

# KENTUCKY MISSION MONTHLY.

"Let Him That Heareth Say Come."

Vol. II.

FEBRUARY, 1904

No. 10

## GENERAL EXCUSES.

"Am I my brother's keeper?"—  
Gen. 4:9.

Do not say, "Missions to the heathen are absurd. I do not believe in them!"

Think of what you are saying. Of course, if you are not a Christian, nobody expects you to believe in Missions to the Heathen. Why should you? You do not believe in Missions to yourself, still less to the Heathen. It will be time enough to expect you to believe in preaching the Gospel to the Heathen when (may it be soon) you know the gladness of it yourself.

But if you are converted, do think of what you are saying. You have no faith in Missions. Your Master does, very emphatically, and He has given a very plain command on the subject. But you do not. You are wiser than your Master. You know that Foreign Missions are of no use—waste of money, waste of time, waste of everything. Your Master made a mistake! He did not know what what He was talking about!

My brother, how dare you stand up, and in one breath call yourself a servant of Jesus Christ, and in the next ridicule—for it comes to nothing less than that—your Master's last parting command?

When that Master, whose solemn charge to us as He went away was, "Go ye into all the world, and preach the Gospel to every creature," comes back to know whether we have obeyed it, I, for one, should not like to be amongst those of His servants who "do not believe in Missions to the Heathen"—in other words, who do not believe in doing what He tells them!

Do not say, "The native Christians are all hypocrites."

How do you know? Have you seen them all? Perhaps some are. But are all the Christians in this country everything they ought to be?? It is thoroughly sickening to hear Home Christians (?) who are living comfortably at ease, who have never done anything for Christ, not endured one moment's discomfort on His account, and who never intend to, talking thus of brothers and sisters whose lives put theirs utterly to shame, and who for Jesus' sake have endured the loss of all things, and gone (some of them) cheerfully to torture and the flames, singing His praises with their dying breath.

Do not say, "The Missionaries are all make-believes. They live in luxury, and do nothing."

Is it true?

And if it is true, why, there is all the more urgent need for you really good, self-denying people to come yourselves! If those who have hitherto gone forth (leaving in many cases, fortune, and prospects, and a loving home) are only

"make-believes," it is indeed time that the true ambassadors hurried forward.

Do not say, "I cannot support the present system. Missionaries ought to live like the natives, and on \$100 a year or less."

Why ought they? And how do you know they all can?

Many people live in this country on not much more than \$100 a year. So of course you do?

Do not say, "We prefer to give to home objects, for we cannot afford to send men and money out of the country."

I wonder if that is what the angels said, when God spoke of giving up His only Son to leave the Home-Land and go to a strange country? It is what we should have said had we been there—is it not? For even in our charity, we cannot afford not to be thinking of ourselves! But is this indeed all we are capable of? Are we never to give, only to lend, hoping for something again, and call it giving? Are we never to help our fellow-men, however needy, till we are quite sure we shall not ourselves be the poorer? Is this narrow selfishness the breadth of our generosity?

But what if, by refusing to send the civilizing, enterprising Gospel to the Heathen we are missing a great opportunity, declining an investment which would bring in literal stores of wealth?

Be that as it may, no nation was ever the poorer yet for obeying God's command. Depend upon it, this keeping back is short-sighted policy. Withhold your money; withhold your missionaries, and this country will be the poorer. Give out your money; give out your missionaries—the very best, and in vastly increased numbers and this nation will be a hundredfold the richer.

"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

Do not say, "Why should we do everything? We are doing our share. Let other countries do something."

Other countries are doing—little enough, it is true—but more, perhaps, than we think. And to us God has given special advantages, which others do not possess.

But away with this puny, selfish talk! With half a world full, and more, of needy fellow-men staring us in the face—to whom we might bring the joyful news of God's salvation, but to whom we are not bringing it—shall we rest languidly on our oars, and talk happily about "doing our share."

Look at that noble vessel yonder—a complete wreck! Half-a-dozen life-boats ought to be putting out to save her. But only one goes forth! Will her brave sailors content themselves with

the leisurely picking up of a drowning man here and there, and answer the despairing cries of others with—"Oh, no! We are doing our share?" Nay, the neglect of those who stayed behind is to them but a stimulus to the more exertion.

Besides—"We are doing our share!" Why, it is ridiculous! We have hardly begun to do anything yet.

Do not say, "The Heathen are acting up to their light; why should we trouble them to change their religion? They have very good religions of their own."

The Heathen are not acting up to their light.

They have very bad religions of their own.

But as for troubling them to change—do you suppose we go to heathen lands "to get people to change their religion?" I for one would not go a yard to get a man to change his religion. I am not unselfish enough. But I would go to China, if it were twice the distance that it is, to get a man to receive the Lord Jesus as his personal Saviour and Friend—which is a very different thing. Religion cannot save; not even the Christian religion. But Jesus Christ can and does. And, oh, how they need a Saviour!

Do not say, "But God is very merciful. He will not be hard upon the heathen. 'The Lord He is God.' He will see that it comes all right in the end."

God is just as well as merciful. The heathen are sinning wilfully every day. And "The wages of sin" is—not "all right in the end"—but "death."

True, if we neglect our part, God can find some other way of carrying out His purposes. But that will not lessen our guilt; nor can it do away with our loss.

## ASSOCIATION REPRESENTATIVES.

The following brethren were appointed by the State Board of Missions and asked to look after missions, destitution, etc., in the bounds of the associations, and stand as a representative of the board, and also of the Home and Foreign boards. Most of the brethren have accepted the appointment. We hope all of them will:

Baptist Association, Eld. W. D. Moore; Barren River, Eld. R. H. Spilman; Bays Fork, Eld. J. B. Carter; Bethel, Eld. J. S. Cheek; Blackford, Eld. T. J. Ratcliff; Blood River, Eld. H. B. Taylor; Booneville, Dr. B. B. Bailey; Booneville, Dr. H. R. McLendon; Bracken, Eld. H. T. Musselman; Breckenridge, Eld. S. O. Christian; Campbell County, Eld. C. M. Thompson; Central, Dr. A. C. Graves; Concord, Eld. J. W. Wal-

drop; Crittenden, Eld. J. A. Davis; Cumb. River, Eld. J. L. Owens; Daviess County, Dr. P. T. Hale; East Concord, Eld. C. M. Reid; East Lynn, Eld. W. T. Short; East Union, Eld. E. W. Barnett; Edmonson, Eld. J. H. Page; Elkhorn, Dr. Preston Blake; Enterprise, Eld. Chas. Martin; Franklin, Eld. B. M. Adams; Freedom, Eld. W. M. Kuykendall; Gasper River, Eld. A. B. Gardner; Goose Creek, Eld. J. G. Jones; Goshen, Eld. H. B. White; Graves County, Dr. A. S. Pettie; Green River, Eld. L. P. Edwards; Greenup, Eld. Ryland Knight; Greenville, Eld. Barney Blankenship; Irvine, Eld. W. H. Anderson; Landmark, Eld. J. T. Turpin; Laurel River, Eld. W. L. Brock; Liberty, Dr. J. W. Loving; Little Bethel, Eld. P. E. Gatlin; Little River, Dr. R. W. Morehead; Lynn, Eld. W. T. Parish; Lynn Camp, Eld. E. D. Jones; Mt. Zion, Eld. H. H. Hibbs; Nelson, Eld. Chas. Anderson; North Bend, Dr. B. F. Swindler; North Concord, Dr. A. F. Baker; Ohio County, Eld. J. H. Burnett; Ohio River, Eld. J. S. Henry; Ohio Valley, Eld. M. E. Staley; Owen, Dr. G. R. Lee; Rockcastle, Eld. F. P. Gates; Russell's Creek, Eld. J. P. Scruggs; Salem, Eld. D. F. Shacklett; Severns Valley, Eld. W. H. Brengle; Second North Concord, Eld. C. L. Bradley; Shelby County, Eld. B. J. Davis; Simpson, Eld. J. T. McGlothlin; South Concord, Mr. P. B. Cooper; South Cumberland, Eld. J. M. McFarland; South District, Eld. H. A. Sumrell; South Kentucky, Eld. W. R. Davidson; South Union, Eld. A. J. Silcox; Stockton's Valley, Eld. Alvin Bertram; Sulphur Fork, Eld. J. S. Gatton; Tates Creek, Eld. G. W. Shepherd; Ten Mile, Eld. J. L. Presser; Three Forks, Eld. A. S. Petrey; Union, Eld. J. B. Crouch; Upper Cumberland, Eld. J. W. Mahan; Warren, Dr. J. S. Dill; West Kentucky, Eld. I. A. Hailey; West Union, Dr. G. W. Perryman; White's Run, Eld. H. F. Seacy.

Oh, if the spirits of the departed could return and take my place, would they not with united voice call you to prepare to meet your God? Ye men with conscience! ye restless souls, burdened with guilt! ye frail, short-lived mortals! ye near neighbors of the spirit-land! ye borderers upon heaven or hell, oh loose your hearts from earth!—Charles H. Spurgeon.

We do not believe in "chain letters" asking for money, or for prayers. We believe in giving and praying, but we believe two or three gathered in the Master's name, or one in the closet with the door shut, is worth more than the crying shout of the four hundred priests of Baal.

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J. G. BOW, .....Editor

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**THE STATE BOARD OF MISSIONS**  
Meets at Norton Hall, Tuesday, March  
1st, at 2 p. m.

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Waldrop, J. M. Weaver.

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 applications to State  
Board for aid should always come  
through the District Board of your  
Association.

It is sometimes the mystery of  
death that brings one to a con-  
sciousness of the still greater mys-  
tery of life.—Kate Douglas Wig-  
gin.

The *Kentucky Mission Monthly*  
is only 25 cts. a year to a single  
subscriber, or 15 cts. in clubs of  
ten or more. Make up a club in  
your church.

Jesus said, "Let your light  
shine." Christians do not need to  
parade their piety and exalt them-  
selves. Just shine. Lamps do  
not talk, but shine.

A scholarship in the Bryant &  
Stratton Business College for sale.  
Any young man or young lady  
wanting a business education,  
write at once to J. G. Bow, Box  
504. You can enter college here  
at any time.

We want every missionary and  
colporteur in the employ of the  
State Board to write us a brief  
news note about their work; its  
progress, condition, outlook, etc.  
Let us hear from you not later  
than Feb. 20th.

**KENTUCKY.**

I suppose Baptists are very  
much like they were sixty years  
ago. In that year the Correspond-  
ing Secretary was pleading with  
the brethren for the minutes of  
their associations, and many of  
them did not respond.

Several of the brethren and sis-  
ters have sent in nice clubs and  
renewals for the *Mission Monthly*.

The time of many of our subscri-  
bers has expired and we would be  
glad to have all such renew and  
add many more to the list.

**COLPORTAGE.**

Many of our churches, and even  
whole associations, do nothing at  
all for the colportage work, yet  
the work is of great importance  
and we are pushing it with all our  
might. The fund is a little in debt  
now. Will you help?

We are so sorry to hear of the  
death of Eld. T. Warn Beagle.  
Another true man gone. When  
God calls home such ministers as  
Beagle and Felix we stand in  
awe and wonder why they are not  
allowed to remain, which it  
would seem was "more profitable"  
to us.

If pastors would have their  
members take the *Kentucky Mis-  
sion Monthly*, the people would  
be better posted about the work  
of all our boards and churches and  
being better informed, they would  
be more interested and hence give  
more willingly and liberally to  
carry forward the work.

At the last meeting of the State  
Board we agreed to open mission  
work in Mayfield in connection  
and co-operation with the District  
Board of Graves county. Bro. L.  
V. Henson to be the missionary.  
Also in co-operation with the  
Home Board and Campbell County  
Association to open a mission in  
Bellevue. This we consider a very  
important and promising field.

Remember that heretofore it has  
been the custom with many, in  
these closing months of the year,  
to press only Foreign and Home  
Missions, but our books close for  
State Missions the 30 th of April,  
and surely the needs of State Mis-  
sions are second to none. The ap-  
peals from every direction are con-  
stant and urgent.

**STATE BOARD.**

Since the present Secretary has  
been in office we have never failed  
at every meeting of the State  
Board to have more than a quor-  
um, yet many of our members are  
getting very negligent about at-  
tending. Brethren, the work is  
important, and the demnoma-  
tion has appointed you to look af-  
ter it. Remember "It is required  
in stewards that a man be found  
faithful."

**AUDUBON.**

According to appointment, the  
Secretary preached at Audubon  
for a little more than a week.  
There were six professions of con-  
version and four approved for bap-  
tism. One of the candidates for  
baptism was Rev. G. W. Dawson,  
a Protestant Methodist preacher.  
He claims to be in perfect accord  
with Baptist doctrine and polity.  
Bro. W. H. Bell, the missionary  
pastor, is one of God's noblemen.

**THE TIME IS SHORT.**

Only three more months till our  
books close for the year. Have  
you done all you ought to do to

have the gospel preached at home  
and abroad? Remember the Mas-  
ter said, "Go ye into all the world  
and preach the gospel." Then he  
said, "Why call ye me Lord and  
do not the things which I say?"  
Loving, willing obedience is the  
test of discipleship. The Master  
said, "Not every one that saith  
unto me, Lord, Lord, shall enter  
into the kingdom of heaven, but  
he that doeth the will of my Fath-  
er which is in heaven."

**CHURCH BUILDING FUND**

This essential feature of our  
work is wholly neglected by most  
of our churches and associations.  
We have been pleading faithfully  
and waiting hopefully and with as  
much patience as we could  
for the response. We are  
not near through yet at Jack-  
son. We are building at Living-  
ston, Hindman and at Russell  
Springs, and we must aid at sev-  
eral other points. Brethren, for  
the sake of the cause for which  
Jesus died, will you aid in the  
great work?

**MINUTES WANTED.**

Please send me a copy of the  
minutes of the following associa-  
tions for 1903, and you will great-  
ly oblige me. Send to J. G. Bow,  
Louisville, Kentucky, Box 504.  
Barren River, Bracken, Central,  
Clear Fork or Logan County,  
Crittenden, Cumberland River,  
Edmonson, Franklin, Freedom,  
Gasper River, Graves County,  
Landmark, Laurel River, Lynn  
Camp, Mt. Zion, North Concord,  
Ohio County, Ohio River, Russells  
Creek, Salem, South Cumberland,  
South District, South Kentucky,  
South Union, Sulphur Fork,  
Tates Creek, Union and Whites  
Run.

Will you please look over this  
list and if the name of your asso-  
ciation is in it, won't you please  
send me a copy of the minutes of  
your association without waiting  
for some one else to do it?

Yours brother,

J. G. Bow.

Bro. A. S. Petrey writes from  
Hazard: "The outlook is bright,  
and I expect much from this field  
in 1904."

**Letters from the Field**

DEAR BROTHER BOW:

We have let the contract on our  
church house and work will start  
in a few days. We expect to have  
it so we can use it by the 1st of  
May, and think we can complete  
it by next fall.

Fraternally yours,

LEWIS LITTLE.

Hindman, Ky.

Pastor Thompson writes: Sun-  
day was a great day with us in  
Newport. The Sunday school  
classes made an offering for the  
church debt, and the handsome  
sum of \$380 was realized. To-  
morrow the church debt will be  
reduced to \$2,000. The brethren  
feel hopeful and the end of that  
burden is in sight. Think of it!  
Thus far \$4,200 have been raised,

but from whence came it? Had  
the missionary spirit been neg-  
lected the outcome would have  
been vastly different. When  
churches ignore the "Great com-  
mission" they always live at a  
"poor dying rate."

**CLIFTON.**

Thank God another church  
steps over the line, and instead  
of being a mission church, be-  
comes one of our most liberal con-  
tributors to missions.

This church released the State  
and District Boards January 1st.  
They not only make up the salary  
covering what the pastor has been  
receiving from all sources, but  
they make up all the boards have  
been paying and increase the sal-  
ary \$10 per month. Last year  
they paid \$1,200 on the building;  
they still owe \$3,000, yet they pro-  
pose to give \$1,000 this year to  
missions.

They only have about 250 mem-  
bers, very few of them own their  
homes and most of them are wage  
earners.

Pastor W. E. Foster has  
wrought well. He preaches  
straight doctrine, teaches his peo-  
ple missions, and the Lord bless-  
es him and his people. They have  
received 35 additions since No-  
vember. Church and pastor are  
enthusiastic.

Rev. J. G. Bow, Louisville, Ky.

DEAR BROTHER—I will send you  
a short letter about my work. I  
closed my meeting at Friendship  
with 37 conversions; thirty-five  
added to the church. I baptized  
26 before I left. I am now at  
Russell Spring in a meeting; the  
prospects are, seemingly, very  
good. We are not doing very  
much at the building, the weather  
has been so rough; we hope to be  
able to begin work pretty soon.  
We have the sills on the ground,  
and part of the lumber sawed.  
Hopewell will begin work next  
week if the weather will admit.  
I hope to have both houses ready  
to dedicate by the 1st of May.  
The people at Friendship are very  
anxious to have you visit them  
and preach a sermon on "What  
Baptists Believe."

The anti-mission people are in  
great love with you; if you could  
visit them again you would catch  
them.

Success to you and yours.

J LESLIE ADKINS.

**ANNUAL RECEIPTS.**

The following is a list of the an-  
nual receipts of the State Board  
of Missions since the organiza-  
tion of the General Association  
in 1837 for State Missions only:

1838	\$ 1,748.91
1839	No minutes
1840	826.23
1841	216.00
1842	491.25
1843	123.92
1844	No report
1845	1,468.64
1846	No report
1847	1,164.02
1848	1,867.47
1849	1,972.60
1850	1,482.17
1851	1,185.85

1852	3,310.50
1853	3,072.19
1854	1,708.50
1855	3,913.20
1856	1,091.20
1857	3,463.92
1858	2,415.19
1859	3,424.39
1860	1,475.48
1861	1,540.68
1862	2,153.93
1863	1,731.28
1864	3,259.54
1865	3,483.75
1866	4,291.55
1867	5,761.65
1868	8,193.29
1869	10,268.20
1870	9,697.65
1871	9,354.81
1872	4,707.35
1873	4,699.35
1874	7,920.82
1875	7,003.62
1876	6,288.37
1877	5,188.91
1878	4,463.89
1879	3,433.42
1880	5,278.41
1881	5,097.09
1882	6,027.47
1883	5,110.62
1884	5,617.63
1885	6,704.82
1886	6,348.37
1887	5,587.44
1888	5,078.55
1889	5,792.58
1890	5,376.86
1891, 16 months	7,262.93
1892	5,580.50
1893	4,909.41
1894, eight months	2,310.80
1895	5,124.21
1896	4,806.12
1897	5,128.55
1898	5,052.04
1899	5,597.95
1900	5,869.48
1901	7,205.95
1902	12,571.37
1903	8,564.70

In the above it will be noticed that the largest contributions were from 1868 to 1871 and from 1874 to 1876. This is to be accounted for by remembering that such men as Drs. Coleman, Spencer and others were laboring as state evangelists and collecting most of their salaries on the field. Then in 1902 the largest amount ever reported includes the \$5,000 given by Mrs. J. Lawrence Smith. It seems that some Kentucky Baptists think State Missions are of no special importance, yet we need at least four times the amount we receive for this work. Unless State Mission work is fostered all other interest will soon begin to suffer.

IN 1838.

Minutes General Association. One year after the organization of the General Association the Baptists in the State reported 43,376 members, 606 churches, 250 ordained ministers and 47 licentiates. They reported 6,550 baptisms. At that time the Methodists reported 32,715 members, white and colored, 116 traveling preachers, 352 local preachers and an increase of 3,958 during the year. The Presbyterians had 68 ministers, 7 licentiates, 116 churches, 8,156 members, and reported dur-

ing the year the baptism of 243 adults and 28 infants.

OTHER DENOMINATIONS.

Of other denominations we have no particular information. The Cumberland Presbyterians, we suppose, number between 4,000 and 5,000. The Reformers, better known by the name of Campbellites, are about 8,000 in numbers and with these the Unitarians are generally identified.

The Roman Catholics have 40 churches—77 other stations—25 clergymen on mission—26 clergymen otherwise employed, 2 ecclesiastical institutions, 20 clerical students, 3 colleges for young men, 6 female religious institutions, 9 female academies and one charitable institution. The lay members of the Roman Catholic persuasion are generally foreigners, and amount in all to between 7,000 and 8,000.

There are some minor sects, such as Lutherans, Dunkers and Shaking Quakers, but their numbers are very inconsiderable. The sentiment of the Baptists have a decided ascendancy in the state, so much so that the Methodists and Cumberland Presbyterians baptize almost as many adult persons as they sprinkle. This is especially true of the southern portion of the State. And the small additions of adults to the Presbyterians is to be ascribed, doubtless, to the fact that they invariably sprinkle. The additions to the Baptist churches the last year exceed those to all other denominations in the state."

JANUARY RECEIPTS, 1904.

South Cumberland Association, Salem church, per Geo. E. Baker, Foreign Missions, \$1; Long Run Association, McFerran church, per J. K. Jarvis, State Missions, \$11.66; State Sunday School and Colportage, \$7.84; Foreign Missions, \$23.52; Home Missions, \$11.76; District Missions, \$7.48; Ministers Aid, \$7.84, and Students' Fund, \$7.85; Campbell Co. Association, Newport church, per C. M. Thompson, State Missions, \$7.25; State S. S. and Colportage, Home Missions, \$7.75, and famine sufferers, \$41.41; Book Fund, per J. W. Bodine, for S. S. and Col., \$16.10; Book Fund, per W. A. M. Wood, \$11.33; Long Run Association, German church, per A. Janzen, Home Missions, \$18.30; Long Run Association, per D. S. Nall, Foreign Missions, \$2; and Home Missions, \$2; Long Run Association, Twenty-sixth and Market street church, per Chas. M. Haddaway, State Missions, retained, \$10; S. S. and Colportage, retained, \$10, Foreign Missions, \$10 and Home Missions, \$10; Long Run Association, Ormsby Avenue, per T. E. Cannedy, State Missions, 65 cts., S. S. and Colportage, 21 cts., Foreign Missions (China), \$6.07, Home Missions, 65 cts.; Long Run Association, per J. G. Dobbins, State Missions, \$1.10; Long Run Association, Thirty-sixth and Grand, per A. J. Foster, District Missions, \$1.45; Rockcastle Association, Livingston church, per F. P. Gates, State Missions, 82 cts., S. S. and Col.,

40 cts. Foreign Missions, 82 cts., and Home Missions, 82 cts.; Book Fund, per C. A. Earl, \$2; East Concord Association, Ladies' Aid Society, Middlesboro church, per C. M. Reid, McCloy Home, China, \$3.10; Long Run Association, Franklin Street church, per J. P. Jenkins, State Missions, \$33, Foreign Missions, \$34, and Home Missions, \$33; Book Fund, per E. L. Craig, \$6.04; Book Fund, per E. L. Craig, .05; Long Run Association, per I. T. Woodson, \$93.91; Campbell County Association, Dayton church, per John Greife, State Missions, 3.54, S. S. and Colportage, \$1.76, Foreign Missions,

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