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Kentucky Mission Monthly

OFFICIAL ORGAN OF KENTUCKY BAPTISTS

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MAY, 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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**Campaign For
Christian Education**

\$1,400,000.⁰⁰

PROF. JOHN L. HILL LEADS

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205 East Chestnut Street

LOUISVILLE, KY.

The Kentucky Mission Monthly

"LET HIM THAT HEARETH SAY COME"

VOL. XVIII.

MAY, 1919

No. 13.

... EDITORIAL ...

O. E. BRYAN Editor

THE ETHICS OF THE DANCE.

O. E. Bryan.

The dance cultivates that which is lowest in the human race, it tends toward the abnormal development of sexual nature. The normal individual needs restraint rather than development in this direction and especially is this true with the young. The best of individuals need restraint. The evils of the dance are not to be considered alone from the standpoint of the evil that is manifest in the beginnings of this amusement under parental protection and under the protection of teachers and friends. It is to be considered in its graduation and the growth of the tendency in the life of the individual through the years to the time when restraints are not present and when loving friends are not there to protect. Step by step is the method of the tempter in leading any soul astray; the beginnings are modest, mild and seemingly innocent. We must glance through the whole picture to the end and see the finished product before we are able to pass judgment on many amusements. We will have to follow the tendencies of their culmination. This can be done by studying social conditions in any city.

A little boy was very fond of cherry pie. His mother had baked a nice pie and put it on the top shelf of the safe to be served on the morrow, when she expected company. It was Saturday afternoon; she called the boy and told him that she was going to town shopping. She asked him to stay at home, be a good boy, and to be sure not to bother the pie. He promised in good faith that he would not touch the pie. The mother had not been gone long before the boy began reasoning after this fashion: "I

am so hungry for cherry pie, wish it were tomorrow, now. I can hardly wait." Finally he said to himself, "There could be no harm in just looking at the pie, so I am going to see for myself." He went into the kitchen, climbed in a chair to where he could look upon the big pie, out before him on the top shelf of the safe. He stood and looked for a while. There was a hole in the middle of the pie and a big round cherry was plainly exposed. He said, "There are too many cherries in this pie, anyhow, and nobody would ever miss just one cherry, and what could be the harm in taking just one cherry? I am so hungry for cherry pie, I believe I will take it," and he pulled out the big red cherry and ate it. When he did this, another rolled down in its place. He pulled that one out and ate it. His appetite for cherries was growing, intensely. And another rolled down, and another, and he kept pulling them out. He was greatly pleased; he said, "I am a smooth boy, I am. I am getting all the cherries I want and nobody will ever know it." He kept pulling the cherries out of the pie until at last it fell in on one side; and, "There, now," he said, "I have pulled the cherries out of the pie until it has fallen in. I had just as well cut out this piece where it has fallen in and eat it," so he did. Then he looked at the pie with the gap cut in it and at last he gave a sigh and said: "Anybody could tell I have been in that pie and if I have to get a licking for eating cherry pie, I will have all the pie I want," so he finished the pie.

This is a common-place illustration of how people go to the bad. They never start in with the deliberate intention to make shipwreck. It is step by step and step by step that Satan weaves his web and leads his victim, starting in with an apparently innocent and charming lure, leading on to where the tide is swifter and restraints are weaker and resistance less active, and at last the climax and the tragedy. It is our plea that we should avoid the tendencies toward evil; many strong characters may be enabled to

stem the tide of temptation, unharmed, but their weaker brothers and sisters may go down in the same tide, never to rise again. If eating of meat is an offense to our brother, we should eat no more meat while the world stands.

The dance is a menace to the individual, it dissipates his body, mind and soul, and weakens his possibilities for final victory in the great battle of life. The dance weakens the individual's resistance to subtle temptation and takes the keen edge off of modesty and innocent refinement.

The dance is a menace to the home. Many of the divorce cases of our courts are traceable to the dance for their beginning. Husbands and wives become enraged by the passion of jealousy, because of the intimate relations that grew out of the familiarity of the ball-room floor. Furthermore, the home has been blighted by the sons and daughters who have gone astray through the influences of the ball-room. There are many youngsters who laugh at the old-fashioned ideals of their Puritanic parents. These children have drifted away from the old-fashioned home and its ideals. Such homes are the very foundation of the church and the State. The same storm that sinks the craft in which the family sails will sink the ship of State. The decay of domestic life has been the forecast of the fall of every nation as we scan the pathway of the wrecks of time. The rich Nile valley could not save Egypt, her domestic life had decayed; culture could not save Greece, her domestic life had decayed; legislation could not save Rome, her domestic life had decayed; militarism could not save Germany, her domestic life had decayed. The same subtle influences that undermine the home are the influences that are digging the foundations from beneath our national structure. The greatest patriot and statesman is that patriot and statesman who contends for the old-fashioned purity of the old-fashioned home, which has been the foundation upon which rests the greatest nation in the world.

The dance is a menace to the school. Its fascinations and charms tend to the diversion of the mind from text-book matters to the frivolous, the light and the gay. The abnormal development of the sensual nature in child life is a clear diversion from

the fundamentals of the best training. The most mature people need restraint, to say nothing of that period in life when the whole being is plastic and is shaped for the future for good or bad by the environment of childhood. If children are taught to dance in the schools, some of them will dance in the balls, clubs and lodges; some of them will drift even to the dance-halls, where the great unclassified masses mingle; and some will go further in the dance, to the red-light, where all sense of shame is gone. The facts are very manifest that our modern cities are turning out more girls with blighted lives than they graduate from institutions of higher education. The dance has a large place in the downward social tendencies of any city. This is the testimony of mission workers, preachers, doctors and those who have made a special study of the white-slave traffic. We believe that the records of the police courts would bear out this statement.

The dance should be forbidden in the public schools on the same ground that the Bible is forbidden, because of conscientious objectors. There is a difference of religious opinion concerning the Bible, and it is necessary, for harmony in public schools, to exclude this blessed Book, which makes it more necessary for it to be taught in the home, the Sunday School and the church. We could not oppose people dancing in their homes, or clubs, or lodges, or any other place where people of the same convictions meet to mingle in social pleasures, but we do think it unfair to enforce upon the constituency of any city a practice so manifest of evil, disregarding the conscience, the judgment and the desires of a large part of their constituency. We believe if the question should be put to a vote that the majority of the parents would prefer that their children be exempt from the dance in the public schools. We can no more have agreement in this matter than we can concerning church creeds and the Scriptures. We think it would be wise for leaders of education to give every conscientious objector a square deal. We happen to know some good families who have been forced to move from certain localities and cities because of a forced environment of the dance for their children. We do not

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

believe that it is American to force, by social conditions in a public school, some of the best citizens to change their residence. This same principle will keep many conscientious parents from locating in certain cities where such conditions maintain.

The dance is a menace to business. The young man or woman who dissipates in the abnormal physical exercise of the dance through the evening is not fitted for business on the following day, and perhaps for many successive days. We have seen this tested in business offices of the highest efficiency. We have had to deal with this question face to face. Further, the expense in dress and other incidentals connected with the dance are tremendous and are an unquestioned temptation toward dishonesty on the part of the great masses of young people whose salaries do not justify such expenditure. We have known young men to break down in business life on this point. The business world needs steady nerve, cool brain and honest heart. Nothing short of this will succeed permanently. The dance tends toward the breaking down of the best business qualifications.

The dance is a menace to the church. We challenge the social world to produce one church member who is an habitual dancer who is a soul-winner. The highest privilege of the Christian is to win souls for the Master. We have seen dancing people in the choirs of the churches, we have seen them teaching Sunday School classes, but we never saw one in earnest prayer and supplication trying to lead a soul to Christ. Dancing members weaken the spirituality of any church. We know churches throughout this entire State that would be strong spiritual forces in the Kingdom if it were not for a few of their leaders who freeze the pastors and the church by their wilful continuance in this great evil. Like Salome and Herodias, they may call for the head of a Baptist preacher who stands like John for proper social relations. It is better, like John, to die right than to live wrong; it is better to die brave than to live a compromising life with evil.

Because of a growing tendency in our cities toward the European ideals of social

pleasure, and because of the decay of the domestic life following such tendencies in the history of the nations of the past, and because of our great responsibility and opportunity, let us stand as men for a pure social life, striking with no uncertain hand each tendency in the wrong direction. Yet, let us be loving, tender and gentle toward those whose lives are now bound by the fetters of an awful fascinating habit that holds stronger than chains of iron; they need our prayers and our help.

THE SOUTHERN BAPTIST CONVENTION

O. E. Bryan.

The Convention in Atlanta was the greatest, in many respects, in the history of Southern Baptists. The attendance was larger than ever before. There was a great spirit throughout the whole meeting. Kentucky Baptists had a large part in the whole program; Dr. Landrum was appointed Chairman of Committee on Committees; Brother George Hays was appointed Chairman of the Committee on Apportionment.

The new program for Southern Baptists is seventy-five million dollars in five years. This report was handed in without any specific recommendations as to the division of this money among the different interests and the different States. It is merely a recommendation and is not binding on any State or individual. It is a great unifying movement. It was understood by the committee making this recommendation that this budget of \$75,000,000, and it really is a budget unnamed, would include Association Missions, State Missions, Home Missions, Foreign Missions, Christian Education, Orphans' Homes, Hospitals, Ministers' Relief, and a large surplus fund for other interests that might occur.

The whole Convention swung toward principles that Kentucky has been advocating through the years; they made a tremendous budget and appointed a Committee on Unification which meets with the State Secretaries in Atlanta in the near future, to try to apportion this budget to the several States and to the several interests of the denomination. It was also recommended by

the Committee on Apportionment that the increase in our gifts be on the method of graduation, starting in with 33 per cent. increase on all of our interests this year, and making a 33 per cent. increase each successive year for five years. If Southern Baptists will only continue to make the same increase they have made for two years past through the next five years for all interests mentioned above, we will have the seventy-five millions. Of course, this program looks large because it includes so many things. The Committee meant to include everything to which Baptists contribute, except the local church expenses. This is the biggest and most unified budget Southern Baptists ever saw. We gave this challenge to the Committee, that when the books were closed and the work is done by the help of the Lord, Kentucky will have done her part in a great campaign, just as she did this last year.

We are greatly gratified to know that the Southern Baptist Convention is coming more and more to our principles of operation and it may be necessary in the coming days for us to readjust our budget to some extent to fit more closely in the great Southern Baptist Convention budget. Of course, they did not name it Budget, but it is exactly what we are doing in Kentucky, laying plans and working them in a definite way. Some of the States will want to make their campaign for the interests all at once; others, like Kentucky, will want to work for all interests all the time.

Let none of us sound a low note in regard to this great forward movement. We will do our best by the help of the Lord. There is no easy way, there is no cheap way, and there is no quick way to do a large thing.

AN EDUCATIONAL PROGRAM FOR THE PEOPLE.

J. R. Black, S. S. Sec.

Much is being said and written about the new day, or era, that is ushered in upon us and some are wondering as well as suggesting what must be done to meet the demands of the time. A person who can speak in terms of absolute knowledge and who has the truth to give those seeking it, brings satisfaction and joy.

In our great commission we know what we are commanded to do and in our evangelizing and baptizing we have rejoiced but our hearts are saddened as we see how slow we have been in our teaching and training. In a very meager way we have taught a few of our people by providing our own Schools and colleges. But even here, we have reached a very, very small per cent and all of the religious education that probably more than 90 per cent of all our Baptist people get is in the Sunday School.

We again rejoice in this fact that the Sunday School is doing and has done so much for our people, but we are also glad to know that our people are beginning to realize that greater things must be done. Recently, our own state adopted a great program for Christian Education, when the sum of \$1,400,000 was set as our goal for this great cause in seven years.

Just now, the Southern Baptist Convention at Atlanta have adopted a \$75,000,000 budget for five years, and Christian Education is to have a large share in it. We are beginning to think in big terms about education and we are beginning to realize that we must reach our people, yet merely to educate them is not enough, for education without religion is unsafe and insufficient. Many of our own people would not have wandered, and many new "isms" would not be in existence if the people would have had a proper knowledge. So we want to have a combination of Religion and Education that is safe and sufficient.

So far, and it is yet true, that to the Sunday Schools of the land is largely left the great task of infusing into civilization, moral and religious training. Another fact that we must bear in mind is that the majority of our constituency and of our leadership come from the country. Hence it is of all the more importance that our rural people have a better religious education in the Sunday School since the Sunday School is for all rural people the beginning of religious education and for most of them, the end of it. It is of all the more importance to reach and educate our great host of rural Baptists in Kentucky since they are easier reached, and also to win a country boy or girl to Christ, is to set in motion upward for God probably the greatest human possibility. In a degree, the rural population

has not been spoiled by the worldliness of the social distractions of the city. They live close to nature and it is much easier to see and know God and to keep closer to Him. As was said before, our leaders come from the country, and in discovering and developing young people for such we have greatly advanced God's Kingdom.

Now with such large sums of money to be expended and with such good methods of Sunday School work as we have we want to know the best way to prepare an Educational program for the greatest number of our people and to the writer's way of thinking, there is no better way than through the Rural Sunday School. In co-operation with the Educational plan of Kentucky for the raising of the money the Sunday School Department hopes to have a Rural Sunday School Campaign during the months of June and July that will educate and enlist our great commonwealth in one mighty cause.

As the Association is the unit of Baptist work and as it is the most vital in the whole system of Baptist work, we have adopted it as the one means of educating our people for Sunday School work, and through it we hope to use and organize our forces. Our purpose is in each case to take the message to teachers and officers that will create the desire for our Training Course of our Sunday School Board.

The country Sunday School has proven to us, by experience, that it has many advantages over the Sunday Schools of the city, and we feel assured that whatever has been done in the city can be done in the country, if the country people will undertake to do these things. If the country Sunday School is a success, the entire Church is helped. A live Sunday School without a live Church is a rare institution in these days, but a Church without a Sunday School is almost, without exception, failing in all of the points of the commission. Surely the evangelism part of the Church life would not be what it should as statistics show us that 85 per cent. plus of the additions to our Churches come through the Sunday School. To enlist in the full program, we believe that there is no better way than to get the people all aroused about modern methods with improved teaching.

In all our methods we do not want to overlook the aim and end in view. While

trained teachers will solve all problems even to the remodeling and enlarging of the building itself, yet as fine as equipment is, we believe that trained, consecrated manpower will find a way to do the thing in spite of poor equipment. This method, with the right end in mind will also solve the problems which most people think lie in the fact of getting numbers. We are taught in Teacher Training that numbers are not required, for a small class usually does better work than a large one.

Primary emphasis, we believe should never be put upon the question of numbers in attendance, but upon the thorough organization and efficient teaching. Without anybody knowing how or when, the most efficient and spiritually wholesome organization can be accomplished. Every agency utilized in Teacher Training will make the whole Church the most vital factor in Kingdom growth.

To accomplish the desired end, we are planning to hold four Sunday School institutes with the organization of Teacher Training classes in four of our leading Churches of forty-five different Associations during the months named before. Programs will be furnished free and helpers will be present to see that this work is a complete success.

Of course, at every Rural meeting of any consequence a basket dinner is furnished, and we throw out a hint that if you want one of these meetings and will have the best meeting, the dinner feature will add to it, for when we eat together we get closer together. One word we would ask you to do and it is "co-operate." Come and see what will take place. Experienced Sunday School workers will tell of their experiences, and it is our desire only to help.

Of course, the Rural Sunday School Campaign will meet with disadvantages, and no doubt your School will feel that it is not capable of putting into practice every suggestion that is offered, but we firmly believe that if your School will have faith to try that you will not be disappointed, and that your School will be greatly helped. Listen for announcements as to the place and date of this Rural Campaign in your Association. Write us in regard to being a volunteer to have a part on the program.

... SUNDAY SCHOOL DEPT ...

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

IS YOUR SCHOOL A-1?

"A-1" Schools.

Cynthiana, Murray, Mayfield, Mentor and
 Jellico.

There is just one way to get on the honor
 roll.

Twenty-five Sunday Schools "A-1" in 1919
 under the New Standard of Excellence.

Pontotoc, Miss., is the only "AA-1" Sun-
 day School in the world. Watch our news
 notes closely if you want to see the second
 "AA-1" School.

The past month Kentucky had as many
 diplomas granted as did that large State,
 Texas. While we are not trying to outdo
 Texas, we do feel proud that our number
 of diplomas is next to those granted in that
 large State, and now in April we equalled
 this State.

West Kentucky Assembly Program.

The Sunday School work at the Assembly
 will consist of the revised "Convention Nor-
 mal Manual" taught by Secretary J. R.
 Black; the "Seven Laws of Teaching,"
 which gives Seal 4, taught by Dr. H. Beau-
 champ, and "Plans and Programs," which
 gives Seal 5, taught by Mrs. J. R. Black.

The W. M. U. work will be in charge of
 Mrs. Janie Cree Bose, and each day the
 ladies will enjoy the following treat: Thurs-
 day, June 12, address by Mrs. Janie Cree
 Bose; Friday, June 13, W. M. S. Demonstra-
 tion, Hopkinsville First W. M. S.; Saturday,
 June 14, Y. W. A. Demonstration, Russell-
 ville Y. W. A.; Monday, June 16, Sunbeam
 Demonstration Lewisburg Sunbeams; Tues-
 day, June 17, address by Mrs. Janie Cree
 Bose; Wednesday, June 18, Associational
 Work, Miss E. Garrott.

One of the features of importance is the

Mission Study class at this Assembly, and
 this year Rev. Chesterfield Turner, who is
 Dean of Bethel College, will teach this Study
 class from 9:05 to 9:45 each morning, when
 there will be nothing else on the program,
 hence giving every one an opportunity to
 take the Mission Study Class.

The music of the Assembly will be in
 charge of Rev. C. S. Cadwallader, of First
 Church, Paducah.

The Story Telling Hour is in charge of
 Miss Sallie L. Morton, who is the State
 Sunbeam Leader.

The Twilight Service each evening is to
 be led by Dr. F. W. Eberhardt, pastor of
 First Baptist Church, Georgetown, Ky.

The evening addresses at 8:00 P. M. will
 be given by Dr. E. C. Dargan, Dr. L. W.
 Doolan, Dr. J. R. Sampey, Rev. O. E. Bryan,
 Dr. J. W. Porter, Dr. C. L. Greaves and Rev.
 J. W. T. Givens.

Greatest of all, the two leading features
 of the Assembly are the Homiletics and
 Sermon Building by Dr. E. C. Dargan, and
 the Exposition of Isaiah by Dr. J. R. Sam-
 that is not only needed, but one that will
 pay. These two men will bring a message,
 inspire and enthuse our people to further
 make a careful study of the Bible and
 methods of using it.

The West Kentucky Assembly is bigger
 and better than ever this year. Plan to be
 there. Remember, the Assembly immedi-
 ately follows Bethel College Commencement.
 Plan to attend both. Board and room is
 to be furnished at the college dormitory
 at \$1.50 per day. Make application at once
 to Local Manager, Pres. Geo. F. Dasher,

Rural Sunday School Campaign.

One of the most far-reaching and helpful
 Sunday School phases of our work is what
 we called Rural Sunday School Campaign
 conducted during the summer months. Other
 states have had great success with this
 work, and now Kentucky is to put on the
 campaign during the months of June and
 July, 1919. In order to accomplish the most,
 we want to reach as many different places
 as possible and we can not do that alone,
 so with the help of the Sunday School
 Board and our State Board we are enabled
 to have four helpers who will give their
 entire time to this Rural Campaign work.

So far we have secured the help of Rev.

L. B. Olive, who comes to us from North Carolina, and Misses Valleria Greene and Marjorie Comstock, of the W. M. U. Training School. Miss Greene is a native of China, whose parents have so faithfully been our missionaries there. Miss Comstock comes from Missouri, and she not only has to be shown, but, as the writer knows, people from Missouri can show Kentuckians some things. We are indeed fortunate to have such consecrated and efficient helpers, and with these we know that the programs in our rural churches will help the Sunday Schools and create a desire for our Sunday Schools.

Our plan is to have a two days' program at four of the leading churches in the association where we think the most good can be accomplished. Pastors and laymen of the association will be used on the program and if the ladies care to furnish a basket dinner for the all-day's program, we would not rule it out of order.

In order, the program that we suggest to be carried out at these churches is as follows:

Devotional Service.

Discussion—"A Bigger and Better Sunday School."

Address—"The Teacher."

Devotional Service.

Discussion—"Advantages of a Religious Census."

Address—"A Standard Sunday School."

Discussion—"The Normal Course, and the Normal Manual."

Address—"A Brief Look at Next Quarter's Lessons."

Devotional Service.

Discussion—"A Review of the Present Condition of Sunday School Work."

Discussion—"Pupil Study: Beginners, Primary, Junior, Intermediate, Senior, Adult."

Discussion—"The Present Need and the Outlook."

Organization of a Teacher Training Class.

Address—"Evangelism in the Sunday School."

Devotional Service.

Discussion—"Officers of a Sunday School."

Discussion—"The Bible Division of the Normal Manual."

Address—"The Sunday School Teacher's Opportunity."

In all, we hope to visit thirty of the associations where Sunday School work is most needed and in addition we have asked fifteen pastors in other associations to put on the campaign themselves in their local association. When this is all done, we think our influences will be felt in practically all of the country churches of Kentucky.

Associational Superintendents.

Our semi-annual report blanks are now ready and if you are one of the Associational Superintendents and would like to know what you are expected to report, we would be glad to furnish you the form now and you can return it September 15. In brief, the Associational Superintendents of Sunday School Missions will be asked to report on the following items.

The Superintendent of Architecture can give us a report on these items:

Have a Sunday School
Perennial Sunday School
One Room Church
No. of Separate Rooms
Use Curtains

Built Sunday School Rooms since last report

Expect to Build
Visits Made

Addresses Made
Letters Written
Sent Literature
Addresses Made

The Teacher Training Superintendent on these:

No. Teachers
No. Teachers holding Diplomas
No. Officers
No. Officers holding Diplomas
No. of Blue Seal Diplomas
No. Post-Graduate Diplomas
No. Gold Seal Diplomas

Teacher Training Classes Organized
No. Classes Taught

Had a Teacher Training Class last six months

Ever had Teacher Training Class
Visits Made
Addresses Made
Letters Written
Sent Literature

(Continued on Page 13)

... 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.

WOMAN'S MISSIONARY UNION OF SOUTHERN BAPTIST CONVENTION.

Three hundred and eighty delegates, eleven hundred and seventy-eight visitors packed the Tabernacle Baptist Church in Atlanta, Ga., at the biggest meeting of the Woman's Missionary Union of the Southern Baptist Convention. Reports were wonderful, and perfect order marked the session. The gifts for the past year were a 20 per cent increase over the whole apportionment of the Union. There was a total of seven hundred Emergency Women, Kentucky reporting two hundred and fifty of these, and gave more than any State on the Heck Memorial except Miss Heck's own State, North Carolina. This, the thirty-first annual meeting, was wonderful in many respects. The devotional part of the program came at the close of each session, and these periods of intercessory prayer were found most precious and the presence of God felt so strongly.

The welcome was extended by Mrs. B. D. Gray, the wife of the Secretary of our Home Board.

Miss Mallory, who is always so fine, emphasized "And They Thought We Wouldn't Fight" in her report as Corresponding Secretary. She brought to mind the fact that in our warfare against sin, the devil doubtless thought with the many supposed hindrances, the influenza and the great drives for funds for various purposes because of the war, that we Baptists wouldn't fight so well this year, but all reports showed that we had waged the warfare in such a way as to make great strides forward.

Mrs. James, in her President's address, laid stress upon the fact that as individuals and societies the rightful place should not only be given prayer, Bible and mission study, but these should be given their rightful place in the home life. The committee

was led, the need for prayer having been borne in upon all during the dark days of war more than ever before, to put into the resolutions a special one this year on prayer.

The Mission Study Course was continued as last year and an addition was made of an arrangement to award on the certificate given a Red Seal for each extra Foreign Mission book and a Blue Seal for each extra Home Mission book to the extent of three, after which the second Union Seal is awarded. Certificates for Junior societies were also provided.

The Union heartily endorsed the Fifteen Million Dollar Campaign for Christian Education, taking one-fifth of this amount for its aim. Three hundred thousand dollars of the above raised amount will go to the W. M. U. Training School. The Union also took one-fifth of the Million Dollar Fund for the relief of ministers, undertaken by the Southern Baptist Convention during the coming ten years. The Margaret Fund apportionment was almost doubled in order that no Missionary's child be refused help. A 10 per cent increase on Foreign and Home Mission gifts and Training School Expense Fund was taken.

The Standard of Excellence had a couple of changes made in it. Point three will read "meeting apportionments," instead of the 10 per cent increase over last year's gifts. The clause on Mission Study for the W. M. S. will read "One Mission Study reading Circle or preferably a Mission Study Class during the year."

The Emergency Fund for the coming year will be for the Woman's Hospital at Pingtu, China, pledges to be redeemed by April 15th.

The Young People's session was most interesting. A girl from the Mountain School district told of the need in the mountains and what the Christian College had done, and Mrs. Love told of the wonderful work done through the contributions of the Y. W. A. in the hospitals on foreign fields. An impressive pageant showed how reluctantly we have given a little of the light we have to our sisters in the heathen nations and needed to come forward and give to others more and more the great light we have.—M. G.

Impressions of the above meeting will be given in next issue.

RESOLUTIONS OF WOMAN'S MISSIONARY UNION FOR 1919.

We, the Woman's Missionary Union of the Southern Baptist Convention, representing the hosts of Southern Baptist women and young people, adopt the following resolutions.

I. **FUNDAMENTALS**—That our watchword be: That I may know Him—Philippians 3:10. That our hymn be: "Jesus Calls Us O'er the Tumult." That our chief aim be: individual and united prayer, regular Bible and mission study, systematic and proportionate giving, organized personal service. Grateful to God for His manifold blessings, including the armistice which has brought the present outlook for peace and the early return of so many of our brave boys, and desirous of knowing God better, we again declare ourselves on the side of those forces which make for righteousness, standing for patriotism, supporting national prohibition, maintaining Sabbath observance, keeping the home inviolate, urging a general re-establishment of the family altar and assisting Americanization, better industrial conditions as regards women and children, public health, education and purity of life.

II. **PRAYER**.—That we be imitators together of Christ in ever seeking the Father through prayer, individually and unitedly for our own spiritual growth and in intercession for others. That in this spirit, prayer be accorded its rightful place with us as individuals and societies, regular use being made in our homes and at the society meetings of the Missionary Calendar of Prayer for Southern Baptists. That prayer groups be formed within the societies. That the special seasons of prayer for state, home and foreign missions be reverently observed.

III. **BIBLE AND MISSION STUDY**.—That societies and individuals pursue systematic Bible and mission study, following the course of six books outlined at the 1918 W. M. U. annual meeting, striving thereby to secure the prescribed mission study certificate with all of its gold seals. That for additional Bible study they use books published by the Sunday School Board and those further recommended by their W. M. U. State Executive Committee, no seals, however, being awarded for such study. That when the six seals referred to above

have been secured, impetus for further mission study be given by awarding on the same certificate a red seal for each foreign mission book and a blue seal for each home mission book to the extent of three each, after which a second official Union seal will be awarded. That every society work toward the reaching of clause 7 of the standard and that to this end a list of approved mission study books be published in the October issue of Royal Service.

IV. **STANDARDS OF EXCELLENCE 1919-1920**.—That the uniform standards of excellence for all grades of organization be emphasized by the states; that the standard for Women's Missionary Societies and Young Women's Auxiliaries be the one which follows; that this be also the standard for college organizations, Girls' Auxiliaries, Royal Ambassadors and Sunbeams, with the changes noted below. That Women's Missionary Societies and Young Women's Auxiliaries fulfilling all points of their standard shall be on the list of honor; those fulfilling eight, in Class A; six, in Class B; and four, in Class C; college organizations fulfilling all points of their standard shall be on the list of honor; those fulfilling seven, in Class A; five, in Class B; and three, in Class C; and Girls' Auxiliaries, Royal Ambassadors and Sunbeams fulfilling all points of their standard shall be on the list of honor; those fulfilling seven, in Class A; six, in Class B; and four, in Class C.

- *1. At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably once each month.
2. An increase in active membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.
3. Meeting apportionment.
4. Regular reports to state officers, according to the plan outlined by the state.
- *5. One of the denominational periodicals subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home.
- *6. Observance of the special seasons of

prayer and gifts for state, home and foreign missions.

- *7. At least one mission study reading circle or preferably a mission study class during the year.
- *8. Some definite organized personal service for the spiritual uplift of the local community, conducted by the members of the society under its oversight.
- 9. An average attendance of at least one-half of the active membership at the twelve meetings.
- *10. Organization and fostering of a mission society in a neighboring church or for the younger people of the local church.

* (1) To read for college organizations: At least eight regular meetings, etc.

* (5) Omitted from standard for Girls' Auxiliaries, Royal Ambassadors and Sunbeams; to read for college organizations: One of the denominational periodicals subscribed by the society.

* (6) To read for college organizations, Girls' Auxiliaries, Royal Ambassadors and Sunbeams: Observance of at least one day's program of each of the special seasons, etc.

* (7) To read for Sunbeams: At least one mission study book or curio box used either in class or preferably in story form.

* (8) To read for Girls' Auxiliaries, Royal Ambassadors and Sunbeams: Some definite, organized personal service conducted by the members of the society under the direction of its leader; to read for college organizations; Some definite, organized personal service for spiritual uplift in the local community or within the college, conducted by the members of the society under its oversight.

* (10) Omitted from standards for college organizations, Girls' Auxiliaries, Royal Ambassadors and Sunbeams; to read for Young Women's Auxiliaries; Fostering of the Girls' Auxiliary in the local church or, where none exists, the organization and fostering of the same; or, where a Girls' Auxiliary is temporarily impractical, similar effort for the other younger people of the local church.

"The great distinguishing difference which is seen in the world between men and women is in their education."—Defoe.

MISSIONS IN OLD KENTUCKY.

SEND the Gospel abroad to each old Kentucky home,
Send good news all over the land,
Call to every sinner who o'er the earth doth roam,
To repent at our Saviour's command.

CHORUS:

Tell the Gospel story, how that Jesus died,
How He gave himself to redeem the world from sin,
That for them He was crucified.

BEAR the Gospel news to each old Kentucky home,
The good news of our Saviour's dying love,
That He bids each one to His Gospel feast to come
To a mansion in Heaven above.
Chorus.

LET the glad news go from each old Kentucky home,
Never cease to send it abroad,
And when the Lord to this earth again shall come,
He will give to each of them a reward.
Chorus.

Brother W. H. Smith, of blessed memory, while State Evangelist, was at Dawson Springs one night and while listening to the singing of Old Kentucky Home, composed the above; and one year, about eight years ago, it was adopted for the State W. M. U. Hymn.

"There is a fundamental unity of education and religion which cannot be broken without producing disastrous consequences. What God hath joined together let not man put asunder."—Bishop Candler.

In full content we sometimes nobly rest,
Unanxious for ourselves; and only wish,
As duteous sons our fathers were more wise:
At thirty man suspects himself a fool,
Knows it at forty and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought
Resolves; and re-resolves; then dies the same."
—Young.

(Continued from Page 9)

Standardization Superintendent on these:

"A-1" Standard on Wall

"A-1" School

"AA-1" School

No. "A-1" Departments

Visits Made

Addresses Made

Letters Written

Sent Literature

Reached Point 1 in "A-1" Standard.

Reached Point 2 in "A-1" Standard.

Reached Point 3 in "A-1" Standard.

Reached Point 4 in "A-1" Standard.

Reached Point 5 in "A-1" Standard.

Reached Point 6 in "A-1" Standard.

Reached Point 7 in "A-1" Standard.

Reached Point 8 in "A-1" Standard.

Reached Point 9 in "A-1" Standard.

Reached Point 10 in "A-1" Standard.

Mission Superintendents on these:

Have a Sunday School

Perennial Sunday School

"A-1" Sunday School

No. of Officers

No. of Teachers

No. of Pupils Enrolled

Membership of Church

Sunday Schools Organized

Visits Made Sunday School or Church

Addresses Made

Letters Written

Sent Literature

Observed Missionary Day

Special Sunday School Offering for Missions.

The Departmental Superintendents will give a report on each of the points in the Standard of Excellence for the Department of which he or she is Superintendent.

A Big Sunday School.

It was our privilege on Sunday, May 4th, to visit the largest Sunday School we have ever been privileged to attend. You can guess where, immediately, when the names of Pastor Sam P. Martin and Supt. B. F. Siler are mentioned, at Third Church, Owensboro. Preparations had been made for Everybody-Go-To-Sunday School Day, and when one entered the building it did look like practically everybody was there. For instance, they had four generations of nations there, besides three other families that had four generations represented.

The spirit and enthusiasm were the highest we have ever seen. If it had not been for the High School Orchestra, which furnished music, we are sure that Dr. Robertson would not have spoken of beating his wife in public, but the music and excitement so carried him off of his feet that he forgot where he was.

At the proper hour the departments assembled, or rather massed and packed in quarters that were altogether too small for the best of accommodations. When the men were crowded out of their room and assembled with the small class of 264 women, this visitor was called upon to teach the combined class of 522 people. You can imagine what kind of teaching was done. But it was not the fault of the fine people who were before him.

There was no close to the Sunday School until everybody was ready to go home at 11:30, but in the meantime there was carried a combination service that was ideal. Everybody came to Sunday School and everybody stayed for preaching this Sunday. The pastor brought a seven-minute sermon that was one of the best we have ever heard. Every heart there was stirred and we believe in this kind of a service.

At the close of all, a committee reported that this fine church must have more room to meet the needs and suggested that the men come together on Monday night and decided what should be done to have sufficient room to care for the people who come to Third Church, Owensboro.

We know that the equipment will be provided and we predict a Sunday School of two thousand in regular attendance at this church within the near future. They have just reached the "A-1" Standard, but have not stopped, for they are determined to reach the "AA-1" just as soon as possible. We believe in this Sunday School and others can follow their example and not make any mistake.

"I don't like your heart action," the doctor said, applying the stethoscope again. "You have had some trouble with angina pectoris," says the Indianapolis Medical Journal. "You're partly right, doctor," said the young man, sheepishly, "only that isn't her name."

FOUR QUESTIONS WITH MYSELF.

How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, and service or sacrifice for Christ that I am unwilling to give myself?

"Culture," says Matthew Arnold, "is the harmonious expansion of all the powers that make the beauty and worth of human nature." Somewhat different from the German idea of Kultur, isn't it?

"Love not pleasure; love God. This is the Everlasting Yea."—Thomas Carlyle.



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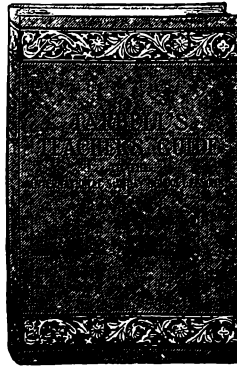
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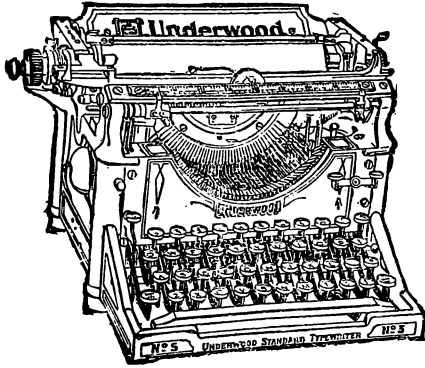
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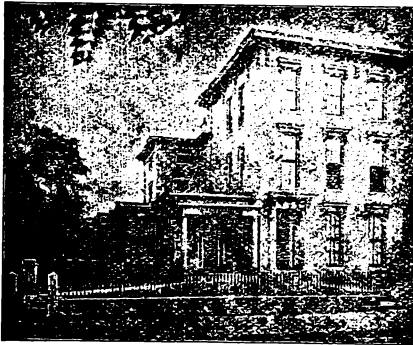
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