

Baptist and Reflector.

Speaking the Truth in Love.

Old Series Vol. LXXIII.

NASHVILLE, TENN. JUNE 30, 1910.

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PERSONAL AND PRACTICAL.

—The Baptist Orphans' Home at Thomasville, N. C., has just passed its twenty-fifth birthday. It has done a great work for the fatherless and motherless of that State, and is on the road to increasing good.

—Dr. R. B. Hull, in a brief statement in last week's *Examiner*, speaking of the Baptist cause, says, "There is no progress in Brooklyn. Twenty-four years ago the Extension Society prospered. Now it is weak. Not a new church has been established in ten years."

—Dr. Carter Helm Jones and his people of the White Temple Baptist Church, Oklahoma City, Okla., will begin at once the erection of a magnificent \$100,000 church building. This building is to be strictly modern style, with every known convenience to a house of worship.

—President J. P. Green and the friends of William Jewell College in Missouri are working to complete their \$500,000 increased endowment by June 30th. Within seven days of the end of the time they were \$45,000 short. After such a noble record, Missouri Baptists cannot afford to fail.

—Brown University has just held its 142nd annual Commencement. The alumni of the university, in a largely attended meeting, voted overwhelmingly to tear up Brown's old Baptist charter and turn the university loose to the winds of undenominationalism. This is some more progress backward and downward for Baptists.

—We are told that America has already imported from other lands \$40,000,000 worth of diamonds during the present fiscal year. It is also said that \$4,000,000 more have been purchased. It can not be said from this that it will add anything in any way to America, but simply advertise the pride and vanity of the American people.

—Dr. W. B. Crumpton, Corresponding Secretary of the State Mission Board of Alabama, is sounding the final note of round-up on State Missions. The Doctor does not seem to be very hopeful over the outlook, because the brethren are tardy in their response. There are many Secretaries in the South who can sympathize with him.

—It is now reported that the surgeons in England have made over 50,000 experiments during the past year in search of a cure for cancer. So far no sure and safe testimony has been attained that will encourage the sufferer. If this kind of work continues, however, it certainly will be found, if such a thing is possible.

—The Chicago University is not beyond hope. There is an evangelistic band composed of six capable, earnest young men in the Divinity School of the University who are planning to spend the entire summer in a soul winning campaign. This is indeed refreshing. It may be that this is the only way the tide will ever turn in the University.

—The recent ringing address of Dr. A. H. Strong, President of Rochester Theological Seminary, at their Commencement, are worthy words from a great and good man. It means much for such men as Dr. Strong to sound the warning note before schools and colleges and exhort young men to stand by the old Book and trust in the blood.

—The *Journal and Messenger* does not shun to warn the churches of our country against Persian beggars and similar pious hold-ups that are going through the land. That paper speaks of one man who represented himself as a member of Walnut Street Church, Louisville, Ky. The editor of the *Western Recorder*, however, says that he is not.

—Dr. D. B. Purinton, President of the West Virginia University, has tendered his resignation to take effect July 31, 1911. Dr. Purinton is a brother of Dr. A. L. Purinton, so well known in Nashville as teacher in Peabody University, a member of the First Baptist Church, and one of the finest Bible teachers that ever taught in this city.

—Union University, Jackson, Tenn., honored pastor R. M. Inlow, of the First Baptist Church, this city, with the degree of D.D. at the late Commencement. He is now a full fledged Tennessean in every respect. Carson and Newman honored John F. Vines with the degree of D.D., and now we think that Brother Vines ought to come home and stay.

—The papers have been telling of the jubilant exercises connected with the fortieth anniversary of Dr. MacArthur's pastorate in Calvary Baptist Church, New York. Let us put along with that the fact that on June 12th seven were baptized and June 19th eight were baptized, and it is expected that there will be baptisms every week during June.

—Nashville pastors are very busy. Pastor R. M. Inlow has just returned from a fine meeting at Shelbyville. Pastor Clay I. Hudson, of North Edgefield, has been in a great meeting at New Decatur, Ala. Pastor J. H. Wright reports a glorious meeting where he is engaged in Kentucky, and some of the other pastors leave this week for meetings in various places.

—The entire country has been greatly interested in what the authorities of California were going to do about the big Jeffries-Johnson pummeling match. It now seems that the Governor is determined to change the record of California on this heathenish pastime. Every good man and woman from ocean to ocean will congratulate California and the Governor.

—We have received a card from missionary R. E. Pettigrew, who expected to land in New York from Brazil, June 18th. The card indicates that he will come directly from there to Bells, Tenn., his old home. Brother Pettigrew has made a fine missionary on the foreign field, and his multitude of friends in Tennessee will be glad to welcome him home for a season of rest.

—It seems that the brewers of Germany are amazed at the progress of temperance in the fatherland. Their kinsmen on this side of the water are aroused likewise. The brewers of Germany and America and everywhere else had just as well make up their minds that the world is moving forward toward better things too fast to remain the same on the question of temperance.

—The *Alabama Baptist* has a significant square on its front page including the picture of ex-President Roosevelt. Just at the top of the picture are the words, "Quit worrying—Teddy is coming home." Underneath the picture of Mr. Roosevelt is the picture of a drum major pounding away on his drum. Brother Barnett is sure to wake up your thinking if you get hold of his paper.

—The glorious Fourth is to be celebrated this year in all kinds of ways. Some folks in California will celebrate it by tearing their hair because they lost the Jeffries-Johnson slugging. The people of a little State nearby in the hills of the Rockies will celebrate by yelling themselves hoarse because they got the big fight. Thousands over this way will celebrate in equally foolish ways.

—The 1910 meeting of the Baptist Young People's Union of America will be held at Saratoga Springs, New York, July 7-10. This will furnish a fine trip for those who can go. It is unfortunate that this date covers our Tennessee Baptist Encampment at

Estill Springs, July 4-11. But then there are getting to be so many general meetings that no one can attend them all.

—The *Journal and Messenger* says, "Our machinery is now becoming so intricate and so cumbersome that we are almost distracted in efforts to keep it running." This would indicate that the *Journal and Messenger* thinks that we have sufficient organization for the present. Our neighbor is usually wise in conclusions, and for this and many other reasons we feel safe in going in the same company on this subject.

—Wacross, Ga., has a history to be proud of, at least in some respects. They have put the city license for selling beer at \$30,000. It is stated that for 17 years that plucky little city has kept the sale of intoxicants out of its borders. As an indication of what full or partial prohibition will do, it is said that 90% of the people own their own homes. It has no poor house, and 93% of the children attend school.

—Rev. W. W. Lawton, one of our best missionaries to China, begins an article in the *Baptist Courier* with these words: "Come into the tent with us and have a seat. We are preaching to these city and country people who have never heard of Jesus. It is not easy to tell it so plainly that they will understand, but we are trying with God's help to do so." Brother Lawton is doing a great work, and is proving himself to be one of our most valued missionaries.

—The late Conference of our Methodist brethren, South, held in Asheville, N. C., showed that they received 331 preachers into the itinerary last fall, which is the largest number in their history. The gain of the membership was 207,754 in the last four years, which is a little over 50,000 annually. An attempt was made to change the name of that body, and also to admit women as representatives of the Conference, but both measures were defeated.

—Dr. W. W. Everts gives an interesting bit of history in last week's *Examiner*, as follows: The Baptist Church in Throopsville, Cayuga County, New York, was started in 1810 by a meeting held in a hollow buttonwood tree. There were thirty-two persons present inside the tree. The preacher was Ebenezer Smith, of the family from which descended Mary Lyon, who founded Mt. Holyoke College, the first college ever established for women. Miss Lyon was no more in defatigable in the pursuit of learning than Ebenezer Smith was in the pursuit of liberty."

—The *Biblical Recorder* has on its front page of last week a beautiful picture of the late Mrs. Julia Annis Poteat and her two sons, Edwin M. and William L. Poteat, and Miss Ida Isabelle Poteat. William L. Poteat, LL. D., is President of Wake Forest College. Edwin M. Poteat, D.D., is President of Furman University, and Miss Poteat is Professor of Art in Meredith College, Raleigh, N. C. Following this picture is a beautiful address on "The Defeat of Death," by Dr. E. M. Poteat, delivered at the funeral of his mother.

—"Twice Born Men," by Harold Begbie, is proving one of the most readable books of the season. Everywhere you go, you can hear people talking of "Twice Born Men." There is a double reason for this. First, because it is a very fine book, and well written. But back of this we believe there is a yet stronger reason. It is the character and make-up of the book. It is a charming recital of what faith in Jesus Christ will do for the hardest sinner. The incidents are so striking, and the proof so conclusive by the change wrought in these special examples, that it makes a thrilling recital of what God has done for fallen man. It might be well for the reader to secure a copy from Fleming H. Revell, New York or Chicago, and read it.

Carson and Newman College, Jefferson City, Tenn.

Location.

A shady, grassy campus, on a hilltop in the midst of a clean, well kept village, where good morals are at a premium, is an ideal place for a school. Jefferson City, on the Southern Railroad, 29 miles east of Knoxville, on the beautiful Mossy Creek plateau, 1,200 feet above sea level, is such a place; the campus is three blocks from the station, on concrete walks.

The elevation and location in the hills of East Tennessee, makes the college an especially desirable place for students from the flat country; students from the lower malarial States always improve in health rapidly.

Equipment.

While Carson & Newman College is approaching her sixtieth birthday, her five buildings are new,

Home who does not share in all the work. This Home is not suited for young ladies of delicate health, though we find that the ordinary girl can do the required work without difficulty and without interfering with her studies. There is a laundry here where the boarders of this home may do their own wash if they wish. The cost is about \$8.00 to \$8.50 per month for board, fuel and lights. No room rent is charged.

Board for Young Men.

Davis Hall—For men. Sewerage, steam heat, electricity and baths.

Now on co-operative plan—Room-rent, Fall term, \$9.00; Spring, \$11.00, either for two or one, payable in advance. Meals (\$6.00 to \$6.50) lights, steam heat, etc., at cost.

Carson Hall—For young men; co-operative plan. Meals about \$6.00 to \$6.50 per month; furnished room in Carson Hall \$10.00 to \$14.00 per term, two in room, nearby about same rate.

A deposit with Manager Davis and Carson Halls, equivalent to a month's board, must be maintained. All rooms furnished except with bed clothes and toilet articles. No furniture to buy.

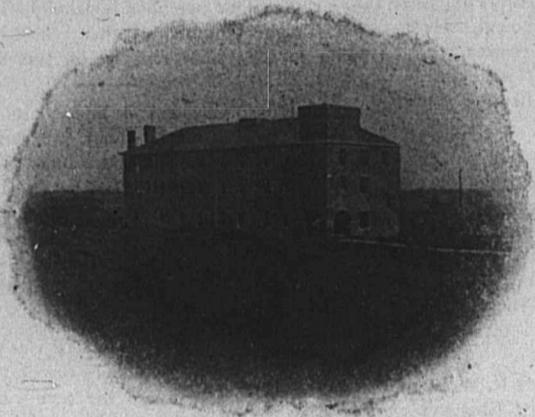
Entire cost for board and literary or business tuition

of all ministerial students who come with the recommendation of their churches and who give promise of usefulness. The Ministerial Education Fund, subscribed each year at the Associations and secured by the annual gifts of the churches, supplies the necessary help for those who have to be assisted with their board. Be it said to their honor, our young preachers prefer to earn their way, as far as possible. Children of pastors are allowed half rate on literary tuition.

Graduates of our Business Department in book-keeping and shorthand are holding excellent positions far and near. With the very economical boarding arrangements provided and low tuition of \$30.00, a business education can be secured at much less cost than in the cities.

Art and Elocution have good classes of well pleased pupils from year to year. Domestic Science, a recent addition to our curriculum, had a class of over 50 last session.

Carson & Newman College does not pretend to be a Theological school, but offers to her young men preparing for the ministry brief courses in Theology and Homiletics, as a number supply churches while in school, and others never get to the Theological Seminary. We enrolled last year 51 students for the ministry, and six young preachers graduated. The Carson-Coffey Fund pays the



DAVIS HALL.



YOUNG LADIES' HOME.

built, with one exception, within the last 20 years, all of them brick, slate-covered, with the modern conveniences. The main building has ample recitation rooms, auditorium, library, laboratory, art hall, etc.

Boarding Facilities.

We believe we have almost the ideal boarding arrangement. In the four boarding halls, two for young men and two for young women, on the co-operative plan and on the straight board plan, all our people may be suited, according to their means or wishes.

Homes for Young Ladies.

The college has two homes for young ladies, the idea being to provide board to suit the wish or means of the student. Both homes are very near the college building so that young ladies are not exposed to bad weather or hindered in attending classes. Both buildings are of brick, slate covered, with every modern convenience such as steam heat, electric lights, sewerage, baths, etc. Each has a competent lady to look after the welfare of the young ladies. A watchman lives on the grounds. All students bring sheets, pillow, pillow cases, bed covers, towels and toilet articles. All rooms are otherwise furnished so that there is no furniture to buy.

The Young Ladies' Home—This home is run on the regular boarding school plan; excellent meals are furnished and the young ladies have no cares except of their own rooms. The accommodations here are the equal of that furnished by most of the girls' schools of the land, and the surroundings are in every way as pleasant and desirable. Special music pupils are expected to board in this Home, as the conservatory is located here, unless special arrangements are made for board in the other Home. The cost is from \$10.50 to \$13.00 per month, according to location, two in a room. One in a room at higher rate.

The Sarah Swann Home—This Home is run on co-operative plan. The young ladies are divided into groups of one-tenth the whole number and so come on duty in kitchen and dining room one week in ten. There are some duties every day in keeping the house in order. The home is especially designed for young ladies of limited means who wish to get an education in the most economical way, but others often go to this home for the practical experience and training. This is allowed provided they do cheerfully and faithfully their share of all the work. No one is allowed to board in this

tuition, for 10 months, if in "Sarah Swann Home," \$110.00 to \$120.00; in Young Ladies' Home, \$140.00 to \$170.00; in Carson Hall or Davis Hall for young men, \$115.00 to \$130.00.

Courses of Instruction.

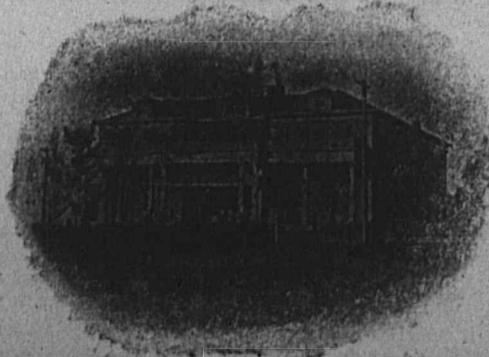
Three preparatory classes, the first about equal to the seventh grade of public school work, and four full years of college work are offered. The faculty is made up of capable and experienced men and women, trained in the best universities and colleges. The present faculty has been with the college for a number of years, giving permanency and character to the instruction. We need not present their pictures as they are well known, and persons interested will write for a catalogue and get acquainted with the work of each.

The work done by Carson & Newman College is recognized and accepted in the universities. Last session Mr. J. I. Reece had his A. B. work recognized in the University of North Carolina, took his A. M. there the first of June, winning the "Worth Prize" in Philosophy and a "Harvard" scholarship. The regular college course of four years embraces Philosophy, Ancient and Modern Languages, English, Mathematics, Science and History. The graduating class last session numbered 15, and the Senior class for 1911 has 22 names.

In the preparatory classes first-class work is done, and many young people whose early advantages have been limited, get their education under far more satisfactory surroundings than in the public schools.

Special Departments.

The Conservatory of Music, under Miss Joy Bond,



SARAH SWANN HOME.

tuition of all ministerial students who come with the recommendation of their churches and who give promise of usefulness. The Ministerial Education Fund, subscribed each year at the Associations and secured by the annual gifts of the churches, supplies the necessary help for those who have to be assisted with their board. Be it said to their honor, our young preachers prefer to earn their way, as far as possible. Children of pastors are allowed half rate on literary tuition.

A class in the Bible, under Dr. J. M. Burnett is maintained as a regular college class, open to all students.

Special attention is given to the course in which school teachers are interested; in the spring term a course in Pedagogy is given by Professor Gentry, a Normal College graduate. Fully half of our pupils teach school sooner or later. We take pains to give them every assistance possible.

The four literary societies, kept up by the young people themselves, constitute an interesting and helpful feature of the college life. They have handsome halls in which the students take great pride. The latent talent, so useful in after life, is developed there. The "Ready Speakers' Medal," offered first by Mr. W. D. Upshaw, and still offered from year to year, is an interesting feature in connection with Commencement week.

Rates.

Education is cheaper in East Tennessee than anywhere else in the world, it seems. The instruction and boarding facilities described above cost in other States at least half as much again. Students come to us from across the Mississippi because they can pay the considerable railroad fare and still save money. Tuition, matriculation and contingent deposit, in preparatory classes, \$36.00 per session of ten months; Freshman and Sophomore, \$41.00; Junior and Senior, \$46.00. Board, furnished room, heat and electric lights \$8.00 to \$8.50 per month in the elegant Sarah Swann Home; where is there anything like it? The Young Ladies' Home, just like the usual young ladies' boarding schools, \$10.50 to \$13.00 per month; young men in our co-operative halls about \$9.00 for everything. For from \$110.00, the lowest, to \$170.00 the highest rate, a young man or young woman can get ten months literary tuition, furnished room, with board, heat and lights. Last session 454 young people enrolled in Carson & Newman College to enjoy these excellent advantages. Of course not a dollar is cleared, and if it were not for the endowment, limited as it

is, the Baptists could not be doing these things for the people.

Carson & Newman's Product.

"The proof of the pudding is the eating." If Carson and Newman College is judged by its output it has been a great success. The leaders of our country make the country; these leaders are found in the homes as parents, in the school rooms as teachers, in the pulpits as preachers, in the churches as influential members and among the people as good citizens. Our college is furnishing hundreds of school teachers, numbers of pastors, thousands of home builders, hosts of good citizens, in and out of office, and many, many faithful church members. The college rolls since 1875 contain over 8,000 names. In response to an inquiry in Chapel recently it was shown that fully half of the young people present had taught or expected to teach school. Among those who were partly or largely educated here we find missionaries in the foreign field, judges on the bench, congressmen, presidents and professors in many colleges, eminent pastors in all parts of the land, doctors, lawyers, successful

ought to be and we hope is a power house for God in this mountain region of the South; God's people ought to make it so.

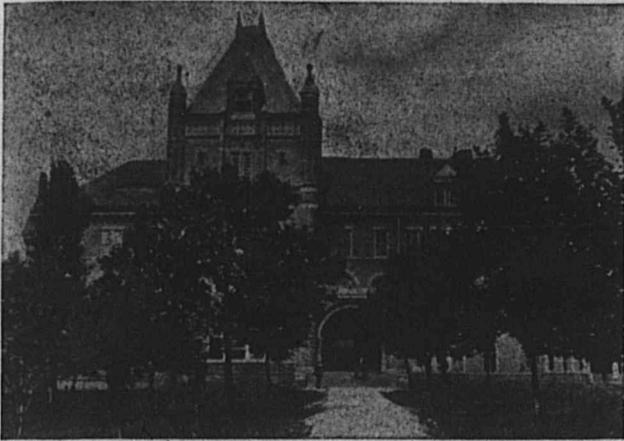
Co-education—Everybody does not believe in co-education, but a large and respective body of the very best believe in it. In fact, 70 per cent. of the world's education is co-educational. Old Mossy Creek tried the separate education and concluded it would be best to make it co-educational; so have scores of other schools. We are not writing this paragraph to apologize for or defend co-education, but to announce with emphasis that Carson & Newman College is a co-educational school with all the advantages that the system brings; that for safety, inspiration, fitness of the education for the students who come, sane behavior of its young people when in company and all else that goes to make up true student life, she is proud of her record. We invite parents and students to come into these sacred confines.

Spiritual Things—The college is a Christian school; we make no apology for trying to lead the

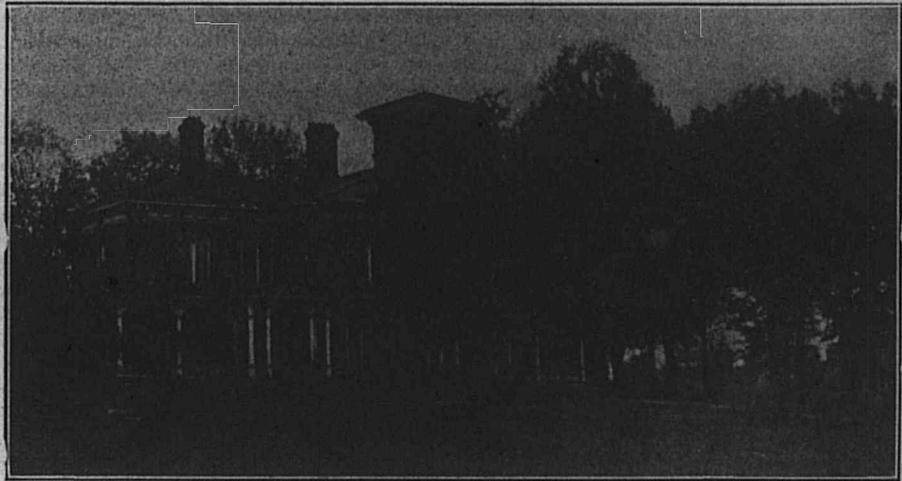
if he does not keep up his grades he can't play on a team at all.

Moral Influence—We hold that it is impossible for any teacher or parent to make anybody good or bad; we can only show the pupil or child the good and bad and influence them to choose the good. Ours is not a reform school, yet we do reform many. Only recently a young man said, "You broke me from cigarettes while in Carson & Newman." We advertise, "No ruffians, idle triflers or cigarette smokers wanted." If they come they must change their ways or leave. Our village is one of the cleanest morally that we know. Every means at our command is used to instil high moral ideals and to bring men to a decision in religion.

Expressions from Friends—We are giving at the close of this article some expressions from friends who know Carson & Newman College. The faculty, who know the college best could say many kind and true things, but might be accused of partiality. The things said below are from outside friends who know and esteem the institution. We could, of course, get many more such testimonials, but might



MAIN BUILDING.



CARSON HALL CAMPUS.

business men and a great list of noble women in the homes. These, most of them, were plain representative young people who came to school, with good natural talents and a purpose to make the best of themselves. There is plenty more material just as good all through the mountain region of the South. More capital is needed to work this gold mine.

A Number of Other Things.

The College a Centre—If the reader will take a map and locate Carson & Newman College he will find that it is just about the center of the mountain region of the South; then, if he will locate the Bap-

young people into the Christian life and for trying to help them maintain such a life; we like for all to come understanding this. The greatest concern of the man now presiding when he took charge, was whether he could maintain the high standard of his honored predecessor, J. T. Henderson, in this matter.

Athletics—The catalogue states that legitimate athletics are encouraged, ample grounds being provided, that a committee of the faculty supervise. We believe we largely solved the college athletic problem when we established the rule that only bona fide students may play on our teams, and that

give rise to the suggestion that we need bolstering up in our weakness.

The Needs of Carson & Newman College—The college can boast of a large and loyal constituency; there are 85,000 Baptists in East Tennessee alone; the former students are numbered by the thousands. The courses of study offered are excellent and the faculty strong, the patronage is large and the arrangements for boarding comfortable. In fact the business is too large for the capital invested; we fall behind in running expenses and special funds have been raised to meet the deficit. The urgent need is more endowment. Our liberal friend, Mr. A. R. Swann, has offered to give \$25,000 if other friends will contribute a like sum. It is important that we meet this offer by September 9, next, and we are seeking friends who are so interested in the kind of work that Carson & Newman is doing that they will give in amounts of from \$1,000 to \$10,000. We are working too, on a "Former Students' Endowment Fund." We believe 100 former students will give \$25.00 a year for 5 years; 150 will give \$10.00, and 200 will give \$5.00 a year for five years. The last \$25,000 to round out \$100,000 will be secured from other friends. When these additional funds are in hand Carson & Newman College will be able to fulfill its mission for the Baptists and the world in a way that will make us all glad.

Five Points—We advertise everywhere and at all times, as the chief inducements for patrons, these five leading features of our college work: 1. Excellent courses of instruction. 2. Comfortable boarding arrangements. 3. Reasonable rates. 4. A high, healthy non-malarial climate. 5. High Christian ideals.

President M. D. Jeffries, Jefferson City, Tenn., will be glad to send catalogues for prospective students, give any desired information either as to school matters or endowment, and to reserve rooms in any of the homes.

OPINIONS OF FRIENDS.

In my opinion Carson & Newman College is doing a work for East Tennessee boys and girls which can not be done by any other institution. The teaching advantages are equal to the best; and the boarding facilities are admirable. The Young Ladies' Home and the Sarah Swann Home for girls, are both conducted with special reference to the comfort, health and general improvement of the boarders, intellectually and spiritually. The matrons are specially adapted to their positions. I

Co-ope.



COLLEGE CAMPUS—SIDE VIEW.

tist Colleges of the several States touching the mountain region, he will find that Carson & Newman is the only Baptist College in the Southern Mountains. The other States have Baptist Colleges, but they are located away from the mountains; we occupy a strategic point in this most important work of the Baptists of the South. Not only so, the college is of course, in the very centre of the system of mountain schools maintained by the Home Mission Board of the Southern Baptist Convention. Examine the outline map published in the Home Mission report in the last Convention Minute. At this rate Carson & Newman College

all such players must maintain a 75 per cent. grade in their studies or be removed from teams when they fall below. By the strict enforcement of this rule we have got rid of the athletic loafer, the teams are composed of strong students and orderly young men, some lovers of athletics have been developed into good students, and athletics have been made respectable; since the establishment of the above rule our teams are stronger than ever before, showing that the best students make the best athletes. No parent need fear to send his athletic-loving boy to Carson & Newman; if he keeps up his required grades he can't get athletics enough to hurt him;

cannot speak too strongly in commendation of the Conservatory of Music, under the direction of Miss Joy Bond. This department is a wonderful success. Constrained by love for their teachers and increasing interest in their work, the classes have made rapid advancement. I am glad of an opportunity to speak this word of well-merited praise. Yours cordially,

J. PIKE POWERS.

Knoxville, Tenn.

Carson and Newman College stands in the very fore front of Baptist schools. Some of the very best of our young men and women in all the walks of life come from this school. The faculty strives to send forth a well rounded manhood and womanhood, and well are they succeeding in the task. Carson and Newman is one of the strong forces for good in our denominational life in Tennessee. Heaven's blessings be upon the school, and its management. Very truly,

W. C. GOLDEN.

Nashville, Tenn.

Too much can not be said of the wonderful influence Carson and Newman is exerting over East Tennessee. Whenever I find a Carson & Newman girl in a community the problem of leadership in our bands or young people's work is solved.

Not only have they been trained to lead in Christian work in this great college of ours, but they have also learned the joy of service.

MARY NORTHINGTON,

Clarksville, Tenn.

Field Sec'y of W. M. U.

I have known of and watched the growth and work of Carson and Newman College for a number of years. And from a pastor's view, as a graduate of that institution, as well as that of a friend of higher education, I look upon the work of Carson and Newman College as of an especially satisfactory character. The curriculum is comprehensive for that grade of schools; the character of the teaching splendid and the moral atmosphere cannot be excelled. As a pastor I have been especially impressed, during all these years, with the spiritual atmosphere of this institution. It has been and is almost impossible for an unsaved boy or girl to go through a session in Carson and Newman College without becoming a Christian.

The additional equipment that will come with enlarged endowment, will place Carson and Newman College in a position to do work equal in all respects to that of any institution in this section of the country. Cordially,

C. B. WALLER,

Pastor Deaderick Ave. Baptist Church.
Knoxville, Tenn.

I have been watching the good work of Carson and Newman College as reported in the "Baptist and Reflector." It is certainly very inspiring, and I wish to send you this word of congratulation upon the fine success which you have made in the administration of its affairs. Surely it is a great thing to have such a college exerting its powerful and useful influence for the advancement of education which is Christian in such a marked degree.

May the Lord lead you on to yet larger things for his kingdom. Fraternal yours,
Nashville, Tenn.

J. M. FROST.

THINK ON THESE THINGS.

1. The *Estill Springs Encampment* opens next Monday, July 4. There are many churches in the State who should send their pastors. It will be a blessing to all. It is not too late yet to do it. Let a few members take the matter in hand. Board is one dollar per day, and the railroads have made special rates.

2. *July, August and September* are our special State Mission months. During the nine months already gone we have received less than one-third of what we had hoped for the year for State Missions. Every church, Sunday School and Missionary Society should be planning for a great State Mission campaign during this time.

3. *Children's Day Programs*, with Mite Boxes, envelopes and songs, are now ready for distribution. These are for Sunday Schools to use for our own State Mission, State Sunday School and Colportage Work. The Sunday Schools are receipted through the churches for all amounts secured on this day.

4. The *Week of Prayer Programs* under the auspices of the Woman's Missionary Union will be ready for distribution the last week in July. A new cate-

chism on State Missions and a new tract on State Mission facts with a brief history of the State Mission work will be ready for distribution very soon. Supplies will be sent to all who desire them.

5. *Volunteer Evangelism* was brought prominently before our last State Convention. Many pastors offered their services for ten days or two weeks in destitute places, but their names were not taken. The State Board pays their expenses, their churches give the time, and the pastors give the work. We are greatly desirous that the names of such brethren as are willing to do such work will send in their names at once. We have only two names recorded so far, and many poor churches are calling for these volunteers.

6. The *Associational Meetings* begin soon. The first is Shelby County, July 13. There ought to be some careful work done by church clerks and treasurers. The statistics of both church and Sunday School ought to be put in good order for the Associational Letter. Some of the Associational Minutes in the State are very poor, while some really misrepresent their churches. The Associational clerks are not to blame for this. The church letters furnish such meagre information as to make it impossible for the Associational clerk to get out a Minute that will fairly represent the churches. This is a very serious matter. It is a wrong to our churches and Sunday Schools. They deserve to be fairly represented. To do this a good Associational letter form is needed. The Secretary will be glad to aid in every way possible. He has a letter blank that covers the essential features of the Southern Baptist Convention Minute and of every State Convention in the South. These Associational letter forms will be sent, single copy, 5 cents; 20 cents per dozen; 60 cents per fifty, and \$1 per hundred.

Yours in the work,

W. C. GOLDEN.

CLOSING EXERCISES OF CLINTON COLLEGE.

The closing exercises of Clinton College this year were the culmination of possibly the best year's work in her history. On Sunday evening Dr. S. O. Ohrum, of Cairo, Ill., delivered the annual sermon. It was an able, practical and much appreciated discourse. His remarks were addressed particularly to young people. Dr. Ohrum will be wanted again. Our own Dr. W. J. Bolin, of Newport, Ky., addressed the alumni association. It was a scholarly and masterly address. He is a native of Hickman County, and Clinton College is his Alma Mater. His friends were delighted with his thoughts and eloquence, and the students were charmed. Come again, Bro. Bolin. Upon the same occasion, Mrs. Ada Blalock, of Mayfield, delighted the audience with a strong paper on "The Finest of the Fine Arts." The helpful, hopeful ring of her thoughts proved a source of much gratitude among our student body.

On Thursday, the closing day, Supt. C. W. Richards, of Princeton, gave us, in the annual literary address, something "worth while." He is a Georgia product on Kentucky soil, of whom a Georgian need not be ashamed. His speech was pleasing, thoughtful and well delivered. To young and old his discourse proved a delight. When you need something choice on educational lines send for Supt. Richards.

Dr. Staley, of Fulton, was called upon for an impromptu talk, and, as usual for Bro. Staley, he gave us something fine. His remarks to our local brethren were very timely. He outlined accurately and forcibly the relation of Clinton people to Clinton College. In the work of the various departments the students did their part well. Our audiences were delighted with all the entertainments. Taken as a whole, it is generally conceded that this Commencement was one of the best in the history of the school.

The D. D. degree was granted brethren M. E. Dodd, of Paducah; W. J. Bolin, of Newport; and W. B. Hall, of Brownsville, Tenn. The Board of Trustees has been re-organized. The college is now controlled by twenty-one Trustees instead of a local board of seven. These men have been selected from various churches in West Kentucky. They are a body of wise, thoughtful men—true Baptists.

The prospects for the coming session are most encouraging. Several States were represented in our student body this year, and most of the students are expected to be back.

J. A. LOWRY.

A VISIT TO TEXAS.

Have had the privilege of supplying the pulpit of the Yoakum Baptist Church for three months. This is a good town with about 7,000 population. Our church has more than 400 members and has two mission stations, one in the edge of town, and the other two miles out in the country. This last named one was organized

a few years ago, and through an afternoon Sunday School and preaching service, the community has been transformed. Whole families of Catholics have been saved and become the most active and devout church members. The minister visiting their homes is kept busy answering questions which have come into their minds from the daily Bible reading.

After six weeks the church extended to me a call to remain as permanent pastor. Would have felt it my duty to do so, had it not been that there is some malaria here—which I have to guard against.

So far, during the three months, nineteen members have been added to the church, B. Y. P. U. has been re-organized, teachers' meeting started, \$300 raised for missions and a good beginning made in funds for a handsome organ.

Find many Tennesseans down here in South Texas. Rev. G. W. Sherman is pastor at Palacios. He is still at his old habit of building or rebuilding church houses and parsonages. Also, he still has a message for all the regions around him and holds many protracted meetings.

Rev. D. B. Clapp has been at Wharton for two and a half years. A new brick meeting house, Corinthian style of architecture, has just been erected. It is well built and has the true test of beauty—the eye does not become tired in looking at it repeatedly.

Have not seen Rev. T. A. Payne, of Houston, but hear that his work at Bishop Street Church in that city is doing well.

Know that many of your readers will rejoice to hear that Rev. H. B. Clapp, of Kerrville, is improving in health and will be able soon to take up again the work which he so much loves. Multitudes in Tennessee, I know, could join me in saying they never knew a better or more godly man.

July 1 I expect to become pastor of Mt. Pleasant Baptist Church at Keene, Ky. This church is located at the above named village on the L. & N. railroad near Lexington, and has a large country membership.

J. R. CHILES.

Yoakum, Texas.

ORDINATION.

The ordination of Rev. W. M. Bragg to the full work of the ministry took place at the Grace Baptist Church, this city, Sunday, June 19, at 3 p. m.

Brethren E. H. Yankee, G. A. Lofton, J. H. Wright, E. K. Cox, B. H. Lovelace and T. H. Johnson formed the council. Dr. Lofton was chosen chairman and T. H. Johnson was chosen secretary.

Dr. Lofton, in his own inimitable way, conducted the examination. The examination showed the candidate to be well acquainted with the doctrine of the Bible. The council heartily approved and recommended the candidate for ordination; and the church, with equal unanimity, ordered the council to proceed with the ordination.

Brother E. H. Yankee delivered the charge to the church; Bro. J. H. Wright delivered the charge to the candidate; Bro. E. K. Cox presented the Bible, and Bro. B. H. Lovelace offered the prayer.

T. H. JOHNSON,
Secretary.

The pathway of Calvary Church has been filled with extremes of tribulations and blessings. During the past few weeks we have lost our beautiful building and have gained over thirty members. We are rejoicing over the tribulations and praising God for the blessings.

Our meeting at Calvary Mission resulted in 39 conversions and 33 additions to our church. There had not been a successful revival in this community for over ten years on account of some differences which existed among the Christians there. Some of our faithful workers began to hold cottage prayer meetings in the vicinity of the Mission, and after six months of patient effort felt that the time was ripe for a series of meetings. They called upon their pastor to conduct it, and he preached, and they worked, and God gave the increase.

Just at the end of the meeting our church building was destroyed by fire. It was a calamity which rested heavy on the hearts of the whole community, but while it was burning, plans were laid to replace it. The insurance will be almost enough to replace the building, but the pews and other furniture are a complete loss with no insurance. We hope to have the building completed before cold weather, and in the meantime we will hold our services in a tent, which we have placed just to the rear of the ruins. Brethren, pray for us.

WILSON WOODCOCK, Pastor.

Nashville, Tenn.

PASTORS' CONFERENCE

BAPTIST PASTORS' PICNIC.

The Baptist Pastors' Conference of Nashville took their annual outing last Monday and spent the day with Pastor S. N. Fitzpatrick at his home near Lebanon. The meeting was held at eleven o'clock at the home of Pastor Fitzpatrick, and a sumptuous dinner was served by Sister Fitzpatrick at 12:30. The pastors spent the evening in recreation, having a good time, and returned to their homes on the six o'clock train with happy memories of the day at the Fitzpatrick home. The following is the report of the Conference:

First.—Pastor Inlow preached at both hours. One received by letter.

Third.—Pastor Yankee preached at both hours on "An Obscure Evangelist and a Prominent Layman," and "The Bible in the Book of Job." Two approved for baptism. One received by letter. 196 in S. S. Fine attendance.

North Edgefield.—Home Department and Cradle Roll exercises of the Sunday School in morning. At night Pastor Hudson spoke on "The Need of a Friend, Human and Divine."

Central.—Pastor Lofton preached at both hours on "Liberty," and "Let Us Alone." Good congregations and very good S. S.

Immanuel.—Pastor Rufus W. Weaver spoke in the morning on "Election," and in the evening on "Ancient and Modern Sinners."

Edgefield.—Pastor Lunsford preached on "The Girded Life," and "Seeking a Home."

Calvary.—Pastor Woodcock preached on "The Bride and Her Home," and "The Carnal Mind Enmity Against God." One hundred and thirty-three in Sunday School. Baptized 21 in Richland Creek. One received on statement and one under watchcare.

KNOXVILLE.

The Conference was called to order by Chairman Dance. Prayer by Bro. G. W. Edens. Bro. W. W. Barnes, of Havana, Cuba, was present and spoke. Paper by Bro. J. C. Shipe on "Relation Between Doctrine and Life."

Broadway.—Pastor W. A. Atchley preached at both hours on "Find Your Picture," and "Religious Tolerance." 462 in S. S.

Pleasant Grove.—Pastor W. H. Hodges preached on "For Christ's Sake." Prayer meeting at night. Good interest.

First.—Pastor Taylor preached on "Religion Worth While," and "Perils of Waters." One baptized. Pastor absent during the week to conduct funeral services of Bro. J. C. Bush in Mobile and to lecture at Virginia Beach Baptist Encampment.

Deaderick Ave.—Pastor C. B. Waller preached on "Putting Ourselves in Another's Place," and "A Great Prize-fight." 553 in S. S. Two received by letter. Interest good. One profession.

Bell Ave.—Pastor J. H. Sharp preached on "Ready for Service," and "The Model Christian." 513 in S. S. Eight baptized. Three received by letter.

South Knoxville.—Pastor Jno. M. Anderson preached on "Aaron and Hur," and "Joshua the Steady." 227 in S. S.

Euclid Ave.—Pastor A. F. Green preached on "False Judgment," and "The Great Judgment." 182 in S. S. Twelve baptized. Good day.

Immanuel.—Pastor W. A. Catlett preached from Mark 10:15, and Mark 12:34. 160 in S. S. Two received by letter.

Sharon.—Pastor, S. G. Wells. Rev. F. M. Dowell preached on "Paul's Experience is Heaven." 97 in S. S.

Fountain City.—Pastor M. C. Atchley preached on "The Cup Christ Would Not Drink," and "The Hem of His Garment." 121 in S. S.

Lincoln Park.—Marcus C. Lunsford, Jr., preached on "The Highway to Heaven," and "The Solemn Request." 107 in S. S. 22 baptized.

Third Creek.—A. F. Mahan preached on "The Holy Spirit Among Powers." Rained out at night. 148 in S. S.

Beaumont Ave.—Pastor J. F. Williams preached on "Mother" and "Almost Persuaded." 113 in Sunday School; 5 baptized; church is moving along nicely with their new building.

Lonsdale.—J. M. Lewis, pastor. Morning service, children's day exercise. Preaching in the evening by Bro. W. H. Cottrell. Subject, "Prayer." 217 in Sunday School; 2 received for baptism.

Smithwood.—Pastor J. C. Shipe preached in morning on "Manhood." Rained out at night. 88 in Sunday School.

Gillespie Ave.—W. W. Barnes preached on "Cuba and Our Work There." Pastor Hutson preached in the evening on "The Christian's Race." 185 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "Citizen of the Kingdom," and "Peace of the Kingdom." 174 in S. S.

Grove City.—Pastor G. T. King preached on "A Noble Discontent," and "Excellency of Christ." 168 in S. S. Eight were baptized. Good B. Y. P. U.

Rocky Hill.—Pastor F. E. White preached on "The Voice of Triumph." Preached in the evening at Ball Camp on "Echoes from the Convention." 73 in S. S.

Island Home.—Pastor J. L. Dance preached on "A Zealous Christian," and 37th Psalm." 251 in S. S.

Mouth of Richland.—Pastor A. R. Pedigo preached on "Saying and Doing." 53 in S. S.

Middle Brook.—Pastor D. A. Webb preached on "Standing at the Judgment." 96 in S. S. Four received by letter. Good congregation, and good service.

Newport.—Pastor O'Hara preached on "Duty of Parents to Sunday School." 260 in S. S. Splendid Children's Day exercise at 11 a. m. 25 Primaries graduated to Junior Department. Normal class of 15 started, studying Convention Normal Manual. Interest good and attendance large.

MEMPHIS.

First.—Pastor Boone preached to good congregations. One received by letter.

Central.—Preaching by J. L. White, D. D., on "The Dignity and Duty of the Christian," and "The Day of Glory." Four received by letter.

Bellevue.—Pastor H. P. Hurt preached to large congregations at both hours. Two baptized. Three received by letter. Ten men requested prayer.

LaBelle Place.—Pastor J. W. Gillon preached on "A Pastor's Warning to His People," and "Abel, or the Man Who Succeeded by Failing." Two additions by letter. Two additions by profession. Two baptized. Fine audiences.

Seventh Street.—Pastor I. N. Strother preached on "The Modern Daniel," and "One Baptism." Two baptized. One received by relation.

Rowan.—Pastor W. J. Bearden preached on "God's Word our Plumb-line," and "Clearing the Way for the Lamp." Four received by letter. Three baptized. One received for baptism.

McLemore Ave.—Rev. E. G. Ross, Supply. Subjects, "Christian Missions," and "The Love of Christ." Good congregations. Good interest.

Union Ave.—Pastor E. L. Watson preached on "The High Calling," and "The Way of Salvation." Two baptized.

Boulevard.—A. C. Stone preached on "Sowing Good Seed," and "It Is Fixed." Two additions for baptism. Fine day.

Blythe Ave.—Pastor O. T. Finch preached on "The Bible," and "The Saving of a Nation by an Orphan Girl."

New-South Memphis.—C. P. Koonce preached at night. Three professions.

Binghamton.—Pastor C. H. Bell preached on "The Man and His Call." At night our church was filled to overflowing and our Children's Exercises were given. 105 in S. S.

Jewish Mission.—Meeting June 26 at 8 p. m. and visited several families.

Germantown.—Pastor Greenoe preached on "Traveling with Jesus," and "The Young Man Down and Out." In the afternoon a B. Y. P. U. was organized with twenty-two members, three of whom are going to the Encampment at Estill Springs.

SHELLMOUND.

Preaching by Pastor James D. McBride. Church met after calling a council and ordained Bro. J. H. Graham to the ministry. Council: J. C. Lambert, J. A. Clause, Jas. D. McBride. Real good services Saturday and Sunday.

CHATTANOOGA.

Hill City.—Pastor W. E. McGregor preached on "The Good Shepherd," and "What Have I done?" 98 in S. S. Good B. Y. P. U.

AN APPRECIATION.

Those of our readers who are interested in our mountain schools will be sorry to know that Professor L. D. Rutledge has been compelled to give up his work at Doyle, Tennessee, on account of ill health.

When a missionary on the foreign field breaks down from overwork too much can not be said in his praise; but the labors of the home missionary are too often passed by unheeded and unsung.

The three years' work of Professor Rutledge here bears visible proof in the new buildings erected; viz. a three-story brick girls' hall, a two-story frame boys' hall, two large wings to the college proper, and the prospective building of a three-story boys' hall. Besides

these a beautiful little church opposite the campus. Property in the town has advanced almost one hundred per cent.

But not in things material lies Professor Rutledge's greatest work, but in the mountain boys and girls that through him have found inspiration for a higher life; in these young people whom Dr. Dabney declared the finest raw material on the continent, whom he developed into men and women that the world is glad to honor.

Professor Rutledge has the peculiar ability of finding out the deserving boy or girl as he goes through these mountain coves. When he found one, as he often did, just hungering for knowledge, he would see that he got it if he possessed nothing more than ambition and a will to work. He goes from here to what he calls rest, to study in a Northern University. We trust the change of climate will grant a speedy return to health, and that he may be spared many years for the building up of many another mountain school as he has done this. We believe this larger learning will not cause him to turn loose the mountain boy, but to work for him with greater zeal.

We must say a word in appreciation of the work done by Mrs. Rutledge, who almost gave her life this year for the school. Only pioneers who blaze the way for later triumphs know the arduous labors.

May the memories of their children they leave here indeed comfort them, "sons grown up as plants in their youth, daughters polished after the similitude of a palace."

A FRIEND.

A REQUEST.

Dear Brethren:—I want to reach the most destitute and difficult points religiously in Tennessee, and to this end I request you to co-operate with me. If you will be so kind and give me the name of such points and the name and address of some man at these points, I will appreciate the favor.

Thanking anyone who will take this much interest, I am,

Yours in service,

R. D. CECIL,

Pastor-Evangelist for Tenn.

Nashville, Tenn.,
710 Church St.

As previously announced, our meeting conducted by Bro. T. T. Martin and Bro. and Sister Scholfield, came to a close June 5, after two weeks of the best preaching and sweetest singing it has ever been our privilege to hear. Bro. Martin is a past master as a superb illustrator of gospel truth, a clear thinker and fearless, but sweet spirited expounder of our distinctive doctrines. It is said by old residents here that the meeting got a deeper hold on our people than any ever held here before. We have had some good ones, too, but this surpassed all in point of attendance and interest. Bro. Martin appeals to Christians to love as a motive for service more forcibly than any other man of our knowledge, and also makes the sinner see that salvation depends solely (apart from church membership, good life, baptism, or any thing he can do) upon the acceptance of Christ.

The visible results were ten new members, the church more united than ever before, with a vision larger than ever of its mission in the world, a determination to build a new house of worship (though not definitely settled on that point yet), and a planning at once for a three-weeks' camp meeting, next August year, when Bro. Martin promises to be with us again, with his co-laborers. We will have announcement about this meeting later. We all praise God and take renewed courage in His work.

L. C. KELLY.

Orlinda, Tenn.

Once more I am preaching in my grand old native State of Tennessee. I have asked the Lord to open the way for me to come to this State for some meetings.

We began here Sunday night. We are holding forth in the large auditorium of the college, which seats 1,000 people. The interest is simply fine, and I believe at least 300 will be saved in the meeting. It is a real pleasure and a blessing to labor with such a consecrated, sweet spirited man as Pastor Ball. I am not sure but what the people here love him too much. He has been here eight years and everybody in town, small and great, black and white, seems to love and respect him.

Brother George C. Cates, with whom I was co-worker for a long time, is still in bad health and unable to preach. Let us all pray for him. While I am in the State, I would like to hold several meetings, and should be glad to correspond with any pastor wishing my services.

Let all brethren pray for our meeting.

Lexington, Tenn.

BURTON A. HALL.

Co-ope.

=MISSIONS=

State Board—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

Home Missions—Rev. B. D. Gray, D.D.; Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

Sunday School and Colportage—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

Orphans' Home—C. T. Check, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-moody Institute, Dr. H. E. Watters, Martin, Tenn.

Ministerial Relief—Rev. H. W. Virgin, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed. C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

THE YOUNG WOMAN'S AUXILIARY OF TENNESSEE.—A SHORT HISTORY.

By Miss Erma Rose.

Up to the meeting of the Woman's Missionary Union at Murfreesboro in 1903, there was no special organization for young women in the plan of Woman's Work. Here and there in some of the churches an active band of young women had organized themselves for active work, either local or missionary, but there was no general effort put forth for systematic organization. The young ladies of the Clarksville Church had in the eighties organized a most efficient society that had rendered splendid assistance to local church work under the leadership of Miss Lonnie Ingram (Mrs. Gerhart) of blessed memory, and Miss Anabel Major (Mrs. J. S. Nisbet) now a missionary to Korea. This society died out but was later re-organized under the leadership of some of the splendid young women of that progressive church and became one of the constituent societies of the Young Woman's Auxiliary. As in this

so in many others. At the Murfreesboro meeting the Committee on Young Ladies' Societies had this significant clause in the report which was read by Mrs. F. J. Fowler, now a missionary in Argentina: "In view of the fact that the majority of our young women are inactive in the work of missions and that there is a growing need for more intelligent workers among our young women, we, your committee, would recommend: That some definite plan may be formulated by which these latent forces may be organized into useful, active workers in the Master's cause; that among the many things needed to be done that some one thing may be impressed upon them to do, and do well, for which they will work and pray, thus advancing the cause of Christ and helping the helpers." In her annual report next year Mrs. A. C. S. Jackson, corresponding secretary, made the following reference to this work: "It is indisputable that if we attain large results in the future our interests must center in the young. Mrs. Eakin is caring beautifully for the children, but the 'Dropped Stitch'—Young Women—what of them? We must take steps to pick up these stitches. 'A stitch in time saves nine.' These rents in our organization are apparent in many churches. May God help us to make amends." At this same meeting the question was asked in the report on Young Ladies' Societies: "Could not the girls of Tennessee work as one, and support a missionary? Then united we can stand." This recommendation was referred to "Plan of Work Committee" and later a motion was carried giving the Young Ladies' Meeting a place in the State Convention next year. This was the "Natal hour" of young woman's organized work in Tennessee. Its far reaching importance can only be revealed by the history of the future. The Committee on Plan of Work in dealing with this suggestion recommended that the young ladies undertake the support of Mrs. Fowler, our missionary to Argentina, whose wise suggestion the year before had really been the germ from whence had grown this organization. It was decided to locate the work of the Young Ladies in Nashville, as a part of the Central Committee, "and the duties of this work shall devolve upon the assistant secretary."

Upon investigation it was found that there were only twenty-six societies in the State, the first one having been organized in 1890, at the Third Baptist Church, Nashville, and the next one at Clarksville in 1893, then in Memphis, in 1899. Miss Gertrude Hill of Nashville was elected secretary of this work and served with great ability and faithfulness for two years. In her report for the first year (Clarksville, 1905) she mentions the fact that eighteen new societies had been organized during the year. This first year the Society undertook to raise for missions in general \$500.00, which was easily done. The amount raised the next year was \$1,100.00. After serving efficiently for two years, Miss Hill resigned and Miss Harriet Woodcock was elected secretary in her place. In her first report she mentions that nine new societies were organized that year, four disbanded and two united with the Woman's Missionary Union, leaving at that time sixty societies in the State. This shows a splendid growth both in numbers and gifts. During three years the number of societies had increased from twenty-six to sixty and contributions from \$500.00 to \$1,100.00. (Report of Young Wo-

man's Auxiliary 1907, Knoxville.) At the meeting of the Southern Baptist Convention in Richmond, Va., May, 1907, the Young Woman's Societies of seventeen States were brought together in an organization known as "The Young Woman's Auxiliary." A constitution was adopted by that body and a two-fold aim determined upon for that year. This aim was: A closer study of the mission fields and \$10,000.00 for Home and Foreign Missions. Our Tennessee Young Woman's Work was represented at this meeting and became a constituent part of the organization. From this time the title "Young Woman's Society" is dropped and "Young Woman's Auxiliary" substituted—this name is indicative of the character of the organization, as being auxiliary to the Woman's Missionary Union which itself is auxiliary to the Southern Baptist Convention. Here the Circle of Organization was closed so far as Young Woman's work is concerned. The unit is the local society, then the State organization auxiliary to the State Woman's Missionary Union and then the General Organization also an auxiliary meeting. The report of Miss Woodcock for the next year (Nashville Oct. 15, 1908), shows a gratifying increase of membership and a marvelous increase of gifts. During the year 28 new societies were formed and fourteen disbanded, leaving the total at 72. The cause of the loss of the larger part of this number was a union of the Woman's Missionary Union and the Society, it being found that the church membership could not successfully support both organizations. Gifts increased from \$1,100.00 to the splendid sum of \$1,800.00, one society alone giving \$463.63. The year that we are now in has been a prosperous one for our organization.

At the annual meeting of the Woman's Missionary Union last May, the Home Board asked the Young Women to raise \$7,700.00 for the mountain school work and the Foreign Board asked for \$11,000.00 for the hospital work. Of this \$18,700.00 asked for by our two Boards, Tennessee's part is \$2,050.00, or only \$300.00 more than we gave last year. An average of about \$23.00 for each society will make up this amount. Thus the Young Woman's Auxiliary has started on a course that we believe will have a great and glorious future. May this short history of our work give each of us a keener interest in her welfare and a more profound desire to serve that Master for whose sake we serve. Let us indeed and in truth try to make our societies and to make ourselves living epistles of our motto, "They that turn many to righteousness shall shine as the stars forever and ever." Covington, Tenn.

THE NEED OF MORE CONSECRATED WORKERS AMONG OUR WOMEN.

By Miss Lula Powell.

(Paper read at Fifth Sunday Meeting at Harmony Church, May 29, and requested for publication by that body.)

"Others, Lord, yes others,
Let this my motto be,
Help me to live for others
That I may live like Thee."

Both before and since the days when woman ministered to our blessed Lord, followed him to Calvary with her tears, was last at the cross and first at the sepulchre, she has had a special mission to perform, and never was the need greater for her entire

consecration for the Master's service than today. The need of consecrated workers in every walk of life is limitless. "Behold the Lord thy God has set the land before you, go up and possess it, fear not, neither be discouraged." In this advancing age of temptations and allurements the call for more consecrated mothers and daughters in the homes is indeed loud.

A true woman has a power in her moral influence which, when duly developed, makes her queen over a wide realm of spirit, and it is in her home life that this great influence begins. Then let us be careful that we do not let Satan persuade us to be idle, but with increasing faith and prayer strive to live more consecrated lives. It is in this sacred spot that woman builds for eternity. Then see that your foundation is firm.

The ship, it matters not how beautiful, is fit for nothing unless she can battle with the deep; so woman, if she be not clad in the armor of love, peace and forgiveness, her influence for God's service is lost. A consecrated woman's influence is the chief anchor of society that is purifying the world. We are unconsciously building a ladder for someone to ascend. So let us invite him to the highest round by a useful Christian life.

Let us not shrink from the little opportunities of doing good, wasting our lives trying to do something great, for each day we can make the world brighter by cheerfulness and kindness to others.

Selfishness is sin, and a soul filled with self has no room for God.

"So make thy garden as fair as thou canst.

Thou workest never alone.

Perchance, he whose plot is next to thine,

Will see it and mend his own."

A daily study of God's word and constant communion with Him through prayer will fill our hearts with love for Him and a desire for more consecrated service. In His word He says, "Go ye into all the world and preach the gospel to every creature," and though this command was given nearly 2,000 years ago it has never been fully accomplished, for the harvest still is white and the laborers are few. The call for consecrated workers in the mission fields was never louder than today, so let us like Paul ask the question, "Lord what wilt thou have me to do?" While all of us cannot go to the mission fields, we can, by prayer and giving, enable those to go who feel called to the great work. I can imagine nothing that would give me more pleasure than to hear my blessed Master say of me, "She hath done what she could." Did we ever stop to think there are millions of souls dying without even the knowledge that Christ died for them? Let us not sit idle in His vineyard and have the blood of their souls required at our hands.

"Rise for the day is passing,
And you lie dreaming on,
The others have buckled their armor
And forth to the fight have gone;
A place in the ranks awaits you,
Each man has a part to play,
The past and the future are nothing,
In the face of the stern today.

"Rise for the day is passing,
The sound that you scarcely hear,
Is the enemy marching to battle,
Rise for the foe is here.
Stay not to sharpen your weapons,
Or the hour will strike at last
When from dreams of a coming battle
You may wake to find it past."

THE MARY SHARP COLLEGE.

(Original poem read at Mary Sharp banquet at Tennessee College, May 30, 1910.)

Oh, Alma Mater, Mary Sharp,
Fond memories throug my soul to-
day;
Would I could sweep a golden harp,
And sing for you a deathless lay!

Away back in the fifties there
You sat a queen amid your moun-
tains;
And in their emerald coves so fair,
Flowed ever sparkling, rainbowed
fountains.

Up from each sunny Southern State
The fair girls came at your strong
call—
They came with hearts athirst—elate,
You ope'd your arms and welcomed
all.

"Your minds are quite as good, my
dears,"
Our President would often say,
"As are your brothers," then our
fears
Swift wings would take, and flee
away.

How oft in quiet chapel hour
At morning tide we heard him
pray—
And then God's truth expound with
power
Which strengthened us for all the
day.

Oh, fair sweet days of roseate youth
Spent in those halls of lore and song!
Where wise ones taught logic and
truth,
And led us e'er to spurn all wrong!
I think out in the fountain's flow
Where purple laurel bends and
laves
Its fragrant blooms there's whispered
low
E'en now the treasured name of
"Graves."

His memory's cherished in the hearts.
Of all his erstwhile college girls;
And will be until life departs,
And we meet in the Gates of Pearls.

And you, oh, girls of Tennessee col-
lege,
So strong and fair in life's sweet
morn,
Drink deep of this strong fount of
knowledge;
May truth's rare gems your lives
adorn.

So glad am I here in this hall
To say a warm "God speed" to you
E'en while my heart heeds memory's
call
To my own Alma Mater true.

Oh, Alma Mater, Mary Sharp,
Fond memories my soul doth throug;
Would I could sweep a golden harp
And sing for you a deathless song!
ANNIE SOMERS GILCHRIST.

SUNDAY SCHOOL CONVENTION
OF THE WATAUGA BAPTIST
ASSOCIATION, MAY 27, 28 AND
29.

The Convention met with Poplar
Grove Church, Colesville, Tenn., and
was called to order by the President,
John M. Stout. The introductory
sermon was preached by Rev. J. W.
Richardson from Phil. 2:12. After the
sermon the meeting was adjourned
for dinner. This part of the program
was well provided for by the people
of Colesville. Dinner was served on
the ground, and after the hungry

crowd had been fed, there were more
than twelve baskets full gathered up.

The afternoon session was opened
with devotional exercises by Rev. J.
M. Rainbolt, who made some very
appropriate remarks on the subject of
"Love." Next the reports of the Sun-
day schools were handed in. Twenty
schools were reported. The Conven-
tion was organized by electing the
former president, John M. Stout; for
vice-president, W. E. Dougherty, for
secretary and treasurer, T. L. Harden.

The first subject on the program
was "Some of the greatest hin-
drances to the Sunday School work."
It was discussed by L. B. Morley, T.
L. Harden and W. E. Dougherty. The
next topic was, "Our duty to the
Tennessee Baptist Orphanage," and
was discussed by Rev. Brown Bow-
ers, M. F. Kuhn and John A. Lowe.
The last topic was, "The Bible as the
chief text book in the Sunday School."
Rev. J. F. Davis opened the discus-
sion. He advocated the use of the
quarterly only as a help in the study
of the lesson at home and that the
Bible alone be used in the Sunday
School.

Saturday morning's session was
called to order by President John M.
Stout and the congregation sang,
"What wondrous love." Rev. J. F.
Davis conducted devotional service.
Rev. W. H. Hicks led in prayer. Next
subject on program was "Missions in
the Sunday School," which was ably
discussed by W. H. Hicks, who said
that the teaching of missions should
begin in the home. Further discus-
sion by L. C. Tilley.

"Neglected opportunities and the
results," was the subject of an excel-
lent School Teacher," paper read by Miss
Loretta Stout. Revs. T. F. Roberts
and J. W. Richardson spoke on the
subject with appropriate remarks.

Bro. W. H. Hicks had been ap-
pointed to preach at 11 o'clock a. m.
He chose for his text Hebrews 13:8,
his theme being "The characteristics
of Jesus."

Among the subjects for the after-
noon were: "The model Sunday
School. Teacher" paper read by Miss
Ethel Pierce, who always prepares
something interesting for the hear-
ers; "How to get all church members
interested in the Sunday School
work," by Edward Hinkle and L. B.
Morley; (a) "Why the Sunday
Schools of the Watauga Association
need the Watauga Academy," by Rev.
J. F. Davis; (b) "Why the Academy
needs the Sunday Schools," by J. M.
Stout and Prof. J. C. Jones.

Saturday evening the subject, "The
opportunities and needs for enlarge-
ment in our Sunday Schools" was
discussed by Rev. J. M. Rainbolt,
after which Rev. J. F. Davis preached
a sermon from Math. 5:20.

Sunday was a good day. A large
crowd was present and Sunday School
was conducted by the Superintendent
of Poplar Grove Sunday School, L. C.
Tilley. Bro. J. F. Davis preached an-
other one of his able and practical
sermons.

Bro. Davis shuns not to declare
"the whole counsel of God."

We would not fail to mention the
sermon preached by Bro. Brown Bow-
ers Friday night. His sermon was
much enjoyed by all. Bro. Bowers
has only been in the work a short
time but he seems to be thoroughly
in earnest, and his services will be in
demand.

The Convention closed Sunday with
singing and hand shaking and all
agreed that it had been "good to be
there." The next meeting place will
be Little Doe Academy, near Moun-
tain City, Friday before the fifth Sun-
day July, 1911.



Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger,
use the old established countersign

ZU ZU
to the grocerman

No one ever heard of a **ZU ZU** that wasn't good
No! Never!!

5¢

NATIONAL BISCUIT COMPANY

A collection of \$10.00 was taken for
the orphanage and \$824 for Home
Missions.

T. L. HARDEN, Sec.

The Fifth Sunday meeting of Laud-
erdale Association met with Gravely
Springs church Saturday morning be-
fore the fifth Sunday in May.

Devotional exercises were con-
ducted by J. P. Paulk.

Rev. W. J. N. Wylie was elected
Moderator, J. P. Paulk, secretary.

Rev. W. M. Towler made an excel-
lent speech on "The Spiritual Condi-
tion of Our Churches and How to Re-
vive Them." Rev. Mr. Willis of the
First Baptist Church of Florence fol-
lowed with a very enthusiastic
speech. "The Attitude of a Church
Member on Intemperance," was then
discussed by brethren Willis and
Paulk.

Adjournment for dinner.

AFTERNOON.

1:30. Devotional exercises, Rev. W.
J. Merrill, of East Florence and Rev.
Willis made excellent speeches on
the subject of Missions, and were
listened to with much interest.

Saturday night at 8 o'clock, Rev.
Mr. Merrill preached a very interest-
ing sermon from Deut. 32:39, after
which Rev. W. R. Puckett discussed
"Close Communion" in his gentle way.
His argument was strong and pointed.

Sunday morning 9:30 o'clock. De-
votional exercises.

Sunday school mass meeting was
led by Brethren H. C. Gilbert, of
Florence, Ashcraft, Huckaba and
Burns. These brethren made some
very excellent speeches on Sunday
school work.

Rev. Willis preached a soul-stirring

sermon, taking as his text John 5:36.
After the sermon a collection was
taken for State Missions, which
amounted to \$9.76.

The brethren and friends from a
distance offer their sincere thanks to
all who showed such generous hospi-
tality.

Mrs. Hollman of Florence, met with
the ladies of the church and discussed
best way to organize a Ladies' Mis-
sionary and Aid Society. The fol-
lowing officers were elected for the
Ladies' Missionary Society: Mrs.
Ruder Thomas, president; Miss
Madge Wylie, vice president; Dorah
Wylie, treasurer; Madeline Chandler,
secretary.

W. J. N. WYLIE, Moderator.
Cloverdale, Ala.

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CLUB.

If you are going to need a sewing
machine any time soon, it will pay
you to write for a free copy of the
machine catalogue of the Religious
Press Co-operative Club. You can save
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friends are surprised when I tell them
what it cost me." Another writes:
"Your plan is a splendid one. The
machine is much better than I ex-
pected."

The club pays the freight and re-
funds all money on the return of the
machine if it is not entirely satisfac-
tory. In writing, please mention this
paper. Address the Religious Press
Co-operative Club, Louisville, Ky.

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When a preacher or a church begins to apologize for the work to which they are called defeat begins. It is a sure sign of lost faith as well as lost power.

By the time this issue goes to press, Dr. Folk, the editor of the BAPTIST AND REFLECTOR, will probably be in the office. Many correspondents that have been waiting for his return will then receive attention.

There are a great many of our church members that are expecting to sing in Heaven, who are woefully silent here on earth. It is our opinion that the Lord intended that this world should be a kind of a drill room for much that will be done in Heaven.

An editorial in the *Baptist Courier* for last week, as well as the statement of Dr. Derieux, the Secretary of Missions in that State, shows that the State mission work is in a serious condition. This is what may be expected when a Board must begin its year in debt. With the multiplied claims that come upon our people, there must be a readjustment of our church finances and missionary operations.

Remember that the Estill Springs Encampment opens Monday evening, July 4th, and continues to Monday evening, July 11th. A very fine programme is offered to those who attend. Make haste in your plans to go, for the time is short. Send your name at once to Mr. W. D. Hudgins, Estill Springs, Tenn., and tell him what train on which you expect to reach the Encampment.

THINGS THAT ARE TAINTED.

We hear much said in these days about tainted money. We understand by this that the man who gets money wrongfully in some way thereby pollutes it. Is corn or wheat made by a bad man polluted? Are shoes and clothing and manufactured articles put up dishonestly tainted?

Is the well tainted because a mean man digs it? Is bread bad because the baker is a thief, or the miller a robber? Is a railroad tainted because it is bought in a bucket shop? There seems to be need for some explanation or enlightenment on the question of what is tainted.

TOGETHER BUT NOT UNITED.

There is much talk about union that is little short of nonsense. It is possible to be together and not be united. Much of the talk about union is a waste of breath. Potatoes in a barrel or tag are together, but not united. There is no law that will make them one in bulk without destroying the identity of every one. When we hear talk of union between Baptists and other denominations, we may know that it is just as impossible. There must be the complete change of the two, and both must lose their identity in order to secure real union. The pretense at union has never made it possible and never can. There is better business for all than so much of this talk about union.

LEADERSHIP IN CHRISTIAN WORK.

There is greater need now than ever before for leadership in all our Christian enterprises. Leadership in the churches naturally falls on the pastor. To make the most of his life, the preacher ought to be well equipped in every way possible. When a church has made great progress, it will usually be seen that it is due to wise leadership on the part of a hard working pastor. If any young preacher thinks he can make much of his ministry without thorough equipment, he will soon come to sad disappointment. God's leaders in all ages have had their special seasons of preparation and training. He has not changed his order of doing, and it is unwise for mortals to experiment along that line.

THE NEED OF GOOD FOLLOWERS.

Much depends on good leadership in all Christian endeavor. Almost as much depends on good following. There is a just and proper emphasis to be placed upon leadership, but that is not all. There must be good following. When great success has come to any good enterprise, there has always been some good followers. Good generals are helpless without a brave army to follow. The response to the Master's call to follow was the index of what was to come. It is a blessed thing to be a good follower. The good follower not only saves the leader from failure, but brings success to the cause. We must never forget the good followers. Strive to be one. Nearly all good leaders were once good followers. It takes a great soul to fill either place well.

PITY 'TIS NOT PIETY.

Real genuine piety is always admired. There is a sanctimonious way of acting religious, however, that does not count for much. There is a mixture of the holiness idea and Russellism in our State that needs to be guarded against just now. It shows itself in tract distributors and book sellers. Sometimes it is in the sale of tracts on the higher life, the Millennial Dawn, and such like. Some of these pious pretenders claim to be Baptists, and doubtless some of them did come out of Baptist churches, or it may be that their names are still on a Baptist church record. This is one of the abominations of desolation in this age that men and women will stay in a Baptist church when they know that they do not stand by nor live by the doctrines of the Baptist denomination. They leave an impression of piety, but it is not. They should go to their own.

FINING PREACHERS IN FINLAND.

The world must still hear of strange things being done in the name of right and religion. There are many places yet where many men are not allowed to worship God according to the dictates of their own conscience. Another reminder of the miserable endeavor to thwart the freedom of the soul in serving God has just come to light. The incident is given in one of our exchanges in a report of the missionary, himself, from Finland. His name is Rev. E. Jaunson, of Nempnes, Finland, where he is preaching. His letters show that five persons had united with his church. One of them was a young lady twenty years of age,

who was baptized. It seems to be a law there that no one at this age can be baptized. So the police brought this brother into court, where he was fined. He says it is the eighteenth time this has occurred with him in his missionary work in Finland.

SLIDING DOWNWARD INCREASES SPEED.

It is a law in the physical world that sliding down hill increases speed. This seems to be quite as true in the moral and spiritual world. Some two years ago the pastor of West Newton Baptist Church, Newton Center, Mass., began to grow large and liberal about Baptist affairs. He decided that members should be received into his church without baptism. He preached to his church and before his Association, insisting that after all he was as good a Baptist as any of them. Shortly after this twenty-eight of his members withdrew from the church, causing great grief and trouble to the whole community. Since that time the church has received four unimmersed persons into its fellowship as against the loss of twenty-eight that went away. This follows the glowing picture of this liberal minded pastor. In less than two years, however, after his picture of progress for the church, he has resigned to become the pastor of a Congregational Church. This is the fruitage of an eight-years' pastorate of increasing liberalism. Verily, sliding down hill increases speed.

THE BROTHERHOOD IDEA.

The Northern Baptist Convention, which met in Chicago early in May, made much of "The Brotherhood Idea." This was the keynote of their Convention. It may be that that is why they have made so much progress in their gifts to missions during the last year. Their constant appeal before their Convention was to give some "definite work to every man and his church." The relation of men to religion and civic life was emphasized constantly. These were given as illustrations of the co-operation that might be had by men in their churches. This was sounded out as the hope for development. The common interest and brotherhood idea was given as the tie of co-operation that kept men together in civic affairs, and they argued that this could be done in the churches. This is certainly true. There is no place where it can be done more effectively than among Christian men in their churches. If it could be done in lodges and fraternities, in civic leagues and in politics, it can certainly be done in the churches. Those who have tried it have succeeded. It is not only a disparagement of the worth there is in men, but a slander on them to say that this can not be done in religious matters. Let there be given attention to this and the earnest effort that it demands, and it will succeed. Let pastors give themselves to this endeavor, and no one need fear for the results.

BIG MEN IN LITTLE BUSINESS.

That was a striking statement of Carlyle, who said: "What you do sounds so loud I can not hear what you say." That sentence cuts in every direction, whether it strikes preacher or layman. It is just as true when applied to the man who deliberately plans to divert the use or control of denominational schools as to the preacher who tries to sell out his denominational interest to another, and yet claims to be loyal all the time. The talk of union and inter-denominational tendency of our age does not miss this business very far. This is true whether it be in the Laymen's Movement or in the change of charter in denominational schools. All the talk about "the larger good" by broadening our schools and broadening our doctrine is the claim and argument of Rome. It simply means that we may do evil if good will come of it. It means that we can count more noses thereby whether they are worth more or not. The fundamental principle in the whole business, however, is misappropriation. These gifts and powers were not granted with the thought that they would ever be misappropriated. They were thought to be inviolate. It would not appear so bad if it were done by ignorant or unlearned men, but those who engage in this thing are men in high places—custodians of great trust. The people who trusted them had a right to expect better things than they are receiving. It is a simple case of big men in little business.

A SOUTHERN PILGRIM IN EASTERN LANDS

ARTICLE XII.

By Edgar E. Folk, D.D.

Thebes On The West Bank.

In my last I spoke of Thebes as the "hundred gated city." From this expression you would infer that Thebes was a city of large proportions. Like London, Paris, New York and other large cities, it lay on both sides of the river.

The city seems to have started on the East bank of the Nile. The necropolis, or as we should say cemetery, was located on the West bank. Then a number of temples dedicated to Ammon, the chief Egyptian god, were erected near the cemetery. Then dwellings for the priests followed, then libraries, schools, groves and lakes, granaries, stables for the sacrificial animals, barracks for the guards, prisons; then villages for the workmen, masons, painters, builders, embalmers. Under the New Empire the management of this city was placed in the hands of an official known as "Prince of the West and General of the soldiers of the Necropolis." The two parts of the city were probably connected by a bridge over the river, though there are now no vestiges of the bridge remaining, unless some embankments on the East side may be taken as such. The two cities formed "Greater Thebes," like "Greater New York," and the whole was surrounded by walls, to which there were 100 gates, forming altogether, I suppose, the largest and most magnificent city in the world then, and one of the most magnificent the world has ever seen.

Another Donkey Ride.

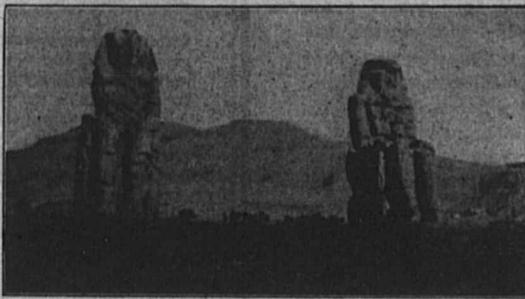
In order to reach the places of interest on the West bank it was necessary to take another donkey ride similar to the one we took to Memphis and Sakkara, of which I spoke. The weather was intensely hot, as we were far to the South. So we rose about 5 o'clock, had an early breakfast, crossed the river in a sail boat—the donkeys did the same in another boat—we met on the other side, and then there was a scramble on the part of the donkey boys to have their donkeys chosen. My donkey boy tried hard to get me to ride a handsome white donkey—if the word "handsome" can be used with reference to a donkey at all—named "Scotch Whisky." Just what was the significance of the term as applied to the donkey, I do not know. I suppose he thought it would please Scotchmen and perhaps Americans. But I positively refused to ride a donkey with such a name. I did not care to have anything to do with anything by that name, not even a donkey, though I think it appropriate that a donkey and "Scotch Whisky" should go together. At least, it seems to me that any man who would attempt to ride Scotch whisky—I mean the genuine article—is himself a donkey. This is not intended as any reflection upon my friend, Dr. Junius W. Millard, leading our party, to whose lot "Scotch Whisky" finally fell.

I chose a fine looking dark-colored donkey by the name of "Cleopatra." When I expressed surprise that "Cleopatra" should be—a gentleman, the donkey boy explained that he was named after the boat, not the queen. I believe it is customary in English to speak of boats as in the feminine gender, but I suppose that in the Arabic they are masculine. I did not, however, attempt to pursue the subject any further. My whole attention was engaged in pursuing the procession of donkey riders and keeping on the donkey. And thus—donkeys, donkey riders and donkey boys—we started out to explore the old city of Thebes, on the West bank of the Nile.

The Colossi of Memnon.

The first objects of interest to which we came were the Colossi of Memnon, as they are called. These have no possible connection with any Memnon of history or mythology. They were erected by Amenophis III—or it is sometimes spelt Amenhotep—and were intended to represent that monarch. They stood originally in front of a temple erected by him, of which very little now remains. But in the Roman epoch they were taken for statues of Memnon, son of Eos and Tithonus, who slew Antilochus, the son of Nestor, during the Trojan war, for which he was himself slain by Achilles. Hence the present name, which, as you see, is a misnomer. These Colossi differ from the famous Colossus at Rhodes. That was in a standing position. These are in a sitting position. The height of the figure in the Colossi is 52 feet, that of the pedestal 13 feet, mak-

ing 65 feet altogether. Including the crown, which has disappeared, they were probably 69 feet high. The Northern Colossus was called "vocal," because in the early centuries it was believed to emit a sound every morning at the rising of the sun. It is supposed to have been thrown down by the earthquake of 27 B. C., and deprived of its vocal qualities. One of our donkey boys started to climb up in the



COLOSSI OF MEMNON.

Colossus, I presume for the purpose of imitating the sound said to have emanated from it, but as it would have been an evident fraud, and as we knew that he would demand the inevitable backsheesh for doing so, we did not encourage him. The pedestal of the North Statue is covered with Greek and Latin inscriptions written by visitors who came to see the Colossi.

The earliest inscription is dated in the eleventh year of Nero. The visit of the Emperor Hadrian in 130 A. D. is recorded. During the annual inundation of the Nile, the Colossi are surrounded by water. About seven feet of soil were deposited at their base in the course of the years. On either side of the figures on both Colossi are the mother and wife of Amenhotep, both so small that it is difficult to discover them.

The Ramesseum.

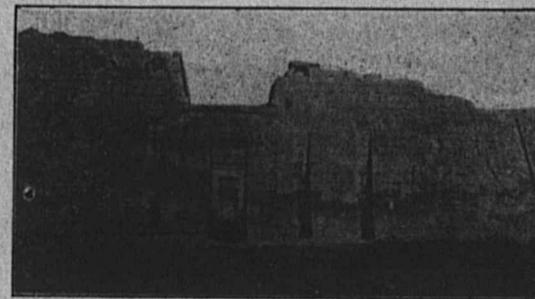
A little distance beyond the Colossi is what is called the Ramesseum, which meant the temple of Ramses II, the Pharaoh of the Oppression. It is said to have been the most imposing of all the monuments of Thebes. It was dedicated, as most of the ancient temples of Egypt were, to Ammon. It is built in the usual style of such temples, with pylon, peristyle and hypostyle halls, colonnades, statues, etc. I need not attempt any detailed description of it. I may mention only two or three things of interest in connection with it. On the walls are representations of the famous battle of Ramses with the Hittites at Kadesh, of which I spoke last week. As I stated, Ramses came near being annihilated in that battle, but here again, as on the temple of Luxor, he represents himself as a great conqueror. On the walls are portions of an epic poem by Pentaour. The same poem in fragmentary condition is on the temple of Abydos, and may be seen in complete form in the Louvre and in the British Museum. It has been published in English. In a colonnaded hall, with four couples of papyrus-bud columns is a roof decorated with astronomical representations, showing that they knew something of the sciences of astronomy 3,300 years ago. Also there is mention made on the walls that the columns and the walls of this chamber are constructed of "hard stone," and that here were deposited the books of Thoth, the god of learning. This was evidently the library room, showing that they had books of some kind back there.

In one room there once stood a colossal statue of Ramses II, seated on a throne in the usual attitude of Egyptian figures, indicating the tranquility Ramses enjoyed after his victory (?) at Kadesh. The Colossus has been thrown down, it is said, by Cambyses. But enough of it remains even in its ruins to indicate its magnitude. The total height of the statue was 62 feet. The torso is entire. One ear that remains is three and a half feet long. The circumference of the elbow is 17 1/2 feet. From these figures you can gain some idea of the size of the whole Colossus. How such a mass of stone, which must have weighed 1,000 tons, could have been transported and how it could have been overthrown are both mysteries. In one room of the Ramesseum are to be found bricks with the cartouche or signet of Ramses upon them. They are made with straw, but they may be some of the very bricks made by the children of Israel, and this house, or at least this room in the house, may have been built by them. I think it more probable that there labors were around old Memphis, as that was near the land of Goshen, where they lived. But it is not at all impossible, or even improbable that Pharaoh may have carried some of the children of Israel, who were

then his slaves, to Thebes to build his temple and palace for him.

The Medinet Habu.

This was the temple of Ramses III, as the Ramesseum was of Ramses II. It is divided into two parts, the pavilion and the temple. The pavilion was probably used as temporary quarters for the king. The second part is the main temple. On the walls are representations of the king triumphing over his enemies, with the most bombastic self-praise, in the usual Pharaoh style. Piles of the hands of his enemies and other parts of their bodies are represented as cut off and laid at his feet. His enemies are also represented as standing before him with their hands tied behind their backs. On the outside walls are some very fine hunting scenes in



THE MEDINET HABU.

which the king is shown as killing all sorts of animals, such as bulls, gazelles, etc.

Temple of Deir-el-Bahri.

This is the latest discovery in Thebes. The excavation was begun in 1893 by Dr. Naville and is still going on. Enough has been excavated, though, to show its character and to make some very interesting revelations. Its plan is different from that of any other temple in Egypt. It is situated at the foot of the mountain which separates the fertile valley from the desert. It is on the east side of the mountain, next to the city, and was built into the mountain in four terraces cut in the slope of the mountain. Flights of steps lead from one terrace to another. The temple was built by Queen Hat-a-su, of whose obelisk in the Karnak temple I spoke last week. She was at once the sister, wife and co-regent of Thotmes III, and was known as the peaceful queen. The third terrace is the main one. On the walls of that are sculptures of the expedition which Queen Hat-a-su sent to the Holy Land, with sailors bringing back to Thebes quantities of incense and incense bearing trees, together with a picture of the five ships which compose the expedition. Inscriptions inform us that the ships are loaded with untold quantities of precious wood, grains of the incense gum, living trees bearing fresh incense, grains, ebony, gold and silver, greyhounds, colored panther skins and native children, and concludes with the statement that nothing like it had ever been done under any Egyptian king. Here is a picture of Queen Hat-a-su drinking milk directly from the sacred cow. In several places the queen had had herself depicted with a beard, whether to indicate a manly character or because she was afraid future generations would not give her due credit for her deeds, if she was represented as a woman, I am not quite sure. At any rate, there was a little family quarrel between herself and her brother-husband, who had her expelled from the throne and tried to obliterate the name and figure of his sister-wife entirely from the walls. He had her figure, beard and all, chiseled off. They seem to have played a kind of see-saw on the throne, first one and then the other occupying it. But he had the last chance, as she died first, and he destroyed all allusions to her as far as possible, inserting his own name for hers. It was the irony of fate that his efforts to obliterate the memory of his sister-wife only made him ridiculous to the world while they did not succeed in obliterating her. Her figure, beard and all, is there on the wall, in outline, just as the chisel left it, and almost as distinct as if it had remained raised as at first.

The Discovery of the Royal Mummies.

But the most important thing in connection with the temple of Deir-el-Bahri was the discovery near there of the "Royal Mummies," as they are called. The story of their discovery is quite an interesting one. In 1881 some Arabs were digging in the mountain side not far from this temple. In doing so they struck a shaft. One of them by the name of Ahmed descended. Looking around, he saw coffins enclosing the mummies of various kings famous in Egyptian history. He knew at once that he had hit

CONTINUED ON PAGE TWELVE

THE HOME

LORD, ALL IN ALL,

J. Bailey Wray.

The Lord is the strength of my life,
Whom shall I fear?
The Lord is a friend in my strife,
He's always near.

The Lord is my faith and my love,
I'll ne'er despair;
The Lord is judge here and above,
He will be fair.

The Lord is the light of my soul,
What e'er befall;
The Lord is my hope and my goal,
Lord, all in all.

THE GOOD OF A BIRTHDAY.

By Sydney Dayre.

"To-morrow is my birthday. Oh, I'm glad. O Aunt Harriet, I'm glad! there are such things as birthdays. Are not you?" Alma danced about with all the glee that could be crowded into seven years, which we all know is a good deal.

"What are birthdays for?" asked Aunt Harriet.

"Birthdays! What are they for? Why, auntie, what a funny question. They are to have good times on, and presents—I always have such nice ones. I wonder what I shall have to-morrow. And a party, with such a table—with flowers and favors on it, and good things to eat. That's what birthdays are for."

"Let us see if we cannot find something else that birthdays are good for. The more the better, you know."

"Yes, yes," agreed Alma. "Tell me more things and we will have those—every one of them."

"You will be a wise little lassie if you do. Now, how many birthdays have you had?"

"Six; and to-morrow, seven."

"Seven years of dear, sweet little girlhood. You can't remember many of them."

"No-o," said Alma, rather unwilling to admit it, she being such a big girl. "Only a few."

"I remember them all. The first one is not often counted, though it really is the first—the day you came to us, a darling morsel of a baby. Perhaps it is not reckoned because the only thing you could do then was to give little y-a-a-a-as and make queer faces, puckering up your ridiculous bit of a nose till we all laughed."

"Laughed at me!" said Alma, pretending to look abused.

"But the next birthday you were very much of a baby. You could kick with your small feet and grab things with your small hands and scream in good earnest if things didn't suit you. And you could take two or three short steps and speak three or four short words."

"I wish I could see myself as I was then," said Alma laughing.

"You were worth seeing, we all thought," Aunt Harriet gave her a hug. "But the next year—when you were two—then you could run all over the house, and climb steps and tumble down, and reach for things and pull them down and—"

"Didn't they tell me not to?"

"Yes, time and again. But I can't say you had much of an idea of minding about that time, although you knew very well what mother meant when she looked grave and shook her head and said: 'No, no.'

"When you were three your little hands were sometimes slapped when they were naughty—not very often, though, for you were such a bonny thing that it was hard to be severe with you. You could do all the funny little chatter ever heard of. You could run to meet father and to help mother with your tiny hands—too much, for one day you dusted the dining room when she was not there and made a dreadful crash, knocking dishes from the sideboard."

Alma laughed in great enjoyment at this story of her smaller self.

"You could say your prayer and learn something of the dear Lord, who loves little children. When you were four—oh, it would be hard to tell all the things you didn't do, or try to do. You pricked your little fingers trying to sew. You soaked your little feet watering the flowers. You turned ink over a table cover and a rug writing a valentine. You were old enough to know a good deal about right and wrong—to try sometimes with all your little might to do the right thing, and then again, to be such a naughty little thing that there was nothing for it but to stand in the corner or, once in a great while, to have a little switch taken to the little hands."

"I haven't had that for a great, great while, though," said Alma, soberly.

"Five years old. You knew all your letters. You could say verses and sing little songs. Your bits of feet could run to bring things, and your hands do many kind and helpful things."

"Six years, old."

"Ah, then I went to school," put in Alma.

"Yes, and what a wise small girl you are getting to be—wise enough to be able to understand one of the things a birthday is good for."

"Oh, now you're coming to it. I had forgotten all about that."

"It is this—" Aunt Harriet took a plump hand in her own and with her finger patted in each point as she talked. "It is good to take a little time to think of what a dear, happy life you have had so far—"

"Yes, agreed Alma, as there was a pause.

"To take a little more time to resolve with all your heart that in the year to come you will do your very, very best—"

"Yes—"

"That small feet and hands and eyes and heart shall all do their part in making each year as you grow a better and sweeter one than the last."

"I'll be sure to remember, auntie. I'll think of it hard after I've done with the presents and the party."—Cumberland Presbyterian.

HOW THEY SETTLED IT.

Max was Jim's little cousin, and they were both visiting their Grandfather Randall the day Max found a treasure.

"Oh, oh, oh!" he cried; "come quick, Jim, come quick! I've found somepin!"

"What is so wonderful?" asked Jim, laughing at the way Max looked, with his round face all screwed up and one eye squinted shut as he gazed with the other through a bit of colored glass.

"The grass is red," Max went on, "and the trees and—Jim, why, you look like a lobster, or somepin that—here, give it back! It's mine! I wasn't through looking. It's mine anyway!"

"It isn't yours, now" declared Jim, holding the bit of glass beyond reach

of the chubby arms. "Cry baby selfishness!"

"You're the old selfishness your own self," screamed Max, chasing Jim around and around in a vain attempt to get back his glass.

"If you can catch me you may have it," promised Jim, dashing away and running as fast as he could go across the fields. Once he looked back, to see Max following close behind, puffing and panting like a locomotive. On he went across the road, around the corner, down the lane, straight into a deep hole Uncle Will had dug for a gate-post.

"Oh, dear!" groaned Jim, "why didn't I remember Uncle Will was getting ready to build a new fence? Max, O Max! where are you?"

The birds sang, trees murmured in the wind, crickets chirped, but no little boy came running to laugh at Jim or to go for help. Would no one hear him? Jim called until he was hoarse. He tried to scramble out of the hole, but the sides were so straight and steep it was useless. There was nothing he could do but wait for someone to pass that way. What if a cow should fall in, too, or the cross old sheep?

Jim began to feel ashamed of the way he had teased little Max, and from the bottom of his heart, and the pit as well, he repented. Taking the glass from his pocket, Jim amused himself for an hour looking at red earth, red sky and clouds, until he fell asleep.

In the meantime Max became so lonesome he almost forgot what the quarrel was about. In the hay, behind the corn crib, down by the brook, he searched for Jim. He walked through the house from the cellar to the attic, asking no questions, still looking for Jim.

At last Max wandered into the road and turned down the lane. Instead of looking at the ground, Max gazed across the fields and into the tree tops, unheeding his small feet until they landed him bump! bang! into the hole beside the sleeping Jim.

"What did you fall in too, for?" demanded Jim, wide awake in an instant.

"I was looking for you," exclaimed Max, rubbing his head and feeling of his elbows. "Why didn't you say

Think what it means to you and your family
to have in your home the

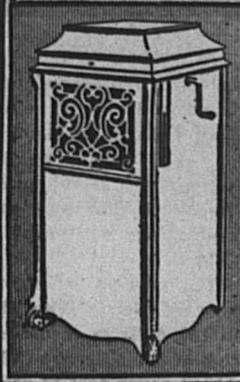
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you was here?"

Jim laughed; so did Max, although there were tears in his eyes.

"Here's your glass," offered Jim; "I said I'd give it to you when you caught me."

"I was going to let you have a look when it was your turn," explained Max as he took the glass.

"I've had my turn," replied Jim.

"Well, now, what are we going to do?" asked Max, stuffing his hands in his pockets and looking so comical Jim laughed until his sides ached.

"Do!" he echoed, "stay here, of course."

"I've got an idea," announced Max; "I know how I can get cut!"

"Yes, you do," mocked Jim; "I guess if a feller my size can't do it, little kids better curl up and take a nap."

"I'll tell you somepin," Max continued, his face as solemn as an owl's. "You get down and let me climb on your back and then—"

"Sure enough," enthusiastically called out Jim, "now I know,"

Without further talk, the little cousin scrambled out of the pit from the top of Jim's shoulders, then started for help.

"Say, Max!" exclaimed Jim.

"What is it?" asked Max, dropping on his knees to peep into the post hole, giving Jim a comforting glimpse of his round honest face. "Did you say somepin?"

"Max, you won't tell our mothers about that old glass, will you?"

"No, 'deed-an'-double. I'll just say, 'Jim, he's in a post hole, and he can't get out.' You won't tell on me, either will you?"

"Not much, and I'll give you my dragon kite soon's I can get to the house."

"For keeps, Jim?"

"Yes, sir; you're the best little kid I know."

An hour later, two small boys were sitting on Grandfather Randall's back step eating watermelon as if nothing had happened.—Frances Margaret Fox, in Sunday School Times.

A WHOLESOME TONIC
HORSFORD'S ACID PHOSPHATE
Quickly relieves that feeling of exhaustion due to summer heat, over-work or insomnia.

Young South
 Mrs. Laura Dayton Eakin, Editor

Address
 309 WEST SEVENTH STREET
 Chattanooga, Tenn.

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

All communications for this department should be addressed to Mrs. L. D. Eakin, 309 W. Seventh Street Chattanooga, Tenn.

Mission Topic for June—South America.

The next topic will be Cuba. Begin early to study this beautiful island, that is bound to be so much to our Southland. We must help the Home Board to give Cuba the gospel.

L. D. E.

Learn to recite this for your next meeting:

IN FAITH.

Beside the sea, One waiteth as of old,
 The coming of the fishers in the ship,
 And still we hear, as those worn men were told,
 "Put out thy nets and dip."

Oh, shall we tarry, saying while we wait,
 "The lake is void, the fishers sure know best?"

Dear Lord, forgive us that we hesitate
 To answer thy behest.

The loss is ours. Our neighbor while we stand,
 Asking to what avail is further toll,
 Has brought his heavy laden nets to land,
 Breaking beneath their spoll.

O heart so slow to make this glad truth thine,
 Thou can'st not fail with Jesus in the ship,
 Across the nights the mornings always shine.
 "Put out thy nets and dip."

A. L. HAWES.

CORRESPONDENCE.

Beautiful June with its lilies and roses is gone. July is here. What are the young people of the Young South going to make of it. Don't let the heat make you lazy. It is easier to overcome than is the cold. Read all you can about Cuba, and pray earnestly for its welfare. A beginning has been made, and this year ought to see a great work done there.

The Ocoee Woman's Missionary Union meets at the Tabernacle church in South Chattanooga on June 29, and we are expecting a great pleasure in having with us Mrs. Mary King, a recently returned missionary from Shantung, China. A worker right from the field is worth so much to the workers at home. I hope all of you in reach of Chattanooga will be present at Rev. Allen Fort's church to hear Mrs. King tell of her work in China. She is a medical missionary, and I know she has had many interesting experiences. I will tell you more about her later.

Oh, yes! There are a few friends here today to close June for us. No. 1 says:

"The Primary Class of Elim Sunday School sends \$1.50 for the Orphans' Home, West Nashville."—Myra L. Bacon, Teacher.

I beg you to thank your little folks, Miss Myra, and I am sure you will read the letter this week from Della Miller, one of the orphans, so they

may realize the great work they are helping to do.

And, won't you present the Young South missionary and her babies to the class and ask them to take them up next? Will hope to hear from Elim again soon.

No. 2 is from Mrs. Ingram of Trenton, who feared her kind offering was lost in the mail, but she has seen the acknowledgment in the paper of week before last ere this, and knows it is all right.

No. 3 is from Robertsville: "I send \$1.00 to be divided between Mrs. Medling and the Orphans' Home.

"The missionaries have always had my prayers and sympathy.

"The sweet picture of the new missionary of the Young South quite touched my heart. I decided at once to start a self-denial fund, and do what I can to sweeten her life in that far away country.

"Shall we not be laying up some treasures in Heaven that way? Jesus told us that He was going away to prepare a place for us. Let us be sending up the materials to our dear Lord, to build our mansions in the skies. I wish the Young South much success."—A Reader.

Thanks for the offering and the suggestion. Who else will begin a "self-denial fund?" Won't you? Get a box at once, and deny yourself to give to the Lord's work. You will be the better for it.

And No. 4 brings tidings from those dear friends at Caney Ford:

"You will find enclosed \$2.00. Give it to the support of Mrs. Medling, our own missionary. We pray God's blessing on her and her work."—(Miss) Alice Bowers, Treasurer.

Oh! I wish we had a score or two of such bands as this at "Caney Ford." They come so often and so generously. May God bless them in their giving, and their beneficiaries in the receiving. Many thanks, dear Miss Alice, to all who contribute. I miss the "Juniors" in Harriman. What has become of them, and Mrs. Sublett? Stir them up if you know any of them.

Now, we close June with a sweet message from our faithful friends at Gallatin in No. 5:

"Here we are again with \$2.00 for the salary of our new missionary. We feel very much interested in Mrs. Medling, as she used to be a member of our band.

"We want to help her all we can, both with our prayers and our offerings. We can't go, all of us, to tell the heathen children about the Savior, but we must help her and others to tell the story of His love.

"Mrs. Maynard still has our dear love and fervent prayers. We trust she will soon be restored to health.

"We send our love and good wishes to all the members of the Young South and to our leader."—Lena and Gracye Smith.

I knew we should soon hear from these good friends. We are so deeply grateful for this new proof of their interest in our work. What would we do without them?

Come on, at once, old friends and new, grown-ups and little ones, babies and all! Let's make July's record better than that of May and June.

With our own Tennessee girl dependent on us for support, we can't afford to lag behind. I feel sure we'll soon have a letter from her. Let us bring smiles to her face, as she opens the "Baptist and Reflector" from this time forward. By our "fruits" she shall know we love her and are carrying her and the little ones on our hearts all the hard way she is climbing. Let's hold up her hands!

I long for lots of letters all July. Be sure to get the right address, 309 West Seventh Street, Chattanooga. New postmen sometimes give trouble you know.

The Young South will join me in a glad welcome to Dr. Folk. He will be home now soon. Certainly we have nothing to complain of during his absence. But I fear, unless we rally to our work, he may feel we are not appreciating his great kindness in giving us this valuable space in the paper. Let me send a long list in next week to assure him.

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Received Since May 1, 1910.

RECEIPTS.

May offerings, 1910	\$12 89
1st, 2d, and 3d weeks in June. 25 39	
Fourth week in June.....
FOR FOREIGN BOARD.	
A reader, Robertsville (J)....	50
Caney Ford So., by A. B. (J)..	2 00
Lena and Gracye Smith, Gallatin	2 00
FOR ORPHANS' HOME.	
Primary Class, Elim S. S., by M. L. B.	1 50
A reader, Robertsville	50
Total	\$42 78
For Foreign Board (J. & K. C.)	\$26 55
For Home Board	2 50
For State Board	1 50
For Orphan's Home	4 98
For Margaret Home	1 00
For Foreign Journal	2 25
For Home Field	25
For Our Mission Fields.....	20
For Ministerial Relief.....	2 00
For Ministerial Education	1 10
For postage	45
Total	\$42 78

Won't you double this in July?

L. D. E., Tr.

IMPORTANT ADVANCE IN MEDICAL EDUCATION.

Probably the most important event of the past decade in medical circles is the union of two of the largest and most important Southern Medical colleges—the University of Nashville, and the University of Tennessee, at Nashville, Tenn. The former was established away back in 1850, and the latter in 1876. The combined school has nearly 8,000 graduates. The new institution numbers fifty-one teachers in its faculty, offers twelve practical laboratory courses and affords its students practical hospital work to the amount of approximately 1,055 hours for each student.

Students from all parts of America and from foreign countries but especially from the South, are in attendance. Diseases most common to the South are especially emphasized in the course of study, and the advanced students (third and fourth years) spend approximately three hours each day, for two whole sessions, in the hospitals and dispensary examining patients, making diagnoses, watching the effect of treatments and operations. A very attractive feature of the training given the students is that each student must serve a term as interne in the hospital during his last year in college. This hospital training is of inestimable value to the student in after years. It gives him a practical familiarity with diseases, diagnosis and medical and surgical methods of treatment that can not otherwise be obtained.

Students and parents may obtain catalogue and bulletins giving full information as to expenses and the educational requirements necessary for entrance by addressing E. F. Turner, Registrar, 632 Second Avenue, South, Nashville, Tenn.

A MONUMENT TO DR. HAWTHORNE.

After conference with Mrs. J. B. Hawthorne, the widow of our greatly beloved Dr. J. B. Hawthorne, a group of friends have undertaken to raise a fund for the purpose of erecting a suitable monument over his grave in Hollywood Cemetery at Richmond.

Dr. Hawthorne served our denomination so long and so faithfully and with such brilliant and notable success that it seems entirely appropriate that the brotherhood whom he loved so dearly, and for whom he wrought so faithfully, should erect a suitable memorial to his noble and honored memory. Such a monument is not only appropriate because of his worth as a man, and the greatness of his service, but it will bring great comfort to the heart of his faithful and devoted wife, and it will serve to show to future generations that Southern Baptists appreciate their great men.

The undersigned has been asked to lead this movement to raise at least one thousand (\$1,000) dollars for this purpose. We desire to round up the matter at an early date.

We appeal to the friends and admirers of Dr. Hawthorne to send in at once their subscriptions to the monument. The subscriptions can be paid any time between now and the first of next December.

Address all correspondence and send all subscriptions to me, care of the Seventh Baptist Church, Baltimore, Md.

JOHN ROACH STRATON.

Subscriptions received to date are as follows:

Subscriptions received to date are as follows:

Baptist churches of Atlanta, Ga., \$250.00.

Baptist churches of Richmond, Va., \$250.00.

John Roach Straton, Baltimore, Md., \$15.

W. J. Northen, Atlanta, Ga., \$10.

R. N. Goodloe, Louisville, Ky., \$5.

Rev. H. A. Porter, Louisville, Ky., \$5.

G. S. Prior, Atlanta, Ga., \$10.

Rev. W. R. L. Smith, Richmond, Va., \$5.

Rev. John A. McKamy, Boston, Mass., \$1.

Walter Dunson, Atlanta, Ga., \$1.

J. M. Gilmore, Monroeville, Ala., \$1.

Rev. E. W. Winfrey, Culpepper, Va., \$2.

Rev. R. M. Hunter, Newton, Ala., \$1.

Cash, \$1.

E. E. Dudley, Jonesboro, Ark., \$1.

Mrs. Emma Rorex, Stevenson, Ala., \$1.25.

Rev. W. W. Landrum, Louisville, Ky., \$5.

Rev. W. L. Pickard, Savannah, Ga., \$5.00.

Rev. E. C. Dargan, Macon, Ga., \$5.

Rev. J. J. Taylor, Knoxville, Tenn., \$5.00.

Geo. B. West, Newport News, Va., \$2.00.

Rev. D. O. Porter, Lexington, Ky., \$10.00.

T. T. Hyde, Charleston, S. C., \$5.

Total, \$596.25; amount still needed, \$403.75; total, \$1,000.

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A SOUTHERN PILGRIM IN EASTERN LANDS.

CONTINUED FROM PAGE NINE.

upon vast treasures, which to him meant untold wealth. True to the selfish Arab spirit, he did not wish to share this wealth with any one. So he called to his companions in an excited voice to haul him to the surface. He then told them that he had seen an evil spirit in the pit. The Arabs are wonderfully afraid of the "evil spirit." They talk a good deal about the "evil eye." This evil spirit is supposed to manifest his presence by an intolerable stench. To accentuate his story, Ahmed at night threw a donkey down the pit. The odor from the dead donkey left no room for doubt in the minds of the superstitious Arabs that there was an evil spirit in the pit. So they avoided it, and Ahmed had the rich treasure all to himself. He did not care to take all away at once, as that would arouse too much suspicion. So he would make frequent incursions into the pit, take out the gold and other things of value on the coffins of the royal mummies, and sell them a little at a time to foreign visitors. This continued until the suspicions of the Egyptologists, Brugsch Bey and M. de Maspero, were aroused. Ahmed's brother finally told on him in response to their questions. They made a trip to Luxor in the heat of summer and were conducted to the place. Brugsch Bey descended the shaft. He says of his discovery: "My astonishment was so overpowering that I scarcely knew whether I was awake or was only in a mocking dream. Resting on a coffin to recover from my intense excitement, I mechanically cast my eyes over the coffin lid, and distinctly saw the name of Seti I, the father of Ramses II, both belonging to the Nineteenth Dynasty. A few steps on, in a simple wooden coffin, with his hands crossed upon his breast, lay Ramses II. The farther I advanced the greater the wealth displayed; thirty-six coffins, all belonging to kings or queens, princes or princesses."

Seti I, you remember was the Pharaoh whose daughter discovered Moses. Ramses II, his son, was the Pharaoh of the Oppression. How did Brugsch Bey know that these were their mummies? The names on the coffins said so. Suppose, 3,500 years from now, Mt. Vernon should be buried by repeated overflows of the Potomac; suppose it should then be excavated; suppose some scholar should discover a marble tomb and should see on it the name "George Washington," would he not know who it was? And so as to the Hermitage and Andrew Jackson. There can be no doubt as to the genuineness of these mummies. Ahmed, the original discoverer of the mummies, is still known in Luxor as the "tomb robber." I had read the story before going to Luxor, and it was quite interesting to me to know that the name of our guide on both days was Ahmed. I noticed that he took rather a peculiar pleasure in pointing out the place where the mummies were discovered, but that he did so at the same time with a certain shyness of manner. I asked one of the natives, who speaks a little English, if this Ahmed is called the tomb robber. He replied, "Yes." I should say that Dr. Millard does not think that this is the same Ahmed, as the name is rather a common one, but, taking everything together—the name, the date of the discovery, the age of Ahmed, his peculiar look as he pointed out to us the place where the mummies were discovered—I am very strongly inclined to the opinion that our guide Ahmed was the very one who threw the donkey down the shaft, and who is known as the "tomb robber."

But how did the mummies get there? This was not their tomb. The tombs of the kings are on the other side of the mountain. We shall go there directly. How came these mummies here? So many of them, out of their tombs and over on this side of the mountain? This would have been a great mystery, but was easily explained by a priest in an inscription found in connection with the mummies to the effect that fearing that the tombs of the kings would be robbed, the valuables stolen and the bodies destroyed, he had them removed here for safe keeping. This was somewhere about 1,000 years B. C. And here they had reposed peacefully for 3,000 years, until brought to light by Brugsch Bey—and Ahmed.

The Tombs of the Kings.

As I stated, the tombs of the kings are on the other side of the mountain from Thebes—that is on the west side, while the temple of Deir-el-Bahri is on the east side. To get around on the other side it is necessary either to climb the mountain, which is only a short distance, or to make a long

detour and go around a point, and then along a narrow defile between two spurs of the mountain. Our donkey boys went the former route. We went the latter on our donkeys. The ride between the mountains was intensely hot. Here, at the end of the valley, where the two spurs of the mountain divide, on the opposite side of the mountain from Thebes, the ancient Egyptian kings chose the place for the location of their tombs. Just why they should have chosen it there, I do not know. I presume, though, that their idea was to locate them in as retired a place as possible, hoping that their royal bodies might be left undisturbed until the Ka or double, might find them resting in peace when he got ready to enter them. These tombs were constructed by the kings of the 18th to the 20th dynasties. They are in contrast with the pyramids of an earlier period, of which I have spoken. But the general idea is the same, the preservation of the body until the time for the Ka to enter it. There are forty-five of these tombs. Each king constructed a separate tomb for himself. The structure is practically the same in all. Three corridors, one beyond the other, led into the innermost recesses. Small side chambers sometimes opened off the first corridor; oblong recesses were made at the top of the sides of the second, and small recesses for the reception of the furniture of the dead were provided at the end of the third. A door led from the third corridor into an anteroom, beyond which lay the main hall, where, in a hollow in the floor, the heavy granite sarcophagus was deposited. The main hall, the roof of which was frequently supported by pillars, was often adjoined or preceded by other chambers. The walls of the tombs, all the way from the entrance to the final chamber, were covered with sacred pictures and texts, a knowledge of which was essential for the deceased in the future life. The prevailing conception was that the deceased king, absorbed in the sun god, sailed through the under world at night in a boat. The texts were taken from several books, known as "The book of him who is in the under world," "The book of the portals," and "The sun's journey in the under world." The various scenes are depicted in pictures and symbols, some of which are quite well done, and all are very interesting.

Tomb of Amenophis II.

Manifestly, it would have been impossible to enter all of the 45 tombs in our limited time. So we chose two of the most interesting ones, those of Amenophis II and Seti I. The tomb of Amenophis was only discovered in 1898. Part of the contents have been left as an illustration of other tombs, including the body of Amenophis II himself, wrapped in its shroud and still adorned with garlands. In a small room adjoining are three mummified bodies said to have been the bodies of three servant girls of the king who were killed when he died. This tomb has been lighted with electricity, and the mummified bodies of the king and of these three servants present quite a gruesome appearance when the electric light is turned on them. There they are, and there they have been for 3,500 years, peacefully sleeping, awaiting the coming the Ka, who has never come during all those years, and will never come. It is a pitiable spectacle. Oh that they had only known of Him who said: "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

Tomb of Seti I.

The most beautiful and most elaborate tomb of all is that of Seti I, whose daughter discovered Moses, and the father of Ramses II. It was discovered in 1817 and is called Belzoni's tomb from its discoverer. The sarcophagus was found 46 feet below the surface. The body has been removed, and is now in the museum at Cairo, where we shall see it. The pictures and representations on the walls are quite striking. I wish I had the space to speak of them in detail, but that alone would require a whole article. It seems the very irony of fate that after so elaborate preparation for the preservation of their bodies, and after hiding them away so carefully these bodies should have been taken out 500 years later, and hidden in another place to prevent their being stolen, and then 3,000 years later still, should have been brought to light and placed in a museum where they serve only as objects of interest to sightseers from all over the world.

An Incident.

One or two incidents of the day may be of interest, and will serve to illustrate some experiences

encountered by every tourist in Egypt. Several times during the morning I had been offered by men along the route, little trinkets purporting to have been used by the ancient Egyptians, such as a small monkey, a lamp, a figure of some idol, etc., and several times I had purchased until my pockets were stuffed about full. As I was riding on my donkey to the tomb of the kings—reminding him, Dr. Millard said, of Balaam on his ass, though just what was the point of resemblance he did not explain, and I do not see—a man caught up with me and offered me a small idol purporting to be Osiris, the god of the dead. I tried to wave him away, but he would not stop. I whipped, or rather kicked, up my donkey, but he kept up with me. I took one of the purchases I had made out of my pocket and showed it to him to let him understand that I had purchased a similar idol and did not need another. "Not the same," he said. I asked him how much he would take for his. He said it would sell for two pounds (\$10.00) in Cairo, but I might have it for five francs (\$1.00). I offered him half a piastre (2½ cents) for it. "My God," he said in tolerably good English, "I must live." I kicked up my donkey. He ran after me. He said: "I am very tired." I thought, "Why don't you stop and go back home then?" He said, "How much will you give?" "Half a piastre," I replied. "Two piastres" (10 cents) he said. "Half a piastre." "A piastre and a half," he said. "One piastre," I said. "Take it," he said, and before I knew it, it was in my hand. He then started to sell me something else, but I told him that he had better run on back home, and he followed my advice. As we were returning from the tombs of the kings, I showed my purchase to Ahmed, our guide. He looked at it, and said it was "of yesterday." He asked me if I gave half a piastre for it. I told him I gave a piastre. He said the fellow cheated me out of the other half.

Another Incident.

It had been agreed by our party that we would each give so much to our donkey boys in the way of backsheesh, besides the price of the donkey. Several times my donkey boy, Hamed Mohammed, asked me for backsheesh. I told him I would give him backsheesh when we got back to the boat. When I gave him the amount which had been agreed upon, he was not satisfied. He followed me into the boat, asking for more. I told Dr. Millard, who was on the boat, the situation. He said to Hamed: "You say it is not enough?" "Yes." "Well, give it here." He did so. Dr. Millard handed it to me and said, "Put it in your pocket." I did. Hamed uttered a cry as it disappeared. He said he did not mean that. "Well, give it back to him," said Dr. Millard. I did so. He took it and went off apparently satisfied. Our guide, Ahmed, says that there are two great drawbacks to Egypt—backsheesh and flies. There is much truth in the remark. Both are pests of the most intensely annoying character.

WEST TENNESSEE NOTES.

Our Pastors' Conference, which meets at the different churches once a month, is proving a great means of interest along practical lines. There are some pastorless churches and some churchless pastors, it seems.

It is a mistaken idea that Gospel Missionaries are numerous. They are not, just a few, and they are conservative.

My home church, Rutherford, is among the best churches in the State—earnest, quiet, harmonious and liberal. There have been five additions since I came. I give this church two Sundays.

I have accepted Mason Hall (Salem) church for the fourth Sunday. This is a leading church in one of the finest farming sections in the country, well organized and liberal. Dr. Inman preached to this church for quite a while. Last Sunday I preached at this church.

My second Sunday is filled at Trimble, a good town on the I. C. R. R., a live active church, with willing workers.

Protracted meetings and Associations will be on now and all hands will be busy for a while. There will be a debate this week at Rutherford between Roddy, Campbellite, and Casey, Primitive Baptist, both from Martin, Tenn. Some think they are strong men. I do not know either of them, but will.

I appreciate a card from Dr. Folk, written at Naples, and near where Paul preached at Mars Hill. We want Dr. Folk to hurry home. We want to see him.

I never was happier in the ministry than now. I want to do a great work for my Master.

G. A. OGLE.

Rutherford, Tenn.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

It is not pleasant to his many Tennessee friends to learn that Dr. J. W. Conger seems to be threatened with a severe attack of typhoid fever in his room in the Y. M. C. A. building, Little Rock, Ark.

Rev. L. J. Webb has been made Financial Secretary of the Ministerial Education Board of Ouachita College, Arkadelphia, Ark.

Dr. T. S. Potts of Memphis, Tenn., will hold the revival at Eagle Camp Ground, near Lonoke, Ark., this summer. Many from Little Rock attend these meetings.

Evangelist I. S. Boyles of Jonesboro, Ark., is assisting in a tent meeting with the Walnut Street Mission in that city, and already there have been 50 conversions. Dr. E. E. Dudley of the First church is rendering valuable assistance.

Dr. Weston Bruner, General Evangelist of the Home Mission Board, Atlanta, Ga., is assisting Rev. H. R. Holcomb in a revival at McComb, Miss.

Evangelist T. N. Compton of Owensboro, Ky., lately assisted Rev. C. C. Marshall in a revival at Richmond, Ky., which resulted in 37 additions, 36 by baptism. Dr. Geo. Varden of Paris, Ky., most heartily commends Bro. Compton's work.

When the collection for the New Tabernacle church, Atlanta, Ga., of which Dr. Len G. Broughton is pastor, had been rounded out, \$82,000 "of the \$75,000 needed" had been secured. The

Atlanta Georgian, Fred L. Seeley, editor, devoted itself to raising the money. Ex-Gov. Jos. W. Folk of Missouri, made an address.

His hundreds of Tennessee friends will be rejoiced to learn that Dr. R. R. Acree of the First church, Griffin, Ga., has about recovered sufficiently from his recent illness to resume his pulpit work.

Rev. Gilbert Dobbs of Commerce, Ga., was lately made D. D. by the trustees of Bethel College, Russellville, Ky. Tennesseans had practically dubbed him that already.

Rev. M. E. Staley of the First church, Fulton, Ky., is leading the forces against the saloon in his town. Beginning July 3 he is to be assisted in a revival by evangelist M. F. Ham of Bowling Green, Ky.

The new church at Dresden, Tenn., will be dedicated next Sunday. Rev. G. T. Mayo, the pastor, who is also County Judge, has wrought well and is planning for a great day.

A revival is being held in West Hickman, Ky., under a tent, the pastor, Rev. W. L. King, having the help of Rev. R. J. Williams. Already great good has been effected.

Rev. J. A. Beam of Woodsdale, N. C., has accepted the care of the church at Prestonburg, Ky., and moves to his new field July 1.

Mr. W. D. Upshaw, editor of the Golden Age, Atlanta, Ga., lately held a meeting with Rev. R. L. Motley of the First church, Salisbury, N. C., and 21 joined the church.

Rev. H. B. Taylor of Murray, Ky., is with Rev. J. W. Lee in a revival at the Central church, Grenada, Miss. Those Grenada saints will certainly hear the Gospel.

Rev. Jesse Neal of Martin, Tenn., is being assisted in a revival by evangelist W. H. Williams of Clinton, Ky. We look for gracious results.

Lately a gracious meeting closed at Bogalusa, La., which resulted in 21 additions, 8 for baptism and 13 by letter. Rev. M. M. Voyles of Mandeville, La., assisted Rev. J. E. Brakefield.

Dr. W. E. Hatcher of Richmond, Va., is to preach the dedicatory sermon of the Churchland church, Norfolk, Va., the third Sunday in July.

As a result of the recent meetings held by Evangelist H. M. Wharton with Dr. G. W. Perryman and the First church, Norfolk, Va., there have been about 50 additions to that church.

Dr. W. P. Harvey has resigned as president and director of the Baptist World Publishing Company, Louisville, Ky., to seek restoration to health in travel.

Rev. W. O. Lewis succeeds Dr. T. P. Safford as professor of Philosophy and New Testament English in William Jewell College. We were associated with Lewis in Seminary days and he was decidedly one of the brightest of the boys. Dr. Safford has accepted the care of the church at Canon City, Colo.

Evangelist M. F. Ham and his singer, S. T. Scholfeld, are holding great meetings in Bowling Green, Ky., which are resulting in the salvation of scores of people. A tabernacle to seat 4,000 people was constructed for the meetings.

After a pastorate of eight years Rev. C. M. Reid has resigned at Middlesboro, Ky., to take effect July 1.

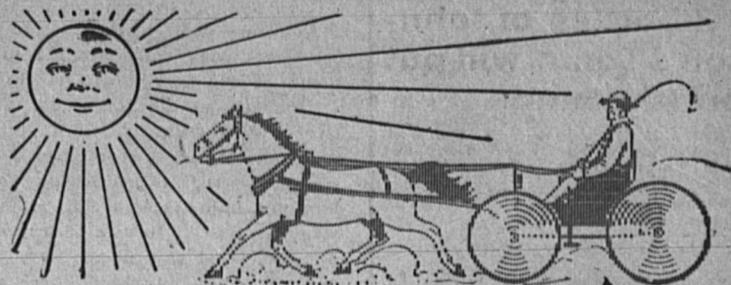
Beginning July 24 Rev. M. F. Doury of Hillsboro, Texas, is to assist Rev. T. L. Barrow, a former Tennessean, in a revival at Irene, Texas.

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OBITUARIES.

Johnson—That death loves a shining mark was truly verified in the death of our dearly beloved Bro., R. C. Johnson, at his home near Valley Grove, on February 12, 1910. Sudden and untimely as it seemed to us, yet we rejoice that the messenger found him not unprepared. His noble life was cut short. In the 59th year of his age, God saw fit to say, "It is enough; come up higher." No death in our midst was ever more keenly felt or deeply regretted. His was a life of love. He was a kind and loving husband and father. In this sore bereavement, we have this blessed assurance that e'er our dear brother was called away he had accepted Christ as his Saviour. He was converted when but a boy of 18 years and united with the Laurel Bank Baptist Church, then with Third Creek, and with Valley Grove churches. He was a deacon and treasurer of the church at the time of his death. He lived a devoted Christian, ever taking an active part in the work for the Master's cause, giving to the world by his daily walk an example of live Christian manhood. We are grieved that it was God's will to remove him from among us, but we thank Him for his life, and realize that our loss is his eternal gain. We sadly miss his familiar face and earnestness in Sunday school and all church work, yet God has only added another jewel to His kingdom above, and we must bow in submission to his divine will. God gave this noble life to wield its influence for His glory in our midst. Brother Johnson lived to see all his children led to Christ. He was married to Sister Eliza J. Hall on October 30, 1873, and he leaves to mourn the loss they have sustained a loving wife and eight devoted children.

Resolved, That in the death of Brother Johnson, the church has lost one of its most devoted members.

Resolved, That we extend to the bereaved wife, sons and daughters and relatives our heartfelt sympathy, praying they may see the wise hand of a loving Heavenly Father in this great sorrow, beckoning to them, come this way to meet the loved ones gone before.

Resolved, That a copy of this tribute to his memory be placed on our church record, a copy furnished the family, and a copy sent to the Baptist and Reflector by his old pastor who learned to love him. He was always the pastor's friend, with his love and his wise counsel. He helped me so much in my life and in the work of the Master.

F. E. WHITE.

BRANDON.—After a lingering illness, Mr. Sam Brandon departed this life May 13, 1910, at his home near Lovelace church.

He was born September 23, 1843. Was married to Miss Sarah A. Baskette, October 8, 1867. There was a happy Christian home, one whose influence will be felt in this community many years to come.

He survived Mrs. Brandon by several years, but he never ceased to mourn for this loved companion, and always seemed to feel that heaven was still more to be desired since she was there. The funeral was held at Lovelace church, services conducted by Rev. Templeton. A large crowd gathered to witness the interment and pay the last mark of respect to one who was loved by all. It was a sad day in this community. Not one who was there but felt that they had lost a true and loving friend.

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You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women.

It will surely help you, as it has helped thousands of others, in the past 50 years.

N. B.—Write to: Ladies’ Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, “Home Treatment for Women,” sent in plain wrapper, on request.

honest purpose, faithful in matters of trust, an earnest Christian worker, ever ready to say a word for the Master, and an ardent lover of his church. Those who knew him, will ever cherish the memory of his earnest Christian life and his zeal for Christ’s cause.

We know from the manner of his life among us, that our loss is his eternal gain, that, although we mourn our loss here on earth, he is rejoicing with the redeemed hosts on the eternal hills. “Blessed are the dead which die in the Lord.”

One by one the chairs stand vacant That were filled by those we love, One by one the seats are filling In our Father’s home above.

THE TEST OF TIME.

“Time proves all things,” but especially the merits of “Gray’s Ointment.” This remedy, for cuts, bruises, boils, burns, carbuncles, rheumatism, blood poison, felons, tumors, and all skin eruptions, has stood the test of nearly a century. It was put on the market in the year 1820, by the eminent physician, Dr. W. W. Gray, of Raleigh, N. C., and has proved to be the most wonderful cure for skin diseases ever discovered. No home should be without it—no trip is complete without a box in your grip, and it only costs 25c per box. Sold by all druggists, but if you would like a sample box to test it, write to Dr. W. F. Gray & Co., 825 Gray Building, Nashville, Tenn., and they will send you postpaid, a free sample box.

H. A. Jackson, Calevera, Tenn., writes: “I have been using your ‘Gray’s Ointment’ with good success when all other remedies failed. For blood poison your Gray’s Ointment is just worth its weight in gold.”

One week ago I entered the employ of the State Mission Board of Louisiana unknown and unacquainted with the condition of the State.

I promised before I left to write to the “Baptist and Reflector” and tell my friends what I am doing.

I landed in Sibley, a small junction of Northwest Louisiana. I met Bro. A. P. Durham, the State evangelist, with whom I worked at the little town of Captor. We remained there only two days, and since then we have

been traveling, stopping only a day or two at a place.

I wish I could tell you about Bro. Durham, but I will confine myself this time to a few of the conditions of North Louisiana as I have seen it.

In numbers the churches of North Louisiana compare favorably with those of West Tennessee, but they are practically dead. There are two causes for this: lazy preachers and Methodism. This climate naturally encourages laziness, and most of our little lazy Baptist preachers have succumbed to it. There are a few good preachers scattered about here, but there are some whose churches die in less than a year. Some good towns have no Baptist church. We struck one little town with two Methodist churches and only one or two Baptist families. Two good women are struggling along there trying to convert those Methodists to the truth.

I could tell you the history of a few of the little Baptist churches here and in the South whose struggles would bring tears of sympathy to your eyes. Had it not been for the struggles of two brave Tennessee girls who came down here to teach school one of the growing churches of South Louisiana would never have existed, and the community would have gone on gambling, cursing, spilling blood as it had done for years. I will tell you about it some day. There are fields here crying in need for somebody to come and develop them.

I am today at Marion to attend a mission rally. Let me tell you about it.

Bro. Durham informed me yesterday that we were going to attend a missionary rally and that the secretary and several other prominent men were to be there. There was to be service Friday night, also Saturday would be a big day, and Sunday. My imagination ran ahead, and I saw a church yard crowded with neighing horses, carriages, and people strolling about, children running around because of the already crowded house. I saw a feast like our old fashioned “dinner-on-the-ground” days in old Tennessee. My heart and stomach were already preparing themselves for a feast.

Services were announced ahead, it was supposed, and everything was ready, but to my surprise, there were but few present.

It had been carelessly announced, people forgot it, the pastor hadn’t urged it, and so it was! And this is the liveliest church in the association. No fifth Sunday meeting. People are opposed to missions. No church in the association here has more than one service per month.

I must not take more of your space and time. Tennessee has her own problems to solve, but there are greater ones here. I have only mentioned a very few of the conditions, and they are in the “Baptist” end of the State, and only surface ones. There are problems confronting these people I can not discuss now. Perhaps I will later.

Brethren, pray for us as we try to hold up Christ here and among the Catholic communities where we are yet to go.

Marion, La. C. H. MOUNT.

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