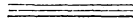


A BRIEF HISTORY

—OF—

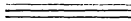
Sandy Creek Baptist Church

FOR ONE HUNDRED YEARS



From June 15, 1805

To June 15, 1905



BY

Jas. P. Taylor

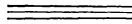
Dunbar, Ky.

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BY

JAS P. TAYLOR

Dunbar, Ky.

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A BRIEF HISTORY OF SANDY CREEK CHURCH.

In Eph. 1:22, we read: "Christ is head over all things to the church." "All power belongs to this head." Matt. 28:18. "All wisdom is with the head." "In Him are hid all the treasures of wisdom and knowledge." Col. 2:13. "Those who believe and are baptized should continue steadfastly in the apostles' doctrine." Acts 2:42. "The gates of hell shall not prevail against this class." Matt. 16:18. "No weapon formed against the church shall prosper." Isa. "Know now, that there shall fall unto the earth, nothing of the word of the Lord." 2 Kings 10:10.

There is nothing that should address itself with greater emphasis to all classes of people than church history. This should be singularly true of all Christians and especially true of all Missionary Baptists. As a denomination Baptists are justly proud of their record. A record for ourselves and our posterity to view with pride. While, as a denomination, they, taken as a whole, are gratified at the blessings so graciously showered upon them in the past by our heavenly Father, whether at home or on foreign shores. The object of this document is to give the proceedings of Sandy Creek Baptist church for the period of 100 years.

The first Baptist church organized in Butler County, Kentucky, was eight miles south of Morgantown, near Mud Creek. The organization was effected by Elders Lewis Moore and Ben Talbot, with forty persons desiring membership, and was constituted as the Sandy Creek Baptist Church. The membership was composed of 37 whites and three blacks, there being 23 males and 17 females.

It might be benefitting to state here, that the main

leader in this organization, of which we have any record, was Elder Talbot. He served as pastor of this little flock until he received the summons to appear before the Great Judge of the quick and dead, and there see the heavenly record of his work with the Baptists of Butler County, and elsewhere for a period of about forty years.

During the pastorate of Bro. Talbot there were received into the fellowship of Sandy Creek Baptist church, by baptism, letter and statement, one hundred and fourteen members; dismissed by letter, thirty-one, and expelled, twenty-eight. The following received brethren were licensed to preach: Asher Shelton, Joseph Taylor, Jno. P. Taylor, Jno. Inglebright, E. C. McCoy, and Jack (a black man). Ordained—Jno. P. Taylor and Wm. Childress.

GENERAL NOTES AND COMMENTS.

To show this church wanted to be thoroughly orthodox on all points, they, at the request of their pastor, changed their constitution so as to read: "Father, Word and Holy Ghost," instead of "Three persons in office." On the subject of communion they adhered to Baptist teachings from the days of Christ, and permitted none of a different faith to commune with them, nor did they permit one of their faith to commune with those of different faith. Because of a violation of this rule Thos. Porter was excluded from the church in January, 1813, for communing with the Presbyterians. This church also required scrupulous living from a moral standpoint. If a man could and would not pay his honest debts, he was dealt with and turned out of the church, as their record abundantly shows. If prone to participation in amusements of a worldly nature, such as singing carnal songs, dancing and card-playing, he was at once deprived of membership in Sandy Creek Baptist church. It is hardly necessary to remark that this church required her members to live up to the true standard for chastity, virtue and noble Christian manhood and womanhood.

What is true of the individual member of the church, when it comes to prayer, is true of the whole church. A praying member or a praying church has keen spiritual insight, and are easily in touch and harmony with the workings of God's Holy Spirit.

This grand old church was accustomed to having her regular days set apart for fasting and prayer. Invoking the blessings of God upon them as a church and community. Imagine, you the reader, the faithful old black man, with his white brothers in Christ, jointly petitioning an All-wise providence to smile upon and bless them as co-laborers for Christ and the cause of their heavenly Master's kingdom. Can't we all say, "Thank God there is no color in prayer?" The missionary spirit of the church was manifest. They were not afraid to "Let their left hand know what their right one doeth," when it came to contributing their means to the support of the church. The "old guard" having a record of their contributions on the church book. These are the salient points of the pastorate of the noble preacher, quaint and singularly peculiar, he would seem to us, if we could transport ourselves back about 100 years, and see him as he would come to his regular appointment riding on his home-manufactured shuck saddle and rope stirrups to help him sit on old "Heck," his famous horse; showing by this, rather quaintness, a genuine true sentiment of a truly devoted preacher and follower of Jesus Christ, in that he "despised not the day of small things."

This closes the earthly record of this, the first pastor of Sandy Creek Baptist Church, viz: Elder Benj. Talbot, whose ashes now rest under a spreading box-elder, not far from Big Springs, Butler County, Kentucky, to await the summons—"awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

January 1835, the call of Elder Alfred Taylor was made

by this church. During his brief pastorate there were seven received into the church by baptism, and eight by letter. Five were dismissed and seven expelled. Bros. —. —. McCoy and Amos Russ were licensed to preach. This brief but successful pastorate closed by calling Rev. Wm. Childress to succeed Bro. Taylor as pastor.

Bro. Childress' pastorate of ten years was fruitful in every particular. The membership was increased by baptism, thirty-seven; by letter and statement, twelve; by letter to join another church of the same faith and order, twenty-four. Sandy Creek Baptist Church in her half century period was looked after by Pastor Amos Russ. His ministrations and labors were quite brief. This very probably accounts for a lack of visible results.

For the second time Elder Alford Taylor became pastor for another two years. The increase this time was quite a number by experience and baptism. This church was honored by having as their pastor some of the strongest lights of the denomination. Among them, perhaps Kentucky Baptists never honored any of them more than J. S. Coleman, their fifth pastor. In this, his first and early work in the gospel ministry, Dr. Coleman proved beyond all question there was great and good growth to come to the Baptist denomination through his ministrations and labors as a "watchman on the Baptist walls of Zion." The immediate results of his pastorate were seven received by letter and a decrease of fifteen—dismissed.

We can only record the fact that Bro. R. T. Gardner was pastor of the church for a short time.

It appears that the "feeder of the church" today—the Sabbath school—was not spoken about, so far as the record shows up to 1850, when Rev. J. H. Felts became pastor. During his first pastorate the Sunday school was inaugurated. There was a change in the membership from greater to less, there being several dismissed by letter.

Rev. Jas. F. Austin next preached for the brethren,

but no increase in membership while he pastored the church.

The next pastor was Rev. Amos Russ, who was succeeded by Rev. J. H. Felts, in his second pastorate.

Bro. Austin again served them with no visible results.

The tenth pastor, Elder B. T. Mayhugh, who served the church five years as their under-shepherd, made some particularly forward advances. The roll of membership increased by experience and baptism, twenty-six, and by letter, fifteen. A number were granted letters of dismission.

After Rev. W. Jenkins was pastor of the church for one year with no visible results and was succeeded by Rev. D. R. Miers, whose work was unfruitful, so far as visible results are known.

This church next extended a call to Rev. Jno. Austin. When he severed his connection with the church, Elder G. W. Pudly became pastor. The faithful "preaching of the Word" by this brother resulted in winning many precious souls to Christ. One baptizing witnessed twenty-seven, being buried with Christ in baptism. Rev. H. E. Hudwall was then pastor for one year. Rev. C. B. Pendley, like J. S. Coleman, made Sandy Creek his starting point and was their pastor for a short time, it being his first charge.

The erection of the third and last house of worship was begun while Bro. J. H. Newman was shepherd of this flock. It is to the untiring energies of this brother that there is now standing on the hill, not far from where Bro. Talbot preached in the "old log house," a splendid frame building, with a white dress of paint on and looking clean and attractive to all true members of the bride, the church of Christ, as a proper place to assemble themselves together and dwell thusly in unity while they are waiting upon the Lord.

A forward move along all lines was made under the ministration of Rev. G. W. Gill as pastor for one year.

Elder Jas. P. Taylor, the present pastor, and son of Alfred Taylor, the second pastor of this, the first Baptist organization in Butler County, has seen the blessings of God upon his work, since he has been called to the care of the church.

CHURCH CLERKS.

The first man to record the doings of this historic body was Bro. Jonathan Gaugh. He acted in this capacity from the organization of the church to the year 1817. Then successively:

- Thomas Wilson, from 1817 to 1826.
- R. Shelton from 1827 to 1831.
- Alfred Taylor from 1832 to 1835.
- Dan Russ from 1836 to 1836.
- A. McKinney from 1836 to 1840.
- A. Russ from 1840 to 1849.
- F. Pendley from 1849 to 1853.
- A. H. Shelton from 1853 to 1870.
- G. Doolin from 1870 to 1876.
- Frank Pendley from 1876 to 1888.
- H. D. Lee from 1888 to 1890.
- Frank Vaught from 1890 to 1894.
- W. M. McKinney from 1894 to 1897.
- Frank Vaught from 1897 to 1898.
- W. M. McKinney from 1898 to 1900.
- F. A. Dennis from 1900 to 1901.
- Chas. Hudnall from 1901 to 1903.
- B. Ruly from 1903 to the present.

GENERALITIES.

This church, since its organization in June 1805, has

worshipped in three different buildings, the first two being log houses, and the third and last a frame building. All three have been built and worshipped in by different generations, and within a territory of less than a half square mile in area. The second log house, the one on the hill, was built before the year 1840. It was in this building that some of the greatest preachers in Southern Kentucky started out as preachers. Among them we mention. A. Taylor and three sons (J. S. Taylor, W. C. Taylor and James P. Taylor), Stephen Taylor, J. S. Taylor, J. S. Coleman, J. M. Peay, G. W. Pendley, Wilson (of Louisville) R. Jenkins, J. E. Gardner and H. C. Hudnall. "These are they (in part at least) that have come up through trials and tribulation" as servants of the meek and lowly Jesus in the promotion of his kingdom at Sandy Creek. While they have slaked their thirst many times at the foot of the hill from the old church spring, as the lay members not a few have done, they have all alike drank from the fountain of life to the everlasting salvation of their souls, also the renewal and growth of their spiritual natures. This is holy ground to many; they that were lost have found their Saviour; they that were thirsty quenched their thirst at the fountain of life and been refreshed for the duties incumbent upon them as Christians. In these sacred walls many have been turned to righteousness, accepted Christ as their personal Saviour, and dedicated their lives to the cause of our blessed Lord, and are "fighting the good fight" as the true, faithful soldier has done in the past and will do in the future. Not a few have gone to reap the rewards of the valiant in the Christian warfare. These now sleep the sleep from which none shall wake to weep, under the sod in the old church yard, awaiting the trumpet to the dead to come forth from their resting places, and die no more. For thy servants take pleasure in her foundation and favor the dust. *Psa. 102:14*, "Here we have no continuing city, but seek one to come."

“Sandy Creek Baptist Church,” as the mother of churches in Butler, has some offspring of which she is justly proud. Among the churches in “Gasper River Association” that she has mothered we would mention Bethel, Union, Richland and Big Muddy. Among prominent members of this fraternity are the Masons, Hudnalls, Pendlays, Kuykendalls (relations of the first pastor, Elder Talbot), Doolins and Sheltons.

This church represented, through messengers at the associational meetings, almost from its organization to the present time, no evidences that mission money was burdensome to these messengers on their annual tours to the Association.

They were seldom instructed on questions to come before the Association, but were allowed perfect liberty in voting as church representatives.

It might not be so strange to Missionary Baptists of today to hear the blank record of this church of missions, when they come to know of the slackness of this church in her earlier history on the finance question. There is no record that this church ever paid their pastor for his work prior to the call of J. S. Coleman. It is quite probable Dr. Coleman was the first pastor of this church that received a stipulated salary.

As the great wheel of Time rolls on, customs as well as people change. That is to say, one generation with their mannerisms are seldom handed down to succeeding generations. The twentieth century Sandy Creek Baptists differ in many particulars from the nineteenth century Sandy Creek Saints—only it requires the same doctrine to make a true Missionary Baptist today that it did in the days of John the Baptist and Christ.

Think of it! A man saddling up his bull—young and single at that—and starting out bright and early on the Sabbath morning to accompany his best and sweetest girl to church! Young lady, could you resist the entreaties of

any man, worthy your notice, under these most flattering circumstances? Surely not.

Don't you know Miss Pope yielded to the wooings of young Bro. Ward as he rode to church from Sabbath to Sabbath on his animal, noted more for its noisy breathing than speed as a saddle animal?

This fashion belongs to the days of yore—and the before sunrise start to church, if a distance of ten miles, is to be traveled, is no longer necessary, since this early starting is obviated because of the fact the buggy has superseded the bull.

The oldest living member of Sandy Creek Baptist Church is Sister Rosa Adkins, Elder Talbot's daughter-in-law. She is nearly 100 years old. The next oldest in this county is Bro. P. Whitaker, baptized by Alfred Taylor, in 1842.

Elder A. C. Stephenson, now living in Warren County, is in his 92nd year. He was several years a member of this church and taught all of Alfred Taylor's sons in the school room.

The only thing that remains in visible form from the first church building is the old door shutter, which swung on its hinges for over half a century as a passage for both saint and sinner to enter and worship the true and living God.

When the Angel of the Lord shall come and proclaim that Time shall be no more, shall you and I, dear brother, be found as faithful as the preceding generations of old Sandy Creek Church?

JAMES P. TAYLOR.

Dunbar, Kentucky.

A BIBLE TALK ON MISSIONS.

Every man is a missionary. We are sowing good seed or bad. We are for or against. "The Scriptures of God are the most sublime philosophy," said Franklin.

Jonah, the missionary, said: "For I know that for my sake this great tempest is upon you." Jonah 1:12.

This is a noble confession. Brethren, if we are the cause of trouble in mission work, let us confess it. Framing excuses to keep from doing mission work is a very common kick.

What was Jonah's excuse? Answer: "For I know thou art a gracious God, and merciful, and slow to anger, and of great kindness, and repentest thee of the evil, therefore I fled unto Tarshish." Jonah 4:2.

Thousands are standing behind Jonah's excuse today. They say the Lord is too good to make people and then punish them.

Others say, "We haven't the means to push the gospel car." How much clean money do you spit on the ground in one year?

Are you covetous? If so, you are an idolator, if you wear a patched coat. Do you drink, gamble or chew wax?

I move you reconsider the statement that you are not able to help in missions, and truth says, "I second the motion."

"Behold, a greater than Jonah is here," and this mighty one "spoiled principalities and powers on the cross." Read Col. 1:19, 20; Col. 2:15.

Noah's sons, Shem, Ham and Japhet, after the flood, by these the "classes" of the gentiles divided. Gen. 10:5.

“The Gentiles know not God.” (See 1 Thes. 4:5. Blind, dead, past feeling and without strength. the greater than Jonah was given as a light to the Gentiles. See Isaiah 49:6. “Jesus, being the truth, is the true light.” “This light shall bring forth judgment to the Gentiles. Isaiah 42:1. “The Gentiles shall seek Christ.” Isaiah 11:1: “And they that seek find. The Gentile shall see thy righteousness.” Isaiah 62:2.

“For the blind receive their sight. From the darkness to light.” 2 Cor. 3:14.”

“The forces of the Gentiles shall come unto Christ.” Isa. 60:3.

A big crowd, for “They shall come from afar.” Jer. 16:19. Shall is a law phrase, and they are certainly coming. For “the promise is to all who are afar off, even as many as the Lord our God shall call.” Acts 2:39. And the law cannot disannul that it should make the promise of more effect. Gal. 3:17. The law calls for works, therefore works cannot disannul the promise.

“All are under sin that the promise by faith of Jesus Christ might be given to them that believe.” Gal. 3:22.

“For the glory of the Gentile is like a flowing stream.” Isa. 66:12. This glorious flow can be seen in the prophecies already granted, and when we reach the New Testament the door of faith is thrown wide open to the Gentiles. See 1 Cor. 15:9; Acts 14:27. “And many adversaries cannot check the flow, for the Lord is the door, and he is in one mind, and none can turn him,” said Job. “And his name, which is above every other name, shall be great among the Gentiles.” Malic. 1:11. “And in his name shall the Gentiles trust.” Matthew 12:21. “This mystery was hid for ages and generations.” Col. 1:26. “For he shall see of the travail of his soul and be satisfied.” Isa. 5:3-11.

“Repentance unto life is the gift of God.” Acts 11:18. The commission says: “Go, and those that go are witnesses and fellow keepers to the truth.” “As they go they

are to sow beside the waters. They are to fill Jerusalem and the world with the Apostles' doctrine." Acts 5:28, "Men and angels are forbidden to bring any other doctrine. See Gal. 1:8. The Lord's doctrine is styled good. See Tim. 4:6. All Scripture supports this kind of doctrine. 2 Tim. 3:16. This doctrine can be known. John 7:17; 2 Tim. 3:10. If it can not be known we have an excuse.

This doctrine should be adorned or made attractive. Titus 2:10. The people were astonished at Christ's doctrine. Matt. 22:23. But the Lord didn't change it to please them. It was the generation of vipers that needed changing, and we lose nothing by turning the coward loose.

"In mission work the stakes must be strengthened and the cords lengthened." Isa. 54:1-7. "For the other sheep are coming." John 10:16.

"For all that the Father hath given me shall come to me. These are included in the covenant of redemption." Jer. 31. "And Christ prayed for these." John 17:9. "And these are not of the world."

"The God that led the Jews' party years in the wilderness." Deut. 39:5. "And that rock was Christ." 1 Cor. 10:4.

The same God is leading in mission work, and the man who won't say, "Speak, Lord, for thy servant heareth," is a dangerous fellow. David, with a sling and a rock, silenced the champion of the Philistines. Why should any man be in distress with all power behind him?

Go in the name of the Lord, return bringing your sheaves with you, brethren. For he that reapeth receiveth wages and gathereth fruit unto life eternal. Let God be true and every man a liar.

Money has its place in mission work, but it is not as important as prayer. Beg the Lord more, and the people less. The Lord alone will aid the people by his power.

Christ sent them out two by two. Take a staff but no script, no bread, no money in the purse. Mark 6:8. Did

they lack anything? And they said nothing.

The most essential thing in mission work is to declare the whole council and then the promise. "I will be with you unto the end of the world is sure." Matt. 28. There isn't much Bible faith in some of our mission plans.

The brother who can't go more than three miles from home without a board behind him shows fondness for money more than souls.

Christ said: "Take no thought for your life." The Lord feeds the fowls of the air, and man is better than the fowls. See Matt. 6:26.

"The Lord openeth his hand and supplieth the wants of all living creatures," said David.

"The heart of the King is in the hands of the Lord." See Prov. 21:1.

And the Lord knows how to manage unbelief. 2 Kings 7.

The faith that once overcometh the world does not exclude means. "Make to yourselves friends of the mammon of unrighteousness." "Honor the Lord with thy substance." If you will place your funds in the hands of Epaphroditus the missionary will receive it as in Paul's day. Phil. 4:18. And the plan was well pleasing to God.

The gospel was first preached to the Jews. John the Baptist was sent to turn the hearts of the fathers to the children and the hearts of the children to the fathers. The law which works wrath could not effect this. But God hath concluded the Jews and Gentile all in unbelief, that he might have mercy upon all. Rom. 11:32. "The Lord's judgments are unsearchable, and when the fulness of the Gentiles come in all Israel shall be saved." Rom. 11:25-26.

"For this is my covenant with them, when I shall take away their sins." Rom. 11:27. Also read Isa. 49:6.

"At the present time the Jews have the spirit of slumber." Rom. 11:8.

"Those that love relish the Lord's doctrine—immer-

sion, restricted communion—in short, the apostles' doctrine. Acts. 2:39.

David said: "Thy word is sweeter to me than honey in the honey comb."

John, the Revelator, and Jeremiah expressed a like sentiment. Jer. 15:16.

"If any man eat of the bread which comes down from heaven, he shall never die." John 6:51-53.

Christ means his doctrine, and if a man don't feast on this by faith he is not a brother to David, who said: "I am a companion of all who obey thy precepts." Why should A go to the table to eat honey with B, who has no taste for honey? A man that hugs a dish of false doctrine has a bad taste in his mouth, and the power that touched Lydia's heart would be an advantage to him, and the babes in Christ always relish the milk of the gospel. One Lord, one faith and one baptism is sound doctrine, and this world and the fulness thereof belong to the one Lord. And when we pray we are heard for his sake, and I never like to hear a Missionary Baptist boast unless he boasts in the Lord. For when we have done all we can do, we are called unprofitable servants.

All the nations are as a drop in the bucket. How small a mite!

Brethren, if we were isolated we could not be seen without a spy-glass, and yet not too small to boast. The Lord uses things that are not to bring to naught things that are. These words do not touch the boasting crowd. they bring the judges.

Paul said: "I am less than the least of all saints."

The Pharisees all had a very fine opinion of themselves.

Glory be in the church, by Christ Jesus, throughout all ages. Eph. 3d chapter.

And there is no hint that we are to stop mission work because the love of money is the root of all evil, or because

Judas was a thief and has some successors, or because of much opposition.

The gospel of grace should be preached among all nations as a witness, for the reason that sin abounds, and how shall they hear without a preacher?

And the preacher that encourages the expensive passion of this age and then takes the hide off of delinquent church members, who put but little funds in the mission box are referred to in these forcible words: "Ye say and do not."

"Behold we have left all and followed thee," said Peter. This is sound missionary doctrine.

Respectfully,

J. P. TAYLOR.

Dunbar, Kentucky.

"A SERMON AGAINST THE KICKERS."

Text 1 Sam. 2:29, "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with chiefest of all the offerings of Israel, my people?"

Again, in Deut. 32:15, we read, "But Jeshurun waxed fat and kicked." "Jeshurun is a practical name for the Jews," says Jamison. On the road to Damascus Paul was informed that it was hard for him to kick against the goods. Acts 9:5. The pampered, well-fed horse rebels against his master. When the Lord gave the Jews temporal prosperity, they rebelled or kicked against him. Waxing fat, or growing thick, means they forsook God, the God which made them. See Deut. 32:15. The kick is another name for sinners, hence all kickers are sinners. The man that keeps his body under, as Paul says, is not a kicker. The kicking is just as common as the abounding of sin. There is no kick in abounding grace, for grace is just the opposite of sin. Paul said: "By the grace of God I am what I am."

"I hate anything that occupies any more space than it is worth," says Haslett. Which is the more valuable, the kicker or an humble man filled with grace? Ten righteous men would have turned the wrath of God from the Sodomites. The Lord made space; he knows how much it is worth; the sun occupies space and it is well occupied. The ant occupies but little space, but is well occupied when he gives the sluggard a lesson in wisdom. The little ants

confound the mighty sluggard, who are all kickers. The letter "k" occupies but little space, but we can't spell kick without a "k." The word kick in the text implies opposition to God's law, which governs them in their sacrifices. "The law was a shadow of good things to come," says Paul. The animal with a blemish on it was excluded from the sacrifice. Jesus, the antitype, was without blemish. "He thought it not robbery to be equal with God," says Paul. Adam was the first kicker. We all went out of Eden badly bruised. Isa. 1:5-6.

Where there is no law there is no transgression. The word habitation in the text means Jerusalem. The kick consisted in taking the Lord's sacrifices and giving to their worthless sons. Robbing God. Mali. 3:8-9. And with all our boasted light we are still robbing God. "For all seek their own; not the things which are Christ's." Phil. 2:21. And the most of our excuses are nothing more than a kick. It seems that we are trying to satisfy our own wills about the matter of missions. This is a big job. Ignorance is hard to please. There is but one will in the universe that ought to be pleased, which is the good, acceptable and perfect will of God. Rom. 12:2. Christians ought to be pleased with reasonable service. Rom. 12:1. God was well pleased with his Son, why should we not be? Matt. 3:17. "He that robbeth his father or his mother and sayeth it is no transgression, the same is the companion of a destroyer." Prov. 28:24. The Jewish sons robbed their parents, and some of ours are no better, and we kick against the gospel by giving these kickers the Lord's funds. Then we try to plaster the old sin, which means another kick.

One has said that the blood of Jesus Christ is stronger for relationship than the blood of father or mother. Peter said: "Behold we have left all and followed thee." "If any man forsake not all that he hath, he can not be my disciple." A man that does not prize Christ above everything

does not prize him at all. A man may part his hair in the middle and follow the fashions of the world and even be called Rabbi and kick high and far and long, but without grace he is a moral bankrupt.

The saloons and the gambling hells are teaching the boys how to kick. Some Baptists patronize saloons more than the mission cause. Will not the Son say, when the father is dead, he is speaking against missions; on the principle he being dead, yet speaketh. The anarchist is a kicker. These kickers, with others, are referred to in Prov. 26:26, which reads, "whose hatred is covered by deceit, his wickedness shall be shown before the whole congregation." Emigration is an enemy of this government and a sworn enemy. These enemies of good government have grown fat, thick and large. They are inclosed in their own fat; with their mouth they speak proudly." Ps. 17:10. Again, David says, "Their hearts are as fat as grease." Paul says, "These kickers are past feeling." Unmerciful kickers. The kickers are blind and don't know who they kick. Jesus occupies all space and must receive more kick than any one else on that account. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me," said Christ. The kickers are deaf; so much the worse; they can not hear the cries of the kicked. The foot of flesh is no match for Christ, the rock, or the lively stone built thereon. They that are in the flesh can not please God. A natural foot brought to bear against stone would soon be jellied. It does not pay to kick, and better quit before you begin, "for the wages of sin is death." Kicking does not bring peace, because, "there is no peace for the wicked," sayeth my God. The kickers can throw mud and rotten eggs, but the triumph of the wicked is short. Howl, ye miserly, covetous, erroneous, bigoted and ignorant kickers, for the miseries that shall come upon you.

Wrath killeth and envy slayeth the silly. Job 5:2. And this slaying sometimes occurs at church, on Sunday,

where the fashions change often. Too much ribbon, a hat, or dress, brings envy to the front. A and B went hunting. B killed a large otter and A a small one. A envied B. Envy is looking for pins, and they are not hard to find. If envy prays, he stands and thanks God that he is not like other men. The works of the flesh are envy. See Gal. 5:21. Some preachers and editors are envious. Love envieth not. See 1 Cor. 13:4. Envious brother, where are you now? "When the feet had grown large the earth was filled with violence." Gen. 6:11. Then the envious crowd was swept away. Every man will make his last kick somewhere under or above the water. Absalom made his last kick in the air, and Haman and his ten sons on the scaffold prepared for Mordecai. Jehu drove the plow share of destruction through the whole house of Ahab. See 2 Kings 9:8. Jezebel made her last kick under Jehu's rough charge and found a burying place in the stomach of a dog, and no man knoweth to this day where her grave is. Young man, you may die or kick your last in a saloon. The Baptist who votes for the saloon and then prays the Lord's prayer on his knees is kicking when he votes and when he prays. Lip service is over 1800 years old. The surprise kickers appear at a time and place when you are not expecting them. Lydia's baby and the dedication of infants are illustrations. We would as soon kill time fooling with the business end of a wasp. Bah!

Again, the Bible does not condemn gambling, says one. The gambler kills time. The Bible says, "Redeem the time; abstain from the appearance of evil." All the ways of a man are clean in his own eyes. "Turn not to thine own understanding," says Solomon, "for the fountain is corrupt." "Love not the world," says Jesus, and gambling is a part of it. No man gambles to glorify the Lord. Again, the bigot is a kicker. He or she carries a high head, looks straight forward, think more highly of themselves than they should. The ascension of Elijah's chariot on the right

or left would hardly attract their attention. These lofty ones are generally warm friends of the fashions. Mine eyes are not lofty. Ps. 131:1. The "don't care for nothing" kicker is known by the goods he wears, and his general conduct, and we lose nothing if there is great space between us and them. The flattering tongue is hard to tame. The kickers are asking for more room in the church, and for us to yield to them is to join the kickers.

We are the circumscission which worship God in the spirit and have no confidence in the flesh. Phil. 3:3. And remember, "he buys honey who licks it from thorns," says one. Worldly pleasures don't pay. The weight of the kicker is always determined by his influence. One sinner destroyeth much good. Young ladies, you can serve your generation better by returning to the landmarks of your grandmothers. One has said, "for all the joys of this world are not big enough to counterpoise the evils of one sharp disease or to allay a sorrow. And Satan's senators need a Joseph to teach them lessons of wisdom.

The world hath those chosen out of it. Jno. 15:19. Hence the kick is a mad one. The kick recoils on the kickers. Haman was a kicker and died on a scaffold prepared for Mordecia. See Esther 7:10. "He that rolls a stone, it will rebound again." "He that digs a pit, he shall fall therein." Ps. 7:15-16. The kickers are on the down grade. Travel fast and kick as they go. The foot of Pride knows no slow gaits. We read of feet that are swift of running into mischief. Prov. 6:18; Lam. 4:19. The longer one kicks the harder it is to quit. Bull fights, base ball, tobacco, opium and whisky are examples. Because sentence against an evil work is not executed speedily, therefore the hearts of men are fully set to do evil, said Solomon. It has been said that Hall's paper is sound in doctrine, but that he is a kicker. Sound doctrine is kicked but does not kick back. Love rejoiceth in the truth. It resists not evil. Many waters can not quench love. Works no ill to his

neighbor. Rom. 13:10.

The fleshy nature of Christians sin. Eccl. 7:20; Rom. 7. Immersion is gospel baptism, and the man that opposes it is a kicker. The same is true of other Bible doctrines. It is hard for Paul to kick against the goads. He had seen a heavenly vision. This is better than signing a card. The kickers are wanting more room in the church. Dance, play and to grant this is to join the kickers. The whole counsel of God vexes the kickers. Love not the world. The men of Sodom were of this sort. Fire and water consumed the kickers. The millions that are coming to this God have but little to recommend them save their kicking qualities, and this great mass of ignorance and corruption, backed by a swell-headed Pope, led by the saloon and a law which frames mischief, all of this places us at the foot of a mountain where the hot lava may strike us in the near future, and corrupt politics is as powerless to check the flow as I am to control the winds. To boast of these corrupt powers is as unwise as to boast of total depravity.

For the Lord both sealed up the hand of every man, that all men may know his work. Job 37:7. The Father is pleased with his Son. Matt. 3:17. Righteousness exalteth a nation, says Solomon.

What is the remedy for the kickers? Answer: Have your feet shod with the preparation of the gospel of peace. Eph. 6. These feet are styled beautiful and bring glad tidings of great joy. The gospel foot and shoe were made by the same hand. The foot is not too large, nor the shoe too small. He who built all things knew how to build the gospel shoe. The garments that waxed not old in the wilderness were not made by human hands. The world is full of home-made shoes, but none of these fit the gospel foot. The home-made moccasins bring a great variety of stories and confusion, which, the God that built the heavenly shoes is not the author. All of which amounts to a big kick. No sensible man wants to change the shoes of peace, or wear a

gospel shoe on one foot and something else on the other. In that case, could not the hand say to the foot, I have no use for you? The man in a union meeting without the gospel shoe on is not after peace. Satan can build nothing like the gospel shoe. And if Satan can not put the gospel shoe on, he can not take it off. The gospel shoe should be kept in front of the blind, deaf and past-feeling kickers.

The kickers in the church need the heavenly liniment applied to them. Kicking is small business for a King's child. Stay away from kicking company. Bring the law to bear on the kickers. Lot was not at home among them. The Rock, Christ, and the lively stones built on him can not be demolished by the foot of flesh. The doom of the kickers will be placed beyond the impassible guif.

Brethren, cry aloud and spare not, for they that turn many to righteousness shall shine as the stars, forever and ever.

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