

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

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Whole No. 32

The Primacy Of Missions

The Annual Sermon on Missions, Preached by Pastor J. C. Lilly, of Marion, Ky., Before the Old Bethel Association, Meeting With Mortons Gap Baptist Church on September 30, 1932.

"And the gospel must first be preached unto all the nations" (Mark 13:10, R. V.).

Missions has become the "sideline" in the average Baptist church. Every other interest is cared for first, and, with what is left, the work of world-wide witnessing is feebly attempted. We stand with an impoverished membership today, because we have put last in our church programs that which must have first place if the blessings of Christ are to crown our efforts! Churches which have put the cause of world-wide witnessing first, are the churches least affected by the present scourge of depression. Churches that have sought to provide for local needs to the exclusion, or at least the sad neglect, of world-wide needs are churches which are now struggling to meet even their local obligations! This ought to say something, at least, in the interest of the great cause of world-wide witnessing! A scriptural attitude toward the heathen will make it far easier for any church to finance its local needs. There is no scripture in support of a church caring for its local needs to the exclusion of heathen needs. Acts 1:8, 9 is an oft abused portion of the Word of God. Artists at scripture-twisting inject into this passage words taken from another passage, and away from the real meaning of the passage from which they were taken. Acts 1:8, 9 reads: "And ye shall be witnesses unto me BOTH (the word is not "Beginning") in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The very first command ever given to a New Testament church was given by the Lord Jesus, the head of the church, and was a world-wide missionary command. It is found in Matthew 28:19, 20, and reads: "Go ye therefore, and make disciples of all the nations, baptizing them into 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: and lo, I am with you alway, even unto the end of the world. Amen." The word taken from Luke 24: 47 (and taken out of its setting), and injected into Acts 1:8, has kept the average church at the "beginning!" Did I say "beginning?" No, not even at the beginning, but has rather caused the average church to be balking at the beginning! We have chosen the words of Mark 13:10 as suitable words for our text. Whatever else our text may teach, it most certainly teaches the plain truth that the first business of every New Testament church is that business of getting the gospel to "all the nations."

I. OUR TEXT FIRST SPEAKS OF PREACHING THE GOSPEL.

Is the gospel being preached in many quarters today? What a sad situation confronts us as we face conditions existing in the average community today. Is it any wonder that there is such a dearth of spirituality in the average church when we come to view the preaching and teaching that has gone out from its pulpit, and Sunday School class-rooms? There are very few pulpits that have even the pure gospel preached from them today, not to mention the "all things" of Christ's great commission. This is an alarming situation,

and needs to be sounded forth in the form of an alarm. Our text puts "gospelizing" as the first work needed to be done under the marching orders given to the churches of Christ!

II. WE NOW COME TO NOTE THE IMPORTANCE OF THIS GREAT WORK.

Our method of developing this second thought in this treatise will be primarily, that of answering false theories and misapplications of scriptural texts.

1. We affirm that the heathen are lost without the gospel.

They are not lost because they hear the gospel and reject it, else the gospel becomes a curse rather than a blessing to the benighted heathen! No, a thousand times "No" do we answer to the anti-missionary, and the anti-Bible theory that the heathen are not lost without the gospel! It is not what men do that sends them to hell, BUT IT IS WHAT THEY ARE! Eph. 2:3 tells us what they are, which is, "by nature children of wrath." Jer. 17:9 tells us the natural condition of their hearts, which is "deceitful above all things, and desperately wicked." Rom. 1:20 tells us what the spiritual status is of the heathen without the gospel. It says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; SO THAT THEY ARE WITHOUT EXCUSE." Rom. 5:12 says, "By one man sin entered into the world, and death by sin: and so death passed upon ALL MEN." All men are in a state of death spiritually, and thus are in a lost state. The doctrine of salvation by ignorance (which must be the doctrine of the folks who teach that the heathen are not lost without the gospel), gives the lie to the words of Paul as recorded in Romans 1:16, which reads, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Then the only hope for the salvation of the heathen is in the gospel of Jesus Christ. The great commission within itself is all the proof we need of that fact!

2. We next affirm that God is no respecter of persons.

Peter was one of these "Jerusalem" fellows until he prayed about the matter, and the result was that he got his eyes open, and when his eyes were opened he got his mouth open, and when he got his mouth open as a result of a scriptural eye-opening, he made a confession, and such a confession as lots of Baptist churches and Baptist preachers need to make today. What was that confession? In Acts 10:34-37, 43 he said: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace BY JESUS CHRIST: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. To him Give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." God has no more respect for the lost in America than He has for the lost

in China, in Africa, in Brazil, in "the uttermost parts of the earth." Christ Jesus is become a Saviour "of all men, especially of those that believe" (1 Tim. 4:10), and we have the responsibility of sounding forth this news to the ends of the earth. Men have long had a pretended respect for their "Jerusalem," but no respect for "the uttermost parts of the earth." They have had great respect for the security of their preachers here, as is publicly manifest in the present salaries of state board employees, and "big preachers" in big churches, but they have had no respect for the security of those who have "hazarded their lives for the name of the Lord Jesus!" O for a missionary conscience on the part of the professed followers of Christ today! WHILE WE ARE ENJOYING THE FULL PREACHING OF THE GOSPEL HERE EVERY LORD'S DAY, OUR OFFERINGS SHOULD BE SUCH AS TO MAKE IT POSSIBLE THAT THE HEATHEN HAVE THAT SAME GOSPEL PREACHED TO THEM! We hear lots of preachers and church-members talking about what a great desire they have for the coming of Jesus. Our text says that Jesus will not come until the gospel has been preached to every nation! And the sincerity of the professed longings of these professed followers of Christ may be measured by their active participation in the work of giving the gospel to every creature! GOD IS NO RESPECTOR OF PERSONS!

3. A misapplied text explained.

The language, "Ye shall be witness unto me 'beginning' at Jerusalem" has become the language of those who would justify their neglect of the great scriptural challenge to world-wide missions, and in this artistic twist of the holy Word of God they boast of having scriptural warrant for their anti-missionary practice; for indeed it is more than merely "omissionary." It is, for the most part, "anti-missionary!" Now let us fairly look at Luke 24:45-47, from whence these artists get their word "beginning" to substitute for the Holy Spirit's word "BOTH" appearing in Acts 1:8: "Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." These are the words of Jesus in His second appearance after His resurrection. Two facts of fulfilled prophecy are presented in this: (1)—That Pentecost was but a fulfillment of that which had been preached by the prophets. This is awfully hard on the "Pentecostal" folks, but that is no strange thing, for all of the Word of God is against them! The prophets had foretold that a mighty spread of the gospel would have its beginning at the very center of Christ's crucifixion—Jerusalem. (2)—That the Holy Spirit would come to make powerful that preaching, also at the same place of Christ's crucifixion—Jerusalem. So this "beginning at Jerusalem" is not figurative language, but a thing that actually took place, a thing wholly in the past, a thing which rises up as mighty proof of the very Godhood of Jesus! Let us not be guilty of taking gospel-revealing proofs, and use them, in a perverted way, to justify our hardness of heart in this great business of world-wide witnessing to Christ! Luke 24:45-47 is one of the greatest proofs that Jesus is the Christ, the Son of the living God! Praise God for it!

III. OUR THIRD NOTICE IS TO THE METHOD OF MISSIONS

Is there a scriptural method to be used? We answer with no hesitancy, "Yes," and come to deny that many of the modern methods used by Southern Baptists have any part of scriptural justification. We wave aside all W. M. U., B. Y. P. U., Y. W. A., G. A., R. A. and Laymen Movements, and Unionistic Movements as having no scriptural support whatsoever! They are anti-scriptural. They all pervert the right ways of the Lord. They are Southern Baptist "liabilities." With all the machinery that Southern Baptists have created

during the years it has done nothing more than to plunge into debt and despair, and to help to make crooks and criminals in the "high places" among us! None of these constitute the scriptural method in missions. What is this method? Brethren, if we can scripturally answer our question, will you accept it? Will you act upon it? Will you have boldness enough to separate yourselves to it? What is this method?

1. It is the New Testament church method.

It is not the Convention and the Board method, and we challenge any hearer of these words to scripturally deny it! It is the New Testament church method. By this we mean to say that the method of New Testament mission work is that work done directly by the churches. The commission was given directly to the church. The church of the Lord Jesus Christ was set up under the direct, personal supervision of Jesus Christ before His crucifixion. It was completed somewhere between the sixteenth and the eighteenth chapters of Matthew. Proof of this is the words of Jesus Himself. In Matt. 16:18 He said, "I will build my church; and the gates of hell shall not prevail against it." In Matt. 18:17, as He taught the method to be used in bringing about adjustment of differences between brethren, He said, "Tell it to the church." How in the name of common sense could they tell anything to something that did not exist? Now this church constituted before His crucifixion, before His ascension, before the day of Pentecost, had as its charter members the twelve apostles (1 Cor. 12:28) In Matt. 28:16, 18 we read, "Then the eleven disciples went away into Galilee, (Judas has already betrayed Him, and committed suicide—Matt. 27:5) into a mountain where Jesus had appointed them. . . . And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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." You are compelled to see that "Jesus came and spake UNTO THEM," unto the eleven disciples, unto the church which He had already set in motion. This is all the proof that folks need, who believe what the Bible says, that the method of New Testament missions is the New Testament church method. There is not a board, nor a Convention on earth that can carry out that missionary program, for the folks who carry this missionary program must baptize, and that authority does not belong to any man nor to any organization. It belongs to the church, the body of Christ! Eph. 3:21 says, "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen." But today boards, and Conventions, and man-made methods get all the glory, and the churches merely PAY THE BILLS! In Acts 11:22; 13:3 we have the plain example of churches sending out missionaries. In 2 Cor. 8:19 we have the example of churches co-operating in the Lord's work, but there is no intimation that they lost their local church authority, or surrendered it voluntarily to any other organization in this cooperation! The only teaching or example of New Testament mission work is that of churches directly sending out missionaries, passing on their qualifications, making themselves responsible for them, praying for them, and laboring with them. We reaffirm that the only method in missions is the New Testament church method!

2. The method used by the churches is that of preaching.

We have just dealt with the authority, and the responsibility end of mission methods. We now come to look at the actual method to be employed by the churches. It is not hospitals, schools and colleges, and orphanages. We believe in all these, but DO NOT BELIEVE IN THEM AS NEW TESTAMENT METHODS OF MISSIONARY ACTIVITY! I think Romans 10:14 everlastingly settles this question. It says, "How shall they hear without a preacher." The great commission says, "Go ye into all the world, and preach the gospel." In Titus 1:3 Paul says that God "hath in due times

manifested his word through preaching." As "old fogey," and "out-of-date" as this argument is, it still remains that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). How much gospel can our hospitals preach with leading nurses being Roman Catholics and other faiths, and practically every sort of heretical faith in their employ? How can our schools preach the pure gospel with leading faculty members heading dance programs, modern worldly clubs, and constantly practicing rank unionism? Space forbids our saying more on this matter here. Let us hurry back to a program of Bible preaching, for that is the only method used by New Testament churches!

IV. IN THE LAST PLACE WE CALL ATTENTION TO THE POWER AND THE POSSIBILITIES OF MISSIONS

1. The Spirit and the Word of God constitute the power.

John 16:8-11 is very plain as to the work of the Spirit in all evangelism. Without that work all evangelism is false and spiritual failure! James 1:18 says, "Of his own will begat he us with the word of truth," not with death-bed tales, mourner's-bench methods, high-pressure evangelism, but "WITH THE WORD OF TRUTH!" This same truth is also taught in 1 Cor. 4:15; Col. 1:4-6. Let us make much of the WORD in missions, and let us depend altogether upon the SPIRIT for its effectiveness, and separate ourselves completely from all this fleshly "hot-shot" stuff that prevails in most of the churches today. Let us fall back upon the only possible power in missions—the Spirit and the Word!

2. The salvation of the lost, the edification of believers,

and the constitution of New Testament churches constitute the possibilities.

Hear Jesus say, "Follow me, and I will make you fishers of men" (Matt. 4:19). Spiritual fishermen, men used of God in catching other men. O the glorious soul-winning possibilities in real New Testament mission work! Then that great work of feeding the sheep. They are all over this world, anxious to be fed. Missions is sheep-feeding! Do you love Jesus, gentile reader? Then, instead of trying to keep the goats, and the wolves, and the other "varmints" off your "hide," prove your love to Him by obeying His command to "Feed my sheep" (John 21:15-17). Read also 1 Pet. 5:2. What glorious possibilities there are for New Testament church organizations, churches that will stand for all of the Word, and launch other missionary work, and other, and other, until "the earth shall be filled with the knowledge of the glory of the Lord, as waters cover the sea" (Hab. 2:14). O the possibilities bound up in the great work of missions! May our hearts be stirred till, like the prophet in Isa. 6:8, we shall say, "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I; Here am I; send me." Behold, the fields, and then hear our Lord and Master say, "Go ye" because "The gospel must first be preached unto all the nations." Brethren, are we really ready for Christ's return? not until we have preached His gospel to all the nations! May God give us a new vision of our responsibility in this great work of making Jesus known to this world, and may it please Him to give us grace to make that the center of the very life and existence of His churches. To Him be all the glory, both now and for ever. Amen.

The Bible, a Revelation From God

The Continuation of the Second Article of a Series Presenting a Systematic Study of Bible Doctrine
By THE EDITOR

(In our issue of Nov. 1 we discussed the historical accuracy of the Bible and gave some reasons for believing that the Bible is a divine revelation. This is a continuation of the same article. When the former portion of the article closed we were discussing the fourth reason for believing that the Bible is inspired of God, which reason was: "The revelation of things that man left alone could never have discovered gives evidence of the superhuman origin of the Bible." We now continue the discussion of this reason.)

Note the Bible revelation of the depravity of man. How could man ever have discovered that his heart is deceitful and desperately wicked, even to a degree that is beyond his power of realization (Jer. 17:9)? At this very day the wise of this world are denying the depravity of man, and they refer to sin merely as immaturity.

And did man invent the omnipresence of God? Is the following the conclusion of human reasoning? "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23, 24). Take also the following: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy righthand shall hold me" (Psa. 139:7-10). These passages and others teach, not pantheism, nor that God is at different places successively; but that he is everywhere at once and yet separate in being from his creation. We ask again, Did the unaided intellect of man originate this conception, seeing that even when it has been set down the mind of man can comprehend it only partially?

And if there had been submitted to man the problem of how God could be just and the justifier of the ungodly, would he have proposed, as the solution, that God should become flesh

and suffer in man's stead? "That the guilty creature should be saved at the expense of the incarnation of the Creator; that life should come to the sons of men through the death of the Son of God; that heaven should become accessible to earth's distant population by the blood of a shameful cross—was utterly remote from all finite conceptions. Even when the wonder was made known by the gospel, it excited the contempt of the Jews and Greeks. To the former it was a stumbling-block and offense; to the latter it was foolishness. The Greeks were a highly cultivated people, acute in intellect, profound in philosophy, and subtle in reasoning, but they ridiculed the idea of salvation through one who was crucified. They may well be regarded as representing the possibilities of the human intellect—what it can do; and, so far from claiming the Christian doctrine of redemption as an invention of philosophers, they laughed at it as unworthy of philosophy. The facts of the gospel they rejected as incredible, because they seemed to be in positive conflict with their conceptions of reason."—J. M. Pendleton, in "Christian Doctrines." We may add that modern wisdom agrees with the Greeks and scorns the vicarious nature of Christ's death. Not only does the Bible reveal truths that are beyond the reach of the unaided human intellect, but we may say with Basil Manly: "It handles the loftiest themes with a quiet simplicity, a regal familiarity, which betrays no consciousness of intruding into forbidden mysteries" ("The Bible Doctrine of Inspiration"). "How could these books have been written by such men, in such surroundings, without divine aid? When we consider the subjects discussed, the ideas presented,—so hostile not only to their native prejudices, but to the general sentiment then prevalent with the wisest of mankind,—the whole system of principles interwoven everywhere with history and poetry and promise, as well as minute wonders and single excellences of the word,—our minds

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METHODISM

In the Russell (Ky.) Times of Oct. 7, 1932, there appeared a quotation from an article written by E. H. Barnett, a Methodist pastor in Russell, and appearing in the Christian Advocate of Sept. 16. The quotation in the Times is said to be of the part of his article that deals with local conditions. Mr. Barnett says: "Last winter I sat for about an hour and a half listening to a so-called 'eminent preacher of Kentucky' tell the story of his conversion from Campbellism to the doctrine and faith of the Baptist church. He stated that he had preached for twenty-five years in the 'Campbellite Church' and at the end of that time found that he had never been properly ordained, and had for all this time been preaching and baptizing without authority. He waved aloft the well-worked license of twenty-five years and denounced the right of any church to baptize except the Baptists, to which he belonged. The reference here is evidently to Elder Roger L. Clark of Martin, Tenn., who gave the story of his conversion from Campbellism to New Testament faith during a short term school for preachers held last January by the First Baptist Church of Russell. And Mr. Barnett says again: "It is not likely that the organized Baptist Church, as it is known among us, is this narrow. . . ."

Mr. Barnett is in need of enlightenment on two points mentioned in this statement. In the first place he needs to be informed that there is no such thing as "the organized Baptist Church" in the sense in which he uses it. There is but one kind of Baptist church, and that is a local, independent, democratic, New Testament body of baptized believers. We presume Mr. Barnett will be glad to know this so that he can speak more intelligently concerning Baptists the next time he sees fit to speak of them. In the next place he needs to know that the majority of Baptist churches in the South take exactly the position Brother Clark took in regard to the right of other denominations to baptize. In Kentucky there are comparatively few Baptist churches that will accept immersion administered by other denominations. The Baptist church that does accept such immersion is unscriptural, inconsistent, and out of line with the faith of our fathers. Such a church is unscriptural because baptism is the door into the church (1 Cor. 12:13), and, therefore, a New Testament church ordinance. And no sound Baptist recognizes the churches of other denominations to be New Testament churches. Such a church is inconsistent because close communion is a well-known practice among Baptists, and recognizing the immersed members of other denominations as having been scripturally baptized would leave no real ground for refusing to admit them to the Lord's table. Scriptural baptism inducts one into the body of Christ (1 Cor. 12:13), which all sound Baptists believe to be the local church (1 Cor. 12:27); therefore, if members of other denominations have been scripturally

urally baptized, they are already members of Baptist churches, and, having not been excluded therefrom, are entitled, so far as man is concerned, to come to the Lord's table. For that reason any Baptist church that accepts alien immersion is inconsistent unless it practices open communion, and when it does that, it has forfeited all right to fellowship with sound Baptist churches. Such a church is out of harmony with the faith of our fathers because it was this very refusal to accept alien immersion that gained for them the name of Anabaptists. For the first thirteen hundred years of the Christian era immersion was the almost universal mode of baptism; yet our ancestors in the faith baptized all who came to them from the Catholics, and thus were called the Anabaptists or re-baptizers. This was the practice of the Novations, Donatists, Paulicians, Albigenses, and Waldenses, who were called Anabaptists more or less down through the centuries, and finally came to be exclusively so-called. After the Protestant reformation the Anabaptists took the same attitude toward the baptism of Protestant sects that they took toward that of the Catholics. Bullinger, a Protestant, said: "The Anabaptists think themselves to be the only true Church of Christ, and acceptable to God; and teach that they who by baptism are received into their churches, ought not to have any communion with evangelical, or any other, whatsoever, for that our churches are not true churches any more than the churches of the Baptists." So Mr. Barnett will probably be glad to learn that the 'eminent preacher' whom he heard was not declaring anything new. He was simply declaring the position of every sound Baptist from Christ down to the present.

If Mr. Barnett will investigate, he will find that nearly all the great Baptist leaders of the past were against the acceptance of alien immersion. Such was A. C. Dayton, J. R. Graves, James P. Boyce, Basil Manly, John A. Broadus, T. T. Eaton, J. M. Pendleton, B. H. Carroll, and J. G. Bow. Every sound and enlightened Baptist knows these men and honors them for their soundness and loyalty to the once delivered faith. And as to Methodist immersion, for Mr. Barnett's information and edification, we will quote some words from George W. Truett, of Dallas, Texas, who is considered generally as one of the most liberal and outstanding Baptist preachers of the South: "Baptism must be administered by a proper administrator. This ordinance, as well as the Supper, has been committed to the church. Then the church alone can legally administer it. But suppose a body of Christian people inveigh against immersion as the scriptural act of baptism, and give their influence in writing against it, speaking against it, and teaching against it; and if, to secure a member, or for any other cause, immersion is administered by them, against their consciences and against what they conceive to be the teaching of God's word; and if, as unwaveringly held by Baptists, immersion alone is the proper act of baptism; then can such baptism be orderly, consistent, and scriptural? Our convictions of God's word compel us to answer in the negative" (The Supper of Our Lord).

Wonder if Mr. Barnett will be kind enough to try to tell us why Baptists ought to allow Methodists, Campbellites, and others to do their baptizing for them. We got along pretty well a long time before the originators of these sects saw the light of day, and we do not now need their puny aid. These sects stand as mere infants of days by the side of the hoary faith of Baptists. It appears a bit presumptuous that they should have the temerity to ask us to let them help us do our baptizing, especially when they despise our doctrines.

The quotation from Mr. Barnett in the Times concludes with the following: "Here is a statement which came to me, and went broadcast through the town in which I labor as a Methodist preacher: 'There will not be a Methodist or a Campbellite preacher in Heaven if they believe what they preach, for all preach salvation by works.'" Of course, we cannot speak in the absolute sense of "every" Methodist preacher, but Methodism may be judged out of its own mouth. On the matter of salvation Methodism presents a curious con-

tradition. The Discipline seeks to pull away from Romanism, but the nature of the grandmother (the mother of harlots) is so firmly established in the granddaughter that the effort is unsuccessful. The Discipline, after declaring that we are justified by faith only, and that this is a most wholesome doctrine, and very full of comfort, goes on to say: "**Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; BUT RATHER THEY ARE CERTAIN SIGNS OF GRACE, AND GOD'S GOOD WILL TOWARD US, BY WHICH HE DOTH WORK INVISIBLY IN US, AND DOTH NOT ONLY QUICKEN, BUT ALSO STRENGTHEN AND CONFIRM OUR FAITH IN HIM**" (type emphasis ours). This curious contradiction is further developed in Methodism's own interpretation of itself. In a tract entitled "Methodism," written by Rev. Ethalmore V. Cox, and published by the regular "Publishing House of the Methodist Episcopal Church, South," after having been "reviewed and indorsed by Bishops Key and Morrison, Drs. Chadwick and Bradfield, Mesdames Stribling and Cowan," we read: "**Faith saves the sinner; works save the Christian.**" So the question of whether Methodist preachers preach salvation by works resolves itself into a question of whether they preach their own interpretation of Methodism or Methodism's interpretation of itself. Some of them are known to do the latter. And Mr. Barnett should cease to rail about the accusation that Methodism teaches salvation by works until he gets Methodism to change its declaration on the "sacraments," as well as its own interpretation of itself.

To teach salvation by faith plus works is one and the same as to teach that salvation is wholly by works, for "**if by grace, then it is no more of works: otherwise grace is no more grace**" (Rom. 11:6). Methodism's declaration on "Sacraments" and works completely nullifies its declaration on salvation through faith. And to see that all those who believe the doctrines of Methodism are lost, one must only turn to Paul's letter to the Galatians. The Galatians were trying to mix grace and works just as Methodism does today, and Paul said to them: "**Christ is become of no effect unto you, whoever of you are justified by the law; ye are fallen from grace**" (Gal. 5:4). The Galatians had professed faith in Christ for salvation, in accordance with the declaration of Methodism; then through false teaching they were persuaded that works were also necessary to salvation, just as Methodism declares. Therefore, Paul's indictment of the Galatians is also an indictment of all Methodists who adhere to Methodism's own interpretation of itself. Such, having professed faith in Christ for salvation, have fallen back upon works; therefore, they are fallen from grace as a method of salvation, and are manifestly severed from Christ, being in "**the gall of bitterness, and the bond of iniquity**" (Acts 8:23).

THE BIBLE, A REVELATION FROM GOD

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are constrained to acknowledge this as God's Book, in a high and peculiar sense" (Ibid).

5. The marvelous unity of the Bible confirms its claim of being a divine revelation. "Here is a volume made up of sixty-six different books, written in separate sections, by scores of different persons, during a period of fifteen hundred years,—a volume antedating in its earlier records all other books in the world, touching human life and knowledge at hundreds of different points. Yet it avoids any absolute, assignable error in dealing with these innumerable themes. Of what other ancient book can this be said? Of what book even one hundred years old can this be said? (Manly, in "The Bible Doctrine of Inspiration"). The Bible contains almost every known form of literature—poetry, prose, prophecy, parables, biography, stories, romances, philosophy, pleas, arguments, eloquence, law, let-

ters, satires and songs. It was written in three languages by about forty different authors, who lived on three continents. "**Among these authors were kings, farmers, mechanics, scientific men, lawyers, generals, fishermen, ministers, and priests, a tax collector, a doctor, some rich, some poor, city-bred, some country-born—thus touching all the experiences of men**" (Peloubet's Bible Dictionary). Yet the Bible is in agreement with itself in all of its parts. Critics have imagined contradictions. But the contradictions disappear as mist before the morning sun when subjected to the light of intelligent, careful, candid, fair, and sympathetic investigation. The following marks of unity characterize the Bible: (1) **It is a unit as to its design.** The one central design of the whole Bible is to reveal how man, estranged from God, may find restoration to the favor and fellowship of God. (2) **It is a unit as to its teaching concerning God.** Every statement in the Bible concerning God is compatible with every other statement. No writer has contradicted any other in writing on the stupendous theme of the ineffable, infinite God! (3) **It is a unit as to its teaching concerning man.** Everywhere in the Bible man is shown to be by nature a corrupt, sinful, rebellious, failing creature. He is nowhere lauded and exalted as he has been in the writings of many men. (4) **It is a unit in its teaching concerning salvation.** The way of salvation was not made so clear in the Old Testament as it was in the New Testament, but it can be seen readily that what is made clear in the New Testament was foreshadowed in Old Testament. We may say with certainty that the Bible "**contains the development of one great scheme of salvation**" (Bible Dictionary by Wm. Smith). Some have imagined the Old Testament to teach a way of salvation different from that of the New Testament, but such is not true. Spiritual salvation is nowhere in the Bible made dependent upon works of any kind. The national salvation of Israel was dependent upon obedience to law; but not so with the spiritual salvation of individual Jews. We find Peter affirming at the Jerusalem council (Acts 15:10, 11) that Old Testament saints were saved in exactly the same way that New Testament saints are. The death threatened to individuals in Ezekiel (Ezek. 9:4-11; 18:24; 33:1-16) because of disobedience, and from which they were to escape by obedience, was physical death in the Babylonian siege, and not spiritual death as generally supposed. Some have arrayed James against Paul on the matter of justification, but there is perfect harmony between them. This harmony is seen by recognizing the use of the secondary meaning of the Greek word for justify in Jas. 2:21-25. The secondary meaning of this word is to evince one to be righteous or such as he ought to be. This is what Abraham's works did for him. (5) **The Bible is a unit as to the law of God.** A perfect ideal of righteousness is portrayed throughout the Bible in spite of the fact that God, in harmony with the laws of man's development, suited his government to the needs of Israel that they might be gradually lifted from their rude state. This adjustment of God's discipline was like a ladder let down into a pit to provide a way of escape for one trapped there. The letting down of the ladder is not intended as an encouragement to the one at the bottom to remain there, but as a means of rescue. So the condescension of God's discipline was not a sanctioning of evil, but was a regulation of evil for the purpose of lifting the people to a higher plane. If such a condescension were to continue forever, there would be grounds for an argument against the holiness and unity of God's law; but Jesus showed that God's adaptation of his discipline to Israel's needs was only temporary and that it gave way to the perfect ideal in the New Testament (Matt. 19:8, 9). This ideal had existed from the beginning. God simply dealt with his people as a wise father deals with his children according to their understanding and capacity for obedience. To deny the unity of God's law on this account is as foolish as to deny the unity of the architect's design because he uses a temporary scaffolding in the application of his design to the building of a house. (6) **The Bible is a unit in the progressive unfolding of doctrine.** All truth is not given

at once in the Bible. God's method of imparting truth is illustrated by the law of vegetable growth, which may be expressed as "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

The force of this marvelous unity in its application to the question of the inspiration of the Bible is emphasized by David James Burrell as follows: "If forty odd persons of different tongues and degrees of musical education were to pass through the organ-loft of a church at long intervals and, without any possibility of collusion, strike sixty-six notes' each, when combined, should yield the theme of an oratorio, it is respectfully submitted that the man who regarded that as a 'fortuitous circumstance' would by universal consent be regarded as—to put it mildly—sadly deficient in common sense" (Why I Believe the Bible.)

6. The accuracy of the Bible in scientific matters proves that it is not of human origin. It is rightfully said that the Bible was not given to teach natural science. It was not given to teach the way the heavens go, but the way to go to heaven. "On the other hand, however, seeing that the whole universe is so entirely and inseparably bound up with scientific laws and principles, it is inconceivable that this Book of God—which confessedly deals with everything in the universe which affects the highest interests of man—should make no reference whatever to any scientific matter; hence it is that we do find incidental references to various branches of science. . . ." (Sidney Collett, in "All About the Bible"). And when the Bible makes reference to scientific matters, it is most accurate: anticipating the vaunted discoveries of men by hundreds of years. None of its statements have been proved erroneous. And it is only in modern times that men have come to understand some of them. Centuries before men knew that the earth is round, the Bible spoke of "the circle of the earth" (Isa. 40:22). Men used to discuss what it is that supports the earth, various theories being advanced. Finally scientists discovered that it is supported by the gravitation of other bodies. But long before men knew this, and while they were contending for this or that material foundation for the earth, the Bible declared that God "hangeeth the earth upon nothing" (Job 26:7). It has been only within the last half century that the Washington Observatory discovered that in the northern heavens there is a great empty expanse in which there is not a single visible star. But more than three thousand years ago the Bible informed men that God "stretcheth out the north over the empty place!" (Job 26:7). The Bible speaks of the heavens as "expanse," which was so far in advance of science that the Hebrew word (*raqia*) has been mistranslated "firmament" (Gen. 1; Psa. 19:6), which means a solid support. Galileo is credited with the discovery that air has weight, but about two thousand years before the time of Galileo the Bible had said that God made "a weight for the wind" or air (Job 28:25). When Joshua commanded the sun to stand still (using either the language of appearance, or, possibly—in view of the fact that "be silent" is the primary meaning of the word used by Joshua, together with the fact that light is vocal and certain light rays of the sun are believed by some to be the cause of the earth's rotation—exact scientific terminology), he was careful to stop the moon also (Joshua 10:12-14)—a thing necessary to prevent its displacement, but unnecessary for Joshua's purpose, and a thing that never would have been suggested by the science of his day. Again, when Christ spoke of his second coming, he gave indication of the rotundity of the earth, for he affirmed that at the instant of his coming it would be night in one part of the earth and day in another (Luke 17:34-36). Hipparchus numbered the stars at 1002, but the Bible anticipated the revelations of the telescope and classed the stars with the sand by the seashore (Gen. 22:17). Now compare these true scientific statements with the gross errors concerning the universe to be found in other religious books, such as those of Homer, Hesiod, and the codes of the Greeks; also with those in the sacred books

of Buddhists, Brahmins, and Mohammedans.

7. Fulfilled prophecy witnesses to the fact that the Bible came from God. We will note first the marvelous prophecy concerning Cyrus. Isa. 44:28 speaks of God as the one "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." This was written one hundred and fifty years before the birth of Cyrus; yet it told just what Cyrus did.

We shall now note some of the many prophecies that were fulfilled in Christ hundreds of years after they were written:

"They part my garments among them, and cast lots upon my vesture" (Psa. 22:18). (For fulfillment of this see Matt. 27:35 and parallel passages.)

"He keepeth his bones: not one of them is broken" (Psa. 34:20). (For the fulfillment of this see John 19:36.)

"Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me." (Psa. 41:9). (For fulfillment see John 13:18.)

"They gave me gall for my meat; and in my thirst they gave me vinegar to drink" (Psa. 69:21). (For fulfillment see Matt. 27:34, 48.)

"And he made his grave with the wicked, and with the rich in his death" (Isa. 53:9). (For fulfillment see Matt. 27:38, 57-60.)

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). (For fulfillment see Matt. 2:5-12; John 7:42.)

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). (For fulfillment see Matt. 21:1-10; John 12:12-16.)

"And they shall look upon me whom they have pierced" (Zech. 12:10). (For fulfillment see John 19:34, 37.)

"Smite the shepherd, and the sheep shall be scattered." (Zech. 13:7). (For fulfillment see Matt. 26:31.)

There can be but one plausible explanation of the wonder of fulfillment prophecy, and that explanation is that he "who worketh all things after the counsel of his own will" (Eph. 1:11) moved the hand of those who wrote the Scripture. Therefore, we conclude with Paul that "all Scripture is given by inspiration of God" (2 Tim. 3:16); and with Peter that "holy men of old wrote as they were moved by the Holy Spirit" (2 Pet. 1:21). And we may joyously sing:

"I do believe the Bible; the blessed Word of God,
And close unto its promises I cleave;
It points me to the pathway the saints and martyrs trod,
My Father is its author,
And I believe.

"It was my parents' counsel, to them its truths were grand,
And memory oft a picture sweet doth weave
Of that 'old-fashioned Bible that lay upon the stand,'
In life, in death, it cheered them,
And I believe.

"I once was lost, and dying in darkness and despair,
And o'er my lost condition long I grieved,
Until I searched the Bible and learned of Jesus there,
Who sweetly blest and saved me,
When I believed.

"Bold infidels may cavil, and scorn the blessed Book,
And with their groundless doctrines may deceive;
Still all the while the Bible brings peace to those who look
With faith upon its pages,
And I believe.

"Yes, I believe the blessed word of God,
It marks the path his people long have trod;
The story, from creation,
All through to 'Revelation,'
Bears proof of inspiration,
And I believe."

The Life of H. Boyce Taylor

ELDER ROY O. BEAMAN, Murray, Ky.

Installment No. 4

His Family And Personal Life

The influences that entered into the early life of Brother H. B. Taylor bloomed in blessed fruition in his later years. His deep experience of grace only laid the foundation for the miracle of grace, the lover of grace, and the preacher of grace that he became. His studious youth produced the untiring and ever-learning scholar that he was. His father's death lent him that independence and self-reliance that made him a leader of men for God.

September 29, 1897, his twenty-seventh birthday, Brother Taylor was married to Maimie Peay, daughter of Dr. J. M. Peay, a well-known Baptist preacher. Elder W. C. Pierce, now of Cattlettsburg, Kentucky, and a brother-in-law to the bride, said the ceremony at the residence of the bride's sister, Mrs. J. A. Smith, in Russellville, Kentucky. Her father was a son in the ministry of Alfred Taylor, grandfather of Brother Taylor.

Since his wife has played such an important part in his life, we think a sketch of her will interest all lovers of Brother Taylor. And it was uniquely fitting that one of such preacher lineage as Brother Taylor should find a wife from a preacher's family. Their fathers were both sons in the ministry of Elder Alfred Taylor, both had a preacher brother and a preacher son, both died the same year in Russellville, Kentucky, and both were buried in the cemetery at Russellville.

John M. Peay, father of Mrs. H. B. Taylor, was born in Rutherford County, Tennessee, May 19, 1832, a century ago, and died in Russellville June 24, 1888, at the age of fifty-seven. "His ancestors were Baptists, two or three generations back, at least. William Keele, his maternal grandfather, was a Baptist minister and was pastor of old Garrison Church in Coffee County, Tennessee, for fifty-six years." (Spencer, A History of Kentucky Baptists). He removed to Butler County, Kentucky, in his youth, and "after attending the common schools, he finished his education under the supervision of Dr. J. S. Coleman at Beaver Dam, Ohio County, Kentucky" (Cathcart, Baptist Encyclopedia). He was baptized into the fellowship of Sandy Creek Baptist Church, by Elder Alfred Taylor, in October, 1853, and licensed to the ministry by the same church in 1854 at the age of twenty-two. The Baptist Church at Beaver Dam ordained him to the ministry in September, 1857. He was pastor of the Baptist church at South Carrollton, Kentucky, twenty-four years (1858-1882), and held other pastorates. After 1882 he was pastor of Bethel and other churches in Christian County Kentucky.

Cathcart wrote thus of Brother Peay in 1881: "He is a powerful and practical preacher, and has been a very successful pastor. He is a vigorous writer and has published several works which have met with popular favor. He is also senior editor of *The Student*, an educational journal published in South Carrollton." Spencer wrote in 1885 as follows: "As a preacher, Mr. Peay would hardly be regarded an orator, yet his delivery is forcible and effective. He analyzes his subject with close discrimination, and few men more thoroughly exhaust the matter in a text. He is a thorough Baptist, and, like Coleman under whom he studied three years and with whom he was intimately associated in the ministry twenty-four years he is always ready to preach and defend his doctrines. He has proved himself a strong oral debater. In preaching talent and in point of success, both as a pastor and an evangelist, he ranks close to Alfred Taylor and J. S. Coleman."

Brother Taylor often loved to quote the instruction of J. M. Peay to I. N. Strother, who as a young preacher was studying under Brother Peay—"Learn a little, tell a little;

learn a little more, tell a little more; ever learning, ever telling."

J. M. Peay had a young brother, Richard Dawson Peay, M. A., who was a Baptist preacher and who was co-editor of *The Student*. Mrs. Taylor's oldest brother, J. H. Peay, who died in California in October, 1910, was a Baptist preacher. Miss Frances Peay, a distant relative of Mrs. Taylor, married Dr. G. W. Leavell, a Baptist missionary in China since 1915. Governor Austin Peay of Tennessee was a distant relative of Mrs. H. B. Taylor.

These words in *News and Truths* December 17, 1909, are fitting here: "We are sorry to chronicle the death of Brother W. J. Williams. He was the editor's pastor many years ago in Russellville. It was under his ministry that the editor's wife was saved while yet a schoolgirl. We yet remember, as among the best we ever heard, his sermons on grace preached, after his resignation, in the church at Russellville."

Mrs. Taylor received an A.B. degree from Logan College, Russellville, Kentucky, and studied one year in the Louisville Seminary while Brother Taylor was there.

Mrs. Taylor was a stay to her busy husband throughout their married life of almost thirty-five years. She did much in getting out *News and Truths*, especially in the earlier years of the publication. She taught Bible Reading and Bible Grammar ten years in the West Kentucky Bible School and still continues her work. Once she remarked to the writer, upon telling of her early and thorough training in English Grammar, that God surely foresaw that she would help Brother Taylor in the Bible School. She will be remembered by her book, "Pioneers of the Cross in the Southland."

But Brother Taylor would doubtless have her remembered more as the partner in all his victories and defeats, joys and sorrows, and as a homemaker and the mother of his two children—H. Boyce, Jr., city editor of the *Jacksonville Journal*, Jacksonville, Florida, and Mrs. Frances Taylor Watson, wife of Professor Barney Watson of the Biology Department of Milton College, Milton, Wisconsin. He was passionately fond of his two living grandchildren—Florence Olive Taylor, age eight, and Barney Taylor Watson, age twenty-two months—and never ceased to speak of one little granddaughter who went on before him to heaven.

H. Boyce Taylor taught his children to memorize passages of Scripture since he believed Proverbs 22:6 (R. V.), "Train up a child in the way he should go, and even when he is old he will not depart from it." A scrap-book belonging to Boyce, Jr., contains the catechism the fond father taught his son, and the answers are spelled out so that the baby pronunciations are preserved. He fondly loved his children and said once that he spent more in their earlier years for books for them to read than for any other item pertaining definitely to them. He took them out of the Murray school when he believed evolution was taught there and sent them to Georgetown College, Georgetown, Ky., from which institution both later graduated. No nobler wish could be felt for his children than that they ever remember the teachings and example of such a noble father.

The home of our brother was ever a home of hospitality, especially for Baptist preachers. Beggars often came there, for it was known that he never turned anyone away unhelped or unfed. He often entertained more than his share of the visitors to the Murray Bible Institute; many are they who have pleasant memories of their stay in his home. The West Kentucky Bible School has met from its beginning, November 7, 1921, in his home and will continue to do so.

The social gatherings of the classes of the Murray Bap-

tist Sunday School met in his home to enjoy his jovial spirit. It should be said for those who did not know this side of his nature that no one enjoyed such occasions more than he, nor entered more fully into them. He regretted that his burdensome and numerous tasks left him so little time for this side of life. His presence at the W. K. B. S. picnics many of his students will never forget. He enjoyed fun, but never was a preacher freer from jokes than he.

Through the years many friends brought food supplies of all kinds to Brother Taylor. He never failed to show deep appreciation for these gifts. We quote his characteristic words from *News and Truths* November 18, 1914, respecting one of these gifts: "The Editor and family are indebted to Deacon T. W. Vories of Cove Hill Church in Carroll County for a crate of honey. Cove Hill Church was the first church of which the Editor was ever pastor. Deacon Vories still remembers how we used to sweeten up when we spent our vacation in his home back in our seminary days, though it has been eighteen years since we were there. But we still like honey just as well as we did then; but we like better than honey the fact that our former deacon still remembers us after all these years. Blessings on him and his good wife and daughters."

Brother Taylor had a high and holy regard for marriage and was called upon to marry many couples. The beautiful ceremony used by him and formed largely by him would prove, if published, a Scriptural tonic against the loose views of many on matrimony. To him the Word of God was final on all subjects on which it speaks.

Though Brother Taylor ranked high as a preacher and always commanded a good hearing, he was a very modest man. Once when he was on program with some of the denominational leaders at Jackson, Tenn., in 1912, he editorialized thus: "The Editor felt like a small dog in highboats." Note here the words of Laurence Zarilli, an employee of Murray Church, in *News and Truths* January 5, 1912: "You are the modest Cincinnati, the silent Dante, the loving John, and the acting Stonewall Jackson. You don't want folks to know your doing. You are too busy to answer a long social letter, but you heart is full of love for all of God's children and you surprise them by your actions. We never forget you at a throne of grace."

H. B. Taylor ever continued to study and learn. Witness these words in *News and Truths* February 26, 1913, respecting the quarterly fifth Sunday meeting of our association: "The editor well remembers how much help they were to him when he came to West Kentucky a green and raw recruit from the Seminary. He knew a great deal that he had learned in books but he knew very little about how to go up against the errors of our day and meet the sophistries of Campbellism and other opposers of the truth. He learned more about our distinctive doctrines from the ministers' meetings he went to than from a three years' course at the Seminary. The Editor never goes but he learns something worthwhile."

And there was his own personal study. He kept it up throughout his life. Though multiplying tasks and failing health were his, only last winter he was prosecuting his studies. He always marked a book that he read, approving or disapproving, thus summarizing and clarifying the message of the book. His Bibles were full of his own way of making notes thereon and underscoring select passages. He was well abreast of the happenings of our day, for he scanned regularly the current papers both religious and secular. The following quotation from the Aug. 19, 1914, issue of *News and Truths*, commending "The World's Debt to the Baptists," by Dr. J. W. Porter, shows the avidity with which he often read: "We took it with us on the trip we are now on. Last Saturday night after church we picked it up to read a while before we went to bed. It so fascinated, thrilled and held us that we read two-thirds through it before we laid it down; and would not have laid it down then but we felt that we owed it to the Master and to those to whom we were to minister the next day to get sufficient rest to ren-

der acceptable service. We finished it the first thing next morning."

Though Brother Taylor's friends and foes were many, yet Brother W. E. Hunter, of Somerset, Kentucky, well said of his fast friend in the funeral address these words: "He is one among the few men whom I have ever known who loved his enemies. I believe he fulfilled that Scripture which says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' I do not claim perfection for him, he was far from being a perfect man, and no one knew it better than he."

This story, told by Brother Robert Jones, Murray Church Missionary to Brazil, in the chapel of the West Kentucky Bible School February 9, 1926, is in point here. In concluding an inspiring address, he congratulated the students on their opportunity to study under Brother Taylor, acknowledged his indebtedness to his boyhood pastor for a concept of theology which later studies had never modified but rather confirmed, and told for our felicitation this story. He and some Texas friends, while riding in a car, were discussing H. B. Taylor. Some things said were favorable, some unfavorable. As they made a curve, the car and their lives were endangered, and one brother remarked as they were getting over the shock, "Suppose we change the subject," and it was changed. God will punish the slanderous tongue.

Jeremy Taylor, the noted divine and a distant relative of H. B. Taylor, once wrote thus: "Some friendships are made by nature, some by contact, some by interest, some by souls." Taylor had all these classes of friends. He was wont to say that it was hard to lose some friends who could not follow on into the deeper things of the soul as his Lord led him into a deeper fellowship with Him, the Friend above all friends to H. B. Taylor. He thought much of the tract, "Others May, You Cannot," thousands of which he distributed.

He loved his friends devotedly. One of the arrows that caused his death was disappointment in long-standing friends; like his Saviour, he knew the treachery of friends. We close this article with a quotation from *News and Truths* September 29, 1911: "He has never been anywhere that he has not had unfailing friends and just as unfailing foes. He makes due acknowledgment to both for help in many ways—for his foes have helped him in some ways more than his friends. No man ever had friends who stuck to him closer or more true and tried, even under sore testing."

MONUMENT FOR H. B. TAYLOR

Brother Taylor died May 31, 1932, and was buried on a beautiful lot in the Murray Cemetery. As he took no thought for the morrow, nor laid up treasures on earth, his grave is yet unmarked.

Friends of our dear Brother have taken in hand the work of erecting a fitting monument to his memory.

We hereby extend to his many, many friends the opportunity and privilege of sharing in this token of esteem.

All gifts will be acknowledged, and a careful record kept of same. Make remittance to E. B. Holland, Treasurer, Murray, Kentucky.

H. E. WALL,
NATHAN LASSITER,
E. B. HOLLAND, Committee.

WANTED—Men and women to represent a large book and Bible publishing house in the sale of standard religious and educational books and a complete line of Bibles. If you will sign up for one hundred and twenty days of eight hours each, the company will give you a guarantee of three dollars per day, which is to be made up, if necessary, at the end of the one hundred and twenty days. During this period you get 40 per cent profit on all you sell. Then at the end, if you have not made \$360, the company pays you the difference. Extra time is allowed to make up lost time. Write us if you are interested. Please send six cents for postage.