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Vol. XVII.

No. 9.

Kentucky Mission Monthly

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OFFICIAL ORGAN OF KENTUCKY BAPTISTS

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JANUARY, 1918

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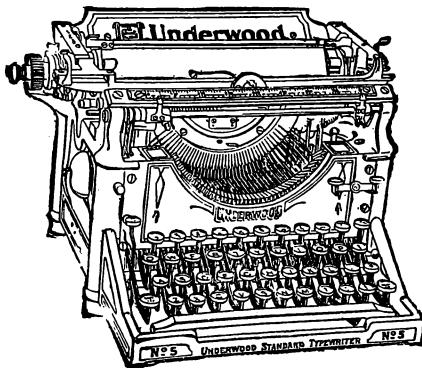
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The Kentucky Mission Monthly

"LET HIM THAT HEARETH SAY COME"

Vol. XVII.

JANUARY, 1918

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... EDITORIAL ...

O. E. BRYAN. Editor

A CONFERENCE OF THE ENLISTMENT EVANGELISTS.

O. E. Bryan.

The Enlistment Evangelists of the State Board had a meeting in the office rooms on December 27th and 28th. Rev. Don Q. Smith, Sturgis; Rev. J. W. Beagle, Georgetown; Rev. F. M. Jones, Maysville; Rev. C. D. Stevens, Harlan, compose the present general Enlistment Evangelistic corps. The Corresponding Secretary and the Office Secretary went over the entire situation with these brethren, organizing the field and outlining the work. These men are to give their time to Enlistment work in the churches and District Associations. They do not desire to hold meetings in churches where they are working the Budget in anything like a perfect way. They wish to make engagements with churches that desire to put on the every-member canvass and have enlistment organization. It matters not whether the churches are weak or strong, the guiding principle will be the need of Enlistment and Evangelism. Soul-winning will be made first by these brethren and organization and enlistment secondary, but they are planning to work the two together.

Brethren over the State who are pastors and leaders in church work, and the members of the District Boards should assist the Secretary in keeping these men busy. They are strong men and are on expenses and drawing a salary from the denomination. They should be used every moment of the time. The field needs many more workers than we can afford to employ at the present time. Let us see to it that these are kept busy.

Any one desiring a meeting conducted by

any one of these brethren or a campaign in a District Association by any one or all of them, communicate with the Secretary, or these brethren.

(Revised)

PUTTING ON THE BUDGET

O. E. Bryan.

The Budget is simply the entire amount the Kentucky State Board proposes to raise this year for all the different interests cooperating in our Unified Plan. The following is the Budget Plan for 1918, the basis for the division of gifts:

State Missions	27 per cent
Home Missions	18 per cent
Foreign Missions	27 per cent
Ky. Baptist Children's Home	9 per cent
Ministers' Aid	2 per cent
Ministerial Education	2 per cent
Education	9 per cent
Debt	6 per cent
	100 per cent

This means if the donor has only One Dollar to give, he will give:

- 27 cents to State Missions;
- 18 cents to Home Missions;
- 27 cents to Foreign Missions;
- 9 cents to Ky. Baptist Children's Home;
- 2 cents to Ministers' Aid;
- 2 cents to Ministerial Education;
- 9 cents to Education;
- 6 cents to the Debt.

Or; if the donor has One Hundred Dollars to give, he will divide as follows:

- \$27 to State Missions;
- \$18 to Home Missions;
- \$27 to Foreign Missions;
- \$9 to Ky. Baptist Children's Home;
- \$2 to Ministers' Aid;
- \$2 to Ministerial Education;
- \$9 to Education;
- \$6 to the Debt.

It is earnestly desired that each Church send their gifts monthly to the Treasurer and observe this ratio in its gifts.

The Apportionment is the first question that presents itself in a Budget campaign. There is an Apportionment Committee authorized by the General Association and appointed by the State Board which makes the apportionment for the District Associations. Each District Association Board is supposed to make the apportionment for the Churches within the Association. The Apportionment of the General Association to the District Associations can be found in the minutes of the General Association for 1917. The District Association Boards are urged to have the apportionments ready for the Churches as early as possible. If the District Boards fail in their responsibility in this matter, our plan must of necessity be weakened.

The second emphasis in the Budget System is the Every-Member Canvass. This Canvass is of vast importance in the local Church campaign, after the apportionment has been accepted from the District Association. There should be thorough preparation by Pastor and deacons. The deacons should be made to feel their New Testament office in handling the Church Budget. The Church should be divided into groups with a deacon as Chairman of each group. These groups should be sub-divided into companies of two, who report back to the chairman of the group. The Church roll should be distributed among these workers according to the territory as nearly as possible. In visiting the membership, these workers should solicit a pledge from each member of the Church of a definite amount to the Budget which includes a gift to every interest fostered by the denomination as given in the percentage table above. It is well to start the canvass, after a previous announcement of several weeks, on a Sunday afternoon. Ask all members of the Church to be at home on the afternoon of the Canvass. Let the groups and companies continue their work through the entire week, if necessary, and report their results not later than the following Sunday. A failure to really work and keep working the Every-Member Canvass is a sure road to failure in the Budget System. Many have stopped working after they have made the Every-Member Canvass and the Church has failed with this System. Others have kept on working and the Church has gloriously succeeded with the

System.

The third point of special emphasis in the Budget System is giving by the week. Regular, proportionate, systematic and cheerful giving is the New Testament way. Paul's plan can be found in I. Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

One has the conscious joy of being in accord with the New Testament System of giving. This plan keeps constantly before the individual the denominational work and educates him to think of all Missions as one great interest. This plan keeps the one who gives in constant, instead of periodic, touch with the Master in applying the Great Commission. Wherever it is worked, this plan increases the number of contributors. It keeps a constant and regular stream of money flowing into the State Budget for all interests. This plan does not depend upon the weather or local conditions to insure the success of any campaign. It has been tried out by many strong Churches and most of them are enthusiastic in its praise. This plan brings each member face to face with his duty and discovers to the Church many new workers. It makes giving easy for the vast majority of Baptists by distributing the offerings.

Following up the Canvass with those who fail to give regularly is a large part of a successful Budget System. Visits and letters should be frequent to delinquent members throughout the year. All of this work should be done in the spirit of Christ after earnest prayer for guidance. The workers should never lose sight of the spiritual ends. So often the means is substituted for the end in religious work. We should avoid this mistake in the Budget System. The salvation of souls and the development of individuals, the spread of the Kingdom, should be our chief aim in all our organization and personal effort

Let the Treasurers of the District Association Boards and the Treasurers of the churches send in all money, promptly, to

O. E. BRYAN, Corresponding Secretary,
Baptist State Board of Missions,

205 East Chestnut St., Louisville, Ky.

Tracts furnished free.

Let us not forget the orphans during the long, cold winter days when we are enjoying the comforts at home. Let us remember the children at Glendale. Any money for the Children's Home to feed and clothe the children should be sent to the Corresponding Secretary of the State Mission Board in Louisville. Fifty dollars will feed, clothe and train the children for a day. Many good brethren have cared for the Home for a day within the last year. We are hoping that many more will assume this responsibility in 1918.

Rev. O. E. Bryan, D.D.,
Louisville, Ky.

My Dear Brother: Received your letter with reference to "Every Member Canvass," but we had already made our plans, and made canvass two weeks ago. Twenty-six men met and divided the city, and went out; though the weather was very disagreeable, the results were fine. We are basing our new year's work on "dollar-for-dollar plan," as much for others as for ourselves. I think we will reach it.

With season's greetings, I am,
Most cordially yours,
Calvin B. Waller.

Dear Brother Editor:

My first work in the new year was with our church at Sturgis, where Brother H. H. Wallace is pastor. It was my privilege to preach in the evening of the first day of the year to these splendid people. The next day we made the Every Member Canvass and notwithstanding the extremely bad weather, a right thorough canvass was made, with very gratifying results. The increase for home expenses was \$344 over last year, and the increase for missions and benevolence was \$381.10 over last year. Brother Wallace has a strong hold on the people and the work and is expecting this to be the greatest year's work in the history of the church. My prayer is that it may be so.

Brother F. Hardin, the new evangelist of the Ohio Valley Association, was with us in this meeting and preached a fine sermon Wednesday evening. He also rendered valuable service in making the canvass. By request of the Executive Board of the Association, I am to spend the last half of

January with Brother Hardin in the interest of our great work.

I am this week (January 6th to 13th) with Brother J. G. Hughes at Eddyville and Kuttawa. We are to put on the Every Member Canvass at Eddyville Wednesday afternoon and at Kuttawa next Sunday afternoon. Brother Hughes has done all the preparatory work that any one could be expected to do and there is every reason to believe that we will be successful in both these fields. Anyway, we will try to be faithful.

I beg an interest in the prayers of the readers of the Kentucky Mission Monthly.

Cordially yours,
Don Q. Smith.

MAKING DEMOCRACY SAFE FOR THE WORLD.

Wm. D. Nowlin, D.D.

"We must make the world safe for democracy," says our great President, and every loyal American citizen says, "Amen." Yes, "we must make the world safe for democracy," but we must also make democracy safe for the world. The safety of democracy is in the intelligence and righteousness of her people. A democracy, to be a success, must have an intelligent and righteous citizenship, one capable of thinking clearly and accurately, and acting righteously. This great world carnage will have been waged in vain if it hands the world over to a democracy ignorant and godless.

The world will never be safe for democracy nor democracy safe for the world until intelligence and the principles of righteousness are the common possession of a great majority of the people, and, above all, of our leaders.

The crying need of the world is a competent leadership. Human nature is so constituted that it demands leadership; therefore, a competent leadership is essential to success in any human undertaking. Leadership is pre-eminently the prerogative of the competent; so if we fail to develop competency as fast as we develop complications in our complex organization, failure is inevitable. The great need of the hour, in both civil and religious affairs, is a competent leadership.

A successful democracy must be composed of a people sufficiently intelligent to select competent leaders, and sufficiently righteous to accept a competent and righteous leadership.

A democracy in the hands of an intelligent and righteous people is a blessing, but a democracy in the hands of the ignorant and vicious is a curse. Ignorance is the prime essential to a successful autocracy, but a righteous intelligence is the prime essential to a successful democracy.

Then our task today is to prepare the people for a world-democracy by making efficient and universal, both secular and religious education. A secular education is not sufficient for a democratic people. No people who believe "might makes right" are capable of governing themselves, or others. The only people who are capable of self-government are those who couple with intelligence righteousness; who believe right makes might; who hold sacred the civil and religious rights of all men—whether high or low.

Therefore, our paramount duty at this time is to put on, and carry to completion, a constructive and efficient program for the intellectual, moral and religious education of the American people; an education which will fit them to adequately and righteously perform the duties arising from their new and greater opportunities.

Powerful armies and navies may "make the world safe for democracy," but to make democracy safe for the world is the momentous task of our educators and religious leaders; the task of those who shape life, mould character, and determine destiny. Will we make democracy safe for the world?

HOW GEORGETOWN COLLEGE FUNCTIONS AS A UNIT IN AMERICAN HIGHER EDUCATION.

M. B. Adams.

Georgetown College centers all its resources and energies in a standard four-year college course in the liberal arts and sciences, leading to the degree of Bachelor of Arts and the non-vocational degree of Bachelor of Science. It does this one thing and attempts to do it well. It is a specialist in standard College education.

It offers its facilities to those willing to take the time to obtain the broadest and most thorough education prior to graduate vocational training. This is the education possessed by the men and women who lead the nation's life.

Georgetown College does not promote the short-cut plan of only two years in liberal studies followed by two years in professional studies leading to a vocational bachelor's degree. The vocational bachelor's degree represents shortened and narrowed education and Georgetown College does not offer it. It leaves this type of education to the universities which must meet all kinds of needs and which can care for those students who do not attempt the longer and more thorough training. Georgetown can and does furnish these two years of liberal studies to those who can not take more time and who must hurry to the professions, but strongly advises against it as insufficient to meet the highest demands of the nation's life.

Several individuals have voluntarily sent small gifts to the Budget Debt of 1917. We welcome any special gift. In this issue of the Kentucky Mission Monthly you will find a blank pledge card. Any one wishing to make a special offering to the Debt may fill out this blank and mail it to O. E. Bryan, Corresponding Secretary, 205 East Chestnut Street, Louisville, Ky.

Evangelist N. F. Jones is spending several weeks in Russell Creek Association in enlistment work. He is making a Church-to-Church Canvass.

Evangelist C. D. Stevens is spending several days in the Big Sandy rounding up the Churches for enlistment.

Evangelist J. W. Beagle is in a Campaign for the Budget in Daviess County Association.

Evangelist Don Q. Smith is with the brethren in Henderson County in a Budget Campaign.

The cause of human rights and liberty have been everywhere promoted by the bloody European war.

MADE IN GERMANY.

M. F. Ham.

When the world of mankind has sufficiently recovered from this terrible nightmare to calmly consider and pass a verdict upon the guilty, it will be written in "blood red" letters on the pages of history, "MADE IN GERMANY."

We can but wonder how a nation which boasts of less than two per cent illiteracy; whose Universities have put the finishing touch on many of the world's greatest scholars; whose commercial genius and thrift has commanded the admiration of the world; which can refer to a Luther and a thirty-years' war for their religious freedom, with pride; can be guilty of dastardly conspiracies which disregard all national honor and integrity; invade, without provocation, peaceful communities; rob, burn and destroy property, mutilate innocent children, and ravish virtuous women! This, too, was "MADE IN GERMANY."

When Satan began placing orders for munitions to use against God and the Bible, he received:

First—Pagan Mythology, made in Babylon.

Second—Pagan Philosophy, made in Greece.

Third—Fanaticism, made in Rome.

Fourth—Rationalism, made in France.

Fifth—Deism, made in England.

But his Ten Stroke was:

Higher Criticism, "MADE IN GERMANY."

Germany, true to her borrowing proclivities, took English Deism, and French Rationalism, made it into Higher Criticism and shipped it over the world, labeled Scholasticism, "MADE IN GERMANY." (Read Hegel's Philosophy.)

Darwin, Huxley and Spencer found a law in the natural world which they named the "Survival of the Fittest." True to the characteristics of this ingenious people who seize the discoveries of others and appropriate to their own selfish purposes, Bernhardi, Nietzsche, Treitschke and others made from this that cruel, cold-blooded Philosophy, "Might is Right," which the Prussian Armies are now trying to force on

the world as Kultur—"MADE IN GERMANY."

Robbed of their faith in the Bible by "Higher Criticism," adopting as their religion this Philosophy, which for forty years has been taught by their State-paid Teachers and Preachers, the Germans of today feel it their religious duty to "Heal the fallen nature of Humanity" by a dose of Germanism which justifies killing off all that is not German, or German healed. (Read "Hurrah and Hallelujah," by Dr. J. P. Bang.)

Hence, that which we see today, which must make the angel of HELL blush, labeled "Kultur, MADE IN GERMANY," is a concrete example of that which the Holy Spirit predicts shall befall those who "love not the truth"—they shall be sent a "strong delusion, and made to believe a lie." He also predicts that this will become the universal religion during the reign of the "Man of Sin" who is yet to appear. (2 Thess. 2). It is "MADE IN GERMANY," but by the DEVIL AND HIS ANGELS.

Galatians 6:7—Reap What We Sow.

O, England and France! Why did your scholars sow in Germany that which has taken from this brutal and warlike people the only thing that has even tamed them—Christianity?

O, world of learning! Why have you been partakers of "German Kultur" as taught in Schools of Higher Criticism, and brought on this age the harvest of "German Kultur" as taught in war?

O, world of mankind! Why did you reject "The Prince of Light," and choose a "Murderer and a Robber," and bring on this age the scourge of murderers and robbers?

Ephesians 6:10—Our Real Foes.

German Infidelity as taught in our Institutions of Learning is more dangerous to the American Republic than all the armies that will ever hatch in the Prussian incubator; and the teacher who persists in this primary form of German Propaganda is more dangerous a traitor than the man who uses fire, poison, bomb, or all the cruder methods now employed by German agents. Has the past no lessons for us? Walk through the grave-yard of nations and you will see engraved on every monument, "Died of Internal Injuries."

Let us not forget, while we are so intent-

Continued on page 13

... SUNDAY SCHOOL DEPT ...

WALTER L. BROCK, General Secretary.
PAUL POWELL, Field Secretary.
205 E. Chestnut Street, Louisville, Ky.

Having set as our aim for 1918 a minimum of 500 Teacher Training Classes in Kentucky, we are happy over the number of pastors and superintendents who have voiced their intention of conducting classes, some of which have already been organized and class rolls filed in our office. A partial list is being published in this issue and others will follow next month:

Little Bethel Association

Earlington—Mrs. A. G. Spillman, Mrs. E. W. Renfro, Mrs. Carrie Burton, Mrs. W. E. Rash, Mrs. John X. Taylor, Mrs. Eva McEuen, Mrs. A. O. Sisk, Mrs. Harry Withers, Mrs. Frank Oldham, Mrs. L. B. Todd, Miss Ethel Evans, Miss Mable Blackwell, Miss Ruby Peyton, Miss Ethel Boyd, Miss Louise Peyton, Alonzo Day, J. W. Boyd, Dr. A. O. Sisk, John X. Taylor, E. R. Barnette, C. M. Long, George Miller, Clyde Bennette, J. R. Evans.

West Union Association.

Friendship Church—J. A. Adcock, Mrs. Lillie Adcock, Mr. Will Pepper, Mrs. Will Pepper, Miss Ena Frazier, Mrs. J. T. Wood, Mrs. Laura Overby, Mrs. J. M. Buckingham, Miss Aline Buckingham, Mrs. Bessie Ross, Mrs. Lelia Ross, Mr. G. A. Farthing, Mrs. G. A. Farthing, Mrs. Traugher, Mrs. G. W. Potts.

Russell County Association.

Free Union Church—Rev. W. F. J. Wilson, Teacher, Mr. G. W. Wilson, Leader, Mr. J. W. Gosser, Miss Carolina Norfleet, Miss Berthetta Roy, Miss Julia Gosser, Mr. Cleo Wilson, Mr. Roscoe Luttrell, Miss Eva Chumbley, Mr. A. W. Roy, Miss Ida Gosser.

Nelson Association.

Rolling Fork Church—Rev. W. T. Short, Teacher, H. P. Ford, President, Miss Sophie Muss, Secretary, Mrs. James F. Stiles, Miss Fannie Ford, J. A. Ford, Mrs. J. A. Ford.

North Concord Association.

Cumberland River Baptist Church—Rev. R. L. Creal, Teacher, Mrs. R. L. Creal, Miss Mattie Trabue, Miss Bess Underwood, Miss Myrtle Heath, Miss Ora George, Robert Lee Creel.

North Concord Association.

Barbourville Baptist Institute—Rev. R. L. Creal, Teacher, Miss Mattie Trabue, Hermann Parker, Francis Nash, Miss Mae Clark, Miss Nelle Faulkner, Miss Mae Detherage, Miss Edna Lawson, Winston Bryan, Harold Parker, Boone Smith, Miss Cora Moore, Robert Lee Creal, Miss Myrtle Heath.

Campbell County Association.

Bellevue Church—Rev. C. A. DeVane, Teacher, Miss Edna Galvagni, Miss Eleanor Kennedy, Miss Erma Wolf, Miss Daisy Galvagni, Miss Lillian Mendall, Miss Alice Goranflo, Mrs. Geo. Conrad, Mrs. Stacey Campbell, Mrs. J. Haigis, Mrs. Wm. Galvagni, Mr. J. J. Wooten, Mr. Wm. Galvagni, Mr. H. F. Hunter, Mr. Earl Kelly, Mr. Joe Galvagni

Acting upon suggestions and outlines found in the Superintendents Quarterly, published by the Sunday School Board, many of our leaders are using ten or fifteen minutes each Sunday morning with Bible drills based upon the Bible section of "The New Convention Normal Manual." The entire Sunday school, from Junior department up, will take part in these drills with great zest.

Associational Conventions.

One of the most encouraging features of our work which has shown a remarkable growth in recent years is the associational organization of Sunday school workers. Many associations in Kentucky now hold annual Sunday school conventions whose sessions vary from one day to several days, during which reports are read of work done in each Sunday school, problems are discussed, profitable ideas exchanged and inspirational addresses delivered, and in some instances being taught in the Normal Course books.

We can not put too high an estimate on the value of such organizations as it furnishes a means of reaching every school—even in the most isolated communities—with all the approved methods and devices for the schools to lend a helping hand to the newly organized schools in furnishing teachers, conducting demonstrations and study classes. If we are to win Kentucky

for Christ, we must make aggressive plans; if we are to have a Sunday school in each of the 448 schoolless churches, our plans must take definite shape. Surely a great means of accomplishing our mission lies in the united activities of Sunday schools in each Association. If there is no such organization in your Association, why not communicate with your neighboring pastors and superintendents, appoint a place and time for meeting with the purpose of enlarging and bettering the Bible schools, organizing new schools, promoting Teacher Training and improving equipment?

DO I BELONG TO YOU?

I am a Bible. I was given to my owner by a sweet, bright-faced, smiling young lady, his Sunday school teacher. When she gave me to him to read me every day and to take me with him to Sunday school every Sunday, for a long time he did this, but one Sunday I heard her say that on the next day she would leave town and they would have a new teacher. Tears came to the eyes of my owner as that teacher pleaded with her class to make their lives tell for Jesus and to study their Bibles, reading them daily. Then followed the little Bible talks and drill, which she had in her class every Sunday.

The next Sunday a new teacher filled her chair, but not her place. My owner had me in his pocket, but the new teacher did not mention me. She did not ask how many brought their Bible, how many read them every day, nor did she have the little Bible talk and drill which my owner and his class liked so well.

My owner took me several Sundays after that for he loved his first teacher and wanted to do as she had asked him to do, but the new teacher didn't mention my name in class, didn't use me or one like me, but just stood up there and read questions from a thing she called a quarterly, while the boys pinched each other and laughed.

My owner doesn't take me to Sunday school now. I am left on the book shelf where the dust covers my beautiful covers. It may be my owner's wasted life will result from the neglected, dust-covered Bible which I have become. Do I belong to you?
—Illinois Baptist.

BLUE SEAL GRADUATES.

Dr. E. Y. Mullins was once heard to give the following injunction to some young men about to begin their life work: "Accept your limitations, grow to meet your opportunities, never be satisfied with your achievements." Ponder these last words, and if you have not completed the Gold Seal Diploma, obtain the next volume and begin the work today.

The Convention Normal Course.

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs).

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs).

Book 3. "Talks with the Training Class" (Slattery).

Book 4. "The Seven Laws of Teaching" (Gregory).

Book 5. "The Graded Sunday School" (Beauchamp). (Also optional departmental books.)

Book 6. "What Baptists Believe" (Wallace) or "The Doctrines of Our Faith" (Dargan).

Book 7. "The Heart of the Old Testament" (Sampey) or "Old Testament Studies" (Burroughs).

Book 8. "Studies in the New Testament" (Robertson).

The Post Graduate Convention Normal Course.

"The School of the Church" (J. M. Frost, LL.D.)

"The Way Made Plain" (J. H. Brookes, D.D.)

"The Making of a Teacher" (Martin G. Brumbaugh, LL.D.)

"Secrets of Sunday School Teaching" (Edward Leigh Pell).

"The Monuments and the Old Testament" (Ira M. Price, D.D.)

The Bible Institute at Pikeville last week was a great success. Pastor Daves is bringing things to pass in the mountains. They have just finished some splendid Sunday School rooms and the Church is moving forward in a great way.

Our four Enlistment Evangelists are open for meetings and should be used by the brethren throughout the State where Enlistment Evangelism is needed.

.. WOMEN'S DEPARTMENT ..

CENTRAL COMMITTEE

Miss E. S. Broadus.....Chairman
 Mrs. B. G. Rees.....Treasurer
 Mrs. Janie Cree Bose.....Cor. Sec.
 205 East Chestnut, Louisville, Ky.

CONSECRATION.

Ready to go; ready to wait,
 Ready a gap to fill;
 Ready for service, small or great,
 Ready to do His will.

Our Need for Foreign Missions.

Of our Foreign Mission apportionment of \$13,300, we have raised during the first eight months of the year, only \$3,962.08, which leaves a balance to raise, during the next four months, of \$9,337.92.

In addition to meeting this apportionment, Kentucky women aim to raise at least \$5,000 over the apportionment for Foreign Missions between now and the last of April. This is going to mean great effort and in some cases great sacrifice, but we believe that Kentucky can do it and will do it. We should feel honored that God is looking to us at this time of great need to carry on His work.

Our Need for Home Missions.

Of our Home Mission apportionment of \$3,900, we have received in the past eight months, only \$2,167.63, which leaves \$6,732.37 still to raise. We are very anxious to more than meet this Home Mission apportionment as our Home Board has a greater work to do during the war time as well as our Foreign Board. It is helping in the great work of sending evangelists to our army camps and surely there is nothing more on our hearts than the hope to reach many thousands of our soldier boys while they are in camp.

Other Apportionments.

Of the other apportionments we have still to raise within the next four months, \$48.84 for the Margaret Fund (nearly half of the whole apportionment), \$56.01 of the Sunday School Bible Fund, \$108.02 for the

Training School Expense Fund, and \$15.89 for our Scholarships. We feel pretty sure of reaching the apportionment for the smaller amounts, so our anxiety is over the apportionment for Foreign and Home Missions. We ran over on both of these precious objects last year and during this year, when the need is twice as great—we might say—we want to give a large sacrificial gift and do our part to help meet the great need occasioned by the war.

Week of Prayer.

This issue of the Mission Monthly will reach you during the Week of Prayer for world-wide missions, and how we do hope and pray that our women of Kentucky are centering their interest, more than ever before, on this Week of Prayer. More than the need of money, more than the need of men, is the need of much prayer—prayer for our workers already on the field—prayer that God will raise up many other workers to go out, and prayer that we at home who are holding the ropes may prove ourselves worthy of our responsibility and opportunity by giving as we never gave before to the support of the work.

New Year's Resolutions.

Resolved: That during the coming year I will lay more stress on the four aims of our Union. I will pray more; I will Study more; I will give more; I will lift more.

A Christmas letter, received from Miss Lyne, and one on New Year's Day, from Miss Sallie Priest—what more delightful gifts could one have! And besides, here is a card of greeting from Miss Clifford Hunter, from North China, our former secretary. The first thought is to share them with the readers of the Kentucky Monthly, as more effective for increasing interest in Foreign Missions than anything written on this side of the water. (E. S. Broadus).

179 N. Szechneu Road.

November 25, 1917.

My Dear, Dear Miss Broadus:

This has been a very full day, but I have been planning for sometime to write you on this day and I will not be disappointed. To-day, on the Prayer Calendar, the prayer is for the "newly appointed missionaries," and I remember that you said yours would

be very especially for me. I know that you pray for me often and that God hears and answers your prayers in the many blessings which He is constantly pouring into my life, but it is a wonderful feeling that on some one day many people all over the world are praying for you.

I am so delighted with my work! When I finish the two-years course of Language Study, I am to assist Mrs. Bryan in her work among the Cantonese-speaking people of Shanghai. She has been doing the work alone for many years, many times begging for an assistant, and certainly has done a wonderful work. There are many hundreds of these people in Shanghai, and most of them can not understand the Shanghai dialect at all. At present Mrs. Bryan has a Girl's School of a hundred students, attended mostly by the wealthy classes, so has been self-supporting from the start—a Primary school for poor children, a Sunday morning preaching service and a Sunday school at which we have a short preaching service. We have no church building, so we have to hold the morning service at the school building. It is small and crowded, so the attendance has not been very good, but is improving. The Shanghai Baptist Church kindly offered us their building in the afternoon for our Sunday school, and we have four or five hundred every Sunday. I have charge of the Junior Department and enjoy it very much. I have a Chinese Superintendent, a Secretary and Treasurer, and fifteen teachers—such splendid boys and girls, most of them the older pupils of our Mission schools. I have a Teachers' Meeting on Friday afternoons, and most of them understand English real well, so I have to do most of my work there and leave things mostly in their hands on Sunday. I soon hope to be able to talk with them in Chinese.

Soon after I came the teachers of the department planned such a delightful little "Installation Service" for me out on the campus of our Mission. Of course, there were many amusing things about it. For instance, instead of the children running about the campus playing games, they were seated quietly on the ground most of the afternoon, paying close attention to numerous "speeches" made to them by the Superintendent and teachers. The Superintendent

made a "speech" of welcome in the queerest English you have ever heard. I could not understand all of it, but I have never appreciated an effort made for me more in all my life; then he appointed a committee to come forward and formally shake hands with me. You know, a Chinese shakes his own hands when greeting you, so the English, over which I am sure he labored long and arduously, and the handshaking were a "special honor" given me. After refreshments were served, a photographer came and took some pictures of us. A week or two ago they brought one of the large mounted pictures to Sunday school and presented it to me, and, not to be outdone in "giving honors" I rose and thanked them in Chinese. They were amazed, and, of course, I know my language was very crude, but they, too, forgot the mistakes and appreciated the effort. How their eyes did shine! You don't know how I long for the time when I can really talk with them. I have to pray often that God will give me patience to wait. Mrs. Bryan is literally working herself to death, and I see so many things at my side to be done, many of which I could do in a way now, and I often beg to try, but she lovingly but firmly says "no"—I must put all my energy on the language study these two years, then I can do so much better work. Of course, I know she is right, but it seems so long to wait. I have my private teacher up at the Girls' School for three hours each morning. I persuaded Mrs. Bryan that I could do better work by having a recreation period at the end of each hour, so I take it by teaching two classes for her—Physical culture to the whole school for fifteen minutes and eight girls in English for thirty minutes. I certainly do enjoy it and really I don't get so tired as if I studied all the time. I take a short nap after lunch and go back to school about two-thirty. When Mrs. Bryan can possibly find the time she hears me recite the lesson I have learned, but when she can not, I study alone for an hour, then a Chinese woman teaching in the school comes up for an hour's "conversation" with me. I find this very helpful. Dr. Bryan says I am at a peculiar disadvantage in my study. I am living with the Rogers who, of course, are studying the Shanghai dialect, and all the servants in the whole



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me. He told me Friday night that I was doing excellent work, and he was very, very proud of me. Of course, it made me feel "mighty good", especially as he is the one who gives all the exams. and knows what to expect of you, but it seems to me I am progressing very, very slowly. I stay up at school all I can to hear and talk with the girls and teachers. You know how I like to talk, so I practice on them quite a good deal and they all take so much interest in correcting and helping me. I go to hear Dr. Bryan preach twice every Sunday. He preaches three times, but the other time is in the Mandarin. He speaks all three which are so very different, well. Sometimes, during the week, he reads his Scripture lessons over with me and gives me the outline of his sermons, so I get quite a great deal out of what he says. He always has me tell him what I understand. He and Mrs. Bryan are so lovely to me. I am very, very devoted to them. They call me their adopted daughter and their pet name is "Sunbeam". It seemed rather singular that they should have chosen that.

I have a nice, comfortable room, and Mr. and Mrs. Rodgers are lovely to me. In fact, everybody is so very kind and thoughtful and do so many things to make me happy that I would be the most ungrateful wretch in the world if I were dissatisfied, and certainly am not. I love my work and my people that I am to work with. Of course it is not easy to quickly win their confidence, but they adore Mrs. Bryan and she shows them that she loves and trusts me, so I am sure I am winning the hearts of the school girls, and hope some of the others. My eyes always sparkle as the children call out my Chinese name when they see me—their form of greeting. Mrs. Bryan is planning to open a kindergarten after Christmas and I know I am going to get my "finger in the pie" some way, though I don't know how I shall work it.

I am so anxious to hear who your new Sunbeam Leader is. I hope she will get as much inspiration and real delight out of the work as I did. I attribute my being out here partly to my work with the Sunbeams. I often wondered as I told stories of children in other lands whether I would be willing, not only to send others to teach them, but to go myself. . . .

compound are Shanghai-speaking, so while the others learn many words talking with each other and making their wants known to the servants, I miss all that and have my study all to myself. Dr. Bryan has come over after supper once or twice a week to review with him, and he is such a help to

I can hardly wait until Miss Priest arrives to hear about the Training School and all of you dear people. I am counting the days until she comes in and shall be on the front row on the dock to greet her. We are all so delighted to have her come. . . .

With a heart full of love and best wishes,
Yours Devotedly,

Mary Lyne.

Continued from page 7

ly watching the equipment and movement of our army of a few million men, that the Devil is watching the one hundred million left behind. He can wreck the nation more utterly by wrecking its homes than by defeating its armies.

Remember the Soldier's home. Do not allow the villains to defile its marital or parental purity and integrity. Do not allow the German propagandist in your Institutions to destroy the faith of his loved ones in God, while he is holding back another foe from their doors.

Some reports tell us that more French soldiers have died from vicious disease, caused by sins of impurity, than have been killed in battle! that more than eight hundred thousand English soldiers have been totally disqualified for military service by the same thing. A Chicago police report says that 75 per cent of women arrested in Cabarets are married women, and most of them soldiers' wives. A London report states that most of the divorces in England are asked for by soldiers whose wives have been unfaithful during their absence. The war babies among the nations at war are multiplying alarmingly. One report says three million illegitimate babies have been born in Germany alone.

The Khaki has a peculiar and perilous fascination for the young woman; and the woman has a dangerous sympathy for the sacrificing soldier. The oft heard remark, "Nothing is too good for our soldiers," has exposed to the enemy (Satan) many a thoughtless victim, and made a more dangerous break in our lines of defense than a raid from his forces on the battle front could ever make.

FALL BACK AND MAKE A STAND.

Israel's armies were never defeated when, with pure hearts and clean hands, they went forth to battle from the place of prayer.

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In Ephesians six, we learn how the soldier is equipped and then put in action.

When an attacking army finds itself confronted by a superior force, a wise General says: "Back to the trenches and make a stand!"

Now, Fellow-soldiers of the Cross, if we had spent our money as liberally and equipped our armies as efficiently, and fought German Infidelity as heroically as our Patriotic Nation is now fighting her armies, Prussian Militarism could never have pipped the shell.

So, "Back to the Trenches and make a Stand!" (Ephesians 6:10-18).

FOREIGN MISSIONS AS A DYING SOLDIER SEES THEM.

A letter to Mr. Robert Holmes, Author of "My Police Court Friends," printed in the "Canadian Churchman."

A gallant soldier of Kitchener's army writes as follows a month before he dies:

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, I have been thinking.

"You know I have been all over the world. It would seem strange that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

"I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their usefulness—all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingrati-

tude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

"When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

"Reading at random for want of something better to do one night, I was struck by the words of John 17:3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

'I've found a Friend, oh, such a Friend,

He loved me e'er I knew him;

He drew me with the cords of love

And thus He bound me to Him,

And round my heart still closely twine

Those ties which none can sever,

For I am His and He is mine

For ever and for ever.'

"I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not?

"Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

'As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

"It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few fragrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the

service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian church. I do not know your inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

Who will heed the message of this dying soldier? Will you, dear reader?



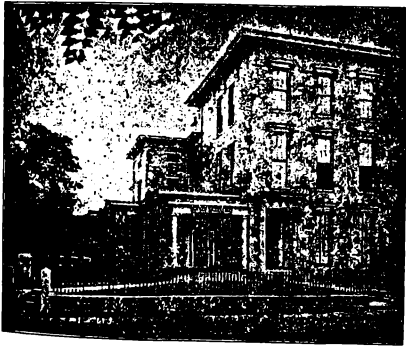
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