

SOUTHWESTERN BAPTIST UNIVERSITY.

MONDAY night was devoted to the anniversary exercises of the Calhoun Society. Four of the young gentlemen competed for the best model, awarded for the best written and delivered oration, "in which there should be no mention made of Greece or Rome." The awarder further stipulated that neither the composition nor the delivery should grade under fifty. This prize was only contested for by H. E. Burns, of East Tennessee, S. M. Bray, R. P. Mahan and H. E. Powell.

Mr. Burns led off with a salutatory. Subject, Man Records His Own History. The composition of this orator graded very high, and had his delivery equalled that of Mr. Bray's or Mahan's, he would doubtless, in our opinion, and that of others we heard expressed, have won the prize. We learned that he was the only contestant the successful contestant feared. Mr. Burns has been a student of the University but eighteen months, and but fairly initiated in elocutionary studies, and then he was called first, and as might be expected was slightly "stage struck," but he improved in his delivery as he warmed with his subject, and his last paragraphs were impressively delivered. It was conceded by all to have been a fine effort, that reflected great credit upon the speaker and his Society.

The next speaker was a youth of only eighteen, S. M. Bray, of Lone Elm, Tenn., with a singular subject, Has a Starving Man a Natural Right to his Neighbor's Bread? The composition of this orator was characterized by a remarkable elevation of style and mastery of the English, nicely chosen terms and rounded sentences. His delivery was above the required grade. He left the stage and the applause of the audience. Many were the whispered verdicts, "He has won."

He was followed by R. P. Mahan, whose subject was, The Organic Forces in the History of our People. He was a well matured young man of fine personal presence and sonorous voice well under his control. He had not pronounced a half dozen sentences ere the audience was convinced in Mr. Mahan a formidable rival, and when he concluded his peroration the mutual friends and admirers of the last two speakers were left in painful anxiety.

The last speaker, H. E. Powell, was the chosen Valadictorian of his Society, was of pleasing presence, of easy pose and perfect self-possession. He commanded the fixed attention of his audience and gaining rapidly upon his competitors until he had completed half his cause, then for some cause, his voice weakened, his pronunciation became less distinct and his emphasis less emphatic, and it seemed to us, that it was with great effort he repeated his closing paragraphs. On inquiry, we learned the cause, physical debility from a recent sickness. It was an act of injustice to himself to attempt this effort, which requires a man to be at his very best, mentally and physically, to hope to succeed. He spoke long enough to impress his audience with the latent possibilities with which he was endowed. The judges, Dr. W. G. Inman, Rev. A. B. Wilson and L. J. Brooks retired while the choir discoursed sweet music, and soon returned and rendered a verdict for S. M. Bray. Amid the rapturous applause of the audience, the most gorgeous bouquets of flowers were showered upon the stage. The father and mother and relatives and his numerous friends and society fellows were there to warmly congratulate him upon his splendid achievement.

Dr. Inman presented the medal, and the president of the Society, Judge Martin, of Martin, Tenn., presented in felicitous words, the Society medal for the greatest improvement during the

session to Mr. David S. Thompson. This closed the forty-second anniversary of the Calhoun Literary Society. MORE AXON.

THE NASHVILLE DEBATE.

DEAR BAPTIST.—The second week has passed in the Moody-Harding debate, and the result, up to close of this, Saturday 8th of June, 1889, is a complete Waterloo to Campbellism on the Design of Baptism, and the discussion on this part of the subject is ended. Oh! shades of Bethany! where art thou? The system of Alexander Campbell and his colleagues has crumbled under the sledgesham blows of the "laughed at" Moody like slabs in a pile-quarry, and the fragments are scattered in indiscriminate confusion and dissection, all about and these parts round about, with none to gather or put them together again. Moody completed his argumentative pyramid last night, capping with his exposition of I Peter iii. 21, having laid as a foundation rock, just below, his dissection of Acts ii. 38, John iii. 5 Mark xvi. 16, and sloping down to the base of his magnificent structure lie the broadening rocks hewn from the great doctrine of grace, and cemented with the facts of history and philosophy on Baptismal Remission, the great "damnable heresy" of modern times. After capping the pyramid, and along with the masterly touches of his mechanical skill, he cleaned up the rubbish of his opponent's argument: from about the building with the close-sweeping broom of criticism and replication, leaving nothing of importance upon the ground. Moody put me in mind of a good farmer thoroughly cultivating a field with a good plow; and then clearing up the fence corners, digging up the stumps, and piling all the stones over the fence with the agricultural debris. We all thank God for his vindication of the gospel from the hideous error of Campbellism. We didn't know it was in Moody, and we believe God has raised him up for the purpose of witnessing, gigantically and colloquially, against this form of the "man of sin."

Eld. Harding in the end and in the long run has grown weaker and worse. He kept up his tactics of petty-fogging and strategy all the way; and he never made a single connected argument from beginning to end, either in the affirmative or negative, and no other sort of an argument except in the form of isolated sophisms in the plausible misconstructions and misinterpretations of a few Scriptures. He seemed absolutely insignificant in the shadow of Moody's masterly and towering combinations, which marched against Campbellism like Roman legions and Grecian phalanxes. Harding never struck a stone from his pyramid; he never killed a soldier in the line of his argument. He fought in every way to ridicule and disparage Moody before the audience, and this part of his program was the most popular and convincing of all his efforts, among his people, with a few exceptions. Sometimes he became furious in his denunciation of Moody, charging him with misrepresentation; but although severe and withering in his characterization and exposition of Campbellism Moody always proved that his alleged misrepresentations were the truth. Eld. Harding played around Acts ii. 38 most of the time, and his best show for argument were the interpretations of that passage by such Baptist authors as Hovey, Hackett and Willmarth. So of John iii. 5. Leave out what effect he produced by the play he made on this line of argument, a play that reached ad nauseam and became ridiculous. His whole line of argument was the weakest and the most inconsistent and disconnected I have ever heard on any subject discussed by men of importance.

Moody had to affirm without reply, and then he had to reply without an affirmation upon the part

of his opponent. It is a fact that in the negative he had to maintain his own line of argument on Acts ii. 38 and John iii. 5 before Mr. Harding would touch the subject, and then only in his characteristic disconnected method of sophism and ridicule and quotations from a few Baptist authors. Alas! in this line Moody arrayed a mass of concessions from Campbellite authors, but there stood Hovey and Hackett all the same! Even Campbell himself was made to speak as man never spoke against Campbellism. The most disgraceful episode in the debate is connected with Mr. N. Brock, pastor of the seventh Baptist church of this city. He became fascinated with Harding during his revival here in April and May, and grew into doubt about Baptist positions, as he became more and more tutored with Campbellism. Harding led his willing mind to the determination that he would join the Campbellites, and with the determination he grew wretched and miserable. Moody's first argument on Acts ii. 38 convinced him of his error; and going home that night Bro. Brock was so agitated and overwhelmed, he fell upon his bed in restless agony, and after long struggle he arose, and declared to his wife that he was wrong, and that Campbellism was an awful heresy. Such was his condition that his heart became involved, having been afflicted for life with heart disease, and he arose and took a spoonful of whiskey; this not affecting him sufficiently, took a swallow of Jamaica ginger; and this not being sufficient, took a dose of valerian. After bathing his feet in warm water he became quiet, and then with his wife he continued in prayer till four o'clock in the morning, confessing his error and finding forgiveness and relief from God. Bro. Brock came out next day and made known his change and conversion from his terrible temptation, having already resigned his churches and having arranged to join the Campbellites the following Sunday, Mr. Harding having urged him to join the Sunday before. Bro. Moody used Brock's reconversion to Baptist principles very powerfully as the work of God on the night after the incident, and when Mr. Harding arose he replied in his characteristic bitterness, charging Brock's change as the psychological effect of the whiskey and the efforts of his wife. He did not charge Brock with drunkenness, but the insinuation was such that the inference was drawn and promulgated by the Campbellites. It cheated the Campbellites out of the capital of a Baptist preacher converted to them by the debate, and great was their chagrin and indignation. Of course, Brock was to blame, but God saved our young brother from that awful snare. He is now rejoicing in the Lord, and we have thrown our arms around him and determined to stand by him. He is a better Baptist, as he is a better Christian, and though greatly unwell in the past, he will be more so in the future. The debate, under God, saved our Bro. Brock, but Harding's ought to disgrace him in order to parry the blow.

Only four more days remain of the discussion next week. The question involved, the operation of the Holy Spirit on the heart in conversion. Moody is in the affirmative, Harding in the negative, of course. When all closes up I will give you the finishing touches. GEO. A. LORROW
Nashville, Tenn.

THAT LIST.

DEAR BRO. PASTORS:—Please now, for the good of the cause of Christ, put forth your best effort to get all schools reported. One postal card will bring the name of the superintendent and the location of the school. Don't wait for some one else to report the school, for if two or more report the same school the list will be corrected. Send to J. S. Thomas, Knoxville, Tenn.

ONE HUNDRED AND FIFTY THOUSAND DOLLARS NEEDED.

AT THE late meeting of the Convention, a resolution was unanimously adopted to the effect that the Foreign Mission Board ought to have one hundred and fifty thousand dollars for the execution of its work during the present year. At least that much will be needed if the Board does the work now on its hands, not to speak of other work not yet undertaken but which is pressing for consideration.

During the last conventional year eighteen missionaries were added to the force already on the field. These eighteen went out at different times during the year, few if any drawing a full year's salary. This year these must be supported in full. Besides these, there are now under appointment including the wives some of the appointees expect to take with them, nineteen others, nine of whom will leave for their respective fields of labor in June, the others going in the early fall. Of these nineteen, nine will go to China, four to Japan, five to Africa, and one to Brazil. But even these nineteen will hardly cover the number to be sent this year. Quite a number of others, men and women, have applied for appointment; several of whom were examined by the members of the Board at Memphis, and approved for recommendation to the Board.

All these must be sent out between now and the late fall, and their outfit and traveling expenses provided for, in addition to their salaries after reaching their destinations.

In addition to these things, several houses of worship must be built or bought. Zacatecas, Mexico, must have a house at once. Several stations in Italy are in sore need of proper places in which to worship God, and to supply these several thousands were raised last year by Bro. Eager, and will have to be paid over by the Board this year. A house is needed at Rio de Janeiro, Brazil, and must be secured in the near future.

Less than one hundred and fifty thousand dollars will not meet the absolute needs of the Board this year. Will the churches give this amount? They can if they will. Will they?—Foreign Mission Journal.

JACKSON ITEMS.

As your "Chief" was present during the exercises of Commencement week, and no doubt wrote up the work, I will pass by this most pleasant of all annual reunions, by saying that the Professor reports the most satisfactory year's work of the University and the highest grade of written examinations.

Since the last item appeared from this place, Bro. A. L. Davis of the University, was ordained to the gospel ministry on May 29th, by a presbytery appointed by First church. Bro. Davis is a young man of deep piety, well cultivated mind, and will graduate from the University, June, 1890. He is pastor of the church at Madison.

On May 30th, Bro. W. B. Clifton, the efficient and eloquent pastor of Second church, baptized a young lady, using the baptism of First church. The Second church will miss their young pastor very much during vacation, as Bro. Clifton will be away from Jackson most of the time.

All the young ministers have secured work for the vacation; some will sell books, others will teach, and others will give all their time to preaching. Ed. C. B. McNeill's infant child died on the 6th of June. He has the sympathy of a large number of friends. MARRION.

The readers of THE BAPTIST will all be glad to know that Bro. Hailey has decided to spend the summer at home, and not in the field for Home Missions, hence he resumes the management of his page.

A FRUIT OF THE DEBATE.

THE following terrible experience is good reading, and causes us to much thanksgiving to God. Bro. Brock had resigned his two churches, Mill Creek, near Nashville, and the Seventh church, Nashville, and the very hour he had proposed to join the Campbellites, he was standing before a large and deeply interested audience in the Central church, denouncing the doctrine he had embraced, and praising God for his great deliverance from the soul-destroying heresy. Bro. Brock listened to one week's "discussion," rejoicing when the Campbellites rejoiced, sorrowed when they sorrowed. This was recognized by all the brethren. He clearly showed his bias was that way. But prayer was being made of the church unto God for him, and we were relying on that, and the truth as used in the debate. We did not pray in vain, nor debate in vain. The church he resigned have cordially received him back, and Bro. Brock starts out after his sifting a wiser, stronger, and better man. Who will not say this debate has not been worth the trouble? But read and rejoice.—JUNIOR EDITOR.

A TERRIBLE EXPERIENCE.

I have just experienced the sorest trial of my life. It happened in this way. A few months ago I incidentally became interested in a study of Campbellism. Knowing but little of this fearful soul-destroying system, except what I had learned through Baptist literature, I visited a Campbellite church and heard several sermons by one of their representative preachers. His sermons were such as to remove in a large measure my prejudice against the doctrines of his people, and I soon came to believe that they were a persecuted and misrepresented people. Thus they gained my ear, and also my heart in part. I began at once an investigation of their claims, especially the doctrine of baptismal remission. I soon became infatuated with their interpretation of Acts ii. 38. Hence I soon found myself at sea. I gave myself considerably to the reading of Campbellite literature and soon became in sentiment a Campbellite. My convictions grew upon me as I noised them and felt them with the literature of the new faith. I finally settled it in my mind that I would at some time join them, but the time I had not yet fixed upon.

At last I decided to wait until after the Moody-Harding debate, which was soon to occur in this city. My convictions grew so strong that ere the debate began I was ready to sever my connection with the Baptists. I had two or three conversations with Mr. Harding, the apostle of Campbellism, during the last days of May, the last one being, as I think, on May 31st. He suggested that I come out at once and unite with the Campbellite church. I told him that I must quit the Baptists in honor, and therefore would resign my churches, (Mill Creek and Seventh church, this city), and on following Sunday after resigning, would preach my farewell sermon, and then disclose my purpose to my churches. I also stated to him that I would rather die than make a mistake in the matter. I finally settled upon a prayer and resigned both my churches on Sunday, June 2nd, expecting to preach for them on the following Sunday, June 9th, and unite with the Campbellites at the night service. On Monday night following my resignation, I attended the debate again. Bro. Moody negatived the proposition: "The baptism of a penitent believer is in, or for the remission of sins." His speech was an exposition of Acts ii. 38. To me it was a message

from heaven, and Bro. M. seemed more like a prophet of God than a preacher. He spoke with unusual power. His words "reminded" me of the Spirit of the Lord, and his heart seemed pulsate with a consciousness of the truth he uttered. To me it was overwhelmingly convincing, and I felt that my foundation was gone. A sense of the awful mistake I was about to make crushed down upon my heart. I went away to my house, walking alone, and feeling too miserable to converse with any one. I saw I was in error, but it was hard to give up. To retrace my steps was humiliating. I rallied to rest, but could not rest. With my heart lacerated and bleeding from wounds inflicted by the sword of the Spirit, which had been wielded so effectually by Bro. Moody, I could not sleep. Soon nervous prostration and palpitation of the heart followed. I felt that my demise was at hand, that God intended to take me before I carried my purposes fully into effect, and if I did not renounce Campbellism I would die. I was not willing to die without righting my great wrong. The horrors of the soul-destroying doctrine stood out before my vision in a manner that made my soul shudder. I listened to confess my wrong to my wife then and there, at the midnight hour, and together we bowed and pleaded for the mercy of God. He answered in great peace, and I listened to confess my error to my churches, and far as possible repair the injury already done. Since my sad experience of last Monday night, quite a number of good people have said to me that they made special prayer for me on that night. I attribute my conversion back to the truth to the prayers of God's people. The Lord hearing their prayers need Bro. Moody's speech as a means of convincing and convicting, and the afflictive providence as a means of bringing me at once to a renunciation of my error. Like Simon Peter, I feel that having been converted I should strengthen my brethren. So long as I may live I shall earnestly endeavor to redeem souls from the terrible heresy of Campbellism. I trust I shall have the prayers and sympathies of God's people everywhere. One thing I will always do, that is, thank God for Bro. Moody. Long may he live to defend the truth. L. N. BROCK.

Nashville, Tenn., June 10th 1889.

MINISTERS' MEETING.

THE Ministers and Deacons meeting of New Salem Association will convene with Linwood church, six miles East of Lebanon, Tennessee, on Friday before the fifth Sunday in June 1889. The introductory sermon will be preached by Eld. J. B. Moody, Eld. T. J. Eastes, alternate. An interesting program has been made out, and parties notified. The question box will be an interesting feature of the meeting. Brethren don't fail to come. We expect a good time.

J. H. GRIMS, } Com.
J. F. McANAB, }

Calvary church, Knoxville, Rev. O. L. Hailey, pastor, has let the contract for the building of her new house. To be ready for occupancy December 25th.

J. W. Connelly, Trenton, Texas, desires to buy the volumes of THE BAPTIST from 1868 to 1876. If any of our readers can supply him, please correspond with him.

The J. R. G. Society of Religious Inquiry of the S. W. B. University contributes \$5.00 to the Gates' Fund.

The following just received for Ministers' Fund in this week's paper, Mrs. S. Chamberlain, Texas, 1.00; Mrs. Minnie Chamberlain, Texas, 1.00.

THE BAPTIST.

John the Baptist was sent of God to make ready a people prepared for the coming Lord.²⁸ It was by repentance toward God and faith in the coming Messiah and by baptism they were prepared as material for Christ's church and kingdom. Of these so prepared ones, Christ chose and separated unto himself twelve apostles. Christ's choice and separating them unto himself was the way they came into his church, was the act that constituted them members. Christ's own sovereign act was all sufficient for them, in this, the incipient stage of the setting up of his kingdom. Subsequently he appointed baptism as a profession of their repentance toward faith in him, as he was the appointed act of initiation into his church. See Acts ii. 47. The Lord added the saved, and baptism was the adding act.

[CONCLUDED FROM LAST ISSUE.]

THE HEAD OF THE BECKMANITES.

The Man Who Claims To Be Christ the Lord.

A FEMALE DETECTIVE CONVERTED.

Dr. Wilkin has determined to bring suit for \$25,000 against Schweinfurth for injuring his domestic peace. In order to have, if possible, a stronger hold upon him, the Chicago physician secretly sent out a female detective about two weeks ago, a bright, attractive young woman named Mrs. E. C. Olania. She went to the Occident and made pretense that she desired to join and become a convert to the faith. Her object was especially to discover Schweinfurth's relations with the band of women surrounding him. Possessed of fair features and an alluring form, she threw out hints and suggestions which the average man could not fail to understand. She reports that she found him cold as ice, and adamant to all her advances.

After she had been there a week and averted suspicion, as she supposed, as to any sinister motive, she placed her hand upon his breast and told him of her happiness in being fanned the Savior. She confessed that she also loved him with the ardor that is of the earth, and finally threw her arms about his neck and stroked his beard. To her most ardent advances he made no response, and she stated afterward that there was not the slightest flatter of responsive passion.

The strangest part of the story is that, despite though she was, she has now become a genuine convert, imbued with a belief in his supernatural attributes, and so testified at a meeting of the faithful in Chicago. A strong-minded woman though she was, she could not succumb for his parity of attitude and gentleness on any other theory than which he himself promulgates.

The Herald representative succeeded in meeting him, and held a most interesting interview. He said: "I am fully convinced that Schweinfurth is Jesus Christ come again to this earth. He is God. By him the only true way of salvation is revealed. I came there a skeptic. I now believe in him. He is truly without guile, and I thank heaven I was sent out where I could meet and learn of him. We can be purged of all sin believing in him."

She gave more information about the life there than the reporter could learn in his visit to the community.

SCHWEINFURTH'S RELATIONS WITH WOMEN.

There are a number of the women who, by long residence and devotion, have approached sufficiently near to the purity of their Christ that they are called "angels." There were thirteen of these "angels" when she was there. They eat with Schweinfurth, taking but two meals a day. The rest of the women, whose wings are still in the pin feather stage, eat separately at another house, and the men all have other quarters for their meals. There is one "angel" who is the most perfect, and called by Schweinfurth his "soul's mate." Her Christian name is Angelica. She is a pale, dark-eyed, limbo creature of twenty-two years, not very plump, but winsome and spiritual, with a far-away look in her eyes. Mrs. Olania said that her complexion was wonderful, white as alabaster. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very near "Christ's," and she is never seen about the house, and visible to the others only at meals, when she sits on his right hand.

"GARDEN OF EDEN" TEST.

There are certain ritual rites celebrated which are

called "The Garden of Eden" test. This is known to be a fact, though it is one of the few things that no one seemed ready to explain. It is understood, however, that it is a ritual quite closely after the Mormon endowment-house, and it is rumored that the women who pass through the ordeal do so in an absolute state of nakedness, in the presence of the Christ, also nude. But it is alleged that the participants are so free from all sin that even thus undressed they are purely itself.

There is one thing that is remarked upon by all who study Schweinfurth. He certainly bears the closest resemblance to the popular pictures of the Savior. So near is the likeness that strangers, in total ignorance of his identity, have been heard to comment on it. His eyes, beard and hair are of the same color. The contour of his face follows the lines of the paintings of the real Christ with great accuracy. I have certainly never seen any person who could begin to approach this striking resemblance. It is very likely that Schweinfurth depends upon this similarity for some of his most powerful arguments in making disciples.

In dozens of places are springing up church trials of persons who have embraced the faith. In a Kansas City Presbyterian church a trial is now pending of a woman who has become a convert and depositions are to be taken here to prove that Schweinfurth cannot perform miracles, as is alleged.

A number of women have recently left a Presbyterian church in Richmond, Ky., and are among the number at the community here.

Such is the story of the Beckmanites. Fragmentary and imperfect sketches of this peculiar sect have been appearing of late in many papers, but this is the first comprehensive, consecutive and complete investigation into their origin, growth and practices and the remarkable pretensions of the alleged Christ that has ever been given to the public in any paper east or west. The revelations are almost incredible, yet as given here they are absolutely true, and all important statements herein made can be fully substantiated by a score of unimpeachable witnesses. That these Beckmanites are bound to increase, and multiply until they become a very strong organization is not doubted by anyone who has made them a subject of study.

The Indiana Baptist passes a doubtful compliment on the Southern Baptist Convention. It says:

"The brethren, for the most part, who compose the Southern Baptist Convention, are intelligent."

No doubt those brethren, if they themselves only know who they were, will feel highly honored. But how about the residue over and above "the most part"? It must be inferred that they are not "intelligent." But the Indiana Baptist further adds concerning the "intelligent" brethren; "and above all, they are Baptists." This implies that the unintelligent members of the Southern Baptist Convention are not Baptists. Then, to be intelligent is to be a Baptist, and to be a Baptist is a mark of intelligence. Now we can see what the matter is with the Indiana Baptist. Mrs. Partington said of her son Ike, the "every time he opened his mouth, he set his foot in it." Our contemporary further adds, "They are just like wafers of the North." This expression is certainly original. It don't run in the old grammar books. It was good as "wanna,"—American Baptist.

Be thou, then, a temple indeed, a sacred place to Hies—let all thy thought within, like white-robed monks, move around the altar, and keep the fire burning. Let thine affections be always a cloud filling the room, and in wrapping the priest-like thoughts. Let thy hallowed desires be ever fanning the smoky seat with their wings.—Bushnell.

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IS INTERCOMMUNION SCRIPTURAL?

Read before the MEMPHIS, TENN. ASSOCIATION, MAY SECOND, BY H. D. W. H. SMITH, AND PUBLISHED BY REQUEST.

[CONCLUDED.]

CONDITION 2. The immersion of a believer in water, as nothing is baptism but immersion. Rom. vi. 4; Col. ii. 12; Mat. xxviii. 19, 20; Mark i. 8; John iii. 23; Acts ii. 41, 42; Acts viii. 38, 39.

Condition 3. A Godly Christian's deportment, and the maintaining of the fundamental points of gospel doctrine. 1 Cor. v. 11-13; 2 Thes. iii. 6; 1 Cor. xi. 26-32; Rom. xvi. 17; 2 John ix. 11.

No church has a gospel right to extend its communion any further than it can extend its discipline. 1 Cor. v. 11-13; 2 Thes. iii. 6.

May we not ask, if it has no gospel right, what right has it?

Dr. A. P. Williams says: "Having done these things (i. e., believed, been baptized and added to the church) he has a right to the communion in the church to which he has been added, but no where else. As he had no general rights when running at large, so he has no general rights now," Lord's Supper, p. 93.

Certainly, if he has no right to partake except in his own church, of which he is a member, it is because the Scriptures give no such rights. Hence, for any other church to invite him, or for him to accept such an invitation would be alike unscriptural.

But Bro. Williams further testifies: Now, here (Acts ii. 41, 42; Acts xx. 7; 1 Cor. x. 16, 17,) it is plainly argued that this joint participation in the one cup, and the one bread, or loaf, is designed to show that the participants are but one body; but, if the communions were obligatory upon Christians as individuals, and not as church members, it could not show this." Page 70.

Dr. Curtis says: "Thus it is clear (i. e., from 1 Cor. xv.) that the Lord's supper is given in charge to those visible churches of Christ, in the midst of which he has promised to walk and dwell. (Rom. ii. 1.) To each of them it belongs to celebrate as one family; not as parts of different families or bodies. The members of that particular church are to be gathered out, and it is to be a symbol of their relations, as members, to each other. In all ordinary cases it should be partaken of by each Christian in the particular church of which he is a member." Progress of Baptist Principles, p. 307.

The Scriptures teach us how the supper is ordinarily observed, but says nothing of its extraordinary observance. Why not hold to and practice that which all can know is Scriptural, regardless of tradition or personal feelings?

Dr. Richard Fuller, than whom few have been more justly celebrated for learning, piety or Biblical research, says: "If any thing can be plain to those who prefer the word of God to sentimentalism and popularity, it is that baptism is to follow immediately (repentance and faith), that is as individual duty, and must precede membership, and that as the Passover was a meal for each family only, so the supper is a family feast for the members of that particular church in which the table is spread. This is so plain to our minds, hearts, and consciences that there is never any discussion about it."

The Baptist Evangel, of California, says: "Some four or five years ago we were ap-

pointed to write an essay on the Lord's supper, and after the most thorough examination we were able to give the subject, we were drawn to the following conclusion, namely, that the supper is an ordinance within a gospel church, and that there is no authority in the Scriptures for extending it beyond the jurisdiction of the church administering the ordinance. From this conclusion we draw the practical inference that, so there is no Scripture warranting intercommunion among the members of different churches of the same faith and order, Baptists who claim the Scriptures as a sufficient rule of faith and practice, ought to stop just where the law stops; in other words, the churches should restrict the ordinance to those over whom they exercise jurisdiction."

Dr. J. M. Pendleton, in his Church Manual, p. 90, says: "The Lord's supper is an ordinance to be observed exclusively by the members of a visible church of Christ. As the Lord's supper is a church ordinance, it is not proper to administer it to persons in their individual capacity." He continues, page 91: "The meeting of a church is indispensable to a Scriptural observance of the solemn feast. Church membership is the chief condition anterior to communion at the Lord's table. Baptism is a condition of precedent only in the sense that it precedes and is essential to church membership." However inconsistent he or others are, or may have been in practice, the principle is irrefragable.

The Watchman, of Boston, one of our oldest and best Baptist papers, has this to say in its issue of August 23, 1888: "The qualifications for admission to the Lord's supper are faith, baptism and church membership." It will be clearly seen from the foregoing extracts that Baptist authors North, South, East and West of standard reputation speak on clearly and unmistakably on this important question. Not one of them has ever yet been able to justify intercommunion from the Scriptures or sound logical reasoning. The best excuse that any of them have so far been enabled to bring for the custom of intercommunion is "courtesy, or invitation." But shall we extend courtesy where the Bible leaves it off, or shall we invite or receive an invitation when the Bible does not clearly authorize us to do so? Shall our fraternal feeling of love and respect for each other guide us? Or will we take the word of God as the man of our council, obeying its precepts and examples whatever our personal feelings may be?

It is readily conceded that in the institution of the Lord's supper that after Jesus had given Judas the sop at the Passover, and Judas had gone out, the heaven being thus purged out, Jesus instituted the supper as a family feast with his apostles, who, according to the Paschal custom, constituted his family, notwithstanding there were more than a hundred other disciples; that it was the members of the one particular church at Jerusalem who "continued steadfast in the apostolic doctrine and fellowship, and in breaking of bread, and in prayer" (Acts ii. 42); that Paul revealed to the church at Corinth as a church the law governing the Lord's supper.

All Baptists agree that the sole power to receive discipline, or exclude members is vested in the churches as local organizations (See Mat. xviii. 15-20); and since there are certain characters who are to be "put away from among" the church (1 Cor. i. 13), to be "withdrawn from" (2 Thes. iii. 6) to be "avoided" (Rom. xvi. 17), with whom we are not to "eat" (1 Cor. v. 11), whom we are not to "invite to our houses, or bid them (God speed)" (2 John ix. 10, 11). And since this solemn memorial of Christ's death is to be scrupulously guarded and kept sacred to his memory, it inevitably fol-

lows that "No church can Scripturally extend its communion any further than it can extend its discipline," and since its discipline only extends to its own members, intercommunion between Baptist churches, or the members of different Baptist churches, is most certainly unscriptural.

Now since a principle cannot be divided, and since all agree that a true church of Christ, however small, even two or three, met together for the purpose, may celebrate the Lord's death according to the Scriptures; or in other words, it is admitted that the smallest church of Christ may and should observe the Lord's supper, as he has commanded; and since there is no provision made for the special accommodation of visitors, be they many or few, it inevitably follows that we cannot have intercommunion without perverting and disregarding the Lord's law.

Acts xx. 7 is really the only Scripture depended on by its advocates to defend intercommunion, and this comes about as near proving it as Mark ix. 14 does infant baptism. Had Jesus put his hands on the babies and blessed them, and baptized them, our Pedobaptist brethren could have made out a tolerably clear case of infant baptism. So if Acts xx., anywhere in the chapter, or if it were recorded anywhere in the Bible, as for that matter, that Paul and Luke and their traveling companions did eat the Lord's supper with the church at Troas, or even that at that time there was a church at Troas, or further still, that the breaking of bread referred to was to eat the Lord's supper, in the absence of so many Scriptures pointing to the Lord's supper as strictly a church ordinance, there would be at least the semblance of a claim for intercommunion.

But it is certain that Paul would not so go back on his own teaching to the church at Corinth (see chapter eleven) as to partake with the church, had there been one there; and it is equally certain that in the absence of a church he would not partake of it as a social feast; and it is equally true that the Greek koinonion, Acts xx. 7, rendered "to break bread," is very different from the Greek Ton arton ton koinon of 1 Cor. x. 16, rendered "The bread, or loaf, which we break." The former is invariably referring to a common meal, and the latter as invariably to the Lord's supper. In either case the last stronghold of intercommunion is fallen, and we as a people will obey God rather than men.

THE MOODY-HARDING DEBATE.

BY J. H. AMACKER.

THE BAPTIST.—The Moody-Harding debate slowly, but surely, presses on to victory for the truth. Bro. Moody has had to wade through a mass of irrelevant matter, and go off after side issues having nothing to do with the subjects under discussion in a way that was truly exasperating; but through it all he has striven to keep the real issues before the audience, and manifested a patience that is wonderful, considering the tantalizing he has had to endure. Eld. Harding's object seems to have been, from the beginning, to lead Bro. Moody away from the subjects to be discussed. For instance, last week the proposition debated did not involve Acts ii. 38, only incidentally. Yet that passage was the burden of Harding's song, so much so, that in one night he referred to it no less than eighteen times. His object was to keep Bro. Moody from establishing the proposition he affirmed. This week Harding has the affirmative of the proposition, "Baptism to a penitent believer, is in order to the forgiveness of sins," and, though a part of such a proposition, he did not on Monday night, when laying down and arguing the proposition for a whole hour refer to that passage a single time. Monday night was a Waterloo to the Camp-

bellites, and ever since, Harding seems to be overflowing with wrath. Conscious of the fact that his doctrine is crumbling to pieces under Moody's powerful onslaughts of logic and argument, he has borne himself nobly through the debate, and to call him to order for charging Bro. Moody with falsehood, because he could not meet Moody's facts and argument. Indeed, the gentleman seems to have been on the warpath last night. Smiling under his defeat, instead of arguing the proposition, he gave the whole of his time in his first speech, to a contemptible and unmanly piece of dirty work as ever a man stooped to. One of the Nashville pastors has been for a long time tinotured with Campbellism, and had resolved to join them. In fact, he had gone so far as to resign his church. The unanswerable arguments of Bro. Moody, however, opened his eyes to the rottenness of Campbellism, and he, with abhorrence, abjured the whole thing and made a noble and manly public confession of his temptation and fall. Finding that he had lost his coveted prey, Mr. Harding, last night devoted himself, to that pastor, and strove with all his might to blacken his character, impugn his honesty, and ridiculing his motives, and from him, he passed to several others of distinction who had left them to come to us, or, who had honestly spoken for the truth, and in each instance, did all in his power to destroy their characters and cast odium upon them, and all this, with a venomous exhibition of vicious temper that was apparent to all. Well, the old boat is going to pieces under Moody's broadsword, and something must be done, if it is only to get mad, foam at the mouth, and with alighted, flat, wildly rolling eyes, say "you are another." Mr. Moody clearly demonstrated last night that Mr. Harding's rendering of "am," flatly contradicts all those passages that teach God's sovereignty. His election of grace, predestination, salvation by grace, and in a word, that it took salvation entirely out of God's hands, and put it in the hands of the preacher, who might decline to baptize the candidate, and so cause him to be finally lost. Seeing the irresistible drift of his doctrines, Mr. Harding had nothing left to do but to get mad, and he did it.

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Nashville, Tenn., June 8th 1889.

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are arming themselves to secure a "house and home" for Sister Gates and her orphan. Bro. C. O. McClure has the matter in hand in that city, and has raised four hundred dollars. It is decided that the house and lot there will cost two thousand dollars, and the brethren in San Antonio agree to raise the half of this sum if the Baptists of Mississippi and Tennessee, and other States will raise one thousand dollars. Brethren, let us take this question home. If it was the mother of our children who was left a widow and penniless with her orphans, what would we have our brethren do for her and these? We will take pleasure in forwarding any amount to the Committee.

CONTRIBUTORS.

J. R. Greaves, Memphis, Tenn., \$5 00; Joseph Townsend, Cincinnati, O., [State of Tennessee,] 5 00; H. W. Briscoe, San Antonio, Tex., \$1 00; S. J. Bolton, \$2 00; Two Friends Memphis, 2 00; Ladies Aid Society and other friends at Brownburg, Tenn., 10 00; A Friend, Erie, Pa., 1 00; Rowan Memorial Sunday-school, \$6 00; Cash by Mrs. F. H. White, \$1 00; Mrs. P. L. Gray, 1 00; R. O. Klemmiller, 1 00; Mrs. Ada W. Graham, 1 00; Geo. Smith, 1 00; A. G. Balne, 1 00; J. M. Fuller, 50c.

Religion is in its essence an inward and spiritual holiness. Outward action can be considered but two ways: either as the means and instrument, or else as the fruits and effects of holiness.

The meteor attracts notice than a quiet fountain, a comet draws more attention than the steady star, but it is better to be a fountain than the meteor and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.

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WIT AND WISDOM

—No place can make a bad man happy. The remedy is not in locality, but in character.

—Diffidence is perhaps quite as often the child of vanity as of self-depreciation. —James A. B. Dorr.

—Don't invest in a lottery. Don't concede that you are willing to receive what you don't honestly earned.

—The emptiness of all things, from politics to pastimes, is never so striking to us as when we fall in them. —George Eliot.

—A heart will choose clean company and clean ways, and delight in clean subjects and clean employments.

PREVENT ATTACKS OF FEVER

We ask but a glance at this, and it will pay any sufferer from liver complaint, enlarged spleen or ague cake, bilious affections of any kind, deranged secretions, prostration from dissipation, constipation from drowsiness, or any effusions where liver, bowels and stomach are involved. A guaranteed cure for all this clamor of diseases is offered in J. & C. Maguire's Condurango. Drs. are astonished & and invalids delighted.

—Does any man possess in politics as much as possible? It will pay in more ways than one. Many a man has made his fortune by his beautiful and pleasing manners. Still remember that true politeness comes from the heart, and no outward show can long take its place. Learn every lesson perfectly, then smilingly in your own mind.

—That is not wise molding of childhood which aims at brilliancy rather than sterling worth. Character, pure, symmetrical and sincere; attainments, solid, practical and well in hand, these are the height of success, and mean one over the sometimes rough and sometimes dark sea of life with an evenness and intensity that no mere outward glitter can steal.

TAKE A REST.

Excursion tickets at low rates will be sold to all summer Resorts throughout the country by the East Tennessee, Virginia & Georgia Railway, commencing June 1st, and to return on or before October 31st.

Fast train service with Pullman cars
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—Success in the Christian life is not absolute promptness. Promptness in performing any religious duty makes it easy; while delay makes it a cross, and the longer the delay the heavier the cross. Promptness is also a remedy for idleness, and idleness is one of the Christians' most dangerous foes. In no place is promptness more needed than in resisting temptation, for we are firmly withstanding the tempter at the very moment when we are almost on the verge of defeat.

FOR NERVOUS EXHAUSTION

USE HOB-FORD'S ACID PHOSPHATE
DR. H. C. McCoy, Algona, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and weakness, with pleasant results. Also think it of great service in depressed condition of the system resulting from biliary derangement."

CHILDREN SHOULD BE TAUGHT ECONOMY



Wolf's ACME Blacking

you save one pair of shoes a year, and a bottle of 15 cents lasts three months, for how many pairs blacking will you save in three months? You will save one pair of shoes a year, and a bottle of 15 cents lasts three months, for how many pairs blacking will you save in three months?

WOLFF & RANDOLPH, Philadelphia.

—The Lewiston Journal recently proposed the following question: 1. Of what nature will be the next economic invention? 2. What great economic invention is most needed and called for by the world? 3. Does any thing remain to be invented by man, which shall be as revolutionary in its effects as the application of steam power? These were the answers received by General A. W. Greely: 1. The storage, without appreciable loss of electricity produced by natural forces, such as waterfalls, tides, etc. 2. A cotton picker. 3. No.

TWO DOCTORS FAILED.

Mr. R. K. Greenless, Randall, Ark., writes: No prescription ever effected more than a temporary suppression of the chills on myself. I was told to try your Hughes' Tonic; concluded to give it a trial. One bottle made a complete cure.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold by Druggists.

—The makers of some of the most popular brands of apple butter use twenty-five pounds of sugar to five pounds of apples and season with one and a half pounds of cinnamon.

—Fat from mutton, lamb, goose, turkey or ducks will give an unpleasant flavor to any thing with which it is used, says a Frenchman, and the best place for it is with the soap grease.

—Remove dust from a silk dress or wearing it by rubbing lightly with a piece of soft flannel. Use white flannel for light silks. A brush, unless of the very finest kind, should never touch silk.

—"Best Church Policy" is discussed in an able manner in The Baptist Teacher for June, by the Rev. E. T. Huxon, D. D., than whom there is no better authority on such a subject. He gives twenty propositions in brief and definite form all easily understood. This number should be read by every Baptist pastor and superintendent in our land. Address the American Baptist Publication Society for sample copy.

Brechem's Pills cure bilious and nervous bile.

POULTRY MANAGEMENT.

How to Make the Raising of All Kinds of Poultry Profitable.

Give poultry a variety both of green and of dry food.

Feed sufficiently to keep in a good thrifty condition, but at the same time avoid overfeeding.

Baked potatoes, washed and mixed with wheat bran, make an excellent food for a change. Small unmarketable potatoes can be used for this purpose.

It is not always the largest turkey that sells for the best price. In many cases, if in good condition, a medium-sized young turkey will bring the best price per pound.

Poultry, like any other stock, requires good attention, and it is not good economy to attempt to keep more than it is possible properly to feed and manage.

Ducks are the least troublesome kind of poultry. A low fence, if tight around the bottom, will keep them out of the yard and garden. A hen-house will be all that is necessary for shelter. If the house is warm and dry they will usually commence laying in February and will lay until hot weather. They will usually commence again in the latter part of August or the first of September. Pekins are one of the best breeds.

I was troubled with chronic catarrh and gathering in my head, was very deaf at times, had discharges from my ears, and was unable to breathe through my nose. Before the second bottle of Ely's Cream Balm was exhausted I was cured, and to-day enjoy sound health. —C. J. Corbin, Field Manager, Philadelphia Publishing House, Pa.

I am on my second bottle of Ely's Cream Balm, being a sufferer from catarrh since I was a child, but with this medicine I am being cured. —Wm L. Dayton, Brooklyn.

—One of the best recommendations a young person can have is that of being careful. You can tell the careful boy or girl at sight. They bear the mark of royalty with them. The royal freedom from sloth and slovenly ways. They are careful in their language, in their dress and in their person.

—He that can give little assistance himself may yet perform the duty of charity by lending the hands of others and recommending the petitions which he can not grant to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the third a cup of cold water, shall not lose their reward. —Dr. S. Johnson.

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Alter trying Peruna for a severe Cold and Cough, contracted through exposure, T. J. Ewing, of Oatlettburg, Ky., "I have taken your Peruna with best results. My cough has entirely left, soreness is gone, and am ironing in flesh." Peruna is sold by all druggists. Only \$1 a bottle.

There are on exhibition in the rooms of the State mining bureau at San Francisco four "desolated hanna bodies" that were found by Signer A. Margheri in a sealed cavern at an elevation of 4,000 feet on the eastern side of the Sierra Madre mountains in Mexico.

The use of a single bottle of Hall's Vegetable Sicilian Hair Renewer will show its efficiency in restoring the natural color of the hair and cleansing the scalp.

Conservatism is all very well—when it is well; but there are times when the true conservatism is in smashing things. If you want to save the meat of an egg, you must break the shell. There is no getting at the kernel without cracking the nut.—S. S. Times.

—Bad company is like a nail driven into a post, which after the first or second blow may be drawn out with little difficulty; but being once driven into the head, the pinners can not take hold to draw it out but which can only be done by the destruction of the wood.—St. Augustine.

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from ordinary business methods is made by the manufacturers of Dr. Pierce's Golden Medical Discovery. It guarantees this world-famous remedy to cure all diseases arising from derangements of the liver or stomach, as indigestion, or dyspepsia, biliousness, or "liver complaint," or from impure blood, as boils, blotches, pimples, eruptions, scalp diseases, salt-rheum, scrofulous sores and swellings and kindred ailments. Money paid for "Discovery" promptly returned if, on fair trial, it don't cure.

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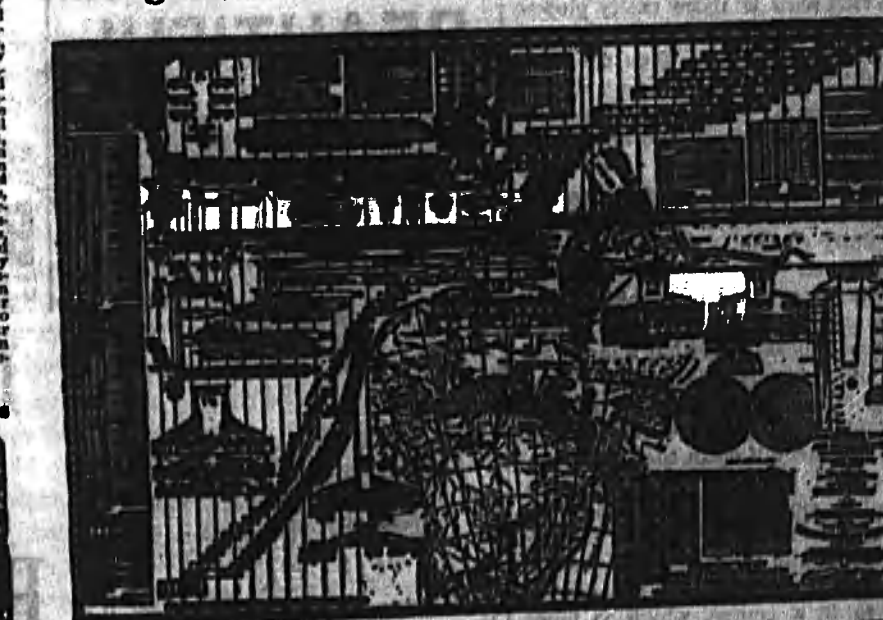
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