

March, 1905

The

KENTUCKY

MISSION

MONTHLY

The field is the world.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.

And He said unto them, Go ye into all the world, and preach the gospel to every creature.

Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

If ye love me, keep my commandments.

He that hath my commandments, and keepeth them, he it is that loveth me:

If a man love me he will keep my words: and my Father will love him.

And why call ye me, Lord, Lord, and do not the things which I say?

“LET HIM THAT HEARETH SAY COME”

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THE KENTUCKY MISSION MONTHLY

"LET HIM THAT HEARETH SAY COME"

VOL. III.

MARCH, 1905.

No. 11

Mission Work in the Mountains.

The "Mountain Problem" is one of the most interesting connected with our mission work, both because of the needs and the possibilities. The destitution in many respects is appalling, the possibilities are absolutely inspiring.

The mountain people compose a large part of our population, and are rapidly coming to the front in the importance of their wealth, labor and influence as factors in political, commercial and religious life. They have brawn and brain which are destined to tell in wonderful measure on the coming generations for weal or woe. They have souls to be saved and made mighty in the kingdom of Christ, or remain unsaved and be potential agents for evil. They have hearts as brave and courage as indomitable as the red men of the forest, and a native shrewdness cultivated to a high degree by the hardiness of their environments; an endurance schooled almost beyond belief by their poverty and hardships in their primitive mode of life.

Their moral and social status has been largely molded by their peculiar surroundings, and their attitude toward law and order is mainly the result of conditions forced upon them. When we remember that they are taught to depend upon themselves, and to defend themselves from childhood, and to forge their way to success, or to remain in helpless dependence and hopeless obscurity, we

discover the cause of their suspicions, and ready resentment of anything which savors of patronization, or suggests their inferiority. (The masses of our more favored people are as ignorant of the true condition of affairs among the mountaineers, as the masses of mountain people are of the designs and operations of our mission work and Christian benevolence). There is much good in them, and much to be admired and praised and imitated. They are hospitable, kind and accommodating. They are not angels, and many of them are not saints. Like the rest of Adam's race they are sinners by nature and by practice. Like all other people. "They have sinned and come short of the glory of God." They need the gospel, and the same gospel we need, and among them as with us "It is the power of God unto salvation to everyone that believeth." You talk and write about their feuds, yes, they are deplorable, and yet men are killed in other places besides the mountains. "Are they sinners above all others?" You speak of their immorality, and yet it is no worse than can be found in our cities where people ought to know better. Will not the Saviour say, Woe unto you favored boasters, it shall be more tolerable for these in the day of judgment than for you? You harp upon their "illicit distilleries," but do you not find most men who are engaged in the whiskey business ready to seek every opportunity to evade the law to increase their ill-gotten gains?

Whiskey men in our cities buy the politicians, officials and legislators; they in a large measure control the legislation, the police and even the jurors and the judges, so that the whiskey ring is as culpable in one place as another. It is not the location, but the diabolical spirit of the business anywhere and everywhere it exists. We have our Sodoms and Gomorrabs in the plains, and they have theirs in the hill country.

I. THE CONDITIONS.

1. *What Caused These Conditions?* In the early days of our national life, when civil government claimed the right to lord it over God's heritage, and sought to dominate the religious opinions of our ancestors, when the state held power over the churches, and legal authority had to be obtained to preach the gospel of the Son of God, when through the influence of an ecclesiastical hierarchy there was imposed upon the people a heavy tax to support the tyrannical priesthood of an established church, whose ritualism was opposed alike to the Scriptures and conscience, and heavy penalties, cruel persecutions, even to the forfeiture of liberty and life itself were imposed for non-conformity to this legalized tyranny in the name of religion, no wonder liberty-loving people, who only asked the privilege of worshipping God according to the dictates of their own consciences, revolted, and like the pendulum swung to the other extreme. Burdened to support a form of religion whose ritualism and spirit they abhorred, their ministers not only gave their influence against the unholy alliance of church and state, and denounced these eccle-

siastics as "Hirelings," but they served their own persecuted and impoverished flocks without fee or earthly reward. Like the woman of the Apocalypse, fleeing into the wilderness of the great mountain region, seeking a refuge from this devouring dragon, they learned to look upon any sort of financial reward for any religious service with grave suspicion. Hence grew up the uncompromising prejudice against a salaried preacher, whether pastor or missionary. Yet the stalwart principles of independence and religious freedom have ever distinguished this liberty-loving people. But the anti-mission spirit was born of just opposition to the domination of religion by the civil power, and has ever been nourished by the remembrance of its baneful fruits in the early colonial days, when Baptist preachers were compelled to keep silent, or preach through barred windows, behind doors locked by the hand of civil power in the name of the religion of Jesus Christ. This unyielding, unswerving principle of religious liberty, freedom of conscience, the right to worship God according to the dictates of the conscience, and none having the right to molest or make afraid, this trophy of Baptists, is still cherished by these hardy mountaineers. This distinctive principle, the unshaken belief in the apostolic baptism, the immersion of the believer in water, and the old doctrine of grace distinguish most of these people as Baptists. It is only of recent date and where others have sought by strenuous efforts to win these people to modern doctrines and ordinances that another faith is to be found to any extent.

2. *What Sustains These Conditions?* Until recently, when railroads, mining, milling, lumber and oil companies forged their way into the mountains, and disturbed the quiet of their primitive homes, and established customs more modern, changes were slow and seldom. While here and there the more enlightened have seen the dawn and have grasped a part of the truth along these lines, the multitudes refuse to investigate, read and reason, and the mountain shibboleth has been, "Hirelings," "Money Hunters." This prejudice has been carefully nourished and fostered by a certain class of leaders who declare, "The Sunday School is the work of the devil, and the Mission Boards are getting rich from the contributions of the people." They have but few books, and take few religious papers, and much of the preaching is done by men who unnecessarily boast that they never study a discourse with a view of instructing the people. But a change is already coming, the dawning is clearly visible. Many churches and some entire associations now favor Sunday Schools and study of the Bible. And many of the people are getting their eyes open, and are waking up to the possibilities of legitimate work for Christ and for souls.

II. THEIR PREJUDICES.

Yes, the masses have prejudices against many things.

1. *Salaries for Preachers.* They have never been accustomed to pay their preachers anything for their services. They think it sacrilegious. I remember preaching once in the mountains, and an old brother, who gave out that I was preaching for money, came up af-

ter the sermon and offered me twenty-five cents, I suppose as a test. I thanked him and took the money, and remarked that the trip cost me several times that amount and that would help to pay part of the expense. On another occasion I went to a Baptist church and the pastor asked me to preach; I did so, but never made the slightest allusion to money being needed or paid to anybody for any religious serving. At the close of my sermon he arose and proceeded to sing a solo, beginning, "I am a little preacher, I preach the gospel free." Evidently it was intended as a personal thrust at me because I was a Missionary Baptist.

Many of the preachers who know the requirements of the Bible that, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," never dare to teach the people their duty on this line. Even our preachers, belonging to so-called missionary associations, are guilty of this unfaithfulness. But the people are growing in intelligence, and are demanding a higher order of preaching, fraught with instruction, and are beginning to realize that a man cannot teach that which he does not know, and cannot know without studying, and cannot study without time, and that a man who is to teach and lead the people needs to have books and facilities for acquiring knowledge. Some of them have found that instruction of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2. *They are Prejudiced Against*

Sunday Schools. Many of them never saw any Sunday School helps, and know nothing of the character of the teaching or work done in our Sunday Schools. Some of their preachers denounce them in the bitterest terms. One said he would rather his boys would go to the drinking saloon than to a Sunday School, and he had his wish, for they went; one of them landed in penitentiary and the other one on the gallows. But the Sunday School Missionary is leading many to a better understanding of this great work, and here lies, in a very large measure, the hope of our success.

3. *They are Prejudiced Against Our Mission Boards and Mission Work.* The old cry of "Hirelings," "Money Hunters," etc., is raised against the man who is willing to go and labor among them for a mere sustenance. They cannot conceive why a man would do this except for the money there is in it.

While far up in the mountains preaching, I received a note from a Baptist preacher, saying: "Our people believe the Mission Boards are getting rich off the money contributed by the people for missions." I read the note, and explained that no member of the board received any remuneration whatever, that each had even to pay all of his expenses in attending the meetings of the Board, that all he got for his labor, besides the consciousness of duty performed, and the good he did for others, was the criticism of the fellows who never did anything for missions, and wanted an excuse to ease a guilty conscience. Then I told them that the mountain people were the last that ought to object to mission

work and the operations of the boards, that we gave to the mountain region in Kentucky not less than seven thousand dollars annually, and the most that whole region had ever given to missions was about two hundred dollars. (They have since made considerable improvement. I asked how long they thought it would take us to get rich by giving thirty-five dollars and getting back one. That if we were in the mission business for money the sooner we quit the better it would be for us.

III. THE NEEDS OF THE MOUNTAIN PEOPLE.

For usefulness, true happiness and worthy purposes of life, they need just what all people need. Not what all people have, and not all of what any people have. Any and all of God's blessings may be abused. Many things which many people have and want prove a curse instead of a blessing.

1. *They Need More and Better Schools.* And while many of them are awakening to the necessity of better educational advantages, and a higher appreciation and more diligent improvement of the advantages and opportunities already possessed, there are numerous obstacles in the way. Most of them are poor, and hence unable to cease necessary manual labor to acquire an education, unless it is brought to them at a nominal cost. The "Free School" is often a mere farce, taught by men and women who have little or no qualifications for the difficult and responsible work. The position of teacher is often obtained not by real merit or honorable competition, but through political influence or personal favor, often

bought outright from trustees or superintendents. Here and there academies are springing up, and being established and maintained by the various denominations, which afford far better advantages than have hitherto been within the reach of the average youth of that region.

Baptists are beginning to wake up to the importance and advantages thus given to our denominational work in this line. Young men and women gathered into these institutions are better qualified for teaching, are often led to Christ and go out to uplift and mold the minds and awaken higher and better aspirations in others. They need literary culture and knowledge of men and things to bring out the best that is in them. Knowledge is power, but must be directed and controlled to make it beneficial, hence they need heart culture, the restraining and constraining influences of the gospel of Christ, to utilize their acquired knowledge for the good of their fellows and for the glory of God.

2. *They Need Church Houses in Many Sections.* In most cases they have never attained to the conception of utility, of comfort and convenience, not to say of the æsthetical and beautiful. Their houses of worship are neither attractive nor comfortable. Most of them can scarcely be used at all in the winter season with any degree of comfort. We are learning that the house builders are the ones whose labors are crowned with success in the mountain regions. I have offered repeatedly with perfect confidence, that if the denomination will give to the State Board ten thousand dollars as a building fund, I will promise

that we will erect one hundred thousand dollars worth of Baptist church houses in the mountains of Kentucky within five years. I suggest that instead of expending large sums to build school houses on so many fields, that we build lecture rooms to these mountain churches, and that the pastor or his wife or some teacher be employed to teach in connection with the mission, and test the propriety of larger expenditure before encouraging the wanton waste of means on every field that may be recommended for a Baptist school.

3. *The Masses Need Development.* They have the minds, the strong physical bodies, the endurance, the capacity in every needed direction. They need to have their ambitions aroused by showing them their capabilities and placing before them proper incentives; leading them to comprehend their responsibilities and placing within their reach opportunities for developing their native resources, and directing their energies in proper and praiseworthy channels. But few of them can ever be taken up with their crude ideas, and from their cramped environments, transplanted into our colleges and better schools without the gradual process of development.

4. *The Masses Need the Gospel.* They need it preached to them in love and exemplified in conscientious, consistent lives of loving saved men and women.

Education, æsthetical culture, worldly wisdom, business training, or the environments of wealth can never take the place of the gospel's saving, uplifting power. All other efforts must look to,

KENTUCKY MISSION MONTHLY

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J. G. BOW,Editor

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Congress, March 3, 1879.

THE STATE BOARD OF MISSIONS

Meets at Norton Hall,

Tuesday, March 7th, at 2 p. m.

J. M. WEAVER,.....President
B. A. DAWES,.....Recording Secretary
J. G. Bow,.....Corresponding Secretary

The blue mark by your name on your paper means your time has expired, and you are kindly asked to renew. Help carry the work.

Remember we will send the "Mission Monthly," the "Foreign Mission Journal," and the "Home Field" one year for 50 cts.

MISSION ENVELOPES FREE.

The board will furnish pledge cards and Mission Envelopes free to any church that will use them regularly. The envelopes are for all mission work. The State Board stands for world-wide missions.

Only two more months till the books close for the year. Let us rally to all our mission work. Missions are missions. We stand for world-wide evangelization. That includes Kentucky, the Convention, the uttermost part of the earth

While the Home and Foreign Boards are pushing to close their work, let all Kentucky Baptists heed their call, but remember that there is equal need for State Missions. This department is includ-

ed in the commission, the needs are pressing and the work must be enlarged.

THE FEBRUARY WORK.

The Secretary preached at Lebanon Junction the first Sunday. Board met Tuesday, 7th; Wednesday night found him in Beattyville. Remained here and aided our missionary pastor, R. L. Baker in a meeting of eleven days. There were 15 additions to the church before I left. We had a good meeting notwithstanding the weather was so cold, as low as 15 degrees below zero, and there was much sickness in the town. Returned to Louisville on Monday, Feb. 20th. The 25th went to Smith's Grove to fill an engagement with Pastor W. M. Stallings on Saturday night and Sunday.

BEQUEST.

A brother beloved writes: "I feel an interest in the State work among and by Baptists, have always contributed to it, and want the work to continue when I am gone, and have arranged to give to this work \$1,000 00 after death, binding myself to give each year the interest on this amount. The Old 'Ministers' Aid' appeals to me and I am doing for that just what I have proposed to you, and the same to two other objects."

This is noble and generous. Brethren, be careful how the will or bequest is worded. Not long since a brother desired to leave \$500 to State Mission work, but the writer called it "Home" Missions, and it passed into the funds of the Home Board. There is a difference between "Home" and "State" Missions.

Continued from Page 7.

MISSION WORK IN THE MOUNTAINS.

pave the way for, and depend upon the regenerating power of the glorious gospel of the blessed God, or else be abortive of desired results.

5. *To Do This We Need Money.* God has always so arranged that the need of money is prominent in His work and worship. The burnt offerings at the dedication of the temple exceeded in value all that Southern Baptists give to missions in a year. The gold used to cover the apartment of the Holy of holies, besides that upon the ark of the covenant, amounted to almost a million of dollars. We cannot build houses, support schools, furnish Bibles and religious literature and sustain these missionaries without money. God's people have this needed money and some of them are robbing God by withholding it.

6. *We Need Missionaries.* Men called of God, with the Spirit of Christ and love for souls, who will lovingly, patiently and faithfully teach the people, not shunning to declare the whole counsel of God, instruct, explain, and enforce gospel requirements, who will give information about all the mission operations and show that the work rests upon a Scriptural foundation. Many people think anybody will do to preach in the mountains. It is like the Kindergarten work, or the infant class teacher in the Sunday School. The wisest, the best, the most pious and patient must be here employed, or else the future will be like the past, slow of progress and in many instances a sad failure. When will our people see

the need of State Mission work and use wisdom in sustaining it?

Then our people all over our land need to know the conditions and needs of these people and be led to feel that they are to give account as they that watch for souls.

This article on Mission Work is printed in tract form and will be sent on application to any one at the rate of 100 tracts for 10c in stamps to pay postage.

Many of our subscribers are behind. Occasionally notice comes from some postmaster saying the paper is "refused." We go to the mailing list and find the person owes us, perhaps, two years' subscription. Is that honest? If you want your paper stopped just pay up to date and say "stop" and we will not send another number. We do not want to lose a single subscriber, but if you *can't* or *won't* pay, drop us a card to that effect and we will stop the paper. Some subscribers have received so many copies with the blue mark under the name it must look very familiar. If you are interested in the Master's work and wish to know about it, please renew at once and send us the amount due us in stamps.

DEFICIT.

*For four years and eight months I have been Corresponding Secretary. During that time we have been able to pay the salary of every missionary every month, and have never borrowed a dollar and there has never been much surplus left in the treasury. For the first time in these fifty-six months we received a notice from the bank that the Execu-

tive Board had overchecked in February.

Some think we have been too conservative in the expenditure of money. We do not like to spend money before we get it. Now the time is upon us when we must enlarge our work. New fields must be opened, old stations must be strengthened, more men and necessarily more money must be put to work. The Macedonian cry is coming up from every direction. Brethren, can we rely on you? Will you stand by the Board you appointed, and help to carry the work they have inaugurated?

LUDLOW.

DEAR BRO. BOW:

The worst of winter weather has prevailed here during the past month, and there has been much sickness among the people. The work has kept up well under unfavorable conditions.

Yours fraternally,
A. LOGAN VICKERS.

MINUTES OF THE ASSOCIATIONS.

We desire very much to have the minutes of all our associations. We mentioned this in the *Mission Monthly* and sent a marked copy to each of the clerks. Then we sent an addressed one-cent wrapper to all the delinquents and yet we lack the minutes of the following associations. Some one please mail me a copy at once: Barren River, Breckenridge, Booneville, Pulaski, Green River, Lynn Camp, Wayne County, Second North Concord, Simpson, South Union Three Forks, Upper Cumberland. If you can't send a copy of the min-

utes, please write and give me the time and place of the next meeting. I should be greatly obliged for the minutes of any Baptist Association in the State, whether missionary, anti-missionary, Free-wills, United, &c. We want all the information we can get concerning these.

BELLEVUE.

Bellevue is opposite Cincinnati, between Newport and Dayton, one of the most popular of the suburbs of Cincinnati on the Kentucky side, has a population of about 8,000, is growing rapidly. Our mission church, organized there last April with 34 members, has increased nearly 200 per cent. They are making heroic efforts to build. Have secured an elegant lot in the center of the little city. At the last meeting of the State Board we agreed to pay \$500 on the building after they finished paying for the lot. They have a unique plan to encourage their friends to give. They issue a Stock Certificate thus:

"First Baptist church, Bellevue, Ky. Incorporated. 1904. Share \$1.00 each.

"This certifies that _____ is the owner of _____ shares of capital stock in the First Baptist Church of Bellevue, Ky."

The first meeting of the stockholders will be held as soon as all reach that mansion above. Do not be in a hurry to attend the meeting, but be sure you take the right road. Present dividends you receive from having helped the needy; future dividends can be had by attending our services, and final dividends will be declared by the Master in the mansion above us per his promises. Be sure that you are present.

"In witness whereof," &c. _____

This is properly signed and sealed. In the upper left hand corner of the neat certificate is, "The face value of this certificate is a free contribution to the First Baptist Church of Bellevue." In the right hand corner is, "This certificate of stock is simply a souvenir from the church." Now here is our proposition. Let at least ten persons send us \$10.00 each and receive a certificate of ten shares, and we will also give them the *Kentucky Mission Monthly* free for four years. Let forty others send us \$5.00 each and receive a certificate of five shares and we will also give them the *Kentucky Mission Monthly* for three years. Let fifty others send us \$2.00 each and receive a certificate for two shares and we will give them the *Kentucky Mission Monthly* two years free. Then let one hundred others send us \$1.00 each and receive a certificate of one share and we will send them the *Kentucky Mission Monthly* one year free. Get your Sunday School to take ten shares or five shares or even less. Send all money to J. G. Bow, Louisville, Ky., Box 505. Every cent of the money shall go to Bellevue. Write *at once*.

ONEIDA.

DEAR BRO. BOW:

The Lord has wonderfully blessed our church and community since my last report. During the series of meetings just held with our church by Bro. G. W. Argabrite 50 additions to the church were received. Among this number seven were from the student body. The church is greatly revived. At our last regular meeting \$90.50 was subscribed to State, Home and

Foreign Missions. Of this amount \$48.50 has been collected. The remainder will be collected by May 1st. Our B. Y. P. U. is doing better work than ever before.

Pray that the Lord may send us still greater blessings and more laborers.

Yours in the work,

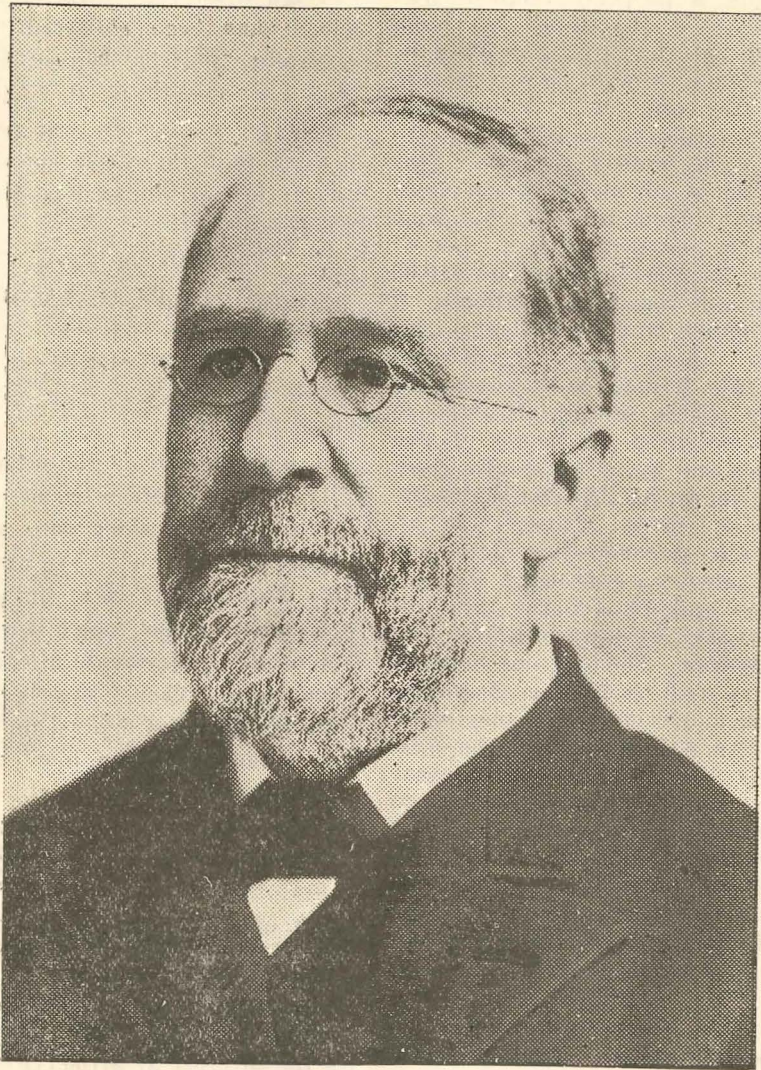
L. D. SANDLIN.

CATLETTSBURG.

DEAR BRO. BOW:

A few items from the Gateway City may be appreciated by some. We are moving along very nicely in our church work. We are not only holding our own, but making some progress, which is a matter of encouragement, all things considered. There has been an unusual financial depression since last summer. The low water last summer and the ice this winter have shut out all lumber trade, which causes all lines of trade to suffer. All the churches feel the effect of it. A five weeks' meeting in the Methodist church and a three weeks' meeting in the Presbyterian church closed without any interest. We have kept up the interest at all services. At the last board meeting we formulated plans to evangelize the entire Association. We will endeavor to strengthen the weak churches by putting them in touch with the stronger ones which the board will assist to supply them with preaching. The destitution in this Association is wonderful. A great work needs to be done. May the Lord help us to meet these obligations.

WM. McMILLAN.



REV. JOSEPH WALTER WARDER, D.D.

Born in Logan county, Ky., Oct. 13, 1826; died in Louisville, Ky., Feb. 3rd, 1905. Graduated from Georgetown College in 1845, from Newton Theological Institution in 1849. Pastor at Frankfort and Maysville, Ky., Lexington, Kansas City and Clinton, Mo., Atchison and Lawrence, Kansas. In 1875 he became pastor at Walnut St., Louisville. In 1880 Corresponding Secretary of Missions in Kentucky. He served in this capacity for twenty years, then in the Institute work till called home.

BALANCE OF JAN. RECEIPTS.

Book Sales, per J. W. Bodine, \$14.95; Blood River Asso., Murray ch., per H. B. Taylor, \$100; Little River Asso., per R. W. Morehead, \$14; Campbell Co Asso., Newport church, per Leslie R. Clark, \$41; Wayne Co. Asso., Steubenville ch., per Thomas Dodson, \$1.15; Long Run Asso., Broadway ch., per T. J. Humphreys, \$70; Long Run Asso., Clifton ch., per N. C. Shouse, \$97.58; Severns Valley Asso., per L. A. Faust, \$236.58; Total for January, \$2,164.32.

FEBRUARY RECEIPTS.

S. B. T. Seminary, per W. E. Hunter, \$5; East Concord Asso., Middlesboro ch., per C. M. Reid, \$5.75; Long Run Asso. as follows: German ch., per A. Janzen, \$5; Twenty-sixth and Market St. ch., per C. M. Haddaway, \$68 (retained \$34); Beechland ch., per Mrs. Belle Moreman, \$2; Fisherville ch., per Pastor Turner, \$12.50; Long Run Asso., per Isaac T. Woodson, treas., \$294.18; Walnut St. ch., per E. A. Converse, for Building Fund, \$2.50; W. M. U., per Miss Wilile Lamb from Georgetown ch., \$10; Walnut St. ch., \$12.80; total \$22.85; Daviess Co., Asso., per L. A. Parish, \$15.50; North Bend Asso., per C. W. Daniel, \$30.98; Warren Asso., per W. F. Coleman, \$83.19; Mrs. Jeanie Bronaugh (Nashville, Tenn., for Church Building), \$1; Bethel Association, per J. F. Garnett, \$188.57; Bracken Asso., per W. H. Fritts, \$114.39; Shelby Co. Asso., per John T. Middleton, \$113.71; Booneville Asso., Riverside ch., per James Roberts, \$48.50; Elkhorn Asso., per Malcom Thompson, \$57.20; Book Sales, per A. H. Williams, \$1.30; Elkhorn Asso.,

W. M. Society, First ch., Lexington, per Miss Sallie Adams, \$10; Simpson Asso., Providence ch., per J. M. Wade, \$10; Ohio Valley Asso., per P. B. Miller, \$409.30; West Union Asso., First ch., Paducah, per J. R. Puryear, \$41.67; Rockcastle Asso., Livingston ch., per Mrs. Geo. Pope, \$5; Enterprise Asso., Liberty ch., per Chas. Martin, \$1.30.

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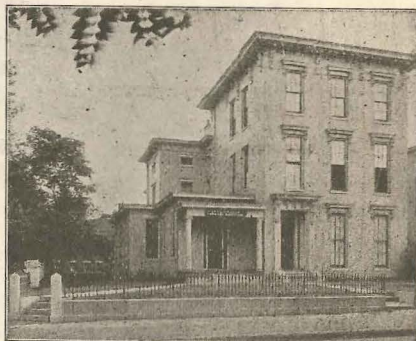
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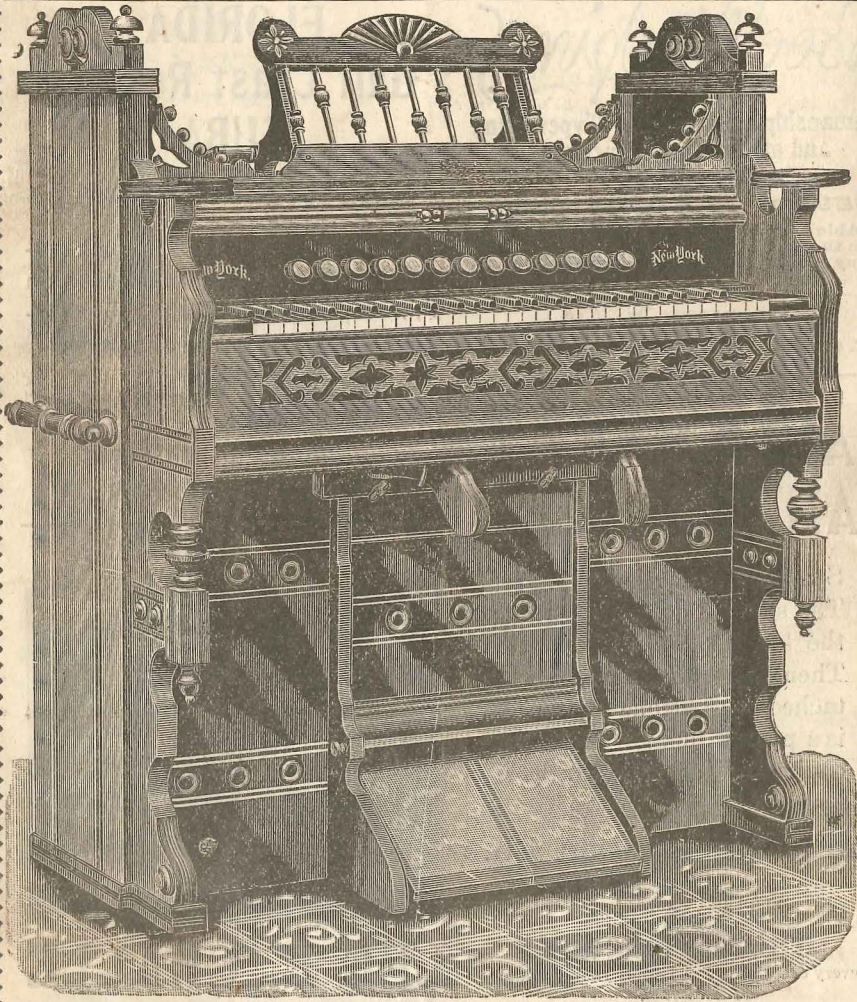
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