two study periods.
3. Many books are taught, including books for primaries, juniors, intermediates, young people and adults. This is done so that all the members will find what they desire in this school.
4. Responsibility for getting all the members is divided among all the different organizations of the church. Opportunity for registration is given in the Sunday school, B.Y.P.U., W.M.U. organizations and the preaching service.
5. The registering for the different classes is begun in time. Many of our training schools fail because registration is left until the last day, when the people throughout all the departments of the church should be signed up in advance.

Our experience is that the time and money expended on the School of Missions are well spent, for the school tones up all our organizations with the missionary spirit and helps us to lift our eyes and look on the fields already ripe unto the harvest. It is one of the best weeks of the whole year with us.

TWO OCCASIONS WORTHY of PRAYERFUL W.M.U. THOUGHT

March Week of Prayer for Home Missions (See pages 1, 4, 7-12.)

May Meeting of Southern Baptists in New Orleans (See pages 5, 36.)

"STEADFAST in PRAYER"

"Be Ye Steadfast", 1 Cor. 15:58

By Dr. A. U. Boone, Pastor of
First Baptist Church, Memphis, Tenn.



If "prayer is the Christian's vital breath" it most assuredly must be steadfast. We cannot live long without breathing steadily, and we cannot live the Christian life without "constantly abiding". There may be some question as to the frequency of our formal devotions, and some small differences among us as to the meaning of the word, but Bible readers are compelled to believe that the spirit of prayer is one that essentially belongs to the believer's life. And herein we find the true conception of Scriptural prayer. Jesus said: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you". Union with Christ is essential in this high and holy privilege. This explains the secret of the power. Real prayer is linked up with the throne of God. Another statement appears in our Savior's last words with His disciples: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son". It is most important that we read the whole verse. Our prayers may not be made up so much of our own desires as of His will. P. Whitwell Wilson says: "We must pray in the Savior's name, which means that we must only offer prayer for what He, Himself, would pray if He were in our position. In drawing our checks on the bank of faith, we must not forget that without His endorsement they are mere scraps of paper". In this way we are connected with the Great Power House of Spiritual Life, but the union implies steadfastness, and when this is realized we can, in purpose and spirit, "pray without ceasing".

In the Book of Hebrews the author speaks of "things that accompany salvation". He certainly has in mind some forces and results that are vitally connected with salvation. Thank God for these blessed attachments! What a train of glorious guards and what a splendid company of Christian graces escort the believer in this Heavenward journey! Now, what is said of salvation may be said of prayer. Some things go along with it, and these things serve as links to the "High and Holy Heavens". One is reminded of the coming of spring. This season comes with the month of March or with the vernal equinox, but there is more to spring than the mere date. Indeed, the calendar itself is a lifeless thing; but the warm sunshine and the gentle rain from Heaven, the grasses and flowers and grain and garden products—all these—belong to the springtime. So, the abiding presence of our blessed Lord and our steadfast and unbroken devotions are sure to be accompanied by the pure and wholesome fruit of the prayer-life. This is "the Christian's vital breath, the Christian's native air", and when the Master sees it all He says, "It is very good".

"Savior, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

"Let me love Thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above."

AN APPEAL and a CHALLENGE

Dr. J. B. Lawrence, Executive Secretary of
Home Mission Board, Atlanta, Ga.



The March Week of Prayer for Home Missions has for our women and W.M.U. young people a two-fold appeal and a two-fold challenge. The two-fold appeal is, on the one hand, a call to united prayer for our Heavenly Father's blessings on our work; and, on the other, an appeal for united giving by our women and the W.M.U. young people for the material support of our work.

PRAYING and GIVING: these are the two hands of the mystic missionary body: one, the right hand—PRAYER—by which we grip the throne of power and circulate the Heavenly currents through ourselves to Kingdom tasks; the other, the left hand—STEWARDSHIP—by which we seize the material things which we possess and make them usable for spiritual purposes. This two-fold appeal is a call to our women and W.M.U. young people to mediate the grace of God to a lost world on the one hand and, on the other, to transmute physical substance into spiritual value. There is no higher service one can render.

In addition to this two-fold appeal, there is a two-fold challenge. This challenge is to the saving of souls for the sake of lost nations. On the one hand, it is to a soul-wrenching passion for sinners at close range and, on the other, to a broad policy of denominational strategy.

Saving the homeland and marshalling its forces for world-conquest: these are the two hands of the mystic home mission body: one, the right hand—EVANGELISM—by which we attempt to save the homeland through sacrificial service with Christ in winning the lost; the other, the left hand—ENLARGEMENT—by which we attempt to marshal the resources of a saved homeland for world-conquest for Christ. This two-fold challenge is a call to our women and W.M.U. young people to make home missions the mighty means for victorious endeavor for Christ in foreign fields.

This fits the Week of Prayer for Home Missions into the Divine scheme for the reign of Christ over men and things. It reveals it as a harmonic note in the orchestra of Christ's triumph. Surely we can dramatize this Week of Prayer by visualizing the mighty W.M.U. host in our southland as they spiritually and figuratively take their place with that ransomed throng pictured in Revelation who, with palm branches in their hands, lead the triumphant procession in the victorious march of our Lord in His second coming.

Christ will come in power and glory when we prepare the way for His coming by our prayers, our gifts and our service. The Gospel will go into all the world when the followers of Christ in the homeland become "strong in the Lord" and, in the "power of His might", go forth preaching that Gospel to the uttermost parts of the earth.

This is the ultimate outlook of home missions. We must reach the homeland for Christ, that its redeemed forces may reach the world for Him. Our living Lord, Whom we love, challenges all of us to do our best. The cry of the homeland, with its perishing millions, challenges us to do our best. The suffering and sinning world for which Jesus died stretches forth its blood-stained and sin-marred hands in mute and helpless appeal to us to do our best. May southern Baptist women and W.M.U. young people during the March Week of Prayer for Home Missions answer this appeal and challenge with a heart response that will put both self and substance in the hands of Christ for Kingdom service!

M. M. S. Program for Week of Prayer for Home Missions

March 3-7, Inclusive, 1930



MONDAY

SUBJECT: The World at Our Door
DEVOTIONAL by PASTOR

Hymn: "My Country, 'Tis of Thee"

Scriptures "Ye shall be unto Me a kingdom of priests": Ex. 19:6 (Supplemental Scriptures: I Thess. 4:3; Matt. 18:14; II Cor. 6:17-18; Lev. 20:26; Rom. 12:2. Among the thoughts suggested by these Scriptures is that of deepening spirituality and of intercession for those who are outside the Kingdom of God.)

PRESIDENT'S MESSAGE

PRAYER that the week's program may be prayerfully developed

STUDY of BOOKLET: "Look upon the Fields"—Chapter I

Talk (or Discussion): Our Negro American Neighbors

Prayer for negroes and Christian work of and with them

Talk (or Discussion): Our Neighbors from All the World

Prayer for the "stranger in our gates" and for all evangelical work therefor

Hymn: "What a Friend We Have in Jesus"

Talk (or Discussion): One City Field
Prayer for all Christian work in New Orleans and in particular for Baptist Bible Institute

RENDERING of LEAFLET: "The Melting Point" (Order leaflet for 3c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

HYMN: "Let the Lower Lights Be Burning"

APPEAL of Home Mission Board by Dr. Lawrence

SEASON of PRAYER that every W.M.U. member will feel the Christian obligation to evangelize America; that the week's offering may be genuinely helpful

INGATHERING of THANK-OFFERING ANNOUNCEMENTS

WATCHWORDS: "Be ye steadfast" as "laborers together with God".

HYMN for YEAR (as Benediction): "Faith of Our Fathers" (See W.M.U. Year Book.)

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TUESDAY

SUBJECT: Our Latin American World
DEVOTIONAL by Y. W. A. PRESIDENT

Y. W. A. Hymn: "O, Zion, Haste" (See W. M. U. Year Book.)

Prayer by a Y. W. A. Mother

Scripture: "Ye shall be Mine own possession": Ex. 19:5-6 (Supplemental Scriptures: Jas. 1:18; I Pet. 1:3-5; Psa. 28:9; 33:12; 37:18; 47:4; 94:14; 16:6; 94:5; Ephes. 1:18; Isa. 54:17; I Cor. 6:

19-20. The doubly blessed thought of these Scriptures is (1) "the riches of the glory of His inheritance in the saints" and (2) "unto an inheritance incorruptible and undefiled and that fadeth not away".)

Hymn: "My Hope Is Built on Nothing Less"

STUDY of BOOKLET: "Look upon the Fields"—Chapter II

Talk (or Discussion): Cuba for Christ

Rendering of Leaflet: "Typical Experiences of a Missionary in Cuba" (Order leaflet for 3c from W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

Prayer for Christian work in Cuba

Talk (or Discussion): The Gateway of the World

Prayer for S. B. C. workers in Canal Zone

Talk (or Discussion): Our Spanish Speaking Field

Hymn: "My Jesus, I Love Thee"

Prayer for evangelical work in this field

Talk (or Discussion): The French Accent

SEASON of PRAYER that southern Baptists may realize and meet their responsibility to help evangelize these people to whom the Bible and evangelical Christianity are almost wholly unknown

HYMN: "Only Trust Him"

INGATHERING of THANK-OFFERING PRAYER that every W. M. U. member may have the largest possible part in the week's offering

ANNOUNCEMENTS

HYMN for the YEAR: "Faith of Our Fathers"

WATCHWORDS (as Benediction): "Be ye steadfast" as "laborers together with God".

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WEDNESDAY

SUBJECT: In His Steps

DEVOTIONAL by R. A. COUNSELOR

R. A. Hymn: "The King's Business" (See W.M.U. Year Book.)

Prayer by an R. A. Mother

Scripture: "Be ye steadfast": I Cor. 15:58 (Supplemental Scriptures: Luke 12:32; Zech. 8:13; Rom. 12:2; Rev. 2:10; Heb. 13:9)

STUDY of BOOKLET: "Look upon the Fields"—Chapter III

Talk (or Discussion): "And He Sent Them to Preach the Kingdom of God"

Rendering of Leaflet: "Reaching the Chosen People" (Order leaflet for 4c from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

Prayer for the work among the Jews, deaf-mutes, sailors and soldiers

Hymn: "Make Me a Channel of Blessing"

Talk (or Discussion): "And to Heal the Sick"

Prayer for the ministry through Christian hospitals

Talk (or Discussion): "And to Say unto Them, the Kingdom of God Is Come nigh unto You"

Hymn: "I Love Thy Kingdom, Lord"

SEASON of PRAYER for all in south-land who as Christian workers "walk in His steps"

INGATHERING of THANK-OFFERING ANNOUNCEMENTS

WATCHWORDS: "Be ye steadfast" as "laborers together with God".

HYMN for YEAR (as Benediction): "Faith of Our Fathers"

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THURSDAY

SUBJECT: Americans All

DEVOTIONAL by G. A. COUNSELOR

G. A. Hymn: "We've a Story to Tell to the Nations" (See W. M. U. Year Book.)

Prayer by a G. A. Mother

Scripture: "Be ye thankful": Col. 3:15 (Supplemental Scriptures: John 16:33; Psa. 128:2; I Chron. 29:13; Dan. 2:23; 6:10; I Tim. 1:12; Acts 28:15; I Cor. 15:57; II Cor. 2:14; Ephes. 5:15, 20; II Cor. 4:15; 9:10-12, 18-20; Col. 2:6-7; 4:2; Rev. 7:11-12)

STUDY of BOOKLET: "Look upon the Fields"—Chapter IV

Talk (or Discussion): Pioneer Americans
Prayer for Christian work in southern mountains

Talk (or Discussion): First Americans

Rendering of Leaflet: "Indians Rejoicing in the Gospel" (Order leaflet for 3c from W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

Prayer for the schools and other Christian agencies among the Indians

HYMN: "Jesus Calls Us"

SEASON of PRAYER that week's offering will reach at least \$50,000 and that every W. M. U. member will rejoice to have a part, even "bringing sacrifices of thanksgiving"

INGATHERING of THANK-OFFERING ANNOUNCEMENTS

WATCHWORDS: "Be ye steadfast" as "laborers together with God".

HYMN for YEAR (as Benediction): "Faith of Our Fathers"

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FRIDAY

SUBJECT: The Last Frontier

DEVOTIONAL by LEADER of SUN-BEAM BAND

Song of Sunbeams: "Be a Little Sunbeam" (See W.M.U. Year Book.)

Prayer by a Sunbeam Mother

Scripture: "Be ye tender-hearted": Ephes. 4:32 (Supplemental Scriptures: Rom. 12:16; I Pet. 3:8-9; Matt. 15:32; 20:34; 9:36-38; 14:14; Mark 6:34; 1:40-42; Luke 7:13-15; 10:33-37; I John 3:17-18)

STUDY of BOOKLET: "Look upon the Fields"—Chapter V

Talk (or Discussion): Farthest West

Prayer for new S. B. C. work in Arizona

Talk (or Discussion): The Land of the Turquoise Sky

Prayer for all evangelical work and workers in New Mexico

Hymn: "Jesus, Keep Me near the Cross"

Talk (or Discussion): A New Task among an Ancient People

SEASON of PRAYER for Home Mission Board and all its work and workers

HYMN: "America the Beautiful"

RENDERING of LEAFLET: "Will the Line Hold?" (Order leaflet for 3c from W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

PRAYER for the offering and for a member-wide participation in it

HYMN: "I Love to Tell the Story"

INGATHERING of THANK-OFFERING ANNOUNCEMENTS

HYMN for YEAR: "Faith of Our Fathers"

WATCHWORDS (as Benediction): "Be ye steadfast" as "laborers together with God".

Perforated are pages 9-14: thus they can be removed from the magazine without injury to the other part. The first four of these pages pertain to the March Week of Prayer for Home Missions, as do also pages 1, 4, 7, 8. The widest publicity possible should be given to them, one goal of the week being W.M.U. memberwide participation in its observance. Another earnest hope is that it will be a week of real prayer: therefore, faithful use is craved for the suggestions on all the aforesaid pages and also page 16. As usual, the Calendar of Prayer pages (13-14) are perforated so that they may be detached and kept where they will be more easily used each day. "Pray without ceasing" and "in faith believing".

LEAFLETS for WEEK of PRAYER for HOME MISSIONS

	Cents
Woman's Missionary Society	
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 Auxilliary	
Forget-Me-Nots	3
Girls' Auxilliary	
The 23rd Psalm in Indian Sign Language.....	2
Royal Ambassador Chapter	
An Unusual Church and Its Deacons.....	3
Sunbeam Band	
Easy - Meezy - Mity - Mo.....	3

Each your order, remitting with order, please, to
W. M. U. LITERATURE DEPT., 1111 Comer Bldg., Birmingham, Ala.

SUGGESTED DESIGNATIONS for MARCH THANK-OFFERING for HOME MISSIONS

Workers among the Mexicans in Texas	
Mrs. Paul Bell, Bastrop, Texas	\$ 540.00
Ignacia Gonzales, Austin, Texas	600.00
Gladys McLanahan, El Paso, Texas	700.00
Lillie Mae Weatherford, El Paso, Texas	700.00
George B. Mixim, Brownsville, Texas	1,080.00
Donato Ruiz, San Angelo, Texas	1,080.00
Matias Garcia, San Antonio, Texas	900.00
Emmett Rodriguez, Kerrville, Texas	850.00
Benjamin Diaz, Kenedy, Texas	850.00
Abel R. Saenz, Harlington, Texas	700.00
Daniel Delgado, Corpus Christi, Texas	850.00
Cayetano Garcia, Del Rio, Texas	850.00
J. A. Lopez, Pearsall, Texas	700.00
J. E. Garcia, Cameron, Texas	600.00
Adrian Gavazos, Laredo, Texas	600.00
Work among Chinese in Texas	
Ollie Lewellyn, San Antonio, Texas	380.00
Work among Indians in New Mexico	
Ethyl Burnett, Albuquerque, New Mexico	1,000.00
Geo. Wilson, Albuquerque, New Mexico	1,200.00
Work among Mexicans in New Mexico	
J. G. Sanchez, Albuquerque, New Mexico	540.00
Pedro Saurez, Las Vegas, New Mexico	700.00
Work among Indians in Oklahoma	
Orlando Johnson, Cushing, Oklahoma	540.00
Grace Clifford, Fairfax, Oklahoma	720.00
A. W. Hancock, Pawhuska, Oklahoma	810.00
Gladys Sharp, Newkirk, Oklahoma	960.00
Work among Italians in Oklahoma	
Pascal Arpaio, Krebs, Oklahoma	1,260.00
Work among Italians and Cubans, Tampa, Fla.	
Mrs. Emily Black, Tampa, Florida	864.00
Fannie Taylor, Tampa, Florida	864.00
Work among Italians, Birmingham, Alabama	
Mary Strange, Birmingham, Alabama	405.00
Work among Mixed Nationalities, Southern Illinois	
Mary Kelly, Christopher, Illinois	864.00
Mary Headen, West Frankfort, Illinois	864.00
Mildred Bollinger, East St. Louis, Illinois	700.00
Work among Italians, Memphis, Tennessee	
Joseph Papia, Memphis, Tennessee	1,450.00
Work among the French, Louisiana	
Salaries of Seven Teachers in Acadia Academy	5,000.00
Havana Province	
Josefa Munoz, Bible Woman, Salary	660.00
Mrs. H. R. Moseley, City Missionary, Salary	900.00
Cuban American College	
Eva Smith, Salary	900.00
Mrs. Maria Peraza, Salary	840.00
Margot Utrera, Salary	840.00
Maria Menendez, Salary	600.00
Calabazar	
Christine Garnett, Missionary, Salary	900.00
Matanzas Province	
Bibiano Molina, Helper, Salary	480.00
Cienfuegos	
Virginia Perez, City Missionary, Salary	720.00
Cuban W. M. U.	600.00
Mountain School Work	4,069.00
Evangelism — General	
Jewish Work	2,000.00
Rev. and Mrs. D. D. Cooper, Shawnee, Oklahoma, Salary	540.00
Mrs. Ignacio Gonzales (Gregoria Garcia), Bastrop, Texas, Salary	540.00
Miss Christine Garnett, Calabazar, Cuba, Salary	900.00
Miss Emma Leachman, Atlanta, Ga., Salary	2,000.00
Rev. J. W. Newbrough, New Orleans, Louisiana	900.00

Calendar of Prayer March, 1930

Prepared by Mrs. Maud R. McLure, Kentucky

“**W**HEN the battle is long, and I'm weary with strife,
When legions of sin and evil are rife:
I feel—and new courage flows into my life—
That you are praying for me.

“When victory comes out of seeming defeat,
And the dark lowering clouds shine with rainbows replete:
’Tis then that I know—and assurance is sweet—
That you are praying for me.”

Topic: Beyond the City

1—SATURDAY

Pray for Misses †Doris Knight and
†Martha Franks, educational work,
Hwang-Hsien, China.
Mine eyes shall be upon the faithful.
—Psa. 101:6

2—SUNDAY

Pray that Woman's Missionary
Union may faithfully observe the
Week of Prayer for Home Missions;
March 3-7 inclusive.
He heareth the prayer of the righteous.
—Prov. 15:29

3—MONDAY

Pray for blessing on the work of
Dr. J. B. Lawrence, secretary of
Home Mission Board, Atlanta, Ga.
Show me Thy ways, O Jehovah.
—Psa. 25:4

4—TUESDAY

For Prof. and Mrs. H. S. McCall,
Baptist Temple, Havana, Cuba
He will lift me up upon a rock.
—Psa. 27:5

5—WEDNESDAY

For Rev. Jacob Gartenhaus, Home
Board evangelist to the Jews
Behold the eye of the Lord is upon
them that fear Him.—Psa. 33:18

6—THURSDAY

For Miss Emma Leachman, field
worker for Home Board, Atlanta, Ga.
The mercy of the Lord is from everlast-
ing to everlasting.—Psa. 103:17

7—FRIDAY

For †Mrs. Una Roberts Lawrence,
mission study editor of Home Mis-
sion Board
God hath power to help.—II Chron. 25:8

8—SATURDAY

Pray for S.B.C. and W.M.U. Com-
mittees in preparation for May meet-
ing in New Orleans.
Thy will be done.—Matt. 6:10

9—SUNDAY

Pray that well equipped pastors may
gladly serve the rural churches.
For the love of Christ constraineth us.
—II Cor. 5:14

10—MONDAY

Pray for Rev. and †Mrs. J. R. Al-
len, evangelistic work, Bello Hori-
zonte, Brazil.
Singing with grace in your hearts unto
God.—Col. 3:16

11—TUESDAY

For blessing on W.M.U. of North
Carolina in annual session, March
11-13, Elizabeth City.
Then said Jesus unto them, Fear not.
—Matt. 28:10

12—WEDNESDAY

For †Miss Addie E. Cox, evan-
gelistic work, Kaifeng, China; and
†Miss Hannah Plowden, Shanghai
College
Watch unto prayer.—I Pet. 4:7

13—THURSDAY

For †Miss Naomi Schell, beginning
Good Will Center work, Tobata,
Japan
Set not your mind on high things but
condescend to things that are lowly.
—Rom. 12:16

14—FRIDAY

For Rev. and †Mrs. Earl Parker,
evangelistic work, Pingtu, China
Herein is My Father glorified that ye
bear much fruit.—John 15:8

15—SATURDAY

For Misses †Susan Anderson and
†Neale Young, educational work,
Abeokuta, Nigeria
Thou gavest also Thy good Spirit to in-
struct them.—Neh. 9:20

16—SUNDAY

Pray for guidance and blessing for
all pastors of rural churches.
We preach Christ crucified.
—I Cor. 1:23

17—MONDAY

For Rev. and Mrs. B. W. Orrick,
evangelistic work, Montevideo, Uru-
guay
Let us love one another: for love is of
God.—I John 4:7

†Attended W.M.U. Training School
**Attended Baptist Bible Institute

Calendar of Prayer

March, 1930

"I'll gird tighter my armor and advance in the fight,
With a staunch heart and brave I'll battle for right,
I'll blench at no danger and quail at no might—
If you'll keep praying for me!"

"Let us pray that an ever-increasing number of interceders may be raised up until the whole church is awakened to prayer."

Topic: Beyond the City

18—TUESDAY

For Misses Rachel Newton, †Ethel Ramsbottom and †Pearl Todd, educational work, Chefoo, China
The pillar of cloud departed not from over them by day to lead them.
—Neh. 9:19

19—WEDNESDAY

Pray for Rev. and †Mrs. Jas. McGavock, evangelistic work, Santiago, Chile.
Overcome evil with good.—Rom. 12:21

20—THURSDAY

For Dr. J. W. Shepard, president Rio Baptist College, and †Mrs. Shepard, Rio de Janeiro, Brazil; also Alice and Ida Shepard, Margaret Fund students
Verily God hath heard: He hath attended to the voice of my prayer.
—Psa. 66:19

21—FRIDAY

For Misses †Ola Lea, educational work and Miss *Blanche Groves, evangelistic work, Soochow, China
Because Thy loving kindness is better than life my lips shall praise Thee.
—Psa. 63:3

22—SATURDAY

For Rev. and Mrs. J. E. Davis, publishing house, El Paso, Texas
Be Thou exalted, O God, above the Heavens.—Psa. 57:5

23—SUNDAY

Pray that the country churches, in the spirit of Christ, may meet the needs of the community.
Always follow after that which is good.
—I Thess. 5:15

24—MONDAY

Pray for Rev. and *Mrs. Dan Hurley (on furlough), educational work, Bucharest, Roumania.
Inasmuch as ye are partakers of Christ's suffering rejoice.—I Pet. 4:13

25—TUESDAY

For the presence of God in the annual sessions of Alabama W.M.U., March 25-27, Mobile
In Thy presence there is fulness of joy.—Psa. 16:11

26—WEDNESDAY

For Divine guidance on annual sessions of Tennessee W.M.U., March 25-27, Dyersburg, and South Carolina W.M.U., March 26-28, Hartsville
Make ye ready the way of the Lord.
—Mk. 1:3

27—THURSDAY

For Mrs. S. L. Ginsburg (on furlough), evangelistic work, Sao Paulo, Brazil and Estelle Ginsburg, Margaret Fund student
He will uphold the fatherless and the widow.—Psa. 146:9

28—FRIDAY

For Miss Mary Kelly, worker among foreigners, Christopher, Ill.
Jehovah's hand is not shortened that it cannot save.—Isa. 59:1

29—SATURDAY

For †Miss Mary Headen, worker among foreigners, West Frankfort, Ill.
For ye shall go out with joy and be led forth in peace.—Isa. 55:12

30—SUNDAY

Pray that great leaders may come out of our rural churches.
The little one shall become a thousand.
—Isa. 60:22

31—MONDAY

Pray for Dr. and Mrs. L. R. Scarborough and faculty of Southwestern Training School, Fort Worth, Texas.
My mouth shall be filled with Thy praise and with Thy honor all the day.
—Psa. 71:8

†Attended W.M.U. Training School
*Attended Southwestern Training School



BIBLE STUDY



Mrs. W. H. Gray, Alabama

TOPIC: "SERVED by the FIELD"

Scripture: Eccles. 5:9; Matt. 13:3-9, 18-23 Hymn: Bringing in the Sheaves



"Forever, O Lord, Thy word is settled in Heaven!" While the world is moving at a terrific speed we turn to the Book written ages ago and read an exact description of our problems. Relations between countries, relations between men; duty to country or duty to God; the training of youth or comfort for age; in short, everything pertaining to life has been anticipated in some book of the Old Testament. In a review of questions which concern thoughtful citizens we come upon that of helping the farmer. Looking back through several presidential administrations we find definite action in behalf of those who raise food for America. Representatives from the government have worked with representatives from various counties to improve methods of land cultivation.

While these things are being worked out we hear the words of Solomon, the Preacher: "The king himself is served by the field". Could the importance of the farmer be defined more clearly in twentieth century language? When Jesus sought to teach the nature of the Kingdom of Heaven He immortalized the man who tills the soil. Wherever the Gospel is preached the parables of the Sower, the Wicked Husbandman, Laborers in the Vineyard and the Tares are told again. What a challenge to match spiritual advancement against improved material conditions! Will southern Baptists let this opportunity go by? Industry is making headway in the south and calling young men from the farm to the city. Can we not keep the farm a safe place by making the neighborhood Christian? The Lordship of Jesus is the message we must carry into every rural community. Good roads and automobiles make it possible to have fewer and better churches. There should be good Sunday schools and well organized missionary societies for women and children. A pastor with vision and a few consecrated laymen work as leaven. Fostering a Graded W.M.U. is a means of sympathetic personal contact. Zeal for members should give way to a passion for souls. It was a delight to hear a member of a Woman's Missionary Society speak recently of the miracle of regeneration. We are prone to emphasize the humanity of Jesus and forget to speak of His deity. Would that we might present Him faithfully as both Son of Man and Son of God (II Corinthians 9:6).

"BE that goeth forth with weeping,
Bearing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above.
Soft descend the dews of Heaven,
Bright the rays celestial shine;
Precious fruits will thus be given
Through an influence all divine.

"SOW thy seed, be never weary,
Let no fears thy soul annoy;
Be the prospect n'er so dreary,
Thou shalt reap the fruit of joy.
Lo! the scene of verdure brightening,
See the rising grain appear;
Look again! the fields are whitening
For the harvest-time is near".

PRAY YE

THIS month the "Pray Ye" page is omitted. Those circles and societies which use it are referred to the week's causes for intercession as noted on the Calendar of Prayer, pages 13-14.



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: "SERVED by the FIELD"

"E plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine
And soft, refreshing rain.

Farming

Saturday, 1st

Genesis 8:22; Exodus 34:21, 22; Proverbs 3:9, 10; 24:30, 31; 27:23-27

Sunday, 2nd

Genesis 2:15; 3:17-19, 23; 9:20; I Kings 19:19; I Chronicles 27:26-31

Monday, 3rd

Exodus 20:9-11; 23:16; Ecclesiastes 5:9; Galatians 6:7-10

Tuesday, 4th

Isaiah 5:1-7, 16; II Corinthians 9:6

Wednesday, 5th

Deuteronomy 24:14, 15; Colossians 4:1; I Timothy 5:18; James 5:4

Thursday, 6th

Matthew 13:31-43

Friday, 7th

Matthew 13:44-53

Sowing

Saturday, 8th

Luke 17:1-10

Sunday, 9th

Matthew 16:21-28; Luke 13:2-5

Monday, 10th

Luke 12:13-21

Tuesday, 11th

Luke 12:22-34

Wednesday, 12th

Luke 14:12-14; 16:15-17

Thursday, 13th

John 15:1-10

Friday, 14th

John 15:11-17

"E thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food:
Accept the gifts we offer
For all Thy love imparts;
And, what Thou most desirest,
Our humble, thankful hearts."

Reaping

Saturday, 15th

Ruth 1:1-11

Sunday, 16th

Ruth 1:12-22

Monday, 17th

Ruth 2:1-12

Tuesday, 18th

Ruth 2:13-23

Wednesday, 19th

Ruth 3:1, 2, 10-13, 15-18

Thursday, 20th

Ruth 4:1-11

Friday, 21st

I Samuel 6:13-15; I Corinthians 3:8, 9

"Likewise"

Saturday, 22nd

Mark 4:3-9, 14-20

Sunday, 23rd

Matthew 13:24-30; Luke 13:18, 19, 30-32

Monday, 24th

Luke 14:27-35

Tuesday, 25th

Matthew 17:24-27, 18:12-14

Wednesday, 26th

Matthew 18:23-35

Thursday, 27th

Luke 12:35-40, 42-48

Friday, 28th

Luke 14:16-24; 22:27

Saturday, 29th

Luke 15:11-32

Sunday, 30th

Matthew 25:1-13

Monday, 31st

Matthew 25:14-30



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

WITH the PROGRAM COMMITTEE



The subject for March being "Beyond the City" or "The Country Church", it would be appropriate for the Program Committee to be made up of those who had once been members of country churches. If the committee is a standing committee for the year, or one from the circle in charge of the meeting, it may choose those who have come in from country churches to take the parts on the program. At the close of the meeting have a receiving line made up of all those present who have once held membership in the country.

It would be a very attractive change to invite a society from a neighboring country church to be the guests of the society. One of the members might speak on present problems of country churches. Many of our finest public school teachers are "country girls". One of these might be invited to speak on "Our Young People in the Rural Sections". A teacher from a rural school would be well qualified to talk on this topic.

The music used in the program should be hymns such as were popular in the old country churches. In many congregations there are men or women who know the old tunes and can lead in singing them without any accompaniment. Those, who have heard the great swell of voices in the Southern Baptist Convention singing "I Will Arise and Go to Jesus", "When the Battle's Over, We Shall Wear a Crown" and "O, Who Will Come and Go with Me, I'm Bound for the Promised Land", will realize the power and uplift of soul in this old music.

For societies in country and village churches, this program offers an oppor-

tunity for the discussion of very real problems. It is hoped that each society will talk freely of these and make plans to meet them. Are the young people restless and trying to get away to the larger towns? This is a condition that the town people face, for their young folks are flocking to the big cities.

As to church problems, there are questions and answers given in the program material that will be interesting and helpful if read or told at the meeting. From this same material three talks may be given: "The Past of the Country Church"; "The Present of the Country Church"; "The Future of the Country Church". The history of the beginnings of your church or of the country churches from which it drew its membership would be interesting. Types of country churches in your association would come under the second topic. The pastor of a country church might be asked to speak on the third subject. (See program material on pages 20-26.)

Most interesting would be a Bible study on "Country Boys Who Became Great Leaders": among these Joseph, Gideon, Daniel etc. It may be closed with "John the Baptist, the Country Preacher", and with mention of our Savior as a village boy. "Nazareth is still a small place, but in Christ's day it was so insignificant that it is never mentioned in the Old Testament or even by Josephus, who speaks of so many villages in Lower Galilee". (Geikie)

The results to be desired as an outcome of this program are: 1st—More helpful relations between town and country Baptist churches; 2nd—Plans whereby the town churches may be put in touch with families or young people moving from the country to the towns; 3rd—A closer relationship among the

(Concluded on Page 34)



Program Outline and References for
Advanced Missionary Societies

Prepared by Mrs. Taul B. White, Georgia

CHRISTIANITY and RURAL LIFE

Purpose of Program—(1) To see that rural life problems and conditions are a world-wide challenge to Christianity; (2) To seek to understand why the majority of country churches in the south are inadequate to their task; (3) To help wherever possible

Devotional—Jesus, the Understanding Friend of the Farmer (Different ones may mention parables, instances and references which show that Jesus knew and loved rural life.)

Prayer for the world's workers everywhere who are "feeding" the world

I. Scientific Knowledge on Rural Life and Problems Available—

Importance of Surveys. What they reveal. References: Institute of Social and Religious Research; Alldredge's Southern Baptist Hand Book; Bulletins from the Dep't. of Agriculture; Bibliographies of J. W. Jent's "The Challenge of the Country Church"; McLaughlin's "The New Call"; The Federal Council of Churches' Bulletin "What Every Church Should Know about Its Own Community"

II. The World-Wide Extent of the Rural Life Problem

"A program that attempts to Christianize the world cannot neglect the soil or the soil tiller". Reference: Chapter VII of Mathews' "Roads to the City of God"

III. What Program Have Southern Baptists for Meeting the Challenge of the Country Church?

- (1) Consult the reports of the Home Mission Board, the Sunday School Board, the B.Y.P.U. plans, the W.M.U. plans.
- (2) Study the curricula of the Southern Baptist Theological Seminary and the Southwestern Seminary with reference to the training in rural social science and country life problems for pastors and rural Christian workers. Is it adequate? Why should Baptists be more concerned than any other denomination? What would you suggest? What are other churches doing? What denomination is leading in this work? References: Reports of Denominations' Boards; Chapters II, IV-VI of J. W. Jent's "The Challenge of the Country Church"

Song—Faith of Our Fathers (See page 36 of January issue.)

Prayer that southern Baptists will give a larger place to the study of constructive rural life problems

IV. Building a Constructive Program for the Country Church

- (1) Standards as regards: (a) Pastors, (b) Buildings, (c) Program for Young People, Men, Women, (d) Community Betterment, (e) Recreational Life, (f) Educational and Governmental "Allies" References: Chapter II, Jent's "The Challenge of the Country Church"; Chapter III, "What Next in Home Missions"? Shriver; Chapter I, "The New Call", McLaughlin; Bulletin by Federal Council of Churches, "What Every Church Should Know about Its Own Community"

V. The Contribution to the Country Church Problem of Some Notable Country Pastors

- (1) John Frederick Oberlin and Others. References: Chapter V, Jent's (Concluded on Page 35)



Miss Inabelle Coleman, North Carolina

TOPIC: BEYOND the CITY

A Poem: Hymn: "O Word of God Incarnate"

A Study: Bible Study (See page 15.)

A prayer for open minds, understanding hearts, listening ears and responsive souls to the messages of the service

A Tribute: Our Debt to the Country Church (See pages 20-21.)

A Series: Changes Affecting Rural Church Life (See pages 21-23.)

A Symposium: Facts from the Round Table (See pages 23-26.)

A Memory: (Let 6 young women, originally from the country, contrast their little home church of 10 years ago with that of today. Let each give definite, constructive suggestions for the present needs, mentioning how these may be met.)

A Medley: Hymns: "Welcome Delightful Morn" and "The Church's One Foundation"

A Reverie: A prayer for God's Kingdom work in the country

□ □ □

Poster and Mimeograph Program Heading Suggestion

Use a drawing or picture of small country church, putting underneath:

Beyond the City—The Country Church

□ □ □

Springtime! Awaken!



With the awakening of springtime, will our hearts awaken so that the fragrance of the "Flower of Love" and the echo of our "Song of Service" will reach out beyond the city limits to some little-church-by-the-side-of-the-road where hearts are yearning to awaken to more knowledge and grace? Five B.W.C. young women abiding one Sunday afternoon a month in a little country church may mean a B.W.C., a Y.W.A., a G.A., a S.B. and an R.A. Eternity alone will record the Kingdom dividends of such an investment. Will your B.W.C. take stock in such an enterprise?

Acres of Souls!

How many of these home mission projects—the Italian, the Cuban, the Mexican, the Jews, the Indians, the Chinese, deaf-mutes, seamen, soldiers, Negroes, hospital inmates, the mountain call, the country challenge, the city problems, the unsaved, the unlisted, the necessary church equipment and organizations, Panama and all the acres of souls in the homeland—do we daily have opportunity to serve in Christ's Name? Is it consistent to pray for these unless we seize upon every chance to help bring to pass even the prayers we pray for these acres of souls?



PROGRAM for MARCH



The list of reference books given at close of this program is the source material used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in these books as well as in the leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. W. C. James, Virginia

TOPIC: "Beyond the City"

Hymn—"Faith of Our Fathers"

Watchword—"Be Ye Steadfast"

Prayer that the Spirit of God will guide in thought and word as we study to know the needs and problems of His Kingdom

Bible Study—(See page 15.)

Hymn—"O Worship the King"

Talk—"Our Debt to the Country Church"

Prayer praising God for the work and the workers that have gone before and interceding that our country may be great in that God is worshipped and the teachings of Christ prevail

Talks on "Changes Affecting Rural Life"

1—The City Trend

2—Changes in the Character of the Population

3—Other Changes Wrought by Progress

Prayer that the "wisdom which cometh from above" may be the portion of the country church in these days of change

Round Table Discussion

Hymn—"To the Work"

Closing prayer, praying according as the Spirit of God and as the trend of the discussion shall dictate

OUR DEBT to the COUNTRY CHURCH



country churches of the past hundred or more years. It has been well said that the march of our civilization has been to the music of our religion and that when the historian correctly inter-

prets the story of our national progress he, first of all, will take account of the influence of the pioneer preachers and of the country church. "One of the most inspiring stories that could be written of American life would be that of the heroism and high moral purpose of the pioneer and country preachers. Whatever there is of virtue, righteousness, brotherhood and the fear and love of God in American life, is largely the fruit of their labors. They sought to preach the Gospel that men might be saved and they sought to save men that the community life might be fine and wholesome". A famous statesman and historian of France, author of "Democracy in America", sought when on a visit here to find the secret of America's greatness. He tells us that he sought for it in her commodious harbors and ample rivers,

in her fertile fields and boundless forests, in her rich mines and her vast world commerce, in her public school system and institutions of learning, in her democratic congress and matchless constitution but, said he: "Not until I went into the churches of America and heard her pulpits thunder with righteousness, did I understand the secret and genius of her power. America is great because America is good, and if America ever ceases to be good she will cease to be great". This was a tribute in large measure to the country preacher and the country church, because at that time there were few cities and they were practically made up of people brought up in the country. It was the faithful preaching of the country preacher and the simple program of the country church which "inspired the people with the spirit of law and order, with reverence for God and with love and justice toward men". The church at all times was a challenge to wickedness in the community and helped to shape and direct public opinion. Say what you will to the contrary the country preachers and the members of the country church have been the main forces which have caused the downfall of John Barleycorn and are largely responsible for sustaining public sentiment in favor of prohibition today.

"Since David the shepherd lad was

called by God to lead His people, God has chosen from the country most of the men whom He would have lead in spiritual things". Those who have studied the question assure us that the country churches of America have furnished the great majority of the men and women of character and leadership for the city and the nation. Ninety-five out of every hundred of our southern Baptist ministers were brought up in a country or village church. Who does not realize that the country church has given to southern Baptists a great heritage in such preachers and leaders as Broadus, Carroll, Hatcher, Manly, Jeter, Whittsitt, Furman, Kerfoot, Graves, Tichenor, Mercer, Mell, Willingham, Gambrell, Mullins, Truett and scores of others brought up in country or small town churches? In the gift of men for the mission field, both at home and in foreign lands, the country church has led and in the gift of money for missions has had no small part. Truly our debt to the country church and the country preacher is great and in these changing times our prayer should be, as expressed by Dr. J. M. Dawson:

Faith of our fathers, fire us still
When comes the testing of our zeal,
The crisis choice for good or ill;
Oh, rouse each doubting heart to feel
We cannot fail—make glad to give
And save, so that our faith shall live.

QUESTIONS

- 1—In the opinion of many what has made America great and who has been responsible?
- 2—What proportion of our southern Baptist ministers were brought up "beyond the city"?

CHANGES AFFECTING RURAL CHURCH LIFE

The City Trend—That the south is changing there can be no question and no more striking evidence of the truth of this assertion can be found, than the movement of large numbers of the country population to the cities and industrial centers in the last 40 years. In 1910 there were but nine southern cities with as many as a hundred thousand inhabitants. In 1924 there were nineteen

south cities. What the census will show this year we cannot say. When the last census was taken in 1920 much was made of the fact that for the first time in the history of the United States more people lived in the cities than in the country, all places of more than 2500 population being regarded as cities. The Institute of Social and Religious Research reckons that there are about 35,000,000 people living in the open country throughout our nation. Of the 20,

505 real country communities, 14,353 of them are in the south. From this we can readily see that, notwithstanding the exodus from the country to the city, we still have a tremendous country population in the south.

Changes in the Character of the Population—While the rural population as yet exceeds that of the city in the south, the changes that are taking place present to the country churches of all denominations new and puzzling problems which seriously affect the country communities and the denominations to which these churches belong. Since the great strength of southern Baptists is still in the country, whatever affects our country churches affects the denomination as a whole and should be of deep concern to all the churches.

In many country communities the character of the population is changing so that the very life of the churches seems to be threatened. While the land was held by thrifty owners of small farms, the church prospered and its light shone forth. Since the World War, the land in some sections has been bought up by great corporations or landlords, who do not live on the land but have it cultivated by tenant farmers. The result is that in many cases the thrifty farmers have moved to town and those who have taken their places are either foreigners or belong to the shifting, shiftless class of our white population. The foreigner as a rule has no knowledge of our religious ideals, and the other class has but little interest in them or ability to propagate them. Just about three years ago, a grand old country church in Texas, where one of the greatest pioneer preachers of that state held his membership till his death and where another powerful state missionary began his career, was disbanded because of this condition. While we know that there are tenant farmers of genuine ability and worth who are aiming at higher things, yet it is true that, as Prof. Thomas N. Carver of Harvard has been quoted as saying: "Next to war, pestilence and famine the worst thing that

can happen to a rural community is absentee ownership of the land".

While this change is taking place in some sections, different things are happening in others which are also seriously affecting the life and influence of the country church. Large farms, on which the owners who were Christian men of great influence once resided, are being divided into small tracts and sold to an immigrant population now moving into the south, while the former owners are moving to town. Many of these new owners are making fine citizens but the churches in those communities have been so weakened that they can make but little headway in winning these new residents to evangelical Christianity. The question naturally arises: "What will be the future religious life of such communities unless the churches are strengthened in some way?"

Other Changes Wrought by Progress—The changes, however, that challenge our best thinking and deepest consecration are taking place everywhere throughout the land. When country communities were separated one from another because of bad roads, when the schools were inadequate and when little news from the outside world reached them the church was the center of social life and the coming of the preacher was heralded as a great event which drew the people together. Afforded this opportunity to reach the people with the Gospel, the preacher and the church were a power for good in the community. But better roads, telephones, rural mail delivery, the automobile and now the building of magnificent highways and the radio are making serious inroads on the country church, instead of helping to save religion in the country as they might well do, if properly utilized. Many farmers, now receiving their Sunday newspapers from rural carriers, are subject to the temptation of reading the paper before getting ready for church after which they either find it too late or themselves too comfortable to take the trouble. In not a few rural communities, some prosperous members

hum by the little church in their cars on their way to the city church where the pews are more comfortable, where there is more display and perhaps where they may hear a better sermon and better music. But whatever they may have added to the worship of the city church they have taken something from the country church. The broadcasting of sermons furnishes the owners of radios with excuses for not attending church service but adds nothing to the effectiveness of the work in the home church. In 1927 the New York Crime Commission made an inquiry into the causes of crime in their rural communities. In their report they accredited it to the following: "Bleak social environment, lack of proper amusement, an increasing tendency on the part of young people to hunt thrills with the aid of automobiles and hip-pocket flasks, *failure of churches to meet changing social needs,*

lax law enforcement". Such a condition might find frequent duplication in many rural communities of the south. While there are yet many strong, thriving country churches in the south doing a great work, yet a survey of conditions in the villages and open country will reveal many dead and dying churches—a fact which makes the outlook depressing indeed. "There is deep pathos in many an old church building standing silent by the roadside" whose congregation has broken up and moved away but there is a deeper pathos in the apparently losing struggle of a faithful few who are attempting to hold the church together for the good of the community and the cause of Christ in the world, doing so without adequate help from a large proportion of its membership or from the denomination to which it has contributed so much in strength of numbers and in leadership.

QUESTIONS

- 1—Give evidence showing that people in the south are moving from the country to the city.
- 2—Name two things that are affecting the character of the population in many country communities. How are these changes affecting the country church?
- 3—Name some changes that are affecting all country communities and thereby limiting the influence of the country church.

ROUND TABLE DISCUSSION

(Prepare well for this discussion concerning the problems of country churches and suggestions that have been made for the purpose of helping to find how they may be saved and strengthened, so as to be more effective in meeting the spiritual needs of their own communities and in helping to spread the Gospel throughout the world. The questions and answers that follow should be used to stimulate further free discussion in both town and country societies.)

Question—Give some evidence to show why the churches in rural communities should have a large place in the thinking and planning of all denominations.

Answer—Of the more than one hundred thousand churches in the United States, at least sixty-four thousand are in the open country sections, with about

one-half of the entire number in the southern states.

Question—Have we any information showing to what extent these churches are reaching the people, particularly in the south?

Answer—"The Report on Religious Education in Relation to Rural Life" in one of the southern states, which is somewhat above the average, shows that out of every hundred only forty-two of the white rural population are church members and but thirty-four out of every hundred are enrolled in Sunday school. Since it is the unusual thing for more than half the church members to be enlisted in active service or for those enrolled in Sunday school to attend regularly, it is evident that not one-fourth of the white population of rural communities is being reached by the church. The figures in this same

state show that less than one-fourth of the eligible young people are being reached by the religious organizations specifically for young people. Since these figures represent an average and since we know that some communities are above the average, we see how very weak the religious life must be in those communities which fall below the average.

Question—Is there still a sufficiently large number of young people living in the rural districts to call for a large program in evangelization and in religious and missionary education?

Answer—We are told that notwithstanding the lure of the city, especially for young people, there are fifteen million boys and girls under twenty-one years of age still living in the open country sections of the United States. The south having its proportionate share of this great host of young people and southern Baptists having approximately 20,000 churches in the country, we find ourselves responsible for the salvation and training for service and leadership of a great number of the nation's youth. The Institute of Social and Religious Research considers the work for boys and girls the greatest untouched field of Christian effort in rural America.

Question—Give the figures which show in some measure the opportunities southern Baptists are missing in this field of effort.

Answer—We have 24,274 Baptist churches cooperating with the Southern Baptist Convention. Of these about 5,000 are town and city churches, while nearly 20,000 are village and country churches. We reported last year 21,399 Sunday schools. Now since there are very few if any urban churches that do not have Sunday schools, we must have at least 1800 country churches without a Sunday school. One needs only to visit some of the churches which do have Sunday schools to see how woefully they need teachers, leaders and also equipment. 22,850 B.Y.P.U.'s. were reported last year, with an enrollment of a little more than 500,000. With many

town and city churches and some country churches having two or more Unions, it is evident that a large number of churches, many of them country churches, have no B.Y.P.U. With 11,628 Women's Missionary Societies, with rarely if ever missionary organizations for young people in a church where there is no W.M.S., we see that there are as many as 12,600 churches without any organized work for the missionary education of the young people. If there were not a single missionary society for young people in any one of our 5000 city churches, we would still have 7600 country churches without such organization. But it is a fact that nearly all city churches do have missionary societies and hence nearly all of the 12,600 churches without such societies are country churches. Another cause for concern is the fact that 183,020 baptisms were reported last year, yet the net gain in membership was only 32,164. Allowing for losses by death, the revision of church rolls and carelessness in enrolling, there remains still a great loss of those who had been won in former years; the country church has shared in this loss. As someone has said: "It would be fatal to lose the passion for evangelism, but it would be equally as fatal to fail to hold those won, by failing to teach what Christ commanded". We cannot afford to evangelize and baptize alone, but we must "vitalize, organize and utilize" our young people.

Question—What is considered by many to be the chief problem of the country church?

Answer—The "once-a-month" church with an absentee pastor. Though it was considered inadequate in pioneer days, yet in those days the preacher was able to hold his leadership in the community because conditions were different. But material progress has increased enormously since then and the people have ten interests now where they had one then. Yet it is estimated that two-thirds of our southern Baptist churches meet for worship but once-a-month, with an occasional protracted meeting. The

average country pastor has charge of four churches, and many do not live in the community of any one of them. In fact the pastor can frequently serve all better by living in some town in the center of his territory. This condition is responsible for a moving ministry and short pastorates, the average being less than three years. As a consequence, some four or five thousand churches are continually pastorless, and it is unreasonable to expect a pastor, who often has barely a speaking acquaintance with many members of his flock, to hold their interest or to inspire them for service and leadership in helping to solve the problems of rural life. Someone has suggested that churches, which have kept alive on a diet of once-a-month preaching, evidently have such vitality that, if they were kept informed and aroused by twice-a-month or full time preaching, there is no end to what they would be able to accomplish.

Question—What can be said of the support of rural preachers?

Answer—The inadequate support of preachers is considered by some as only the other side of the once-a-month practice. As a rule, the city or town churches pay their pastors a living salary because they have more members and because, living on salaries themselves as most city and town folks do, they know what it is to have to pay for everything. On the other hand, a large proportion of the farmer's living comes to him without any actual outlay of money and he does not realize what it means to have to pay out for everything. The consequence is that out of every twenty rural churches of all denominations there are only six which do not share their pastors with other churches, and the pastors of three out of these six engage in other occupations in order to eke out a living for themselves and their families. Notwithstanding the high cost of living, the average salary of the country pastor, counting all denominations, is but \$1400 a year. In this estimate the use of parsonages is included. Two years ago southern Baptists stood at the bottom

of the list, paying an average salary of only \$750. Stimulating country churches to better pastoral support is one of the problems today. Many churches that have only once-a-month preaching, if they were only made to realize it, could pay a preacher for half instead of one-fourth of his time, while many having twice-a-month preaching could, if they would, bring themselves to full time. There are many churches, however, that are not able to do more than they are doing, but the success of the consolidated schools suggests the thought that weak Baptist churches, in a community where the roads make it possible to have the consolidated school, might combine their forces and build up a strong Baptist church with a full time pastor.

The county nurse suggests that an educational director, supported by a number of churches, could accomplish much in supplementing the work of the pastors for the young people, where the consolidated church is not practicable. "Behold how these Christians love one another" was the comment made by the enemies of the Gospel in early days. Now, if many churches and church members in the country, manifesting this spirit and in honor preferring one another, could cooperate and combine their work, we might have but one church where once there were several, it is true, yet we would have stronger churches served by full time pastors, adequately supported, leading their people into larger service in their own communities and in doing greater things for the Kingdom at large.

Question—But we often hear people say, "Give us better preachers and we will do better work and support them better". Is there any justification for such a statement?

Answer—There are three sides to this question. *First*—A farmer does not expect his land to yield an abundant harvest before he fertilizes and cultivates the soil. He first enriches it, that it may bring forth the harvest he desires. If the churches insist upon better trained and more effective ministers, they should

first render larger cooperation and give better support, that the minister may be encouraged to give his best, ere judgment is pronounced. *Second*—Another side of this question is the responsibility of the churches in ordaining ministers. They should use great care concerning the men they recommend for ordination and should insist that they do everything possible to train and equip themselves that they might do their best work. Just recently, the wife of a ministerial student in one of our Baptist colleges, in arguing that her husband need not finish his college course remarked, "He never expects to be anything but a country preacher anyway", just as though the work of a country preacher was not as important as that of a city preacher and as though the people were not as capable of appreciating a highly trained man. The fact is that an untrained ministry is a serious handicap to a denomination, and southern Baptists are not free from this weakness. Up to a few years ago four-fifths of our rural pastors had had no theological training and any number of them no college education. *Third*—The once-a-month practice and poor support are neither conducive to study nor do they inspire such men to expend their energies on their work. The consequence is that some drop into lazy habits and, because of their lack of vision, become fixed in their opposition to missions, education and all progress. Unfortunate indeed is the church to which these men minister. But many others of these untrained men have been faithful, hard working pastors, seizing every opportunity to inform themselves, some having gone a long way in self-education. After all is said, the fact remains that the great majority of the country preachers—hard worked, poorly paid and far removed from fame—have done the greater part of all which has been done to make sweet and pure the lives of the great body of our citizenship. Yet men, who are entering the ministry today, must recognize the fact that new opportunities for information and the

increase of popular education are calling for men who, in the same spirit a man answers the call to a foreign field and equips himself for it, will answer the call of the country pastorate and prepare themselves for that type of work and not expect to use the country church as a stepping-stone to or practicing-ground for a city pastorate. We can all help by recognizing the importance of the work of a country pastorate and by encouraging men to feel that it is in no sense of the word inferior to that of the city pastorate. We are not surprised when our best trained and ablest men go to the foreign field and spend their lives there on comparatively meager salaries. We do not feel that they have buried their talents and have somehow failed because they do not become pastors of great city churches with extravagant salaries. Neither should we feel, because a well trained, able man chooses a country pastorate and chooses to stay there, that he has buried his talents and has failed because he does not become the pastor of a church in some large city.

Question—What is our greatest single task today as a denomination?

Answer—Our greatest task is to arouse, enlist and develop our rural churches. The city churches can help, sometimes in service, always in sympathetic understanding of the problems, by prayer and by gifts to our state and home boards that the country churches be properly manned, informed and strengthened. Should all our country churches be aroused and developed they, without any help from the urban churches, could finance the whole great program of southern Baptist work at home and abroad.

Long ago, we are told, a Chinese wise man observed that "the well-being of the people is like a tree. Agriculture is the root, manufactures and commerce are its branches and fruits. If the root is injured, the leaves fall, the branches break away and the tree dies". So it will be with our denomination, if the country church should be allowed to die.

REFERENCE BOOKS

What Next in Home Missions?	Wm. P. Shriver
A New Day for the Country Church	Rolvix Harlan
The Home Mission Task	Home Mission Board
The Country Church in the South	Victor I. Masters
The Spiritual Conquest in the Southwest	J. M. Dawson
The New Challenge of Home Missions	E. P. Alldredge
Religious Education in Relation to Rural Life in Virginia	C. H. Hamilton
Report of Home Mission Board	1929 S.B.C. Minutes
General Statistics and Register	1929 S.B.C. Minutes
1929 W.M.U. Annual Meeting Minutes	

EDITORIAL—(Concluded from Page 4)

Sometimes wheat has a hard struggle to live because of its insect enemies, its rusts and smuts and fungus growths. So, human efforts in spiritual plantings have their difficulties, their discouragements, their rusts, their smuts and fungus growths. The valuable fields which have been planted in our Samaria must not be neglected, for adverse conditions can be remedied by proper treatment and help. Knowledge of these conditions, prayer coupled with material help will rid these valuable fields of such hindrances and make them fruitful fields. By seeking a member-wide giving to this March offering we hasten the harvesting of the golden, ripened grain.

As we contemplate the harvest fields of the south, our minds turn to the many ripening fields of the world. This should stir us to renewed effort to round out the first quarter's quota of the year's pledges to the Cooperative Program. These fields too are ripe and some are falling because of the lack of harvesters. Every society president and circle leader should, in some special way, magnify this duty and privilege this month.

Only two months separate us from the annual meeting of the Woman's Missionary Union in New Orleans (See pages 5, 36.) S.B.C. workers and harvesters of the world will meet there to look out upon the fields. Sometimes we have eyes that see not and ears that hear not. Therefore, let us even now in our societies everywhere begin to pray for the Lord of the harvest to open our blinded eyes, our deaf ears. Only those who have participated in the preparation for these annual meetings know the full value, the mighty blessings of prayer. Join the local committee on arrangements in daily prayer for this meeting. Begin now to make plans for sending your society presidents, your associational superintendents, your key-workers. Inspire the constituency to attend this meeting. The inspiration gained from contacts with these harvesters from the world fields will amply repay you for every effort expended. If the people in great numbers joyfully and prayerfully gather for this annual meeting, Heaven will come down our souls to greet and glory crown the mercy seat.

ANNUAL MEETING—(Concluded from Page 5)

asking every reader of ROYAL SERVICE to bend their effort to induce every member of the W.M.U. to attend the coming meeting to be held in May. You realize the importance of our annual gathering so that the work of the Master can be carried to all quarters of the earth. Many members of the W.M.U. are no doubt acquainted with our beloved Mrs. J. A. Sproles, president of the W.M.U. Association of New Orleans and general chairman of the W.M.U. annual meeting. Much credit must be given for her untiring efforts in planning to make your visit to New Orleans enjoyable.

—Mrs. A. J. Abrahams

W.M.U. Publicity Chairman of "America's Most Interesting City"



COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary
(On Leave of Absence)

With the COUNSELOR in PRESENTING MISSIONS



The recognition of the place youth is to play in establishing the Kingdom of God in the hearts of men is one of the greatest forward steps in human history. "If the next generation is to hear the good news the present generation is to provide a way." As from one counselor to another I would say that our opportunity to present missions to young women that they, in turn, may "provide the way" is supreme.

I. Through Study

1. The intellectual development of young women of Y.W.A. age may strengthen her Christian experience or it may prove a hindrance. She is reasoning and weighing facts and influences. If they should prove disappointing she may become cynical, doubting everything and everybody. She has passed from idealism to rationalism and is seeking to test religion as a chemist would analyze water. Arguments are of no avail. The test of Christianity is seen in what it does. Mission study is the historical record of the redeeming and reconciling power of the Gospel. The counselor may point the young woman to the miracles of redemption and reclamation recorded in mission books, thus leading her from knowledge to faith until renewal of Christian experience is the result.

2. Romance and glamour do not stir the young woman to action as in the years through which she has passed. No longer are decisions based on feeling alone. The question, "Should it be done" or "Is it necessary" plays a large part in the choice of life's vocation. It is the conviction that the work is needed that leads the young woman to become a Red Cross nurse or a missionary volunteer. Back of the will to action, so well developed, there should be a knowledge of the world need. Through the study courses provided for the Y. W. A. the counselor has the opportunity to press the need on the hearts of young women that it may plead its cause before her will—thus decision is reached.

3. The third word to the Y.W.A. counselor is, "We are working with young women at a time when life's decision is made". Missionary biography shows that the majority of missionaries decided their life work when between 16 and 25 years of age. The time has come when the young woman must take the reins of her own life. Oh, the importance of right choices! Here the opportunity of the Y.W.A. counselor reaches its highest point. Although prayer is the supreme method of calling out missionaries the kindly, sympathetic, encouraging word of the counselor has untold influence. "What we do counts little, but what they do becomes our hope."

(Concluded on Page 34)

HOME MISSION SEASON of PRAYER

March 3-7

Let every College Y.W.A. have a large part in the
Thank-Offering



OUR YOUNG PEOPLE



Miss Juliette Mather, Young People's Secretary
(On Leave of Absence)

The SPRING SPECIALTY



As we "march" toward the spring time we are constantly reminded that it is a giving time of the year. The birds begin to give of their song to make glad the earth, the earth begins to give of its nourishment that grass and flowers may spring forth to beautify the earth. We shall want our young people in the Woman's Missionary Union organizations to catch step in this "march" and give generously to the March Thank Offering for Home Missions. The goal has been set for \$50,000 and if each Sunbeam, each G.A., R.A. and Y.W.A. had a part in this gift there would be no difficulty, for the more than 18,000 young people's organizations could bring a great blessing throughout our land by their gifts alone. This \$50,000 is to be used for the current work of the Home Mission Board and not at all for debt.

Mrs. Una Roberts Lawrence's two books will prove most helpful. "The Candy Kid and Other Home Mission Stories" has helpful material for Sunbeams, G.A's. and R.A's., and "Look upon the Fields" for Y.W.A's. The former can be purchased for 10c, the latter for 25c at your State Baptist Book Store. These stories will help our thankfulness "march" to the front in our lives and overflow in its expression of gratitude through our gifts.

Let counselors consider it a privilege

to guide their young people into an appreciation of the blessings of Christianity and an understanding of what their part in the Thank Offering for Home Missions can do in bringing about a fairer chance for all who dwell within our gates. Young people are capable of sacrificial giving and March is a favorable month for proving it. How much will your Sunbeam, G.A., R.A. and Y. W. A. do?

Every Sunbeam, G.A., R.A. and Y.W.A.

Giving to the Thank Offering

March 3-7

This is "Spring's Specialty"

This having been done we will have, "marched" several steps forward in our task of "girdling the world with friendliness". March brings us to the close of our first quarter's work in the New Year. Let each counselor make it a specialty this month to check up on the standard to see how far her organization has progressed towards the A-1 goal. Standard wall charts for G.A's., R.A's. and Y.W.A's. may be purchased for 25c from the W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. The seals for marking are 10c a box. The Sunbonnet Baby for Sunbeams is 25c. Would not the counselors and organizations find it easier to divide the goal for the year into quarterly goals, thus undertaking a definite amount of work each quarter?

Another specialty is early planning for the summer camp. Counselors will

(Concluded on Page 34)

Ridgecrest Y. W. A. Camp

Ridgecrest, N. C., June 17-27

TRAINING SCHOOL

Mrs. Janie Cree Bose, Principal

BIBLICAL INTRODUCTION

By Dr. J. McKee Adams, Professor of Biblical Introduction
Southern Baptist Theological Seminary, Louisville, Ky.



Studies in this department are designed, first of all, to give the student a working knowledge of the geographical background of the Biblical world, particularly of Palestine, and to put within her reach the results of modern archaeological investigations as they bear on the narratives of the Old and New Testaments and on the customs and institutions of the Hebrew people. The work is so arranged as to find its unifying bond in an intelligent and appreciative approach to the Scriptures. During the first quarter the student is supposed to master the subject of Biblical geography including the extent of the Biblical world, early conditions and their influence on inhabitants, the central position of Palestine in the geographical limitations of the ancient world, its physical characteristics and the definite location of every known place of importance mentioned in the Scriptures. Methods of teaching include map-drawing, oral and written tests, lectures and research work on the part of the student. In order to assist the student in visualizing Biblical scenes and places (cities, towns, mountains, rivers etc.) stereopticon lectures are given throughout the quarter's work. Pictures used are those made by the professor in his travel and in residence in the land of Palestine and in other countries of Biblical interest in the Near East.

Following this study of the geographical background of the Biblical world, during the second quarter the student is introduced to the fascinating study of archaeology, the youngest of the sciences. Detailed examination is made of the contributions which modern investigation has made toward illustrating the Scriptures of the Old and New Testaments. Lectures will be given to show exactly how modern excavation is carried on and a few of the historical sites which have been uncovered during recent years will be studied at close range. The student will have placed in her hands some of the results of recovered civilizations and on the basis of such evidence be able to see to what extent the Bible is illustrated and its statements confirmed by archaeology. In addition she will be directed in making first-hand investigation concerning specific topics assigned for term papers. The stereopticon will be used to give visual instruction lessons during the quarter and, particularly, to bring within the field of vision the actual work of excavation and its results. Hand in hand with this recovery of ancient civilizations will be a special effort to acquaint the student with the life, customs and institutions of ancient Israel and to show to what extent the culture of the Hebrews is illustrated by recovered evidences. The entire field of scientific investigation will be covered from Palestine to Mesopotamia, Egypt, Syria and Asia Minor.

From the above summary of the work offered in this department it will be seen that the course is of elementary nature and importance. Care is taken that every student and teacher of the Bible shall be at home anywhere in the Biblical world and be able to tread with sure steps the paths of great historic figures who have gone before. The Scriptures will be found to glow with new life and light when read and studied from the viewpoint of their environment. The ideal sought by the department of Biblical Introduction is to heighten appreciation of the Bibli-

(Concluded on Page 35)

MARGARET FUND

Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"You I love precisely for the fragrance of your spirit's bloom!"



A fragrant breath from the bloom of the Margaret Fund reinforces, elevates, sweetens and is a genuine perfume to the lives of missionary and student. Wafted across the continents come expressions of gratitude for this love gift and the fragrant spirit of love, which energizes the work, makes it a glowing, living, active blessing in lives of southern Baptist women, missionary and student.

"My heart is so overflowing for what you dear southern Baptist women are doing for our two boys that I just want to tell you again of our great appreciation. We are so happy over letters that come from the boys. They are so happy in their work and write they are sure the Lord planned for them to be there. The work here, as at home, moves slowly, but we can see improvements and thank God for all His blessings." So wrote Mrs. W. H. Clarke of Tokyo, Japan.

Mrs. C. C. Marriott of Chinkiang, China, writes: "We certainly appreciate the children's having the privilege of this Margaret Fund, which makes it possible for them to attend college. We ask your prayers for guidance in the choice of school for our daughter to attend. We know that the folks at home are much in prayer for the work. Our Christians in many places are in great danger at times from bandits, kidnapping etc."

The Margaret Fund Committee has nothing to do with the selection of schools. Usually the schools give free tuition to our students, the parents of course making all necessary arrangements with the colleges. Our Margaret Fund gives \$300 a year towards the board of the student. 'Tis time now for all such plans to be made, for requests for renewal of scholarships for the school year of 1930-31 to reach the chairman and for all new students to make application for this assistance. The Margaret Fund Committee desires to know early, definitely, where the student will attend college, for we strive to assign certain students to certain states for special care and attention; we are sometimes delayed and perturbed by not being able to locate them when they apply to enter certain schools, matriculate at different schools or are not in school. We must know by September 1st where a student will attend college. Applications for all scholarships, whether for renewals or new ones, should be received by the chairman (address given above) before the annual meeting in May of the Margaret Fund Committee.

Scholarships are granted whenever the missionary feels the need of assistance most, after the child is fifteen, preferably sixteen, but the limit of assistance is four years except for two kinds of graduate work. As college expenses are greater than high school, 'tis best to ask for scholarship during the college course. The scholarships are awarded annually and for only one year at a time.

The students inhale the fragrance of these love blossoms and in the majority of cases are proving themselves worthy of such investments, many of their reports recording highest standing in scholarship. May His Spirit so percolate and permeate their wills and ways, that their lives shall indeed be blooms of beauty and fragrance, whose perfume shall sweeten the whole wide world as they learn to labor in service for Him.—Mrs. Frank Burney

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James



The First Mexican Baptist Church of San Antonio has in the past few months become self-supporting. The church property in which they worship still belongs to the Home Mission Board. The pastor is now eager for his people to begin to make offerings to the Home Mission Board as a return for the "service they have rendered in bringing the Gospel to the Mexican people".

In Korea the All-Korean Sunday School Convention met recently with 2,210 delegates enrolled. Several of the delegates walked more than a hundred miles that they might be present at the meeting. On one Sunday afternoon during the convention 10,000 people met in an open air mass meeting.

In the alignment of a number of churches in Arizona with the Southern Baptist Convention another door of opportunity has opened to southern Baptist home missions. On one reservation in that state there are 5,000 Pima Indians and on another forty miles away there are 3,000.

The Baptist ministers of southern Italy recently held a conference in which they discussed the problems that hindered their work and plans for meeting the problems and for further progress. Mrs. Whittinghill writes that for some the limited capacity of their churches or preaching halls is a drawback. One pastor reported that he was often compelled to ask the members of his church to please stay away so as to allow room for the unconverted. In other places it has not proved easy to induce Roman Catholics to enter their halls; consequently in these places the work is more

difficult since open air meetings and gatherings in the homes are forbidden.

Authentic estimates show that two-thirds of the world's population of 1,850,000,000 is pagan. The Christian population, including both Catholic and evangelical, is nearly all in the western world: that is, Europe and America.

On January the first with great mass meetings in six of the largest cities of Japan there was launched a campaign, the purpose of which is to try to win one million souls to Jesus Christ. Believing that until Christianity in Japan has a million followers it cannot shape the nation's moral, social, industrial and political ideals and life into a Christian mold, Kagawa—the great outstanding Christian and evangelist of Japan—conceived the idea of such a campaign. This idea has been gripping the hearts and inspiring an increasing number of Christians so that now the first work of the campaign is under way. Plans are being developed to mobilize the prayer power and the soul power of all Christians so that the power of God may be released on behalf of Japan. Their prayer and their slogan are: "*Japan the land of gods, God's country!*"

The China Inland Mission is making an effort to secure 200 new missionaries in the next two years and is planning a forward movement, the purpose of which is to carry the Gospel with all possible speed to every unreached part of China.

According to the records for 1929 ten persons, three white and seven Negroes, were lynched. This was one less than in 1928, six less than in 1927 and nine less than in 1926. Much credit for this decrease is given to the work of the Inter-racial Commission.

BOOK REVIEWS

Mrs. Julian P. Thomas, Virginia

The GOSPEL among the RED MEN



We are indebted to Mr. Robert Hamilton, for more than thirty years a missionary to the Indians, for the first complete story of Baptist missions to the Indians of the south. In "The Gospel among the Red Men" he gives us the history of this work, beginning with the efforts of the colonists, then the organized work of the Triennial Convention and, later, that of the Home Mission Society of the Northern Baptist Convention and the Home Mission Board of the Southern Baptist Convention.

The author has gathered his materials from all available sources: from previous publications, from the records of the Boards, from papers and letters of those who have preceded him. These, added to the knowledge gained from his long service under both northern and southern boards, have enabled him to give a picture of Baptist work found nowhere else. The book is, therefore, not only an interesting mission study book but a valuable reference book to be kept in our libraries.

Mr. Hamilton tells the story of many Indian tribes, both the civilized and the wild or blanket ones. He shows the immense difficulty of reaching a people whose every tribe speaks a different language, who have no written language and whose semi-nomadic habits prevent their hearing the Gospel preached with any regularity.

The story of the "Trail of Tears", the removal of the Cherokees from Georgia and Alabama to Indian Territory by our government, when four thousand graves marked the journey, is only one of the many that make us blush for our country. In spite of all they have suffered

through the inhumanity of the whites Mr. Hamilton, in the closing pages of his book, shows how at last the Indian is accepting the white man's civilization, government and religion and is beginning to be an asset to the government under which he now lives and to which he has proven his loyalty. Order from any Baptist Book Store, 50c in paper.

LOOK upon the FIELDS

FASCINATING as all that Mrs. Una Roberts Lawrence writes is the small book, "Look upon the Fields". It is a home mission book, prepared especially as program material for the Week of Prayer for Home Missions, March 3-7 inclusive.

The opening chapter, introducing the officers of the Home Mission Board, will help fix in our minds those in charge of our important home mission work. Mrs. Lawrence presents each officer and defines his work, thus giving an outline of the Board's scope.

As we pass from one phase of the work to another, beginning with "The World at Our Door" and the Negro, taking each in turn to the pagan Indian tribes, we begin to understand the immensity of the job we have placed in the hands of this Board located in Atlanta, and our consciences wake to the thought that this is our job, too. We rouse ourselves to the task of learning the conditions under which these people — Mexicans, Spaniards, Italians, French, Indians and under-privileged mountain people—live, and we try to realize our duty to these brothers of whom we know so little.

We thrill to the story of the Penitentes, an offshoot of Catholicism and survivors of the old Flagellantes of the Middle Ages, or trace with delight the circumstances on which is built the poem Evangeline. Our pride is roused by what Baptists are doing in educational work in Cuba, and we rejoice that our

own mountain school superintendent, Dr. J. W. O'Hara, has been able to keep twenty out of twenty-one schools open in spite of the fact that S.B.C. contributions to the Home Board last year were so small that it was able to give help to only eight of the schools.

One must read the little book to appreciate how thoroughly Mrs. Lawrence has investigated every branch of southern Baptist home mission work and how by her own fine enthusiasm she has invested every phase of it with a special interest. Order from any Baptist Book Store, 25c in paper.

PROGRAM PLANS

(Concluded from Page 17)

country Baptist churches, whereby united plans may be made in calling pastors, joint services, work among the poor and for the young people. Earnest prayer should be offered that our country preachers may still preach: "Repent ye—Prepare ye the way of the Lord—Bring forth therefore fruits meet for repentance—He that cometh is mightier than I—He shall baptize you with the Holy Ghost".

COLLEGE Y.W.A.

(Concluded from Page 28)

II. Through Service

It is a law of nature that when a good desire is not acted upon it has less and less force with each presentation, until finally it has no force at all. Y. W.A. counselors should see that good intentions aroused by the study courses are given the opportunity for expression.

One College Y.W.A. holds services in a mill district every Sunday afternoon. Another Y.W.A. gives programs in a large laundry while the laundry girls are eating their lunch. In one city where an Asylum for the Insane is located the members of the Y.W.A. teach Sunday school classes composed of the many helpers, nurses and attendants who are off duty Sunday afternoons.

III. Through By-Products

A University Church Y.W.A. established a Y.W.A. reading room in the church which stands across the street from the university campus. The room was decorated in Nile green and white. All the mission magazines published by the Baptist denomination, the state denominational paper and mission books were placed in the room.

The names of Porto Rican girls who are studying in Christian Training Schools in Porto Rico were secured by members of a College Y.W.A. Each American girl adopted a Porto Rican girl as her "praying mate" and letters and photos were exchanged.

An extremely valuable method of presenting missions is through the missionary museum. This appeals to the collective instinct of young women and is very educational and inspirational. Curios may be obtained from travelers or returned missionaries. Photographs of missionaries classified according to the country in which they serve are interesting. The mission room is not complete without the photographs of missionaries and special workers who have gone from the local church.—Mrs. A. L. Aulick, University Baptist Church, Austin, Texas

OUR YOUNG PEOPLE

(Concluded from Page 29)

want to plan through the W.M.U. young people's director with the W.M.S. for representatives from their organizations who may attend these same summer camps.

G.A.'s. have a very special specialty in the showing of the new G.A. ring which carries the G.A. emblem in their G.A. colors. The price is \$2.50 from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

In our plans for the spring let us not forget WORLD COMRADES and its worth to the individual member of our young people's organizations. It is always a "special" in program planning. Even so is THE WINDOW for Y.W.A.'s.

IMPORTANT NOTICES

THE following amendments to the constitution of Woman's Missionary Union will be voted upon at the W.M.U. annual meeting in New Orleans, May 12-14:

Article III—Officers and Executive Committee

The amendment seeks to increase the Executive Committee by changing as follows the closing sentence of article III:

"These, with the principal of W.M.U. Training School and southwide chairmen of Margaret Fund Committee, personal service, stewardship and mission study and southwide field workers, shall constitute the Executive Committee of the Woman's Missionary Union, nine of whom shall be a quorum for the transaction of business".

Article V—Representation at the Annual Meeting

The amendment seeks to increase the representation by changing forty to forty-five. The last sentence of article V would then read:

"Each state shall be entitled to forty-five delegates, including the vice president". From the first sentence of article V would be omitted the words: "and field workers", since the amendment to article III seeks to make them members of the W. M.U. Executive Committee.

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In the reports to be rendered at the New Orleans meeting will be listed the churches which during the calendar year of 1929 maintained an A-1 Full Graded W.M.U. In the meanwhile the A-1 banners will be sent to these victorious churches, thus departing from the custom of awarding them at the time of the May meeting. A further departure has been authorized by the W.M.U. Executive Committee concerning the awarding of A-1 banners by the W.M.U. of S.B.C., namely:

For the calendar year of 1930 and thereafter unless otherwise decided there will be no A-1 banners, since the expense is considerable. However the record of the A-1 churches will be carefully kept and will be published in the annual meeting reports just as usual.

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At the W.M.U. annual meeting in May a free-will offering will be taken for the Department of Missions in Baptist Bible Institute of New Orleans. "Bring an offering and come!"

PROGRAM OUTLINE—(Concluded from Page 18)

"The Challenge of the Country Church"; Gill's and Pinchot's "Six Thousand Country Churches"; Wilson's "Church of the Open Country"

Prayer for the preachers of the open country

VI. Informing Myself on Rural Problems—a Duty

(1) Discuss ways of making effective use of books on this subject

(2) Interesting pastors

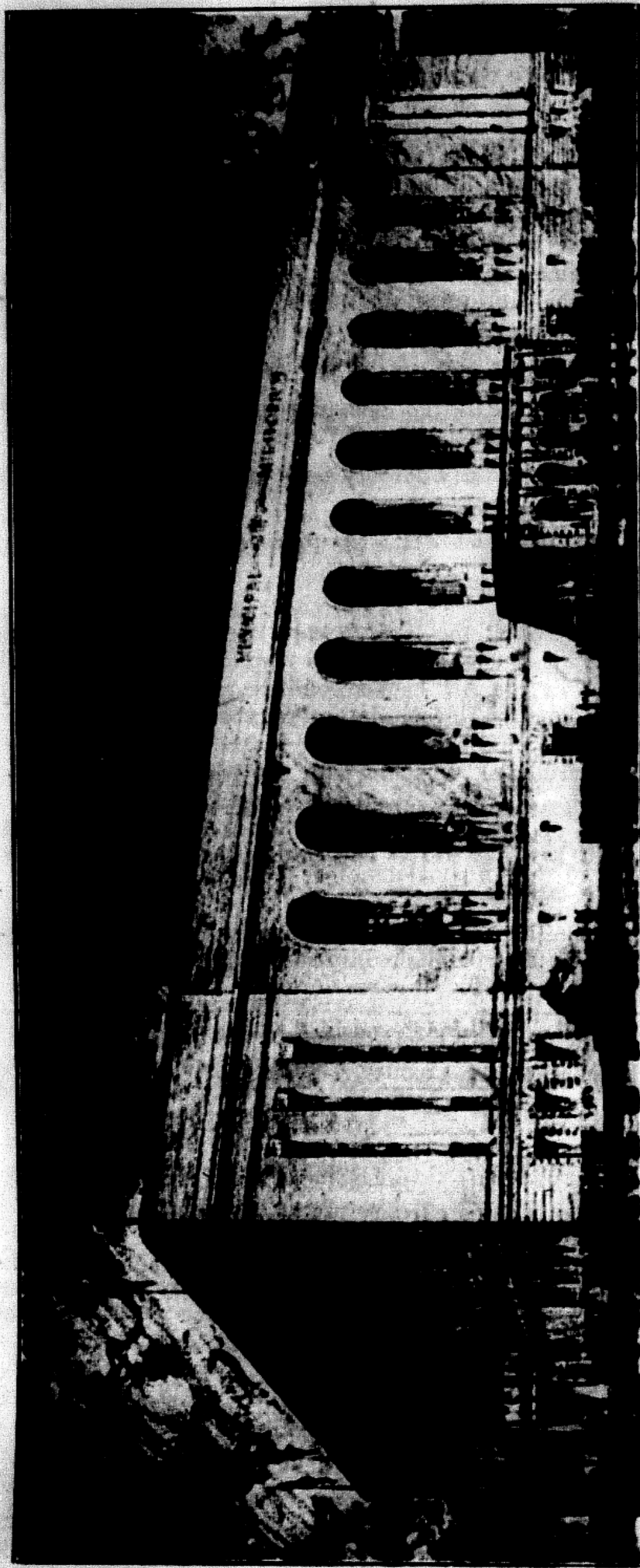
(3) Interesting the Association. References: Bibliography of McLaughlin's "The New Call"; Jent's "The Challenge of the Country Church"

Song—America the Beautiful (Sing prayerfully.)

TRAINING SCHOOL—(Concluded from Page 30)

cal records and to increase the student's knowledge of the conditions under which those records were given and out of which they grew. To approach the Scriptures from such a background as that provided by this course is to present the story with greater skill and power.

MUNICIPAL AUDITORIUM—New Orleans, La.



In this auditorium the Southern Baptist Convention will be held, the opening session being at 9 A. M. on Wednesday, May 14. See page 5 for a description of the auditorium.

The W.M.U. annual meeting will open on the preceding Monday, May 12. In general, its schedule will be:

Monday, May 12—Margaret Fund Committee, 9 A. M.; W.M.U. Training School Board, 11 A. M.; W.M.U. Executive Committee, 2 P. M.;

Opening Annual Meeting Session, 8 P. M.

Tuesday, May 13—Annual Meeting Sessions: 9:30 A. M.; 2:30 P. M.; 8 P. M.

Wednesday, May 14—Annual Meeting Sessions: 9:30 A. M.; 2:30 P. M. [REDACTED]