

in his bosom; justice pour out the contents of the cup of the wrath and indignation of God upon him, and still he clings, still he needs up that cry that sends the very heart of God and man, "My God, my God." Awful and touching as this cry of shame and love is, yet this one word "my" contains my salvation and yours. If he could not have said, "my God," then it were evident he had forsaken God, and man die for himself, and not for us; but as long as he can say that one word "my," so long as he is still, and so long as the one "who knew no sin, and thus is made sin for us." All the work of his sufferings arose from the fact that he is still, and still alive, still can say "my God." If that one link had broken under the appalling load of the world's guilt, redemption had gone down, the race had gone down, the Second Person in the Godhead—all had gone down in one universal crash and ruin forever.

Did he suffer the identical penalty of the sinner? We answer, no. He could still say, "My God." The sinner's penalty was self-condemnation, remorse of conscience. If Christ had felt them he could not have said, "my God." Further, if Christ's penalty and the sinner's were identical, it was a part of the sinner's penalty to bleed in Gethsemane and die on Calvary. But when the Bible revealed this? If the sufferings of Christ and the sinner are identical, then must Christ have entered hell itself. But when has the Bible revealed this? Further, if Christ suffered the identical penalty of the sinner, then God cannot forgive the sinner, for justice is satisfied, and the sinner may be saved by justice and not by grace. Christ paid the equivalent of the sinner's penalty, and not the identical penalty itself, for this would make Christ the sinner, bearing self-condemnation. The statement is called a maxim; but it is a piece of property in law, it is not necessary that the very same money be paid to redeem it as was first paid on purchase; it is only the equivalent of its present value. The statement is called a proposition; but if nothing but the identical penalty can propitiate, there may be a propitiation, but there cannot be an atonement. The atonement is called a sacrifice, i. e., just mortifying himself for the unjust; but if nothing but the identical penalty will suffice, then there may be a sacrifice of the sinner himself, but not of the just for the unjust, and hence, no satisfaction.

The one unifying principle in the offices of Christ as Redeemer, Representative, Mediator, Savior, is that of a substitute, and the only unifying principle is the active obedience or the passive suffering of Christ in vicariousness. These two words bind in one Christ's person and his work inseparable forever. If Christ was not a substitute, was not dying a vicarious death in the sinner's place, then explain to me the agony of the garden and the tenuity of the cross. If Christ was merely a good man, as even infidels affirm, and still not dying in the sinner's stead, why did he fear to die? Is he simply a holy man, why did he not pass away calm as romance's overland, borne on the wings of light? Explain to me how a soul that had never sinned could say, "My soul is exceeding sorrowful, even unto death." Why did God forsake him if he was not a sinner nor in the sinner's stead? How and why did he suffer? Explain to me the deafening roar of heaven's artillery, the solemn rumbling of all earth's subterranean caverns, the quaking rocks, the rising sun, heaven's midnight arch hang in a noon day sky.

Why answer the universe? Why hang all

heaven's banners at half mast? Why, Oh, why! the cry "Eloi, Eloi, lama!" Infidelity has never answered the question. But when the God-man dies for sinners: when he who laid the beams of the shambles of the deep hangs on the cross; when that hand which sowed all the stars in yonder field of light, is nailed to the tree; when he "by whom all things consist," who not only upreared the pillars of nature, but upholds them; when he derides so wonder the heavens are grown black; when he reads and speaks with an exceeding bitter cry, no wonder incarnate nature responds! When the Creator shudders, no wonder creation reels with rages of woe! There comes no answer to his prayer. Where is the voice saying, "This is my beloved son?" Has God indeed forsaken him? Does not this roll of darkness seem as if the Father had put on mourning for the death of his Son? Where is the response from the Father to the Son? Three hours of silence—vast, profound! What was passing between him and the Father? Sealed is this with seven seals. He opened not his mouth. For three hours the Son of God, moving on his mighty orbit of redemption, passed through a zone of total eclipse from God. Blindly passing, forlorn of his Father and his God, on that transit of infinite darkness and horror and silence! Shut out by a universe of sin from the Sea of eternal life, he gives no sign. And it is only when the darkness is passing away, and the True Life begins again to shine upon him, and while he is yet in the penumbra of that tremendous eclipse, that he is able to say, "Eloi, Eloi." Such was the cry that sounded on the vaults of the midnight heaven and out under the cope of eternity—reverberating down the deep, dark caverns of the lost.

MR. SPURGEON'S FREE FELLOWSHIP IN OBSERVING THE LORD'S SUPPER AT MENTONE.

BY WILLIAM WORTON, D. D., LONDON, ENGL.

MR. SPURGEON, in his Memoirs, says, when giving an account of his accident, says: "It is our wont on the first day of the week to break bread in memory of him who bade us 'do this'; and this wont has been full of comfort and strength to the hearts of a like band of believers who have gathered in the Master's name, in the room of our hotel. On the last Sabbath of the year, Dec. 30th, our friend, Mr. Sommerville, and the friends at the Presbyterian meeting-room, held their communion service, and according to our custom our own service was absorbed thereby, that we might in no way divide, but ever unite, the family of our Lord. Having given a word from the heart to the hearts of those around the table, our work was done. This left the Sabbath afternoon quite free; and in order to enjoy as complete a rest as possible, four of us walked a short distance from the hotel to an empty villa, where we could sit, and sing, and rest, and pray, and so we could visit us, because no one knew where we were. During that afternoon, sitting upon the covered balcony, we had the rolling sea below us, and the smiling hills around us, and enjoyed hearty Christian fellowship. The rising of a cold and blistering wind rendered it expedient to retire within; and while the windows and doors were being secured on the upper story I quietly led the way down stairs. The stairs are amply carpeted in the middle; and had I walked on the carpet, and kept my hand on the balustrade, all might have gone well; but I trusted to my walking stick. It slipped, as it was most natural that it should do, upon the smooth marble, and down went the unassuming form which was so little prepared for the consequent descent. The more those who were present reflected upon the incident of that

one ill-step, the more are they amazed that it led to nothing worse."

While deeply grieving that this "ill step" should have caused each prostration and agony, may we not draw from it a lesson to safe walking in divine things. The carpet on the middle of the stairs, fitly represents the path of duty laid down on the carpeted stairs of God's book. Mr. Spurgeon admits that the Book of the New Covenant, and that alone, is the rule of duty as to the Lord's supper, yet it is his custom, it seems, at Mentone, to trust to his own will, and to let that ill upon the slippery steps of unauthorized departure from what he reads in God's word. He knows that "do this" was not said to any one who had not put on Christ in obedience to his will. A spirit of obedience is quite as necessary to mission as "believing that Christ died to save. Some of those who were comforted by observing the Lord's supper with Mr. Spurgeon, may have felt thus: "I know that it is my duty to be immersed as Christ commands, but it is evident Mr. Spurgeon thinks that disobedience, though for aught he knows it may be willful, is not inconsistent with a state of salvation." The above named Presbyterian communion service may in this way have been as harmful as putting the stick upon the stone.

TENNESSEE BAPTIST HONOR

THE State Convention recommended the raising of \$20,000 for missions for 1888-89, and \$10,000 to go for State Missions. The State Mission Board has apportioned the amount to the Associations, according to instructions; and we have put a missionary force into the destitute fields of Tennessee aggregating salaries to the amount of \$8,000. It is the intention of the Board to appropriate the whole \$10,000 to the work of the State, and even this we shall not be able to meet one half of the demands made by destitute places.

The Board feels that God and the Convention said, "GO FORWARD"; and, doing the best we can, we now appeal to the faith and honor of Tennessee Baptists to "COME FORWARD" and give us the money to do the work undertaken. Especially do we look to the PASTORS and PREACHERS; and we ask of them. Shall our Missionaries, already in the field, be allowed to suffer? We are confidently trusting God and our brethren to help us.

Up to the present very little money has been received and paid out upon the salaries of our missionaries. Our State secretary, Rev. J. H. Anderson, is everywhere doing his whole duty, and yet his work is allowed to suffer for the want of Missionary funds. We beg that our pastors and churches will send in their contributions to the Board, and let us pray for and help our missionaries. W. M. Woodcock, Nashville, Tenn., is our treasurer—send to him.

Remember, Baptist faith and honor are at stake in Tennessee, if never before. We have proposed great things for God, and being abundantly able, we should not fail to achieve. We have promised God \$20,000 for Missions; \$10,000 for our State work. His laborers are at work and worthy of their hire. Let Tennessee Baptists quit themselves like men. By request of the Board.

Geo. A. Lorton, Chair's.

P. S.—No doubt you intend your church shall do its part in the work. If so, let us have a contribution NOW. The winter is upon us, and but little can be done in the field by the secretary. Yet our missionaries must be fed, and their demands are more pressing now than in summer. Please help us NOW.

A Roman Catholic Priest joined the Baptist church at Marlboro, Mass., and was baptized January twelfth.

FROM UPTONVILLE, TENN.

DEAR DR. GRAVES:—I have so often thought of writing to you and telling you of the great help your valuable paper has been to my uncle and aunt, with whom I am living, and to myself more especially. Knowing as I do, that your time is very heavily occupied, I, a girl of seventeen, feel a delicacy in attempting to convey to you what certainly must be the sentiment of every home where the dear Old Banner is a weekly visitor. My uncle, Mr. Arter Williams, has been a subscriber for quite a number of years, and with the exception of the time that I attended the Brownsville Female College, I have been a constant reader. I joined the Maple Springs Baptist church at the age of twelve, and I shall always feel indebted to Aunt Nora and yourself for the good seeds sown in my heart, which have resulted in much spiritual good.

We Baptist girls should feel doubly thankful for the circulation of such a paper as THE BAPTIST among us, carving and executing our lives for the grand work before us. So many girls are prone to regard life as "a brilliant bubble." Realizing the fact that we are the weak vessel, the pernicious idea of having no mission to fulfill presents itself, and in many cases is accepted, if there is not an uplifted hand to ward off this lethargy and lead us on to an important action in life's great drama.

Please accept from us our sincere thanks and love, with many fond wishes that you may be spared long among us. Truly,
Uptonville, Tenn. Wm. A. Williams.

TO THE BAPTIST BROTHERHOOD.

THE Baptist camp at Tunica, Miss., is in a immediate need of a house. This is a thrifty, growing town, and without a church of any kind, and the Baptists should have a house at once. The other denominations want houses, and rather predominate, which is a pity. I have had an escape which makes me shudder with gratitude. Here I was when I was out of my mind, yet did not cut his flesh; and turned over twice to completely as to put his money into his boots. I have not lost a grain of peace, or even of joy. Yet I pity a dog that has felt as much in all his four legs as I have had in one. May God soon restore him!

E. S. Manning, Pastor.

Bro. Manning has recently become pastor at Tunica, and he cannot hope to accomplish much without a house of worship. If a neat house, costing not more than one thousand dollars could be built—no doubt but that the cause would flourish. The field is an important one, and Bro. M. is an able and worthy minister. This object is earnestly commended to the liberality of the brotherhood.

MEETING OF THE S. B. CONVENTION.

All who expect to attend, as delegates, the meeting of the Southern Baptist Convention, May 11th, will please forward their names as early as possible to J. M. Stoen, 38 Madison street, Memphis, Tenn., that rooms may be assigned them. The committee will not be responsible for homes for any whose names are not forwarded by May 1st.

Those who desire information as to reduced rates of travel will please write Rev. O. F. Gregory, Transportation Secretary, 1120 Homewood avenue, Baltimore, enclosing stamped envelope. Do not neglect writing to him.

Information as to reduced rates at hotels and boarding houses will be given as early as possible for the accommodation of all who prefer to stop at a hotel at their own expense.

J. G. CHASE, Chairman.

J. M. STOEN, Cor. Sec.

R. A. VENABLE, Pastor.

NASHVILLE

CENTRAL BAPTIST REVIVAL.

THE Penn meeting still goes on without abatement of interest or bustling attendance. The professions amount to 110, and the additions to the church 80. Quite a number at heads of families have been converted, and the very best of church material is being brought into the service of Christ. The old Central has nearly 600 members, 140 of whom have been added since June. There are over 100 young men in the church, and about as many young ladies—the future hope of a grand church. The Sunday school has now about 500 on its roll, 418 being present on Sunday morning. God is greatly and abundantly blessing the church.

MR. SPURGEON'S BAD ACCIDENT.

BY WM. WORTON, D. D., LONDON, ENGL.

MR SPURGEON was much more injured by his fall, at Mentone, down several steps of a marble staircase, than he at first appeared. In his Magazine for February, he says: "In a day or two I learned how intimate is the connection between flesh and spirit. To a slight of body followed shattering of mind, so that thought was confused. We now tell the story with a running pen, but a week ago we could not have written a line without blundering, or even forgetting what we had intended to have said. I have risen out of utter prostration, to almost pain, and from that again to comparative ease. A fierce cough has left me with a feeble voice. I hope to be back as soon as I can walk, and to preach as soon as I can think out a sermon, and stand long enough to preach it." In writing to Rev. Newman Hall, he said: "I am arising from stupor, to pain; from pain, to intervals of ease; from coughing hard to a weak voice; from writhing, to wriggling about in an initial style of walking, to a chair for a go-cart. I have had an escape which makes me shudder with gratitude. Here I was when I was out of my mind, yet did not cut his flesh; and turned over twice to completely as to put his money into his boots. I have not lost a grain of peace, or even of joy. Yet I pity a dog that has felt as much in all his four legs as I have had in one. May God soon restore him!"

BAPTIST STATISTICS.

SEE from the Baptist Year Book just out that the total number of baptisms in the United States last year was 134,563. Received by letter, 66,000; restoration, 20,000; excommunications, 37,543; excommunication, 10,623; deaths, 25,639. The present membership is 2,997,794. The net increase for the year is 80,000. There is a falling off in baptisms when compared with the previous year of 24,000. The amount reported for missions is \$943,814; to education, \$132,545; amount given to all objects, 9,363,377. The number of baptisms in Tennessee is given at 5,221, showing a falling off of about 4,000 as compared with the previous year.

J. H. ANDERSON.

According to a Parliamentary paper, there were in England and Wales during the three years 1885-87, 483,736 convictions for drunkenness or offences arising therefrom, and of these 40,384 offences were committed on Sunday. In the Metropolitan Police District the number of convictions fell from 16,758 in 1885 to 14,886 in 1888 (and this was in spite of a rise to 13,578 in the intervening years), while Sunday convictions fell from 1,389 to 1,217 in the same interval.

The proof sheets of the London Times are said to be the most perfectly used of any to the world. A wagger was recently made that in six numbers thirty misprints could be found. Careful search revealed three!

NEWS ITEMS.

The sick in Dr. Graves' family are improving rapidly.

Ed. H. F. Von Kohn has recently been installed pastor of Macon Baptist church, Miss.

Rev. W. B. Clifton, of Southwestern Baptist University, has accepted the care of Fisherville church, in addition to his school duties.

Bro. Venable has large congregations at the special services in First church on presential topics. Next Sunday night he will preach on the "Cross Dodge."

CENTRAL CHURCH.—Large congregations. Excellent sermons by the pastor. Three received by letter. The nightly meetings continue with increasing interest.

Rev. J. W. Harris, principal of Seelye, (Ark.) Male and Female Academy, has enrolled one hundred students. We understand he is wanted in the pastorate in Texas. Why not invite him back to Tennessee?

Bro. Snow took a collection last Sabbath in the Sunday school for the Gates House, amounting to \$4. Bro. Halton, the superintendent, had given \$2, which makes the contribution from this mission Sunday school \$6. Cannot one hundred other schools do as much?

Bro. W. K. Bryant has been nicely treated in the pastor's home at Lea, Miss. Everything that appetite could crave, was found in the pantry; a yard full of chickens, a garden already planted, etc. We extend congratulations, and will be glad to accept the invitation to visit his bright home of the contented and happy pastor.

Just as we go to press, the following telegram is received:

Dr. Phillips is dead. Will be buried tomorrow.

No doubt but Dr. Graves would have much to the funeral had he been at home, but he is still engaged in Alabama. Dr. Phillips lived in this city several years, and was one of the most sensible and faithful hymen of his day. He lived to a ripe old age, and now sleeps in Jesus. Next issue will contain a full account of the life of this worthy brother.

Some months since the Brown Memorial church commenced a night school for the benefit of washing boys. Success attended every effort from the beginning, and the hired room, 1818, is now entirely too small, so Bro. Snow is calling upon the friends of the cause to build a school room on the church lot. These are easy days in South Memphis who have to work all day and are anxious to attend school at night. Miss Manly, a sister of Mrs. Snow, is the energetic and accomplished teacher. Only about \$300 is needed for this important enterprise. In sending your contributions, direct to Rev. J. H. Snow, 102 Love avenue.

The notice in this issue from the committee of entertainment of Southern Baptist Convention admonishes us that the time for this great gathering is drawing near. Memphis is in the center of the convention, hence, the delegation will be quite large, and the number of visitors will be still greater. It will tax the city to entertain the accredited messengers. The visitors will find our hotels commodious and rates reasonable. In private families board can be had at \$1 per day. Every effort will be made to make all who attend enjoy their stay among us. Our churches are seeking a revival as the best preparation for the convention.

BRANCH OFFICE.

J. B. MOODY, Proprietor.
205 Summer street, near Union, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to collect for the Baptist and Baptist Book House wanted. Address, J. B. Moody, Nashville, Tenn.

JUDSON TAYLOR IS DEAD.

THIS prince of preachers, perhaps superior in the pulpit to his brother William, has served his people faithfully and fallen on sleep. He was buried at Berea Springs, Ark., on Tuesday, February 12th. We received his funeral notice too late to attend. Our admiration for him as a preacher was unbounded. He was as teachable as a child when rightly approached, but he had an uncontrollable righteous indignation for all manner of iniquity. We hope some one will prepare a suitable obituary of this mighty man of God. His family and friends have our sincere sympathy and condolences.

WITH A COMMENT.

WE CALL attention to the following for two reasons. First, as a specimen of Campbellite jumble, and, secondly, it affords us an opportunity to cover a query now on our table:—

"Bro. H. W. H. How should we proceed in selecting officers and deacons in the congregation? If by vote don't the women rule? If not, why not, and how can we set it?" J. G. VALLEYMAN.

"If there is any place for voting in any matter pertaining to the work of the church of God, we have never yet seen it. The word of the Lord lays down the character that the elders and deacons are to possess. This character thus laid down is a perfect one. Perhaps no congregation will ever find men that will in every particular fill the bill. But they should make the nearest approach to it they can, with the material on hand. In making these selections, therefore, let them take the word of the Lord as their guide, with the best judgment they have, and if any sound Bible preceptor is familiar with the meaning of the words, let him assist and judge also, and then determine what character as laid down in the word of God, and put him, or them, as the case may be, to the work. Let the word of the Lord, and not voting decide the matter, and then it will be satisfactory to all that will be satisfied with the word of the Lord. But if voting is resorted to, then personal preferences, and not the word of God, will decide the case, while often it will be decided by young members, or the women, as is intimated in the query, while Scriptural qualifications will not enter into account."

Notice first, no church or congregation is to vote. But they are to "find," to "make the nearest approach," to "select," "with the best judgment they have," to "secure the assistance of a sound Bible preacher," and "thus determine" and "put him or them to work." The personal pronouns refer to "congregation" as their antecedent. "They" must do all this, but they must not decide, but "the word of the Lord must decide." For "if voting is resorted to, then personal preferences, and not the word of God will decide the case."

Now let Mather Gouse and Mrs. Farrington realize, for their glory must descend to another, for a greater than they is here.

To show our readiness to instruct one, even of such little promise, we will show one place, and that is enough, in this case, for one time, where voting was done, and that by the church, and for church work. Let our jumbler turn to 2 Cor. xiii. 10, and he will see that "chosen of the churches" means VOTED by the churches. The word rendered chosen literally means holding forth the hand; in voting. The great Presbyterian says: "The word chosen in Acts xv. 2, was taken from the midst of the congregation, and was chosen by the people themselves." Hist. Apost. Ch. p. 509.

Scott also says: "It may be again be observed, that there is not the least reason to doubt, but that the messengers . . . were chosen by the suffrage of the churches."

Adam Clark says: "On Acts, xiv. 23, where the same word is used, I believe the simple truth to be that in ancient times the people chose by the lifting up of hands their spiritual pastor."

Harrington (in Doddridge) renders the word "Ordained them elders by the votes of the people," arguing as authority 1 Cor. xii. 19.

As Mr. Sewall never saw this, we will not question his blindness, and if it be claimed that he was born blind, we will not question either him or his parents.

And now a word in regard to women voting in the church. A church is constituted of all its members. The distinction in other spheres between male and female, bond and free, are broken in the church. When Paul, or Christ, addressed a church or churches, all the members were included. This can't be gained. Take the Corinthian church. The letter was addressed to the church and "to all called saints." If any doubt that women were in the church, let him read chapters twenty-one and twenty-four, where directions, and restrictions, are given, and unless speaking in the church, and voting in the church, mean the same thing, there is no restricting in voting. If the "ye" in ii. 20 includes the women just mentioned in previous verses, then does the "ye" in v. 12 include the women, and as sure as it does that sure the women voted. So also the "ye" in Rom. xiv. 1, and the "they" in Acts i. 26. Here was certainly voting, and just so sure "did the women and the mothers of Jesus" vote in the election of Matthias. If the whole multitude of disciples in Acts vi. 3, included women, then the women minister in choosing the first deacons. And so forth. Let this answer our query from Sister W. at Transvest.

CONSOLIDATION.

THE committee of nine, or at least the three in the West end, seem to be in earnest, and each has given his views in these columns, on this great matter committed to them by the State Convention. Bro. A. J. D. gives his views in this issue. The senior editor has spoken, and the junior editor begs a word also. Bro. D. recognizes a difference in doctrinal views entertained by the editors of the two papers, and thinks these differences constitute the main difficulty in the way of consolidation. He wisely says, that he will oppose any plan that requires a sacrifice of convictions. By this, he evidently meant doctrinal, and not policy convictions. In this case the two are inseparably involved. To put doctrinal convictions out of the picture, as many are seeking to do, and to relegate the paper as many are seeking to do, and to relegate them to books that not one in a thousand will read, is well nigh a stroke of policy that will sacrifice all doctrinal convictions. Our doctrinal convictions are such as to require consolidation. We believe and therefore we speak. Of course those who do not study doctrine have no doctrinal convictions, and hence no sacrifice to make in such a fatal policy. Hence our convictions concerning the policy of a paper, are such, as cannot be sacrificed. All the interests of our doctrinal convictions are involved in this matter of policy. More than this, we have a conviction that amounts to knowledge, assurance and confidence, that the doctrine of Jesus Christ never did, and never will, and never can, militate against any of the interests of his kingdom. He who seeks to array doctrine against doctrine, or practice against doctrine, is innocently perhaps, making to divide the house of God against itself; to separate what God has joined together. This is one of the delu-

sions that we think belongs to the great apostasy of the last days. All of this superlative emphasis on missions, education and morals, grows, we opine, out of a growing antipathy to the doctrine, or commandments of Jesus Christ, and this, we opine, grows out of the increasing strength of the multifarious opposition, and a corresponding want of courage to withstand them to the last. No doctrine of Christ, nor earnest contention for any doctrine, ever did, or ever will, militate against practical godliness; nor can they eat the heart out of the piety and zeal of God's people. We know from experience and observation, as well as God's word, that this is a grievous error, and if adopted and practiced it would prove much more baneful than did the devices of the inquisition.

Bro. D. has expressed very strongly his convictions as to how a paper should be conducted. We are glad he has convictions, that they are so strong as to require strong terms for utterance. We like strong convictions and strong terms. Flowers may please the fancy, and for this they were no doubt designed, but they will not pierce the conscience, nor divide asunder the bone and spirit, the joints and marrow, nor discern the thoughts and intents of the heart. There is both the goodness and severity of God, of his Christ, and of his cause, and these flowery sentiments that fight nothing but pugilistic journalism, and these flowery beds of doctrinal ease that sail not on bloody seas, are not skyward, if we have been rightly taught of God.

We say this much, simply to suggest another difficulty to be met with in this matter of consolidation, and that is, that there are convictions concerning the conduct of a paper that must not, and cannot be sacrificed. One calls for a newspaper, another calls for a doctrinal paper, another says, "it with missions and education, and another is sure that it ought to rightly divide between these, giving each its portion in due season. This paper has a Missionary editor, and the other two editors try to spread themselves over the whole line of duty and doctrine, aggressively and defensively. If they err in this management, they err in judgment or in the execution of their plans.

Let us turn upon our imagination and all that is within us, to picture the new consolidation paper, with its two editors, representing the two lines of doctrinal differences, and its board of masterly directors sitting on the throne. One of the editors may think that the question of proper approach to the Lord's table, or the difference between Campbellite and Christian baptism, is deserving of consideration, along with other important questions. We may think that Scripture thunder on the subject, while the directors may think they only whisper, and for this difference in conviction, a resignation would be called for, and hence, to our mind, the paper would be run solely according to the convictions of the directors, instead of those of the editors, which would only be a shift of shoulders, causing a little rest, with returning weariness, and a demand for shifting back to the other shoulder. The burden would be as heavy as before, and a demand for shifting back to the other shoulder. That all men think they could run a paper, would be untrue. There would be a grand conversion from that delusion. It would afford an opportunity to see whether the bill-and-co-policy is the silliness of a dove, and whether the pugilistic policy is the rashness of a fanatic. For both of these convictions are perhaps strongly maintained by the brethren in Tennessee.

We don't wish to magnify or multiply difficulties. We desire to see one paper, and all Tennessee Baptists rallying to it. We want that to be a wise paper, set for the defense of the whole gospel.

faithfully wring all doctrines and duties. But should it be otherwise decided and conducted, we are ready to vacate our chair, and if need be, to strike Tennessee dust off our feet and go in search of a country where we can serve God faithfully and in all good conscience.

We would like to hear from others of the committee. Let the agitation of the question and the controversy of conflicting views go on, for God has ordained the development of all truth through agitation and controversy, and he has stamped their absence with the blighting curse of decay and death. The verification of this is world-wide and world-full, so that the anti-controversial sentiment, petty as it is, has not room for the soles of its feet. With all our differences, we can harmonize, and be brethren, and work together in love, provided, there be no goggling convictions and no intolerant proscriptions. "Let charity begin at home."

BAPTISTS.

"A Tennessee correspondent of the Western Recorder speaks his mind freely. Among other things he says: 'One thing has been necessary as a preliminary to any great work in Tennessee—the obliteration of the memory and traces of old divisions and stripes. This has been accomplished. There is a hungering and thirsting after unity; and the man who comes among us to erect the monument of his personal glory on the basis of dissension, or in any other way to play the crank, or the fanatic, or the fool, will very soon find himself in a sad minority and a little wiser.'"

THE above was clipped and sent us in a sealed letter with the following overflow of venom: "Read, reflect, and be ashamed of yourself, you NARROW-MINDED, SECTARIAN, BIGOTED IGNORANT!" The last half of the extract, as well as the last four words, were underlined. We trust this sweet-minded and loving hearted Christian (?) is relieved of his surplussage of venom. We throw him a line in the dark, and hope to meet him in the great bye and bye.

ANOTHER MEMBER OF THE COMMITTEE SPEAKS.

EDITORS THE BAPTIST—I notice in your last two issues a couple of articles on consolidation plans. Allow a word from another member of the committee. It seems to me that the greatest obstacle in the way of consolidation is the difference of doctrinal views held by the editors of the two papers. There is no use in our plans of consolidation to ignore this fact. But I do not believe this to be an insurmountable difficulty. These questions of doctrine ought never to be the features of a newspaper. It is, in my humble judgment, wrong and unwise for a petty question, about who should be invited to the Lord's table, or the difference between Campbellite and Christian baptism to absorb the energies and space of a religious paper, when the main weighty subjects are ignored. While we are discussing these fine points of doctrine, about which the Bible speaks only in a whisper, covetousness, strife, indifference, and kindred evils are eating the heart out of our people's piety and zeal. Now, Mr. Editor, if one would judge of the wisdom of the doctrinally pugilistic kind of journalism, he has only to examine the contributions of the ninety-seven thousand Baptists of this State after a warfare of ten or fifteen years, to refute the policy. If I know anything about the wants of my own people, it is that they need awakening on the enterprises of the denomination, more than on its doctrines. We want a wide-awake paper, which will fill its columns with news and articles for the advancement of the enterprises for spreading the gospel and quickening the saints. It is just as important to have a Baptist sound in practice as it is to have him well versed in sectarian theories. Besides no sensible man in this day will look to a newspaper for just

ground on which to stand. He will go to the Bible, where he can study the whole of God's word, and suppose you will pardon me, when I say, that the only exception known to me, where a newspaper can gather, and by suited effort make it such a paper as the pastors can read, and to their people without any compunction of conscience. Every pastor, who is faithful to his people, will recommend that paper which he thinks will be most helpful to them. Why not let that paper be our State organ? And the greatest reason why we cannot have our own State paper is that we are divided and the field will not support two papers sufficiently to give them the financial strength necessary to make them of the highest value. Either the papers must be inferior, or the editors receive a disgracefully small compensation for their labor. So, then, our only hope for such a paper as we ought to have, and can have, is to consolidate. Now, I confess that I do not see why we cannot have a paper in which both church communionist and denominational communionist are represented. With those different views we work together in our churches without the least friction. Why can we not do the same in a newspaper? It is to be hoped that, ere this, the views of both of these parties have crystallized and formulated themselves and been printed in book form, where those who wish information can get it clothed in the clearest language. If this is true, there is no longer any need that either party should wish to monopolize a weekly paper, to the detriment of more important issues. Neither would they have to sacrifice their convictions. For as I am opposed to any plan which calls upon either party to sacrifice their convictions, I believe in the individual interpretation of Scripture, under the best lights obtainable, and must respect this whether it be against me or for me. But why not have a paper with two editors, one representing each party, with a board of directors chosen from our best business men to keep them straight. But some one may say, will not the editors be continually fighting? I think not, for if they be men of God they will not strive, but will be peaceable and gentle; and if they be not men of God, then the board of directors will make it their duty to ask for their resignation. Let a stock company own the paper and elect the directors from their own members. It seems to me that some such plan as this, supplemented by the Christian spirit, would bring about the desired end. This much is true: no paper which does not look first of all to the best interest of the denomination has any claim upon it for patronage. A. J. DIXONSON, Memphis, Tenn.

TO CONCORD ASSOCIATION.

DEAR BRETHREN:—Instead of one meeting on the fifth Sunday in March, your committee has concluded to have three, as follows: At New Hope, Rocky Valley and Bradley's Creek. Programmes and chairmen for each will be published next week. The following churches will send messengers to Rocky Valley: Lebanon, Lequada, New Liberty, Gladville, Mt. Olivet, Rutland, Snodgrass's Creek, Little Cedar Lick and Fellowship. The following will attend at Bradley's Creek: Eagleville, Republican Grove, Narfreed's, Palatka, Mt. Harrison, Lequada, Powell's, Chancel, State's Chapel and Salem. The following at New Hope: Central Seventh, Mill Creek, Rock, Concord, Grace, Smith's Spring, Franklin and Santa Fe. All meet on Friday night before the fifth Sunday. Send up a good contribution for missions. J. E. BAILEY, C. B. S. C. H. JANMAN, C. E. C.

THE GATES MEMORIAL. The Baptists of San Antonio, Tex., are raising themselves to erect a "Gates and Sons" Memorial. Sister Gates and her orphan, Bro. C. C. Gates, has the matter in hand in that city, and has raised some hundred dollars. It is desired that the brethren in San Antonio agree to raise the half of this sum if the Baptists of Mississippi, Tennessee, and other States will raise the other half. Brothers, let us take this year, and if it was the mother of our children, and a widow and penniless with her orphan, would we have our brethren do for her and them? We will take pleasure in forwarding any contributions.

J. E. Graves, Memphis, Tenn., \$5.00; Joseph Townsend, Cincinnati, O., (late of Tennessee) \$5.00; H. W. Briscoe, San Antonio, Tex., \$1.00; S. J. Bolton, \$2.00; Two Friends, Memphis, \$3.00; Ladies Aid Society and other friends at Dyerburg, Tenn., \$10.00.

M. MINISTERIAL EDUCATION. \$125 Needed. Four young ministers are doing their own schooling and house-keeping to lighten the expense of their board bills this year at our University, so that instead of needing three hundred dollars to carry them through this year they will only need one hundred and twenty-five dollars. Who will help these noble self-helpers?

A friend, Transvest, Tenn., \$2.00; Missionary Landing, La., \$2.00; Mrs. E. Jones, \$1.00; Miss M. B. B. \$1.00; W. H. Austin, Lequada, Ky., \$1.00; Mary A. M. Carter, New Liberty, Ark., \$1.00; Mrs. W. H. Austin, Lequada, Ky., \$1.00; Mrs. M. H. Bomley, \$1.00; Miss Hannah Hyatt, \$1.00; J. Carter, Cockrum, Miss., \$1.00; Mr. and Mrs. B. E. Booth, \$1.00; Joe Townsend, \$1.00; Mrs. J. L. Alexander, \$1.00; Mrs. S. L. Cobb, \$1.00; Mrs. M. L. Johnson, \$1.00; Mrs. S. J. B. B. \$1.00; S. L. Wynne, \$1.00; G. R. B. and wife, \$1.00; Ed. J. D. Johnson, \$1.00; Mrs. A. E. Kells, \$1.00; D. A. Flourney, \$1.00; J. C. Coleman, Miss., \$1.00; A. Friend, \$1.00; Margaret Turner, \$1.00; W. H. Thompson, \$1.00; J. S. Lillian, \$1.00; Mrs. J. S. Lillian, \$1.00; A New year's gift from the family of Sister Hannah Hyatt, Monticello, Ark.; Mrs. Hyatt, \$1.00; Mrs. E. Lewis, \$1.00; and covered in the same letter were \$2.00 for Aunt Nora. It is wished to her order; A Friend, \$1.00; T. A. Jordan, \$1.00; J. S. Fleming, \$1.00; Mrs. B. S. Satter, \$1.00; Mrs. E. Yates, \$1.00; Lizzie Roller, \$1.00; Round Creek, \$1.00; W. W. B. \$1.00; T. S. \$1.00; Tandy, \$1.00; A. T. Seeling, \$1.00; J. S. \$1.00; by, \$1.00.

assist her in getting a music class at Williston, but the committee had secured the services of Miss Harris before I got her letter. I send you another dime, which you can use as you think best. Very truly,
Williston, Tenn. HELGA SPAN

ANNY HORN:—I wish to join your band of workers. Papa thinks THE HARTIST, and thinks it is a great paper. He thinks he couldn't do without it. We children enjoy reading the letters from you and the cousins. I am a little girl twelve years of age. I go to Sabbath-school. We have a good school at this place. I will try to answer some of your questions next week if this escapes the time-banquet. Much love to you and the consoling. Eclectic, Ala.

LIZZIE UPshaw.
 NORA:—Indeed find ten cents for February,
 monthly dues. Aunt Nora, I am going to school now,
 have my lessons to study and to help mamma do the
 work before going and after returning from school,
 it will be impossible to write out answers from school,
 mamma. I regret it very much. My papa's and mamma's
 health is very bad. I am proud of the work you
 undertaken to Cuba. I will close with love to you
 and the cousins. Your niece,
 NORA:—I come, according to promise.
 MABEL HEFLIN.

I have tried to answer correctly. I am glad you are about Cuba for mission work. I have heard a lot about Catholicism that I want to do something to the people from its power. And then I am sure I can pay something toward converting a man into a slave, little brother and sister, and I can pay a dime, and I send it to you and the cousins I love.

ALLIE MILLS, Ala.

NORA: — As I saw my other letter in print I will
 ALEA. Aunt Nora, I go to Sunday-school too. I
 am much interested in this work, and ask you to
 let me to pray for me, that I may help you and
 agree with you in working for Cuba, for I feel
 needs help. I will do all I can for Cuba, for I feel
 needs help. You can use it as you think best. Aunt
 Nora will not write but every two or three weeks, but I
 will answer all the questions I can. I will close with I
 and all the cousins.

A DAILY BENEDICTION.
 Thou shalt sit at the grave of a man who had filled
 of honor and trust in this benighted age.
 Commendation in his home." What an epitaph
 is a tribute to it to the character of any man
 that he made his home happy!

...his happiness at home." May I
truth be said that he is happiest who car-
ries into his home, even as it is "more blessed
receive." — New York Observer.

NOVEL MARINE BATTLE.
...is the building of the sea. As is well
animal will attack a tiger or a lion as
courage, while the swordfish is just as
a ship as a whale. When the
...the

...your
hours of six
clear and j
"The
"The
Dyer are de
in England spe
played followi
they were
still. Seals ar
...the

the schooner Maggie Moore tells of his witness about seven hundred dead floating on the water, and speculates that a whale was sighted, blowing on the side of the schooner, and soon after up close, and, follo-

meny of whom, knowing that terror of
sometimes despised. The thrasher, or
crater some ten feet into the air, and
crash, alighted upon the whale. A
d, and the result was that the whale
converting himself however the thrasher
succeeded in diving below, and came
side of the schooner. The crew then
on and struck at the thrasher, but
it hit on a vital part.

[illegible]

Various parts of the
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FAMILY READING.

THE WHITE CROW.
BY LAURA DAYTON BAKIN.

"I HAVE no notions with Clandin Ashford," said Mrs. Trentworth. "Other people have lost children and property, too, without behaving in that ridiculous fashion."
"I met her on the train last week. She was shrouded in crepe and looked the very picture of hopalong melancholy," ventured little Mrs. Carew.
"Do you know where she had been?" inquired

"Home, perhaps," answered Mrs. Everett, the oldest of the group of ladies assembled in the church parlor. They were doing committee work assigning the visitation of the poor in the various city wards to the members of the aid society connected with the Pine street church, but as all people know, womankind have a way of getting off the subject in hand.

"No, indeed," continued Mrs. Trentworth, "she had not been home. She had been to Cincinnati to consult a medium. Her last craze is spiritualism. She believes that she communicates with the little girl who died last winter."

The ladies held up their daintily gloved hands in horror.

"What so utter wreck she is!" said Mrs. Brown.

who was fat, fair, and nearly forty. "Her hair is almost white and she looks ten years older than she did last season. They say she never sleeps without an opiate."

The chairman (if that is a proper name to apply to a woman's committee) thought it was time to call them to order.

"We had better drop Mrs. Ashford's name,"

But Mrs. Everett objected. "Work is just what she needs," she said. "We must be patient with this stricken one."

Dear Mr. Everett was our St. John, and I blush to remember how often she had to remind us, "Little children, love one another."

"I think," continued our beloved mother in Israel, "that Claudia Ashford is suffering from

But Mrs. Trentworth was inexorable. "Why should she not bear her trials with ordinary Christian fortitude? She always had good cause before," she said.

Mrs Everett sighed. It was so hard for these young women in vigorous health and enjoying the full tide of prosperity to realize the mental and moral condition of the wretched creatures they had been discussing so harshly. Mrs. Everett felt sure that they could help her back to her place in her home and in the church in time if they went about it wisely. She sent up a little prayer for audience. Then she said:

"I suppose I have more charity for poor Clendia than the rest of you. I pity her, I sympathize with her from the depths of my heart. There is a page of my life you have never read that would show you why if I had time to open it."

"O, do tell us about it," cried Mrs. Carow, who was still young enough to enjoy a story. The rest settled themselves comfortably, and Mrs.

"It was long ago," she said, "before many of you were born, long, long before the war began, when my husband and I were still living with my mother at the Fieldwood Plantation where I was born. He had just past his majority and I was

mammy drew us both away. He was dead.

The ladies wondered afterwards why they should have sobbed over the death of a tiny thing that had never men. They forgot the maternal sympathy of motherhood. Mrs. Errett's voice did not tremble. She had learned to think of him as safe in the Savior's keeping long ago.

"After that," she went on, "I was a perfect burden to all about me. I never saw a white crow

again, but I was always looking for one. I tormented myself with a thousand wild fancies, and when my second child - as here I lay at the door of death for three months. They thought it was the effect of delirium when I begged that the white crow should be shot. I never got over their silly superstition until we left the old plantation, and I see so glad we no longer live where these accursed birds congregate. You see now why I am

secre than unceasingly cooed to her with these who give way under trouble."

The ladies did not reply. The chairman presently said, "Let us pass," and it was pretty little Mrs. Osorew who added:—

"I beg that our suffering sister, Mrs. Ashford, be remembered."

Then Mrs. Trentworth, who had as "patience

With Chaudin Ashford," led in prayer that God would help and comfort her.

KILLING THE DRAGON.

A Little boy four years old was much impressed by the story of St. George and the Dragon, which his mother had been reading to him and his sister, and the next day he said to his father: "Father, I want to be a saint."

"Very well, John," read his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John, "I want to be a saint and fight a dragon. I am sure I could kill one."

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can be one today," replied his father.

"But where is the dragon?"
"I will tell you when he comes out."
"So the boy ran off contentedly to play with his little sister.
In the course of the day some presents came for the two children. John's was a book and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved

doles, and when he found that his sister had what considered a much slier present than his own, he threw himself on the floor in a passion of rage.

His father who happened to be there said quietly: "Why John, the dragon is out."

The child stopped crying, and looked quickly around the room, and then up at his father's face, but said nothing.

"That evening, however, when he bade his father "Good-night," he whispered: "Papa, I am very glad Catherine has the doll. I did kill the dragon!"—*Temperance Banner.*

"I had my picture taken to-day," said little Christine. "I covered my arms and leaned on a chair, and the picture men put my hand in some towns."

"Why, you must have looked like a lamp of sugar in sugar tongs," laughed papa.

"Why, so I must have," said Christine, delightfully, "since the men kept saying, 'What a sweet little girl!'"—Religious Record.

A Maine genius has discovered that spruce saw dust is an excellent substitute for sand in making concrete.

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used it in making a house in Grassville, and the
machine the State are experimenting with it.

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According to Struts They Were Used as Early as the Thirteenth Century.

"Toward the close of the fourteenth century women were pleased with the appearance of a long waist, and in order to produce that effect they invented a strange contrivance called a corset or corset." The word corset appears as early as the thirteenth century, and in sumptuary laws made early in the reign of Edward IV. wrought corsets and corsets wrought with gold are restricted to certain classes of the female nobility. They appear, however, to have been worn by both sexes, and were usually quilted, having slips of whalebone between the quilting. Their breadth, together with the mode of fastening them by lacing, permitted of their being drawn very tight, and thus produced the slim waists referred to by various writers of the period. "A French moralist (1) who wrote during the reign of Henry I., says: 'By detestable vanity ladies of rank now cause their robes to be made so tight in the waist that they can scarcely breathe in them, and so often suffer great pain by it in order to make their bodies small.'" "In the time of Queen Elizabeth," says Struth, "the bodies were also used by men, though this custom I believe was never generally adopted." "The bodies of some of the remarkable men of this time are represented with slim waists, which are presumably the result of such tight lacing. From that period up to our own day corsets have been worn by women of England and of most other civilized nations. They combine in one the mamillaries, the strophion, the ascot, the sash, etc., of the ladies of ancient Greece and Rome. That the wearing of corsets is a gain to many women is evident enough from the fact that they are worn under conditions in which the waists are regarded as more important. For instance, we may cite the working women of Switzerland, the Tyrol, Austria and Hungary, etc., who wear stays during the performance of very laborious work, yet who, one could not suppose, would do this if their stays interfered with their comfort or movements. Another example of the same fact is illustrated by the very poor working-women of our own nation, who, when obliged to sell their clothes, or when these hang about them in rags, still, as a rule, stick to the use of stays. Many other examples to the same effect might be given, showing that mere regard for appearance will not, as is generally supposed, explain the widespread adoption by the women of our own time of corsets or of tightly-bound waists, as in the case, for instance, of the country women of Spain.—National Review.

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THOUGHT HE WAS SMART.

Nobody Could Get Ahead of Him with the One-Price Principle.

"It is a singular thing," remarked a prominent dry-goods man, "how country merchants, coming here to buy, refuse to believe that we are selling goods at a fair price, and insist on trying to cut us down on every thing. I had an experience the other day which is in point. A merchant from down in Indiana came in and began to look over things with one of my clerks. We try to sell on the one-price principle. He asked the price of some prints. The clerk told him the price. He offered three cents a yard less.

"This is a one-price house," said the clerk. "We can make no reduction."

"Nonsense," said this smart man from the country. "You needn't try to fool me with any such stuff as that. I'll give you three cents less."

"And the clerk could not persuade him that he was telling him the truth. Finally coming to me in despair, I went out and took the man in hand. I offered him goods at from three to five cents above the marked price, and then would take whatever he offered me. He finished his purchases, slapping me on the back, remarking: 'That's something like. None of your one-price business for me. I soon he came back --- I was two bills made out for him. The first I handed him was made up from his own prices. It was for about \$700. He looked at it and said: 'Those are good prices. Oh, you can't get ahead of me with your one-price business. Then I handed him the second, which was made up of the actual prices at which we had been selling. It was over \$100 less.

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