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Bible Training School

A Monthly Journal Devoted to the Interest of House to House Bible Work

"Go out into the highways and hedges, and compel them to come in, that my house may be full."

VOL. I

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No. 2

BETTER THINGS

BETTER than grandeur, better than gold,
Than rank or titles, a hundredfold,
Is a healthful body, a mind at ease,
And simple pleasures that always please,
A heart that can feel for a neighbor's woe,
And share his joy with a friendly glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Better than gold is a thinking mind,
That in realms of thought and books can find
A treasure surpassing Australian ore
And live with the great and good of yore.
—Alexander Smart.

"GO FORWARD"

MRS. E. G. WHITE

KEEP the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh-meat. Think of placing the flesh of animals on our tables. Abstinence from all hurtful food and drink is the fruit of true religion.

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies

the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

At this stage of the earth's history meat-eating is dishonoring to God. It is meat-eating and liquor-drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink shows what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control, and he works through them.

Liquor-drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor-traffic, because it brings the country a revenue.

As we face these things, and see the terrible consequences of liquor-drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor-drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulants. They should refuse to eat flesh-meat; for this, too excites a desire for strong drink. Wholesome

food, prepared with taste and skill, should be our diet now.

Those who are not health-reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth, and at the same time ruining their digestive organs by eating unwholesome food, and by over-eating. We ask them to go further than abstaining from liquor and tobacco.

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend.

I am instructed to say to health-reform educators. "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you . . . by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

GIVE

MRS. M. E. YERGIN

INTO my darkened heart of sin
A living light had shone;
It filled my soul with living joy,
A joy before unknown.
I asked the Master how to keep
This living light of mine;
For all the path seemed bright and clear,
He answered, "'Rise and shine."

And as with joy I ope'd my heart
To let the light shine through,
Behold, a greater light shone in,
And with it love all true.
I cried, "O Master! evermore
G.ve me this love divine."
He answered, "Give to other hearts;
For all I have is thine."

With joy I gave to sad, lone hearts
This love so sweet and true,
And, as I gave, into my heart
Came peace all grand and new.
"O, that this peace might stay!" I thought;
"Might ever in me live."
And then I heard the Master say,
"They who receive must give."

TITHES AND OFFERINGS

S. N. HASKELL

THE Scriptural plan of supporting the ministry is "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

ALL THAT MEN RECEIVE COMES FROM GOD

The Lord gives us life, breath, and all things. Acts 17: 25.

"The earth is the Lord's, and the fullness thereof." Ps. 24: 1.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Hag. 2: 8.

"Every beast of the forest is mine, and the cattle upon a thousand hills." Ps. 50: 10.

"Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8: 18.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1: 17.

"Ye are not your own, for ye are bought with a price." 1 Cor. 6: 19, 20.

God who purchased us with his own blood, and has given us all that we possess, not only has a right to claim a part of our possessions, but also a recognition of his love in acknowledging his claim, by returning to him that which belongs to him. We thus acknowledge God as our creator, preserver and continual benefactor, and become a co-worker with him in the gospel. 2 Cor. 6: 1. All should do this.

THE TENTH IS THE LORD'S

"All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27: 30.

"If a man will at all redeem ought of his tithes (or make any other use of them for a time), he shall add thereto the fifth part thereof" (that is twenty per cent). Lev. 27: 31.

"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy." Lev. 27: 33.

The tithe is therefore holy, not because of the amount, or value in man's estimation, but because it is the tithe and belongs to God. If more is given it is not the tithe. The tithe is the tenth—no more, no less; and that is holy because it is the Lord's. God never gave it to man as his own. It was placed in his hands to see if he would acknowledge his Creator in the trust committed to him. The influence of this recognition on the character will be to make a man honest with God and with his fellowmen.

Christ commanded, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 21. "If ye love me, keep my commandments." John 14: 15.

The most precious gift that heaven could bestow was the Son of God, and by this gift he has connected heaven and earth.

"He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3: 9.

"Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30.

To withhold these offerings and the tithe is to rob God, for it was never given to man as his own. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In TITHES and OFFERINGS." Mal. 3: 8.

The following are some of the promises the Lord has made to those who honor God with their substance, and are conscientious in paying him tithes and offerings: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 10. "Prove me now, herewith, saith the Lord of hosts (*i.e.* in bringing all the tithes into the storehouse), if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. . . . All nations shall call you blessed." Mal. 3: 10-12. This is God's acknowledgment of the honor we render him in returning to him his own.

THE TITHING SYSTEM NOT JEWISH BUT CHRISTIAN

The tithing system did not originate with the Jews, for Abraham paid tithes five hundred years before the giving of the typical system. It was under and belonged to the Melchisedec Priesthood which represents the gospel. "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. . . . And he (Abraham) gave him tithes of ALL." Gen. 14: 18-24.

The Apostle Paul presents the tithing system for the Christians from this stand-

point. "And here (in the Jewish age) men that die receive tithes; but there he (Melchisedec) receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." Heb. 7: 5-10. Christ was "called of God an high priest after the order of Melchisedec." Heb. 5: 10.

"If ye were Abraham's children ye would do the works of Abraham." John 8: 39.

Melchisedec represents Christ. Abraham is the father of all the faithful, and Abraham paid tithes to Melchisedec, so Christian should pay tithes to Christ.

Our Saviour taught that all should pay tithe: "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done." Matt. 23: 23. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20.

The priests themselves paid tithe. "Speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." Num. 18: 26. "The Levites shall bring up the tithe of the tithes unto the house of our God." Neh. 10: 38. "Ye are a chosen generation, a royal priesthood." 1 Peter 2: 5, 9.

The tithe was paid to the one higher in position than themselves, hence the Levites paid their tithe to Aaron. "Ye shall give thereof the Lord's heave offering to Aaron the priest." Num. 18: 28.

During the Melchisedec Priesthood those who obeyed the Lord tithed *all* they received. "And Jacob vowed a vow saying . . . of all that thou shalt give me I will surely give the tenth unto Thee." Gen. 28: 20-22.

Christ approved the tithing of the smallest things. "Ye tithe mint and rue and

all manner of herbs, . . . these ought ye to have done." Luke 11: 42.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. As the tithe never belonged to man, it could not be loaned, so the poor were helped by offerings outside the tithe.

(To be continued)

CAN YOU SAY IT?

LUTHER WARREN

"GOD is our refuge and strength, a very present help in trouble. Therefore will we not be fear, though the earth be removed." Ps. 46: 1, 2.

Can *you* say that from the heart? Men's hearts are now failing them for fear, as they see the things that are coming on the earth: and their fears are well grounded. Earthquake and tidal wave, cyclone and tornado, are filling our earth with ruin and death. The prince of the power of the air is stirring up the elements of nature. People see these things increasing. No one knows where the blow will fall next. Every peculiar cloud is watched with suspicion. Hearts are all atremble at the rising of the wind. God's people must dwell in the midst of all these alarms; but their hearts are kept in perfect peace. Why? Because their minds are stayed on the mighty power of our Father. Isa. 26: 3, 4. He upholds the world by his word. Heb. 1: 3. If his word can hold this earth in place, it can hold me if the earth is taken away. "Therefore will we not fear, though the earth be removed." Shake the ground beneath our feet, O earthquake! Scatter our dwellings, wild whirlwind! Deluge us with water, O heaving billow, or bursting cloud! Nay more; let these and all others combine together, not only to rock, shake and twist this poor old planet, but even to carry it away entirely! Nevertheless *we will not fear*. God is our refuge. We will hide under his feathers. Ps. 46: 1-3.

91: 1-11. Demons do your worst—our God is power. Hide your plans from our weather prophets—our God is wisdom. Load your weapons of destruction to the muzzle—our God is love. Bless his holy name forever. God is our refuge and strength. A *very* present help in trouble. How *can* we fear? Fear is impossible to any soul who knows this. Let us tell every failing, trembling heart of this refuge.

FERMENTED AND UNFERMENTED WINE

MRS. S. N. HASKELL

MANY people have gone down into a drunkard's grave sheltering behind this counsel given Timothy: "Use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5: 23. Too late to recover themselves they found that "at last" fermented wine "biteth like a serpent, and stingeth like an adder." Prov. 23: 32.

Every Christian ought to be able to reach out a helping hand and show plainly from the Scriptures that God never designed that any one should take fermented liquor at any time. There are many who are conscientious and shrink from using fermented wine, but when the family physician or some friend says, "Why, the Bible permits the use of wine," and quotes, "Use a little wine for thy stomach's sake," they surrender their convictions and take the wine; when if they understood what the Bible taught they would not do it. Wine has been used as a beverage from the earliest times. Gen. 9: 21; 27: 25. One kind is injurious, while the other is a blessing. In Prov. 23: 31 we have a plain command, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." Alcohol is formed in the wine by fermentation, and fermentation is the result of decay, and decay the result of sin; therefore alcohol is a child of sin and death. The wine mentioned in Prov. 23: 29-32

contains death, while the wine of 1 Tim. 5: 23 has healing properties. These two classes of wine are clearly defined throughout the Bible, as shown in the following texts:

Prov. 23: 29, 30. The use of, brings sorrow and contention.

Prov. 23: 31. Forbidden to even look upon this kind of wine.

Hab. 2: 15. A woe pronounced upon those who give intoxicating wine to others.

Eph. 5: 18. Intoxicating wine forbidden.

Prov. 20: 1. Infuriates the temper and deceives.

1 Sam. 25: 37. Impairs the health.

Isa. 28: 7; Prov. 31: 4, 5. Enteebles the memory and causes to stumble in judgment.

Isa. 5: 11. Inflames the passions.

Prov. 23: 21. The use of it brings poverty.

1 Cor. 6: 10. No one addicted to the use of intoxicating wine can enter heaven.

This is a dark picture and in direct contrast to the Bible record of the unfermented wine, as follows:

Gen. 40: 11. Pure unfermented grape juice.

Judges 9: 13. It cheers God and man.

Ps. 104: 15. Gladdens the heart.

1 Tim. 5: 23. Healing in its effects.

Mark 2: 22. Would ferment if put in old bottles; thus becoming unfit for use.

Ex. 12: 15. Leaven causes fermentation; at the time of the passover all leaven or fermented things were taken away from the homes.

Matt. 26: 17, 26, 28. The Lord's Supper was instituted at the passover supper, and the wine used was unfermented, because nothing fermented was allowed in their houses.

The use of fermented wine excludes the drinker from heaven (1 Cor. 6: 10); but of the unfermented wine it is not only stated that those who use it may enter heaven, but that the Saviour and the redeemed will drink of it in the kingdom of God. (Matt. 26: 29.)

The unfermented wine is a blessing and may be used freely by all, while fermented wine is a curse which brings sorrow, poverty and woe in this life; and forever debars the user from the kingdom of God.

The custom of bottling up the unfermented wine was so universal in the New Testament times that the Saviour used it to illustrate a spiritual truth. Mark 2: 22. Timothy had been brought up in a Chris-

tian home, and was familiar with the unfermented wine, and understood its use. From a child he had known the Scriptures (2 Tim. 3: 15) which condemns the use of fermented wine, and therefore had no difficulty in understanding Paul's advice. In traveling from place to place in his work, then as now it may have been a little difficult to always secure unfermented wine, hence the need of the advice to take pains to secure it. Timothy needed to care for his health and secure food that would strengthen him for his arduous duties.

THE THREE TESTIMONIES

S. N. HASKELL

THE Lord never contradicts himself; therefore these testimonies which from a careless reading might appear to contradict each other, agree perfectly when the circumstances under which they are given are thoroughly understood.

TESTIMONY NO. 1

1. What happen on a certain time to the king of Judah?

"In those days was Hezekiah sick unto death." Isa. 38: 1.

2. What testimony did the Lord send him?

"Set thine house in order; for thou shalt die, and not live." Isa. 38: 1.

3. How did this effect the king?

"Then Hezekiah turned his face toward the wall, and prayed unto the Lord." Isa. 38: 2.

4. What was the prayer the king so feelingly offered?

"Remember, now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." Isa. 38: 3.

5. How long was it before the prophet was moved by the Lord to send another message?

"Afore Isaiah was gone out into the middle Court" Kings 20: 4.

TESTIMONY NO. 2

6. What was this second testimony of the Lord?

"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee: . . . thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years." 2 Kings 20: 5, 6.

This shows the burden of the king's heart was to live, and not to die. He reasoned, that he had done the best he could, and why should he not live. The sequel shows that God knew best.

7. What sad comment does God give on the king's subsequent life?

"Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." 2 Chron. 32: 25.

8. Who, after his recovery, sent congratulations to the king?

"The son of Baladan . . . sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered." Isa. 39: 1.

9. What effect had these honorable representatives on the king, and what did he do?

"And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, . . . there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isa. 39: 2.

In all of these things he exalted himself. Here as never before the king had an opportunity to exalt God, by relating how God had healed him, the rational remedies used, how the sun went back on the dial ten degrees, how in answer to prayer God slew 185,000 of the Assyrians in one night, events which clustered around his being miraculously healed. But we hear nothing of it "For his heart was lifted up."

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And he can make it plain.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

TESTIMONY NO. 3

10. What third testimony did the king receive after this from the same prophet?

"And Isaiah said unto Hezekiah, Hear the the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget shall they take away; and they shall be eunuchs in the palace of the king of Babylon." 2 Kings 20: 16-18.

11. How did this testimony effect the king?

"Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chron. 32: 26.

12. Was the king prospered after this?

"Hezekiah prospered in all his works." See 2 Chron. 32: 27-30.

13. Did this avert the calamity predicted by the prophet because of his self-exaltation?

"Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did." See 2 Kings 24: 1-3. Manasseh was born three years after Hezekiah was healed. See 2 Kings 21: 1.

CONCLUSION

The above narrative gives much thought for meditation. Let the scriptures and their connection be carefully read, until all the principles are fully comprehended.

First, God relates himself to his people according to their most earnest desires. Second, He rules none arbitrarily, but first shows them what is best, then if all their burden is in another direction, he permits them to have their desire, as an example of their folly and the wisdom of God. Third, He so closely identifies himself with his people that their desires

are his, and they become responsible for having what they most desire. Fourth, And yet, in spite of all this, if they repent he forgives them; but the results will come notwithstanding they do repent.

There are other instances where God sends a different testimony when the individual changes his relation to the Lord by earnest pray, or for other causes. See 1 Kings 21: 25-29; Num. 22: 12, 20.

Such is our God in his relationship to humanity. Wonderful in working, mighty in power; with great mercy and tenderness he deals with a lost race. The one who hears nothing but God's words; does nothing but God's bidding; has no desire but God's will; surrenders every selfish interest and all his ways to the Infinite One is a great and good man. He lives for heaven and eternity.

READINGS ON THE BOOK OF DANIEL

MRS. S. N. HASKELL

(Concluded.)

IF we do not get personal help from the study of the image in the second chapter of Daniel, then our study is in vain. For God designs that we should gain patience, comfort and hope from it. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

The Characteristics of the Five Great Universal Kingdoms

READING NO. III.

Hab. 1: 6, 11. Babylon's great sin was imputing their power unto their god instead of the true God.

Dan. 5: 1-4. They took the sacred vessels, fashioned after heavenly models and used them in their feasts. With these holy vessels in their hands they praised their gods. They weighed the God of heaven in the scales with their false gods, and decided the false gods far outweighed the true.

Dan. 5: 5, 25-28. While the words were even

on their lips, the Lord reversed the decision and wrote upon the wall in letters of fire that *they* (who presumed to weigh God) were weighed in heavenly scales and found wanting.

Rev. 17: 4. Modern as well as ancient Babylon has a golden cup in her hand, but it is full of "her fornication." Man-made theories are taken to be of more value than the things of God. Again the scales are improperly balanced. While ancient Babylon as a kingdom has passed away, the principles still exist in every nation of the earth. To-day people are praising their "gods of gold, and of silver, of brass, of iron, of wood, and of stone," unmindful of the fact that God is weighing them, and soon the fiat will go forth to them, "Thou art weighed in the balances and art found wanting." Rev. 18: 8-20.

Isa. 13: 16-18. Media and Persia were cruel.

Esther 3: 8-15. There has been no parallel with this in the history of the world to the present day. Medo-Persia is the only universal kingdom which has ever issued a decree to exterminate the people of God in one day. Even little children and women were not excepted. The whole book of Esther is devoted to the record of that critical time for the people of God.

Esther 4: 1-3. The blow was averted and God's people were saved in answer to their united prayers. God worked through Esther, who valued the cause of God more than her life. This history will be repeated in the last days. "The Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate," and they, like Haman, will not rest until "there will be in different lands a simultaneous movement for their destruction."

Rev. 13: 15-17. This decree embraces small and great, even the children will be included.

Rev. 15: 1, 2. Again victory turns to the people of God. This will be the grand final victory.

1 Cor. 1: 22. The characteristic of the third great kingdom was their love for learning.

Acts 17: 16-22. The Grecians were fond of things new and strange. Babylon and Medo-Persia ruled the world by force of arms; but the power gained by Greek learning and intellect was far more potent and far reaching. It molded the whole world, and still reigns in the most noted seats of learning throughout the world. It was

represented in the seventh chapter of Daniel by the spotted leopard, a mingling of good and evil was again seen in the body of the leopard beast of Rev. 13. The papacy was the outgrowth of this mingling of Grecian philosophy with the Christian religion. The daughters of Babylon inherit the same character. As an outgrowth we have the higher criticism of the present day, which sets aside the plain Word of God, preferring Greek learning and scientific researches. 2 Tim. 3: 7.

Dan. 7: 25. All of the four great nations persecuted the people of God more or less. We cannot give persecution as the peculiar characteristic of Rome; for while it put to death many Christians, it never as a nation went as far as Medo-Persia who planned to utterly exterminate them from all parts of the earth in one day, but Rome stands alone as the *only* nation that ever presumed to change the law of God.

Rev. 13: 14. The same spirit will be carried out in the closing history of our own and other nations. Isa. 30: 8-12 [margin].

Dan 2: 35. The prophet sees the iron, brass, silver and gold all blown away when the stone smites the feet of the image. All the great universal kingdoms have long since passed away, but their leading characteristics will be in the feet. It will be an individual work. Every one who has these characteristics in their characters will be destroyed because the iron, brass, silver and gold are going to be blown away. Have you any of the gold of Babylon in your character? Do you care more for the riches and display of the world and the words of man than for God? If so, then you will pass away with the chaff unless you separate from it. Have you the oppressive spirit of Media and Persia? Do you, like Haman, feel uncomfortable unless everybody honors you and pays you special attention? Do you wish to make every one conform to your ideas? Then beware, for that is the "silver" of old Media and Persia, and unless you separate from it, you will go with the chaff. When you read a plain command of God in his Word, do you ever say, "It does not mean just what it says," and try to reason it away? If so it is a species of higher criticism, a piece of the "brass" of Grecia, and will be destroyed. If you feel in your heart to rebel against any of the commandments of

God, you are but revealing the "iron" of Rome. Remember the iron, the brass, the silver and the gold, are all going to be swept from the earth when the Lord arises to "thoroughly purge his floor."

In the study be sure and do not leave it all with the ancient nations; bring it home to your own individual heart. Let no one be deceived and unconsciously cherish traits of character which are to be forever destroyed.

SLUM WORK

LUTHER WARREN

MANY people look at the work that is being done in the great cities to reach the low and degraded, as a desirable work. So many express themselves as wishing to take up that kind of work. Now, my friend, if you wish to do slum work or mission work, you can get a little taste of it right where you are. There is scarcely a neighborhood anywhere that does not contain some one who is in need of mission work. Look around, perhaps you will discover him. There is that boy who is the terror of all the neighbors, always up to mischief—lying, swearing, stealing. He needs to be loved. He needs kind words. He needs to *know* that somebody really cares for him. "But," you say, "he is not lovable." No, he is not. That is why he needs love more than anyone else. "But he will not appreciate what is done for him." That may be true. Then he *needs* love and care all the more. It does not take any special grace to love some one who is lovable. But to be kind and loving to the "unthankful and evil" is to be children of our Heavenly Father. So, run out into the "hedges" and "compel" that bad boy to "come in." Compel him by love. No doubt he will be a little shy at first, possibly suspicious. He is not used to kindness. He expects harsh words and blows. He may think you are setting a trap for him. But he is worth catching. Court him. Win his love.

You can have him to shine as a jewel in your crown of rejoicing.

Perhaps in your community, it is a girl who needs help. She is getting wild. Possibly she *is* wild with a vengeance. But, more likely, she is *only getting* wild. Later she is often sent to a great city to hide her disgrace. Now she is near your Save her before she gets to the bottom of the ladder. Who will mother her now? Perhaps she is bold and boisterous, or else sly and cunning, you do not want you, children to associate with her, and that is right. But who covets her for the Lord? Here is rescue work, right at hand. The most encouraging kind, too. If you let her go to the bottom of the pit of evil, the city workers may have to pick her up again and again.

Possibly in your vicinity, the one who most needs your help, may be an old man or woman; careless, dirty, rough, uncouth, wicked. Often they land in the poor-house. Here is work waiting for you. To love the unlovely. To help where help is needed *most*. To help those who will not appreciate it at all. This is mission work. This is the love of God. But this kind of work does not look so inviting, does it? The romance is missing. There is no distance to lend enchantment to the view. But here is where God calls you to work. Not the far-off work your eyes can see, or your ears hear about; but that near-by work that your hands can find.

EVERY CREATURE

MRS. S. N. HASKELL

"GO ye into all the world and preach the Gospel to *every creature*." Mark 16: 15. How often as we have read these words have our hearts gone out to the poor heathen in foreign lands, and we have longed to be free from taxing care so that we could go and tell them of the precious Saviour who died for them. Read it again, did you notice it

said, "every creature?" Every creature can it mean that proud Mrs. Brown who lives in luxury across the street, and never deigns to look at you when you meet? God will send somebody to carry the truth to her. Will you let him send you or will you refuse, and require him to bring some one from a distance to do the work at your door? God forbid that any one take your crown. He placed you there for a purpose. Have you sought God earnestly for help to carry the truth to this wealthy neighbor? Go with a heart full of pity; her wealth makes it difficult for her, and she needs your prayers and sympathy. Did you ever try to sell her "Great Controversy?" Don't do it until you have studied the book yourself—until you know its value, then tell the Lord all about your plans and get the assurance from him that he will go before you. Never mind if you do get snubbed a few times, there was one man once who was spit upon by his neighbors when he was trying to save them, and they even cut his temples with thorns, but he never became discouraged. To see the proud neighbor saved in the new earth will be worth many times more than your choicest treasures of earth. Remember the verse reads "every creature;" that means *all* you neighbors. Why sit idly by and require the Lord to bring some one from a distance to do the work at your door? You can do it and at the same time not neglect your household cares. Try it. It will lighten your burdens, for it will bring the blessed Master very near to you. Do not delay.

"When you are forgotten or neglected, or purposely set at naught, and you smile *inwardly* glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—that is victory.

"When you can lovingly and patiently deal with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory."—*Victory*.

An Important Testimony

THE spirit of God has given a very important testimony concerning the work in Greater New York. It was addressed: "To the brethren and sister in the churches which are always to be united as one church in Christ Jesus," and as it is one of general interest for our brethren and sisters every where, and as many of our brethren and sisters in Greater New York have not heard it and have expressed a desire for a copy, we have printed the entire testimony, and it can be had, postpaid, by sending five cents to The New York Bible Training School, 400 West 57th Street, New York City. Following are a few short paragraphs from this testimony:

"The best time to work New York City is now, the present *now*; and let the path be made as straight as possible for the work to be done, and at the same time let all be interested in every interest created in adjoining localities.

"The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms and cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding tea, coffee and flesh-meat.

"There are large interests in New York City, and New York embraces a large field. It will require a much larger outlay of means than is now anticipated. It would be wise to have New York worked as a separate conference.

"Greater New York must stand in a different relation to the General Conference than the surrounding territory and interests which are different, and will have to be considered in a different light as far as missionary work is concerned. Greater New York is a world of itself, and should have in some respects different management from that of the surrounding localities.

"The churches now in different parts of

Greater New York are to feel their sacred, God-given responsibilities. The word of the Lord is, for this wide missionary field to be faithfully worked, and every vestige of criticism, and faultfinding, and separating of brethren to cease.

"The home family flock is not to be left distressed for want of a judicious influence. The Lord say, 'Enlarge your borders.' The power of the Gospel is expansive; men are to be soul-savers, and may have something to show for their labors."

Listen!

"TEACH the people that they can act as God's helping hand, by co-operating with the great master-worker to restore physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of truth, saving many souls ready to perish. There is room for every one that can intelligently take hold of this work.

"The great ignorance on Bible subjects makes it very essential that house to house labor be done. An increase of the knowledge of God among the people, and the heartfelt, humble prayers that they send to heaven, are of more value than public discourses. This is a work that is precious in the sight of God and in the estimation of the people. The good example set in words and deeds will tell to the glory of God.

"The large cities should have been worked just as soon as the church received the light."—*Unpublished Testimonies.*

[Who will be responsible if your neighbors do not hear the message? Have you ever given them a chance to hear? Have you asked them to let you study the Bible with them? Tell them you have some studies that have been a blessing to you, and ask them to let you come and study with them. Some may scoff, others may seem indifferent, but there are many who will appreciate your interest in them, and will be glad to welcome you to their homes.—ED.]

"They Come to Thee"

DURING the month we have had a visit from the Arch Deacon Gregory and John Georges, representing the Nestorians of the mountains of Macedonia, who have been hunted and persecuted by the Turks until they are scattered like sheep chased by dogs. The camel is the only means of public conveyance where they live (near the border of Persia). Their only language is the Syriac-Babylonian. They live, so they say, "Twelve days to Damascus, forty days to Aleppo." Caravan is their way of traveling. They have no public houses in which to worship God, but meet in private houses. They wanted means, and missions opened among the people. In conversation with them we were forcibly reminded of the prophets words, "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." From East Central Africa, from the home of Abraham, as well as the more civilized portions of the earth, representatives have come and learned something of the truth since we have been in New York City.

An Opportunity

WHILE distributing notices for the Sunday evening meeting, one day, a nicely-dressed woman stepped up to me and said: "Do you remember me? My home is at — West 57th Street. You called one day to see my sick sister and mother. My sister is buried now; my mother, how she longed those days that you or some one from the Training School would come over. The minister, she did not care that he should pray, she wanted some Christian young woman from the Training School." Though, so late, yet we called on the dear mother whose spirit was broken, for no ray of hope brightened the future for her. We spoke of Jesus and prayed together, and were invited to call often.

BESSIE SHONSBYE.

The German Work in New York City

By the providence of God, and in connection with my work in Brooklyn, it has been my privilege to start the work among the German speaking people in this great metropolis.

In January, a few of our German people, who are members of our American churches, met together to consider and pray over the work for the people of their nationality. A few meetings were held in the mission on 128th Street. Through one of our sisters an interest was created in a certain mission (called the Young People's Mission) on 59th Street near Third Avenue. A certain wealthy lady supports and operates this place. By permission of the missionary in charge, I held two services, where a fair number of German speaking people had gathered. The listeners became very much interested in the Word spoken, but on the second evening the missionary informed us that the lady superintendent had decided not to have any sectarian people meet there. This did not stop the work. The following Tuesday, February 4th, the Lord opened another place to meet in. A German Methodist lady who for eight years has been actively engaged as a missionary in her denomination, gave us the free use of her parlor. Since that time we have met at this place (1124 Third Avenue) for Bible study. This lady has accepted the Sabbath, and other kindred truths, as they are being presented from week to week. Others are in the valley of decision. It is expected that a Bible worker will soon be stationed in this large city with over 1,500,000 Germans. May the Lord impress some one to help financially in this work, that we shall be enabled to enlarge our borders.

O. E. REINKE.

Sixty-second Street Mission

The Lord is continuing to bless us in this part of the vineyard. Our weekly meetings are well attended, and the results of our work thus far are very encouraging. Quite a number are now keeping the Sabbath. Four (one brother and three sisters), have gone forward in baptism and were received into fellowship at church No. 3. There are seven others ready to go forward in the same ordinance. We teach them the principles of healthful living, and from the very beginning they have joyfully received every ray of light. In addition to the regular gospel meetings, cooking classes are

held each week. Two of our nurses, Misses Shonsbye and Hamaford, from the Training School have this part of the work in charge, and success has marked their efforts. Miss Muzzey has taken Mrs. Yergins place in the Sabbath school, and has made many friends among the little folks. Mrs. Haller has also been a great help to us in doing house to house work and distributing our literature.

W. R. UCHTMANN.

Ship Missionary Work

May 13th, found us again in this great city, looking for a place in which to live. After a day's search we found a comfortable flat at 1078 Fifth Avenue, Brooklyn, close to where we lay our little boat, *The Sentinel*. We found her in good shape after lying still for some nine months.

Our stay at the South Lancaster Academy was a profitable one in many ways. We had many new experiences, and God, by the presence of his Holy Spirit, blessed our feeble efforts with three souls for his kingdom while there—Brother and Sister Wright and son Winford which kept an eating house; he also sold tobacco and confectionery. After God in his mercy had cleansed him, he could not continue to sell health-destroying stuff to others. So he gave up all to follow the Lord. Having sold out his business at a fair price, he intends entering school this coming winter. God be praised!

In looking over our field, we find it necessary to have a larger boat for our work, one in which we can hold meetings; and we have started to collect for the same. We have already several hundred dollars and need several hundred more before we commence work, for we must have the cash to begin with. We hope the brethren and sisters will respond heartily to this enterprise. Following is the list of the donors to our new boat which will take the place of the old one:

A friend.....	\$500.00
A lady in Greater New York.....	100.00
T. T. Tucker.....	25.00
E. E. Miles.....	25.00
W. L. Payne.....	15.00
W. A. Wilcox.....	30.00
C. Hale.....	1.00
L. L. Mason.....	2.50
B. F. Yoman.....	1.00
H. N. Sisco.....	5.00
T. P. Munn.....	1.00

Chas. L. Johnson.....	2.00
A friend.....	2.00
Fannie M. Dickerson	5.00
Henry B. Damon.....	1.00
George B. Mason.....	2.00
S. J. Hall.....	2.00
School	5.45
W. J. Morrsey.....	2.00
A friend.....	1.00
Miss Smith.....	.50

J. L. JOHNSON.

The Scandinavian Work

The Scandinavian Church of Brooklyn has a membership of about sixty. The average attendance on the Sabbath is about forty. Sunday evening services are generally well attended. Some missionary work is being done by way of relieving the distressed; but a trained nurse is greatly needed to engage in this branch of the message. About one hundred and fifty copies of "Christ's Object Lessons" have been sold. The church has entered upon a systematic plan which enables them to send out much literature by mail. The members meet in the church, exchange addresses previously obtained, make up packages of tracts and papers suited as near as possible to the need of the parties to which they write; then after a season of prayer, the silent messengers speed on their mission to scores of homes bringing the glad tidings of the soon coming of our Lord and Saviour. Peace and harmony and a spirit of willingness to work is manifested, and the Lord is blessing our efforts.

C. MELEEN.

German Tent Meetings in Brooklyn

The German work is onward. Our hall lectures in Brooklyn have closed. The expenses have been met by collections and offerings. Six adults have gone forward in baptism, and some others are at present keeping the Sabbath and will soon go forward in the same ordinance. Some, although they see the truth, have not yet decided to live it. May the Lord help them to obey *him* rather than man.

Preparations have been made to hold tent meetings this summer. Bro. M. J. Fritz has been secured as tent-master; he also can be of valuable help in spiritual lines. Our German brethren and sisters are missionaries, they have helped us considerably in the work about the tent. Our tent is located on the corner of Knickerbocker Avenue and Hancock Street, Brooklyn. The owner gave us the use of the

ground free of charge. We had our opening lecture Sunday, June 15. Although a German concert (Volksfest), which had been going on during the week, was held a short distance from the tent, a number were present and seemed much interested.

We intend to push the battle to the front and gain the victory. Pray for the German tent meetings in Brooklyn.

O. E. REINKE.

An Aged Missionary

WESTON, VT.,

BIBLE TRAINING SCHOOL:

The God of heaven bless you, is my prayer. The sample copy you sent me has been the result of this—it has stirred my old heart in its eighty-third year. Almost stone deaf, and not able to walk without a cane, I started out to get some names for the paper. The Lord can do great things with feeble clay. O, glory to his holy name, forever. I am near my end, this may be the last act in this line of work. The Lord has kept me these eighty-two years and twenty-three days, and has not let me be under the doctor's care, except about two months since I can remember. O, I praise his holy name for his love and mercy unto the children of men. It is sixty-six years last January since I joined the Baptist church. I walked with them till the Sabbath came to me, some thirty-three years ago. The Lord has cared for me, and has caused me to scatter much of his precious truth. My only regret is that I have not done better work for him. My hope and trust is in the blood that was shed upon Calvary. It atoned for every one that will accept Jesus Christ as their Saviour. He is calling, "Child, come home." I am going home. Home to die no more. May we all meet in that New Earth Home where all will know the Lord, from the least of them to the greatest of them. Go forward, and it won't be long before Jesus will call us up to go home with him.

Fare ye well until that time. C. HALE.

[Bro. Hale sent five subscribers for the BIBLE TRAINING SCHOOL with the above letter. May God bless and comfort him in his declining years.—ED.]

"When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation, when you can truly love to be unknown—that is victory."—*Victory*.

The New York Bible Training School

DAILY PROGRAM

Rising hour.....	6 a.m.
Bible class.....	6.30 to 7.30 a.m.
Breakfast.....	7.30 to 8.15 a.m.
Domestic work.....	8.15 to 9 a.m.
Bible class.....	9 to 10 a.m.
Private study.....	10 to 12.40 a.m.
Noon-day prayer.....	12.40 to 1 a.m.
Dinner.....	1 to 2 p.m.
House to house work in the city.....	2 to 5.30 p.m.
Evening worship.....	6 to 6.30 p.m.
Bible readings in families.....	7 to 9 p.m.
Retiring.....	9.30 p.m.

BIBLE CLASS—6.30 A. M.

The early morning class has been open to all who wished to attend. Many of our brethren and sisters, living in the city, have availed themselves of this opportunity by attending quite regularly. The foundation truths of the Third Angel's Message have been the subjects dwelt upon.

BIBLE CLASS—9 A. M.

The nine o'clock class has been a drill in the *manner* of presenting the truth as well as a thorough study of the various points of the Message. After a subject is thoroughly studied, then each member of the class is expected to make out a Bible reading and be prepared to give it before the class. In this way each worker is qualified to present the truths clearly to those with whom they study.

DOMESTIC WORK

All take turns getting breakfast (the gentlemen not excepted), thus each one gains a practical experience in cooking. After breakfast, all go to their respective places, busily engaged in the domestic work. This work also is arranged so that they rotate, for example, the one that cares for the parlor this week takes the halls next week, and so on through the dining room, kitchen, washing dishes, etc., and back to the parlor. Sunday morning is the time for *rotating*, each one moving on to the next division. Instead of the domestic work being drudgery in the home, it is simply a healthful recreation and if one should chance to be a trifle gloomy in the morning, before the domestic hour is over her face is bright and cheery. None of the workers are expected to do any domestic work after nine o'clock in the morning.

Temperance and the Third Angel's Message

"In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us."—*Mrs. E. G. White, "Review," May 22, 1900.*

How it Pleads!

It was lecture time. In the audience sat two, thrust in by circumstances, drinking in the health saving truths, so absorbed by the simple remedies presented, that arrangements for treatments were made the following week. These, our first two patients, one a banker's daughter, the other an elderly business lady, continued treatments eight and twelve weeks respectively. Their enthusiasm so great, they accepted the restricted diet, and were amazed at its wonderful results. Their interest so great, they scarcely recognized the smallness and inconvenience of our bath-room and homely, scanty supplies. But we did our best and God crowned our feeble efforts with success.

Our first treatment, given Jan. 27, 1902, swelled to sixty-nine by March 31, the end of the first quarter; and from that day to this, June 17, we have given one hundred and seven treatments. While several weeks of nursing in private homes had to be turned away for lack of nurses.

The needs of this mass of people, how it pleads! Their earnest faces; their enthusiasm as these health-saving truths are presented to them, and then to think that the work is lying, as it were, untouched before us now. Still the Captain of our salvation sees the glorious end. May we daily drink truth fresh from him.

BESSIE SHONBYE.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Words of Appreciation

ENCOURAGING words for the BIBLE TRAINING SCHOOL are daily coming in from friends far and near. One sister who had sent a long list of subscribers some weeks ago, wrote again saying, "I send you six more names, none of these take any of our papers; but they will be interested to know of the good work in New York City." Another friend sends a list of names, saying, "only two of these individuals are Seventh Day Adventists." We are glad our friends are beginning to do house to house work for their neighbors in this way. May God bless you in it. After you get your neighbor to subscribe for the BIBLE TRAINING SCHOOL, there will be an excellent opportunity for you to call, after you have carefully studied the Bible readings yourself, and call the attention of your neighbor to the points in which you were especially interested, and thus help them to become better acquainted with the dear Lord, through his Word.

The Canvassers School

A HOUSE has been secured for the canvassers school, and already several donations have been made towards furnishing it, and we thought if our friends in New York City and vicinity knew that we were in need, they might have furniture which they are not using, that they could loan or donate to our work. Brethren, we are here to stay till the work is done. The Lord means what he says, when he says: "Now, the present *now*, is the time to work New York City.

New Light

AFTER the close of the Sabbath I was helping distribute invitations for the following Sunday night meeting. Among the many to whom I handed invitations was a well-dressed lady who seemed much interested in the subject presented on the card; I noticed that, and gave her a personal invitation, she inquired "What denomina-

tion is represented?" On telling her, she said, "You believe in the Second Coming of the Lord." We believe in his *spiritual* coming. She kindly consented to have a Bible reading on this subject. I went to her home and gave the reading the following Thursday evening. The spirit of the Lord was certainly there in great measure, for she only needed to read familiar texts over when new light would flash upon them. It is good to wait upon the Lord.

REBECCA HANNAFORD.

A Stereopticon Needed

AT present we are in need of a stereopticon for illustrating Bible truths to the children. We are having children's meetings weekly, and their earnest little faces appeal to us when we think of what they will have to meet in the near future. The entire outfit will cost about one hundred dollars. We have already received thirty-three dollars which kind friends have donated. If any of our friends wish to aid us in this enterprise it will be gratefully received. All donations should be sent to and will be acknowledged in the BIBLE TRAINING SCHOOL.

Church Directory

NEW YORK CITY

- Church No. 1, 159 East 112th Street—Sabbath School, 10 a.m. Preaching, 11 a.m.
 Church No. 2, 132 West 23d Street—Sabbath School, 2 p.m. Preaching, 3 p.m.
 Church No. 3, Metropolitan Lyceum, 313 West 59th Street—Sabbath School, 10 a.m. Preaching 11 a.m. Sunday night, 8 p.m. Wednesday night, 8 p.m.
 Bronx Church, 1302 Stebbins Avenue—Sabbath School 10 a.m. Preaching 11 a.m.

BROOKLYN

- English Church, Harts Hall, Gates Avenue, near Broadway—Sabbath School, 10 a.m. Preaching, 11 a.m.
 Scandinavian Church, 256 19th Street—Sabbath School 10 a.m. Preaching 11 a.m. Sunday night, 8 p.m.

TENT MEETINGS

- Brooklyn, German, cor. Knickerbocker Avenue and Hancock Street—Sabbath School, 10 a.m. Preaching 11 a.m. Preaching every evening, except Saturday.
 Brooklyn, Scandinavian, Third Street between Fourth and Fifth Avenues—Preaching every evening, except Saturday.

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NEW YORK CITY, JULY, 1902

ELD. CHARLES EDWARDS and family have located in this city at 986 Freeman Street, Bronx, and are busy preparing to open tent meetings in that locality.

BRO. AND SR. BRANCH and family, of Colorado, spent one day at the Training School before sailing for their distant field of labor. May God richly bless them in their Nyassaland home.

JUNE 19, Carolyn Geisel, M.D., left the city to fill her summer appointments with the Chautauqua gatherings in Michigan, Illinois and adjoining states. We are very sorry to lose her from our health work.

WE are very glad to announce that Church No. 1 will celebrate the Lord's Supper in their own church building, 159 East 112th Street, the first Sabbath in July. We feel to praise God that there is another building that will stand as a reminder of the true Sabbath in the midst of this wicked city.

IN the Bible reading entitled, "The Five Great Universal Kingdoms as Taught by the Dream of Nebuchadnezzar," in the June number of the BIBLE TRAINING SCHOOL, on page eight, near the bottom of the first column, two texts read: Isa. 50: 38; Isa. 51: 36. They should read: Jer. 50: 38; Jer. 51: 36.

THE first church school in the Greater New York Conference was started in Brooklyn, May 19. God greatly blessed us in

getting a room, seats, etc. As parents, children and friends gathered to dedicate this place, the presence of God came very near. Those who were present will never forget the occasion. God will surely bless the church school work when it is carried forward in his way.

THE second convention of the New York Sabbath Schools met in two sessions, June 1, 1902, at the Metropolitan Lyceum, 315 West 59th Street. It was a very profitable occasion for all present. The papers were very good and the discussions following were sharp and right to the point. The children from the Brooklyn Church and New York Church No. 1, also gave nice little programs. We should like to have printed the convention in full but space would not permit it.

THE Health School held in the Metropolitan Lyceum closed Thursday, June 19. The closing exercises were well attended. Dr. Carolyn Geisel, and Miss Alice Nathie who taught the physical culture and did the demonstrating in the Health School, took the train after the class exercise closed, the time being scarcely sufficient to reach the train. The class had prepared some resolutions of appreciation, but the Doctor and Miss Nathie had to leave before hearing them read, which they very much regretted.

BRO. AND SR. DAVID MILLER, members of Church No. 3, who assisted in many ways in the establishing of our work at the Training School and at the Metropolitan Lyceum, sailed for Scotland, June 24. They go as self-supporting missionaries to their native land. We regret to announce that just four days before sailing they buried Johnnie, their six and one-half year-old boy who died of spinal meningitis. Johnnie was a bright, happy boy, loved by all who knew him. We sorrow with the parents; but God's will be done, he knows best. May the blessing of the Lord richly attend them. Many earnest prayers and good wishes will follow them to their future field of labor.