**GOOD LIFE.**

**SERVE THE LORD WITH GLADNESS.**

**Our Contributors.**

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38-39.

**SERVE THE LORD WITH GLADNESS.**

"Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to come empty-handed, mourn- ing, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, and with weeping, and with crying out, insomuch that he rebuketh not the offering any more, or receiveth it with good will at your hand." Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. They will see that they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though they were a hard, exacting task-master. He is their best friend, and when they worship him, he expects and desires to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cherished in all the employments of daily life, that they may have grace to deal honestly and unfortunately in all things.

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be drawn around the immoral, and they would be shut out from the world as against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth.

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." These things have I spoken unto you, that my joy may remain in you, and that your joy might be full."

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 14:13, 14.

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can load the people of God into unbelief and despondency. He delights to see as mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lion of Judah will not do us harm by his providences. Let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are for us. Let us not be old of old to rejoice before him, it was for our comfort as well as for theirs. Happiness is that sought only from selfish motives, outside of the path of duty, is ill-balanced, frail, and transient, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertainty; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one gift poured out all heaven for us, and gave us the Son of God, and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? We need no longer to be in want, but God will provide for them. The Lord has a treasure-house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can change to noble aspiration but he can guide and justify. We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to rend a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misrepresents the truth in regard to him. He fills the imagination with false sorrows and hours of mourning, instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God who is mourning against us. When we set like culprits under sentence of death, we bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed the Lamb that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore
your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In vain you seek to hide from him your sin, your love, and gratitude be cherished in your heart? Should not gladness fill your service to God?

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and burdensome. But why be born again? Do you not understand, Nicodemus, that in the grace of God. But why be born again?—stranger to the sinner. It points to Jesus as his only relief, he yet gives expression to one

A ROPE-INSPIRING ASSURANCE.

BY A. SMITH.

(REPRINTED FROM THE "GEMINILD." )

It was, doubtless, never the lot of man to endure greater reverses of fortune, or greater afflictions than those which the sinner has endured. There is a terrible condition of human depravity is here given! But again (Jer. 13: 20) : "Can the Ethiopian change his skin, or the leopard his spots? Then shall they call upon me, and shall be delivered; they shall say among the nations, The Lord hath done great things for them!" But now, bereaved of his children, divested of his authority, honor, and property, afflicted with a loathsome disease, and in expectation of death as his only relief, he yet gives expression to one

A Saviour is provided. Matt. 1: 21: "And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." So now the sinner may say: "I have sinned. How sad the thought that man must thus be captivated by Satan and held in the power of gloom. He desires it to appear toilsome and burdensome. But why be born again?—stranger to the sinner. It points to Jesus as his only relief, he yet gives expression to one
ALONE, yet not alone, we climb
The dreary streets along life's way.
And hide earth's dark and gloomy sight
From eyes that would see it at sight.
Alone, yet not alone, we walk
To seek the treasures of the world.
For He who walked them for our sake.
Here by His Spirit sprinkles yet,
To cheer until the gloomy shades
Of sorrow of his beloved Church which chiefly one sense our crucified and risen Saviour is weariness and pain, sickness and death, etc.; through the truth of God, in the name of Jesus the true Christian only; to the person who, like touched with the feeling of our infirmities; but eternal comfort and hope from these words, let us peace and hope. And that we may draw script-
HIGH-PRIEST OF THE CHURCH.

"We have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. 4:15. This is one of the sweetest and most encouraging declarations in the word of God. It has cheered many a fainting heart, and restored many a wandering soul to peace and hope. And that we may draw script-
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subject, come to different conclusions, does the
indorsement of one by the majority in a church
make the one right and the other wrong? Is
indorsement of one by the majority in a church
subject under consideration; or is truth to be
in man?
ments of doctrine has invariably been to imbitter
blasphemy as there are faults among us; because we
ourselves, or our own in that of others; and reciprocally
anus, who says:—
The Homoousion is rejected, and received, and explained
away by successive synods. The partial
mysteries. We repent of what we have done, we de-
ress and development are checked. The mind of
man is the greatest and most wonderful creation
of God. It is much safer to take "the Bible, and the
public wisdom of synods; the authority of a
Church; the right of private judgment in mat-
ter of rejoicing that Jesus Christ came into the
world. The simplicity of faith. By ELD. W. COVENTRY.

This is why we oppose creeds.

HE IS FAITHFUL AND JUST.

BY MRS. M. J. BAKERS (Sim. Jea., Oct.)

"If we confess our sins, he is faithful and
just to forgive us our sins, and to cleanse us
from all unrighteousness."—1 John 1:9.

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The Mission Field.

Another incident which seemed to point out the destiny of the boy, happened shortly after the voyage. Bishop Selwyn was about to leave England for his field of labor, and called on the Patteson to say good-by. When about to leave the house, he looked the boy over, and said, "Coley, will you give me Coley?" The solemn seriousness of the questioner startled the mother. She had much wished that her son might become a clergyman, but the thought of consecration to the work of the pulpit had never entered her mind. That implied separation for life, which to her meant the severest of trials. At first she was unprepared to answer the question; but when, after a few days, the bishop, she said that if, as he grew up, he had the same desire, she would consent to his joining the bishop in his work.

In 1845, when young Patteson was eighteen years of age, he entered Balliol College, Oxford. There he conducted himself in such a way as to win the respect and esteem of all with whom he came in contact. After three years of constant study, however, he found himself giving way under the strain, and took a journey on the continent. But even then he could not give up his work. With an aim to better understand the Sacred Scriptures, he applied himself to the study of Hebrew and Arabic. After a second tour on the continent, undertaken in 1852, Patteson became connected with Merton College, as one of the faculty. In this capacity he was attracted, and finally won by the pleasantness of privilege which had obtained there. But even amid his zeal as a reformer, he was respected by those whom he reproved, because of his gentlemanly methods and kind-hearted manner. He treated no one as beneath him, but made all with whom he had to do, feel that he was their friend. His qualities of mind were of no ordinary character, but were such as would enable him to go among the most degraded and lift them to the plane of Christian companionship.

An opportunity was not long wanting in the display of his powers. The living of the church of All Saints, Alphington, in the county of Devon, was offered to John Coleridge Patteson. He was born in London in 1827, of the Coleridge family. In 1853 that parish was made vacant by the death of its incumbent, and Patteson was called to discharge the duties of the vacant office. The parish was, however, within the gift of the Bishop of Exeter, and in order to obtain it he had his collar-bone broken, and did not let his mother know of it at the time. Whether his uncle reported his case or not, is not known; but through the kindness of a friend who had visited him, and when she chided him for not making known to her his condition, he simply replied that he did not like to "make a fuss."

The at the age of eight years Coley was sent to live with his uncle and attend school. Happily for the boy, he received the same careful training as at home. But for all that, Coley was a "regular boy." Even at that tender age, he held some of the theory with a firm and sometimes quite obstinate. He was, moreover, inclined to indolence. These faults might have proved his ruin but for the judicious training of his careful and godly mother. Instead of indulging his weakness, as many fond mothers do, she held him to the strictest and most serious discipline. She never allowed him to do anything which would improve his mind but for the judicious training of his careful and godly mother. Instead of indulging his weakness, as many fond mothers do, she held him to the strictest and most serious discipline. She never allowed him to do anything which would improve his mind but for the judicious training of his careful and godly mother.

Singed to bear fruit in after days.

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At the age of fourteen we find our hero at Eton College. Shortly after arriving there, he was attracted, and finally won by the pleasantness of privilege which had obtained there. But even amid his zeal as a reformer, he was respected by those whom he reproved, because of his gentlemanly methods and kind-hearted manner. He treated no one as beneath him, but made all with whom he had to do, feel that he was their friend. His qualities of mind were of no ordinary character, but were such as would enable him to go among the most degraded and lift them to the plane of Christian companionship.

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chairs, seats of various sorts, beds, tables, tents, large enough for a party of forty, small tents for a single lodger, bedding, and rugs, all make one department of 

About eight o'clock we reach Latrobe, where there is a neat little hotel called the Half Way House. We met the train in or near it, and he glides through the house like a specter; but there is a most lovely view from the balcony, that makes up for the loneliness. On the one hand is the Valley of Ajalon and the Plain of Sharon, and, until the present day, the country of Judea. We rest here for the night, and Saturday morning again finds us on our way. We pass through the village of Jais, and afterward the dead-place of his Son." It is a deeply hallowed spot, and I am glad for them; and the desert shall rejoice and triumph, a sepulcher." The valley before it is most beautifully terraced, and is cultivated with olive, fig, and grapes.

As we neared Jerusalem, we stopped at Beth-

The road is far above the stream, and it strikes -

to good account. I will confess, however, that

we descend the bill, there is a beautiful landscape

and hill and valley visible bears some name that

Another leap, and we were safe on

Yet as we look over it, we think of the promise,

And as we go to bed, it occurs to me that

But some one "the human heart must assert itself,

and Saturday morning again -finds us on our

On the one hand is the Valley of Ajalon and the

Another leap, and we were safe on
day, at 2 P. M. finds us seated in a covered

Monday morning we start for the Jordan, so

Another leap, and we were safe on

The valley before it is most beautifully terraced, and is cultivated with olive, fig, and grapes.

Monday morning we start for the Jordan, so

Then I remounted, and having spoken to the

Deeply hallowed spot, and I am glad for them; and the desert shall rejoice and triumph, a sepulcher." The valley before it is most beautifully terraced, and is cultivated with olive, fig, and grapes.

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Another leap, and we were safe on
where he stayed it. At the same time you can pray. They also tell us that when Mohammed
ship from the earliest times; that Abraham, Eli-
there; that the souls of the dead go there to
be released from strict military rule—too merry,
be released from strict military rule—too merry,
be released from strict military rule—too merry,
be released from strict military rule—too merry,
be released from strict military rule—too merry,
The DRIFT OF PROTESTANTISM.

Protestants are drifting away from their old standards. Former barriers between the different bodies are being broken down. If this was in the interest of union on Bible grounds, it would be well. But it is in the interest of power and self-aggrandizement, the outlook is not so encouraging. But the way is, apparently, rapidly preparing for such a coalescing among Protestant bodies, as will enable them to act in unity on certain questions for particular ends.

So marked has this tendency already become that it has called forth a significant book upon the subject. One Dr. Briggs, who, in the Boston Herald of Sept. 30, 1889, is described as "a distinguished Broad Churchman among Presbyterians," has written a small volume upon the subject of showing the tendency of present movements in the modern Protestant world. According to his view, affairs have already reached such a condition that a general movement for union among Protestants is not only possible but should be, and the work to the best results under wise direction.

We have italicized these last words as worthy of special notice. So it seems to us contemplated that under the proposed unity in the Protestant churches, there is to be some central power or authority to give "wise direction" to the "liberty" of the individual. What does the Catholic Church claim, or have, more than this? And if this was so arranged in the Protestant churches of America, what would we then have but a perfect "image of the beast"? No ecclesiastical tyrant cares a penny what the people may consider it, provided only he can dictate what he pleases, and have his word stand as law to which all must bow.

And he is perfectly willing that his victims should delude themselves into the idea that they are enjoying the most unbounded individual liberty, only under "wise direction." Indeed, he would rather that they should look upon it in that light for then they will wear their chains more willingly.

He who is guided by the light of prophecy now shining so clearly upon our times, can see very clearly what all these things mean,—they mean the approaching fulfillment of Rev. 13: 14. He who perceives this, can but look upon these movements, as it seems to us, in blank astonishment.


In answer to a correspondent who wishes an explanation of Rom. 15: 1-7, we present the following paraphrase of that portion of Scripture called.

Verse 1. "Let every soul," all citizens, be subject unto the higher powers, the powers that are above them, referring, in this case, to the authority of the government under which they live and by which they are subject. "For these are no power but of God.

God has delegated to men legitimate power to rule in civil affairs. "The powers that are ordained of God," according to this word, shall be governments among men, magistrates, rulers, laws, and penalties, to secure order, freedom, and justice in the community.

Verse 2. "Whosoever therefore resisteth the power, resisteth the ordinance of God;" for God has ordained these governments; and they that resist shall receive to themselves damnation. He who resists a wise and righteous government, does so only because it resists his wickedness and evil intentions; and he sins in so doing, and will receive for it condemnation.

Verse 3. "For rulers are not a terror to good works but to the evil. This is true only of good rulers, and consequently shows what kind of government all nations have adopted the idea that they will not be afraid of the power? Will you rise up in opposition and resistance to the operations of a good government? None should do this. "Do that which is good and thou shalt have praise of the same." All good citizens are honored and protected by the laws.

Verse 4. "For he is the minister of God to thee for good." If you conform to the good laws of a good government, the officers of the government are bound, as an arrangement which God has ordained, to see that your rights are maintained. He who sees not this light, can but look upon these governments; "and they that resist shall receive the wrath upon them that do evil." Laws have penalties attached to them, and those penalties can be properly inflicted upon offenders.

Verse 5. "Wherefore ye must needs be subject, not only for wrath but also for conscience' sake." That is, do not obey simply because punishment will follow transgression, but make it a matter of conscience, and obey because it is right to do so.

Verse 6. "For, for this is the will of God, even your spiritual liberty." The working of the government, the payment of the officers and agents employed, who give their whole time to this work, and must be supplied for it, necessary in the public interest; and this must be met by the payment of taxes by all loyal citizens.

Verse 7. "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom; fear no man, except it be for the fear of God, for whose sake it is meet to render due service; and to whom the things that are God's should be rendered." For this reason we cannot unconditionally pledge ourselves to obey the authority of any human government. And we do not think this scripture, or any other, demands it. We believe in obeying it, and may safely pledge ourselves to do so, so long as we are constrained to do so. The right to be answered that outside of its legitimate sphere it has no authority, and hence we do not pledge ourselves to obey it then. That is a very easy thing to say, and for us, perhaps, to believe. It is a very different matter to admit that especially the government itself, see it. We do know, however, that governments are very apt to get outside of their legitimate sphere in their action; and we know that they claim authority to act therein; and we know further that there is a power behind their claim, which it is not so agreeable to antagonize. So it would seem better in our attitude toward all governments, to stand in the outset upon this limitation, when our position will be understood, rather than to commit ourselves unconditionally to ground wherein we make a distinction and they do not, and then when we find ourselves in the position of doing concessions and legislate on religious matters; and that when they do enter that forbidden domain, and assume authority therein, that authority we do not propose to obey.

THE VAIL OF HEBREWS 9.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;" whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec. A correspondent asks what vail is referred to in the foregoing scripture. Answer: A vail of the heavenly sanctuary, which sanctuary, according to Paul in this Epistle to the Hebrews, has two vails, a first and a second. In the first vail was the typical sanctuary, as described in Exod. 25 and onward to the end of the book, we find the same two vails. The first constituted the door of the holy place, or first apartment of the sanctuary; the second divided between the holy and the most holy, or second apartment, of the sanctuary, constituting the door from the holy place into that apartment.

To distinguish between these two vails, Moses calls the first " an hanging;" for the door, etc., in Ex. 26: 36, 37; 39: 15; 37: 27; 39: 8, etc. Paul, in the book of Hebrews, does not distinguish between these two vails by calling one " an hanging," or any other name, but calls both vails, as vails, and distinguishes the inner one by calling it " the second vail," showing that he regarded the other as the first vail, and that when he uses the term " vail" without that specifying adjective " the second," he must mean the first; else his without would be illogical and hopelessly confused.

In the sanctuary every priest who ministered in the holy place went within the first vail. Christ, when he ascended and commenced his work in the sanctuary above, began his ministration in the first apartment, or holy place. He must have done so.
to be true to the type. To that time Heb. 6: 19, 20 evidently refers, and the veil there spoken of must, consequently, be the first vail. Christ did not enter through the vail that was in the temple. The vail of the temple was made to be rent in two from the earth to the heaven, till the end of the 2300 days in 1844, when he went in to commence the work of cleansing the sanctuary. Heb. 6: 19, 20 cannot be confined to this world, but must be true through the whole period of 2300 days that have elapsed.

To our correspondent's second query—whether we know anything more of Melchisedec than is stated in the Bible, the answer is, We do not. We have the historical record in Gen. 14: 18-24; the prologue concerning Christ in Ps. 110: 4; and the fulfillment of the prophecy by Paul. It is clear that Melchisedec was some man of whom just enough was known to make him a fit type of Christ in his kingly priesthood.

The SABBATH AND THE WEEK.

A CORRESPONDENT sends us a clipping from the Arthurean Methodist of Oct. 30, 1889, in which is an article by one Horace Jewell, who finds fault with Seventh-day Adventists for misquoting the fourth commandment, making it read, "the seventh day of the week, then first day means first day of the week." But his illustration fails to illustrate, for he_FLAGS_ that the commandment merely teaches the occurrence of the Sabbath which marks the week, it indicates that there is a broad field there for the proclamation of Sabbath truth. So far, as we see it, he is far from satisfying to the majority of thinking minds.---A. S.

CAPE COLONY GOVERNMENT AND MISSION SCHOOLS.

In a previous article we made mention of the Wellington Seminary, as indicating one class of schools in South Africa. In the western and central parts of Cape Colony education is carried to a higher state of perfection than in some other parts of South Africa, and certainly within the United States. The difficulties under which the missionaries and the government labor in the educational interests cannot be appreciated in a land of schools like the United States.

The question was once asked an American, what they did with so many foreigners in the United States—how it was that all embraced the question of schools in South Africa. In the western and central parts of Cape Colony education is carried to a higher state than to enable them to read or perhaps write a word in their own language. These people possess but little of the advantages which they would have had at home, have lost, by their surroundings, the spirit of enterprise necessary in order to draw the grants and aids from the government. The higher the grade of the school for whatever class of pupils it may have, the more aid is given by the government. It can be readily understood in this way there is a premium placed on education.

To encourage native lads to become skilled workmen in those schools where various trades are taught, an allowance is made of about seventy-five dollars per annum for maintenance money for those who have one year's probation, having entered into an individual engagement with the authorities for the instruction with which they are connected, for a period of not less than two years, and not exceeding four years, as apprentices to either one of these schools to learn the trade of blacksmithing, tailoring, shoe-making, and book-binding. To encourage young girls to become skilled in the performance of the domestic duties of civilized life, an allowance of fifty dollars per annum is made for those who have entered into an engagement, having entered into an individual engagement with the authorities for the instruction in this way there is a premium placed on education.

The Dutch are usually a religious people, but they do not see the necessity of educating the aborigines. Under this state of things it would be impossible to make education compulsory, or in any way to enforce it. There are two classes of mission schools encouraged by the government: First, those which embrace the children of the aborigines in towns and villages; second, those under the charge of the government, for the benefit of the heathen districts. These mission schools are under the control of religious or missionary bodies. A large proportion of these are boarding-schools, except those in villages for the benefit of the children. The aborigines themselves embrace trade classes and training institutions.

Then there are the public schools, which are undenominational in their character, and are not considered religious. The policy of the government is to aid every class of school, irrespective of its religious character, provided that they accommodate any religious test on the pupils of any kind whatever. This becomes necessary in order to draw the grants and aids from the government. The higher the grade of the school for whatever class of pupils it may have, the more aid is given by the government. It can be readily understood in this way there is a premium placed on education.

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receive, not only to the students themselves who reach a certain standard, but for all teachers that may be developed by schools or seminaries.

The sum of $130,000 was paid last year to the various schools in Cape Colony. These aids reach not only to the students themselves who have at least ten pupils. There are a large number of schools in Cape Colony, and it can be readily seen that there is a demand for teachers, not only to enter schools already established, but to open new schools in those parts of the colony where at the present time there are none. To illustrate more forcibly the situation in the large towns, we will take Cape Town as an example. Here are many different denominations. The city is divided in twenty districts. Then there is a heavy demand for the charge of the different districts, to establish mission schools for the benefit of the colored population. All who will do this receive financial aid.

Many more particulars might be given to show the provisions made for the support of the educational system of the colony. Thus, there are also grants made in behalf of other institutions, and for the purpose of getting furniture, blackboards, and other necessities. There are also aids to the colored population. All who will do this receive financial aid.

At first there was great difficulty in getting the colored families to send their children to school, that is, the female children; for they are looked on by some as unprofitable. In the nominational mold, it has the privilege; but such schools cannot expect aid from the government. Last year there was an increase of fifty-nine private schools. There were also 178 new schools formed in different places. At the same time the number of girls attending schools is more than double that of 1850. There are now 14,447 schools not including the fifty-nine farm schools in the colony. There are also grants made in behalf of other institutions, and for the purpose of getting furniture, blackboards, and such necessities as may be required for use in the workshops, where they have then attached for the training of the natives.

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man-made. It is better to come as near nature and nature's God as possible.

God originally designed man to till the earth, eat the fruits of the earth, and see through them all up to their Creator—nature's God. The patriarchs, who revered God, evidently followed such callings. The descendants of Cain took more to the man-made arts. Noah, Abraham, Isaac, and Jacob were more of the nature-dwelling crowd, coming into its closest intimacy. Moses in his preparatory experience for entering upon his great God-given work, was called away from the learning society of city life—the communion of arts of man's devising—to the grand society of the open heavens, where he was led in the simple life of a shepherd. Here God could impress his mind and settle his character to simplicity, simplicity, and sincerity. Such traits are best learned in nature's own school.

What grandeur of sentiment, what sweet inspiration do his inspired poems present! “The sweet singer” of Israel was a devoted student of nature. He had been a shepherd and had followed the flock. Solomon, with all his wisdom, delighted in nature, and “spake of trees and of the fields.” Isaiah, who is Lebanon even down to the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.” This king of wonderful magnificence loved nature. What a wide range of subjects of his imagination! It is suggestive.

Our Saviour loved nature and felt most at home in its communion. All truly great minds do.

Various instances are mentioned in history where great statesmen have resigned the cares of office, after many and great achievements, to retire in old age, to spend their lives in quiet and retirement, cultivating nature and enjoying its communion.

Our own Washington loved his country home, and came forth from it with regret to enter upon public duties, and gladly dropped the cares of state to enjoy its privileges again. We are painless to see so many of our own people who seem to have little attachment to rural life, but throng to the seething, feverish, crowded city life. We can highly commend to them the attachment to rural life, but we feel that their attachment to rural life is far different from what they mean by it.

As showing the drift of popular religion in the East, the following is an extract of the late Congress of the Anglican Church which sat at Oriel Coll., England, and are very suggestive. One was the appearance of Edward Terry, a celebrated theatrical performer, who was invited to read a paper on the relation of the church and the drama. He was received with the greatest enthusiasm and applause, and was required to read his address the second time before an overflowing meeting. He argued in favor of the stage as an educator of public morals, and the church received the sophistry to its hearts. Shortly after this, the following was issued in connection with the celebration of “high mass” in the exact form of popish pomp and frou-frou. When a church gets so low down in her aspirations that she courts the favor of the theater and the “mother of harlots,” she has departed far from her privileges, and fallen from the high place to which she is called of God.

It is remarkable that the same churches that can do this, can exalt for Sunday laws and for religious instruction by state agencies. As they depart from God's word and truth, they debase the church, and the church is required to be good on the stage.

The offerings were considerably more than we needed, and we will try to profit by them. We expect there will be some Christmas offerings sent in from other parts of this State.

New Orleans—We spent the week of prayer with the church in this place, and I am glad to report that we had an excellent meeting. Nearly all were faithful in attendance, and seemed greatly strengthened in the truth. The readings were just what we needed, and the meetings were very large.

The meeting Christmas Eve was well attended, and the children's exercises were carried out in a beautiful and impressive manner. Many felt it necessary to do what they could in helping forward the good work, but felt that their ability was very limited. The offerings were considerably more than we needed, and we will try to profit by them. A large portion of them will not be used, and the audience became disconsolate.

The attendance was good from the beginning, although the opposition was quite strong. Four precious souls decided to keep God's holy commandments. Two of these were added to the New Orleans church by letter.

We expect there will be some Christmas offerings sent in from other parts of this State.

B. F. Purdum.

MISSOURI.

OAK HILL AND ENYART.—I closed a four-weeks' meeting at Oak Hill church, Nodaway Co., Oct. 6. The attendance was good from the beginning, although the opposition was quite strong. Four precious souls decided to keep God's holy commandments. Two of these were added to the New Orleans church by letter. We expect there will be some Christmas offerings sent in from other parts of this State.

B. F. Purdum.

LOUISIANA.

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B. F. Purdum.

Chester, Gentry Co., I preached twenty-five discourses, and the meeting was very large. Many others are convinced, and I believe great good will yet be done at Enyart in the name of Jesus Christ. The meetings were held in a good hall, and they were frequently attended by a large and decided testimony. Many others are convinced, and I believe great good will yet be done at Enyart in the name of Jesus Christ. The meetings were held in a good hall, and they were frequently attended by a large and decided testimony.

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INDIANA.
AMONG THE CHURCHES.—Since General Conference I have been laboring constantly among the churches. I have visited Hartford City, Waldron, New Castle, Oceanic, Mechanicsburg, Brookston, Mt. Olive, and Idersville. All these churches seem to be in earnest in the work, and I left them greatly encouraged. I have never seen the success so rich as good. At every place the house of worship is crowded. When we advertise to speak on the subject of Religious Liberty, we invariably get a large attendance. In places where the people have been canvassed with petitions, we get from ten to twenty-five names after speaking. At one place where I had signed a petition in favor of the Blair bill, said they had been blinded in regard to the nature of the law, and after speaking on the subject. At Idaville some neighbors of this cause spent some of their days of prayer, and some who embraced the truth then are located in a thinly settled district. The whole community seems wonderfully stirred, and since that evening, and after making the case a point of discussion for a social meeting in the evening. The whole community is interested in the truth so clear and plain that he who will may understand. One united with the church, who has for years been a great sufferer, is the subject of conversation and astonishment among many not of our faith. May he help me to do more and better work for him during 1899.

JAN. 8.

JOHN M. REES.

WISCONSIN.
MADISON.—I came here Dec. 16, to spend the week of prayer, and then hold some German meetings. This is the second church ever organized by Sabbath-day meetings. We had the Rev. Eld. J. H. T. and J. H. Waggoner and other faithful pioneers of this cause spent some of their days of prayer and work. The church has been very much reduced by deaths and removals, but the few remaining members are faithful at their posts, still loving the truth very dearly.

Jan. 1.

S. S. SMYRNO.

RHODE ISLAND.
SOUTH FOSTER.—I came to this place and began meetings Dec. 5, notwithstanding the heavy rains and muddy roads. There were forty persons present at our first meeting. The interest has steadily increased, and we have gathered as high as 150, several walking a distance of four and one-half miles to the meeting. Though the work has been held in the most meager manner, we have had a strong attendance. Jan. 4, a few of the brethren were present, and at the meeting the course of prayer was held, and after making the case a point of discussion for a social meeting in the evening. The whole community is interested in the truth so clear and plain that he who will may understand. One united with the church, who has for years been a great sufferer, is the subject of conversation and astonishment among many not of our faith. May he help me to do more and better work for him during 1899.

JAN. 8.

A. O. BURRELL.

TROY (Kent Co.), KENT CITY, etc.—A few meetings were held at Troy on during the time our tent was pitched in Kent City last summer, and quite a number of persons were interested in our meetings. Jan. 14, we opened the church, and our visiting at the homes of the brethren in addition to careful counsel and earnest supplication for grace and power, softened all hearts and brought into such harmony that the work for the district was made comparatively easy. Bro. Sanders, the State agent, was present, and did faithful work in this interesting and promising field, with a prospect of good results.

JAN. 14.

B. T. HIGHTOWER.

DISTRICT MEETING AT LUCAS, WIS.
At our good State meeting held at Plainfield Nov. 12-18, it was decided that a meeting should be held at Lucas for Dist. No. 10, and help from the next district meeting. Accordingly, the affairs of the district might be placed on the best possible footing to meet the demands of the day. Accordingly, the following evening I presented the Sabbath day law, and after the discourse I asked if there was any resistance to the Sabbath day law, and after the discourse I asked if there was any resistance to the Sabbath day law, and most of those present said they had been blinded in regard to the nature of the law, as far as possible, and stir up an interest in the importance of the Sabbath day and the Sabbath day law, and then proceed to be given, as well as a desire to share in the much-needed spiritual help to be gained from such a meeting. This I did, and the result was very encouraging. This district meeting was held Dec. 12-16, and was well attended. The good work that is going on in the State. Bro. M. H. Brown gave a series of discourses on the subject of faith. Bro. Brown, President of the Conference, gave a discourse on the subject of faith, and the meetings were characterized by a spirit of earnestness and high spirituality, with a prospect of good results.

JAN. 8.

O. F. CAMPBELL.
several were received by letter. In all, eleven were added to the church. A full organization of the church was effected, by the election of two elders, a deacon, and a clerk. The ordination of the elders and deacon was an especially impressive occasion, and many interesting things were said in “readings” for the week of prayer not neglected; the Christmas exercises were engaged in heartily, and were very entertaining and instructive; and all testified at parting that the meetings had been the best ever held here, and the results more than they had dared to hope for.

To the church at Lizz, A. wpm, I desire to address a few words of cheer. Often those who hear the most preaching are the weakest. It has been demonstrated that people can live godly in Christ Jesus, developing pure and holy characters, without any ministerial help whatever. Instance Joseph living alone more than two years in the desert of the wilderness, and being punished and heathen corruption, and yet maintaining a life of living faith and spotless integrity. The work which our Lord is doing among the lost from the couch of a life-long invalid, and the totally deaf have been among the most heavenly-minded of God's saints.

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LETTER TO THE HEBREWS.

LESSON 17—HEBREWS 8 : 8-13.

1. With whom was the old covenant made? Jer. 31 : 31, 32.

2. With whom did the Lord say he would make a new covenant? Heb. 8 : 8.


5. What did the people really bind themselves to do? Heb. 8 : 6.

6. Wherein was that covenant faulty? Heb. 8 : 7.

7. What made the promises faulty? Heb. 8 : 8.

8. In what sense was the second covenant better than the first? Heb. 8 : 6.

9. Repeat the promises of the new covenant? Verses 10-12; Jer. 31 : 33, 34.

10. By whom was the present covenant pronounced? Heb. 8 : 6.

11. What is the order of their fulfilment? (See note.)

12. What is said by writing it in their hearts? Ps. 119 : 11; 37 : 31.

13. What is meant by putting the law into the heart? Ps. 40 : 7, 8.


15. Is not this the object set before the people in the first covenant? Ex. 19 : 5, 6.

16. Then wherein is the great difference between the present covenant and the first covenant? The first covenant the people promised to make themselves off from being his people. And as he said in the first covenant?

17. Is not God's way of dealing with them abundantly prove what the New Testament says, "I will be merciful to their unrighteousness." Rom. 3 : 22.

18. What is meant by writing it in their hearts? Ps. 119 : 11; 37 : 31.

19. Is not this the object set before the people in the first covenant? Ex. 19 : 5, 6.

20. Why is it that many profess to desire righteousness do not obtain it? Rom. 10 : 3.

21. If they would humble themselves and submit to God, what would he do for them? Isa. 61 : 10.

22. Through whom alone can this righteousness be obtained? Rom. 8 : 22.

23. What is the condition on which it is given? Rom. 3 : 22.

NOTES.

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is, "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blessing out of sins: "Their sins and their iniquities will I remember no more." "I will be merciful to their unrighteousness." Rom. 3 : 22.

GENERAL MEETINGS FOR MINNESOTA.

We expect to hold two general meetings in Southern Minnesota,—one at Good Thunder, beginning Jan. 14, and the other at Faribault beginning Jan. 31. These meetings will continue over first-day. The Sabbath evening in each case will be at 10 a. m. ALLEN MOOR.

LABOR BUREAU.

A girl, sixteen years old, would like to find a place in a Sabbath-school family, to take care of children or do light housework. Address Mrs. E. G. Bernhard, Spencer, Minn.

FOREIGN.

The infant king of Spain, who was recently thought to be dying at the post of death, is now said to be recovering.

The first authentic record of an epidemic of influenza was made by Hippocrates, 400 n. c.

A broken electric light wire caused a fire at St. Louis. Wednesday morning, resulting in the destruction of the Western Union Telegraph building. Many of the employees had narrow escapes. The total loss is about $100,000.

During its trip to Pittsburg, Monday, the mail train on the Pennsylvania Road killed five men.

The full-rigged ship "Papehaunuok," largest vessel ever built in Matsu, was launched, Monday, at Bath.

Frank Mahon, a fireman, was thrown from a building at St. Louis, Monday, while receiving electric shocks, and sustained fatal injuries.

At the municipal election, Monday, at Jackson, Miss., the people voted to vote, and the Democratic ticket was elected.

The principal hotel at Hiawatha, Kan., was burned early Monday morning, many of the guests being obliged to jump from the windows. A number received serious injuries.

The treaty of the United States with Czar O'Arthur Indians is dead, two other children are reported beyond recovery, and it is feared that the entire family will die.

The great Dominion is dead, two other children are reported beyond recovery, and it is feared that the entire family will die.

Emancipation Day, Rev. J. S. Lee, a prominent colored minister, declared that the ultimate solution of the race problem was "two states, one nation," and that the New Testament was the key to it.

Cholera, which is raging in the Tigris and Euphrates is dead, two other children are reported beyond recovery, and it is feared that the entire family will die.

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THE SABBATH-SCHOOL.

"The entrance of thy words giveth light."—Ps. 119 : 130.

NEWSPAPER.

THE PROPHETIC AGE.

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The receipt of the Home Missionary Society in November was $2,218.

The numbers of clippers and schooners in Spain have increased astonishingly. The number of clippers in Spain has now 22,200 tons and 20,000 men, in 1853 only 179 and 179 officers. In Barcelona alone there are 165 clerks for women.

Two thousand one hundred and twenty-nine were received into the churches of the American Board in Japan during the year ending Apr. 30, an average of more than forty-three to each church. Forty-three of the forty-nine churches are self-supporting.

The grand total of money embezzled from corporations, private firms, and the United States Government, during 1889, was $5,063,750,—enough to meet the total expenses of the College and Seminary for two years. Twenty-four persons were defendants to the amount of $100,000 or more.

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THE LITERATURE PREPARED TO OPPOSE RELIGIOUS LEGISLATION, AND HOW TO USE IT.

THE "AMERICAN SENTINEL.

This paper can be used in various ways. It can be sent for six months or a year to prominent men, lawyers, legislators, legislators, superintendents of schools, State, county, and city officials; it can be used to aid in securing signatures to the petitions by being left with people at their homes or business offices, in company with a circular letter which has this for its object. Few days later the agent can call, receive signatures to the petition, solicit subscriptions for the Sentinel, and sell Religious Liberty publications. Each local society should take a club of Sentinel for this purpose.

"CIVIL GOVERNMENT AND RELIGION.

This is a good book for thinking people. It presents in a forcible way the true relation which should exist between Church and State. Good missionary work can be done by purchasing a number of the books, and leaving or giving them to prominent thinking men.

"NATIONAL SUNDAY LAW."

As the question of a National Sunday law is again before the public by the introduction of the Blair Sunday-rest bill, this is just the book to place in the hands of legislators, lawyers, judges, and other public men.

SENTINEL TRACTS.

"Sentinel Tract," or "Views on National Reformer," is the title of a collection of thirteen tracts, containing from four to twenty-four pages each, treating National Reformer errors in a concise and logical manner. The package contains Senator Crockett's touching speech on Religious Liberty in the American Senate. Each should be placed in the hands of men too busy to read a more lengthy discussion of the subject.

"RELIGIOUS LEGISLATION."

This is an eight-page tract, briefly outlining the present combined efforts to secure Religious Legislation. It is a collection of statements, showing the avowed intentions and purposes of the movement, together with a collection of sayings of eminent men appended. This is just the thing for general distribution wherever efforts are being made to create public sentiment in favor of Religious Legislation.

"MY REASONS FOR SIGNING THE PETITION AGAINST RELIGIOUS LEGISLATION."

This is a leaflet prepared for use by Religious Liberty workers where it is practicable to make a second call. It gives sixteen reasons for signing the petition, and is intended to be left with the signer to call his attention to the subject more fully, and to advertise the Sentinel and other publications. It is furnished to workers free.

PETITIONS.

The petitions have been prepared in two sizes,—a large petition with spaces for seventy-two signatures, for general use; and a small one for the use of lecturers. The large petition can be left in offices, stores, and other public places where those friendly to Religious Liberty work can call the attention of those present to it, and thus help in the work very materially. Those who are volunteering to aid in this work should be furnished with literature for free distribution. The small petitions are intended for distribution among congregations, where they can be all placed on one sheet; all can then sign at once, and thus avoid delay. Petitions should be furnished by State tract societies, so that the tract society in the territory where the tract society has no organization, shall send to the International Society at Battle Creek. Petitions are furnished free.

ATTACHMENTS have been furnished by the State tract societies to furnish the tracts and pamphlets to the workers at a liberal discount, so that in many cases the work will cost no more than expenses; but it must be borne in mind that this is missionary work, the full recompense for which will not be received this side of eternal reward.
By a law which is part of the new Italian penal code, all so-called pious establishments in Italy are to be suppressed or transformed, especially those for the lowering of girls without portion, those regarding girls entering convents, and those by which it was provided for the church to receive money. Thus the "grievances" continue which have drawn forth such frequent wailing protests from the occupant of the papal throne, fulfilling, meanwhile, the prophecy of Dan. 7: 20: "They shall take away his dominion, to consume and to destroy it unto the end."

Baptist forenoon, Jan. 11, the Tabernacle pulpit was occupied by sister White, who made a solemn and powerful appeal to the congregation, based on the parable of the call to the supper, found in Luke 14: 16-24. When the urgent invitation was sent out, saying, Come, for all things are now ready, they all with one consent began to make excuses. One had bought a piece of land, another had bought five yoke of oxen, another had married a wife, and so one had one reason to urge, and another, another, why he could not; and all alike, put on excuse. This illustrates how the gracious invitations of the gospel will be rejected by many because they make a god of their business or their pleasures, and heed their claims in preference to the voice of God. How many will, in the day of God's power, die from last heaven. Such appeals cannot pass unheeded by those who hear them, and they be blameless.

Italy is still moving on in its path of progress. Thereat the pope makes lugubrious comments, and wonders how the American and his people will come on without him, with such demonstrations, as happily he can do no more. He complains that the temporal power which he has not, is necessary to his independence, and such liberty as he must have in order to carry out his mission. He considers himself insulted by the pope's words, and sonorous of the fact that he is wounded by the new Italian penal code just coming into operation. And now he is further aggrieved by the law regarding charitable trusts, about to be enforced, by which all pius establishments are to be suppressed or transferred. Other blows, he says, have been leveled at the church by the persons who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called this Sunday and Saturday to Sunday, the first day of the week. And it is well to keep in mind the Holy Council of Lateran, 1141, which decided that the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered $1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called it the Sabbath.

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Take, for instance, the day we celebrate—Sunday. Who will show me the passage in the Bible?

THAT is what we call the following from M. A. Gaul, National Reform Secretary, in reply to a letter from Bro. J. S. Washburn, of Iowa, and reported in the Worker's Bulletin:—

This advertisement is published at Harlan.