

KENTUCKY MISSION MONTHLY.

"Let Him That Heareth Say Come."

Vol. III.

OCTOBER, 1904.

No. 6.

STOCKTON'S VALLEY AND FREEDOM ASSOCIATIONS.

Efforts are being made to consolidate these two Associations. At the recent sessions of these bodies a joint committee unanimously and heartily recommended the following:

We, the Committees from Stockton's Valley and Freedom Associations, in joint session at Albany, Ky., on the 13th day of September, 1904, make the following suggestions with reference to the consolidation of the two Associations:—

Inasmuch as Stockton's Valley Association, under the influence of her leaders, has changed in her practice, as well as the churches of Freedom Association, and as to-day they stand on the same platform of principles, we believe for many reasons they ought to unite and seek to establish in their bounds and throughout the world these principles of the Gospel.

We find that for thirty years the Stockton's Valley Association was not opposed to missions, and advocated the support of her ministers. In 1817 Luther Rice visited this association and was invited to a seat in the body. They then opened correspondence with the Baptist Board of Foreign Missions. In 1823 the circular letter was an earnest appeal to the churches to support their preachers. In 1835 the Association declared "unfellowship with the Baptist Convention and all other societies moved by money under the garb of religion." This action gave offense to several of the churches; to appease which the following item, known in subsequent discussions as the 6th article of the business of 1836, was recorded:

"6. The Association reconsider and rescinds the 11th article in the minutes of last year declaring non-fellowship with the Baptist State Convention, &c., as having been untimely adopted," but immediately re-affirmed the act which they had rescinded. Under the influence of Daniel Parkes and Andrew Nuckles (who went over the Association preaching Hyper-Calvinism in the extreme form of the old two-seed doctrine), the Association became extreme on the subjects of missions and the support of the ministry, and in 1841 Renox Creek (now Salem) and Casey's Fork, which churches had requested the Association to rescind the 6th article of 1836, were summarily excluded from the Association. Immediately Jesse and John Savage withdrew from the Association. Next year Skaggs Creek sent a similar request and shared a like fate.

In 1843 the first item of business of the Association is, "Those

parts of Skaggs Creek, Mill Creek, McFarland's Creek and Cumberland churches were dropped out of the Association for justifying the conduct of John and Jesse Savage, in abruptly withdrawing from the Association last year in violation of her rule."

We, your committee, believe that Stockton's Valley Association acted hastily and unadvisedly in dropping these churches. Freedom Association was formed of these churches and some others which sympathized with them.

Under the influence of the present ministry and the ministers of the last quarter century, Stockton's Valley Association occupies to-day the same ground and holds the same principles advocated by Freedom Association in her organization.

Now, inasmuch as these two Associations are agreed in doctrine, have exactly the same constitution, occupy the same territory and employ the same ministers, we recommend that the churches composing these Associations unite in one body and co-operate in the work of giving the people a pure Gospel.

1. That the Association be known as the Stockton's Valley Association, retaining the constitution held in common by both bodies.

2. That we co-operate and correspond with the General Association of Kentucky and the Southern Baptist Convention, which have constitutions similar to our own.

3. We further recommend that a full and free discussion of all these matters be presented to our churches and they be asked to express their wills in the matter in their letters to the Associations next year.

4. We further desire to state the great underlying fundamental doctrine of the "Voluntary Principle" is to be respected in this Association and in all our churches: that whether or not churches or individuals shall see fit to represent in the General Association or Southern Baptist Convention shall always be left entirely to their volition.

5. We recommend the organization of Sunday Schools in all our churches, and in such destitute parts of our bounds as may be deemed profitable.

6. We recommend, as we have frequently done, the free and generous support of our ministers.

7. We recommend the efforts of our people to foster and maintain our Baptist schools.

8. From the records we learn that some churches in both Associations have in the past been guilty of irregularities in receiving alien immersions, but for years nothing of the kind has been tolerated in either Associa-

tion, and we recommend that in the future our churches refrain from such irregularity.

J. G. BOW, Ch'n.,
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E. R. YOUNG,
J. W. CATRON,
J. F. BRENTS,
L. DALTON.

ONE TRIP.

Left Louisville Tuesday morning, Sept. 6th; arrived at Livingston at 2 p. m. The Rockcastle Association was in session here. Spoke on Sunday School work in afternoon and missions at night. This church is less than two years old, built this year a splendid house, costing over \$1,500, gave over \$60 to missions and runs two mission stations; leads all the churches in the Association. Rev. F. P. Gates is the efficient pastor. The State Board gave about ten per cent of the cost of the building.

Left Livingston about 2:30 a. m., Wednesday, came back to Junction City, thence to Burnside, where Bro. J. D. Saunders met me with a buggy and we started for South Cumberland River Association. This, I think, for rocks and hills, surpassed any road I have travelled. Night overtook us, and we succeeded in getting lost; borrowed a lantern retraced our steps and finally secured lodging. Thursday morning we reached the association, where they demanded from the Secretary both a sermon and a talk on missions. He then took a collection to complete the church building at Russell Springs, agreeing to secure the last \$25 from the Board.

Next came the race back over the rocky way to catch the stage from Burnside to Monticello. This was made by one of us walking nearly all the way; one would walk while the other jolted in the buggy till he was weary of life, and then the more favored walker would relieve him. In order to meet stage we missed dinner and did not arrive in Monticello till after 8 o'clock. We had very early breakfast, no dinner and very late supper.

At Monticello a very sweet girl met me (hold on! she was my niece!) and with a nice horse and buggy we travelled together for eight days. Reached Albany on 9th. Attended Stockton's Valley Association at Clear Fork church,

10th to 12th; one hundredth anniversary; and Freedom Association at Albany, 13th and 14th. Talked on missions and other subjects and preached four sermons at the two Associations.

Reached Salem church, near Burkesville, Saturday and preached to the saints. (This my spiritual birth-place.) Preached in Burkesville, Sunday, 18th. Here Bro. W. M. Kuykendall is our missionary. Doing a fine work.

Left Burkesville on 19th with Bro. Kimburger and reached Campbellsville on time for the 6:50 a. m. train 20th, and reached Louisville after 10 a. m.

MY BEST ALSO.

I bring my cares, my burdens, my weaknesses, my wants, my woes, my sins, my sorrows, to Jesus, and it is well, for he invites me to do so. But shall I bring only the sad things, the poor things, the halt, the lame, and blind, the specially defective, or the damaged?—Shall I bring my garden well planted and tended, as well as my barren knolls and my weed patches and tangled growths? Shall I not bring my house enlarged, cleaned and decorated, carpeted, lighted, and furnished, and dedicate it to him also? Shall he hear my complaints, and not my triumphs also? My sighings and not my songs, my confessions and petitions, and not my praises, and thankgivings, the story of my wanderings, and not the history of my returns? Shall he have only the bleak and desert patches of my estate, and not the valleys also? Shall he have caverns and not the sunny slopes, the mountains and not the meadows? Let me bring my seams of gold as well as my rocks, all my jewels as well as my rubbish. Let nothing which I have be secular, but all sacred, every room a place, and every resource an instrument of worship and service. Let us ever remember that Christ did not bring poverty, or sickness, or weariness, or want, or winter to me; that Christ came with heart full of love, and hands laden with life for me; that his lips were burdened with wisdom, and counsels, and promises. Let us remember that Christ came to tread the pathway of life before us, and to walk beside us all the way, to meet and subdue all our enemies, to lift us out of the condition of an alien, and to give us birth and adoption into the family of the Father. Christ abolishes our poverty, making us joint heirs with himself. All our best came from him, and we should give it back.—H. W. B., in Examiner.

KENTUCKY MISSION MONTHLY

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J. G. BOW,Editor

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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.

ASSOCIATIONS.

J. G. Bow, Cor. Sec., has attended the following Associations this year: Simpson, Bracken, Daviess County, Bethel, Liberty, Logan County, Shelby County, Green River, South District, Franklin, Campbell County, Ohio County, Breckinridge, Ten Mile, East Concord, South Cumberland River, Stockton's Valley, Freedom, Salem, East Union, Concord and Goshen. He hopes yet to reach Little River, Little Bethel, North Bend, Mt. Zion, West Union, Ohio Valley, Blood River and Graves County.

A greater number could have been reached had not the Secretary felt constrained to visit many a great distance from the railroads.

There is danger in postponement. My friend, if it is wrong to be a Christian stop thinking about it; make no more plans concerning it; put it out of mind once and forever. If it is right to be a Christian, it is right now, just now, where you are sitting today.—Rev. O. P. Gifford, D.D.

DEDICATIONS.

The Secretary is engaged to dedicate the Baptist church house at Glasgow Junction Oct. 23rd, at Hopewell, Cumberland county, on Nov. 6th, Russell Springs, Nov. 13th. The last two are mission stations under the State Board. Rev. J. Leslie Adkins is pastor.

One hundred and sixty-four conversions and 100 baptisms reported by the missionaries during the month of August.

WORRY IS WASTE.

BY REV. C. A. S. DWIGHT.

In a well ordered life there is no room for worry. Worry paralyzes the powers of the soul and scatters its energies in ways worse than useless. Worry is a kind of miasma, which many in this age breathe in almost without knowing it, thus weakening their mental tissues and enervating their wills. The worst thing about worry is that the more it is cultivated the more it clings. The worry-habit is one of the most mischievous of the pet practices in which modern Americans are indulging.

The Lord Jesus Christ gave a most excellent remedy against the weakness and waste of worry when He said, "Let not your heart be troubled!" There might, in one view of the case, seem to be every reason why men's hearts should be troubled. We live in a world full of sin, sorrow, disappointment, care and bickering. Nevertheless the programme of the Christian life, as Jesus Christ announced it, contains no clause permissive of worry on the part of a believer. The word is, "Believe also on me," and ye shall not worry! The soul that is intimately joined by faith, love and obedience to the Lord Christ becomes lifted at once high above the lower levels of life, where the miasmas of worry prevail, into the serener, clearer atmospheres of a blessed, divine communion. It is easy to talk against worry, and very easy to worry about our worries, but only the grace of the Christ who said "Believe on me" can save the soul from feeding on its own morbid states of mind, or wasting its substances in the riotous living of a rampant pessimism.

If worry is waste, work is wealth. One of the best preventives of worry, next to the grace of God, is down-right hard work. If we may paraphrase an old rhyme we may say that

Satan finds some worries still
The idle mind to fill.

The man who is busily employed all the time, save for necessary resting spaces, and especially the individual who is constantly occupied in doing good to his fellow-men, has small time or liking for fretting and brooding. The best preventive of infection, the doctors say, is a healthy condition of the physical frame. Just so there is in hard, helpful work a kind of an antiseptic antagonism to worry and to the malarial influences of melancholy.

Love God, and live for men. Then will your life be full of meaning, dignity, force and result, and exempt from wasteful worry. Remember Carlyle's "gospel of work"—"If you have anything in the world to do, do it!" The first means of developing man, as we learn from Genesis, was to give him work in the garden of Eden. The world to-day would be more like an Eden if people would worry less and work more.—New York Observer.

SO IS HE THAT LAYETH UP TREASURE FOR HIMSELF AND IS NOT RICH TOWARD GOD.

A rich woman dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide "For your gardener."
"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."
"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our every-day life? Is it being sent up?—Epworth Herald.

Dear Bro. Bow:

Bro. Argabrite came to Ludlow on 13th inst. and continued with us through the service last night. The weather was favorable and we had good congregations, the interest in the services continuing till the close of the meeting. Brother Argabrite's preaching was most acceptable to our people, and I feel that the church received much good out of these services. The visible results of the meeting were 4 additions by letter, 2 for baptism, and 4 professions. I am hopeful those making confession will come to us soon, as they are our Sunday School scholars. I trust there may be others who will follow the Saviour as a result of these meetings, for the Word was preached in simplicity and purity, and the good seed sown into many minds, that I pray God to use unto salvation. Aside from taking care of Bro. A., we gave him \$30 for the work.

May God bless all your efforts to advance His Kingdom in our State.

Yours in the work,
A. LOGAN VICKERS.
Ludlow, Ky., Sept. 23.

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shone through and through by Him. Often it is the hardest part of our religion.—Phillips Brooks.

Dr. Howard G. Bow, the Dentist, has removed to 634 Fourth Ave., where he will be glad to see all his old patrons and friends.

THE LORD FORSAKETH NOT HIS SAINTS.

Dr. A. J. Gordon met an old man one day going to the place of prayer. "Aged friend," he said, "why should an old man be so merry and cheerful?"
"All are not," said he.
"Well, then why, should you be merry?"

"Because I belong to the Lord."
"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. "Listen, please, to the truth from one who knows; then wing it round the world, and no man of three-score and ten shall be found to gainsay it—the devil has no happy old men."

BERRIES NOT BRIERS.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Well, George, where did you get such nice berries?"

"Over there, sir in the briars."
"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?" asked the man.

"Yes, sir," said George heartily. "She always seems glad when I hold up the berries, and I don't tell anything about the briars in my feet."

It is sometimes so easy to talk of the little disappointments and hard things we have to do. Let us try to forget them and think of all the wonderful good things we enjoy, and like George try to hold up the berries, and say nothing about the briars.

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HOW TO SAVE.

How to save? By schools, academies, and culture; by evolution, science, or the increase of intelligence? Not a few modern writers have answered that education and the march of progress are the instruments to be employed by Christianity, and that the intellectual development of mankind is the supreme object of its existence. "But nothing of all this appears in any of the teachings of the Master. He never once mentions science, or the ethical power of art, or the soul-renewing grace of music; nor, indeed, colleges or

universities, or anything lying purely in the domain of the natural. I do not mean to intimate that he was opposed to any of these agencies, or that Christianity ought to be indifferent to them, only that they were not so much as recognized by him as being indispensable to his peculiar mission. They are all important in their place, and ought not to be neglected by the church, just as a wholesome diet, warm clothing, wise sanitation, and sound principles of government should receive her attention, although they are neither her primary nor her chief concern. It need hardly be said that there is a wide-spread movement in our day looking toward the secularization of the church. As far as this means a greater and larger interest on her part in everything that concerns the temporal well-being of humanity, it is to be commended as the legitimate outcome of her vocation; but if it is to be carried to the extreme of restricting her endeavors and her preaching to earthly things, and if, in other words, she is to cease being a religion and become a reform, and if she shall suspend all relations with eternity for the sake of restricting herself to the necessities of time, it will soon be apparent that she has fallen into error, and has sacrificed her special mission and surrendered her real power over mankind. The nobler temporalities, as they may be called, are undoubtedly the

fruits of her ministry in the world; but her principal work lies in the direction of man's regeneration and redemption through the effectual renewal of the Holy Ghost, and the vicarious sacrifice of the Lord Jesus Christ.—Geo. C. Lorimer.

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BALANCE RECEIPTS FOR AUGUST.

Ten Mile Association, Poplar Grove ch., per S. T. Matthews, \$11.30; Long Run Ass'n., Fishersville ch., per J. M. Myers, \$20.00; Long Run Ass'n., Logan St. ch., per Dr. R. G. Fallis, \$21.36; East Concord Ass'n., Middlesborough ch., per G. W. Argabrite, \$18; W. M. Society, First ch., Lexington, per Miss Sallie J. Talbott, \$5; Book Sales, per E. L. Craig, \$5.50; Ohio River Ass'n., per J. S. Henry, \$200; Long Run Association, Broadway ch., per T. J. Humphreys, \$70; Long Run Association, Meadow Home ch., per W. H. Fitzgerald, \$12.70; South Cumberland River Ass'n., per Geo. E. Baker, \$2.97 from the following churches, Stubenville ch.,

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SEPTEMBER RECEIPTS.

W. M. Society of Bethlehem ch., \$5; South District Ass'n., per T. H. Coleman, \$251.17; Book Sales, per B. W. Garr, \$5; East Concord Ass'n., Middlesboro ch., per C. M. Reid, \$5; Breckenridge Ass'n., Goshen ch., per Miss A. B. Robertson, \$100; Long Run Ass'n., Fishersville ch., per J. C. Turner, \$2; Book Sales, per J. M. Smith, \$19; Long Run Ass'n., per J. G. Bow, Church Building Fund, \$2; Long Run Ass'n., per I. T. Woodson, \$47.94; S. B. T. Seminary, per E. P. J. Garrott, \$6.86; Long Run Ass'n., Ormsby Ave. ch., per T. E. Cannedy, \$7.50; Baptist Ass'n., per E. V. Johnson, \$17.50; Long Run Ass'n., Knob Creek ch., per C. J. Bolton, \$4, and Salem ch., \$10.24; Long Run Ass'n., Beechland ch., per Mrs. Belle Moreman, \$51.50; Long Run Ass'n., Parkland ch., per T. B. Hamilton, \$50; Sulphur Fork Ass'n., per J. T. Wilson, \$17.64 from the following churches—Covington ch., \$6.14, Ballardsville ch., \$4, and Eminence ch., \$7.50; Barren River Association, per H. C. Franklin, \$125.03; Book Sales, per J. W. Bodine, \$15.65; Green River Ass'n., per J. W. Webb, 78c; North Bend Ass'n., per Chas. W. Daniel, \$100.34; Baptist Ass'n., per E. V. Johnson, \$28.51; Bethel Ass'n., per J. F. Garnett, \$32.25; Book Sales, per C. S. Treadwell, \$13.48; Franklin Ass'n., per J. E. Kirtley, \$98.31; Elkhorn Ass'n., per Malcom Thompson, \$189.23; Rockcastle Ass'n., per F. P. Gates,

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DISTRICT ASSOCIATIONS.
Time and Place of Meeting 1904.

- Little River — Oak Grove Church, Trigg Co., Oct. 4.
- Little Bethel — New Prospect Church, Oct. 5.
- North Bend — Beaver Lick Ch., Oct. 5.
- West Kentucky — Columbus, Oct. 5.
- Clover Bottom — Clear Creek, Rockcastle Co., Oct. 7.
- Enterprise — Denver, Liberty Ch., Oct. 7.
- Mt. Zion — Woodbine, Oct. 7.
- North Concord — Salt Gum Ch., Oct. 6.
- White's Run — Cave Hill, Oct. 11.
- West Union — Frinedship Ch., Oct. 12.
- Ohio Valley — Mt. Olive Church, Union Co., Oct. 18.
- Blood River — Sinking Springs Church, Oct. 19.
- Graves County — Little Obion Church, Oct. 26.

What Baptists Believe and Why They Believe It

This Little Pamphlet contains a brief, concise statement of

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- The Atonement
- Salvation
- Regeneration
- Repentance
- Faith
- Justification
- Perseverance or Preservation
- The Church
- Church Members and Officers
- Baptism—What is it?
- Baptism—Immersion
- Washings in the New Testament
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