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No. 10.

# Kentucky

# Mississippi Monthly



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## OFFICIAL ORGAN OF KENTUCKY BAPTISTS

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FEBRUARY, 1919

25 Cents a Year

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MISS E. S. BROADUS, - - - - - EDITOR WOMAN'S DEPT.

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THE HOME AND FOREIGN FIELDS and KENTUCKY MISSION MONTHLY, all for 60c PER YEAR

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# Association Apportionments

REVISED

The following apportionment to the District Associations is the revised table for 1919 as prepared by the Apportionment Committee. We have made a general 10 per cent flat increase on all the Associations that have not reported a Budget. We have not yet received a perfect file of District Association Minutes for this year. Some of the following apportionments may not correspond with the ones in the minutes. We would appreciate a correction by any Association officer where a mistake has been made. District Association Boards are requested to make the apportionments to the churches.

Association	Apportionment
Allen . . . . .	\$ 715
Baptist . . . . .	935
Barren River . . . . .	440
Bell County . . . . .	998
Bethel . . . . .	13,200
Blackford . . . . .	1,500
Blood River . . . . .	8,690
Boone's Creek . . . . .	3,960
Booneville . . . . .	55
Bracken . . . . .	3,120
Breckenridge . . . . .	1,650
Campbell County . . . . .	3,864
Central . . . . .	3,355
Concord . . . . .	5,600
Crittenden . . . . .	1,100
Cumberland River . . . . .	110
Daviess County . . . . .	18,000
East Lynn . . . . .	660
East Union . . . . .	5,335
Edmonson . . . . .	440
Elkhorn . . . . .	22,000
Enterprise . . . . .	1,650
Franklin . . . . .	4,153
Freedom . . . . .	286
Gasper River . . . . .	908
Goose Creek . . . . .	275
Goshen . . . . .	1,155
Graves County . . . . .	5,308
Green River . . . . .	55
Greenup . . . . .	1,894

Association	Apportionment
Greenville . . . . .	55
Henry County . . . . .	2,200
Landmark . . . . .	6
Laurel River . . . . .	600
Liberty . . . . .	3,300
Little Bethel . . . . .	1,870
Little River . . . . .	4,840
Logan County . . . . .	1,635
Lynn . . . . .	1,123
Long Run . . . . .	29,000
Lynn Camp . . . . .	55
Mt. Zion . . . . .	8,800
Muhlenberg . . . . .	3,850
Nelson . . . . .	5,500
North Bend . . . . .	4,620
North Concord . . . . .	440
Ohio County . . . . .	2,750
Ohio River . . . . .	5,681
Ohio Valley . . . . .	7,260
Owen . . . . .	1,100
Pulaski . . . . .	4,000
Rockcastle . . . . .	715
Russell County . . . . .	363
Russell's Creek . . . . .	3,300
Salem . . . . .	2,435
Severn's Valley . . . . .	4,950
Shelby County . . . . .	7,108
Simpson . . . . .	5,500
South Concord . . . . .	44
South District . . . . .	6,054
South Kentucky . . . . .	1,333
South Union . . . . .	66
Sulphur Fork . . . . .	2,750
Tate's Creek . . . . .	2,497
Ten Mile . . . . .	2,750
Three Forks . . . . .	1,100
Union . . . . .	2,750
Upper Cumberland . . . . .	473
Warren . . . . .	5,170
West Kentucky . . . . .	5,022
Wayne County . . . . .	1,370
West Union . . . . .	6,600
White's Run . . . . .	1,980

\$264,431

# The Kentucky Mission Monthly

"LET HIM THAT HEARETH SAY COME"

Vol. XVIII.

FEBRUARY, 1919

No. 10.

## ... EDITORIAL ...

O. E. BRYAN ..... Editor

### WHAT IS A CHRISTIAN SCHOOL?

"OF COURSE, A SCHOOL'S RIGHT TO BE CALLED CHRISTIAN IS NOT IN ITS PHYSICAL EQUIPMENT, BUT (1) IN ITS FACULTY. THE TEACHER IS A CHRISTIAN; IF NOT, HE IS A MISFIT. YOU CANNOT HAVE CHRISTIAN SCHOOLS WITHOUT CHRISTIAN TEACHERS; AND THEY MUST BE CHRISTIAN IN CHARACTER AND EDUCATIONAL INFLUENCE ON THE STUDENTS. (2) SUCH A SCHOOL OPERATES IN A CHRISTIAN ENVIRONMENT. THE STUDENTS LIVE IN A CHRISTIAN ATMOSPHERE; THEY ARE ASSOCIATED WITH CHRISTIAN PEOPLE AND ARE GIVEN THE CHRISTIAN INTERPRETATION OF HISTORIC FACT AND REVEALED TRUTH. (3) THE MAIN OBJECTIVE OF SUCH A SCHOOL IS TO DEVELOP THE STUDENT INTO A PERSON WHOSE CHARACTER AND INFLUENCE SHALL BE CHRISTIAN. SUCH A SCHOOL IDEAL MUST BE INSISTED UPON OR THERE IS NO URGENT NECESSITY FOR THE CHRISTIAN EDUCATION. OUR SCHOOLS HAVE SOUGHT STUDENTS AND FINANCIAL SUPPORT ON THE GROUND THAT THEY WILL CO-OPERATE WITH THE CHURCHES IN MAKING DISCIPLES FOR CHRIST AND TRAINING THEM FOR CHRISTIAN SERVICE IN THEIR RESPECTIVE VOCATIONS. POSSIBLY SOME OF OUR DENOMINATIONAL COLLEGE PRESIDENTS AND SCHOOL PRINCIPALS HAVE BEEN LAX ON THIS POINT; IF SO, THEY HAVE RETARDED THE PROGRESS OF CHRISTIAN EDUCATION."

"The denominational college which is dominated by Christian aims and pervaded by a strong Christian spirit, preserving an atmosphere of true liberty, free from a narrow and sectarian spirit and maintaining a staff of instructors who rank with those

of other institutions, has a place which is not only secure, but of growing importance."—John R. Mott.

"A college which is not Christian is no college at all. For the faithful, hopeful, loving treatment of persons as free beings of boundless capacity and infinite worth is at once the essence of Christianity and the distinguishing mark of the true college."—William DeWitt Hyde.

"To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant."—G. A. Coe.

"It ain't the individuals,  
Nor the army as a whole,  
But the everlastin' team work  
of every bloomin' soul."

"When Germany was in great distress, crushed to earth by the great Napoleon, the sovereign of Prussia called upon a famous philosopher to aid him in reorganizing the stricken kingdom. It was then that Humboldt said: 'Whatever you put into the state you must first put into the schools.'"  
—W. H. P. Faunce.

Adoniram Judson, the great missionary, after more than a third of a century in Burma, said: "If I had a thousand dollars to give away I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

"Definition—Christian education is education under Christian auspices for Christian ends. A Christian school is a school founded and maintained and conducted by Christian people in the service of the Kingdom of God. Such a school, besides the usual curriculum, must, in addition, make its students acquainted with Christianity in its origin and characteristics, its documents and its development, and particularly in its imperial program for the conquest of the world."—E. M. Poteat.

Education makes the body hard, the heart soft, the head light.

## THE COUNTRY CHURCH AND CHRISTIAN EDUCATION.

Jeff. D. Ray.

The relation between the country church and Christian education is vital. Each has been a blessing to the other. In many ways country churches have been the beneficiaries of Christian education, but in quite as many ways has Christian education been the beneficiary of the country church.

Let us consider first how Christian education has helped the country church:

1. It has given to very many country churches a better trained ministry. While there is too much ground for the complaint that the educated preacher seems to regard his country church as a way station where he somewhat impatiently awaits a call to town, it yet remains true that at some time in its history practically every country church in Texas has been helped by the pastoral ministrations of a man who has received more or less training in our Christian schools.

2. It has given to a large number of country churches leaders in activities who got their inspiration and equipment for aggressive church work in our Baptist schools. If our schools from Baylor to the smallest academy do not make better Christians and more active church workers of the boys and girls sent up from our churches they are failing at a fundamental point. Granting the exception of an individual case here and there, the evidence is indisputable that our Baptist schools make our boys and girls better Christians, stronger Baptists and more active and efficient workers in Baptist churches.

3. Christian education has helped country churches through the teachers it has furnished for rural schools. I have never tried it, but am sure the result would surprise you if at your next county teachers' institute you would ascertain how many of these teachers got their training in a denominational school. Although the denominational school is not in the business of making teachers, and although the state is in the business, with many splendid institutions for that sole purpose, yet I have no doubt that a good majority of teachers who have had college training are from Christian

schools. If anybody says they are as good as the best and a little better for Kingdom purposes, he will be disappointed if he thereby expects to start an argument with me.

4. But country churches have been the beneficiaries of Christian education in ideals raised, goals set and opportunities offered. Who can estimate the quickening along these lines that has come to our country churches from the student-getting campaigns of Burleson and Crane and Luther and from similar campaigns by their successors in all our schools year by year? In two recent campaigns we raised more than a half million dollars, but these campaigns were worth far more than their money values in the kind of assets I am now discussing. We could not have had the quickening if we had not raised the money; or shall I say that we could not have raised the money if we had not had the quickening? Doubtless there is truth in both ways of putting it, but whichever is right it yet remains true that if we could have had the quickening without raising the money it would have been worth more than half a million dollars.

But the honors are not all on one side. The country church has made noble contributions to Christian education. (1) In supplying a student body. Many, perhaps not a majority, but certainly a large per cent of students in our Christian schools come from country churches. There is no doubt that our country people are more loyal to the denominational school in the matter of patronage than those in town. The town Baptist is more apt to give his money to the denominational school, but the country Baptist is more apt to give his boy or girl. (2) In supplying leaders. Practically all the presidents of our colleges and academies are men furnished to the college by country churches. The same is true of the men who lead in every campaign for education, and the same, with perhaps a little less unanimity, is true of the men who are giving the money to maintain our Christian schools. (3) In supplying a stable conservation to modify and check, and, if need be, rebuke possible vagaries of lecture room or laboratory. More than once within my knowledge has incipient heresy been nipped in the bud when the professorial

## **OUR AIM — 2,000 New Subscriptions and Renewals to Kentucky Mission Monthly, Home & Foreign Fields.**

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prospective promoter of it heard from the boys in the forks of the creek.

The one sentence by way of conclusion is that if Christian education means so much to the country church, then the country church ought to give to it its loyal, hearty, sacrificial support; and if the church means so much to Christian education, then Christian education ought to cherish the country church and nourish it with warmest and best blood.

### **WHAT CAN PASTORS DO FOR CHRISTIAN EDUCATION?**

J. B. Gambrell.

The first thing a pastor can do for Christian education is to prepare himself to serve the cause. If the pastor simply allows the matter to be thrust on himself and the church he should lead, he can do very little. He must prepare himself for this service as he prepares himself for any other work in his church. This means he must inform himself on the subject, study it till it is part of his life and ministry. There is no more inspiring subject for the pastor, and it falls in admirably with all his pastoral duties. Only when we have pastors educated to lead for Education can we bring the strength of the denomination into use for Christian Education. And, until Christian Education is rooted in the churches we can never fully employ our strength for world-conquest.

Having adequately prepared himself, the pastor can teach his people the truth concerning the rightness and the usefulness of Christian Education. Teaching is fundamental to any great and enduring success along any line of Christian endeavor. Christian Education rests on sound New Testament principles. It can be made to grip the consciences of Baptists, who have a duty to perform concerning it. The pastor is the man to teach his people. I say again, teaching is fundamental. The people must know before they do. Enlightenment must precede enlistment. The pastor must teach.

Having taught the people, the pastor can lead the church to give Christian Education a place in the work of the church, along

with missions and other church activities. This will be a long step forward in most churches. Once Christian Education is properly planted in a church, it will be comparatively easy to grow it. The wise pastor will never forget that all the great things grow, and this leads to the next thing a pastor can do for Christian Education.

The pastor will show his wisdom in the way he nurtures the principles and the spirit of Christian Education in the church and in individuals in the church and congregation. Illuminating public discourses and discussions will prove highly useful. But the pastor can do far more than preach Christian Education: he can talk face to face with his church leaders and commit them to the cause in a practical way. Every church has a leadership within its membership. The wise pastor can set this leadership to a progressive program for Christian Education.

The pastor can deal effectively with parents touching their sacred duty to educate their children and to educate them under Christian influences. There is untold waste of young life because parents do not understand what is best for their children. To give parents, many of them absorbed in money-making for their children, a right conception of life in its higher meaning, will turn many lives toward the best. Here is a great task for the pastor with a vision.

And the pastor can turn the young people toward higher Christian Education by dealing with them, one by one, and in groups. Many of the finest young people have little or no encouragement to seek higher education. The pastor can show himself their wisest and truest friend by inspiring in them a worthy ambition and then directing them to the best schools for them. In this way he will save them to the broadest usefulness and grip them for the best service in the church.

Further, the pastor can lead his people to give their money in ever-increasing sums while they live and induce some to provide for Christian Education in their wills. Great numbers of Baptists would give their money to Christian institutions to work on after their death if the matter were only proper-

## MISSION MONTHLY

ly talked out with them by someone they felt was not personally interested.

The pastor, in ways that will occur to a thoughtful man, can make an atmosphere helpful and stimulating for the growth of Christian Education in his church. He can refer to the denominational schools and to any who are in them from the church or congregation. He can do the seemly thing and pray for the schools and the people away from the church in them. What the tactful, aggressive pastor can do is to domesticate Christian Education in the very bosom of the church, making it a vital part of the inner life of the church.

### SOUTHERN BAPTISTS AND THE REALIZATION OF A NEW TASK.

#### A Statement to the Brotherhood By the Education Commission.

Four years ago, at the Southern Baptist Convention at Houston, Texas, a group of brethren, after much prayer and wide conference, proposed the appointment by the convention of an Education Commission. After open and free discussion the proposal was adopted and the commission appointed. This commission has gone cautiously from year to year, by extended conferences and co-operation concerning the educational work of Southern Baptists, reporting to each Convention some progress, but advising that the time had not come for a more definite and extensive organization. The commission has watched with increasing interest the growing conscience on education among our people, counseled widely about the needs of a larger program for our schools, gathered facts of our strength and weakness, waited for God's providential leadership, longed and prayed for His will, until we believe the time has come and that God is moving us toward a larger program.

#### Two Remarkable Meetings.

At the suggestion of this commission the Sunday afternoon session of the Southern Baptist Convention at Hot Springs was set apart for a mass meeting on Christian education. At this meeting the report of this commission proposed the inauguration of a five-year fifteen-million-dollar program for the Baptist schools of the South. To this report, leading brethren spoke and carried

to our people such visions of opportunity and convictions of duty that a holy contagion of enthusiasm and high purpose swept the Convention into an absolute unanimity on this great matter, setting them forward to this task with assurances of victory. It was probably the highest and most forward-looking hour Southern Baptists ever witnessed.

This program for a five-year fifteen-million-dollar campaign has been freely discussed in the religious press, in conferences and in the state conventions throughout the entire South. Practically every state convention has endorsed it with a remarkable unanimity and enthusiasm, accepted its part of the fifteen-million-dollar program and has set in operation its educational machinery to the accomplishment of its part of the task. This new movement set forward by that epochal meeting has aroused the conscience of our people on education and brought them to see and realize, as never before, the importance and enormity of their educational opportunity. The tides of enthusiasm have come back from the people in such a fashion that we, as an education commission, feel a divine compulsion to go forward. All day a group of serious, prayerful men, members of the commission and other brethren interested in education, met in Nashville, Tenn., talked, prayed and waited on God for leadership. At the night session the problem of ways and means came up. A solemn conviction of responsibility and a sense of divine presence came over us. Brethren spoke out of their hearts, some of them in tears. The presiding officer called us to prayer; and before God, time and time again, we sought God's favor and will. A conviction as deep as life seemed to come over the meeting, and the following resolution was unanimously passed:

"Resolved, That this commission ask the next Southern Baptist Convention to appoint a Board of Education, and take such steps as are necessary to the election of a secretary and the inauguration of a great forward movement for South-wide Baptist education."

We are led to this action by the following considerations and arguments:

1. **The Providential Argument.** God seems to be calling and leading Southern Baptists

to go forward in education in a greater fashion than ever before contemplated. There are many signs manifesting His leadership in this matter.

**2. The Argument of Logical Consistency.** This is no new task put on us. It is only the realization and inauguration for the accomplishment of the work already in our hands. The Convention has helped in the educational work in a great way, as evidenced by the far-reaching educational work of the Sunday School Board, the educational institutions under the Foreign Mission Board in foreign lands, and other educational propaganda among the churches in the home field, as evidenced by the Mountain School work of our Home Board, the Convention's long and glorious co-operation in the work of the Southern Baptist Theological Seminary and the Woman's Missionary Training School at Louisville, their recent action in founding and promoting the Baptist Bible Institute in New Orleans, and their sympathetic attitude and co-operation in the Southwestern Baptist Theological Seminary and Woman's Missionary Training School at Fort Worth. This new proposal will only be a following-up effort and an organization in logic and consistency. We will but follow up and reinforce the state organizations in a larger promotion of all education. There will be no more reason for conflict between this new board and the state boards of education than there is now in the work of our boards.

**3. The Argument of Comparison.** Our Baptist brethren of the North and other denominations in our land—Methodists, Presbyterians, Disciples and others—are pushing forward in wonderful ways in education. Southern Methodists alone are promoting a \$35,000,000 program in five years for their schools. State organizations for public education are putting on great forward movements for promoting public schools. There is a bill before Congress now for the creation of a new cabinet office in education, and the appropriation of \$100,000,000 annually from the Federal treasury, to be matched by an equal sum from the states, to be used in education throughout the Union. Baptists must see their opportunity and go forward, or be put on the cap head.

**4. The Argument from Baptist Principles**

and **Divine Command.** The basis of our system and life is the democratic principle of the competency and sovereignty of the individual. This very foundation of our life and hope for a place in the world of service, demands the enlightenment and training of the individual—education of the masses and an education that recognizes God, and gives Him and His gospel their rightful place in life. Not only do our principles demand popular education, but we are under divine orders. The same authority which put us in the mission business, now urges us to go forward in education. Southern Baptists should hear, anew and afresh, and in a greater way, Christ's orders to "teach the all-things" in His gospel.

**5. The Argument of Conviction and Opportunity.** We feel led in our souls to urge this new forward step. This feeling, we believe, is widely shared by our brethren. We face a new world, now, since the war's havoc is passing. Opportunities, immeasurable, face us. We must see the vision of our chances to serve Christ and put forward His Kingdom through a cultured and trained people.

**6. The Argument of a Unified and Larger Program.** This Board will lead us out into larger educational ways and put a mighty Baptist force back of all our schools and lead us to our proper place in the world of education. It will develop a new South-wide educational leadership.

**7. The Argument of Life.** If Baptists are to live in a great fashion in this new world and amid new surroundings and conditions, we must have training, not only for our leaders, but for our people. Christian education is a spiritual necessity of life, life in its large ways, looking to the service and glory of Christ.

These and other reasons lead us to see in this education board an opportunity for them to serve in some of the following directions:

1. This Board will create a new, deeper and wider denominational conscience on education.

2. It will greatly aid the state boards in all their schools in obtaining new and better buildings, larger equipment, needed endowment, increase their student bodies and

(Continued on Page 12)

## ... SUNDAY SCHOOL DEPT ...

Rev. J. R. Black . . . . . General Secretary  
 Mrs. J. R. Black . . . . . Elementary Worker  
 205 East Chestnut St., Louisville, Ky.

### IS YOUR SCHOOL A-1?

#### "A-1" SCHOOLS.

Cynthiana, Murray, Mayfield.

Why not get on the honor roll?

Twenty-five Sunday Schools "A-1" in 1919 under the New Standard of Excellence. Will you face the challenge?

What about your organized class becoming "A-1"?

If you are organized you should register at Nashville and get that free literature every month.

Write to this office for information as to what to do in order to register.

Classes registering in January, 1919:

Danville. Amoma, First, J. A. Chestnut, Teacher; Louisville, Timothy, Eunice, Lois, Weaver Memorial, Mrs. R. H. Tandy, Teacher. Owensboro, Convention Bible Class, Third, Mrs. A. L. Hickerson, Teacher; Somerset, Obedient Servants, First, Mrs. Annie Bilderbeck, Teacher.

In January twenty-two Diplomas were granted.

Why not finish the Manual and get yours this month?

The following received diplomas during the past month:

Jellico—Effie Wood.

Lancaster—Mattie Bourne, Rev. J. W. Mahan, Anna Blanks, Eugenia Pollard, Alice Sutton, Susan K. Sutton, Jennie Swope, Mrs. James Turner.

Murray—Vaniel B. Castleberry, Johnnie Darnell, Mrs. Ralph Lents, Fray McGowan, Hester McGowan, Cecile Phillips, Alline Trevathen.

Owensboro—Mrs. M. E. Bunch, Mrs. James S. Field, Mrs. J. N. Forgy, Mrs. Roas Lambdin, Mrs. W. H. McCormick, Allena Martin.

The following received **Red Seals**:

Jellico—Amelia Harp, Frank Henneman,

Mrs. Frank L. Smith. ,

Louisville—Herbert L. Taylor.

Murray—Mrs. Peter Heppmer.

The following received **Blue Seals**:

Louisville—Bertha Proctor.

Hodgensville—Mrs. Charles F. Croal.

A **Post Graduate Diploma** was granted to Mrs. Elizabeth Griffin Taylor, of Murray, and **Gold Seals** to Mrs. Elizabeth Taylor of Murray; Rev. C. S. Ellis, of Paint Lick.

#### Ashland City Training School.

The third Annual City Training School for the churches of Ashland, Catlettsburg and Pollard was held at the First Baptist Church, Ashland, January 26-1.

Pastor W. C. Reeves and his fine corps of helpers made it possible by boosting and urging not only the members of his Workers' Council, but also members of his church, to take this course.

Three classes were taught and twenty four awards delivered. The class in Junior Work, taught by Mrs. Black, deserves special mention and the Junior Department of the First Church, Ashland, is going to set a pace that will be hard for the other Departments to follow.

Three finer Superintendents of Sunday Schools have not been met in any group than Mr. C. L. Tucker, of Ashland; Mr. William E. Holloway, of Catlettsburg, and Mr. Clarence Reynolds, of Pollard. They are leading their Sunday Schools in the right way. We are confidently expecting three "A-1" Sunday Schools for Greenup Association and within the near future, too. Honorable mention should be made of the young ladies who so willingly and bounteously provided the luncheon each evening under the leadership of their guild leader. The social half hour was spent in a most enjoyable way and passed all too soon for some. The lecture at the close of class work each evening was attended by a larger per cent than usual of people taking the course, and it was one of the high water marks of the Training School. If the same interest is shown and blessing comes to the Secretaries in our other city Training Schools we eagerly await the time when we shall have such an opportunity of service.



Out of the nine hundred workers throughout the State, these seventy are the first to accept:

Mr. W. W. Alpin, (Sta. A), Somerset.  
 Mrs. T. H. Athey, Harrodsburg.  
 Mrs. Clara Botts, Owenton.  
 Mr. F. E. Beighle, Demossville.  
 Mr. R. W. Batsel, Jr., Sacramento.  
 Mr. S. P. Bennett, Narrows.  
 Miss Alpha Brown, Waddy.  
 Rev. R. A. Barnes, Livermore.  
 Mr. E. L. Brawner, Tompkinsville.  
 Rev. E. W. Coakley, Waynesburg.  
 Mrs. Louretta Calendar, Williamstown.  
 Prof. J. W. Compton, Owensboro.  
 Mr. Jack Cole, Paducah.  
 Mrs. S. A. Cooper, Gratz.  
 Miss Bettie Clements, LaCenter.  
 Rev. E. W. Davis, Salyersville.  
 Rev. J. L. Dodson, Harrodsburg.  
 Mrs. C. W. Elsey, Cynthiana.  
 Mr. Vincent Freeman, Danville.  
 Mr. Ed H. Fox, Danville.  
 Mr. Z. M. Ford, Luretha.  
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 Rev. Charles S. Gregston, Paducah.  
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 Mr. W. C. Loyal, Narrows.  
 Rev. Lewis Lyttle, Wallins.  
 Mr. Hebron Lawrence, Tompkinsville.  
 Mr. H. LaViers, Paintsville.  
 Miss Daisy Lile, Leitchfield.  
 Rev. G. C. Mullins, Demossville.  
 Mr. L. R. Marquette, Morgan.  
 Mrs. L. J. Mohon, Cleaton.  
 Mr. Logan Moffett, Cynthiana.  
 Mrs. R. B. Matthews, Crittenden.  
 Rev. K. G. Martin, Middleburg.  
 Mrs. K. G. Martin, Middleburg.  
 Mrs. J. L. McDonald, Cynthiana.

Mrs. S. A. McJunkin, Owenton.  
 Mrs. Mary McAninch, Middleburg.  
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 Mr. Homer Nichols, Princeton.  
 Prof. F. D. Perkins, Harlan.  
 Rev. M. F. Payne, Fountain Run.  
 Mr. L. H. Howell, Brandenburg.  
 Mr. T. M. Parrish, Morganfield.  
 Mr. W. L. Queener, Gatliff.  
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 Mr. E. T. Smithson, Henderson.  
 Mr. L. B. Sims, Princeton.  
 Mr. H. Tibbals, Somerset.  
 Miss Mary Wallace, Shelbyville.  
 Mrs. L. T. Wigal, Henderson.

#### THE TRUE SCOPE OF EDUCATION.

L. C. Kelly.

The education that is going to produce a distinctively Christian character will be an education that takes into consideration both the forces that MAR and the forces that MAKE character. It will realize the sinfulness of sin, the carnal nature, and its aims and ambitions, especially its power to stimulate, and the depth of its depravity. It must realize the necessity of the New Birth because of its knowledge of sin and depravity inherent in the carnal nature. This New Birth must be the foundation on which education is to be based if it is to be Christian education. The doctrine that a "child already possesses the life-principle of the Kingdom," advocated by Horace Bushnell, Coe and a host of others, is the heresy-rock on which religious education will wreck in the future, unless religious teachers throw it overboard and come back to the Book in its revelation of sin, depravity and the carnal nature. On unregenerate nature empires have been built, civilizations have sprung up, and mankind glories in so-called Christian civilization, which is now being tried in the fire and found wanting. Every drop of blood spilt in this war now, every tear shed, every orphan's cry, proclaim the necessity of the New Birth, and for the Christ-philosophy in all the affairs of men.

## ... WOMEN'S DEPARTMENT ...

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205 East Chestnut, Louisville, Ky.

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### A THANK OFFERING FOR HOME MISSIONS.

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"What shall I render unto the Lord for all His benefits toward us?" should be the cry of each Christian in this day of wonderful mercy and loving kindness. How thankful we are for the hope of peace on earth, after these years of dread war, thankful for all who have returned from the war in safety, and for those whose sacrifices have not been in vain, even though precious lives were given up. Each year when the month of March appears we are called upon to show our gratitude to the Lord by special prayer and offerings for Mission work in our own Southland. The many forms in which such work is carried on by our Home Mission Board are set before us in statement and appeal, or in the guise of story. Day by day our women are asked to gather in Christ's name, for study and prayer, that their minds may be enlightened and their hearts touched so that liberal offerings may be made. Programs and leaflets have been sent out to all our Kentucky Societies, but should there be any who have not received them notify our office at once. Perchance there are women in churches that have no organized society who are willing to set apart the week of March 2nd to 8th as an expression of thankful hearts, for prayer, gathering the neighbors into one's own home, in most informal fashion, to talk over and pray for these various objects of Home Mission work. Any such may be supplied, and will find most interesting reading in "A Glimpse of Cuba," "Give Them a Chance" (the mountain boys and girls), "Jesus Loves Us," or "Theodore's Ship" and other tracts, all written by those who have first-hand information as to their themes.

### A CHINESE GENERAL'S ANSWER.

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"Do you really believe that Christianity can save China?" asked a student of General Chao at the Shansi Student Conference.

"If Christianity can save me it can certainly save China," was the General's prompt answer. Then General Chao told of his own conversion to Christianity.

When he was still a young boy he was one day given a copy of the Bible. Although he read practically none of it and understood less, still he could never get away from his first impression of Christianity. The appeal of the Gospel continued to come to him during the following years, although it was practically unheeded. Finally, while on a discouraging campaign against Mongolia the accumulated impression of years brought about the change in him from a reckless Chinese soldier to an outstanding Christian General. Now he is a leader in the Church and Young Men's Christian Association at Taiyuanfu, the capital of Shansi Province. His life story made a strong appeal to the students' conference, so that his answer carried tremendous conviction.

The Christian life of this man, and of thousands of others, is the harvest from the work of missionaries who probably did not realize how far-reaching their efforts would be. God's spirit gives the increase.

### MESSAGE

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From the Corresponding Secretary of the Home Mission Board to the Women's and Young People's Societies.

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Dear Fellow-Workers: Since my last message to you we have had the most remarkable year in the history of the world. The terrible world war that has raged for more than four years came to a close November 11, 1919, when the armistice was signed.

Our own country has been in the conflict since April, 1917, and 4,000,000 of our men were in arms, with more than 2,000,000 in France. Thousands upon thousands were wounded or slain in battle. Hardly a home can be found that has not in one way or another been touched by the war. With a great spirit of patriotism and humanity we went to

the help of the Allies against the Huns and, though liberty and peace were purchased at so great a cost, we all believe it was worth while.

The women of our country, old and young, threw themselves into the contest without stint and, though they did not bear arms they bore up the men who did the fighting, and they are entitled to a full share of praise for the wonderful victory won by the Allies and the United States. The very sorrows and sacrifices through which they passed made them all the purer and better. To the appeal for Red Cross, Liberty Loans, Y. M. C. A. and other movements, you responded every time with heartiness and liberality worthy of all praise.

Now, with the war over and the reconstruction period upon us, we must turn our attention afresh to our great denominational interests. Your season for prayer and thank-offerings for home missions has come. More than ever before the Week of Prayer will be full of tenderness because in so many hearts there will be sorrow because of loved ones lost in battle or maimed for life. Our soldier boys, whether serving in the army at home or on the battlefields in France, have endeared themselves to us by their courage, their patriotism and their fine service. What we need now is to show them how to be equally faithful and devoted to the service of our Lord and Master. If we are less liberal in our religious work than we were in our service to the country during the war great damage will be done to the cause of Christ.

Our women have generously undertaken to raise \$325,000 of our \$1,000,000 Church Building Loan Fund. We want to complete that, we must complete that fund this year. It will take large gifts from many who are blessed with abundance and thousands of gifts from those poorer in purse but rich in love.

Our aim this year for the current support of the work is \$1,000,000, or 75 per cent. more than we have ever undertaken before. We shall need the combined effort of our women and young people in order to raise this sum. But our people have the money. They are blessed with wonderful prosperity and should give to this great cause like we have given to other appeals. If they do we will go "over the top" and come to the close

of our year free of debt and our faces to the future, full of hope and courage.. Yours very sincerely,

B. D. Gray, Corresponding Secretary.  
Home Mission Rooms, Atlanta, Ga.

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#### THE GREATEST NEED OF THE HOUR.

Must not God wonder that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need today is not of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization although anyone can see the waste, friction and comparatively meager fruitage resulting from the want of better co-ordination and distribution of the forces. Our greatest need is not better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler Christian leadership. Neither is the primary need for more workers, although that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.—John R. Mott.

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#### OUR PRESENT TASK.

Home and Foreign Missions have the right of way until the end of April. Our other obligations for the year are all met, or nearly so, and to these two great Boards our efforts should be devoted, to secure what we undertook to give for their work. Let every woman in every society feel herself personally responsible for giving all she can and enlisting someone not yet counted in. Let us seek out new ways of making money for Missions, or of doing without some desired article that we may have more to give. And do not wait for the last week, but send in early and often the fruits of your efforts, holding no gift too small, if only it be as the Lord has prospered you.

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Have you paid up your yearly pledge for the Church Building Loan Fund? February was specially designated as a suitable time to make the payments, as well as for Emergency pledges. It is not enough to

promise five hundred dollars for a Memorial; regular payments must be made, and each society should appoint someone to have charge of this matter and collect the sums promised. E. S. B.

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### HAVE A PART.

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Surely every Baptist woman in Kentucky will want to have a part in raising the One Million Dollar Loan Fund for the help of the Homeless Churches. Some ways you can help:

First—Help your society establish a memorial of \$500 or more.

Second—Encourage some individual memorials among the women of your church.

Third—Enlist your women in signing the Emergency cards, in this way giving \$5.00 to the Fannie E. S. Heck Memorial.

Fourth—Take an offering for the Homeless Churches.

Fifth—Establish a Memorial yourself.

Sixth—Sign an Emergency card yourself.

Seventh—Send a contribution yourself.

Write to the W. M. U. office if you want more literature or information on this subject. J. C. B.

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### RULES FOR SUCCESSFUL RAINY DAY MEETINGS.

Do not postpone the meeting because of rain. If you do, the next time a cloud no bigger than a man's hand appears in that sky some will say, "There will not be any meeting today."

Do not adjourn because only a small number are present. Reward, by the best meeting possible, those who have come.

Occupy none of the time of those who are present by dilating upon the unfaithfulness of those who are absent.

Let there be enough of cheer on the inside to dispel the gloom on the outside—cheer in decorations, cheer in the program, cheer in the leader.

Give special place to intercession.

After the meeting send notes to absent members telling them about the interesting rainy day meeting, and announcing some special feature that will be reserved for the next rainy day meeting.

Remember that future generations will have no monuments for those who despair on account of rain.

### FINDING OTHERS.

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The story of that disciple who found his brother and brought him to Jesus is one of the first missionary stories recorded. Not for salvation only, but for service as well, does this opportunity of finding others come to us. At a Northfield conference one of the most regular attendants was a girl who was wheeled into the meetings day after day, although she was never able to sit erect. Yet a returned missionary had found in her an unusual gift as a translator, and had brought her to Jesus and was fitting her to have part in the great new enterprise of giving a larger Christian literature to the women and children of China. Finer yet than the ability to make the most of one's own life is the ability to see and make the most of possibilities in other lives, for that life is fullest which fills other lives to overflowing.

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(Continued from Page 7)

strengthen their faculties, etc.

3. It will develop, promote and circulate a great educational literature, in tracts, books, etc., gathering and collating facts and making educational surveys, and thus giving out information and inspiration to our people.

4. It will mightily aid our more than state-wide institutions, such as our two Seminaries, our two Women's Training Schools, and our Bible Institute, in this fifteen-million-dollar campaign, and in other and future movements.

5. It will put the entire South-wide, Baptist co-operation behind and under our state boards, where our people are weak or backward in education, and aid in the establishment and maintenance of schools in states where there are no Baptist schools, and in otherwise co-operating with and re-inforcing all our state Baptist schools and the educational work of the other boards in home and foreign lands. Thus, we believe the creation and organization of the great, forward-looking force for the promotion of education will bring new visions to our people and develop among our masses a new spirit of sacrifice and call out from our wealthy members larger gifts of money to be used for the glory of God and for the salvation of a lost world. We believe, also, that its wider fu-

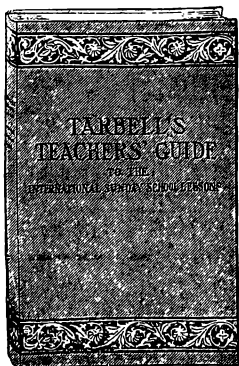
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ture and its consecrated agencies will more and more turn the hearts of the "fathers to their children" in giving them educational advantages and will call out in educational leadership and service thousands of our young people who will count in great ways for Christ's coming Kingdom.

The Education Commission thus presents to the Southern Baptists for their prayerful consideration this recommendation for a new organization. We trust that between this and the Atlanta Convention the brotherhood will talk and pray themselves together, and will come to the Convention in an unbroken unanimity and the great spirit to put forward the cause of Christian education for Christ's glory.

(The above paper, voicing the convictions of the Education Commission, was prepared by L. R. Scarborough, of Texas, at the request of the Commission, was unanimously adopted by them; and, when referred to the Education Conference then in session, was unanimously adopted by said Conference.)

RUFUS W. WEAVER,  
President of Commission.  
J. W. CAMMACK, Secretary.

## THIS AND THAT—HERE AND THERE.

Some time ago I had the pleasure of preaching, both morning and evening, for Pastor H. M. Eastes, Audubon Church, Henderson. Brother Eastes has been on the field only a few months, but has the work well in hand. The people seem glad to follow his leadership. I am to assist this pastor in a meeting beginning the third Sunday in March, and ask an interest in the prayers of the Kentucky Mission Monthly readers.

Another Sunday was spent with Pastor H. H. Wallace, Sturgis. It is always a great joy to be with Brother Wallace and his noble people. And how refreshing it was to hear this pastor say that the past year was perhaps the best year from a financial standpoint in the history of the church, due largely to the Budget Plan, which was put in operation one year ago.

By an oversight the notice of the meeting with Pastor C. G. Sandusky, Whitley City, was left out of last month's issue. Brother Sandusky has been missionary pastor in this section of the State for some years

and has done a really remarkable work. The church is now worshipping in a nice modern building instead of the old log house. A graded Sunday School is successfully conducted and in every way the outlook is most encouraging. Brother Sandusky has been instrumental in the building of two other houses of worship in this section. Under his ministry many have been added to the churches. This is the work of State Missions, and is unmistakable evidence that State Missions pay. I very much enjoyed being with this church and pastor in the meeting.

Let every reader of this paper pray earnestly that this may be a year of revivals in our churches and that a great harvest of souls may be rescued from the downward way of sin and death.

Don Q. Smith.

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#### "WILL YOU HELP LIFT HIM?"

On October 12, 1918, I had the following dream, that has impressed me so deeply that every thought and act of my life is changed, and at the request of many brethren this little leaflet is published with the prayer that every reader may share with me the lesson.

In this dream I was rapidly approaching a light, and as I drew near enough to discern objects I discovered I was approaching Calvary, and there saw a few men trying to lift the cross with its crucified Christ.

So great seemed the burden, so piercing the cry for me to "come and help lift him" that I readily consented. Here I made a marvelous discovery, and the unseen voice said, "You must leave all to help lift him." The agony of that moment will never be forgotten, nor do I wish to forget the peace that flooded my soul as I said, "I will leave all to help lift him."

That picture is burned upon my soul. O, how vivid I see it, as I joined that little company and beheld that rough-hewn cross with the precious body, "Who had borne my sins in his own body on the tree!" My voice readily joined the chorus of volunteers to come and help lift him.

The atmosphere seemed to clear, the horizon to lift, the vision to extend from the countryside to village and town, yea and from State to State, until it reached from ocean to ocean. I saw, oh the rapture of that sight, men and women coming from

every walk and station in life; soldiers threw down their guns and came; doctors and nurses from the hospitals came. The wounded on crutches, the maimed and the blind came, crying, "We will help lift him."

In the rapture of this soul-thrilling scene I awoke and it was but a dream. John 12:32 came to my mind, "And I if I be lifted up from the earth will draw all men unto myself."

I then and there promised God that all my time, talent and means would be devoted to this one task of lifting the crucified Christ, that all men may be drawn unto Him.

My dear reader, will you please answer this burning question in your own soul?

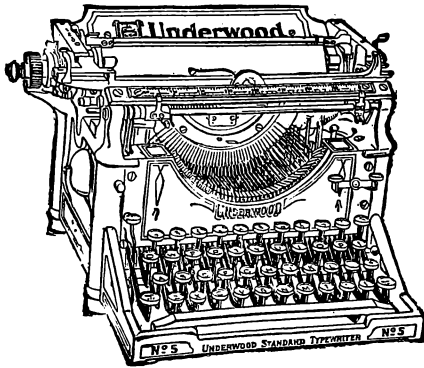
Have you dedicated the best in your heart and life to this one great fundamental task of lifting the Christ crucified before the world? If not, will you be one to join with me in this God-given task of bringing a lost world to know Him as Saviour and Lord?

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#### WHICH ONE?

An Irishman and an old maid were being married. When the preacher had finished the ceremony, he said, "I pronounce you one." The Irishman quickly replied, "Which one?" WHICH ONE is the question concerning Christian Union. Shall we unite on the platform of democracy or autocracy? Shall we obey God or man? Shall we take the Holy Scriptures as our guide, or shall we follow the formal creeds of men? Shall we trust in the grace of God or our own good works for salvation? Shall we take the position of the Baptists or the Romanists? There are but two great principles involved in the present-day discussion; one is the Baptist idea and the other is the Roman idea. All other denominations tend toward one of these two. The line-up is certain. WHICH ONE is the question. As for me and my house, we will stay with the teachings of the New Testament. We extend love and sympathy for all, even Romanists, but yield obedience only to the Master. We are willing to be called as narrow as the New Testament and as broad as the doctrines and principles of Jesus Christ. We will meet all mankind on the platform of doctrines in God's Book. This is the only hope for Church Union so far as some of us are concerned. O. E. Bryan.

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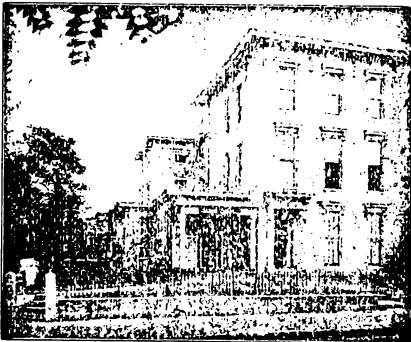
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