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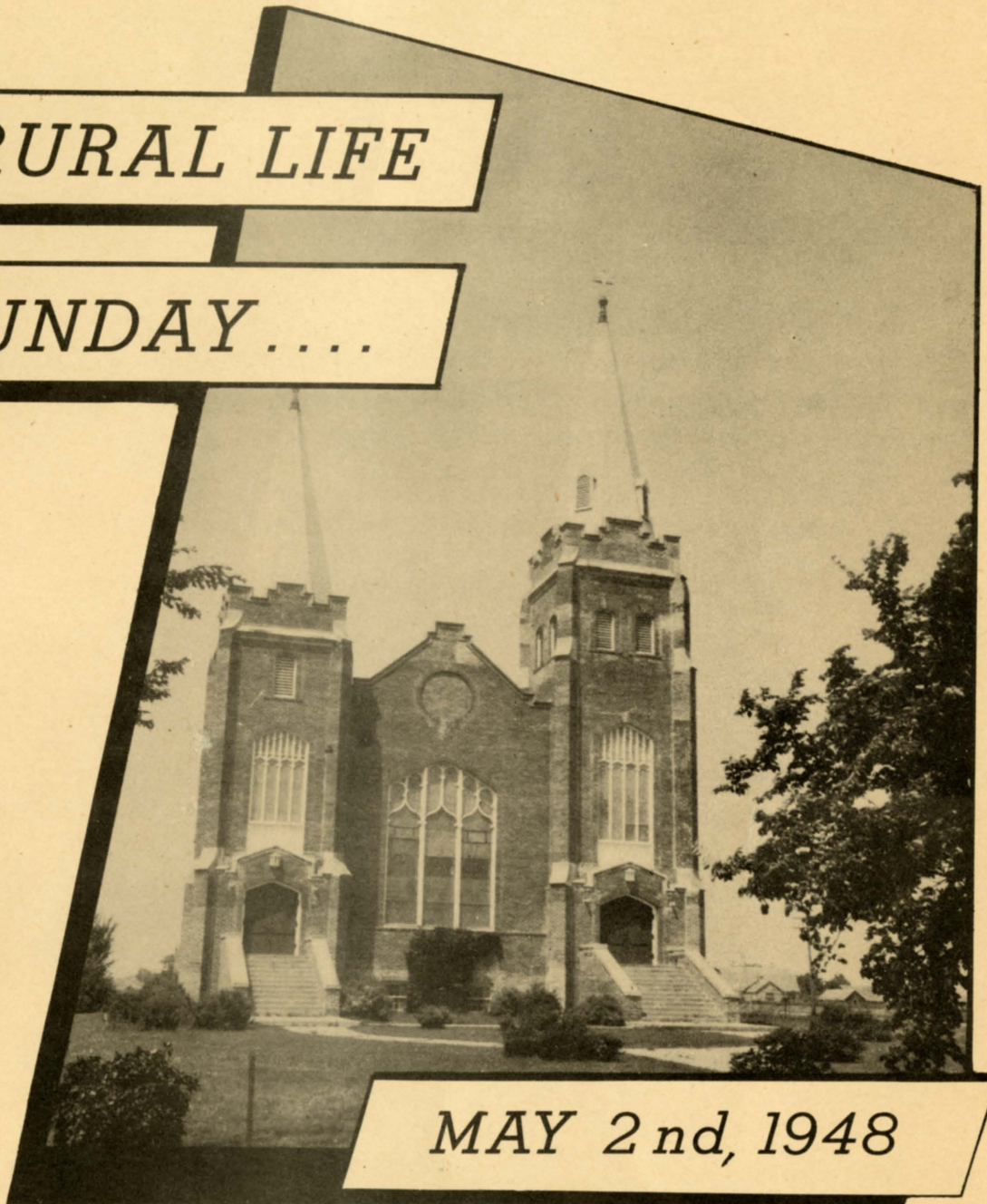
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RURAL LIFE

SUNDAY.....

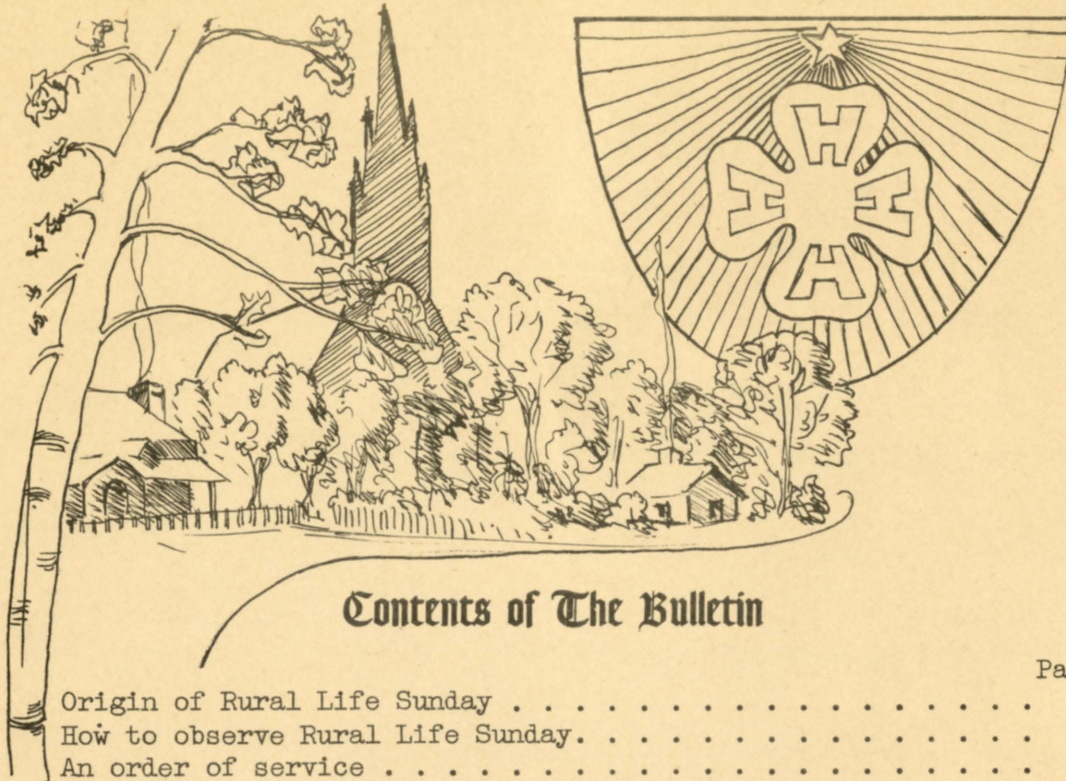


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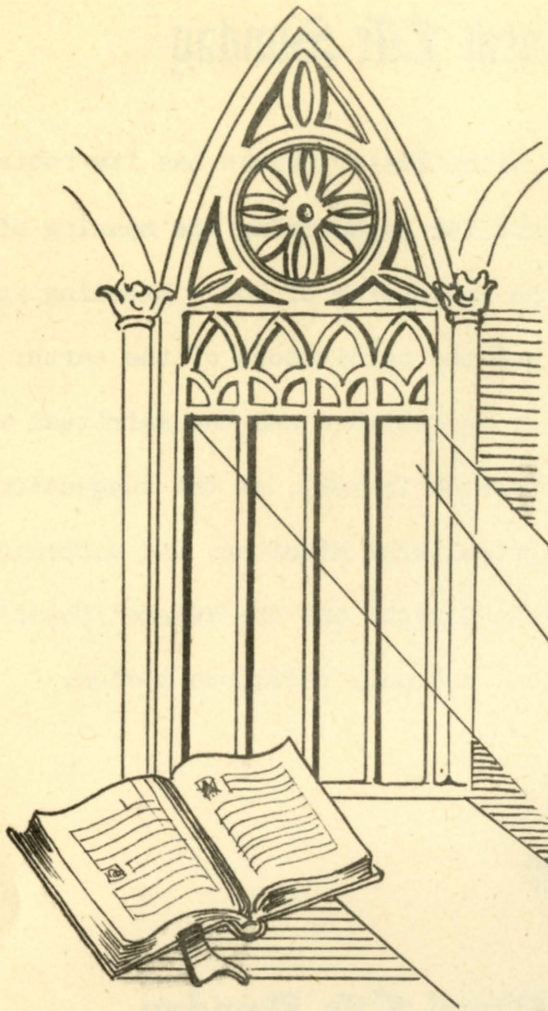
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ACKNOWLEDGEMENTS

We extend our sincere thanks and appreciation to the following who have contributed to this bulletin through their great interest-Rural Life Sunday.

1. The Committee on Town and Country of the Home Missions Council of North America.
2. The Federal Council of Churches of Christ in America.
3. International Council of Religious Education.
4. Hubert A. Hanson



Quiet Hour

I have a little shrine
Where I take me every day
To hide away for just awhile
From life and work and play,
Where from a living fount I draw
Of deep and boundless love,
To come away refreshed and filled
With strength from God above.

Doris Wood

(Taken from "The Candle")

The Origin of Rural Life Sunday

Rural Life Sunday, the fifth after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth: for the consideration of justice for agriculture and the spiritual values of rural life. It was first observed in 1929, at the suggestion of the International Association of Agricultural Missions, and according to plans adopted by the Home Missions Council and the Federal Council of the Churches of Christ in America, and many religious bodies.



How to Observe Rural Life Sunday

Both rural and city churches may observe Rural Life Sunday. Each type of church may invite the other to share in some of its services. Parishes consisting of several churches in a circuit or yoked field should make it a parish day for all services and a dinner on the grounds. Country and city pastors might exchange pulpits on this day. Local agricultural organizations such as 4-H Clubs, Future Farmers, Farm Bureau, Grange and Farmers' Union, are often willing to attend and share in the services. A rural play or pageant may be substituted for discussion groups in the evening. In certain, 4-H Clubs are especially interested in Rural Life Sunday.

An Order of Service for Rural Life Sunday, 1948

(For the Fifth Sunday after Easter, May 2,
Rogation Sunday,
or another Sunday in the Spring of the year.)

Prelude: Pastoral Symphony (The Messiah) - Handel;
The Heavens Are Telling (The Creation) - Haydn

Call to Worship:

Minister: The earth is the Lord's and the fulness thereof;
the world and they that swell therein.

Response: For he hath founded it upon the seas,
And established it upon the floods.

Minister: Who shall ascend into the hill of the Lord,
And who shall stand in his holy place?

Response: He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity, nor
sworn deceitfully.

All: He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.

A Prayer of Confession: (By the minister and congregation)

Almighty God, our Creator and Father, who hast given us
the good green earth as our home, and its treasures as
a sacred trust, to sustain our common life, we confess
with penitent sorrow that we have exploited and abused
it; we have received its bounty without thankfulness,
and have wasted it wantonly. We have been selfish and
have failed to share. Have mercy on thy people, O Lord,
and give us another chance, that we may become loyal
stewards, and may grow into sharing love.
Through Jesus Christ our Lord. Amen.

The Assurance of God's Mercy: (The minister)

Like as a father pitieth his children, so the Lord
pitieth them that fear him. The mercy of the Lord
is from everlasting to everlasting upon them that fear
him. And his kingdom ruleth over all. He crowneth thee
with loving kindness and tender mercies. He satisfieth
thy mouth with good things; so that thy youth is re-
newed like the eagle's.

Hymn of Praise: "Joyful, Joyful, We Adore Thee" (Hymn of Joy), or
"I Sing the Mighty Power of God" (Ellacombe), or
"This is My Father's World" (Terra Beata),

*Prepared for the Committee on Town and Country by Rev. Edward A.
Ziegler, Church of the Bretheren. Bridgewater, Va.

Responsive Reading of the Scriptures:

- Minister: In the beginning God created the heaven and the earth.
- Response: And God saw everything that he had made, and, behold, it was very good.
- Minister: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.
- Response: The Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- Minister: Thou shalt keep the commandments of the Lord the God, to walk in his ways and to fear him.
- Response: For the Lord thy God bringeth thee into a good land, and land of brooks of water, of fountains and depths that spring out of valleys and hills.
- Minister: A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
- Response: A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it . . .
- Minister: When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.
- Response: Thou crownest the year with thy goodness; and thy paths drop fatness. The pastures are clothed with blocks; the valleys also are covered over with corn; they shout for joy, they also sing.
- Minister: Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.
- Response: He sendeth the springs into the valleys, which run among the hills from his chambers: the earth is satisfied with the fruit of thy works.
- Minister: Man goeth forth unto his work and to his labour until the evening.
- Response: O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches.
- Minister: For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Response: Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown and increase the fruits of your righteousness.

Anthem or Solo: (See Appended List)

Period of Prayer

A Litany of Prayer for Rural Folk

Minister: O God our Father, Creator and Sustainer of the earth and all its peoples, we lift our hearts and voices in adoring praise and true thanksgiving; and we beseech thee to hear our prayers in behalf of thy great family, especially for thy people in the rural areas of the world.

For the splendor and bounty of this good earth, our
home;

For the spacious freedom, the pure air, the quiet
beauty of field and meadow, orchard and garden, forest and hills, valleys and prairies;

For the millions of thy people who dwell on and till
the soil;

Response: We thank thee and praise thy goodness, O Lord.

Minister: For the joy of sharing with thee in creating food and
fiber for all thy children;
For sun and rain, for the changing seasons, for seedtime
and harvest;
For the satisfactions of family life, the rich joys of
cooperation; the assurance of thy guidance and blessing as we work in the gardens of our God.

Response: We thank thee and praise thy goodness, O Lord.

Minister: That it may please thee graciously to guide, bless, and fill with thy grace all who live in the country-sides of all lands;

All who cultivate the soil and are stewards of it's
bounty;

All who prepare and distribute foods and clothing
to thy family;

All who farm and produce the goods of earth in our
fair and generous land;

Response: We beseech thee to hear our prayer, O God.

Minister: That thy Kingdom may fully come and thy holy will be done, that thy guidance and the power of thy love and grace may be upon all rural churches, their ministers and lay leaders;
Upon those colleges and seminaries which train leaders for the country churches of the world;

Upon all rural missions and missionaries;
Upon all agencies which are dedicated to the welfare
of rural folk;

Response: We beseech thee to hear our prayer, O God.

Minister: That we may be thy true and faithful gardeners and stewards, and thy Fatherly benediction be upon our fields and orchards, our gardens and herds and flocks, upon our daily toil, and our leisure, our homes and family life, our communities, our rural schools and churches;

Response: Hear and bless us, O Lord and Father.

Here the congregation will unite in praying the Lord's Prayer.

Offering

Hymn: "O Thou Who Workest Hitherto" (Rockingham), or
"The spacious Firmament on High" (Creation, L.M.D.), or
"For the Beauty of the Earth" (Dix 7.7.7.7.7.)

Sermon or Address:

Hymn: "I Thank Thee, Lord, for Strength of Arm" (O Jesu), or
"We Care For Our Lord's Acres" (Webb), or
"Now Thank We All Our God" (Nun Danket).

Benediction:

A List of Hymns or Anthems for the Choir.

"All Creatures of Our God and King"	(Lasat Uns Erfreuen)
"Good Calls to Man" (Finlandia)	Sibelius
"Nature's Adoration"	Beethoven
"Thanks Be To God"	Dickson-Salter
"The Spacious Firmament on High"	Haydn
"Thou Crownest the Year"	Maker

Note: All the hymns used in this service are found in Hymns of the Rural Spirit, and used through the cooperation of Commission on Worship, the Federal Council of Churches of Christ in America, 1947.

God Gives Meaning to Life



If we are truly concerned about "Working Together for a Better Home and World Community", we will look for a fundamental way in which we might accomplish the task. History comes to us with many examples of how others have tried to accomplish this goal, and it is well for us to learn from their accomplishments and mistakes.

The story of the children of God in the Old Testament is really the story of a people working together for a better home and world community. From the history of these people, we learn that whenever they allowed God to give meaning to their lives they prospered. When they forgot about God, worshipped idols or their own good fortunes, they failed not only as individuals but as a community. The History of Israel gives us the positive proof that God gives meaning to life.

We need not look to the distant past for an evidence that God makes life meaningful for our own modern age has given us further proof in a negative way. Now that despotic Hitlerism has fallen, we can see the results of working together for a better home and world community without allowing God to give meaning to life. Hunger, immorality and a whole catalogue of vices have resulted in this godless attempt.

It is once again our turn in America to make an imprint upon history. We are world leaders. People everywhere are looking to us for food, clothing and books, as well as trained leadership in the sciences, government, and religion. We have but two alternatives: we can supply the material needs to rebuild the war-torn world, or we can supplement our gifts with a way of living that allows God to give meaning to life. What will our decision be?

If we choose to transplant the way of life that is given meaning by a trust in God, we must begin in our own home. We are all familiar with the old saying, "A chain is no stronger than its weakest link". This also applies to our world. Our world is no stronger or better than the individuals of which it is composed. That breaks the responsibility down to you and me, doesn't it? Yes, the responsibility is individual but when our lives are given meaning by a faith in God, then we will not stand alone. God will stand with us and we will take our stand with the vast community of believers who follow the principles set forth first by the prophets and then most perfectly by Christ Himself.

It is important to realize that God can give meaning to life for everyone of us. Not only priests, bishops, rabbis, and ministers, but to every person in all walks of life. God shows Himself in many ways. We can plant a seed, but can we make it grow? We can supply the water through irrigation and most recently by scattering dry ice in clouds but can we stop the hail or reduce the wind? We can feed the grain to animals but can we regulate the small cells which produce the flesh of the finished champion? These evidences in the realm of nature of a force that is beyond our reasoning should lead us to realize our dependence upon God. As we come to know that all these qualities of nature are given to us from God, we can see that God does give meaning to life. Our task is to use all that God has given us through science and discovery to produce the best possible

soil, animals and seeds that we might gain for ourselves a living and alleviate the suffering of the less fortunate.

Our task, whether young or old, is to give to the world a way of life that will not leave behind it a catalogue of vices, but rather will give to others the incentive to live as we have---a life that is given meaning by a sense of the Divine. This goodly life must begin at home. Paul says, "Children, obey your parents and parents nurture you children." God can best give meaning to life when those in the home are working together, and by this same token God can best give meaning to life in the family of nations.

(This sermonette was prepared by Hubert A. Hanson, a farmer 4-H Club boy from Day County. He is now a student at Augustana Theological Seminary, Rock Island, Illinois.)

* * * * *

Ideals are like stars, you will not succeed in touching them with your hands, but like the sea-faring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny.
Carl Schurz.

* * * * *

Every part of this good earth of ours is rich in interesting things if we will only open our eyes and see and examine and understand them; and, if we become wise about common things in our own home and neighborhood, we will be wise and carry joy with us wherever we may go in the whole world.

C. B. Smith

Silent Sermon

The white church nestled small and smug
Against a linden tree,
And silent grace was louder there
Than any voice could be.

Joan Sloan

A Prayer . . . Our Heavenly Father, I thank thee for luring me forever on toward higher heights and nobler living. Help me never to be contented with myself, but as long as life lasts to keep pulling toward the mark of my high calling in Christ Jesus. In his name. Amen.

Responsive Readings

Selection 1 - Psalm 1.

Leader: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

People: But his delight is in the law of the Lord; and in his law doth he meditate day and night.

Leader: And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

People: The ungodly are not so; but are like the chaff which the wind driveth away.

Leader: Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

People: For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

- - - - -

Selection 2.

Leader: From that time Jesus began to preach, and to say . . .

People: Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Leader: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

People: Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven.

Leader: Shall he not much more clothe you, O ye of little faith?

People: What man of you, having an hundred sheep, if he lose one of them,

Leader: Doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

People: I am the good shepherd, and know my sheep, and am known of mine.

Leader: As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

People: I am the true vine, and my Father is the husbandman.

Leader: Every branch in me that beareth not fruit he taketh away.

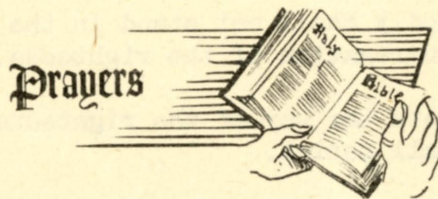
People: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Leader: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

People: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Leader: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

People: For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.



COUNTRY PEOPLE IN ALL LANDS

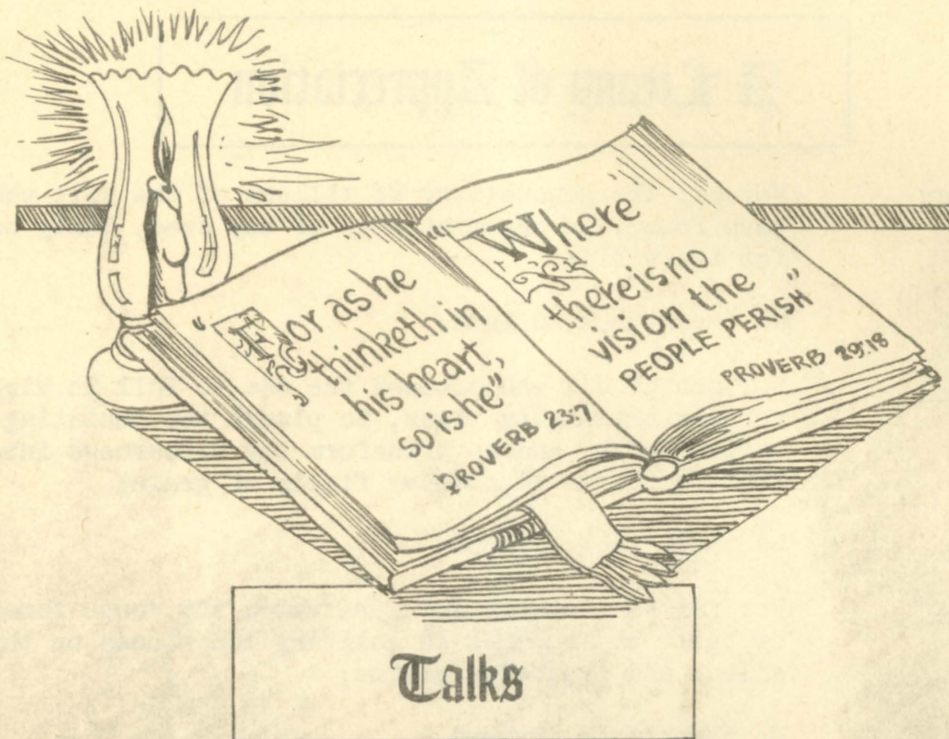
O Lord of all the earth, we thank thee for the country people in our land and in other lands. We thank thee for the Christ of the countryside, who went about doing good. We pray thee for all the people who are captives of ignorance and for whom life is narrow and hard. We pray thee for ourselves that we may know how to give Jesus' abundant life to all mankind. We ask thee for the power to love in our lives that we may by our very hearts' strength lead other people to want to know our Master. May we learn the joy of sharing his love with others wherever they may be. Help us to realize that thou art the one God of all the earth, and that thou art love. Help us to interpret thee in Jesus' way, and for his sake. Amen.

GOD IN GROWING THINGS

Our Father in heaven, Lord of field and forest, hill and stream, we thank thee for the manifestation of thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are thy good gifts to us. As thou hast made us to have dominion over all the work of thy hands, help us, by thy spirit, to enter into our heritage, esteeming it a high calling to be thy husbandmen. Help us to be mindful of thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase, may we know that thou hast given us our daily bread, and give thee thanks. In Jesus' name. Amen.

A Litany of Appreciation

- Minister: For all the generations of tillers of the soil who have found, in the mysteries of thy seed, daily bread for the world;
- People: We thank thee, O Lord.
- Minister: For men of old who crossed the sea to fell in virgin forests thy mighty trees, to plough thy resisting native earth, and to transform thy wilderness into fruitful farms with amber fields of grain;
- People: We thank thee, O Lord.
- Minister: For farmer pioneers who penetrated thy dense forests or built their homes in solitary loneliness on thy silent and expansive plains;
- People: We thank thee, O Lord.
- Minister: For rural lands that yield the nation's priceless crop of happy childhood which sustains the countryside and replenishes and purifies the life of cities;
- People: We thank thee, O Lord.
- Minister: For the homely philosophy of brooding minds, for courage and self-sacrifice in never-ceasing and often unrewarded toil, for open hospitality of friendly homes, for faith that risks seed in soil and for trust that is sure of thy harvest time;
- People: We thank thee, O Lord.
- Minister: For the Christian farmer's belief in thee, the living God, and thy over-shadowing providence;
- People: We thank thee, O Lord.
- Minister: For the revelation of thyself in Jesus Christ our Lord, whose feet traced with beauty and with healing the country roads of rural Galilee; whose words of life were spoken from wayside pulpits to the listening multitudes on encircling hillsides; whose heaven attuned voice called across blue waters to humble folk to become fishers of men; who made the mountain fastnesses and secluded gardens his sanctuaries of prayer;
- People: We thank thee, O Lord.



WHERE GOD LIVES - C. B. Smith

Fifty years and more ago the writer was a rural youth, and the days in memory are golden days. How eagerly and with what excitement did we search the barns and shed, the fence rows, the nooks and corners for eggs, and with what stealth withhold a few from each day's gathering and hide them in the hay or elsewhere in order that we might surprise mother with a vast number on Easter morning. Late March and early April nights were often freeaing nights and as often as not on Easter morning when we sought the hidden eggs they would be frozen and broken. How tragic that was in the life of youth.

Hardly did the snow leave the fields and woods before we went barefoot; no sooner had the ice left ponds and streams before we sought the old swimming hole for an adventurous swim in its icy waters. It was something to boast of to the other boys to go bare-foot or in swimming "first" in spring.

There is the memory of finding bird nests and counting the eggs, of learning to tell the nest of the robin from that of the brown thrasher or ground sparrow or swallow. What adventure it was, too, to go with Rover, the dog, out into the fields and woods and along the streams to chase rabbits, smell out gopher or wood-chuck holes, find snakes and have the dog shake the life out of them.

Then there were the nests of turtle eggs buried in sand on the banks of the lakes or ponds. Sometimes 25 or more eggs would be found in a single hole.

But nothing in early youth was more exciting than to rob a bumblebee's nest and find some honey or throwstones at a hornet's nest - and pick up new knowledge.

Even the hard work in the hay fields in late June or the hot harvest fields of July and early August bring joy, as I smell again, in memory, the curing hay, hear the crickets in the wheat stubble or drink copiously of the water from a stone jug. I loved its gurgle and the feel of the cool water as it trickled down the sides of my chin and upon my breast.

What a world of things one learns as a youth in the country, and what a privilege it is to be born and brought up there. You are getting an education when you learn how to milk cows and make butter, feed and harness a horse, cultivate corn or drill in wheat, set a hen or cook a Sunday dinner, grow a garden or make cider, apple butter or maple syrup.

What you do with your hands and mind together sticks by you and becomes a part of you for your whole life. Much of what you learn by reading or lecture escapes you.

You never forget the times you went fishing and the art used in baiting the hook and taking the fish off the line; nor do you forget the signs along streams and lake of the different kinds of game, muskrat, coon and mink you may have trapped.

The tree bearing the first ripe apples of summer lingers long in your memory as do the watermelon patches in the corn field and the roasting of green corn at the edge of the woods.

How much you learned too, the times you went hunting wild bees with father and helped him cut down a bee tree at night. You forget the bee stings in the taste of the dripping wild honey that still lingers in memory.

All this is education that is both useful and cultural.

Then on the farm you are alone much of the time in your work and excursions, and have time to think, meditate, form ideals, develop individuality and figure out what you will do in the world when you grow up. These are among the things that make for poise and positive character.

Most rural youth, both boys and girls, have charted their life's course in outline by the time they are 15 years old.

Rural people are quite generally religious. God sometimes visits the city, but He makes His home in the country. And rural youth find Him there in the growing crops, the summer's sunrise, and wild rose, in April rains, in winter's storms, and in the silence of the night.

They are rich years from birth to 16 in the country - years in which prejudices and politics, foundations of real education

and religion are acquired and outlook on life established.

With most men and women high idealism and great purpose is never stronger than youth. This should be recognized in all our planning.

FRIENDLINESS - Angelo Patri

Friendliness, it seems to me, is an art; and not everyone who smiles and says, "Friend, friend," possesses it. It is an affair of the heart touched by the imagination and founded on a sweet and ancient instinct quite unaccountable to reason or logic. "He is my friend. I like him," is adequate explanation for this inexplicable fact.

A warm friendship puts meaning and value into life. Until one knows an understanding friend, nothing he does is of the least consequence to him. What good in building if there is not eager foot to come across the threshold of our achievement? What pleasure can there be in creating beauty if there be no appreciative spirit to welcome it? What could fire us to further effort if there were no warming hearty cheers to stir the ashes of our spent dreams?

Behind each great achievement in this world there are usually two people, the worker and his friend. To the friend who listened and advised and encouraged, to him who poured out his own spirit that another's might flower in full glory, to the silent one in the background who put the breath of life in the other's creation - to him all honor, all love, is due.

How shall the friendly being acquire a friend? Not by looking the field over with calculating eye and deciding, "Such an one would help me in my business." Friendship is unselfish to the power of selflessness; and that, you must know, becomes the most terrific power in this world. It has been known to move continents.

If it ever comes my turn to play fairy god-father to a baby, I know just what gift to bestow upon the child. It will equal any charm and discount any curse bestowed by any other power: for I shall give him the art of friendliness.

* * * * *

The fundamental truth of democracy is the belief that the real pleasures of life are increased by sharing them.

Henry Dwight Sedgwick

Live with men as if God saw you, and talk to God as if men were listening.

Athenodorus

Poems

Out of Doors

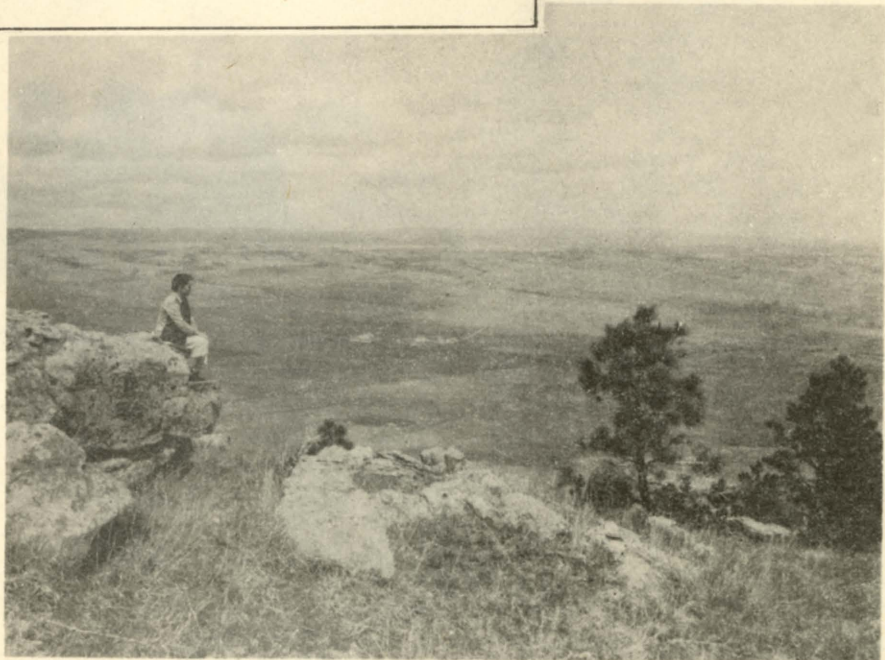
We live too much within four walls
Shut in by ceilings and windows and floors,
We miss too much the sun and the rain,
And the healing touch of the out-of-doors.

We live too much with things we buy
Goods that come from stores;
We have too few of the beautiful things
That are free in the out-of-doors.

We need to hear the breeze that sings
And sometimes a wind that roars
We need to feel the strength again
Of the winds of the out-of-doors.

We need to smell the woodland,
And the soil of fresh plowed soil;
We need the touch of the friendly earth
In the out-of-doors with God.

National Club News.



The Farmer

Have you lived the life of the farmer,
Begun work with the rising sun?
Have you noted the modest income
That was his when the year was done?

Have you sat in the family circle,
Helped plan the crops for a coming need,
And noted the hope eternal
That's part of the farmer's creed?

Have you seen him at work in the furrow,
Shared his joys at the family hearth,
And felt the truth of the saying
That he is the salt of the earth?

Away from the crowded city,
Alone with his flocks and herds,
Refreshed by the winds of heaven
And the music of singing birds?

He finds growth for the soul within him,
Sees life in the o'eturned sod,
And while tilling the crops he has planted
He humble walks with his God.

C. B. Smith





"4-H Hymn" - National Song Book.

"A Song of The Open Country" - National Song Book

"Jacob's Ladder"

"Peace of the River"

"Evening Star"

"Song of Peace" - Tune of "Finlandia"

Comments About Rural Life Sunday

We have had many comments on our program. I wish all the clubs in the state could observe Rural Life Sunday in one way or another.

Lloyd Cavanaugh, Leader from Day County.

I think this is one of the most outstanding events in 4-H Club Work.

Mrs. C. B. Summers, Day County.

This was our 5th annual observance and we feel that this service is becoming one of the high lights of the years' program.

Mrs. Roy Sanford, Minnehaha County.

This was a nice service in which the whole community participated.

R. J. Gibson, County Agent.

It proved satisfactory and was enjoyed by both audience and club members. It made us happy that our 4-H clubs were able to participate in a sacred program.

Erick J. Budahl, Minnehaha County.

On July 6, our parish, consisting of four churches, holds its annual Parish picnic. This is the Rural Life Sunday in our community. It is a day of fellowship and getting acquainted. A special service is held.

Mrs. Dale Pearson, Yankton County.

The clubs in the vicinity of Rapid City put their efforts together in cooperation with a church and held an evening Rural Life Sunday service. It was a very effective and worthwhile service.

Carl Ham, Assistant County Agent.

We had a very successful Rural Life Sunday program. All members took an active part. The minister spoke on the part 4-H and rural life plays in the Church. I am sure we will all look forward to Rural Life Sunday.

Henry Lasher, Lawrence County.

Aurora County 4-Hers have come to look forward to Rural Life Sunday as one of the outstanding events in our County 4-H program with members of all denominations participating.

Mrs. Roy Guindon, Aurora County.

Parents liked the idea and expressed a wish that the girls do this more often.

Mrs. Lewis Herndon, Gregory County.

Club members enjoy getting together and have an appreciation of this world wide observance of Rural Life Sunday.

Mr. & Mrs. Earl Lambert and Mrs. R. C. Clark,
Miner and Sanborn Counties.

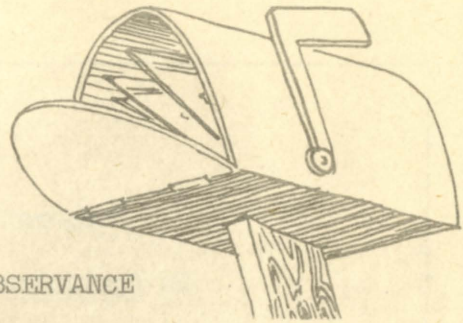
I think this is a fine experience for 4-H club members and it brings the work and aims of the rural youth to the attention of the public.

Mrs. Hans Lubbe, Bon Homme County.

Those who bring sunshine into the lives of others cannot keep it from themselves.

Life is rich as we fill it with beautiful things to remember.

Please Report



REPORT ON RURAL LIFE SUNDAY OBSERVANCE

Please send a report of your Rural Life Sunday Service to the county extension office at once, giving the information listed below. Attach a copy of the printed program (or hand written program). If possible, take appropriate pictures of the service, or participating group and include with this report.

Name of Club _____ County _____

Local Leader _____

State briefly how your club observed Rural Life Sunday _____

Did you cooperate with other clubs? _____

If so, which clubs? _____

Where was service held? _____

Date _____

Church or churches participating _____

Name and address of pastor _____

Approximate number present _____

Other remarks _____

SIGNED _____

Cooperative Extension Work
In Agriculture and Home Economics

South Dakota State College

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George I. Gilbertson, Director