



## EXTRA.

BATTLE CREEK, MICH., DECEMBER 24, 1889.

### THE EXTRA AND ITS MISSION.

Just a little more than one year ago, our workers were called to unusual activity in behalf of religious liberty, through the appeals contained in a *REVIEW EXTRA*. For months it had been known that the Sunday-law advocates were working hard to obtain their ends. But when the call was made for a Sunday convention at the capital of the nation, and a hearing before the Senate Committee, which had in charge the Sunday-rest bill, was advertised, then there was something definite to which the minds of our people could be directed, which appeared to be a direct menace to religious liberty in our land.

As soon as the *EXTRA* of last year was fairly in the hands of the people, they flew to their task, and in an incredibly short time secured several hundreds of thousands of signatures protesting against religious legislation in the nation. These were presented to Congress, and in connection with the arguments personally offered before the Senate Committee, had the effect to retard what might otherwise have proved disastrous legislation.

But when Congress adjourned, and the ill-starred Blair bills died, many thought that they would not be heard from again. Not so, however, with the promoters of the bills. They worked just as assiduously as though the bills were alive, securing the prestige of an additional four million of petitioners in their behalf. This was evidence to those who were reading the signs of the times, that the bills would be revived as soon as Congress again convened. In this they were not misled. The bills have already been renewed, and are now on the calendar of the Senate, awaiting action.

But this is not all. The American Sabbath Union and the Woman's Christian Temperance Union have each stationed a worker in Washington, to influence early and favorably, legislation in behalf of these offensive measures. Anything and everything within reach will be resorted to, to secure the desired ends, and that as speedily as possible.

And, as though the national bill for a Sunday law is not strong enough to secure all they desire, or may fail of its object because of public distrust of its general consequences, another bill, local in its appearance, yet far-reaching in its consequences, if successful, is to be introduced in the House at an early day. Those engaged in the movement are certain that one or the other, and perhaps both, of these bills will pass at an early date.

This state of affairs brings the nation to a critical period of its existence, from the fact that while some leading men in the nation seek religious legislation, the great masses of the people, from some cause, indifferently regard the work of the Sunday-law advocates. Here is where the great danger lies; here is really the hope of success for the Blair bills. And while it is true that the advocates of genuine religious liberty are not very numerous, and their efforts to stem the opposing forces may seem feeble, they may, if energetic, do a noble work in behalf of the truth. It may not be generally known that Mrs. Bateham acknowledged on the platform, at the late national convention of the Woman's Christian Temperance Union, that the defeat of the Blair bill in the last Congress was wholly owing to the persistent opposition of its enemies.

This being true, it is plain that something may again be done with proper effort, to mold sentiment on this question among national legislators. But while doing that work, another important object may be effected, which is to arouse and enlighten the general public on this momentous issue. In the present emergency there is but one way open by which to do this successfully; and that is

for every true and loyal soul to engage personally in the work.

Our people have never yet failed to respond to demands made upon them in past emergencies. Nor do we believe they will be indifferent on this occasion. The issue to which we have been taught to look, as a prophetic certainty, is now upon us. It cannot be that amid the cares and perplexities of life, the minds of our people have become paralyzed to the greatest demand of the times. It must be that they but wait for directions how to work harmoniously and successfully, when they will give themselves as one man to the work.

We consider it fortunate that our annual week of prayer just precedes the issuance of this *EXTRA*. If that season of prayer has been the means of our people's generally giving themselves anew to the service of God, as we have reason to believe it has, all who receive the *EXTRA* will recognize in it the call of God to a work for which the week of prayer was designed to fit them. In view of this, we ask an immediate and careful reading of this paper. Every article tells its part clearly, and needs no comment here. Having taken in the scope and bearing of the subject as treated from the various stand-points, it is hoped that each church will call a special meeting, and organize for effective work. Let the proper officers see that there is no delay in the matter, as a single day is now of inestimable value, the loss of which can never be made up. Now is the time to strike telling blows in behalf of the truth. J. O. C.

### THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A SOCIETY taking the name of the National Religious Liberty Association, has been organized within the past year. Its objects, as expressed in its constitution, are to educate the public mind, by means of the platform and the press, in the relations that should exist between the church and the State; to protect the rights of conscience, and to maintain a total separation between religion and the civil government. This organization is a creature of circumstances, called to the stage of action to do a work that is not otherwise provided for, and to fill a place that is not filled by any other organized society. The peril in which the religious liberties of every American citizen are placed, has called the society into organization; and its energy and perseverance, so far, indicate that it will be equal to the emergency which called it into being.

With central offices in Battle Creek, Mich. and New York City, and vice-presidents, lecturers, and press agents in every State, its influence is already being felt in every part of the Union. Its energy has already wrung from the advocates of the Sunday bill the statement that the opponents of the bill are doing more in the way of circulating literature and stirring up the minds of the people against it, than its friends are doing for it.

The principles of the National Religious Liberty Association are such as can be heartily indorsed by every Seventh-day Adventist; and its objects, as set forth in its Constitution, are the objects which Seventh-day Adventists want to attain; and, while the Association has declared itself to be unpartisan in politics, and unsectarian in religion, there is no reason why every Seventh-day Adventist, as an American citizen, should not become a member of this Association, and work with all his might to promote the objects for which it was organized.

There is much greater power and influence in an organized effort than in desultory and disconnected work. The prevalence of organizations of all sorts, and for all purposes, demonstrates the fact that in organization there is power.

The secretaries of this Association have access to all the leading dailies of our larger cities, and make it their business to keep a close watch on every movement that is made by the friends of the Sunday bill. By this means, the society is able to work to the best advantage; and, like a well-drilled army under the command of a skilled general, the whole force of the organization can be brought to bear on any point where combined effort is needed. The connection between those who stand at the head and those who are working in different States throughout the Union, is so close that a few days will suffice to turn the whole strength of the organization into any particular channel where immediate work is needed.

It is necessary to have a perfect organization in order to meet the combined effort of the three strong organizations, which will now show their whole strength in favor of the Sunday bill. In war it is necessary, in order to do the most effective service, that the army should be fully organized. So now, in order to do the most effective work in favor of religious liberty, and in opposition to those that would destroy these sacred and inalienable rights of the people, it is necessary that we should enter the society which has for its object the preservation of those rights.

Every Seventh-day Adventist is, in principle and by his profession, opposed to religious legislation. Therefore every Seventh-day Adventist should become a member of the National Religious Liberty Association. Our people in America ought to increase the membership of this Association 20,000 within the next thirty days. Every member ought to give some time, be it ever so little, to personal religious-liberty work; and every member ought to devote some of his means to the free distribution of religious-liberty literature. Those who cannot do either of these, if there be any such, should give the Association their influence and moral support, by becoming members.

The officers of the Association, including the vice-presidents, secretaries, and press agents, in the different States, are the accredited agents of the Association to solicit memberships. The International Tract and Missionary Society has opened a department for the distribution of religious-liberty literature, and the officers of that Society, or those whom it may appoint, are authorized to solicit memberships and receive membership fees for the National Religious Liberty Association. A membership card is given to each member, and should be signed by the one who takes the name and membership fee, in the blank provided for that purpose. This card contains the Declaration of Principles of the Association on one side and the Constitution on the other. It should be signed by the one joining the Association, and carefully preserved.

In places where there are no agents of the Association, the membership fee (\$1.00) may be sent to the treasurer of the Association, W. H. Edwards, Battle Creek, Mich., and a membership card will be forwarded by mail; and when the applicant has signed the Declaration of Principles, and detached and returned the "duplicate signature," properly signed, he will be enrolled as a member of the Association.

The International Tract Society recommends that one of the weekly meetings in each month should be devoted to the subject of religious liberty, by the missionary societies throughout the country. At these meetings the principles of religious liberty should be discussed, and plans laid for the distribution of religious-liberty literature, and the circulation of petitions against religious legislation, of which we have an example in the Sunday bill now pending in Congress. There is no time to be lost.

The bill has already passed its second reading, and may be read the third time, and put on its passage within a few weeks.

It is a favorable time to call the attention of the people to the subject of religious liberty. In the past the people have thought that the religious liberties of the American people could not be endangered, and even at the present time many are disposed to think that our fears are groundless, and argue that religious intolerance can never obtain in this free country. When we can point them to the indisputable fact that a bill of a religious character is already pending before Congress, that will abridge the religious rights of the American people, and open the way for all kinds of religious legislation, it gives emphasis and weight to our words, which no amount of argument or reasoning could do.

The field before us is a large one, and the openings for labor are excellent. We have reached the time when the words of our Saviour have a very forcible application: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:35, 36.

DAN. T. JONES.

#### OUR DUTY IN THE PRESENT CRISIS.

"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

The situation of the Jews in the Persian kingdom was intensely trying. The wicked Haman had laid a plot against their lives. He had sent a writing, sealed with the king's seal, to all parts of the kingdom, commanding that on a certain day the people should arise as one man, and exterminate the Jews.

Just previous to this time Esther had been made queen—exalted to the throne of the kingdom. She was a Jewess. The providence of God had no doubt brought her to that position just at that time for a certain purpose. The words of the text set forth the gravity of the situation and her grave responsibility. "Who knoweth whether thou art come to the kingdom for such a time as this?" "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed."

This was no ordinary occasion. A crisis was upon them. Immediate steps must be taken, and energetic measures must be entered upon, for the case was an urgent one. The queen must take the initiatory steps. She had been called to her position for this special occasion. If she should prove unfaithful and recreant to duty, then deliverance would arise from some other quarter; but she and her father's house would be destroyed.

There is an important lesson in this scripture, which we may do well to consider, and make the application to our own time and work.

There is a crisis just before us. We stand face to face with events of the greatest importance, — events which will effect, not only ourselves as a people, but the whole nation as well. From the very beginning of our work we have applied the prophecy in Rev. 13:11-18 to our own country. This Government, so free and upright, so lamb-like in its nature, with principles so pure and laws so equal that they secure to the people freedom both civil and religious, has in the short period of its existence risen to a position at the head of the great nations of the world. Its right principles have made it the asylum for the persecuted and oppressed from every land. Here they found not only their civil rights protected, but could also worship God according to the dictates of their own consciences without fear of being molested or made afraid.

But this same prophecy indicates something more. It plainly sets before the reader that the time will come when this Government will change its principles. An image to the papacy will be formed; the unholy alliance of church and State will be entered into. The dragon spirit will take the place of the lamb-like innocence. The arm of persecution will be raised, "and cause that as many as would not worship the image of the beast should be killed."

We have been anxiously looking forward to the

time when such a movement as is here indicated should make itself manifest; and we have not looked in vain. We have seen a movement coming up and taking shape, which is destined to bring about the very result mentioned above. At present we see it in this energetic effort for a Sunday law,—the calling upon the Government to enact and enforce a law that will make the Sunday the day of rest, as far as its jurisdiction extends, and cause all who will not respect this law to be treated as criminals. Yes, a bill is already pending in the present Congress, which, if it becomes a law,—and it will, no doubt, sooner or later,—will put an end to the freedom and liberty and respect for conscience which have made this nation so great, and turn us back toward the age of bigotry and persecution. Already several of our brethren have been arrested and imprisoned. We cannot mistake the indication of this time.

The same prophetic pen which has drawn such a correct picture of our national events, has likewise made mention of a message to be given to warn the inhabitants of the impending danger and the threatened judgments of God that will follow. In Rev. 14:9-12, we read of an angel proclaiming with a loud voice a most solemn warning and threatening against all who worship the beast and his image. This indicates that a people will arise at the proper time, and proclaim just such a message; and here we stand to-day to proclaim it. We cannot mistake our time, nor our responsibility. Has God called on us to warn the world of the coming danger?—He certainly has, in his providence, called us to this position for just such a time as this; and we must be up and doing, or we will prove ourselves unfaithful to our calling.

The crisis is right upon us. If the bill now before Congress becomes a law, the initiatory steps will have been taken, and but little more will be necessary to take from us our religious freedom, and establish the power of persecution.

We have a message to the world—a warning full of eternal consequences. So far only a very few, comparatively, have heard it. The greater part of mankind is yet in ignorance of this special work. Knowing as we do that the judgments of God are soon to fall upon the wicked, shall we fail to warn the people to repent of their sins, and turn to God while yet there is opportunity? God forbid! Energetic measures must be taken; earnest, faithful work must be done. Brethren, the message must be given with power, and it will. God will not suffer his work to fail. If we hold our peace in such a time as this, God will raise up others to do the work that we might do; but woe unto us, if such be the case. God forbid that we should neglect our duty! Rather let us rise as one man, and take hold of the work in earnest.

We must enter a most vigorous protest against this religious legislation. The agitators of the movement are trying to tell us that it is a very inoffensive matter, and means no harm to any one. This is a deception. The serpent spoke very pleasingly to our first parents in the beautiful garden, but his words had deadly poison in them. It is our duty to show up the sophistry of all such claims, and give the trumpet a certain sound, that all the inhabitants of the land may hear. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." The world must be warned, that all who will receive the message may hear and be saved.

But there seems to be a terrible stupor over our people, a feeling of indifference and security. The world has such a hold on us that it seems almost impossible to extricate ourselves. The ministry is too weak and feeble, too hesitating. God help us to arouse and gird on the whole armor! The sword certainly is coming. Where are the faithful watchmen? This is the time for well-organized and energetic efforts. Shall the blood of any soul be required at our hands? Parents manifest a sad indifference in reference to the salvation of their children. Soon the opportunity for labor will be past. Now is the time to seek God with all the heart.

Queen Esther turned to God, and went to work in terrible earnest. She fasted; she prayed; then she presented herself before the king. The golden scepter was extended; the victory was gained; she had saved her people.

If we turn to God, he will hear us, and we shall find favor and mercy. Now is the golden opportu-

nity. Let us organize for success everywhere. Let every church take hold of the plans suggested in this EXTRA at once,—ministers, directors, church elders, and librarians,—let each one take hold. Call a meeting; set this matter before our brethren. Seek the Lord in earnest prayer. Organize the work, and arrange for all to do something. All can bear a part. If we can do nothing else, then we can pray. Appoint a set time each day, and pray that God will bless those who do engage in active service; and God will certainly regard these prayers.

If we take hold and do our duty in this crisis, God will work for us as he did for the Jews in the time of Esther. Yea, the time is not far distant when the triumphant throng will stand on the sea of glass, and shout the victory over the beast and his image, holding the harps of gold, and singing the song of Moses and the Lamb. May we hasten the glad day.

O. A. OLSEN.

#### AN ADDRESS IN REGARD TO THE SUNDAY MOVEMENT.

DEAR BRETHREN AND SISTERS:—

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday.

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do; for the honor of his law and the religious liberty of the people are at stake. God would have us see and realize the weakness and depravity of men, and put our entire trust in him; "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted;" and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth—the commandments of God and the faith of Jesus—has not yet been sounded as it must be. There are many almost within the shadow of our own doors, for whose salvation no personal effort has ever been made. We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness, disloyalty to God, so prevails that his law is made void, but the psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law."

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and

this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law, and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislatures should abjure the principles of Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold his people who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power in behalf of his church.

My brethren, you must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be, will be; prophecy must be fulfilled." O awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen, you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies, because it did not agree with their own opinions.

God does not force any man into his service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ.

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God, they will be charged with the blood of souls. The watchmen must be wide awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil, and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces, and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do his will, making him our counselor, and then in faith work away from self.

Light must come to the people through agents whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work, Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to his children. It is his design to keep them in ignorance of what shall come upon the earth. All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their

part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth, that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God.

Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, he will be their defense. He will open ways that the message of light may come to great men, to authors, and law-makers. They will have opportunities of which you do not dream, and some of them will boldly advocate the claims of God's downtrodden law.

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven, we should be mighty in him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by his Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him, and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you. Go to God for yourselves, pray for divine enlightenment, that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness. Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility.

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims, are some who break its sacred precepts. The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks.

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound. God help us to work unitedly and as we never have worked before, is my prayer. There is need now

of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right pathways.

MRS. E. G. WHITE.

#### THE VALUE AND USE OF PETITIONS.

THE Constitution of the United States secures to all its citizens the right to petition the Government for a redress of grievances. The right of a citizen to offer a petition implies the duty of Congress to receive it; otherwise that provision of the Constitution granting the right, would be worthless. But all the States do not make the same provision for the citizens in their respective localities. Three States—Minnesota, Virginia, and West Virginia—entirely ignore this right, while all the others recognize the right with privileges more or less extended.

Thus it will be seen that while three of the States do not recognize in their bills of rights the privilege of their citizens to petition their legislatures for a redress of grievances, they cannot forbid their subjects from petitioning the general Government. In petitioning Congress last winter not to legislate on religious questions, no one went beyond his national privilege. But that privilege was more than the simple expression of sentiment; it represented the will of the petitioners, and imposed on Congress a duty, not only to receive the petitions presented, but to give them due weight in the consideration of the question to which they related.

And until that question has been fully and finally settled, either under the old form in which it was first introduced, or in its amended phase, those petitions must be available, and be allowed to count in the adjustment of the case. This must be so by the authority of the Constitution, otherwise its provisions are but idle words, which hold out only false hopes. It is the privilege of any interested person to inquire after or to examine these petitions at any time, and if they have been prematurely destroyed, the petitioners have just ground for complaint.

Petitions thus presented to Congress are placed on file for the very purpose of examination, and are held open to inspection until the matter to which they related has been settled. The reason for this is obvious. Those who oppose what the petitions ask for, frequently wish to examine them to find some damaging flaw by which the force of the petitions may be parried. For instance: If upon close scrutiny it should be determined that the same hand made several of the signatures, an argument would be drawn from that to show the whole list a forgery. Or, if a name was found there duplicated in the same hand, this would be called deception, and used in open argument to break the force of the petition.

It is to the interest of the advocates of religious legislation, to let all opposing petitions exist. They have gone into the field determined to win, and will leave no stone unturned to overthrow all opposition. When they find that their public opponents appeal to the individual signatures of a million or more of protesting petitioners, and show that they represent more fairly the voice of the people than the 10,000,000 wholesale petitioners gathered by entire churches, societies, and even denominations, the majority of whom probably do not dream that they are represented on that side at all, then will follow an examination of the protesting petitions to find arguments against them.

It will be easy to copy from the petitions the names of a whole township, and forward them with inquiries to some friend in that town. If the answer to those inquiries shows that some of those names represent persons of questionable character, as drunkards, rumsellers, and the like, that fact will be used to show that those who protest are of the lowest grade of society, and that their signatures should have no weight in the case. Any or all of these cases, though seemingly trivial in themselves, can be made to weigh in heated argument. It is necessary to avoid duplicating names, because those sent in are already counted. It is better for every name obtained to be written by the petitioner, and so avoid the occasion for their crying "fraud." It is better to solicit the names of those only whose business and character are respectable, as all names do not weigh alike under close scrutiny. Were the controversy of little moment to those who seek to mix religion and politics, and the



prospect was that they would retire from the contest after firing the first volley, we might then find an excuse for gathering up any and all available names just for the sake of extending the list indefinitely. But we should remember one thing; that the advocates of the Sunday-rest law have set their hearts on gaining what they seek, at all hazards. They are not only in the field to stay, but are ready, when necessary, to resort to desperate means, in order to gain the end they seek.

In all probability, the work of securing counter-petitions will be sharply criticised by the advocates of religious legislation, before the struggle ends. They will be forced to do this, as a last resort, to overthrow the opposition, which they already fear. Every lover of religious liberty should not only lay his plans to remain in the forefront to the end of the battle, but to see that the part he acts shall bear the scrutiny of his opponents, and the approval of Heaven. Now is the most favorable time we shall ever have to work in behalf of truth and righteousness. Let faithful, honest work be done—work which shall be in the widest contrast possible with that done to influence religious legislation. In the meantime let the lists of counter-petitions be swelled to the greatest possible magnitude, consistent with the foregoing suggestions.

J. O. C.

#### CONFLICTING OPINIONS WORTH READING AND CONTRASTING.

WE hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.—*Declaration of Independence.*

Jefferson's dictum that "Rulers receive their just powers from the consent of the governed" is only a half truth, and if taken for a whole truth, becomes a dangerous error.—*J. M. Foster, in Christian Statesman, December 12, 1889.*

I, for one, do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law.—*Rev. W. D. Gray, Secretary Sunday Reform Convention, Sedalia, Mo.*

#### RESOLUTION OFFERED BY ELDER R. C. PORTER AT THE SUNDAY CONVENTION IN SEDALIA, MO.

Whereas, The principles of equality of rights as set forth in the Declaration of Independence, and incorporated in the Constitution of the United States, by securing to all citizens equal protection of the law, and as is expressed by our Saviour in the golden rule, is the only true principle of civil and religious liberty; and,—

Whereas, The rights of conscience of a minority are as sacred as those of the majority, and should be equally respected; therefore,—

Resolved, That it is the object of this Association that the principles of the equality of rights, both civil and religious, guaranteed to all citizens by our Constitution, as it now stands, should be maintained; and that we will strenuously oppose any movement that will endanger the rights of conscience of any citizens, or deprive them of equal protection of the laws of the State of Missouri or of the United States.

Rev. W. D. Gray, secretary of the convention, said:—

Mr. Chairman, I move you that the resolution be laid on the table.

The motion was carried.

Rev. J. W. Morrow moved the return of the resolution to its proposer, and that the paper be not made a part of the record of the convention.

Elder Porter asked:—

Does the gentleman mean to say that he is opposed to the expression of equality of rights and the principles of the Christian religion as set forth in this resolution? Is that the idea of the gentleman in making the motion?

Mr. Morrow said:—

That resolution is directly opposed to the object of this movement, and I do not think that any one can be imposed upon by it. I am in favor of free speeches in this convention all the way through, but I am not in favor of allowing this resolution to lie on the table, liable to be brought up at any time.

The motion to return the paper to the author prevailed with almost a unanimous vote.—*From Report of Sunday Convention at Sedalia, Mo., June, 1889.*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—*First Amendment to the Constitution.*

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal

protection of the law.—*Fourteenth Amendment to the Constitution.*

Contrast these two unqualified expressions from our fundamental law with the two following from a prominent officer of the Sunday Union:—

Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it.—*M. A. Gault, District Secretary of the Sabbath Union, in Christian Statesman, Jan. 13, 1887.*

We propose to incorporate in our national Constitution the moral and religious command, "In it [the Sabbath] thou shalt do no work," except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.—*M. A. Gault, in Letter of June 3, 1889.*

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. John 18:36.

The kingdom of Christ must enter the realm of law through the gateway of politics.—*Woman's Christian Temperance Union National Convention, 1887.*

The resolution offered in the Iowa State Sunday Convention, November 12, which excited the most discussion, and which was finally defeated, was one declaring that to reach the citizen's conscience, it was necessary for civil government to recognize divine authority behind the law of the Sabbath. Dr. C. T. McCaughon and Dr. H. M. Robinson, of Winterset; Rev. W. L. Ferris, of Cherokee; and Rev. James Parker, of Cedar Rapids, argued strongly in favor of this resolution, but the opposition to the Christian theory of government was too strong, and it was lost. It was claimed by the opposition that many influential men in the State refused to identify themselves with the movement because of the mistake of urging the law of the Sabbath from the divine standpoint. In other words, if God was identified with the movement, it would excite opposition; therefore we must keep God out of it, and urge it merely on the authority of the people. President G. A. Gates, of Grinnell College, took grounds that the State could not regard Sabbath observance as a Christian duty, but only as a police regulation. He said he stood with those who did not want Sabbath laws on religious grounds. We could never control conscience by law.—*Reported in Christian Statesman, Dec. 12, 1889.*

The above reported language from President Gates, and that which follows from J. K. Fowler, taken together with the parenthetic quotations from leaders in the Sunday Union, show to a slight degree the marked differences that are arising in their own ranks.

What authority has the majority to enact a Sabbath law which they must obey?—None whatever, except on the basis of the law of God.—*J. M. Foster, in Christian Statesman, Dec. 12, 1889.*

The Rev. J. K. Fowler, pastor of the Presbyterian church at Cedar Rapids, delivered in the Iowa State Sunday Convention, an able and carefully written address, in which he argued from the basis of the secular or infidel theory of government. He said:—

Many ardent defenders of the Sabbath justified it on the ground that God enjoined the observance of the Sabbath, and the State should do the same. It is time we had done with arguing for Sabbath legislation, before Congress or other civil bodies, on the plea of its supposed divine institution and scriptural authority. It is utterly untenable according to the spirit of our charters of government.

Says the Supreme Court of Ohio:—

The statute prohibiting common labor on the Sabbath could not stand for a moment as the law of this State if its sole foundation was the extra duty of keeping the day holy, and its sole motive was to enforce the observance of the day.

(We do not put this work on mere human reasoning, for all that can be overthrown by human reason; we rest it directly and only on the divine commandment.—*Elliott F. Shepard, Address on Election to Presidency of American Sunday Union.*)

The Supreme Court of New York in sustaining one of the Sabbath laws, says:—

The act complained of here compels no religious observance, and offenses against it are punishable, not as sins against God, but as injurious to, and having a malignant influence on, society. It rests upon the same foundation as a multitude of other laws upon our statute books, such as those against gambling, lotteries, keeping disorderly houses, polygamy, etc.

Dr. Fowler said further in the Sunday convention:—

The civil law forbids these not as offenses against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relations of men to God. To base these Sabbath laws thus upon a divine command, as the civil ground, is to that extent to unite church and State, and to violate the fundamental principles of our State and Federal governments.

(A weekly day of rest has never been secured in any land except on the basis of religious obligation.—*W. F. Crafts, Field Secretary American Sunday Union, at Philadelphia, Nov. 16, 1888.*)

Dr. Fowler continued:—

If our zealous, well-meaning, but deluded friends of the Sabbath, desire to defeat the very ends they aim at, they want to push to the front and press upon the law-makers this scriptural command for the basis of Sabbath laws, until a furor of popular feeling like that of 1826 again sweeps the country, and takes with it every vestige of Sabbath legislation.—*From Report of Iowa State Sunday Convention, in Christian Statesman.*

Congress must establish a standard of religion.—*Prof. C. A. Blanchard, in National Reform Convention, Pittsburgh, 1874.*

When legal enactment begins, moral suasion ends.—*Christian Union.*

We want State and religion, and we are going to have it.—*Rev. Jonathan Edwards, in National Reform Convention, New York City, 1873.*

Religion flourishes in greater purity without than with the aid of government.—*James Madison, quoted in Schaff's Church and State, p. 34.*

Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law.—*Christian Nation, Sept. 28, 1887.*

Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State. The apostles used only the spiritual weapons of truth and love in spreading the gospel of salvation. If men had always acted on this principle and example, history would have been spared the horrors of persecution and religious wars.—*Schaff, Church and State, p. 11.*

Enforce upon all who come among us the laws of Christianity.—*Christian Statesman, Oct. 2, 1884.*

Guizot, speaking of the government of religious society, says:—

There is no doubt but compulsion is here strictly forbidden: there can be no doubt, as its only territory is the conscience of man, but that every species of force must be illegal, whatever the end designed.—*Guizot, History of Civilization, p. 93.*

And again on page 105 of the same work:—

Finally, the church had a third connection with the sovereigns, and it was to her the most disastrous and fatal. She laid claim to the right of coercion, to the right of restraining and punishing heresy. But she had no means by which to do this; she had no physical force at her disposal: when she had condemned the heretic, she was without the power to carry her sentence into execution. What was the consequence?—She called to her aid the secular arm; she had to borrow the power of the civil authority as the means of compulsion. To what a wretched shift was she thus driven by the adoption of the wicked and detestable principles of coercion and persecution.

The Washington Star reports Rev. W. F. Crafts as saying in a late sermon in that city, while he held up an instrument which he said was an oriental saw, that—

It was such a one as the Saviour laid down every Saturday night, a badge of honest labor.

Contrast with that expression the following, from "Sabbath for Man," by W. F. Crafts, p. 376:—

The preceding Saturday Sabbath, which began with a home sacrament, such as I saw at sunset, of a Friday, in Jerusalem,—a Jewish father standing in the midst of his family to "bless his house," as David did, and reciting the fourth commandment.

The only certain voice in the above extracts, will be found to be from those who consistently oppose religious legislation always, everywhere, and on principle. The defenders of Sunday laws are many of them in doubt which side of this plank to place uppermost in their platform, the religious or the civil, the Biblical commandment of devotional reverence, or the physiological and humane need of physical rest. The constitution of the Sabbath Union distinctly states the object of the Union to be to preserve the "Christian Sabbath," not the secular Sunday; but the Wisconsin branch calls itself the "Wisconsin Civil Sunday Association," and in the Iowa and Louisiana conventions, the Field Secretary was vigorously opposed on the religious plank by several clear-minded ministers.

The key-note of the difference in the ranks of the Sunday legislationists was heard in a conversation between two National Reformers in Washington not long since:—

We must conceal our real object, or we shall be defeated. They are so easily frightened with anything like religious legislation. We must keep that back, or we shall surely fail.

W. H. M.

## WHY WE OPPOSE THE BLAIR MEASURES.

THE Blair measures were re-introduced in Congress on December 9, just one week after Congress assembled. We say they were re-introduced, because both the Sunday bill and the proposed amendment to the Constitution are the same ones which were originally introduced, with slight modifications in the Sunday bill, and the addition of two or three unimportant words in the proposed amendment.

Our reasons for opposing these measures are the same as they were last year, and always will be the same. They both embody religious legislation, and the passage of the bill or the adoption of the amendment, it makes no difference which, would be only to commit this Government to the ways of the papacy; and the third angel's message warns against honoring the papacy in this or any other way. As the third angel's message is ever the same, and as this legislation, in whatever form it may be presented, is but the making of the image of the beast, against the worship of which this message utters its warning, therefore the reasons for our opposition will ever remain the same.

We may expect that the legislation will be toned down and modified in different ways, expressly to evade our objections, and to stop our opposition; but the third angel's message is our source of light and knowledge, and we know by that that however much the evil may be glossed over, the evil is there, and will reveal the image of the beast in its wickedness at the last. This revised Sunday bill is an illustration of the turn that will be taken to disarm opposition. Last year it was entitled,—

"A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The American Sabbath Union and Woman's Christian Temperance Union asked that it might be modified so as to read,—

"A bill to secure to the people the enjoyment of the Lord's day, commonly known as Sunday, as a day of rest, and to protect its observance as a day of religious worship."

But by the experience of the past summer they have discovered that that too plainly reveals their purposes, and therefore the bill as it now stands before Congress makes no mention of the Lord's day, nor does it propose in words either to "promote" or to "protect" the observance of Sunday. It is now only—

"A bill to secure to the people the privileges of rest and religious worship, free from disturbance by others, on the first day of the week."

The movement is thus made to assume a very innocent air, so far at least as the title of the bill goes. Yet the plain fact remains that there are no people, in this land at least, who have not the privilege both of rest and religious worship, free from disturbance by others, not only on the first day of the week, but at all other times that they may choose either to rest or to worship.

Although the enforcement of the religious observance of the day is in a large measure evaded in the title, it is not so well done in the body of the bill. There the first section forbids the performing of "any secular work, labor, or business."

"Secular," means "pertaining to this present world, or to things not spiritual or holy: relating to things not immediately or primarily respecting the soul, but the body; worldly." This bill, therefore, proposes to prohibit the doing, on Sunday, of any "work, labor, or business," pertaining to this present world, or pertaining to the body, or that is worldly. The only work, labor, or business that can be done under such a law is such as pertains to another world, and such as respects only the soul. Than this nothing could be more positively religious in its aims. And on this point the effort to modify only intensifies the religious aspect of the legislation.

The second section speaks of "the due observance of the day as one of worship and rest;" Section 3 speaks of "its observance as a day of religious worship;" Section 4 speaks of "the due and orderly observance of religious worship;" and Section 6 requires those who do not want to keep Sunday to "conscientiously believe in and observe" another day "as the Sabbath or a day of religious worship." Thus the object of the bill is seen to be wholly religious.

But even if neither the words *religious* nor *worship* were used in the bill as now presented, it would make no difference in the matter of our opposition, because their intentions were plainly revealed in the first step taken, and any modifications will not

change the intention, but only the appearance, and that only for policy's sake. One of the leaders in the movement was overheard to say, not long since, that there is such a fear of anything religious connected with legislation that they must therefore strip it of all appearance of religion, or else they cannot get what they want. In accordance with this idea, some of their later organizations have been given the name of "Civil Sunday" Associations. Yet all their pretensions to civil legislation on the Sunday question cannot relieve the subject of its religious nature; because the thing is religious in itself, and never can be made anything else; and our opposition to it will have to continue, whatever form the movement may take.

Another modification of the bill, the object of which is easily detected, is that, whereas the last section of the original bill said that its provisions should be so construed as to secure "the religious observance of the Sabbath day;" the bill as now presented leaves this point entirely out, and inserts this:—

"Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others."

If it were only ourselves that are held in view in this whole matter, this bill is about as innocent as we could ask; for it proposes, in short, utterly to ignore us, and keep its hands off, unless we do something that could be made to appear as a "disturbance of others." If it was only ourselves and our own personal interests that are to be held in view by us, there would be not much ground for any serious opposition to this Sunday bill as it now stands. But we all know that the secret of the whole matter of this legislation is to bring out of it the image of the beast, and the third angel's message makes no compromise, but openly and expressly utters its awful warning of the unmixed wrath of God upon all and against all who worship the beast and his image. Testimony 33, pages 239, 240, says:—

"Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to the 'mystery of iniquity;' and its enforcement will be a virtual recognition of the principles which are the very corner-stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday-law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. . . . If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization."

As such legislation is only concession to the beast; as it is only giving life to that tyranny; and as the third angel's message is God's warning against honoring the beast or his image; therefore just as we love the third angel's message, so much will we be opposed to such legislation in whatever form it may appear. Therefore, however much the bills may be toned down, however much the proposed laws may be modified, however nicely they may be shaped to allay our opposition, so long as there is in them any effort to honor Sunday or to connect religion with legislation, the voice of the third angel's message must be, and will be, lifted up in its solemn warning against the legislation. As the legislation is the same thing in reality, whatever be the form it may take; as the third angel's message is ever the same; so our opposition to the legislation, and the reasons for this opposition, are and will remain ever the same.

The adoption of either of the measures introduced by Senator Blair would be but the making of the image of the beast, bringing religious despotism and persecution, crushing out both civil and religious liberty, and exalting men to the place of God, and putting their decrees above his. The third angel's message is God's warning—his last warning—against such work. That message he has committed to us, to give to the world. How shall we requite him for the high honor and the blessed gift?

"When God has given us light showing the dangers before us, how can we stand clear in his sight if we neglect to put forth every effort in our

power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?"—*Idem*, p. 240.

May the Lord help us all in this important time to be faithful to the work which he has given us. May he pour out his Spirit upon us, and endue us with his power, that we may indeed quit ourselves like men.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

ALONZO T. JONES.

## CALL FOR MEN AND MEANS.

LABORERS are wanted in every part of the field. Not only do we need more foreign missionaries and ministers, but home-laborers are needed in our churches, and in the community everywhere,—minute men, who fear God, and will act promptly in an important crisis.

In this REVIEW EXTRA, there are set before you many important matters, which call for prompt and decisive action. We expect every church to take hold of this matter, and organize for earnest and successful labor. This effort will result in the encouragement and upbuilding of the church. Care should be taken to study diligently the plans presented in this EXTRA and in the *Home Missionary*, that the territory in the vicinity of your churches may all be canvassed, without one part being overlooked, and another part overworked, for lack of harmonious plans, and a good understanding among the workers. There, too, are the adjacent towns, villages, and cities to be worked. The Conference cannot send ministers to these places, nor can the tract society send colporters. We have neither the men nor the means. We must therefore depend upon the members of our various churches, to go forth and do this work. Will not our brethren and sisters everywhere take hold of this work at once? Are there not those who will devote two weeks, a month, or two months, to this work, going from town to town, and from village to village, carrying forward this work as suggested in this paper? It must be so. We know that there are many of our people who could do efficient work; and why should they not feel the burden? Many are able to give their time freely; others could go, with a little assistance from their brethren. Some who cannot go, could assist those who do, by taking a little care of their home matters, in their absence.

Some who cannot leave their regular work to engage in this enterprise, may be able to donate the wages of one or two weeks to help bear the expenses of those who do go. We must be in earnest. Time is precious, and much is at stake. Dear brethren, we do earnestly hope that you will realize the importance of this matter. Many took hold nobly in the effort that was made last year, and from the testimony they have borne, we see that this work was not only very beneficial to the cause of truth, but it was a great blessing to their own souls.

Every year this work becomes more important, the demand for earnest labor more urgent. We must now make up our minds that every family within the range of our influence shall be visited, and shall receive some information in reference to these things. Let us not, at such a time, offer trifling excuses for not engaging in the work, but let us be willing to take hold of the work in earnest, and in every way possible do all we can, and say, "Here am I, send me."

We also need money in this crisis. There is an important work to be done at the capital of the nation. Earnest workers must be sent there, and literature must be distributed freely. Then there are many large cities that must be entered, and worked up in a systematic manner; and it requires both men and means to do this work. We have a good assortment of books on these important subjects, and large numbers of these can be printed in a very short time; but it requires money to pay for these books, and to place them in the hands of the people. We now invite our brethren who appreciate the importance of this work, who wish to assist in pushing it forward, and who have means at their command, to make liberal donations to this enterprise, according to their ability.

All things seem to indicate that the future will be perplexing and trying. At present, several of the brethren in the South are under arrest, and new arrests are becoming quite frequent. Thousands of dollars should be used in the early part of 1890, in sending reading matter to editors, teachers, lawyers, and statesmen in the Southern States. The International Tract Society has established an office

in Chicago, and is prepared to do a grand work in sending religious-liberty literature to Southern statesmen from that office. Sister M. L. Huntley, who has charge of the Chicago office, asks for about four thousand dollars' worth of publications for this Southern work. We know that these publications will have a mighty influence on the minds of the people. Is it not better, brethren, to spend a few thousands of dollars for books, than to spend twice as much by-and-by in the defense of persons arrested? What more can we say? May the Spirit of God stir up your hearts. May the burden of the third angel's message rest with weight on every soul; and as you feel the importance of the time, may you work in earnest, and consecrate yourselves and your means to the advancement of the cause. Immediate action is necessary. The enemy is working everywhere, and with power. Let us work earnestly, while the day lasts. O. A. OLSEN.

#### FACTS WORTH REMEMBERING BY THOSE ENGAGING IN THE RELIGIOUS LIBERTY CANVASS.

The following suggestions were freely discussed and approved by those present at the meeting of ministers and editors held in the Tabernacle, December 17. Let them be carefully studied by all, and then, "Whatsoever thy hand findeth to do, do it with thy might."

1. That the present is the best time to work that we have ever had or are ever likely to have. It is the only time to do present duty.

2. That the advocates of religious legislation are growing more aggressive daily, and are adopting methods and policies calculated more perfectly to deceive the masses as to the real objects and aims of their movement.

3. That the early introduction into this Congress, by Senator Blair, of the same bills presented by him last winter, with but slight changes; the late speeches of Mrs. Bateham, in a triumphant tone; and the fact that Secretary Crafts has now gone to Washington to make that his headquarters, and press the demands of the National Sabbath Association to the end of the controversy, all show that our anxiety last year was well grounded, that our fears were well founded, that our efforts to oppose the movement were commendable, and that our prophecies as to the permanency of the issue are sure to be vindicated.

4. That the National Religious Liberty Association has appointed, and notified of their appointment, a secretary, a vice-president, and a press agent, in each of the Northern States, and in several of the Southern States, and Territories. That the responsibility resting upon these officers is great, and that they need your sympathy, your active co-operation, and your prayers.

5. That the National Religious Liberty Association has made the International Tract Society its agent for the distribution of religious-liberty literature, and the soliciting of signatures to the petitions against religious legislation.

6. That the State secretary of your tract society keep always on hand a full supply of petition blanks, which will be furnished free on application, to those who will engage in gathering signatures.

7. That the State secretary of your tract society keep a full assortment of religious-liberty literature, which will be furnished to the workers through the librarians of the local branches, the same as other tract society literature.

8. Persons buying one or two copies of any pamphlet or tract, will pay the retail price for it; but those buying six or more copies at once, for the purpose of making a canvass of some neighborhood, or for free distribution, will receive the canvasser's discount.

9. The publishers have done all in their power to make this discount a liberal one. They furnish religious-liberty books to the State tract societies at 55 per cent discount, asking the State to furnish them to the agents and librarians at 50 per cent discount. And all books and tracts published in the *Sentinel* Library, if ordered in time, can be mailed direct to the agent or librarian, without extra charge.

10. That this canvass for petitions, and for the circulation of literature opposing religious legislation, is a missionary enterprise, and should be engaged in only by those who are prompted by the missionary spirit, which manifests itself in self-forgetfulness, love for others, and a willingness to sacrifice ease, comforts, and personal preferences, for the good of others.

11. That the objects of this canvass are not fully met, and our duty done, if we make a success of either one alone, of the several lines of work; viz., gathering petitions, scattering tracts, selling books, or taking subscriptions to the *Sentinel*. The great object of this canvass is to prepare the way for the proclamation of the warning message of Rev. 14:12; and this requires that we shall faithfully and thoroughly follow all these lines of work, each in its appropriate time and order, so that in the last day, when every man's life comes in review before God, he may say with Paul: "Ye know . . . after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations; . . . and how I kept back nothing

that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."

12. That the responsibility of this work in your town and its vicinity, rests upon you, and your brethren and sisters; that while the officers of the State tract society are planning and working for those places where there are no branch societies, or companies of workers, and at the same time are willing to help and encourage you all they can, that the burden of the work in your neighborhood is yours, and in the judgment, you will answer for every talent of knowledge, strength, and influence that God has lent to you, and the reasons for inactivity which look so plausible to us now, may then appear to be trivial and deceptive.

13. The International Tract Society has published, in the August and November *Extras* of the *Home Missionary*, plans for this work, which have been tried and found successful, and suggestions as to how they may be made to suit various localities. These plans are worthy of study.

14. That after the International Society and your State tract society have done all they can to encourage and help you about the work, there still rests upon you and your co-laborers, the duty of studying the special circumstances, views, and sentiment of the community in which you live, so that you may work intelligently, and with success.

15. That the work should be organized as soon as possible, and pledges taken from the members of the society, as to how much time each will give during January, February, and March, to personal, house-to-house work, according to the plans and under the direction of the local committee chosen to superintend this work.

16. That while some may be able and willing to devote one or two months to this work, it is desirable that each member should devote as much as a week. Some can give a week all at once, others one day each week for seven weeks, and others half days or evenings, while there are still others that could better afford to give a week's wages to assist another in going than to lose a good job.

17. That a clear knowledge of the fundamental principles of the issue is indispensable, and that the most willing or competent workers without it cannot do much, and should make a study of these principles their first business.

18. That each branch society should select three or five of its number to act as an advisory committee, in recommending plans for work, division of the field, and in assigning to each that part of the work in which he should engage.

19. That the committee should hold a meeting with all the workers as often as once a week, in which each shall report his methods of work, his success, where he most frequently fails, and what he deems most important to be done next. The committee should also see that each person has a proper supply of literature. They should also report often to the director of their district, and once a month to the secretary of the State tract society.

20. As soon as the work in any town is done, or so nearly so that it can be left with one or two of the workers, the director of the district should be notified, and he will assign another town or city to the workers. And thus the work should go forward till the district is thoroughly canvassed.

21. That those going away from their own homes to engage in this canvass, excepting where they have friends or relatives that offer them a home, would do well to go in companies of two or four, adopting the same plans to lighten expenses as are followed by the canvassing companies.

22. Experience has demonstrated, that where one or two numbers of the *Sentinel* have been furnished to each family, one, two, or three months before the canvass, a large percentage of the people have been favorably impressed, and are willing to sign the petition as soon as they fully understand its objects and aims. Therefore it is well to scatter *Sentinels* freely in places that you are not ready to canvass.

23. It has been found, in some places, that the distribution of the *Sentinel* one or two weeks before the canvass is a great benefit, because many read it and are ready to talk about the issue when the petitions are presented.

24. It has been recommended, that persons canvassing cities and villages where they are not known, and where the *Sentinel* has not previously been thoroughly distributed, should leave at each house, and place in the hands of each business man, a copy of the *Sentinel* inclosing a copy of the four-page Constitution tract, and a short circular, stating that in a few days you will call with the petition, and show them a new pamphlet on the relation of church and State; that these be handed out the latter part of the week, so they may be read on Sunday, and that the canvass go forward as rapidly as possible the following week.

25. Knowing that some minister who has committed himself in favor of Sunday laws is likely publicly to oppose your work at some time in its progress, it will be important that before going far with the house-to-house canvass, you should become acquainted with, and secure the signatures of, the teachers and leading business men. The early friendship of these will greatly facilitate your work all the way through.

26. Never forget that a knowledge of your experience may be a help to other workers, and the means of encouraging others to engage in the work. Therefore, report as often as once a week to your home church, and once a month to the corresponding secretary of your State tract society.

27. Always remember that it is by faith that we conquer, and that the Lord has promised richest blessings to those who sow in tears. Ps. 126:5, 6. These are not tears of discouragement and unbelief, but tears of sorrow and anxiety for those for whom the worker is laboring.

#### PROPOSITIONS FOR THE CONSIDERATION OF WORKERS.

1. THE indifference of the masses to questions of religious liberty and the dangers of religious legislation, is more to be feared than the numbers, influence, and activity of the Sunday-law advocates.

2. The indifference of the people to this question is not a sufficient excuse for any one to neglect to do his part in this work, or to postpone it till some future time. Our principal work is to meet and overcome this indifference, and we should lose no time in getting at the work.

3. We should study to adopt the most economical and effective methods of conducting the work, and should lose no opportunity to secure the co-operation and assistance of others. It is a nobler thing to set ten men to work, than to do ten men's work.

4. Lengthy conversations are seldom necessary. There is more information in one dollar's worth of *Sentinel* tracts, than the worker can impart, in conversation, during five dollars' worth of time.

5. Great wisdom should be used in the distribution of tracts, that they may be read and appreciated. The worker must have, (a) a familiarity with the subjects treated in these tracts, that he may properly introduce them, and awaken an interest to read; (b) a knowledge as to which one of the tracts contains the most forcible presentation of the various points, so that he can make a quick and wise selection; (c) some tact in ascertaining what topic will most interest and benefit the individual to whom the tract is to be presented.

6. It pays to call attention to one or two of the clearest points in a tract, and then mark one or two other good points, before handing it out. This is especially important where the receiver seems very busy, or indifferent to the subject. On an average, we believe that one thousand pages given out in this way, will accomplish more than five thousand pages handed out in the usual, off-hand way.

7. It is better, both in conversation and in tract distribution, to select a few clear points, and make them very plain, leaving much to be told at another time, than to throw out so many points that the mind unfamiliar with the subjects will become weary and confused.

8. When an interest in the questions at issue is once aroused, the weekly visits of the *American Sentinel* will be the surest and most effectual means of keeping it alive, and the *Sentinel* will be the best teacher on questions of religious liberty that can be found.

9. Every tract society branch should have a good-sized club of *American Sentinels*, not to be sent off by mail to distant localities, but to be used in the home work; (a) to hand to those whom you will afterwards visit with the petitions and the pamphlets; (b) to send as sample copies by mail to teachers, editors, lawyers, county officials, and leading business men in the county or tract society district, that can be personally visited at once, and thus acquaint them with the question, preparatory to visiting them.

10. That as the time is short, and the work is great, it should be counted a privilege, (a) for all to unite in raising funds with which to purchase tracts, and to pay for a club of the *Sentinels*; (b) for those who have means of conveyance, to take charge of the more distant districts; (c) for those who are both able and willing to help in supporting the home work, and in addition to this to work a section at their own charges, to take one of the most distant localities, and work it thoroughly; (d) for those who are willing and able to aid this work by their means, but cannot devote much time to it personally, to encourage faithful workers to go on with the canvass, from village to village, by furnishing the necessary literature for free distribution, and by aiding them otherwise, as there is necessity.

THE *Mail and Express* makes the following editorial mention of the suicide of Franklin B. Gowen, of Philadelphia:—

Neither mind nor matter can long endure the strain of activity without one seventh of rest. The earthly lawyer has now gone to give an account to the one Law-giver of the way in which he kept his law.

The *Atlanta Constitution* comments thus:—

The editor of the *Mail and Express* is never happier than when he is sitting in judgment, and interpreting the Lord's will with special reference to individual cases. . . . We do not know the cause of Mr. Gowen's insanity. He was, perhaps, a victim of overwork, and it is possible that, like millions of his fellow-men, he did some work on the Sabbath. But the New York editor is not commissioned to sum up the case and repeat to his readers the judgment of the Lord.



## ITEMS OF INTEREST.

[The following items are bits of actual experience by those whose initials are attached. The relation of them in a special meeting was very encouraging to all present. By request they were furnished in the present form for the EXTRA, hoping they might also be a source of encouragement to all who may be privileged to read them. COM.]

## HOW THE SENTIMENT OF THE PEOPLE VARIES.

A Baptist minister who was also a representative in the Vermont Legislature, willingly signed the petition, and recommended it from his pulpit. Nearly all the congregation signed it.

In a conversation with the pastor of a popular Congregational church, after speaking of the object of the petition and the persecutions in Arkansas, these questions and answers followed:—

*Pastor.*—"How many Seventh-day people are there in this country?"

*Canvasser.*—"About thirty thousand."

*P.*—"It would be better to sacrifice the thirty thousand who keep Saturday than to sacrifice the millions who keep Sunday."

*C.*—"Then you think it would be better to sacrifice all the Seventh-day people than not to have a Sunday law?"

*P.*—"Yes; the minority must submit. I do not think it makes any difference what day we keep. If all would unite on a day in the middle of the week, I would join in that, but all must keep the same day."

*C.*—"You think that one day is no better than another?"

*P.*—"Yes."

*C.*—"Yet you think it would be just to compel all under penalty to keep a day that is no better than any other day?"

*P.*—"I would submit to the majority."

A Sunday-school superintendent said: "In enforcing a Sunday law it would not be enforcing religion." On being asked, "If the Seventh-day people should get a law to compel everybody to keep Saturday, would it not be enforcing their religion?" The answer was, "They can't do it!"

A Methodist Episcopal pastor said, "I know there is a movement among the Scotch Presbyterians tending to a union of church and State. I am opposed to it." He signed the petition.

The pastor of the Methodist Episcopal church at the capital of Vermont willingly signed the petition, and said everybody should be free in religious matters. Said he, "I do not believe in laws to support the church. If the church has not influence and power enough to compete with Sunday papers, and railroads, and these outside influences without the help of the law, it must go down. I believe in a fair fight." And of the amendment resolution, he said: "I do not want the State to teach religion to my children."

A United States bank examiner who was also a prominent lawyer, having his attention called to the petition while at the county court, said: "Some one has been sending me the *American Sentinel*. These Sunday-law people would like to bring again the Dark Ages. Everybody ought to sign that petition." He signed it, and was followed by thirteen lawyers and two judges. On being thanked for signing, he replied: "It is as much for my interest to sign it as it is for yours."

A minister said: "I would sign one on the other side every time. If there are those in our country who do not like our Christian laws, let them go to the central part of Africa, and set up a government by themselves. You will find that petition will not be very popular here." He warned his people against it, yet eighty per cent of his people signed it, among whom was nearly every business man in the place.

One afternoon I called on sixty-two persons, and sixty signed the petitions. This was in the country.

H. W. P.

## SHALL WE FEAR TO APPROACH PERSONS OF PROMINENCE?

The governor of a certain State when approached with a petition, replied: "Yes! I wish I could sign it fifty times."

A young lady tremblingly started out with the petition, and after a great effort approached a judge, who willingly signed the petition. She then secured the signature of the superintendent of the city schools, next that of the State superintendent of public instruction, then the signatures of two prominent judges. All of them signed it willingly.

She found it as easy to get such signatures as to get those of persons in the ordinary walks of life.

Another lady approached a noted physician with the petition. He signed it, and said: "This is too hard work for you; permit me to take the paper, and I will get it filled," which he did.

W. W. S.

## GET OTHERS TO WORK FOR THE PETITIONS.

A brother in Clark County, South Dakota, who has been canvassing for the *Sentinel* and petition, says: "I have been out soliciting signatures to the petition, and about nine-tenths of the people sign it. We meet with some who seem anxious to learn more about the third angel's message."

Again he states: "I think that circulating those petitions will be one good way of spreading the message."

The brother also writes, that there was a literary society in one of the places where he was at work, and learning that the subject for debate was, "Whether to indorse the Blair Sunday-rest bill or not," he went to hear it, and was called upon to speak on the subject, which he did. The decision was, that "the bill should not be allowed to pass."

J. O. J.

## THE PEOPLE WILL SIGN THE PETITIONS IF PROPERLY INSTRUCTED.

The mayor of a city in Washington asked the privilege of circulating our petitions for signatures. He was granted the privilege. He is now a State senator, and will work against any proposed Sunday-law.

A society in a Western town invited a lecturer to speak before them on the Blair bills. He did so, and the society subscribed for a club of *Sentinels*, also bought and paid for 3,000 tracts, and took fifty blank petitions to circulate for signatures.

Two young men started out with the petitions, each going a separate way. They took with them a quantity of "Civil Governments" and other literature. They obtained, in their work, the co-operation of ministers and editors, some of whom inserted favorable notices in the local papers of the work being done. This gave the young men prestige in the several communities where the notices appeared, and they were thus able to secure a large list of names to their petitions.

In another town two lawyers were approached and asked to sign the petition. The first, a man of excellent reputation, said he had not studied the Blair bill, but on reading the petition, said the foundation principle of it was correct, and signed it. He then requested to have some reading-matter on the subject. The other lawyer, also an excellent citizen, had read the famous Crockett speech delivered in the Arkansas Legislature, and expressed his approbation of the petition in the most vigorous terms. He also signed it.

One leading man in a certain school district, a conscientious church member, was induced to investigate the question of religious legislation, and then upon solicitation signed the petition, saying as he did so that had the opposite petition been presented to him before reading on the subject, he should have signed that one, but was now satisfied that such legislation was all wrong.

D. T. F.

## THE WEEKLY MISSIONARY MEETINGS.

GRAVE responsibilities rest upon the local branches of our State tract societies. We have reached a time when every division, regiment, company, and squad, in our tract society army, must be brought into action, and that without delay. Wisdom, tact, and energy are needed by the officers of every part of this army, that each column may move forward to the conflict, in its proper time and place. Every soldier must be brought into action, and he must know how to advance to the attack, as well as how to stand his ground when charged by the enemy. Read Eph. 6:10-17.

No more can our tract society members advance to the conflict that is before them, expecting the greatest success, without frequent meetings for consultation, prayer, and mutual encouragement, than could an army expect to do its best work without daily drills. The weekly meetings have been the strength of our tract society work, and we ask for these meetings a full and regular attendance during 1890.

Two principal difficulties have stood in the way of these meetings. In country churches, where the

members are scattered, it has been difficult for many to attend evening meetings, and in some places there has been a lack of live matter to fill up the meetings with interest, and they have become formal and dry.

If we can provide a remedy for the second difficulty, the first will cure itself. It takes a very deep sense of responsibility to lead a man to go three miles to a meeting that he thinks will be dry and uninteresting, but he will cheerfully go twice as far to listen to something he thinks is worth hearing. People will go a long way to get what they really want. Therefore, we propose that the weekly missionary meetings for 1890 be planned to draw a full attendance, by making them interesting.

The first requisite to success in a weekly missionary meeting, or any other enterprise of the society, is management. Without it the best plans ever devised are of no practical value. Each local branch should have a president, who will plan, study, and work for the advancement of the society and the success of each weekly meeting; a librarian, who may also act as treasurer and secretary; an advisory committee of three, who, with the librarian and president, shall constitute the executive committee of the branch. According to our present constitution, the librarians are appointed by the directors. The president and advisory committee should be elected quarterly by the society. Where there is a business agent, it would be well to choose him as one of the advisory committee. The second requisite to success is a program,—a definite outline for each meeting,—something interesting for each ten minutes of the meeting, with a definite plan as to who shall present it. In the past, some of our missionary meetings have been very deficient in this respect.

That a program both profitable and interesting may be provided for each weekly meeting, it has been recommended by the executive committee of the International Society, that the *Home Missionary* for 1890, in addition to the fourth Sabbath reading and the canvassers' department, shall maintain four departments, each to contain items of interest and a lesson on its distinctive topic. The four topics are, Foreign Missions, Religious Liberty, Home Missionary Work, and Health and Temperance.

It has also been recommended that these topics be made the special subjects for consideration at the weekly missionary meetings, and that they be taken up in the same order as presented in the *Home Missionary*; namely, the first week in each month, Foreign Missions, and our relation to them; the second week, Religious Liberty, and the steps necessary to its preservation; the third week, the Home Missionary Work in its various phases; the fourth week, Health and Temperance, what are the true principles, how they shall be maintained, and how they shall be promulgated. Certainly, an interesting program will be possible with such topics as these, if they are studied, and the information on these questions that is within the reach of every society, is made use of. At the beginning of each quarter, one should be chosen by the executive committee as leader to conduct the lesson or catechism on each of the four topics. The one chosen to be leader in the foreign mission work, should subscribe for the *Gospel in all Lands*, and with such other missionary literature as he can afford, he should make that subject a special study, and besides conducting the monthly catechism on that topic, should be ready to assist the president to make the foreign missionary meeting in every way a success. The leaders in the other lines should thoroughly post themselves on the work they have in hand, so as to conduct the catechism on their topics in an interesting way, and be able also to assist the president both in planning and in conducting the meetings devoted to their special topics.

The third requisite to success is a willingness to work. Not only will the officers of the society need to read, study, think, and plan, but each member must be willing to do his part, and to do it cheerfully, and with all his might. In this way our missionary meetings for 1890 may be an inestimable blessing to all our people.

W. C. WHITE.

## A FEW IMPORTANT QUESTIONS.

1. Is it not our duty so to plan and labor that every family within the limits of each State tract society shall, in some way, be supplied with reading matter on questions of religious liberty, during 1890?

2. Is it not our duty to select colporters, and send them into those portions of each State where there are no members residing who can carry on the work, with instructions to visit every school district in the counties assigned to them, supplying literature and petition blanks to leading citizens, editors, teachers, and business men?

3. Is it not advisable, and our duty, to send the *American Sentinel* to each of our State senators and representatives, also to leading lawyers and judges, and to prominent and respectable politicians? also to teachers and prominent business men that are not likely to be visited soon by some of our colporters?

4. Would it not be a privilege for some of our brethren who are deeply interested in this work, personally to bear the expense of one or more of the following enterprises, having the publications mailed by the State secretary, or some one employed by the State tract society?—

(a.) To send the *American Sentinel* one year, to all members of the State legislature.

(b.) To send the *Sentinel* to all the State representatives.

(c.) To furnish the *Sentinel* to all the State and county judges.

(d.) To send the *Sentinel* six months to 100 of the most prominent lawyers in the State.

(e.) To send the *Sentinel* one year to all superintendents of public instruction.

(f.) To furnish the *Sentinel* six months to 100 principals of public schools.

At a representative meeting held in the Tabernacle, December 17, and presided over by Elder O. A. Olsen, the rapidly developing issue of the national Sunday law was taken into consideration. After discussing, for some time, the various phases of the new Blair bills, recently presented in the United States Senate, a committee was appointed, consisting of W. C. White, J. O. Corliss, and A. T. Jones, to provide for the immediate publication of a REVIEW AND HERALD EXTRA. The instruction given the committee was to have matter prepared which would properly set forth the duties of our people in the impending crisis, and if possible, arouse them to immediate action against the renewed effort to secure national legislation in behalf of Sunday.

The members of the committee have done the best they could to carry out the will of the meeting. Their other numerous duties have prevented them from giving all the time to this enterprise they desired, but as the exigency of the situation demanded haste, the paper is hurriedly sent out, hoping that with the blessing of God it will have the desired effect.

COMMITTEE.

## SPECIAL MEETING, DECEMBER 29.

AFTER consulting together, we have appointed Sunday, December 29, for the consideration of work pertaining to the circulation of petitions, and the distribution of religious-liberty literature.

We recommend and request that a meeting be held on that day by each local society at its regular place of meeting, and that the time be devoted to laying plans for work.

Following are some of the special points that should be considered:—

1. The study of the present situation, a review of the work, and the success of plans adopted in the past.

2. The importance of united action, and the value of time in the present crisis.

3. The perfecting of plans for work in your own town and vicinity.

4. Ascertaining how much time each one can give to circulating petitions, the distribution of literature, and other features of the work.

5. Dividing up the territory, and assigning each one his field of labor.

6. Raising funds for the purchase of tracts, and to pay for clubs of the *Sentinel*.

7. The ordering of pamphlets, and supplying the workers with tracts and petition blanks.

We hope that many of these points may have been considered during the week of prayer, and that the work is already in progress. Where this is the case, more time can be given to reports from the workers, and to perfecting plans on those points that have not been considered. We trust this meeting will be made a profitable one for the work, and to the workers everywhere.

O. A. OLSEN,  
D. T. JONES,  
W. C. WHITE.

## THE HOME MISSIONARY FOR 1890.

ON pages 124, 160, and 161 of the *Conference Bulletin*, are recorded several resolutions outlining the work of the *Home Missionary*, and records of the subsequent decisions of the committee relative to its departments and their management. The principal points are these: the *Home Missionary* is to be issued monthly, and will contain six departments; namely, the Home Missionary Department, in charge of Miss M. L. Huntley; Foreign Missions, W. C. White; Religious Liberty, A. F. Ballenger; Health and Temperance, Mrs. D. T. Jones; Canvassing, C. Eldridge; and Editorial, including the fourth Sabbath readings, by the managing editors, L. C. Chadwick and D. T. Jones.

There is no doubt but that sixteen pages will be found too small a space for all the interesting matter that will seek a place in this journal, and as none of these departments can be left out or crowded, it appears that the journal must be larger than was planned when the society voted that it should be enlarged to sixteen pages. But the price, which was set at twenty-five cents, will not be changed. The several societies represented in the journal, will solicit contributions to meet the additional expense.

We appeal to every family of our people to subscribe for this journal, and to become diligent students of its contents. It costs but little; it is worth much. Subscriptions should be sent in early, that all may receive the first number.

All tract society librarians are agents.

W. C. WHITE.

## WHAT CAN I DO?

No one who has watched the fulfillment of prophecy can for one moment doubt that we are entering upon one of the most momentous issues of the age. The American Ship of State is preparing for a voyage on that sea of religious politics that once brought disaster and death to the governments of Europe. The same result is sure to follow the present experiment. If there are those who foresee this, a moral duty rests upon them to lift up a voice of warning to those who are helping to push forward a work so demoralizing in its tendency.

There are doubtless those who respond as they read these lines: "That is surely so, and I only wish I had the talent to take the field against such business." To such we say, You have the ability to do so; if not by proclaiming with your voice, perhaps, in a way quite as effectual. Were you to start out in person to get a hearing, you could perhaps reach a few, and hold them for a few minutes to tell them your tale and utter a warning. But a way has been provided whereby you can reach men of large influence, and gain repeated audiences with them, and that too with very little personal trouble.

This may be done through the circulation of the *American Sentinel*. That paper gives no uncertain sound regarding this national movement you so much deplore. Its matter is arranged in so careful a manner, and is so free from sectarianism, as to invite the attention of all citizens. This journal should visit every home in the land. Wherever there is a church, a company, or a family of Seventh-day Adventists, there should be a thorough work done toward accomplishing such a result. Whoever really believes the third angel's message cannot, in fact, do otherwise, and be true to his faith.

The publishers of the *Sentinel* have made rates so that every church or company of our people can afford to take a club of the paper for distribution. If this step is neglected by any, it may be a cause of regret in a short time. When the Blair bill becomes a law, as it is sure to do some time, then one of the grandest opportunities for helpful effort, along the whole line, has been passed, never to be met again.

Study the rates, as here presented, and then resolve to do all you can to circulate the truth while you have an untrammelled opportunity. A club for three months will cost only 20 cents per copy; for six months, 37½ cents; for one year, 75 cents. A special rate is also offered of 60 cents per year for a single copy to ministers, editors, reading-rooms, public libraries, members of Congress, State senators, assemblymen, and Conference and State tract society officers.

Now is the golden opportunity to act in this matter. Let the orders flow in for clubs of the *Sentinel*, with which to teach the nation the truth for these days.

J. O. C.

## WHERE SHALL THE PETITIONS BE SENT?

THOSE who have been carrying steadily forward the work of gathering signatures for the petitions during the summer and fall, will now reap their reward in the consciousness of having done a timely work. We are aware that there are many thousands of these petitions now waiting to be forwarded to Washington and presented to Congress. Already two considerable lists have been presented from Missouri and Iowa, but a large number have also been introduced from day to day by those who are working for a national Sunday law.

The question as to what will be the most effective method of presenting our petitions is an important one, and in answer to this the following suggestions are made:—

1. It is important that all the petitions which have been gathered should be sent in as early as possible, for the reason that the Blair bill and Blair Educational Amendment have been presented thus early in the session, and local measures for Sunday legislation in the District of Columbia will come before Congress immediately after the holidays as a stepping-stone to the securing of a national law. Secretary Crafts of the Sunday Union has been stationed in Washington, and petitions in behalf of Sunday laws are being presented almost daily. These things make necessary the immediate gathering of all our petitions.

2. That these may all be counted, properly recorded, and arranged in convenient form for reference and presentation, we suggest that they all be forwarded to the secretary of your State tract society without any delay, and that this practice be followed with every petition blank as soon as filled. Write on each sheet the number of names which it contains and the county and township from which they are taken, and inclose to your State tract society secretary in a large envelope so as to require as little folding as possible. The tract society will keep a record of the number of signatures taken and the section of the State from which they come, and will forward them to the secretary of the National Religious Liberty Association at Washington, who will see that they are presented to the Congressional representative of the State, and accredited properly. In this way they will be placed, in proper condition for presentation before Congress, in the hands of senators and representatives representing those States from which the petitions are gathered, so all the advantages will be gained which might be had in sending them direct to the senators and representatives, with the additional advantage of having them counted, recorded, and properly arranged before presentation.

## THE SENTINEL LIBRARY

Will contain articles on the various phases of the National Reform Movement, the Union of Church and State, Civil and Religious Liberty, Religion in the Public Schools, etc. The following numbers are now ready:—

NO.	PRICE.
1. The National Reformed Constitution.....	.02
2. Religious Liberty.....	.01
3. Evils of Religious Legislation.....	.01
4. The Blair Sunday-Rest Bill.....	.07
5. The Blair Educational Amendment.....	.05
6. Purity of National Religion.....	.01
7. National Reform and Rights of Conscience.....	.02
8. The American Papacy.....	.02
9. The Salem Witchcraft.....	.01
10. National Reform is Church and State.....	.02
11. What Think Ye of Christ?.....	.01
12. Bold and Base Avowal.....	.02
13. The National Reform Movement an Absurdity.....	.09
14. The Republic of Israel.....	.01
15. National Reformed Presbyterianism.....	.04
16. A Lutheran View of National Reform.....	.03
17. Religion and the Public Schools.....	.04
18. The National Sunday Law.....	.25
19. Rev. W. F. Crafts against the Editors of the <i>American Sentinel</i> .....	.10

VIEWS OF NATIONAL REFORM. Series 1. This is number three of Bible Students' Library. It is a pamphlet of 151 pages, and contains all that the package of 13 tracts formerly published under the same name contained. The volume is paged consecutively, has an index, so that any tract may be instantly referred to. Price 15 cents.

VIEWS OF NATIONAL REFORM. The same reading as above, in a package of 13 tracts. Large page, thin paper, 112 pages, 10 cents.

CIVIL GOVERNMENT AND RELIGION. 176 octavo pages, 25 cents.

Order of your State tract society.