

# THE HOME MISSIONARY

VOL. I.

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No. 1.

## THE THIRD ANGEL'S MESSAGE.

DEAR BRETHREN AND SISTERS :—

The first special missionary Sabbath of the New Year has come, and it has fallen to me to address you once more on the third angel's message. As I, with two others, was appointed by the General Conference to present our cause before the United States Senate Committee; and as a report is due to you, and as we know all are anxious to learn how we were treated, it has been thought best that I should make my report in this reading.

I reached Washington several days before the time when the National Sunday Convention was to be held. I went to the Capitol, and had about an hour's conversation with Senator Blair. When I asked him to allow us a hearing, he told me that the Sunday petitioners were to have a second hearing during the Convention to be held, and he thought we had better divide the time with them. I told him that would not be fair, as it would be giving them two hearings to our half a one. Well, he said, he would let us know when their hearing was to be, and invited us to be there, and he would then appoint us a time. I spoke to several other members of the Committee, and they thought it only fair that we should have a full hearing. Bro. Haskell came and brought a letter of introduction to Senator Hoar, of Massachusetts. When we spoke to him, he went at once to Senator Blair, and asked him to give us a full hearing, and not to put us off "with the fag end of somebody else's time." He promised that he would. The time of the hearing of the Sunday petitioners was Thursday forenoon, Dec. 13, from 10 to 12 o'clock. Dr. Lewis, of the Seventh-day Baptists,

was there, and was recognized as a representative of that denomination by the Sunday folks. In the Convention, when Mrs. Bateham, of the W. C. T. U., mentioned the opposers to the Sunday law, she said that first was "the very small sect of Seventh-day Baptists." This she repeated before the Senate Committee. And both in the Convention and before the Committee, the Seventh-day Adventists had been totally ignored. Not even the name of our denomination had been mentioned. This we were glad of, rather than sorry for; because it left us wholly free to represent ourselves. But these National Reformers took Dr. Lewis in with them, to be heard among them. He was heard, too, but he gave his whole cause away by admitting the right of legislation upon the subject, and that it was proper for the majority to regulate what should be done on the day. He only asked for an exemption clause in favor of his people.

As soon as he was done speaking, Dr. Herrick Johnson arose, and said to Senator Blair that Dr. Lewis "had given himself away," and that his admission had surrendered the whole question. Their hearing then soon closed, and Senator Blair turned to me and asked if we would be ready to go on if he should continue the sitting. I told him we could be ready as soon as I could go to my room and get my books and papers for reference. He then asked how much time we wanted. I told him, all we could have; that we had a good deal that was of importance to say. I told him that the other side had chosen wholly to ignore us while recognizing what they chose to call "the very small sect of Seventh-

day Baptists;" that we were three times the number, and many times the force, of the Seventh-day Baptists. I told them we had organizations in nearly all the States and Territories of the Union; that we had the largest printing-house in the State of Michigan; the largest printing-house on the Pacific coast; printing-houses in Basel, Switzerland; Christiana, Norway; Melbourne, Australia; and missionary stations in nearly all parts of the world.

This put a query into the minds of many present, and they looked at one another, as though they would inquire, "Why then did the Sunday petitioners mention the Seventh-day Baptists, and say nothing at all about you?" I told the Committee that we had seen on the instant that Dr. Lewis had given himself away, and that we did not propose to *give ourselves away*; that we proposed to go deeper into the subject than any of them had yet gone. He then asked me to get ready, and he would continue the sitting through the afternoon. I was soon ready, and was allowed to begin.

I began with the Bible principles as given by the Saviour in Matt. 22:21, and by Paul in Romans 13:1-8. I began to show the separation that the Saviour has made between religion and the State, and that the civil government has no right to legislate in regard to anything contained in the first four commandments. I had spoken about five minutes, when Senator Blair began a systematic course of interruptions, with questions, arguments, and counter-arguments, which he kept up steadily for an hour and a half. He would break me off with a question in the middle of a sentence; and when I attempted to answer his question, he would break me off in the middle of my answer. He argued directly in favor of a theocracy. He showed himself wholly a partisan throughout, and so much so that twice he grew quite warm over the subject.

In speaking to him as chairman, I necessarily had my back to most of the audience. But Brother Haskell could see them; and he said that in the first five minutes in which I was allowed to speak uninterruptedly, the argument was plainly making a strong impression; that every word was having a telling effect. It seemed that Senator Blair saw this, and determined to break it down if possible. His whole effort from that time onward seemed to be, by his interruptions and counter-arguments, to deaden as far as possible every argument that I attempted to make. He confessed, however, that our whole system of argument was logical throughout. I answered, "Of course it is."

Among his many questions, he asked one which I

was allowed to answer. He wanted to know whether we would join Dr. Lewis in asking for an exemption clause. I answered emphatically, "No, sir! we would not only not ask for an exemption clause, but we would not accept it if it were offered. We would oppose the law just as much with an exemption clause as without it. More than this, if they grant an exemption clause, it will be but a little while before they will have to repeal it. Because under universal Sunday law with exemption to observers of the seventh day, a lot of saloon keepers and other such unprincipled people will profess to be Sabbath keepers in order to keep their places open on Sunday for the Sunday traffic. It would not be long, therefore, till there would be too much business done on Sunday to suit the Sunday observers; and if the effort was to be made effective, they would be compelled to repeal the exemption clause."

He turned to Mrs. Bateham, and asked her if she had thought of this. In her answer, she seemed not to have clearly caught my argument, and I asked to be allowed to repeat it for her especial benefit. Mr. Blair said, "Certainly," that he would be glad to have it repeated. I then turned directly to her, and repeated it slowly, so that she could get it all. Then Mr. Blair said to her, "In the States, the only places that would be affected by this law would be the post-offices. You ask that the post-offices shall be shut to relieve the consciences of those who want to keep Sunday. Suppose the United States should hire Seventh-day Adventists to attend the post-offices on Sunday. This would relieve all who want to rest on Sunday, and so the post-offices could be kept open on Sunday without interfering with any body's conscience; because these people have kept their Sabbath, and do not believe in keeping Sunday anyhow, and you propose to exempt them from the law."

She replied, "Oh, we do not mean to exempt them from the law, — only from its penalty." "Well," said he, "if you exempt them from the penalty, you exempt them from the law, because law without penalty is of no force."

I then stated that it was not at all through fear of their repealing an exemption clause that we rejected it, but from the principle of the thing. We rejected it because we denied the right of the State to legislate at all on the subject; and our either asking or accepting an exemption clause would be an admission that the State had the right to legislate on religious subjects, and that the majority have a right to rule in religious things.

When the Senator had kept up his interruptions for an hour and a half, he brought our hearing to a close.

A member of Congress came in at the beginning to hear our argument, but Mr. Blair's interruptions and partisanship disgusted him in a little while, and he left. We stood it for the whole hour and a half. He had put several questions to those of the Sunday side, but two or three times apologized to them, with the explanation that they must not think that because he asked questions, it was to oppose them, for it was not; it was only to get the matter more fully stated. But to us there was never an apology nor an explanation: to us there was plain, open opposition. And after our hearing was closed, he allowed a man on the infidel side to speak straight ahead for fifty minutes with only about two slight interruptions.

This experience was a perfect illustration of the statement made by Sister White in the first reading for the week of prayer, that we shall have to meet keen and critical minds, and be criticised by them. This is true, brethren, and I cannot tell you how thankful we were that the truth forced, even from Mr. Blair, the admission that our position is logical throughout. Brethren and sisters all, the time has fully come when we must every one become thoroughly acquainted with every point of our faith, so that we shall know it for ourselves. To this the Testimonies have been exhorting us more and more for the last two or three years. Shall we do it, brethren, so that when called to stand before councils, we shall be able to compel the respect of even the opposers of the truth? Or shall we neglect this work, and find the precious truth of God put to shame, and ourselves despised before our enemies? God has given us abundant opportunity; shall we improve it wisely and well? Why, brethren and sisters, we do not to the one-hundredth part, appreciate the blessedness of the truth which God has called us to study,

to understand, and to give to the world. We ought to be the most grateful people on all the earth.

Just a word now about the petitions. Circulate them diligently everywhere, and get every body that you can to sign them. Study hard so that you can present the matter in such a way as to win all to whom you present the petitions. The short time in which we have had this opportunity to agitate the subject, is already giving us favor everywhere among the most prominent classes. The best minds in the nation are being turned to the truth. Be not weary in such well doing.

Many questions have been asked as to how long we are to circulate the petitions. The answer is: Circulate them steadily and diligently until the image of the beast is formed; that is, until that against which they aim has been framed into the law. At the very least, we shall have but two or three more opportunities to be heard, and to present at the national capital our cause, with the petitions against the Sunday law and against the Amendment. We shall have these opportunities, and that of speaking before all the people besides.

Brethren and sisters, the time has come for every one of us to preach the third angel's message as never before. Let there be neither check nor halt in circulating the petitions until every adult person in the United States has had opportunity to sign them, or until the image of the beast is made. Here is work to do, and the Master says, "Lo, I am with you alway, even to the end of the world." God has promised victory over the beast and over his image, and over his mark, and over the number of his name. And thanks be unto God who giveth us the victory through our Lord Jesus Christ.

A. T. JONES.

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## THE HOME MISSIONARY AND FOURTH SABBATH EXERCISES.

At the tenth annual meeting of the International Tract Society which convened in 1885, the plan of devoting the fourth Sabbath in every month to the interests of our missionary work was recommended. A standing committee was also appointed at that meeting to make suggestions with respect to the exercises on that day, and propose subjects for consideration, etc. In harmony with this action, Missionary Readings have been issued monthly until the present time, but on account of not having a subscription price, it has been necessary to send them out as third-class matter, requiring one cent for every copy mailed singly. In order to secure publishers' rates of post-

age, and for other reasons, it has been decided to issue these readings in the form of an eight-page monthly, under the name of THE HOME MISSIONARY, with a subscription price of ten cents per year. This paper will contain each month an address designed to be read in the meeting on the fourth Sabbath, a Bible reading on some appropriate subject, a department for the children, and other matter pertaining to home and foreign missions.

While circumstances may sometimes make it advisable to dispense with the written address on the fourth Sabbath, we think that the recommendation of the society respecting the day, should not be ig-

nored. If a minister is present, he will seldom find it detrimental to the interests of the meeting to devote at least a portion of the day to the subject under consideration in the reading or address prepared for the occasion. If not presented on the fourth Sabbath, it should be read at some other time.

We wish to make the following suggestions:—

1. The HOME MISSIONARY should not be exhibited by persons receiving it, until after the address which it contains has been read.

2. The person who is to read the address should become familiar with it, and then do his best to read it in an interesting and intelligible manner. Brief remarks on different points presented by the address, in the way of explanation or illustration, if to the point, will break the monotony of reading, and add interest to the exercise. Avoid making these exercises tiresome. Rather than do this, it will be

better to omit some of the less important portions of the address.

3. The Bible reading should be carefully studied by the person who is to conduct it, so that during the exercise he will need only occasionally to glance upon the paper. Do not conduct the Bible reading the same day that the address is read.

4. Wherever practicable, the children should meet by themselves, at least a portion of the time, even if there are but two or three present. Some person of Christian experience who is otherwise qualified for the work, should, before the meeting, be selected to take charge of it. After the reading which is prepared for them, it may be well to let them have a social meeting in which they can express themselves upon the subject presented. The exercises should be conducted in a way to impress them with the sacredness and reality of the work.

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#### FOR THE CHILDREN.

DEAR CHILDREN:—

I suppose that many of you get very tired when the Missionary Reading for older people is read on the Sabbath, and so it has been decided to give you one by yourselves,—something which you will understand, and in which we hope you will be interested.

How many of you ever saw a Chinaman in his queer dress, with his long, black hair braided and hanging down his back, or tied high up on his head? Perhaps you have all seen pictures of these people; if not, you can easily find one in some geography. I wish to tell you about a little Chinese boy not more than ten or twelve years old. His name was Ah Fung, and he lived in Ningpo, China. If you have an atlas, you can find this place on the map. Most of the people in China worship idols. They know nothing about the true God or the Bible, but Ah Fung attended a mission school that was taught by some missionaries, and so he had learned about God, and the Bible, and to pray to Jesus the same as I hope you do. One day he went with his father to a large city; and while he was there, the people became angry about something, and there was a riot. Sometimes when there is a riot, the people become so angry that they fight, and kill one another. Whether they did so at this time, I do not know, but the streets were full of people rushing one way and another, and poor Ah Fung became separated from his father. A very wicked man saw him, and hid him away so that his father could not find him; and after his father

had gone home, this wicked man sold him to be a slave to the governor of the fort.

This was a very sad thing for Ah Fung; for slaves are often beaten and treated very cruelly. They usually have to work very hard for their masters, without any pay, and sometimes they do not have enough to eat or wear.

The Bible tells of a lad whose brothers sold him to be a slave in a far country, away from his kind father and friends. Who can tell this boy's name? where he was carried? and who was with him while in bondage? (Let the children answer these questions.)

The Lord was also with Ah Fung, for he had learned while in the mission school to love the Saviour and to pray to him; yet he was very sad and lonely, for he was far away from his home and all his friends. But the Lord always takes care of those who love him, and he gave Ah Fung a kind mistress, who did all she could to comfort him; but she could not talk with him, because they did not speak the same language. After a while, he learned the language she spoke, and then he tried to tell his mistress about the Saviour in whom he trusted; but she did not care to listen. "Oh, yes!" she would say, "it is very nice, I dare say, and you can tell baby when she is older, but I am too happy now to listen or think about Jesus."

But in a few months the baby died, and then in her deep sorrow, the poor mother remembered the words her little servant had told her about Jesus,

and she asked him to tell the story again. He did so, very gladly, you may be sure; and although the people all around were heathen, she became a Christian, all through the influence of this little boy. It is said that she was the first convert in that country.

Now I would like to know if any of you can think of a little girl who was carried away from her home into a strange country, and there told the people about the true God? You will find an account of it in the fifth chapter of 2 Kings, and when you go home, you can read it.

These children were real missionaries. We might call them foreign missionaries, because they went to foreign countries. Home missionaries are those who do not go to other countries, but in their own homes do good to others, and try to lead all around them in the right way and to make them happy. No one can be a good foreign missionary who is not

a good home missionary. You see if Ah Fung had not learned to love God, to pray, and to be kind and thoughtful of others while in his home, he could not have led any one else to the Saviour after he went away. It was the same with Joseph and the little Hebrew girl of whom the Bible tells. They all learned to love and serve God while at their homes. The Saviour, who was the greatest missionary that ever lived, labored in his own country. "He went about doing good." This is something that every one of you can do, by performing little deeds of kindness, acts of self-denial for the good or happiness of others, and always trying to do what is right. But you must not forget to ask the Lord to help you; for unless you have his help, you will soon become discouraged. The next time you meet together, we will have a Bible reading, so all be sure to bring your Bibles.

M. L. H.

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### THE DANGER OF BEING AT EASE.

1. Upon a large class among his chosen people, God pronounces a woe.

"Woe to them that are at ease in Zion." Amos 6:1, first clause.

2. In the time of a crisis when the circumstances demand special efforts, a very bitter curse is pronounced upon those who remain inactive.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord, against the mighty." Judges 5:23.

This passage occurs in the song of Deborah and Barak, which was composed and sung in commemoration of the deliverance of Israel from the hosts of Sisera, by whom they had been "mightily oppressed." It sets forth in sharp contrast two classes in Israel, those who "willingly offered themselves," "jeopardied their lives unto the death in the high places of the field," and those who abode "among the sheep-folds," or remained in their various places of abode, not coming to the help of the Lord against the mighty enemy that threatened them with destruction. Verses 2, 9, 16, 17, 18. It was a terrible crisis, but it will be noticed that the indifference and inactivity of some did not prevent victory. It would seem that it was themselves alone who suffered in consequence of their backwardness. God's curse rested upon them.

3. The Lord is represented as searching with great carefulness to find and punish those who occupy a position of ease and indifference concerning his work.

"And it shall come to pass at that time that I will

search Jerusalem with candles, and punish the men that are settled upon their lees; that say in their hearts, The Lord will not do good, neither will he do evil." Zeph. 1:12.

4. The Lord is displeased even with the heathen, and those who make no profession to serve him, if, after witnessing his mighty power and the manifestation of his Holy Spirit, they remain indifferent.

"And I am very sore displeased with the heathen that are at ease." Zech. 1:15, first clause.

This was spoken with respect to Babel at the close of the seventy years' captivity, during which God had manifested himself to that wicked city through his people who were captives there.

5. In the closing work of the gospel, only those will receive the seal of God who have been working to the best of their ability for the salvation of souls.

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that he done in the midst thereof." Ezek. 9:4.

6. Even the women and children who do not participate in the work here set forth, will be destroyed.

"And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." Ezek. 9:5, 6.

7. The state of mind represented by sighing and crying for the abominations done in the land, is that of deep distress on account of the transgression of God's law. It will lead every one who experiences it to do all in his power to turn people from sin to righteousness. And the fact that many will not be induced to leave their sinful course, will at times cause deep anguish of spirit.

"Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye

shall weep sore, and run down with tears, because the Lord's flock is carried away captive." Jer. 13:16, 17.

8. The psalmist speaks of himself as being horror-stricken because of those who forsake God's law.

"Horror hath taken hold upon me because of the wicked that forsake thy law." Ps. 119:53.

9. Those who have the greatest light and privileges, and yet are indifferent and unfaithful, will be the first to feel the judgments of God.

"Slay utterly old and young, both maids, and little children, and women, . . . and begin at my sanctuary. Then they began at the ancient men which were before the house." Ezek. 9:6.

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## QUESTIONS ON THE BLAIR SUNDAY BILL

AND THE PROPOSED AMENDMENT TO THE UNITED STATES CONSTITUTION.

WE have reached stirring times in the history of our work. In fact, it is doubtful if the present agitation upon national religion ever entirely subsides. We look for the matter to increase in volume from this time forward till the work is done. Our people everywhere will now have work enough to do, in presenting the truth to those who sit in darkness.

One way to do this now is by presenting the petitions for signatures, which have been sent to all our churches. Those who take hold of this work will, however, meet objections, and in some cases real opposition. In order to meet these intelligently, and secure the co-operation of others, our people must themselves be informed regarding the issue before us.

To aid in this endeavor is the object of the lessons found in this paper. But as the paper itself has only a limited circulation, the officers of each church receiving it should see that the members of their respective flock have the benefit of the lessons.

There are four of the lessons, — one for each Sabbath in the month. It will be necessary for the elder of the church to inform his charge where the lessons may be found, and see that they have the tract mentioned, also the *American Sentinel*. Let all study these carefully, and then each Sabbath let some one who is best qualified for the position, question the church upon the points in the tract and *Sentinel*, as indicated by the printed lesson for that day.

But be sure that he who takes the position of teacher, has the matter well in hand, so that he

may readily give any information asked during the progress of each lesson. Otherwise very little satisfaction will be derived from the lessons. If all thoroughly understand the points indicated, they will thus become qualified to answer all objections on these points offered by those who may oppose our efforts to circulate the petitions.

It is expected to furnish, in each number of THE HOME MISSIONARY, lessons that will meet the demands of the times, and give our people the information needed to assist them in keeping progress with the onward march of the message. Let the proper enthusiasm be aroused on this subject in every church. Brethren, the time has come to arouse and shake off all torpor, preparatory to the great work before us.

J. O. C.

### LESSON ONE.

[Answers to be found in the tract entitled, "The United States Constitution."]

1. For what does the first amendment to the United States Constitution provide?
2. As that Constitution now stands, in what relation does it hold religion and the State?
3. How did President Madison regard the relation of religion to the Government?
4. What did he say would be the result of a connection between the two?
5. To whom did Washington hold that man is alone accountable for his religious faith?
6. So long as a man conducts himself as a good citizen, how should the law regard his religious faith?

7. What did the General Assembly of Virginia of 1785 enact concerning the compulsory support of any particular religious worship?

8. And if by argument any man maintains peculiar opinions concerning religion, how did that General Assembly recognize him?

9. What advice did U. S. Grant give concerning the relation of church and state?

10. What did the Saviour say concerning his kingdom? John 18:36.

11. How did he recognize the duties we owe to the kingdoms of this world? Matt. 22:21.

12. What did the Presbytery of Hanover, Va., of 1776, decide were the only proper objects of civil government?

13. How did the same body decide that our duty to our Creator should be directed?

14. What did the United States Senate of 1829 decide was the legitimate province of the Government concerning matters of religion?

15. What did it say was the proper object of government?

16. How does the Constitution define that which other nations call religious toleration?

7. Should it occur that a national council shall be called to decide what principles shall be taught as the Christian religion, from what source would the people of this nation receive their religious principles?

8. But from what source alone should every one receive religious doctrines?

9. In order to make matters more sure, what does the United States by this Amendment guarantee to each State?

10. How does Congress propose to enforce the provisions of the proposed Amendment?

11. In that case, what would be established in the United States? *Ans.*—*Church and state*; for the State would be found legislating on, and enforcing, religious doctrines.

12. With this Amendment in force, whose authority would this Government assume? *Ans.*—It would take the position, and usurp the authority, of God.

13. What other government has done such work before?

14. By what names is that power known in Scripture? Dan. 7:25; 2 Thess. 2:3, 8; Rev. 13:1.

15. Should the proposed Amendment be adopted by this Government, what would it be an image of?

16. What does the third angel's message warn against?

LESSON TWO.

1. WHAT does Section I. of the Blair Amendment prohibit?

2. What does Section II. say that each State shall establish and maintain?

3. While each State must have schools in which is taught the *Christian* religion, what does Section II. prohibit?

4. But if the schools of each State shall be required to teach the Christian religion, without the tenets or doctrines of any sect, how must it necessarily be ascertained what shall be taught? *Ans.*—As the first Section of the proposed Amendment prohibits any *State* from legislating in respect to the establishment of religion, it follows that the general Government would of necessity call a national council of leading theologians to decide the matter.

5. Of what would such a council be an exact counterpart? *Ans.*—Of the Council of Nice, which was called to decide on matters of religious doctrine, in order to establish them as the law of the land.

6. Then what is the evident purpose of the first Section of the proposed Amendment? *Ans.*—To prevent any State from acting independently of the others, and the general Government, and, in that case, having a diversity of doctrines taught throughout the country.

LESSON THREE.

[Answers to be found in the *American Sentinel* for October, 1888, also special number for January and February, 1889.]

1. WHAT does the first Section of the national Sunday bill prohibit?

2. Over what territory is this bill to have jurisdiction? *Ans.*—Only over those territories directly under the control of the general Government. It only asks this as an entering wedge.

3. What does this Section call the first day of the week?

4. How is it to be decided whether one has violated the prohibitions of the bill?

5. How can it be known whether or not one's Sunday labor is a disturbance to another?

6. If the matter is to be decided simply by the whim or caprice of one's neighbor, or that of a judge or jury, of what does such an act savor? *Ans.*—Tyranny.

7. By such a course, whose rights are invaded? *Ans.*—The rights of every American citizen.

8. What does Section II. of the bill prohibit?

9. What does this Section call the Sunday?

10. What provision is made in this Section for delivering certain kinds of mail?

11. But if mails shall be regularly examined on the first day of the week to ascertain if such letters are present, how does this stop the work of the post-office? *Ans.*— It does not. The whole bill is only an apparent effort to secure a Sunday law pleasing to a certain portion of the people who are religiously inclined, and who want to bring every body else to their terms.

12. What fine does Section III. require of those whose secular work on Sunday shall disturb another in the enjoyment of that day?

13. What does this Section call Sunday?

14. For what purpose alone does Section IV. allow military parades?

15. In what line does such legislation directly point?

16. If this bill should prevail, what might with propriety be expected?

#### LESSON FOUR.

1. WHAT provision is made in Section V. of the Sunday bill, for the prosecution of those who receive pay for Sunday labor?

2. To whom do such wages go, in case of successful prosecution?

3. If such a law should obtain, would not some men prosecute a neighbor for Sunday work, simply to recover his wages for the same, whether he was disturbed or not?

4. But suppose one has not actually worked on

Sunday, but has received pay in advance for such work, what may a neighbor do in that case?

5. Then what system would such a law establish? *Ans.*— A system of low espionage, which would create endless neighborhood quarrels, and perhaps lead to bloodshed.

6. Under such a law, whose liberties are safe?

7. What does Section VI. say this entire bill is designed to secure? *Ans.*— *Religious* observance of the Sabbath.

8. Then of what nature is the legislation covered by the Blair Sunday bill?

9. As the present Constitution forbids such legislation, what is necessary, in order to make this Sunday bill effective? *Ans.*— An amendment to the Constitution that will allow the Government to legislate on religious questions.

10. If the national Amendment now proposed in Congress, should pass, then what would be considered a part of the Christian religion, without being the doctrine of any particular sect? *Ans.*— Sunday. That day could then be enforced by the Government.

11. When religious influences begin to operate upon the political institutions of a country, what is the sure result?

12. What have such influences done for the Old World?

13. What is sure to grow out of these influences in our own country?

14. On what ground alone should such legislation be opposed?

#### EXPERIENCE IN SOLICITING SIGNATURES.

I HAVE recently spent a few days in canvassing for signatures to our petitions to Congress, with the most encouraging results. At one place I secured the names of the judge of probate, register of deeds, the mayor, who is also a bank official, the city marshal, three of the four justices of the peace, and the fourth, who did not sign the petitions, desired time to consider the matter. Also the attorneys of the place, with a few exceptions, heartily indorsed the petitions. They were also signed by most of the physicians, by all of the editors and publishers but one, and by the postmaster and all his clerks.

After securing the names of the above officials and professional men, I canvassed the business men of the place, a large proportion of whom gave their signatures to the petitions.

I also canvassed a short time among the "honorable women," a goodly number of whom gladly gave us their support. Some, however, had signed the petitions asking for a Sunday law, and adhered to their first position.

A city official, of high social standing, remarked, "In a few years they will hang us for signing such petitions," but he promptly affixed his name.

I met with some sharp opposition, however. The prosecuting attorney said, "No, sir! I want a Sunday law, and have signed the other petitions." This, in substance, was what another lawyer said. The principal of the high school said he would "thank God for such a law." One lawyer whom I canvassed, said he was personally acquainted with Senator Blair, whom he considered a very able man. "Yes," said a gentleman standing by, "I am acquainted with him, too, and he is a regular crank."

Two men were free to express their desire for a law which would make it a hundred-dollar offense to work on Sunday. But while some were so fierce in opposition, others spoke with as much decision in favor of our position. A justice of the peace condemned in the strongest terms the disposition, on the part of many, to legislate on religious subjects, and spoke decidedly in favor of liberty of conscience.

The few days thus spent, have been the most profitable in my experience for several years. The good blessing of the Lord is with all, I believe, who engage in this branch of the work.

W. B. CASTLE.