

February, 1907

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 alway, 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. V.

FEBRUARY, 1907.

No. 10

Dr. J. B. Gambrell, the honored and efficient Corresponding Secretary of Texas, has written many excellent articles, none, we think, better than "Who Owns the Wool," which we take the privilege of giving to our readers.

WHO OWNS THE WOOL?

BY J. B. GAMBRELL, D.D., LL.D.

In law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die as well as when, is with God. While men live, move and have their being in God, they must allow his right to do what he will with his own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." That

title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

During the great Hardshell struggle, the cry which ran up and down the ranks of the disturbed Baptists was one touching rights in the wool. Hardshells are covetous professors of religion who give little or no money to God. They hate missions and missionaries because of the cost. They would put an end to all Christian missions if they could. They say: "When God wants the heathen converted, he will do it without any help from men!" This is a specimen of their random and unscriptural talk. In the great struggle above referred to, the Hardshells declared that the missionaries were out shearing the sheep. I have myself heard the cry, with a peculiar twang or sneer to give it all the opprobrium possible, just as now we hear kindred sneers. In many places the missionaries flinched under the accusation, and thus compromised the deepest and most important principle in revealed religion—God's ownership in the wool which grows on his sheep. In yielding God's rights in the wool,

they threw up his rights in the sheep; for there is no conceivable way to separate these rights. If God can hold the sheep, he can hold the wool; if he can hold the wool, the sheep will not go much astray.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of his own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds: and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaith-

ful servant of the great owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work; and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of the world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be connered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to

God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on a right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared they would abound in health, and countless missionaries could be sent, as torch bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the word of God, and the world belted with

the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—*Examiner*.

JACKSON KENTUCKY.

Dear Brother Bow—On January seventh, pastor Geo. W. Clarke, of Paris, came to aid us in a meeting. He was here seventeen days. The church had been holding cottage prayer meetings for ten days previous to his coming. And the meeting was well advertised. A full house greeted him the first night, and from that time on the attendance was unusually large, though it rained day and night most of the time. Brother Clarke captured our people by his simple yet striking way he had of presenting the old gospel. Then his afternoon Bible readings were superb. There were a number of people attended the services who were not in the habit of attending any church. There were about forty professions, among this number, several of our choice young men. The pastors of the other churches were present from the first meeting and rendered valuable assistance by their presence and prayers.

W. H. SETZER, Pastor.

LIBERTY.

Doctor Bow—As you will see from my report I have collected \$5.00 this month for missions, \$2.50 for District Missions and \$2.50 for State Missions, which I have turned over to Brother Riffe, Chairman of the District Board. This was given by Liberty church.

Wife and I are both down sick. She is seriously ill.

J. L. OWENS..

PIKEVILLE, KY.

Our work moves on here in Pikeville. We have secured a room in the public school building for our Sunday school and preaching services. The Sunday school is growing in numbers and interest. Coal Run Church is taking on new life. I preached for them third Sunday and Saturday before in last month and started a subscription (to be paid when subscribed—I find that a good plan to make sure of the amount subscribed) by giving one dollar myself to put a new roof on their church. Coal Run church is five miles below Pikeville, in a beautiful valley and has had no pastor for three years. It is sure to be a success, as to the repairing of their house of worship, for an energetic sister is leading in getting the money to buy the roofing, etc. I am anxious to begin the work of building our house here in Pikeville; we need it so much. At our meeting yesterday a token for good was given us which gives us increased encouragement. I am praying for God to lay the work here on the hearts of our people, and since I have suggested that two thousand Baptists send me \$1 each, I am expecting the brethren and sisters to act on this proposition. This is certainly a "strategic point" in our mountain work, and if we succeed in building a good house here, it will not be many years until this work here will be self-sustaining and a move for a Baptist school will be in order. One dollar is a small amount for anyone to give, but brother, sister, send me a dollar and I will keep on asking until I get the necessary amount to finish paying for our lot and build a good house. I

intend to keep on, if the Lord will, until I see this undertaking a success. We intend to finish the house and have it ready for Dr. Bow to come and preach the dedication sermon in the autumn of 1907, and to make sure of a part in it send your dollar.

Yours fraternally,
L. F. CAUDILL.

MIDDLESBORO.

Dear Brother Bow—Please say to your readers that I am now in one of the greatest fields of my life and surely need their prayers. There are more than a thousand people here who need religion.

Many christians are cold and inactive. We sorely need laborers. I am too busy for much letter writing, will tell your readers about our Livingston meeting later. There have been nineteen professions of faith during the first ten days of our meeting. Not less than twenty-five more are concerned. The harvest is truly ripe. Pray for laborers.

E. B. FARRAR.

P.S.—Your type man made me lie last month. I did not say the bad women were converted I said they were interested. They had more than the modern hold up your hand conversion they came forward for prayer and instruction but they were not regenerated. The hold up your hand kind is not enough for me.

E. B. F.

Bro. W. J. Cocks, of Huntington, W. Va., who has been our missionary pastor at Louisa has resigned. We had hoped he would remain until the church house was built.

HYDEN.

Dear brother Bow—I hardly know how to begin this letter in order to give you a detail of the work at this place, as I wrote you that I thought I could give you an idea of what could be done by the first of the year.

The trouble I am having at this place is the securing of a lot to build on. The public School District owns a lot and an old house and it has been abandoned for eight or ten years and the property all gone down. The public school being in charge of the Presbyterians. The trustees said they would sell it and made me a proposition I investigated the title and spent some time in getting them together and took them up on their offer, then one of them who is opposed to us building kicked out and broke up the deal.

The people here seem to be hard to understand. They like me as a preacher, give me good attendance, and seem to want a house, but dont want to make any sacrifice on their part, that is the most of the people are that way. They seem to think that some big church is at the back of the work and is going to put up the money to build a house and they will have nothing to do. Those who have lots wont sell unless they can get three or four times the worth of it.

Ten years ago the Presbyterian built a little chapel here and they asked but little help from the people. They took charge of the public school, and they teach school and have church both in the same building. The people naturally drifted into their church, and have drifted into a formality of religion, and have never been required to help or do any thing,

and they are scared to death if they think they have to part with a dollar. Most people now are tired of the Presbyterians and want a change but they want it to come without any sacrifice on their part. They are having trouble over the school this year. The superintendent refused to pay the public money due the town district over some illegality in regard to the requirement of the law. I dont know whether they have settled it yet or not. There is some land to be divided between some heirs in a few days and I may stand a show to get a lot from them. I am trusting in the Lord and praying for his direction and feel sure that the right thing will be done.

I want to say that there is no better field than Leslie County. There are different points where church houses could be built in the County. Hyden is the only hard place in the County. The points I have in the County are doing finely. I have good crowds and good attention, there is a point at Confluence, Ky., twelve miles below Hyden that is a fine point, and twelve miles above Hyden on the head of the river is a fine point.

I hope the Lord will open up a way and the people will wake up here and try and do something themselves, then they will appreciate what others is doing for them. With best wishes for you and may God continue to bless you through the year.

LEWIS LYTTLE.

Dr. W. D. Powell is aiding Pastor C. C. Daves in a meeting at Auburn. The Auburn saints are a choice people and we are prayerfully anxious for them to have a great meeting.

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 5, at 2 p. m.

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

STATE EVANGELISTS

Rev. W. D. Powell, D.D., Louis-
ville, Ky.; No. 4, Innes Court.

Rev. E. W. Coakley, Campbells-
ville, Ky.

Rev. E. B. Farrar, Bell, Ky.

Rev. W. H. Smith, Bowling
Green, Ky.

Rev. M. L. Blackinship, Williams-
burg, Ky.

Rev. J. M. McFarland, Louis-
ville, Ky.

Is the blue mark under your
name on this paper? If so, it
means you are in arrears. Please
remit. Postage Stamps will do.

Home Missions means the work
of the Home Board, which board
is located at Atlanta, Ga. They
are doing work among the negroes,
out on the Western frontier, in the
great cities of New Orleans, St.
Louis and Memphis, in Cuba and
Panama and in the mountain re-
gions in many States of the Con-
vention.

STATE BOARD MEETINGS.

I believe there has not been a
time in nearly seven years (dur-
ing my time of service as Secre-
tary) that there has not been a
quorum at the regular meetings
of the board, yet it appears to me
that many of the members are
growing very careless about at-
tendance. Very few of the mem-
bers living out of the city attend.
I know it is an expense and it has
to be met by each individual, the
board does not pay traveling ex-
penses of the members. But,
brethren, "If you can't be good,
be as good as you can."

I wish every missionary and
evangelist would report all items
of interest connected with their
work on their fields. Write us at
least a postal card and tell us the
outlook of your field. Let us hear
from you each month not later
than the 10th, so we can publish
the news in the Mission Monthly.
The people need information about
our work. Turn on the light.

I gladly put my name and Mrs.
Bow's down on the list and send
Brother Caudil the four dollars—
two dollars each. Now if the
many people who can with little
or no sacrifice send *one dollar* to
this fund it would relieve a criti-
cal situation. The littles count.
Many whole churches could send
one dollar for each member.
Many of our missionary societies
can do likewise. Try it. Send
your money to the secretary and
every cent will go into that
building.

J. G. Bow.

A BLUE MARK.

When you receive this number of the monthly please look and see if there is a blue mark under your name.

If there is *one blue mark* it means your time has expired some time within the last year and you are due us twenty-five cents. If there are *two marks* it means you are behind more than one year and you owe us fifty cents. If there are *three marks* it means you are behind more than two years and you owe us seventy-five cents.

Please look into the matter and settle up with us *now*.

If you are behind with your subscription and want the paper stopped please do not say, "Stop my paper," until you pay what you owe.

I hope you do not settle your grocery bill or other accounts that way.

If you are behind please do not send sixty cents for all three of the Mission Journals and expect that to pay your debt.

We are very anxious for you to read all the Mission Journals because it is the only way you can obtain full information about our mission work and without the information you can not have proper interest in missions.

We are especially anxious for you to read the Kentucky Mission Monthly because more of our people lack information about mission work in the State than they do about Home or Foreign Missions. And because they know little or nothing about the needs, the condition, the progress, of mission work in the State they have little or no interest in State missions.

Now will you please attend to this matter without delay. The

printer has to be paid every month

Send check money order or postage stamps.

To all our friends we say *we hope you will continue your subscription and get others to subscribe.*

Rev. R. L. Baker, pastor at Salem in Bethel Association, is publishing the *Salem Visitor*, a monthly paper. He is assisted by Miss Elizabeth Garrott. Bro. Baker was for many years missionary under the State Board. He has to be doing something. He does not forget missions and the mountains.

BARBOURVILLE

My dear Dr. Bow—I know you will rejoice to hear that we have come into the second week of the meeting with sure enough revival power. House full night after night. I am preaching for conversions—sunders to God—rather than additions. The church is being born again, and outside the church eight have testified to the work of grace. This, of course, is just the beginning. Please God.

I got sick last week but held on. Voice failed so I could scarcely whisper, but did the best I could, and God wrought mightily. O, it is real, it is real, the mighty working of God! The idea is to go on until Barbourville is shaken. I earnestly beg your prayers. The door opens into a great blessing and the adversaries are many.

THOMAS S. HUBERT.

Later—Brother Stamper writes that the meeting continues and the outlook is most hopeful. Great crowds of eager listeners throng the building to hear Brother Hubert's wonderful sermons. This is one of our most hopeful missions.

BALANCE OF JANUARY RECEIPTS.

Long Run Ass'n., \$207.37 as follows: Walnut Street ch. for City Limits Mission, \$11.50; from City Limits Mission, per Dr. H. G. Bow, \$5; Beechland ch., per Mrs. Belle F. Moreman, \$4.87; 26th and Market, per C. M. Haddaway, \$16; Parkland ch., per T. B. Hamilton, \$40; East ch., per S. P. Loughridge, \$10; Little Flock, per A. H. Mahaffey, \$1.50; Immanuel ch., per Dr. R. G. Falls, \$58.50; Broadway, per T. J. Humphreys, \$60; Book Sales, per J. Le lie Adkins, \$6.77; per J. M. Cordell, \$10.60; per Barney Blankenship, \$1.10; per M. L. Blankenship, \$26.89; Liberty Ass'n., per E. W. Coakley, \$11.39; per W. H. Smith, \$15.64; per J. L. Bryan, \$294.55; Baptist Building Band, per Mrs. J. M. Begley from W. M. Soc. Bethelcham ch., \$4; Livingston S. S., per Mrs. Geo. Pope, \$1; Corbin S. S., per G. W. Nicholson, \$1; per B. B. VanDyke and family, \$5; per R. R. Noel, \$3; per Mrs. C. E. Rice, \$1; per Myrl Harrison from Bathabara B. Y. P. U., \$1; Blood River Ass'n., per H. B. Taylor, \$157—\$2 of which is from W. M. Soc., Murray ch., for the B. B. Band; East Concord Ass'n., per R. A. Jordan, \$1; North Concord Ass'n., Barbourville S. S., per J. H. Davis, for Margaret Home, \$1.12; Rockcastle Ass'n., Livingston ch., per Mrs. Geo. Pope, \$5.55; South District Ass'n., Danville ch., per E. W. Cook, \$107.63 (returned by request); Riverside ch., per James Roberts, \$6.70; Sunbeam Soc., Second ch., Bowling Green, per G. F. Clark, \$5; Ohio County Ass'n., Dundee ch., per E. W. Coakley, \$22; Barren River Ass'n., Peters Creek ch., per W. H. Smith, \$8; Booneville Ass'n., Manchester

ch., per H. R. McLendon, \$1.28; Graves County Ass'n., per W. M. Wilson, \$120.50; East Lynn Ass'n., per J. T. McFarland, Good Hope ch., \$10.81, and Pleasant Hill ch., \$2.05; Ladies of Louisville, per Miss Bessie Felix, \$20, as follows: McFerran \$3.25, Broadway \$4, Chestnut St. \$7, East \$2, Third Ave. \$1, Parkland \$2, Walnut St. 50 cts.; West Kentucky Ass'n., Clinton ch., per Thomas Renick \$31.38; Warren Ass'n., First ch., Bowling Green, per W. H. Smith \$3.15; Bethel Ass'n., per J. F. Garnett, \$916.52, as follows: Hopkinsville, \$673.43, from Elkton ch. \$8.92, New Union ch. \$15.28, Ebenezer ch. \$3, W. M. Soc. Salem ch. \$114.07, apportioned \$101.82, Zion ch., per Mrs. Mary G. Hatcher \$5.60; Russells Creek Ass'n., Campbellville ch., per J. S. Gatton \$42.42; Elkhorn Ass'n., per Malcom Thompson \$159.75 from the following churches: Georgetown \$85.50, Davids Fork \$60.75, Nicholasville S. S. \$8.50; Ohio River Ass'n., per J. S. Henry \$50; Greenup Ass'n., Pollard ch., per D. Wood \$9; North Bend Ass'n., per A. Logan Vickers \$135.25; South District Ass'n., Lancaster ch., per Miss Mary Knapp West \$17.64; Simpson Ass'n., per J. H. Covington \$195.95—from Franklin ch. \$181.25, and Providence \$14.70; Cumberland River Ass'n., per R. R. Noel, Willing Workers of Olive ch. \$1.25; Booneville Ass'n., Crain Creek ch., per Thomas Murrell \$1; Collection on train by Dr. W. D. Powell for Dr. R. W. Hooker, Medical Missionary at Guadalajara, Mex., \$37.50; W. M. Soc. First ch., Lexington, per Mrs. Mona J. Walker \$5. Total for January, \$4,093.10.

FEBRUARY RECEIPTS.

Tates Creek Ass'n., per Miss

Mary E. Todd from Mt. Tabor ch. \$20; Rockcastle Ass'n., Lixingsten ch., per E. B. Farrar \$189.08, per Mrs. Geo. Pope \$7.50, Mt. Vernon ch., per W. R. Brisie \$5; Long Run Ass'n., Oakdale ch., per S. N. Mohler \$13.53, per W. J. McGloth'in, Tr. \$141.72, Clifton ch., per N. C. Shouse \$325; Elkhorn Ass'n., Paris ch., per Chas. Stephens \$120; Baptist B. Band, W. M. Soc., Smith's Grove ch., per Mrs. G. C. Garman \$1, per J. G. Bow \$2 and Mrs. J. G. Bow \$2, from Miss Annie Weaver per Miss Agnes Osborne \$1, from Miss Maggie Kuhnheim's S. S. class, per Miss Leora Wood \$1; Liberty Ass'n., Glasgow ch., per J. L. Bryan \$82.83; White's Run Ass'n., Cove Hill ch., per T. W. Vories \$3.65; Bracken Ass'n., Mt. Sterling S. S., per W. T. Tyler \$4.72; Ohio Valley Ass'n., Sebree ch., per Z. Ferrell \$38.70; Sebree S. S. \$3.83; Bethel Ass'n., Casky ch., per E. B. Farrar \$12; West Union Ass'n., First ch., Paducah, per J. R. Puryear \$41.67; North Concord Ass'n., per J. T. Stamper \$2; Bracken Ass'n., Mt. Olivet ch., per L. C. McCracken \$14.76; Little River Ass'n., Princeton ch., per W. H. Rich \$15.53.

BAPTIST BUILDING BAND.

We have now more than one hundred members—individuals, S. S. classes, young peoples' societies, Womans Mission societies, Sunday Schools and Churches, who agree to pay *one dollar* per month for the much needed work of aiding in building churches on mission fields. We have already accomplished a great deal with the meager funds thus furnished to the board. Possibly we have aid-

ed some struggling church in your association and perhaps you have not contributed to this fund. Get your husband, your wife, your Sunday school class, or your Sunday school, or your society to join the Baptist Building Band and send us one dollar a month for this great work. In one of our county seats where we have an organization, weak, few in number and poor, where our faithful missionary is struggling against fearful odds, another denomination with perhaps no better prospects received a letter from a wealthy lady telling them to put up a ten thousand dollar house and she will foot the bills, yet we say it to our shame all the two hundred thousand Baptists in Kentucky did not give one-fourth that amount through our mission board last year for church building.

When will Baptists awake to their opportunity and responsibility?

We are now sending out statements to the members of the Baptist Building Band who are in arrears. There are possibly some mistakes in the statements. If you say there is a mistake in your account we will settle just as you say.

We are hoping to find at least one good Baptist who will give us at least ten thousand dollars as a permanent Building Fund and then to find ten others who will give us one thousand, and then one hundred others who will give us one hundred each, the interest only to be used, or the money to be loaned on good security to be returned to the board.

We solicit correspondence from any who are interested on this subject.

HOME MISSION.

According to the report in our Home Field, Kentucky's contribution to Home Missions up to January tenth was \$6,355.8. That places us third on the list. Not so much because of our great gifts as the small gifts of others. Georgia leads with \$8,358.77. North Carolina comes next with \$7,743.64.

The total receipts of the Home Board up to January tenth was only \$64,362.72. A pitiful sum and wholly inadequate for the needs of this great work.

Only two and a half months remain for our contributions for the year. Yes, all our years work, for the books close April thirtieth for State Missions as well as Home and Foreign Missions. Please don't make the mistake that has often been made by saying, "We'll press Home and Foreign missions till May first, and then we will make a special effort for State Mission," which effort is never made. They all stand together and the books close at same time for all these objects.

Arrangements are now being made for a tour through our State by Dr. J. F. Love, Assistant Corresponding Secretary of the Home Board. Am sorry I can not give the dates and places because we are having some difficulty in making dates for him. Not that they object to his coming but they want other dates. He will likely reach Bowling Green, Russellville, Owensboro, Glasgow, Elizabethtown, Louisville, Lexington, and Georgetown, possibly Shelbyville and LaGrange. He is not coming to press collection but to give information, to interest and educate our people about Home Missions. It is marvelous to contemplate the wilful ignorance there is about our

mission work. People cannot be interested in that they know nothing about, they cannot know about missions unless they read about missions. A minister of prominence in the state expressed surprise when he saw a copy of "Our Home Field," and said, "Why, I thought Brother Bow's paper was for *Home Missions*." A missionary read a report on Home Mission at an association and stated the principal part of our Home Mission work is District and State Missions. A lady in one of our mission societies insisted on taking Home Mission money to help pay the rent on the pastor's home, saying that was Home Mission. A deacon in the same church (a city church at that) said that at least nintv-nine per cent of all our contributions was absorbed by the board and secretaries and not more than one per cent reaches the missionary. Surely the people need instruction, need to read, need to love souls, need the spirit of Christ. Let all who can hear Brother Love, and every body take and read the Mission Journals.

OLIVE HILL.

Dear Brother—Our church is moving along nicely, and our crowds seem to be increasing. We had fifty-nine present this week at prayer meeting.

I preached at Morehead, Kv., Saturday night. They are still without a pastor. It was a cold night but we had a very good crowd out.

The Methodist church have called them a pastor here. He was to see the young lady I baptized a few weeks ago, trying to get her back in the Methodist church, but she told me she has no thought of going back.

E. L. HOWERTON.

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FOUNTAIN RUN.

Dear Brother Bow—The meeting here is one of the best I ever saw so far, though there have not been many conversions. The pastor said, "I don't think I ever have been in a meeting so entirely satisfactory, even if we have not had many conversions so far. It has just kept growing and widening and deepening all the time."

The meeting seems to be taking hold of the whole town and country. I do not overlook missions. Guess I will stay here all next week and then go to Morgantown. Brother Bush will begin the meeting there the second Sunday and I will join him as soon as I can get there. I am still holding up well. The Lord bless you.

W. H. SMITH.

PINE KNOT.

We are just closing a great meeting at Pine Knot. Twenty-one have professed faith in Christ. Fourteen approved for baptism, and the church much revived.

Pine Knot and Strunk have united in calling Rev. W. T. Short to the pastorate here and arrangements have been completed for his coming on the field by the first of April. This is indeed a great field and by the blessing of God we expect to see much good done here. Brother Short has made a fine impression.

E. W. COAKLEY—Evangelist.

North Concord Association, in connection with the State Board, employs Rev. J. T. Stamper as missionary in their bounds. He has had a great meeting in which there were more than twenty conversions.

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Repentance does not consist in austerities and penances, but begins in the love of God.

MISSION MONTHLY

When our ideals perish the twilight comes on and we should prepare for the coming night.

Hope may be found at the bottom of Pandora's box, but never at the bottom of a beer schooner.

The persistence of faith, despite the lack of outward proof, is a divine demonstration of something that throws on the human mind a reflection which, like an image on a screen, cannot be accounted for unless it be itself the substance of things hoped for and evidence of things not seen. Until we reach the reality, let us rest in the sign.—*Bartol.*

WHOLESALE COUPLING.

Dr. Joinem: Yes, sir, I marry about fifty couples a week; right here in this parsonage.

Visitor: Parsonage? I should call it the union depot.—*Pittsburg Leader.*

No earthly friendship can be perfectly constant. But God is constant. He is the same yesterday, to-day, and forever. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Perform a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that, the more you do for them, the more you love them.—*Wm. B. O. Peabody.*

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J. J. Taylor, President. Coeducational. Trustees elected by the Kentucky Educational Society. Assets \$380,000.

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