

REPORT *of* PROGRESS



THE SOUTHERN

UNION CONFERENCE

Vol. 3

NASHVILLE, TENN., JUNE 15, 1909

No. 24

IN THE BOOKS

"An idle word at random dropped,
I fain would call it back;
But it is gone, and others swift,
Still follow on its track.

O angel with the pen of fire!

How many idle words

Have been set down against my name,
The book of truth records.

"And angry words, a bitter train,

And unkind, sinful, vain,—

How black the list grows as I gaze,

How filled my heart with pain!

The angel's eyes are sad to know

The record he must keep—

Nothing left out—a fearful list

With which my God to meet!

"O heavenly Father! For His sake

Who loved humanity,

My sinful words, my every act

Of dark iniquity

Blot from thy books! and in their place

Write 'pardoned,' O my God!

So shall I know not guilt, but grace,

Saved by his precious blood."

FOLLOWING CHRIST

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.

"God so loved . . . that he gave"—"gave his only begotten Son"—that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best

with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved.

"Ye are sometime darkness," the apostle continues; "but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile." MRS. E. G. WHITE.

THREE GREAT FOREIGN MISSIONARIES

THE first foreign missionary was Abraham. When he first turned away from Ur of the Chaldees, leaving behind him the scenes of his early life and going forth toward the country of which he knew nothing, his entire journey was made by faith. He was surrounded by hardships; but the secret of the successful accomplishment of his journey is found in these words: "He endured as seeing him who is invisible." And this is the secret of overcoming difficulties always.

Christ was the greatest foreign missionary. He left the company of angels and the immediate presence of the Father to be buffeted and spit upon; but he was uncomplaining through it all, and counted it a joy to suffer, and a delight to die upon the cross. The secret of his successful life, if we may use such an expression, is found in the fact that he pleased not himself, but came to do the will of God. It matters not what difficulties and discouragements we may meet.

Paul was a real missionary. He was willing to deny himself, to crucify his natural tastes, to be called a fool by men, to suffer any hardship, and to die if need be, if only he might have the joy of preaching Christ. The secret of his success was found in the fact that he had had a vision of Christ, and noth-

ing could blind his eyes to the Saviour ever afterwards; and this is the secret of power for every one of us.—*Selected.*

TRUSTING TO FEELING

MANY know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy.—*Unpublished Testimony.*

CONSIDER the circumstances of the Jewish nation when the prophecies of Daniel were given. The Israelites were in captivity; the temple had been destroyed; their temple services suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all-important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practises of heathenism; and in performances of the sacrificial rites they did not look beyond the shadow to the substance. They did not discern Christ the true offering for the sins of men. The Lord wrought to bring the people into captivity, and to suspend the services in the temple, in order that the outward ceremonies might not become the sum total of their religion. Their principles and practises must be purged from heathenism; the ritual service ceased in order that the heart might be revived. The outward glory was removed that the spiritual might be revealed.—*Unpublished Testimony.*

MEN do not complain of the sixth commandment, which protects their persons, nor of the eighth, which protects their property; why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?—*Eugene Stock.*

LOUISIANA EXPERIENCES FOR MAY

We have had good reports from our canvassers this month, which will be set down in their own words.

Brother E. Booth writes: "I have been blessed very much, and expect to devote myself more fully to the work."

Brother B. L. Roberts, Bogalusa: "I have sold to the most of the merchants and business men of this town, and shall canvass the same territory for 'Daniel and the Revelation' in a few weeks."

On page 159 of the *Bulletin* is a picture of Brother C. L. Collison's home. A note on page 193 says: "The Southern Union canvasser, a picture of whose home appeared on page 159 of the *Bulletin*, took orders to the value of \$263.00 in three and one-half days."

Writing from Chapman, Brother Harzman reports a visit to some who have embraced the truth through reading books sold them by Brother Cheek. He says: "There are four of them and they are keeping the Sabbath and asking for a preacher."

Elder Chatman reports a new Sabbath-keeper in New Orleans, who united with church No. 2.

Elder Rees is holding meetings at Kinder, and reports a good attendance, but he is not yet able to say what the interest will be.

Brethren Hanson and Frank report eight new Sabbath-keepers as a result of the meeting at Quitman. For this we praise the Lord.

Brethren Saxby, Reynolds, and the writer and family are at the General Conference, and will have some good things to tell about when they reach home.

Let us all plan to attend the camp-meeting at Alexandria. It will cost something, but will be worth more if we will place ourselves where God can pour out his Holy Spirit upon us.

Also let us be faithful in tithes and offerings, that there may be means to carry forward the work of the message.

Yours in hope of a soon-coming King,
E. L. MAXWELL.

NASHVILLE, TENN.

LAST night I was reminded that we have a paper called REPORT OF PROGRESS, so I thought of telling what I know of a little work begun out near Scottsboro, about eight miles west of Nashville.

Brother John Duxbury lived out near there, and talked and lived the truth until several families were interested enough to consent to have a weekly prayer-meeting. So much interest was manifested that it was soon thought advisable to hold Bible readings. These have given such satisfaction that they have been carried on for at least three months with the aid of a little change in the way of speaking by Elder J. E. White, Dr. A. J. Harris, Brethren R. H. Hazelton, and A. L. Nay; and once Brother F. Robert showed stereopticon views.

Now we have organized a Sunday-school which meets from 2 to 3 P. M., with a service from 3 to 4 P. M. following. The meetings are held at different homes. The attendance

is thirty-five; we have ordered a dozen lesson quarterlies; there are two classes of children and youth, taught by Sisters Ida Owen and Eloise Williams; the writer has a class of adults; and we want some one to consent to take the class of young men.

Now they ask for regular preaching. We suggested having a tent sent out there, to which they readily agreed. Word of this has been sent to Elder Burrow and we hope it will be granted to us after the General Conference.

The people say they want the Bible, and we propose by the Lord's help to give it to them. Pray that we may be successful.

RICHARD HOOK SR.

SELMA, MONTGOMERY, AND PENSACOLA

SINCE reporting my work in Mobile, Ala., I have visited Selma and Montgomery, and have pitched a tent in Pensacola, Fla., again.

At Selma, Ala., I found the work in great need of assistance, nevertheless there are faithful ones who are still clinging to present truth. As my time was limited, I could not do all that was necessary, but did what I could in giving readings and visiting. I left them in good courage.

The conference has given a Bible worker, and three canvassers are assigned to this county. One arrived before I left and is doing good work. I am indeed thankful for these helpers, and the future looks brighter.

While at Montgomery I held meetings every night, and visited and gave readings during the day. One soul faithfully promised to keep the commandments of God. Some of the best class of people seem interested. We hope soon to pitch a tent there, and I look for a good harvest. Brother Peters and I pitched a tent here at Pensacola and began meetings on the 14th of May. Our attendance is *very good*, for which we are thankful to the Lord, and every omen bids fair to a prospective company of Sabbath-keepers.

We are nearing the great Sabbath question and, as we feel our weakness, we *sincerely* beg our brethren and sisters to bear us up in their prayers, that we may be successful in this campaign of present truth.

J. H. LAWRENCE.

613 A St. Pensacola, Fla.

ALABAMA

FRIDAY, April 23, the writer with Brother Ross Lindsay and wife, pitched a tent at Hazel Green, a name given to three stores and a Methodist church, situated at a country cross-road, on a rural mail route, ten miles from the nearest railway. We advertised three services for the following Sunday, but the day was wet and stormy, and no one came out except a brother and his wife and a colored brother,—all of whom lived several miles away.

We began meetings on the 28th, and continued until June 1st. But owing to frequent heavy rains, the almost impassable condition of the country roads, and the scattered condition of the settlement, we were able to hold only twenty services. Owing to the conditions

mentioned and the further reason that farmers were three weeks behind with their plowing and planting, and were therefore compelled to work early and late, when the condition of the weather and the soil would permit; the attendance was at no time large. The general depression and discouragement prevailing among the farmers because of the adverse weather, etc., also did much to eclipse their interest in spiritual things. The Lord, however, gave freedom in presenting the truth to those who came to us, and while no visible fruit appears as the result of our effort, a few families are convicted on some points of the faith and are reading further upon others. For these we entertain strong hopes.

The Methodist minister who preaches at Hazel Green once in two weeks, feared our influence upon his charge and by special arrangement spoke twice against us and our teaching, once upon the Sabbath question and once upon the nature and destiny of man. We attended both services and listened to the most bitter and abusive language we ever heard uttered by a minister of the gospel. His effort, made Sunday morning, against the Sabbath, we reviewed in the afternoon with good effect. His attack at night we intended to review the following evening; but bad weather, which continued for several days, prevented us holding any further meetings at that place. The character of the opposition, however, was denounced by the best people of the community, and made friends for the truth.

June 1st we came to New Market, a railway station having a population of about two hundred fifty. On our arrival we were refused the lot we had previously engaged for our tents and were obliged to find another. We had no sooner located and pitched our small tents and gotten our baggage under cover than the rain fell in torrents. At this writing it has been raining incessantly for fourteen hours and it may be several days before we can make ready and begin services. But our courage is good, and we will rest upon the Lord, being thankful for a part in his work.

W. M. CROTHERS.

LOUISIANA CONFERENCE

Tithe for May, 1909

Individual	\$ 3.60
Jennings	27.95
New Orleans No. 1	59.65
Welsh	31.15

Total

\$122.35

Woodlawn, La.

A MISSION OF MERCY

THE Saviour's mission on earth was in accordance with the words of the prophet: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

CANVASSING IN FLORIDA

I now take the pleasure of sending in my report to you. I think you will rejoice with me in praise to our heavenly Father for his goodness to me in the grand deliveries I have made through him. I thank the Lord that I can have a part in this closing work of the third angel's message. I try to live this truth while I am canvassing, put in faithful time, and never look for a place to stay till night. I ask the Lord to take care of me, and he has not failed me yet.

I have some rich experiences sometimes. On my delivery this time people stopped me to find what I had. I was so busy delivering I could hardly spare the time to get out the book. I gave them a canvass and sold the book right then. I have done it so many times, but I don't want to feel proud over the good success that I have had, but want to walk humbly before God and my fellow men. I do miss the Sabbath-school every Sabbath.

B. GRIFFITHS.

Gordon, Fla.

THE best way to pick a man for a responsible field position in religious work is to ascertain how much of a factor he is in his local church.—*Sunday-School Times.*

THE BIBLE IN THE HOME

THE old family Bible has not lost its sacredness to many who to-day are bearing the burdens and leading the great moral issues of this strenuous age. It may be that it has not had the attention from the younger members of the family that the father and mother desired, but their use of the old Book and their reverence for it have had a greater influence upon each of their children than they then had reason to expect. Many a man remembers the time, years ago, when in the evening as the family gathered about the hearthstone, the old Bible was read and a simple but honest prayer was offered, and the members of the household retired with confidence in God and his loving care. Who has not seen his mother on Sabbath afternoons sitting alone reading over the comforting promises of God's Word while the children played in the yard? To many a strong man whose years have pushed him beyond the noonday of life, and to many a thoughtful woman upon whose temples the silver predominates, the most precious object in this world is a mother's old Bible, worn with use and yellow with age. An heirloom has its value by virtue of its associations; and what more precious heirloom could be handed from father to son, from mother to daughter, than that Bible which had been the lamp for the declining pathway and the light for the eternal hope of the soul?

It must be a matter of deep regret—indeed of genuine sorrow—if any homes of this day are wanting in the associations with the old Book that were such a comfort and help to our fathers. The mother who has no heirloom in her well-worn Bible for her sons and her daughters may not have that deep, abid-

ing religious influence upon her children which her relation to them has endowed her to exert. No person in the world is so well qualified for being a light as a mother; but her lamp will go out if in it is not the sustaining oil which is the Word of God. Children absorb spiritual and Biblical truth just as they take in and formulate opinions on the various matters of life. They must necessarily assimilate and reflect what they see and hear and feel at home and at school. The books that children for the most part read are not printed in ink and bound in boards; but they are the lives that they look upon, displaying the impressions of experience and bound by the conceptions of life. A Bible reading mother and Bible loving father cannot fail to exert upon their children a silent but salutary influence for religion and the holy things of life.

MAKING LIFE COUNT

It will come some day—the time when there will be no more “come over and help us” from a world in darkness and sin—no more heart-breaking, as the missionary sees sinning, straying multitudes he cannot reach and save, no more worry over missionary deficits. For such a time many a Simeon and Anna has waited and wrought and prayed. Perhaps too we look forward to it as a time when missionary collections will follow the sword and spear into history, and nothing be left to do for Christianity but to enjoy it.

But it would mean something else, that now we scarcely realize. It would mean a time when life could not be made to count for so much as it can to-day, a time without opportunity to share with Jesus Christ in the world's redemption, a time without scope for the devoted and heroic, without opportunity for sacrifice and achievement and conquest, and one can almost fancy earnest souls looking back with a holy envy to the times when men shared with Christ the conflict as well as the triumph.

All of which is but a roundabout way of saying that we to-day enjoy opportunities of making our lives count for something that men and women in the far past did not have and that men and women in the far future will not have.

One of our younger missionaries not long since, speaking of the older men in the same field, said: “If I can make my life count for one-tenth as much as theirs have done, I shall be satisfied.” There can be no nobler ambition, no higher attainment than to make one's life count in that which will not pass away, and the calls of which we sometimes weary are but opportunities for making our lives count in bringing in the new heavens and the new earth wherein dwelleth righteousness, and for laying up for ourselves eternal treasure in the shape of glad, grateful memories for having lived in a time of history when these opportunities were enjoyed.—*Sel.*

“CHOOSE you this day whom ye will serve. As for me and my house, we will serve the Lord.”

CANVASSING REPORT

**Southern Union Conference
For Week Ending May 22, 1909**

NAME—	Book	Hours	Value	Deliv'd
ALABAMA CONFERENCE				
Carl Matthews	BFL	13	\$13 00	\$17 35
M L Ivory	BFL	44	28 50	6 50
R Roberts	BFL	39	23 50	1 00
K Skidmore	BFL	39		24 00
T H Dobb	—	22		17 75

KENTUCKY CONFERENCE				
Charlsey Allran	BFL	29	22 50	2 50
Lyndon Taylor	BFL	52	41 85	35
M J Weber	BFL	51	103 00	
H C Carmichael	DoFA	31	75 25	
Mrs Alice Reynolds	BFL	32	4 00	

SUMMARY				
Alabama Conference	157	65 00	66 60	
Kentucky Conference	195	246 60	2 85	

Totals 352 \$311 60 \$69 45

For Week Ending May 29, 1909

KENTUCKY CONFERENCE				
M Wheeler	D&R	15	24 25	11 00
H E Beck	D&R	17	3 75	3 75
H C Charmichael	DoFA	46	99 00	
M J Weber	BFL	46	49 00	
Lyndon Taylor	BFL	58	43 50	
Charlsey Allran	BFL	31	21 50	
Mrs Alice Reynolds	BFL	29	4 50	

LOUISIANA CONFERENCE				
E Booth	CK	31	22 50	
A B Cheek	D&R	39	12 75	15 00
John Harzman	MoFN	22	10 00	3 00
Mrs J Amendro	CK	27	19 50	
B L Roberts	CK	39	55 80	2 50
C L Collison	D&R BR	40	77 55	26 05
H C Bagley	GC	52	20 00	23 35
Mrs A E Frank	H&H	32	77 25	
Mrs R E Tate	BFL	10		11 50

MISSISSIPPI CONFERENCE				
J S Fry	D&R	35	12 75	82 25
A C Maddock	D&R	10	7 25	10 00
W Haddon	D&R	19	9 45	9 30
Chas Lowry	BR	22	26 00	
Howard Loftin	BR	27	28 75	
H G Miller	D&R	23	30 05	2 05
Leroy Case	BFL	41	36 30	12 25
Mrs Mary Mundy	BFL	17	11 75	
Mrs Ben Morgan	BFL	7	8 00	
Celestia Wilson	BFL	16	6 10	1 40

TENNESSEE RIVER CONFERENCE				
H C Balsbaugh	2 wks. GC	87	108 40	3 25
C H Chenault	D&R	59	63 25	
R H Hazelton	MISC	25	24 00	70
Mamie Moore	D&R	32	30 95	8 35

SUMMARY				
Kentucky Conference	242	245 50	14 75	
Louisiana Conference	292	295 35	81 40	
Mississippi Conference	217	176 40	117 25	
Tennessee River Conf.	203	226 60	12 30	

Grand Totals 1306 1255 45 295 15

“THE topic for family prayer was the providence of God that watches and waits, that rules and overrules, that does actually make all things work together for good to them that love him. At the close of the brief service heaven and earth touched.”

Report of Progress

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BY WAY OF REMINDER

THIS paper is mailed each Tuesday. All matter, other than canvassers' reports, designed for publication in any special issue, should be in the editor's hands not later than the preceding Wednesday to insure its insertion.

"SCRIPTURAL EVIDENCES"

Bible Texts on Doctrinal Subjects Collated, Classified, and Compared

THIS is the suggestive title of the most practical and comprehensive help to Bible study ever printed in convenient pocket size. This work of 211 pages, 3½ x 6 x ¾ inches, contains in all more than 2,200 references covering all phases of the following eighteen subjects, not including a study on the Holy Scriptures: The Second Coming of Christ; The Resurrection of the Dead; The Millennium; The Home of the Saved; The Moral Law; The Ceremonial Law; The Sabbath or Seventh Day; Sunday or the First Day; The Two Covenants; The Sanctuary; The Judgment; The Nature and Destiny of Man; Religious Liberty; The Spirit of Prophecy and Other Gifts; The Tithing System; Baptism; The Lord's Supper; Feet-Washing.

The references on each subject, except two, are first arranged in the order in which they occur in the Bible, under the names of the different books, with notes and comments suggesting the substance of the text and its bearing upon the subject; thus making easy a critical study of each text, after which the references are classified and grouped upon each phase or division of the subject in a series of propositions leading from one point to another in the most natural and logical order, with further copious explanatory notes. Of these propositions there are in all more than three hundred.

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The *Index* is so arranged that anything wanted can be found instantly. This has been

especially commended. This work should be in the hands of every worker and believer.

Post-paid prices are as follows:—

Cloth, 30 cents
Leather, 60 cents

Order of the Southern Publishing Association, Nashville, Tenn.

OUR SOULS MUST BE IN TUNE FOR THE MESSAGE

MARCONI'S new discovery is the greatest wonder of the new century; and like other wonders, simple enough. His instruments set in motion certain waves in that ether which pervades and surrounds all things. These waves, like the ripples in a pond, spread in every direction, and when they reach any receiver, far or near, tuned to take them, they give their message to it. A receiver not tuned to the proper pitch, however, is useless; the subtle ether waves pass it by to give their message elsewhere. Thus a hundred messages may reach a tuned receiver with absolute certainty, while one wrongly tuned misses them all.

Like all great physical facts in this world of God's making, this new discovery finds an analogy in the realm of spiritual and moral fact. How many souls assert that to them the voice of God is obscure, and his direct message an unknown experience. The Bible is to them an unreal record. For how could Moses and Abraham, David and Paul, receive a direct inspiration? Answers to prayer they do not believe in. They have never had any, nor does such a thing seem possible to their minds. . . .

Does it not all depend on the receiver? The message is there, whispering through all the universe. The soul in tune with the divine, hears it, obeys it, records it. The untuned soul misses it inevitably; but does that make it any the less real and true? The fault is not in the message, but in the receiver. Once in tune, the message will come straight and clear, and keep on coming. "Speak, Lord, for thy servant heareth," prayed the lad Samuel in that dark time when no prophet had risen in Israel for many years; and the word of the Lord came to Samuel, direct and powerful at once. It had only been waiting for a soul tuned to hear it.—*Selected.*

TENDERNESS does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth, and bravery. It does not show itself alone in the touch, but in unselfishness; thoughtfulness, considerateness, forbearance, patience, long-suffering. But, however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better, and spend a useful and beneficent life if you will practise this lesson of shedding around you the grace of human tenderness, in word and act, and by the spirit of your life.—*F. B. Meyer.*

ITEMS OF INTEREST

"WE cannot prevent evil thoughts occurring to us, any more than we can prevent unwelcome visitors from ringing the door-bell. It is by entertaining them that we become responsible for them. An empty house is most insecure. Preoccupy the mind with worth things, and base things will find no lodging there."

SCRIPTURE DIRECTORY

FOR the blues, read the twenty-seventh psalm; for an empty purse, the thirty-seventh; if people seem unkind, read the fifteenth chapter of John; if one is losing confidence in men, the thirteenth chapter of 1 Corinthians; if discouraged about one's work, the one hundred and twenty-eighth psalm; if tempted to see one's self larger and the world smaller all the time, the nineteenth psalm; if one cannot have one's own way in everything, the third chapter of James; and if one is all out of sorts, the twelfth chapter of Hebrews should be read.—*Sel.*

THE TIME TO KEEP SILENT

WHEN occasion seems to justify a cutting speech, that is the time to consider—and keep silence. Words behind your lips are your own; with them you may do what you will; but once spoken, they have passed forever out of and beyond your power to control. No one ever regretted the sharp word held back in the trying moment, the stinging retort unsaid, but oh, how many have had sorrowful cause to mourn a moment's unwise lowering of the gates of the lips, to let through a flood of angry words.—*Selected.*

GUARD YOUR TONGUE

"IT has always seemed a deplorable thing to me," said a gentle woman the other day, "when a person loses control of his temper and his tongue at the same time." Sometimes it is not easy to keep an unruffled temper; but it is always much easier than if one yields to the desire to justify himself, or to retaliate on others. Therefore, if it should chance that you should find your temper getting out from your control, guard well your tongue, that it does not slip also.—*Sel.*

"THE Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered, they would not be the men they are. In silent, dark hours, character of a certain sweet, tender type is matured. God sends all kinds of weather to the soul which he would develop in his likeness."

"I AM a lover of the *Watchman*, for it is brimful of truth."—*R. E. Williams, Brunswick, Ga.*

"LET the student take the Bible as his guide, and stand like a rock for principle, and he may aspire to any height of attainment."