

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, DEC. 18th, 1895.

THE BEST USE FOR BENEVOLENT FUNDS.

The demands for money for philanthropic effort are very numerous and such as to appeal strongly to the highest sentiments of every lover of the race. The extension of knowledge of different parts of the world makes the misery of the many millions known to the more fortunate portion, while the elevation in living and character brings into greater distinctness the sufferings of the poor and ignorant. To become wealthy or educated is to be more frequently appealed to for help; and as power increases, with the enlightened christian, the desire to give is more intense.

The requests, however, are always in excess of the power to bestow. Thus the necessity of choice in the objects of benevolence becomes necessary, and here there is need of the wisdom which God alone can supply. For there is so much effort required to obtain money and so general a feeling that it is enough to give generously whether wisely or not, that benevolent people are in danger of wasting their substance on futile enterprises. If a wealthy man has ten thousand dollars to give for the benefit of his fellowmen and the service of Christ, he can so bestow it as to do very little permanent good or he can so use it as to bless his fellow-men for many generations. And what is true of the wealthy is true in their measure of the poor. Accordingly the question, "To what object shall I give?" becomes a practical one. An article by President Thwing in the Forum for October contains valuable suggestions on this subject. He gives instances of well meant but futile endowments, proving, as he thinks, the downright foolishness of many benevolent men. "On the whole, men's hearts are better than their heads, their wills than their intellect. The number of men and women who every day are devoting their fortunes, time and labor to benevolence, is constantly increasing. But one is too often saddened on knowing that these benevolences are not the product of comprehensive and reflective wisdom." He seeks to set forth some guiding principles for making endowments. For example, money should be given for those philanthropic works, the demand for which we wish to increase. We do not wish the demand for poor-houses to increase; therefore we should not endow them. But we do wish that the demand for education, higher and lower, should increase, therefore schools of learning should be endowed. "The pursuit of knowledge, the promotion of research, the offering of opportunities for culture, the establishment of facilities for learning, will represent the worthiest objects so long as humanity has a being as like its present being." The writer thinks that the proper province of endowment is represented in the spiritual and intellectual interests of man rather than in his physical and material interests. Physical evils will be cared for by the state; private benevolence should, therefore, concern itself especially with the intellectual and spiritual welfare of man. He, therefore, recommends gifts to colleges. "The cause of the higher education is so comprehensive, and its interests so diverse, that it is only with extreme foolishness one can make a mistake in giving to college or university. There is no question that the higher intellectual interests of man are vitally related to all the interests of humanity. It is therefore of supreme importance that these interests be conserved, and they therefore present themselves to one who has the welfare of the race at heart with peculiar persuasiveness. The college represents the most comprehensive interest of humanity. The university is designed to make the best man; and it commands the service of the best men, as teachers of youth, as trustees of funds, and as administrators of serious undertakings. Of all our institutions, those of the higher education—the college, the university—are the most permanent." He concludes that "the agency through which wealth—be it ten thousand dollars or ten million—is most certain of doing

the most good, to the most people, for the longest time, and in the widest realms, is the college and the university." It would seem that a part of our giving should be for objects that demand immediate help and a part should be for larger objects that will endure for a longer period. If a professorship be endowed the man who furnishes the money turns himself into a teacher for the generations to come. Thus he robs death, so to speak, of its power; for he continues to live and give forth knowledge in the person of the man supported by his funds. We have no doubt the desire to give to worthy objects is increasing among us and we trust the wisdom that is profitable to direct will be the possession of all contributors, whether their gifts be great or small.

THE BIBLE SOCIETY AND DR. JUDSON'S TRANSLATION.

The missionaries of the American Baptist Missionary Union in Burma are complaining of the proposed action of the British and Foreign Bible Society in regard to the printing and circulation of the Holy Scriptures in the Burmese language. It is known to everyone that Baptists were the missionary pioneers in Burma and the name of Adoniram Judson has become immortalized as the apostle to the Burmans. By the help of God, with indomitable faith and tremendous industry, Dr. Judson made a translation of the Scriptures into the Burmese language, the high excellence of which has ever been recognized by those capable of judging of its merits. In his Burmese New Testament Dr. Judson did not merely transfer the word *baptizo* and its derivatives as is done in our English versions, but rendered these words by their Burmese equivalents, as he felt in duty bound to do as an honest translator. In recent years an English Church Missionary Society has sent missionaries to Burma and they naturally find it inconvenient to use a version of the New Testament which makes their own practice as to baptism appear so glaringly inconsistent with the teaching of Scripture. This society, however, desired to avail itself of the grand results of Dr. Judson's labors and scholarship except in this one particular, and the B. and F. Bible Society was therefore moved to ask of the A. B. M. Union the privilege of publishing an edition of Dr. Judson's version with the substitution of either the Greek or some neutral word in the passages on baptism. Considering that this would be to confuse the minds of the Burmese christians in respect to the Scriptural teaching as to baptism and also more or less to cast suspicion on the validity of Judson's translation and the teachings of their own missionaries on the subject, the A. B. M. Union felt that it could not consistently accede to the request of the Bible Society. Now the matter has come up again and it is intimated that, unless the Union shall consent to the request of the Church Missionary Society and the Bible Society, a new translation is likely to be issued. A Baptist missionary in Burma writing of this matter says: "The Church of England does not pretend to say that Judson's translation of the word is not correct, but that, with their ideas of baptism it is not convenient to make the meaning too plain, therefore they want this change. The Bible Society and the Church of England say that if we do not allow the change they will make an entire new translation, thus making the confusion of two translations." This whole matter illustrates one of the difficulties of the position which Baptists occupy in relation to other christian bodies—a position which does not depend, as their opposers and critics too often assume, on the stubborn contention for one particular form rather than another, which on Scriptural grounds is a matter of indifference, but on a correct and honest interpretation of the Scriptures and the conforming of their practice to Scripture precept and example.

CHURCH BOUNDARIES.

DEAR EDITOR.—In your issue of Nov. 27, you quote in editorial on non-resident membership "Our church bounds," will you kindly through the columns of your most excellent paper inform your readers what are the correct or scriptural bounds to a Baptist church. Ignoramus. "Ignoramus" is a master hand at questions. We confess that this is one of the toughest we have met with in the course of our experience. The scriptural bounds to a Baptist church!

Why should our good brother worry us with enigmas which he knows no editor can find out? In the New Testament times there were a good many churches—Baptist churches of course—but we do not find in the New Testament any dispute or question as to the boundaries of these churches. In some of the cities where churches were planted there were certainly a large number of disciples, but we do not find anything to indicate that in any one city, as in Jerusalem or Antioch or Ephesus or Corinth or Rome there was more than one church. But for some reason, perhaps because they are wiser now than they were in Paul's day, the Baptists of these modern times are much given to multiplying churches and if they have one or two thousand communicants

in a city, they establish about five or six churches, and then the question as to boundaries arises. Now if "ignoramus" wants us to delimit on Scriptural grounds the boundaries of these half dozen Baptist churches, we hope he will be persuaded to take back that task and give us something easier. Roll up the Venezuelan and the Alaskan boundary questions together and give us that instead. But perhaps our correspondent is thinking rather of country churches and their boundaries. We have no doubt that in country districts there are a great many more supposed church boundaries, than can be justified either on Scriptural grounds or on principles of christian common sense. The only way to establish a boundary line between adjacent churches, so far as we can see, is by way of mutual agreement on the part of those churches. But probably there is hardly any case in which a hard and fast line is in any way actually established. Perhaps it is not desirable that there should be. In a general way, it may be said that when a member of a church removes permanently, so that it becomes much more convenient for him to attend the services of another Baptist church, he should consider himself to be within the bounds of the latter and connect himself with it, unless there is some exceptional and valid reason why he should retain his connection with the former church, in which case it is certainly his duty to continue to give to it his cordial and active support.

Rev. Mr. Aitken in St. John.

—THE evangelistic services now being conducted by Rev. W. H. Aitken, of Liverpool, G. B., in some of the Episcopal churches of St. John are being quite largely attended. Mr. Aitken is a man, perhaps sixty years of age, of commanding presence, good voice and apparently vigorous physique, a man of cultured mind and fluent speech, a cogent reasoner who sends the truth home to the consciences and hearts of his hearers. Most reverent and earnest in manner, he gives the impression that he is one who feels himself to be about his Master's business. Mr. Aitken's addresses are strong and impressive presentations of the Scriptural truths fitted to the spiritual needs of his hearers, proclaiming repentance toward God and faith in the Lord Jesus Christ as the inward conditions of salvation. Last Sunday afternoon he addressed a very large congregation of men in St. John's church on the subject of Temperance. He dealt with the subject on broad lines, as including not merely abstinence from alcoholic drinks but also a rational and spiritual mastery over all the appetites and passions by which the higher and normally dominant powers of men are wont to be subverted and enslaved, to the destruction of their souls. The one, only, and all sufficient salvation for men groveling under the tyrannous power of appetite the speaker most earnestly and powerfully declared to be Christ, and His help was surely to be obtained by complete surrender to and honest trust in His power and grace to save and keep. Never have we heard such truth more impressively uttered, and the great congregation of men seemed to bow in common consent to the truth of the words spoken and of their fitness to human needs. We most heartily wish Mr. Aitken Godspeed in his work.

Individual Communion Cups.

The above heading may sound strange to some of your readers, but doubtless it will soon attract universal attention in our churches. The Temple Baptist church, of Yarmouth, N. S., has unanimously adopted the individual communion cup for the Lord's Supper, and used the new service for the first time on our last communion, much to the delight and satisfaction of all present. The new service is inexpensive, easily handled, and the communicants more easily served, and in much less time than in the old way, while it removes all objectionable sanitary features, and fulfills to the letter the injunction of the apostle: "Let all things be done decently and in order."

We have provided for 144 communicants, at a cost of \$34.00. Our service consists of four oval, neatly designed, mahogany trays, 14 inches long, 9 inches wide, with a raised panel, diamond-shaped, in the centre with 36 holes to receive 36 little glass cups, about an inch and a half high, with a neat gold band about the top. You can purchase as many trays as you need. There is also a filler provided, and so neatly arranged that you can fill a tray of 36 cups in one minute or the whole 144 in four minutes. Small rings are put in the pans to receive the empty cups. The trays are so arranged as to sit one upon another and so occupy small space. They are also handled without any danger of spilling and a cover is placed over the top tray to prevent dust falling into the cups. Thus the individual cup removes all objections from a sanitary point of view, in the manner of dispensing this divinely appointed ordinance, without marring in the least degree the scriptural order of the Lord's Supper. G. H. WATTS.

For Billions—Minard's Family Pills.

Bible Study at Our University.

We have the statement made in the reports of the Board of Governors of Acadia University for the year 1895 that Bible study not neglected in the Institution in the past will in the future be an appointed subject in the college course. It says, "It has however been resolved that for the future Bible study shall be prescribed subject and so become more apparent in the curriculum of the arts course."—Page 79 of the Baptist Year Book. The paragraph from which the above quotation is taken when read at the Convention last August called forth not only commendation for what had been done for Bible study by the authority of the University but utterances were made as well which showed that it was the opinion of those present that this matter was of the greatest interest to the denomination. It is not strange that it is so when we consider that the principal object of the founders of the College was instruction to those called to the ministry of the gospel.

In the report of a meeting of the governors of Acadia given in the Messenger and Visitor of Dec. 4th, it appears that confirmation was given to the action of the Faculty of the University in connection with Bible study. This report says, "Some enlargement of the curriculum has also been made in the studies related to the legal profession and a full explanation given in the report. It would have been acceptable if the short report on Bible study had been longer. Are we to understand that Bible study at the University is to be the same as that previous to the year 1895 or some enlargement of it? Is the curriculum alone to be enlarged by the introduction of Bible study into it or are we to have also an enlargement in the study would it not be well that the denomination should have information of its nature. It would be instructive to have this knowledge and as the University is hoping to give their part of the Convention Fund increased, we doubt not but profitable. An appeal for relief to educate ministers was more successful than appeals made on a wide basis." J. COOMBS, Dec. 12th, '95.

Our French Mission.

Rev. M. Normandy, now of McLaughlin Road, Kent Co. N. B., came to Digby Co. to labor among the French, in October 1893, and continued his labors there until 1895. During those twenty-seven years of earnest labor, he was permitted to build a place of worship at Wagner Settlement, one at Burton Settlement, one at Plympton and a parsonage in Saulterville. Our brother had the joy of seeing a number of French Roman Catholics converted, and of administering to them the ordinance of baptism. Some of these are living to-day, and honoring their profession before the world. How little we know how to measure the success of a preacher of the gospel. How far-reaching are influences once set in motion. One of those converted from Romanism, in connection with Bro. Normandy's work, was Mrs. Jeremiah Everett of Wagner Settlement. One of her sons, George, is now the missionary pastor of the churches of Margaree and Mabou in Cape Breton. A second son John, is studying at an institution of learning in Massachusetts for the ministry, and a third one is a christian worker in Waltham, Mass. who, also, I believe, has the ministry in view. Very little has been done in carrying on this work since Bro. Normandy left in '85. A missionary named Rouleau came on the field in '87 and remained two years. Very little success seemed to mark his efforts. Last May the Grande Ligne Board sent Bro. C. W. Grenier and his excellent wife, to take up the work and carry it forward. I am personally acquainted with nearly all the missionaries laboring in connection with Grande Ligne, and I can truthfully say that while all are good and noble men and women, some of them excel in goodness and wisdom the brother and sister now laboring in Digby county. It was my privilege when in Quebec city, to baptize sister Grenier, and have both brother and sister Grenier as missionary helpers in connection with my work there. They are doing good foundation work on their field, and are gaining the good will of those among whom and for whom they are laboring. Brethren and sisters, when you pray for 'Grande Ligne' don't forget the two missionaries laboring in Digby Co. N. S. A. T. DYKMAN, Digby, Dec. 11, '95.

The Benefits of Shorthand.

Shorthand is one of the oldest of the arts and sciences. There are at least, 1,000 distinct systems, and most of them good in themselves, but if you would go back through history and examine the art in its infancy, and then follow its progress up to the present time, you would understand why the simple, rapid, Fernin shorthand, which captured the World's Fair Medal and Diploma, has been given to the people of the nineteenth century. In the first place, shorthand teaches accuracy. Unless pupils have the eye hand for making letters, some time must be spent in teaching them to make one line, straight, another curved or round as well as of proper slant and size. If, in the word cat, (phonetic spelling, "k a t"), we make the "k" and "t" too long, we shall have the word god (phonetic spelling, "g o d"), instead of the word cat, which we intended to write. Mistakes of this kind show pupils that shorthand without accuracy is of no value. Second, shorthand teaches the English language. After the alphabet has been learned and a number of simple words written and read correctly, students are ready for dictation. All must be done the alert with first fingers, not all numbers second, ears to catch the sounds to be written; and third, eyes to see that fingers do their work correctly. After the dictation is over, students must read what they have written and after a while, transcribe their notes on the typewriter so as to make a well written, well punctuated, grammatical article. Third, shorthand enlarges one's vocabulary. The student of necessity comes in contact with a variety of words, which to be correctly written, demand careful, sound analysis. As a natural consequence, before many weeks have passed, the dictionary becomes his confidential friend. Fourth, the study of shorthand requires concentration of thought, exercise of will, and control of body. We say to the pupil, you must write at least 50 words a minute to-day. Pupil begins work with a sigh, presently, the teacher says, "What is that?" Pupil looks amazed, acknowledges that he was thinking of

Foreign Missions.

The following extract from a letter recently received from W. V. Higgins, from Bimilipitam, will be read with the deepest interest by all lovers of our Lord, who are interested in our little mission to the Telugus—and this number is not a few—they are on the increase. "As the time goes on I feel convinced that our decision to go home is in accordance with the Lord's inscrutable will. It has been hard not to rebel against this providence, and sometimes we have been in a half dazed condition. The little band of missionaries seem so sorry to lose us, and we would so gladly stay on for years were it possible. But we cannot feel that this is the last we shall see of India. Oh that this desire may prove to be God's will in the matter. As I have entered in heart and soul with Bro. Morse here, (i. e. Bimilipitam) in his special meetings, I have felt more than ever the blessed privilege of preaching the gospel to the heathen. There is no greater work on earth and it brings and fosters an untold joy to the mission-ary. Whether I can ever feel satisfied now in the home land, while all this waste howling wilderness lies desolated and a question. Bro. Morse has been holding public meetings for three months, in which he has been answering the hisephemous slanders of a Moham-medan. The whole town seems moved. Vandana and all over came to see the missionaries and the Bimil field is fortunate in having such workers. We hear of two baptisms at Bobbitt. Thank God for these drops! May the showers soon come here at Kimidi, Chischoote, Yanagram and all over this field. Oh, I hope it may be God's will to bring us back again to India."

Rev. J. D. Morse, under date of Nov. 9, writes, "Bro. Higgins landed here with his family a week ago today. I feel like crying to think that they must leave us. They have had a serious time in deciding to go home, and have tried hard to find some way to remain in the country. Bro. Higgins' whole soul is in the work and has been most energetic and untiring in his labors. Now that we are about to lose him we feel very badly. The other day at the Clock Tower I thought what a shame it was for us to lose a man who could preach in Telugu like that. He is now at Kimidi introducing Mr. Corey to the field. The Moham-medan leaves for Rangoon tomorrow. We had three public discussions lately with the sub-magistrate for chairman and were to have another Wednesday evening, but the Moham-medan backed out and would not meet us again. The outlook never seemed brighter than now."

For these gleams of sunshine we are all profoundly thankful. Let us pray on, hope on, work on, for the horizon is streaked with signs of the coming dawn. By this time Bro. Sanford has reached the shores of Britain and if he has been able to make connections is on his way to India. By the way was it not significant that the MESSENGER AND VISITOR, which contained the statement of his departure for India, should have contained that most interesting letter from Bro. Morse in which he speaks of the result of Bro. Sanford's work in the years that are gone. Shall we not all pray that Bro. Sanford may be richly blessed in the work which lies so near his heart, and be a part of his very being. Oh let earnest, increasing, believing prayer be sent up to Him who always hears and "whose arm is not shortened that it cannot save." J. W. MARRING, Sacy's Treatise.

500 public schools, academies and colleges have adopted Fernin Shorthand, 83 new schools since September 1894. Within the last six weeks, orders for books and magazines have been received from China, Japan, Africa, New Zealand, London and Paris. Fernin Universal Phonography was introduced into the course of study of the Boys' High School, Brooklyn, N. Y., September 5, 1895. This is a public school with an enrollment of over 1,000 boys, of which 300 have begun the study of phonography. The course extends over a period of two years (80 weeks). Each class will receive four lessons per week the first week year (40 weeks) and two lessons per week the second year. When the entire commercial department is represented there will be over 400 boys studying phonography at the same time. Fernin is surely coming to the front. This system is taught in Acadia Seminary, Wolfville, N. S., by Miss Walker, who has received her certificate directly from the head Fernin Institute, situated in Detroit, Michigan. ACADIA.

No's.

BY PASTOR J. CLARK. No cloud can always hide the sun. No storm can last for ever. No work, no wages. No wrong can ever become a right. No paint can turn a wooden house into a stone one. No color, no victory. No pardon from God, no peace with God. No human goodness can take the place of divine grace. No trials, no triumphs. No position without its perils. No fellowship with Christ, no fitness for heaven. No mortal's skill can change God's will. No Salvation apart from Jesus. No pleasure like christian pleasure. No place on all the earth can be so dear to me as Calvary. Turners Falls, Mass.

"INDIVIDUALITY,"

says "Tan McLaren" "is the chief of all our talents and it entails our most heavy responsibility. If one is bound to fulfill himself or to cease to have any reason of existence, it must be his higher self. He must kill the beast which kennels amid the passions at the base of our nature; he must let the angel free that makes her house amid our noblest imaginations. Within every man is the making of a devil or a saint, and in the region of the will must the battle be fought. An unrestrained and forward destruction, the surer and swifter in proportion to the strength of the nature. An ordered and enlightened will is salvation, under whose sway every characteristic virtue comes to its full height. "You will find," says Rankin "on the other side of the coin, that it is his restraint which is honorable to man, not his liberty, for a man's first duty is to realize himself, his next is to consecrate himself to the divine will."

December 18

The Albert G. held on the 17th and well attended of weather and road favorable. Those that were of blessing Spirits of God manifested His children, ending. The subject of place in the divine question C. B. Olive and Hillman read of the S. S. less was interesting. Four gospel Bro. Saunders sermon Tuesday, 3 p. m. Wednes- day, text, Matt. 11:12, "The more ye know, the more ye are ignorant." Bro. Saunders was ex- posed people were becoming more. It is the gospel of the future. The Sabbath school will succeed large people are filled the gospel of the future. The body fails to per- it otherwise con- sults of our peo- spiritual elem- volves man and im-pressive char- "Feed my sheep" denomination endeavor to con- of the blessing Collections, \$3.1. B. B. Riverside, De-

We have pro- duced a new Bible com- pared better. Instead of Messengers and our T. book are sent. You may have side of Bible. To keep a definitely be understood. List— Intern Teach with paper only four. Revise Testan to new or paper one New Sun- year to 93. Dr. Gordon "How Christ with paper Two New "The Minis- with paper for Two N. "Risen with for Own N. Dr. Broadus with paper Two N. B. "The S for Two N. "The B for One N. "Ways for Two N. "The Da with paper Two N. For deor will need to Don't forget also destry. There ar church who success are

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