

JANUARY 1911



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THE KENTUCKY MISSION MONTHLY

"LET HIM THAT HEARETH SAY COME"

VOL. X.

JANUARY, 1911

No. 9

THE PROGRAM OF THE CHRISTIAN LIFE.

By Henry Alford Porter.

Probably there is no chapter in all Paul's letters with which our minds are more familiar than with the twelfth chapter of Romans. But are we as familiar with it in practice? In this well-known chapter, and in fact running all through the remaining five chapters of the book, we have the Program of the Christian Life, and it is summed up in one word—service, service, service.

There are some who seem to think that worship is the whole program of the Christian life. To go to church on Sunday; to be carried up on the wings of song; to ascend with the incense of prayer; to be awed by the calm and quiet; to be moved to high and holy thoughts by the sermon, this is their religion. It is a religion of stained glass and pipe organ and sacred desk. But it is not the religion of Paul, or of Paul's Master. The Christian man must be above all a worker. If he is not a worker he is no Christian, for "faith without works is dead." Service is the evidence of faith, the sign of salvation.

Let us not make less of worship. Tell the architect to fling the church spire high toward heaven. Call in art to beautify the place of worship. Stimulate the spirit of worship by chanting choir and deep-toned organ. Glorify the language of worship with the tongue of eloquence. Let us not make less of worship, but in the name of the toiling Christ let us make more of service.

The service that is called for is a complete service. "Present your bodies." This is a call to complete consecration.

Complete consecration is a vague term to some people. It is their word for a moment's exaltation of the heart, a little silent prayer, a swift thrill of enthusiasm. Complete consecration is the most practical thing in the world.

Present your hands to God. "Whosoever thy hand findeth to do, do with thy might." When Christ, after His resurrection, appeared to His disciples, the record says, "He showed them His hands," and the nail-prints bore mute testimony that it was He. Will not the Judge of all say to us at the last, "Show Me your hand"? And He is a palmist who will read their history at a glance.

Present your feet to God. "How beautiful . . . are the feet of him that bringeth good tidings!" And Christ showed them His feet, also. The toils of the day and the pursuit of its pleasures leave you at night with aching and blistered feet. Have you ever wearied or blistered your feet in the service of your Redeemer? Tell me the history of your hands and feet, and I will tell you the history of your life.

Present your money to God. We must never cease to insist on this, that complete consecration includes our pocket-book. "Present" your entire self—your feet, your voice, intellect, will, love, all that you are and all you have, for the building up of the kingdom of God.

It must be a sacrificial service. "Present your bodies a living sacrifice." Paul was an Hebrew of the Hebrews. You could not tell him anything he did not know about sacrifice. By "a living sacrifice" he is contrasting the death of the animal in the Jewish sacrifice with the life of the man in the Christian sacrifice. How little of that sacrificial spir-

it there is in some of our lives! There are multitudes who are willing to give some useless thing to God, some cast-off clothing for the poor; some fag-end of their time; asres of a life burnt out in society or business. But the only service that is "holy" and "acceptable to God" is the service that costs us something. There are many lives about us that are all beautiful with such service, as God sees them, unknown and unrecognized by us, perhaps, but they are counted as kings and queens in the kingdom of heaven.

What is the motive of this Christian life? The locomotive may be placed upon the track, but it cannot move until the steam pounds on the piston. The captain may know the course, but the vessel lies becalmed until the wind strikes the sails. And we can not climb this steep path of service without some mighty impelling power. I am thankful for the motive power that comes from earthly sources; for the influence of noble friends, for the quickening suggestions of good books, for the joy and peace which are the reward of service. But these are streams which dry up in the summer heat. The one supreme, un-failing motive is "the mercies of God." I have received mercies from men, but man's mercies are but a trickling rivulet compared with the boundless ocean of God's mercies. Read the first eleven chapters of Romans; they are just a recital of God's mercies.

What mercies have you received? A home burned down the other day: the mercies of God preserved yours. A drunken boy reeled into the presence of his broken-hearted mother; the mercies of God spared you that experience. An accident on the railroad recently killed a hundred persons; the mercies of God kept you and your dear ones from that sorrow. How often has He been merciful? I do not know; I can not tell. His mercies are not to be counted, for they are as the sands of the shore or the stars

of the sky for multitude. And so it is a "reasonable service" that He claims of you. "By the mercies of God, therefore, I beseech you to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Louisville, Ky.

TO THE BAPTISTS OF KENTUCKY.

I have accepted the call from your State Board of Missions to take up the Sunday School work of your State, and am now on the field and ready for work. Those desiring my service will write me at 205 East Chestnut Street, Louisville, Ky.

I am anxious to help the Sunday Schools of the State all I possibly can. Remember I can't accomplish much running around over the State making a speech here and yonder. What I want to do is to do something for your schools. If you want your school thoroughly graded and organized I want to come and help you to do just that. If I can't come when you want me, we can correspond about the matter and arrange a date to suit your convenience. We want to plan the work as to make expenses as light as possible and will ask your co-operation along this line.

Our Aim—Every Baptist Sunday School in the State thoroughly graded and organized and every Baptist Sunday School teacher a trained teacher.

We shall also plead for better Sunday School buildings and equipment.

We want your prayers—we need your prayers. We feel sure of your hearty co-operation. If you will give us this I am sure that we can do much for the betterment of the Sunday Schools in Kentucky and for our Lord's cause. May we all work together to render such a service as will please and honor Him.

Very sincerely,

Louis Entzinger.

Louisville, Ky.

SOME THINGS I HAVE OBSERVED.

No. 2.

By J. P. Jenkins.

In this article I want to emphasize farther our duty of teaching them to observe the all important duty of keeping in close and active touch with the local church by always keeping their church membership near their home. The churches of Jesus Christ are his local company of soldiers in a given community and every soldier should belong to that particular company for he is needed there to fight battles and win victories for Him. But the individual needs the church more than the church needs him, for only by constant serving Christ can the Christ life be lived and every Christian owes it to himself, the world and to God to live the Christ life. The mind of man is a busy workshop and if God is not the superintendent in control Satan is, and when out of touch with our individual church God ceases to control and Satan enters and takes possession.

No man or woman takes the same interest in the church where he does not hold his or her membership as where they do. Not being a member they do not feel the obligation to support the church morally, religiously or financially and thus the church suffers some but the individual far more. The Spirit of God ceases to influence the life and the spirit of the world governs. Many very active useful members hitherto have thus become nothing and sometimes worse than nothing. Their interest in the church wanes, they forget the old church they have left behind, and care nothing for the one nearby. With them nothing is any longer "our's" but "yours." "Your pastor", "your prayer meeting", "your Sunday School", "your fuss and your failure" if there

happens to be one. And they now stand off with the world and point the finger and say: "Just look at them" while perhaps just such stumbling blocks as he or she, is the cause of it all. For had they come and joined heart and hand with them, things might have been differently. I do not want to be unorthodox, nor to be a *twister* of Scriptures, but do you know the first Psalm so strikingly illustrates this unchurched mass, (unchurched by their own inaction) that I have sometimes thought the Psalmist must have had them in mind. Listen to it: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Now there is the man who keeps himself constantly in the society of and working with the people of God. But here comes the man and family into the community, they bring everything, the old brindle cow, the bull pup, the sore-eyed kitten, and the rags and old irons, the only thing they have left behind is their church letters. As soon as they are fixed up, the pastor,

(Continued on page 8.)

J. T. JOHNSON**OPTICIAN**

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THE STATE BOARD OF MISSIONS
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WHY A CHURCH BUILDING FUND?

W. D. Powell.

It would seem to be self-evident to every thoughtful Christian that in a State like Kentucky where we have four hundred homeless churches, that we need a church building fund to stimulate and help weak and struggling churches to provide themselves with suitable houses of worship, properly located so that they may be in fact aggressive, progressive and self-propagating bodies such as the Lord intended that they should be. Worshipping in school houses, courthouses, under brush arbors or the houses of other denominations, they can have no real church life. They can maintain no Sunday School, no prayer meeting and do not impress the community as being a stable, effective and efficient body of Christians.

That our Home Board should have a half million church building and loan fund has long been manifest to those who give that consideration to the cause of Home Missions which its importance, as a strong factor in world-wide evangelization, demands.

Missionary Haymore has resigned at Prestonsburg and goes to take the pastorate of the church at Maysville. We were present last Tuesday night at the farewell services. The college chapel was crowded. Splendid addresses were made by Bro. May, President Beam and Bro. Haymore. The writer made a few concluding remarks. Bro. Haymore did good work at Prestonsburg, and we pray God's richest blessings to be on his labors at Maysville. It is an important field and he is a good preacher and I am sure has already captured the hearts of the membership.

President Beam is meeting great encouragement at Prestonsburg school. He is one of the finest educators in the South. He has a splendid faculty, 260 students are present and many others are expected in a few days. A leading lawyer walked nearly half a day, while I was there, trying to aid a bright young man who wanted to enter college, to find a boarding place. Our Educational Society must aid these people in securing two dormitories in the near future.

The church house is going to be a thing of beauty. Of course it requires liberal giving on the part of the community and the denomination away must help liberally in order to complete this building. But I believe they have the spirit of self-sacrifice, and that success will crown their efforts.

—o—

While in Paintsville we met the interesting family of Missionary Amereson, who was holding a meeting at Riceville, and was expected to begin a meeting tomorrow in Magoffin county, with Bro. Caudill. We hope to return to the Big Sandy in the near future and visit missionaries and points which our limited time would not permit us to visit on this trip.

The Baptist church at Albany, where Missionary Blankenship labors, have rebuilt their house of worship and will soon dedicate one of the finest church edifices to be found within forty miles of Albany. We are asked to meet and participate in the dedication, and we will gladly do so.

I preached for our brethren at Paintsville. The house was well filled with attentive listeners. The congregation is united and they are anxious to secure at the earliest possible moment a godly man who will become their under shepherd. It is a fine field and would soon become self-supporting. They have a fine Sunday School and their superintendent has few peers in the State. Their choir furnishes splendid music, and the situation is full of hope and promise.

I spent a day with Bro. Hardin, of Louisa. The walls of the new Baptist church are finished. They are made of concrete and make a fine appearance, and they hope to have the house finished in the near future. Bro. Hardin is doing substantial and faithful work.

We spent a delightful day and night with Bro. Barnes at Pikeville. He is preaching to the saints here and is superintending the construction of the house of worship, and also at Prestonsburg and Louisa. This does not allow him to engage in much idle time, but our brother loves the Lord and loves his work. The house at Pikeville nears completion and like the house at Prestonsburg, is made of pressed brick. All of these houses have suitable Sunday School rooms and are going to be an honor to the cause of Christ in the Big Sandy Valley.

Evangelist Jenkins is open for some engagements either to supply or hold meetings, for the next two or three months. He is an able preacher and a fine man every way, and will render most satisfactory work. We could not commend him too highly. He can be reached through this office.

While in the Big Sandy an intelligent mountaineer said to me: "Bro. Powell, we don't want men to come to this valley to find problems, but men who can solve them." I thoroughly agreed with him.

The fifth Sunday meetings in January will afford an excellent opportunity to make a burning appeal for State, Home and Foreign Missions. Plan for a thorough Sunday School and Missionary Campaign. Let Melquisedeck and Cain's wife rest for a season and address yourselves to a living issue that will put forward Christ's kingdom in the State and homeland and to the utmost parts of the world.

We are certainly rejoiced that our receipts for State Missions have increased, but we wish to say to the brethren that they are not sufficient to meet our needs. It is not a good policy to carry on mission work on the credit basis. Will not the pastors and churches rally to our aid.

Our plans must be laid broad and deep for the gathering in of the funds that the Kentucky Baptists have already agreed to contribute. The Home and Foreign Mission Boards are in urgent need and plead with us to hurry up contributions.

Rev. J. M. Roddy is now pastor at Middlesboro. He will spend three months in Palestine.

(Continued from page 5.)

having heard of their being Baptist, (I hope it was their pastor from whence they came that wrote him about them) calls on them and urges them very cordially to cast their lot with him and his, but they tell him the old church at home is so precious to them, they can't think of taking their letters from there yet. It was there they found the Lord, (they might add also it was there they lost him too) and they just could not think of leaving the old church. Then the good women call on the wife and daughters and they cordially invite, yea intreat, that they bring their letters but they say no. That night the family canvasses the matter and the girls have been invited over to Mrs. B.'s to a little quiet party the next night. They conclude that instead of going to prayer meeting they will just let the girls go over to Mrs. B.'s party, (of course when they get over there they found it a dance, but what does a little thing like that matter) for over there no one will say anything about their bringing their church letters. "Walking in the council of the ungodly." A friendship if formed with Mrs. B. and her set and next week a "quitting bee" and Mrs. B. invites the mother and her daughters and they go and hear all the latest gossip about the pastor and his wife, how they are almost starving and have not descent clothes to wear because the church is behind with their salary and all about deacon Jones and all the rest, and they go home and say how glad we are de did not bring out letters from the "dear old church at home." "Standing in the way of sinners." On Sunday morning father says, "Well wife suppose we don't go to church today, I don't feel very well and you know every time we go they all are worrying the life out of us about our church letter, so just fix up and we all will go over

and spend the day with Mrs. B.'s family, they are anxious we should come" and they go and now all join heartily in the latest gossip and especially about the church and its worship and membership. "Sitting in the seat of the scorner." Listen brother, "They are like chaff which the wind driveth away." Brother, sister, in God's name, don't be so, but go next Sunday and go under the watch-care of the church and go to work for the Lord. In my next, I will tell about some Baptists I have met.

William C. Buck by his energy, perseverance and wise counsel contributed much to the growth and usefulness of the General Association.

Mrs. T. M. Sherman has removed to 1340 Sixth street. She still has calendars on sale at 15 cents each, postage paid. Also the tithing cards, to which reference was made uast month, will be furnished free to all who will use them. A sample has been sent to each society.

We have 24,000 school trustees in Kentucky and 5,000 of them can neither read nor write. These employ their own children or relatives to teach the public school without any regard for the interests of the children. They look on the school fund as a bonus rather than a means for the greatest possible benefit in the teaching and training of the children.

Some parents criticize preachers before their children, not seeming to realize that they are putting up a wall between their children and the blessings they might receive through the message the preacher proclaims. It matters comparatively little whether or not they like the preacher proclaims. It matters com- their children and not put their minds in such a condition that the entrance of gospel truth will be difficult.—Standard.

RESIGNATION OF MISS WILSON.

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The resignation of Miss Edna B. Wilson as Sunbeam Leader has been accepted with great regret, her reason being the pressure of other duties. The Central Committee feel keenly the loss of so valuable a member, winning the hearts of the children, diligent and successful in her work, showing excellent judgment and clear headedness in our meetings, and beautiful readiness to aid in any department of service. It will always be a pleasure to recall the years of our intercourse. Fortunately for the Sunbeams, the vacancy is also filled. Miss Mary Louise Warren, Sunbeam Leader for Elkhorn Association, consents to undertake the State Leadership for a year at least. Miss Warren's address is R. F. D. 6, Lexington, Ky. Her membership is with Cave Run church and she has for some time been secretary of the W. M. U. of Elkhorn Association, so that she has a wide acquaintance in that section, and others have met her at our annual meetings. Surely all will be glad to aid her in increasing the number of children's bands, and keeping up their efficiency.

E. S. BROADUS.

—————

We commend these words from a busy housewife to her husband to all our women readers. They are quoted from Mrs. Hervey—Jellie's book "Into Sunshine." "It is Christ in you, the hope of glory, that's the mainspring and puts everything else right. You praise me for better management and stronger health but it is all regulated by that; responsibilities are an honor, difficulties are stepping stones and all goes easily and well when Christ is the ruling center, the joy and hope."

Pulaski County Association and the State Board will possibly put out a joint missionary.

Missionary W. W. Williams is very anxious to finish Eaton Memorial church, in Owensboro.

—o—

Paintsville also needs an energetic pastor, who will lead this noble flock in great achievements for the Master.

—o—

Rev. S. J. Sheffield is doing most successful work as a colporter. It is very difficult to find a man who will succeed in this work.

—o—

Evangelist N. F. Jones is in a meeting at Dover. We expect him to accomplish great things in the bounds of the Bracken Association.

—o—

Rev. A. C. Hutson becomes pastor at Barbourville. This is an important field and Bro. Hutson is a most successful minister. He will bring things to pass.

—o—

Churches or pastors desiring the services of Evangelist J. P. Jenkins will do well to write him. He wants to keep busy. His address is St. Charles Annex, Louisville, Ky.

—o—

Dr. L. B. Warren resigns at Owensboro and goes to the Second church, Richmond, Va. This is one of the leading churches in the South. Dr. Warren is a live wire.

—o—

Missionary J. M. Haymore resigns at Prestonsburg and becomes pastor at Maysville. He has accomplished a fine work at Prestonsburg and is greatly beloved by the church and community. This leaves an important field vacant. The elegant new church is nearing completion.

—o—

Bro. O. M. Huey and the saints at Somerset are striving to build a commodious house of worship.

Woman's Missionary Union of Kentucky

KENTUCKY CENTRAL COMMITTEE

Chairman.....Miss E. S. Broadus
1227 Third Avenue.
Sec'y and Treas.....Miss Willie Lamb
Box 396

The Manual of Personal Service, prepared by Miss Heck, has many suggestions made by Miss Emma Leachman, our City Missionary in Louisville. Read it, and you will have clearer ideas of this new line of work the Union asks us to undertake. Many of these have been pursued by our Societies in the past, or by Ladies' Aid Societies in our churches, but much more may be done and many more workers should be enlisted. Some early meeting of each society should be devoted to the discussion of this subject, and it is hoped that none will fail to decide upon taking up at least one kind of this personal work. The reports of what you do in this direction are to be made to your Associational Vice President, and once a year she will present a report to the Central Committee. We give some extracts from Mrs. H. M. Wharton's leaflet:

PERSONAL SERVICE.

It is said of Mr. Moody that soon after he was converted, he led in prayer in the usual prayer meeting, so blunderingly, that after the service, an old deacon came up to him and laying his hand on his shoulder, said: "Young man, if I were you, I should not speak in public again. You haven't any talent." Undaunted, Mr. Moody replied, "I know I have one talent, I love God and I love the souls of men." And all the world knows how this talent of love was used to bless and uplift and strengthen thousands. Henry Drummond says of Christ:

"He led no army, He wrote no books, built no church, spent no money, but He loved and so conquered."

Love that endureth, love that suffereth long, love that never faileth springs eternally from the heart of God and as we are united to Him in close fellowship, we shall find it fitting us for service.

On Lord Shaftsbury's tomb in Westminster Abbey are the words, "Love, Serve."—for service will follow love as surely as reviving follows sunshine. To a ministry for others, we must bring divine love in large store, that we may find the point of contact.

First—On Their Own Ground.

When Philip met the Ethiopian he began at the same scripture to teach him. This attitude is of greatest importance in personal contact because many people are shy and sensitive or ignorant as regards the spiritual life. The Lord Himself can give the tongue of the learned that one may speak a word in season to them that are weary.

"As the light that shines farthest shines brightest at home," missionary service should give the broader mind, the deeper uplift of those who grope, alas! half blinded in this gospel-lighted land or groan under burdens imposed by commercial standards.

Second—The Approach Should be Guided By the Spirit of God.

Preparation for this—a humility of spirit and a self sacrifice that will yield a willing service through the Spirit. The Spirit said to Philip, "go near." Approach must be made with sympathy, with prayer, with help, with glad-hearted endeavor to prepare the soil and drop the seed of truth.

Some one has said in service for the Master, "John, Son of Thunder, became the Apostle of Love; Peter, self-seeking, unstable was changed to Peter a Rock."

What an encouragement!

Third—The Message Should be the Good Tidings of God's Love.

A little girl just beginning to attend Sunday School was asked what she sang there and her reply was: "I did not know the story, so I just sang Jesus." And "Philip preached unto him Jesus."

Oh! Hope of every contrite heart,
Oh! Joy of all the meek,
To those who ask how kind thou art
How good to those who seek!
And what to those who find? Ah! this,
Nor tongue, nor pen can show.
The love of Jesus, what it is,
None but his loved ones know.

As around Him cluster our deepest soul experiences so about Him may be our brightest, most helpful, most enjoyable conversation.

We plan and organize and sacrifice for His work but we do not talk enough about this personal Saviour. To those traveling the desert road we must go with this message.

A definite organized effort to teach home communities with the helping hand of personal endeavor by personal contact is now being organized by the W. M. U. Much in this line of Christian ministry has been accomplished by consecrated women and it is planned now to combine these home activities with the missionary work into one great organization, making each local society a center of benevolence and believing it may become also a great spiritual force. To this field of labor, we should bring our most loyal endorsement, our most unselfish efforts, the fervent prayer of each to be

Oh! strengthen me,
That as I stand firm on the Rock, and
strong in Thee,

I may reach down a loving hand,
To wrestlers with the troubled sea.

"As the end and object of the Per-

sonal Service Department is to bring men and women to a personal acknowledgment of Christ as their Saviour," such means shall be employed as will accomplish this. The distribution of leaflets and Testaments is heartily commended. Such agencies as Mission Sunday Schools, Cottage Prayer-meetings, Mothers' Clubs, visiting sick and prisoners, work in factories, industrial schools, cooking schools, boys clubs, day nurseries and play grounds may be most helpfully used although plans and suggestions must be adapted according to the need of each neighborhood. The Manual, enlarging on this line of work, is so adapted in conception to the need of city, village or country, that all will find in it most valuable assistance. It may be had upon request at the Woman's Missionary Union Headquarters, Baltimore.

Fostered by prayer and steadfast and unflinching faith what may not the Personal Service of our Woman's Missionary Union become—a tide irresistible from the impetus of love, overwhelming to the forces of evil and life-giving to the perishing because finding its source in that crystal pure river that flows from the Throne of God—Mrs. H. M. Wharton.

WOMAN'S GOLDEN JUBILEE OF MISSIONS.

Celebrating the fiftieth anniversary of the beginning of Woman's organized work for Foreign Missions, to be held at Louisville, Ky., Thursday-Friday, January 26-27, 1911.

Interdenominational Mass Meeting to be held at Fourth Avenue Methodist Church. Luncheon at Woman's Club, 1212 S. Fourth avenue.

Baptist Rally, 10 a. m., January 27th, at Fourth Avenue Baptist Church, corner of Oak street.

From the Pacific Coast to the Atlantic a series of great Jubilee meetings is be-

ing held in celebration of the fiftieth anniversary of the first Woman's Foreign Missionary Society in this country, the Union Woman's Missionary Society, founded by Mrs. Doremus, of New York, in 1860.

This society was interdenominational, and in keeping with this beginning, women of all creeds are celebrating together the Golden Jubilee.

The Central Committee on the United Study of Missions appointed by the Ecumenical Council, which met in New York ten years ago for interdenominational conference, proposed a plan for a series of great meetings, and this was warmly endorsed by the leading Women's Boards.

Object of the Jubilees.

These meetings are not merely a holiday celebration, but an expression of awakened womanhood to vast and worldwide responsibilities.

The work of Foreign Missions should appeal to every broad-minded Christian woman who is interested in education, civics, sanitation, social settlements, hospitals, good literature, the emancipation of children, the right of woman to health, home and protection, and in the coming of the Kingdom of our Lord.

We hope to bring many women into this work who have heretofore been uninterested. We hope to increase the zeal of those already enlisted.

Ways of Helping.

All the pastors in the city will be asked to preach a Jubilee sermon, setting forth the purpose and importance of the great meetings of January 26th and 27th in Louisville.

Christian Women

Are asked to pray for the outpouring of the Holy Spirit on all these services, for Divine Guidance in every Committee and for the ability to enlist others in this

Great movement.

To secure names of women, especially those not identified with mission work who might attend the luncheon.

To interest the women in each church in the denominational rallies—and to attend every meeting possible.

General Plan for Jubilee.

Mass Meetings to be held at the Fourth Avenue Methodist Church.

Luncheon at the Woman's Club, 1212 S. Fourth street. Price of ticket, \$1.00. Hour of luncheon, 12:30 o'clock, January 27th. Eight hundred tickets will be sold and only those who have bought tickets by January 24th can attend the luncheon. Tickets will be placed on sale January 15th to 23rd. Write to Mrs. A. B. Weaver, 1133 Cherokee Road.

Program.

January 26th, 10 to 12 a. m., Drawing-room Meetings. 2:30 p. m., Mass Meeting for Women. 7:30 p. m., Mass Meeting for Men and Women, at which Mrs. Helen Barrett Montgomery and several missionaries will speak.

January 27th, 10 a. m., Denominational Rallies. 12:30 p. m., Luncheon and addresses by Mrs. Montgomery and Mrs. Lucy W. Peabody. 7:30 p. m., Mass Meeting for Men and Women with reports from Rallies and closing services.

A literature exhibit of great interest will be held in the Fourth Avenue Methodist church.

On Thursday morning, January 26th, at 10 o'clock, the Central Committee will hold a session at the home of Miss Broadus, 1227 Third avenue. Vice Presidents of Associations, or others specially interested, who may be visiting the city, will be welcomed at this meeting. The railroads promise reduced fares for the Jubilee.

—o—

Pineville needs a good man for pastor.

An unusually large number of Christmas offering envelopes were sent out from Baltimore. It is not yet too late to return them, full. Our Foreign Mission contributions should be far larger than they have been, so far. Our earnest prayer is that our women may be aroused now to a sense of their duty in giving the gospel to the world, and may send in their gifts, large and small, from many churches that have never yet responded to our appeals.

E. S. B.

RECEIPTS FOR DECEMBER.

Baptist Ass'n—Sand Spring ch., J. B. Stratton, \$27.40.

Barren River Ass'n—T. F. Grider, R. H. Spillman, \$10.50.

Bethel Ass'n—T. W. Blakeley, \$346.57.

Breckinridge Ass'n—Mrs. G. A. Wright, \$2.50.

Campbell Co. Ass'n—Mentor ch., J. P. Jenkins, \$61.70; Alexandria ch., J. P. Jenkins, \$43.11.

Concorn Ass'n—Mt. Pleasant, C. W. Reese, \$5.

Daviess Co. Ass'n—A. E. Wohlbold, \$30.39.

Enterprise Ass'n—Paintsville, J. S. Patterson, \$156.80; G. F. Davisson, \$2.50; First ch., Z. J. Amerson, \$10.55.

Freedom Ass'n—Mrs. W. C. Pulliam, \$4.40.

Greenup Ass'n—Pollard ch., F. E. May, \$8.25.

Home Mission Board, \$225.

Little River Ass'n—Princeton, C. M. Wood, \$57.24; C. M. Wood, Tr., \$32.70.

Long Run Ass'n—Third Ave. ch., L. M. Render, Tr., \$25.50; Twenty-second and Walnut, L. M. Render, Tr., \$74.01; Immanuel ch., Dr. R. G. Fallis, \$42.03; West Broadway, J. G. Gehring, \$12;

Broadway ch., T. J. Humphreys, \$55; S. J. Sheffield, \$31; Immanuel S. S., T. E. Wigginton, \$5.70; Mrs. Julia H. Lewis, \$40; Meadow Home, J. M. Culbertson, \$2; East Meade ch., J. C. Strouse, \$8.50; T. D. Osborne, \$5; Calvary ch., per W. H. Johnson, \$22.92; Broadway ch., T. J. Humphreys, \$163.34; L. M. Render, \$81.06; East ch., C. L. Hawkins, \$12.44; Immanuel ch., Dr. R. G. Fallis, \$31.77.

Logan Co. Ass'n—D. P. Browning, \$2. Nelson Ass'n—Riverview ch., R. A. Barnes, \$2.

North Bend Ass'n—F. P. Gates, \$15. Ohio Co. Ass'n—Centertown, J. M. Ross, \$7.50.

Sunday School—Hopewell S. S., \$2.10. South District Ass'n—R. R. Noel, \$70. Three Forks Ass'n—Jackson ch., J. D. Moore, \$14.

Upper Cumberland Ass'n—W. M. Alfred, \$2.60.

Warren Ass'n—Smith's Grove, Miss S. Witherspoon, \$2.

Wayne Co. Ass'n—Rector Flat ch., D. W. C. Rector, \$2.50.

West Union Ass'n—First ch., Paducah, W. W. Rogers, Tr., \$70.

White's Run Ass'n—J. M. Haymore, Ghent, \$100.

Bills Payable—\$5,674.85.

Book Sales—J. C. Gardner, \$3.50.

B. B. B.—Smith's Grove, Mrs. G. C. Garman, Tr., \$2; Newport ch., per Leora Wood, \$1.

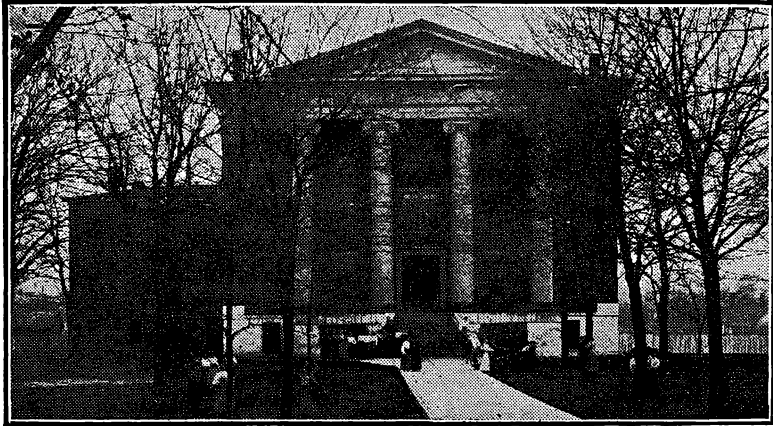
Individual—Beechland ch., Mrs. B. Moremen, \$15; Robt. F. Doll, \$12.50; Elmo Royalty, \$1.

Journals—Miss Inez Drake, 60c; Mrs. J. B. Rogers, 25c; J. H. Hancock, 60c; Mrs. J. L. McAtee, 60c; Miss A. Hamilton, \$4.80; Mary E. Kindrick, \$3.25; Rev. J. W. Rose, \$1; Western Recorder, \$1.40; Miss B. Renfro, 60c; Susie Pelley, 60c; Miss E. W. Bailey, 60c; T. M. McGlothlin, 60c; Miss E. J. Morgan, 25c; W. H. Cheek, 60c; Miss M. Tucker, 60c; T. V. Shoemaker, \$1.20; H. B. Taylor, \$1.20. Mrs. V. C. Pulliam, 60c.

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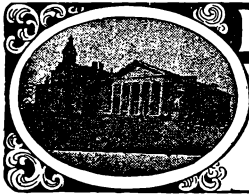
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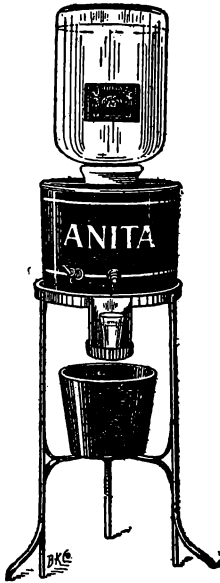
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