

KENTUCKY MISSION MONTHLY.

"Let Him That Heareth Say Come."

VOL. I

MARCH, 1903

NO. 11

Letters from the Field

THE WORK IN LUDLOW.

Ludlow, Ky., is a city of some 3,500 inhabitants, situated on the Ohio river, about two miles west of Covington. Since the opening of the Cincinnati Southern R. R., with their repair shops there, and the works of the Pullman Co. also, each employing a number of men, and being the home of many employes of the road, Ludlow has become in part, what is known as a "Railroad Town."

Still, there are many persons living there, doing business and working in the city of Cincinnati, while several industries in the city itself, give employment to a number of people.

Ludlow has three Evangelical denominations besides the Baptists, with houses of worship and pastors on the field. There are also two Roman Catholic churches. The Baptists had an organization in Ludlow as early as the year 1847, with a small house of worship, and have managed to live with varying degrees of success ever since.

There was not much to the city, or the church, until after the opening of the Southern road. About this time Rev. S. H. Burgess was pastor for a season, followed by Rev. C. H. Green, when the church took on more life, and steps were taken to secure a better location and build a new house of worship. Not much was done to this end however, until Rev. C. E. Nash became pastor in the year 1890, when the work was pushed, and the house dedicated October 25, 1891. This work of building was a wise one, and would have helped the cause had it been attended with discretion and business economy, more in accord with the requirements and ability of the church. Unfortunately too much was undertaken, and a house and property costing over \$4,000.00 was contracted for, without sufficient guarantee for its payment, and when the hard years of 1892 and 1893 came, together with a strike on the railroad, which lost the body several of its contributing members, the church found itself facing a debt of over \$7,000, and resources greatly crippled. With interest to pay on this debt, from 6 to 7 per cent per annum, a struggle to save the property began. Rev. J. B. Crouch came to the pastorate in April, 1893, continuing until March, 1897.

As they say in all lines of work, "Nothing succeeds like success, but when the tide turns every man's hand is against you," so it appears in the work of a church. Discouragement, indifference, apathy and criticism characterized

not a few in the church, while those without shook their heads and said, "They will never make it."

The load the pastor and faithful ones had to carry was heavy, but they held to it, and with the aid of our State and Home Mission Board, and a gift of \$1,000 from one of the oldest members in the church a short while prior to her death, the debt was reduced about \$2,000. When the writer came to this field in 1897, now five years ago, he found the church still in debt over \$5,000, an enrolled membership of 116, many of them ready and willing to help, but with little means, as evidenced by their yearly subscription for all purposes of less than \$600. The pastor has labored with his hands to supply his necessities, while trying to aid the church, the church has responded nobly to every appeal and God has blessed the labor of His servants. During these five years past, the debt has been reduced to \$2,600. Needed repairs, costing some \$350 made, and all the regular expenses of the church met, while over \$600 has been given to missions and benevolent work.

There has not been much growth in membership. Death removals and exclusions keeping about even pace with those added to the fellowship, there now being enrolled 117 members.

The church has a good Sunday School, with an enrollment of 100, and also a Mission school with an enrollment of 60; an average attendance in both schools of about 100.

There is marked encouragement in the church now, as those who have borne the burdens so long, look hopefully towards the future, praising God for His blessings in the past.

No one unacquainted with the work of winning souls and advancing the Master Kingdom, in large cities, and especially against the corrupting influence of Romanism, can appreciate the difficulties of this field of labor. While Ludlow is a small city itself, it is in fact a part of Cincinnati, and the cities adjacent and in close touch with all that engages the thought and activity of this center of half a million people. On the Kentucky side of the river, our cities linked together by electric lines, number near 100,000 souls, and not more than one in forty (1 in 40) are Baptists, and as compared with the ratio of our denomination in the State, it will be seen the odds are against us. It would be safe to say that in this district fully 50 to 60,000 persons of accountable age are unconverted, and Ludlow is in this class proportionately. But the Lord is on our side, and our

expectation is from Him.

What Ludlow needs is a pastor who can devote all his time to the field, and with the debt cancelled, the church could support a man, and with the right man, a great work could be done for the Lord and our denomination there. To this end we are seeking all the help we can, praying and laboring, seeking to lay a good foundation for victories, sure to come, in the years that are to follow.

A. LOGAN VICKERS,
Pastor.

But few people know the sacrifices Pastor Vickers has made for the work at Ludlow. Some of his faithful members have made many sacrifices. We rejoice very much in the success already attained. We commend them to the denomination as worthy of sympathy and aid.

J. G. B.

DR. J. WENDELL BLACKBURN

Dr. J. Wendell Blackburn, who has wrought so faithfully and successfully as the missionary pastor at Burksville, died on March 6th, at Nashville, Tenn., where he had gone for medical aid. He has succeeded as no other man ever did at that difficult point. The beautiful church house he built will be a monument to him. Dr. Blackburn was a Virginian, educated in Europe, practiced medicine for many years before he entered the ministry, was, I think, about sixty years of age, a staunch Baptist, a good preacher, a faithful man. May the memory of his faithfulness be an inspiration to his people.

One of his members writes of him as follows:

"I am broken-hearted, with neither thought nor language to express my feeling. You suggest that it will be hard to fill Dr. Blackburn's place. Yes, for I am sure that this work was the effort of his life. In it he quickly recognized the fact that the effort called for more energy and tact than to win out-spoken sinners to Christ. He knew that he was contending with hypocrisy, prejudice and ignorance in which the lives of our so-called Christians were steeped, but hidden from the eyes of the world under the guise of so-called Christian membership. The material out of which a Baptist church must be built at this place is the unconverted membership of other bodies as well as converted persons, who have been misled by designing proselyters. Dr. Blackburn, while he held a strong rein upon his church reached out his hands and took a strong hold upon the community; entered the family circle and acquainted himself with its child life, busied and engaged himself in a

tactical way with the social and business affairs of the whole section of country within his reach. He was a man of the world as well as of God, in that he saw all of the community's deformities without engaging in petty criticisms so common to the vulgar or inexperienced mind. He visited the other denominations' houses of worship and conversed with them in their homes, and his going and coming, his prayer and exhortations were so well chosen and natural, so earnest and simple that no gathering seemed complete without his presence. His denominational preferences were so much a part of his rugged nature that no one questioned his right to that preference. It was never necessary for him to denounce or admit sprinkling of Methodists or Presbyterians, or the delusive workings of Campbellites for them to know that he had driven a sharp tack into the bottom of their shoe. While his earnest prayer and confidential appeal left no doubt in the minds of his auditors that he knew in whom he trusted.

Dr. Blackburn died, the physicians say, of sarcoma of the liver. He went to Nashville some ten days ago, hoping against hope to have an operation performed, but was, as I am informed, in a dying condition when he reached there, and died on the 6th of the month. By his request, his body was brought here and interred in the cemetery to-day. We do not know the address, as I telephoned you, of his sister, or of any relative except Mr. Jo Blackburn.

THE LORD'S SUPPER.

Here is what Alexander Campbell, in his book on Christian Baptism, said against open communion: "I object to making it a rule, in any case, to receive unimmersed persons to church ordinances. 1. Because it is nowhere commanded. 2. Because it is nowhere preceded in the New Testament. 3. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Testament. 4. Because it not only deranges the order of the kingdom, but makes void one of the most important institutions ever given to man. It necessarily makes immersion of non-effect."

It would be interesting for some of the Disciples who object to "Baptist close communion" to answer these points of their great leader.—Western Recorder.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

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J. G. BOW, Editor

PRICE TWENTY-FIVE CENTS PER YEAR.

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THE STATE BOARD OF MISSIONS
Meets at Norton Hall, Tuesday, April 7th, at 2 p. m.

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

TO THE CLERKS OF ASSOCIATIONS.

If you have not sent me the minutes of your association, please mail me two copies. Address J. G. Bow, Louisville, Ky., Box 504.

The wife of J. G. Parsons, our missionary at Whitesburg, the county seat of Letcher county, died of consumption about the first of this month. Bro. Parsons has been a faithful missionary of the Board for many years. We sympathize deeply with him and his little daughter in their bereavement.

We earnestly ask all our missionaries and colporters to assist us in the circulation of the *Kentucky Mission Monthly*. If our pastors will have their members read it, they find it helpful in developing and fostering the spirit of missions.

We need full and accurate reports from all the colporters April the last, that we may know just the value of books on hand, our financial standing, the work done, &c. Please don't fail.

Every preacher on a mission field ought to be an active colporter, distributing books, tracts, and religious papers.

We now have the privilege of sending out the *Mission Monthly* through the mails as second class matter.

Please take notice that the *Mission Monthly* is 25 cts. per year; in clubs of ten or more, 15 cts. per copy for one year.

Appropriations were made at the last Board meeting to Hawesville and Russell Springs.

We hope all the missionaries will send in their reports promptly at the end of each month.

Rev. J. B. Moody, D.D., has rendered a timely service to the denomination in his booklet "Sin, Salvation and Service." This is a time when great fundamental doctrines need to be emphasized. Price 25 cents. A part of the book, "Sin," is published separately at 10 cents. Pastors who wish to use this work will have a liberal discount when ordered in quantities. For sale by the Baptist Book Concern.

Subscribe for the *Kentucky Mission Monthly*.

FOREIGN MISSIONS.

At the last meeting of the Southern Baptist Convention, Kentucky was asked to raise \$25,000 this year for foreign missions. Up to March 1 we have only credited to Kentucky \$11,657.84. That only left us seventy-seven days in which to complete this work. Do you say we are under no obligation to raise this amount? Yes we are. You say the Convention nor the Board has any right to dictate. Neither has or desires to, it was simply a request. We are under the highest obligations, because we are amply able, and the work sorely needs it, and God's Word requires every one to give as the Lord has prospered him.

HOME MISSIONS.

Kentucky stands head on Home Missions. Since May-1 we are credited with 6,243.26 in cash, and 3,692.00 boxes for Home Missionaries. Our figures are shamefully low, yet ahead of the other States. Georgia stands second with \$6,005.92.

The time is short now, and we are far below what we should give to Home Missions.

STATE MISSIONS.

This is really the foundation work of missions. Give us men and money properly to cultivate and develop the Baptists in our own State, and we can then multiply our gifts to Home and Foreign Missions. We are now expending nearly \$800 per month on State Mission work proper, besides about \$250 per month in colportage work. The State Mission Fund is now nearly \$1,000 in debt, and yet the cry for help is coming constantly from every direction in the State. Remember, brethren, that our State work closes May the first.

COLPORTAGE WORK.

None of the laborers are more useful than the colporter. We are doing better work along this line than ever before, but this fund is almost exhausted also. We have expended this year about \$3,000 in this work.

CHURCH BUILDING FUND.

I am weary with my crying these three years, and so few will give ear. A few churches in Louisville gave \$25 each to the building at Paintsville, and two or three outside of Louisville. Franklin-street also subscribed \$25 to the general fund. Walnut-street made a liberal contribution in the beginning of this work. None of the stronger associations have taken up the work at all. East Union, Laurel River and Gasper River have done something. Goshen, by some outside help, gave \$100, to be expended in her own bounds.

Brethren, there are numerous places where we must have a house if we succeed. Will you take this matter up in your church?

THE BLESSING YOURS.

Paul wrote to the Philippian brethren, "Now ye Philipians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound unto your account." This is in perfect accord with the tenor and teaching of Scripture truth.

Jesus said, "It is more blessed to give than to receive." Solomon said, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall also be watered himself." Now do you believe God's Word? Are you willing to comply with it? or are you a disbelieving infidel? Remember God's dealings with Israel when they had robbed him in tithes and offerings. Will you fear God and keep his commandments? or will you defy the Almighty? Jesus said, "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete, withal it shall be measured to you again." What say you? Will you give and have God's blessing?

RECEIPTS FOR FEBRUARY.

Book Fund, sale of books, per W. A. M. Wood, \$7.40; per J. W. Bodine, \$24.62; Ohio River Association, per J. S. Henry, \$152; Elkhorn Association, per Malcolm Thompson, \$481.20; Book Fund, per W. A. M. Wood, \$6.25; per J. W. Bodine, 45c; Booneville Association, per J. A. Burns, \$2.50; South District Association, per T. H. Coleman, \$56.25; Mt. Zion Association, per E. R. White, \$4.36; Bethel Association, per J. F. Garnett, \$508.67; Warren Association, per W. F. Coleman, \$79.97; Blood River Association, per H. B. Taylor, \$11.57; Long Run Association, per T. E. Cannedy, from Ormsby Avenue, \$2.10; Long Run Association, per J. G. Bow, \$10.00; Long Run Association, per Isaac T. Woodson, \$205.64; Long Run Association, Twenty-sixth and Market Streets church, per Chas. M. Haddaway, \$52.00; South Kentucky Association, per C. S. Porter, \$48.09; Booneville Association, per Jas. Roberts, \$1.83; Long Run Association, Beechland church, per Mrs. Belle Moreman, \$2.38; Book Fund, per J. W. Parsons, \$1.40; Long Run Association, Parkland church, per Miss Allie Nunnelley, 40.00; Book Fund, per W. A. M. Wood, \$13.00; Central Committee W. M. U., per Mrs. B. G. Rees, \$124.72; Long Run Association, Broadway church, per T. J. Humphreys, \$70.00; Union Association, per W. H. Meyers, Fal-mouth church, \$25.00; White's

Run Association, from Ladies' Missionary Society of church, per Mrs. M. B. Kemper, \$7.00; Little River Association, per R. W. Morehead, \$4.00; Long Run Association, McFerran Memorial church, per James K. Jarvis, \$140.94. Total for February, \$2,083.34.

It is, of course, the unquestionable privilege of every church to designate the funds they give to missions; it is also their privilege to send the money as they choose, but it is very desirable for many reasons that they should send all funds to the Secretary of the Board of State Missions; otherwise, there will be no report of their contributions in the minutes of the General Association. Some of the treasurers of the associations take the responsibility of sending the contributions of the churches to the Home and Foreign Boards without any such instructions from the churches or the associations.

DESIGN OF BAPTISM.

Baptists believe that Scriptural baptism is a "setting forth of the believer's death to sin, burial to the world, entrance through a new birth into a new life, faith in the burial and resurrection of Christ and by consequence of his own resurrection, and if baptism symbolizes purification, then the subjection of his whole being to the purifying and sanctifying influences of the Holy Spirit." (Burrows on Symbols of Baptism).

Baptists have often been accused of making too much of baptism, simply because they practice what they believe, and they believe with Paul, that there is "One Lord, one faith, and one baptism."

No one believes that Jesus was baptized three or four different ways, but *one* way. That one way is baptism, and all other ways are not baptism. Most people who have investigated the subject believe that Jesus was immersed in the River Jordan. Baptists believe this, and because they have the courage of their convictions, and practice what they believe, they are styled illiberal, close, narrow, selfish and bigoted, and accused of making too much of baptism. Don't be alarmed, brethren, they said worse things than that about our Master. "Stand fast." "Endure hardness as a good soldier of Jesus Christ." Baptists believe that no one is a Scriptural subject for baptism till he is already saved. All well-informed people know that we teach this; then upon what ground can they say we believe baptism essential to salvation?

We believe it is a positive command, enjoined upon the believing, saved soul, and is essential to true loving obedience. And we believe if such believers were properly informed, and not prejudiced against the truth, they would all want to obey the Saviour in this simple yet sublime ordinance.

Baptists are the only denomi-

nation who are not amenable to the charge of making too much of baptism. The Catholics and all Pedobaptist denominations attach a meaning and an importance to baptism not authorized by Scripture. In each and all there is a tinge of the doctrine of baptismal regeneration. But for this, infant baptism would never have been invented. The doctrine of the Catholics, Episcopalians and Campbellites avow their belief in the necessity of baptism in order to be saved. Very many Pedobaptists also believe in baptismal regeneration, not because the Scriptures teach it, but because of the emphasis placed upon it by their books and teachers. If not, why rush off in such frantic haste to have a dying baby sprinkled? Such an act cannot confer any earthly good or privilege, for it is just ready to leave all that is earthly.

Baptists believe that the immersion of a believer is an open declaration to the world that such a one is dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom 6:11. And because he is dead to the world and to sin, he is to be buried, and in a spiritual sense is separated from these. Again, the immersion is a proclamation to the world that we believe in him who "died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." So it is a proclamation of our belief that Christ arose from the dead, and in this symbol and object lesson is set forth this resurrection of Christ to the world. Likewise it symbolizes not only our rising to walk in newness of life here, but proclaims the resurrection of our bodies, when they that are in their graves shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of eternal life.

As we believe that baptism so appropriately teaches these great fundamental truths, and so beautifully symbolizes so much of Christ's work, the believer's experience, the Christian's hope, the promises of God and the provisions of the gospel, is it strange that we contend for that one act which is baptism, that qualification which entitles one to baptism, and strict obedience to the command of the great captain of our salvation, and conformity to the example he set for us when he was baptized of John in Jordan? Baptism Scripturally understood and properly administered preaches to the world the great underlying principles, the fundamental doctrine of the glorious gospel of Christ. In this simple but sublime object lesson we have a beautiful, impressive sermon which says to all beholders, we were dead in sins, helpless, hopeless and lost; the great Saviour of sinners had compassion on us, he took our place, died in our stead, died that we might live. He rose again from the dead ac-

ording to his promise, and according to the prophecy and word of God. Then through the power of God's truth and the Holy Spirit we died to sin, and being made alive unto God through Jesus Christ our Lord, we arise to walk in newness of life. We also declare by this simple and divinely-appointed ordinance our hope in the resurrection of our bodies from the grave, when the fullness of the time for the redemption of our bodies shall come, when these vile bodies shall be changed and fashioned like unto the glorified body of our Lord Jesus Christ, when the time comes for the full satisfaction of God's children, when they shall awake in his likeness.

NOT JUSTICE, BUT PARDON.

In the days when Napoleon was First Consul of France, a well-dressed girl of fourteen years presented herself alone at the gate of the palace. By tears and entreaties she moved the kind-hearted porter to allow her to enter. Pasing along from one room to another, she found herself at last in a hall where Napoleon and his officers were to pass. Presently he came along, and she cast herself at his feet, and in most earnest and piteous tones cried: "Pardon, Sire! pardon for my father!" "And who is your father?" asked Napoleon; "and who are you?"

"My name is Lajolia," she said; and with tears flowing down her cheeks, added: "But, sire, my father is doomed to die."

"Ah, young lady," he replied, "I can do nothing for you. It is the second time in which your father has been found guilty of treason against the state."

"Alas!" exclaimed the poor girl, "I know it, sire; but I do not ask for justice—I implore pardon. I beseech you, forgive, oh, forgive my father!"

Napoleon's lips trembled, and his eyes filled with tears, as he saw the soul agony of the wretched girl. After a momentary struggle of feeling, he gently took the hand of the child, and said: "Well, my child, for your sake I will pardon the father; that is enough. Now leave me." How like that father the sinner stands before God, under condemnation; for Jesus said, "He that believeth not is condemned already," and what he most needs is not justice, but pardon. Dear reader, what are you doing to send the glad message to the lost? They are perishing all around you—that in him is "pardon, peace, and power."

Remember the tract on Mission Work in the Mountains is for free distribution. Order as many as you can use in your church.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you."

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Write to J. G. BOW, Special Agent, Box 504, Louisville, Ky. FREDERICK DIEHL, Gen. Agt., 210 W. Market St. If you write Mr. Diehl be sure to mention this paper.—Ed.

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C. L. STONE, General Passenger Agent Louisville, Ky.

LIBERTY, THE COUNTY SEAT OF CASEY.

The little Baptist church at Liberty now numbers 36. They are weak in both numbers and finances, but fairly strong spiritually. Their environments prior to our organization have always been such that they will for some time need to be carefully indoctrinated. Campbellism of a very rank kind is all that the people had ever heard.

The History is briefly as follows: W. T. Underwood and the writer went to Liberty in Nov., 1899, under the direction of the State Board, and held a twelve days' meeting. The result was the organization of the church, numbering fourteen—three males and eleven females—(some of them doubtful), the procuring of a desirable building lot, and a few hundred dollars subscribed on building fund. The work then came to a standstill for nearly three months. The writer having his heart set on the success of the little church, having kept his eye on the little band from the start, moved on wagons in the dead of winter, a distance of 75 miles, and located in the town, and took the pastoral care of the church and the personal oversight of the building. In the spring of 1900 we had enough money and good subscriptions on hand to begin the erection of the walls of our new meeting house. It was a happy day to the pastor and some of our people when we "broke dirt" for our foundation. We worked "like Turks," digging, shovelling, drilling and blasting rock until we got our brick masons at work.

When the pastor returned home the last of September, having been away for several weeks in evangelistic work, he found the walls completed and everything at a standstill. The committee had spent every available dollar, were \$380 in debt, and had a bad case of the "blues." Then was a trying time—a time, of fervent, importunate prayer by the pastor, and doubtless others. The first thing the pastor did was to call together the little band and to inspire them with new hope. Many prayers went up to God for relief and success. Many passages of Scripture were cited showing the power of God to bring success out of apparent defeat. But realizing the necessity of work in conjunction with prayer, we went to Somerset church and told them our troubles, and they came nobly to our relief with over \$100. God bless this noble church and big-hearted pastor. Relief was also sought at other points and from other sources, so that at the end of ten days we had four hundred dollars—enough to pay us out of debt and some beside.

There were other crises come upon us, but the last and darkest trial was last April—our house was within a few days of completion. All at once a crash came upon us. We must have \$150 inside of ten days, or be brought to shame and defeat. We were hold-

ing a series of meetings in the new house at the time. We canvassed the field, and discovered that every member had done their whole duty. We spoke encouragingly to the little band which had grown at this time to 35 members, and made this proposition: "All who will covenant with me to spend Thursday night, from 7.30 till 12 o'clock in solemn prayer to God for financial relief, may meet me at the altar and extend to me the hand." Several came, as many as were needed ("two or three in my name"). Others said if they did not pray at the designated time that they would pray at some other time. I said: "Thank you, brother for your prayers, but we will not take you in our covenant." The result was that God heard our prayers, and gave us more than we asked for in less than a week.

Our house is complete and practically out of debt. We gave it to God and solemnly dedicated it to his service on the fifth Sunday in last June, Dr. J. M. Weaver preaching the dedication sermon. We yet need a nice chapel organ and pulpit chairs, and our house would then be fairly well furnished.

The greatest need of the church now is training in vital piety and the doctrines of the Bible (Baptist). The writer preaches regularly for them two Sundays each month, and spends all the time he can with them besides. We have the best Sunday School in town, and the *only* mid-week prayer meeting. When we moved into our new house and organized our prayer meeting, the Campbellites organized one also, but they have already gone to seed. We never fail to preach Baptist doctrine.

J. B. FERRELL.

We had to leave out a part of the above article, as it was too long for so small a paper, and the part left out had been published by the writer in another paper. We regret that Bro. Ferrell failed to mention the fact that about \$500 had been contributed toward the church building by the State Board, and that the Board had from the start contributed \$150 per annum to the support of the pastor.—Ed.

REPORTS.

Each missionary working for the State Board receives each month a blank report. This report must be received before the secretary is authorized to pay. Will each one please use the blank, and not make reports on note or letter paper.

The applications for aid to assist weak churches and mission fields are yet coming in. The limit of our financial ability has been reached.

The Corresponding Secretary hopes from this time forth to be found in his office daily, when in the city, and to be able to do field work as in the past.

BOOKS AND BIBLES

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