

THE HOME MISSIONARY EXTRA.

BATTLE CREEK, MICH., AUGUST, 1889.

NOTICE. — *We would suggest that those receiving more than one copy of this extra should hand or send them to such persons as would be suitable ones to engage in the religious liberty work. Where an insufficient number has been sent, more can be obtained by addressing your State secretary, or where there is none, the International Society, Battle Creek, Mich.*

THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

ON Sunday evening, July 14, 1889, at a large and enthusiastic meeting in the Tabernacle, at Battle Creek, Mich., the National Religious Liberty Association was organized, and the following Declaration of Principles and Constitution were adopted:—

DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and favor a total suppression of the liquor traffic.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government, that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

CONSTITUTION.

ARTICLE I. — NAME.

THIS Society shall be called the NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

ARTICLE II. — OBJECT.

The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the church and the state.

ARTICLE III. — MEMBERS.

All persons approving these objects and who will subscribe to the Declaration of Principles, as above set forth, may be members of the Association by the payment of one dollar and an annual due thereafter of one dollar.

ARTICLE IV. — OFFICERS.

SECTION 1. The officers of this Association shall be a President, First Vice-President, Secretary, Assistant Secretary, Treasurer, an Editorial Committee of five, and an Executive Committee of seven, of which the President, Vice-President, Secretary, and Assistant Secretary shall be members.

SEC. 2. The Executive Committee shall have power to appoint a Vice-President, a District Secretary, and a Press Agent in each State and Territory, who shall work under the direction of the Executive Committee.

SEC. 3. The officers of this Association shall be elected by ballot at the annual meeting of the Association, notice of which shall be published at least three weeks before such meeting is held, and the members present shall constitute a quorum.

ARTICLE V. — FUNDS.

SECTION 1. All funds arising from membership fees and annual dues shall be used according to the discretion of the Executive Committee in the defense of members who may be prosecuted in consequence of religious intolerance and unjust and oppressive legisla-

tion, and for the publication and distribution of literature upon the principles of the Association, and for the support of lecturers in the field.

SEC. 2. The Executive Committee may call for contributions, and accept donations for special enterprises and emergencies that may arise, as funds are needed.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended by a three-fourths' vote of those present at any regular meeting; provided notice of the proposed change has been published at least three weeks before such meeting convenes.

The officers elected were: *President*, Clement Eldridge; *First Vice-President*, D. T. Jones; *Secretary*, W. H. Mc Kee; *Assistant Secretary*, A. F. Balenger.

The necessity for an organization of this character is so well understood by the readers of the HOME MISSIONARY, that lengthy remarks will not be necessary upon this point. This Association is a most welcome re-enforcement, in the battle which the members of the International Tract Society have been waging for the past twelve months, against the encroachments of the National Reform Association, the American Sabbath Union, and their numerous allies.

It is a matter of the greatest satisfaction that the members of the International Tract Society were ready upon such short notice to engage so heartily in the contest for freedom of conscience, and that they were enabled in a few weeks to secure about one quarter of a million signatures to the petitions opposing all religious legislation, which number since their presentation has been swelled to about four hundred thousand. They have also placed in the field about twenty thousand of the new pamphlets, and several hundred thousand copies of the *Sentinel* tracts, and a million copies of the *American Sentinel*.

This good work should be continued without abatement. Our Society is a strong one, and capable of doing much more than it is accomplishing at present. When the next Congress convenes, we ought to have the signatures of more than a million petitioners; and during this intervening time, we should place a hundred thousand copies of the "National Sunday Law," "Civil Government and Religion," and other pamphlets of this character that are being issued as numbers of the "*Sentinel* library," in the hands of those who are becoming interested in the question at issue.

We shall gladly welcome the National Religious Liberty Association as an ally in this noble work, and we should give it our unqualified support in the prosecution of its special work of defending persons

persecuted for conscience' sake, placing lecturers in the field, and of securing a wide dissemination of its principles through the press.

THE PRESENT WORK OF THE NATIONAL REFORM ASSOCIATION AND THE AMERICAN SABBATH UNION.

THERE is no question with regard to the swift progress now being made by the National Reform Association, strengthened as it is by the united labors of the Woman's Christian Temperance Union organization and the various Sabbath unions. This National Reform movement is making itself felt all over our land. As we see how fast it is making its encroachments, and watch the newly organized forces wheeling into line in our various States and Territories, we can but feel as one writer in the *Sentinel* expresses it, "They are on the eve of a fearful success."

But are we ready to have our liberties thus interfered with? Is our work done? Has the warning message accomplished its work? We quote from Sister White: "We do not believe the time has fully come when God would have our liberties restricted."

VALUE AND NECESSITY OF PETITIONS.

Believing that religious liberty is our God-given right, and that any movement is antichristian which would deprive one single individual of this "inalienable right," it is not only our privilege, but our *duty*, to protest against an enforced Christianity.

Although the bills presented to the last Congress are dead, the movement for the Sunday law and the religious amendment are by no means dead; far from it, as we well know. As they propose to swell their number of petitions at the next session of Congress in behalf of a Sunday bill, so our counter-petitions should speak forth an earnest protest from every loyal, liberty-loving heart. Let us be diligent in the circulation of the petitions and the spread of the truth which makes known the principles of righteousness and liberty.

We quote from Eld. Corliss in HOME MISSIONARY, respecting the next Congress:—

"Many of the leading politicians of the country are of the opinion that a special session of Congress will be called next November. This is one month earlier than it usually meets."

We know not how limited may be our time for uninterrupted labor. Therefore, as the Lord in mercy has given us this little time of assured peace and liberty, it becomes us to show our gratitude by consecrating our hearts and our lives anew to his service.

WHAT SHOULD BE DONE AT ONCE.

ALL who will study the progress of the National Reform movement, can readily see that the enforcement of Sunday observance, and the opposition to this from those who regard it as an encroachment upon their civil and religious rights, are fast becoming topics of absorbing interest, with both religious and political leaders.

Those who have carefully watched the growth of this movement, and understand from the study of the prophecies what its influence upon the nation will be, realize to some extent their individual responsibility to point out to others the alarming result which will follow these efforts to secure the enforcement of the tenets of the church by the authority of the State. They are ready to improve every available opportunity to call the attention of others to the gravity of this question, and to the duty of all who love liberty to stand firmly in opposition to the encroachments of the Sunday institution, as it is pressed into prominence by popular church leaders.

During the last session of Congress, while a powerful effort was being made to secure the passage of the Blair Sunday bill, there was considerable activity among those who opposed it; but since Congress has adjourned and that particular bill is dead, many have seemed to feel that there was less necessity for earnest and untiring opposition to National Reform principles. But this is not the case. The advocates of National Reform are working untiringly to influence public opinion. State and county Sabbath (Sunday) Unions are being organized in each State, with branches in towns and villages. Petitions in favor of a national Sunday law are being gathered by the hundreds of thousands. Pastors are instructing their congregations to regard these measures, which we believe will result in the union of church and state, as most beneficial to the welfare of both church and nation. And in view of all this, what are we doing?—Almost nothing. And why are we doing so little? Let each one answer for himself.

There is a work to be done *just now* that can be done better at the present than at any future time; and this work requires the co-operation of every class of laborers engaged in the proclamation of the third angel's message.

1. The officers of each Conference should select a minister to devote his entire time to working in the interests of religious liberty, by lecturing in the county-seats, and the important cities of the State. They should also be selecting those whom they can encourage to attend a short course of instruction to be given

in Battle Creek during November and December, on the principles of civil government, and the proper relation of civil government and religion. From such persons the Religious Liberty Association can select Vice-Presidents, Secretaries, and Press Agents, that will do honor to the cause they represent.

2. Each minister who is interested in the defense of religious liberty should present to his congregation, not only the facts relative to the movements now in progress both for and against the enforcement of Sunday laws, but also the dangerous principles which underlie these movements. They should be presented in so clear and careful a manner that all may discern which party in this conflict is promulgating the principles laid down by our Lord Jesus Christ. It will be a great mistake for any one to say, "As I have not given this subject as much study as Bro. A., I will not speak upon it, but will request him to come and present it to my congregation." It will be vastly more to the advantage of your congregation for you to present the matter simply, clearly, and in connection with other kindred truths, than to leave it for another to present who may be with you only a few days.

3. The directors of State tract societies have a grave responsibility resting upon them, in connection with this work. Each one should be carefully studying the work and the workers in his district, and should be ready to assist the leading members in each local society in selecting those who may bear special responsibility in the work to be done in their village or town, and its vicinity.

4. Each librarian should see that the society is furnished with a liberal supply of petitions, *Sentinel* tracts, copies of the *Sentinel*, and the new pamphlets which treat upon this issue. The librarian should also study diligently to be familiar with the situation in his locality, and be prepared to assist the director in the selection and instruction of persons needed to do special work.

5. The present crisis demands that every member shall be prepared to do earnest, intelligent work for the Master. To this end familiarity with the principles of National Reform are needful. Consecrated individuality is demanded now as never before. Each member should study the plans recommended by the leaders of the Society, that he may act in harmony with his fellow laborers. And in addition to this, he must study the opportunities and demands of the cause in his own neighborhood, as no other one can study it for him. There is earnest work to be done this summer, that our friends and neighbors may be prepared to understand the importance of

arise during the coming Congress. If we neglect our present duty, we can expect but limited success in the coming crisis. This is the time when we should be placing the *Sentinel*, the *Sentinel* tracts, and other literature of this character, in the hands of neighbors and fellow-citizens. This is the time when our prayers should follow our labors, and our weakness give place to strength.

PLANS FOR THE CANVASS.

OUR Tract Society has a great work before it. Its membership is nearly fifteen thousand, of whom perhaps one-fifth can be depended upon as active laborers in the work of distributing religious liberty literature, and in securing numerous signers to the petitions opposing Sunday legislation. A much larger number will help occasionally as they have special opportunity, but we ought, during the present season, to be able to depend upon five thousand of our members for regular systematic work. To these we will say that the first requisite to success is an appreciation of the importance of the work, which will necessarily lead to a desire for a —

SPECIAL PREPARATION.

Those who labor should feel their dependence upon divine wisdom, and should seek to be closely connected with him who has said, "Without me ye can do nothing." Earnest study should also be given the publications to be used, that there may be familiarity with the vital truths which they contain, thus enabling those who go forth, to labor intelligently for others in the cause of religious liberty and other kindred truths of God.

It is of great importance that we have a consistent and well-defined plan. This is necessary that the efforts of various workers may harmonize; so that each step in the work will prepare the way for the one which is to follow.

The following recommendations are not intended to preclude individual planning, and the adoption of other methods which may be better suited to individual circumstances; but they are given with the hope that they may be helpful to all, and especially to those whose opportunity of study and experience in this line of work may be limited.

DIVISION OF LABOR.

Wherever there are several persons to engage in the work, there should be a careful division of labor, giving to each one that part which he is best fitted to perform. For instance, in a village of three or four thousand inhabitants, there may be three or four persons whom the Society would select as being

qualified for the work. One of these might be chosen to work especially with the officials, the editors, lawyers, and professional men of the town. Another might be chosen to work with the business men. To the other two could be assigned the house-to-house canvass of the place. Where a number are to work together, it might be well for one to be appointed leader, as is done in other canvassing companies.

PLAN FOR WORK WITH BUSINESS AND PROFESSIONAL MEN.

Secure a sufficient number of *American Sentinels* so that one may be placed in the hands of each of the men whom you will afterward call upon, to solicit their subscription. Distribute these a few days before you intend to call upon them with the petition and to secure the subscription. Let each *Sentinel* be accompanied by a circular, setting forth in a brief and pointed manner the objects of the *Sentinel*, the facts relative to the efforts being made in behalf of a national Sunday law, with a brief history of the "fourteen-million petition," and of our counter-petition, with a statement that you will call in a few days to request their signature to our petition, and that you would then be pleased to receive their subscription to the *American Sentinel* for a year, or if they choose, for six months, on trial. If the *Sentinel* used has a good notice of the pamphlet "Civil Government and Religion," with a combined offer for it and the *Sentinel* for six months or a year, it will be helpful.

When the canvass is begun, secure if possible not only the signature to the petition, but the subscription for both the *Sentinel* and the pamphlet, of the most prominent men of the place. Conduct the canvass in such a way that all can see that your desire to obtain subscribers is secondary to, and the result of, your desire that they shall understand the gravity of the controversy, and the animus of the Sunday movement. Leave with each one who will not subscribe, a few of the *Sentinel* tracts, with such passages marked as you think will specially interest him

THE HOUSE-TO-HOUSE CANVASS.

As in many cases we shall meet at their homes the wives and daughters of the business men to whom we have presented the *Sentinel* with "Civil Government and Religion," we recommend for the house-to-house canvass an entirely different plan. For this we propose that the worker take the petition, the *Sentinel* tracts, and the "National Sunday Law." The petition should be introduced first, and while it is being signed, the worker can decide whether to present next the pamphlet or the *Sentinel* tracts. In cases where

there is great indifference or poverty, it may be best to introduce the tracts only. In all other cases, make an earnest effort to sell the pamphlet, or the pamphlet and the tracts together; and wherever it seems advisable, introduce the *Sentinel*, and solicit a subscription for it also. In this work, leave no just cause for any one to think that your chief anxiety is for the money you receive from the pamphlets and tracts. In cases where you sell nothing, leave at least one good tract with some passages marked, and always be hearty in expressing your thanks for their signature to the petition, and your appreciation for the courtesy shown in listening to the presentation of this subject which you consider of such vital importance. We must never show annoyance at indifference, impatience, or rudeness. Few understand the importance of the issue, and for this reason few will understand our earnestness in this work.

THE following letter from Eld. Gates, of Pueblo, Colo., to Eld. W. C. White, gives the practical workings of a special canvass in the interests of National Reform, recently carried forward in that State: —

“DEAR BROTHER: In regard to using the ‘Civil Government and Religion,’ and the ‘National Sunday Law,’ we were quite successful in disposing of them, especially in Denver. When I heard that Dr. Crafts was coming, I decided that he should have a warm reception. So I ordered several thousand copies of the special edition of the *Sentinel* and a quantity of the ‘National Sunday Law,’ and called a meeting of the church to devise plans to get this reading before the people. The brethren responded readily, and in a few minutes raised about \$75. I then asked the sisters and others who could, to go out and sell the pamphlets. The first day, nearly one hundred books were sold; and in a few days nearly six hundred had been disposed of. I also sent to the other places where Crafts was to speak, asking our people to do as we had done in Denver, and ordered a large number of *Sentinels* for them. All took hold of it heartily. We disposed of nearly eight hundred of the books. At Pueblo, one thousand papers were put out, and Mr. Crafts’s attendance was very small. Bills of his speech were posted up all over town, but only a few attended. So instead of going to Fort Collins, where he was advertised to speak, he left the State. At Colorado Springs, he had but two hundred in attendance, and that is the place where he got out his article in the paper. At Denver our work hurt him badly, and he was disappointed in the attendance. We put the books in the hands of the city officers, and some of the leading lawyers, judges, ministers, and editors. And I know that our work affected some of the leading men for good.

“You see, an effort had been made to get the city council to enforce the State Sunday law on every one. The Board of Supervisors had passed an ordinance against all Sunday work, and the preachers were

asking the Board of Aldermen to give it their votes; but we got the reading matter into their hands, and while I attended Crafts’s meeting, Elder Pegg was making them a speech at the city hall. He showed them that it would be working a hardship to Seventh-day Adventists, as well as being a violation of the State bill of rights. Most of the Board promised to vote against such an ordinance, and did so.

“Our leading Denver paper, the *Rocky Mountain News*, had been favoring Sunday closing for several months; but by getting the editor of the *News* down on him, Dr. Crafts’s speeches were hardly noticed. The way that it came about was this: The husband of one of our sisters, and by the way, a man of some ability and influence in the city, is connected with the *News* Office, and believes that we have the truth. He took a lot of *Sentinels* to the office, and gave them out to his friends. Crafts heard of it, and went in and asked for a copy. Seeing on what it treated, he went back and demanded to see the proprietor. The boy in attendance said that it was probably Mr. A. that he wanted to see. Mr. A. came in, and Mr. Crafts gave him some pretty rough talk. One of the proprietors, hearing the loud talking, came in, and took Mr. Crafts into his office to talk over the matter. Mr. Crafts said he had supposed that the *News* was favoring Sunday legislation, and that he should hold the office responsible for allowing the *Sentinel* to be distributed by its employees. He was so arrogant in his manner, that the proprietor gave him to understand that he was running that paper, and that he would thank Mr. Crafts to attend to his own business.

“Mr. A. had given the editor a copy of the *Sentinel* and a copy of ‘Sunday law,’ which had partially set him straight. And although he is still in favor of shutting up saloons on Sunday, he does not favor taking away our liberties, or trying to make a Sunday law on a religious basis.

“Learning this, I went to him, and asked if he would let me answer some of Crafts’s misrepresentations of us. He was glad to let me have space, and freely expressed his opinion of Mr. Crafts’s methods. So I wrote out a column, which was inserted; and in the same issue was also inserted an editorial, saying that my criticism was just, and expressed the truth in regard to Mr. Crafts’s work.

“A day or two later, the same paper contained an editorial, in which was given an extract from the words of Mr. Gray at the Sedalia, Mo., Sabbath Association. This was inserted to show that the object of the National Reformers was to secure religious legislation. This was quoted from the *Sentinel*, which we are furnishing to him.

“I speak of these things to show that our papers and books are having an influence. Since Mr. Crafts left, we have heard nothing more about closing up everything on Sunday, but only about the closing of saloons. The preachers see that their methods are exposed, and so they are dropping back to begin anew.

“I met an editor last Sunday, living in La Junta, who has been reading the *Sentinel* furnished to him by one of our brethren. This man had read the special *Sentinel*, and was highly pleased with it. He

said that a good many in his place had expressed themselves in favor of the Sunday enforcement (they were members of the Brotherhood of Locomotive Engineers), until he had shown them the design of the advocates of the measure, and this was the means of changing their minds. A special friend of Chief Arthur, of the Brotherhood of Locomotive Engineers, had called at his office; and through reading the *Sentinel* loaned him by this editor, said he was certain that, if Arthur could understand the matter, he would withdraw his indorsement of the Blair Sunday bill.

"I am certain that our books are having an influence to open the eyes of thinking men. I have written to our churches all over the State to get before the people as large a number of the 'National Sunday Law' as possible before the next Congress, and we are placing it and the *Sentinel* in the hands of editors, judges, lawyers, etc., all over the State. I feel anxious that more of this kind of work shall be done before the next Congress.

"There is no doubt but that the articles by Mr. Crafts in the Colorado Springs *Republic* have had some effect to turn some people against us; but as the paper has a limited circulation, I do not think many have seen it. I feel anxious that it should be answered by Elders Jones and Waggoner, and will see that their articles have as wide a circulation as this one has had. I am certain that we have more friends among leading men than ever before, and that the agitation will result in good.

"Yours in hope,

"E. H. GATES."

THE SENTINEL TRACTS, AND HOW TO USE THEM.

In the small package of *Sentinel* tracts, we have a collection of the very best and most pointed articles which appeared in the first two volumes of the *American Sentinel*. It is hard to imagine how any one can read these little tracts without being convinced that the theories of the National Reformers are unsound, and that the putting of them in practice would lead to a bitter persecution. These tracts should be showered down upon the people like the falling leaves in autumn.

But some will say, Only one out of twenty will read them. That may be so in some localities, if the tracts are given away in an indifferent and mechanical manner. But if the persons selling or distributing these tracts have studied them carefully, so that they are familiar with the contents of each one, and can turn without a moment's hesitation to the very paragraph which may be needed in an argument, I think we may expect that fifty out of each one hundred that are distributed will be read.

The *Sentinel* tracts should play a very important part in the canvass which should be organized for

every town, village, and city, where we have a local branch of the tract society. We would suggest to all the canvassers, working either among the business men or from house to house, that wherever they fail to secure an order for the *Sentinel*, "Civil Government and Religion," or the "National Sunday Law," before leaving, they make a selection of one of the *Sentinel* tracts which will be most likely to interest and benefit those whom they have been canvassing. Suggest that here is something that certainly will be of interest; then turning over the leaves, calling the attention to one or two points of special value in the tract, mark them with a pencil, and leave the tract. This will do much to remove any feeling of annoyance on the part of the people, and will show that the canvasser is not disappointed or provoked because he has not secured an order. And last but not least, it will be placing in the persons' hands something that they will be very apt to read, and which, if read, will surely benefit them, and prepare the way for them to receive and read other matter, which the canvasser may introduce at a future visit.

In the house-to-house canvass we believe that many complete packages of the *Sentinel* tracts may be sold. In this case, the agent would not care to open the package to mark the tracts. But on the list which is printed on the wrapper, he could make a mark by the side of those tracts which he thinks would be most likely to secure an interest.

The importance of being able to select promptly the tracts best suited to interest an individual, and to increase the value of a tract when marked, was illustrated by the experience of one of our brethren. While on a journey, he offered to give copies of these tracts to several of his fellow-passengers. In every case they refused. Afterward he opened conversation with the one nearest him, and after directing the conversation to our right to religious liberty, took out one of the tracts which had been refused, and read two or three lines on one page, a paragraph on an other, then told in a few words what followed, and read a few lines at the close, marking with his pencil each of the passages which he had read, and then offered it again; and it was thankfully received, accompanied with a request for other similar tracts, if he had them to spare. This was repeated with each one of those who had *refused* the tracts at first, and with the same success.

It is our opinion that one dollar's worth of tracts, carefully selected and marked, will receive more attention and accomplish more good, than five dollars' worth of tracts, handed out in the indifferent manner so commonly followed. W. C. WHITE.

SUGGESTIONS TO CANVASSERS FOR OUR RELIGIOUS LIBERTY LITERATURE.

It is better to use the *Sentinel* tracts to answer questions, than to engage in lengthy conversations. The tracts will present the facts better than you can, and will not show resentment if the reader is unreasonable. Study the tracts well, so as to be familiar with their contents, and be able quickly to select the right one to use in each case, and to mark the paragraphs or passages that treat on the point at issue.

Be earnest, vigilant, and prayerful, and follow the work systematically.

The opposition opens the way for the truth to go. Let us fill every opening.

SUGGESTIVE OUTLINE FOR CANVASSERS FOR THE "AMERICAN SENTINEL."

In canvassing for the *American Sentinel*, always carry a neat, clean copy of the paper, folded but once, from bottom to top, with the title on the inside, so that it may be presented properly when opened.

Before beginning the canvass, study each article in the number you carry. Study again the *Sentinel* tracts. They contain the pith of the first volume of the *American Sentinel*, and will give you a good understanding of the subject, so that you can talk with intelligence on this all-absorbing topic of National Reform. You must be full of the subject, and have a deep interest in this work of opposing the so-called "National Reform" movement, or you cannot interest others in it enough to lead them to subscribe for the paper. You must be enthusiastic yourself before you can enthuse others. You must as early as possible get a clear and comprehensive understanding of what the National Reform party is doing, what it has done, and what it will do. Then, on the other hand, be able to show that the *American Sentinel* is, and ever will be, uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact. *Read the American Sentinel each week.*

OUTLINE FOR CANVASS.

INTRODUCTION. (*At the door, say*) Good evening! This is Mr. Jones, I believe. Morrison is my name. (*In the house, say*) Believing that you are deeply interested in all live topics of the day, and especially those affecting all civil and religious institutions, I have called to invite your attention for a few moments to the *American Sentinel* (produce copy and show title), a paper which is devoted to the defense

of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. The National Reform Association proposes to make changes in our National Constitution, and to insert clauses therein which must ultimately destroy the religious liberty which we have so long enjoyed in this country, and of which we are so justly proud. Its leading organs are the *Christian Statesman*, of Philadelphia, and the *Christian Nation*, of New York.

Article II. of their Constitution, says (repeat slowly):—

"The object of this Society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the *action of the Government*, touching the *Sabbath*, the institution of the family, the *religious element in education*, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an *amendment* to the Constitution of the United States as will declare the *nation's allegiance to Jesus Christ* and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place *all the Christian laws, institutions, and usages* of our government on an *undeniable legal basis* in the fundamental law of the land."

In harmony with the above, Senator Blair introduced into the United States Senate a "National Sunday bill;" also a joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free schools.

The first of Section 2 of their amendment to the Constitution reads as follows:—

"Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian Religion."

That is to say, every State in this Union shall make and maintain laws establishing the principles of the Christian religion. And to make assurance doubly sure, Section 3 declares that—

"The United States shall guaranty to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided."

The *Christian Statesman* of July 4, quotes approvingly the words of Rev. W. D. Gray, before the Missouri Sabbath convention:—

"I do not believe that, as a political maxim, 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."

On Sunday evening, Aug. 4, Col. Elliott F. Shepherd, President of the American Sabbath Union, before an immense audience at the Chautauqua Assembly, said : —

“The power of the government is not derived from the consent of the governed.”

These words need no comment, for they show positively and clearly that the object of both the National Reform Association and of the American Sabbath Union is to subvert the very foundation principles of our Government, and establish a religious despotism upon the ruins of our free institutions.

The *American Sentinel* is a journal which is opposed to any such movement, and advocates the true principles of both civil and religious liberty. Containing, as it does, matter of much interest to every citizen, the friends of the Constitution as it is, are desirous of giving the *Sentinel* a wide circulation among our leading men.

I feel sure that you will find the paper interesting, and shall be pleased to have you subscribe for it. It is an eight-page weekly, ably edited and neatly printed, and comes at only \$1.00 per year.

“CIVIL GOVERNMENT AND RELIGION.”

“Civil Government and Religion, or Christianity and the American Constitution,” shows in a logical way the relation between religion and the civil power.

The first chapter, “Christianity and the Roman Empire,” shows how Christ came to this world to set men free, and proclaim the gospel liberty, — “a liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of the same liberty.” This chapter further shows how the Roman religion exalted the power of the State until finally a law was made which said (bottom of page 10), “Worship the gods in all respects according to the laws of your country, and compel all others to do the same.” The State ruled in religious things, and as a result, thousands of innocent persons perished as martyrs to the Roman power.

The second chapter shows “what is due to God, and what to Cæsar.” Here the author compares the moral and the civil law, defines sin and crime, proves that God is the only moral governor, and that the principle expressed by Christ, “Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s,” is the principle now embodied in the American Constitution.

Chapter Three shows how it is that “the powers that be [earthly governments] are ordained of God.”

Chapter Four considers the proposed amendment to the Constitution of the United States respecting the establishment of religion and free public schools. Here the fallacy of this proposed amendment is exposed, and quotations from its prime movers show what *they want* in the Constitution.

In Chapter Five is the copy of a bill presented to the Fiftieth Congress, and known as the “Blair Sunday-rest bill.” The author arraigns this proposed Sunday law, and shows what would be the result of its becoming a law. He also proves the Sunday law unconstitutional and antichristian.

Chapter Six shows how the papacy developed, in the fourth century, into a false theocracy, considers Constantine’s Sunday law, points out how the aid of the State was invoked to enforce it, and that it resulted in the Inquisition. The author then draws a parallel between the fourth century and the nineteenth century in the present demand for a theocracy where the power of the State is again sought for the support of religion, and shows to a certainty what will be sacrificed to secure it, and what must be the outcome of the movement.

Chapter Seven presents the actual workings of a Sunday law. This chapter contains some facts which show what has been the effect in Arkansas of Sunday laws of the kind which these people demand. Several cases are presented, showing how unjust was this Sunday law.

“Appendix B” presents the “Blair Sunday-rest bill” with the changes desired by the “American Sabbath Union;” and “Appendix D” contains the “Constitution of the United States,” which we earnestly hope will be maintained *as it is*.

This pamphlet of 192 pages is a logical and sensible presentation of the subject of Sunday legislation, and as such, cannot fail to interest you, even though you do not now agree with the position of the author. The price is only twenty-five cents.

“THE NATIONAL SUNDAY LAW.”

“The National Sunday Law” is an enlargement of the argument presented by Alonzo T. Jones before the Senate Committee on Education and Labor, at Washington, in December, 1888.

A national Sunday law is a question of national interest; and notwithstanding the bill before the Fiftieth Congress did not become a law, plans are now being laid to have another Sunday bill introduced as soon as possible in the Fifty-first Congress.

On page 5 is a copy of the Sunday-rest bill proposed

by Senator Blair, and upon which this argument was made.

During Mr. Jones's argument, as you will notice (page 11 and onward), Senator Blair asked many questions concerning Sunday legislation, and thus brought out every phase of the question.

The argument throughout is based on Scripture, history, constitution, and law. It shows the limits of the civil power; gives an analysis of Sunday laws in the different States; compares the Sunday-law movement of the fourth century with the Sunday-law movement of the present century; shows how indorsements to the petition for the Blair bill were secured, and presents in a graphic manner the workings of such Sunday laws as are proposed for the United States.

The fact that this subject is one in which senators and representatives are interested, shows it to be a question of no small importance; but in this day of rush and hurry, there is no time to read *long treatises* on any subject. In this little pamphlet the entire subject of Sunday laws and religious legislation is presented in a nutshell.

The price is only twenty-five cents, and it cannot fail to interest you.

A full description of this book cannot be given, from the peculiar way in which it is written; but every canvasser should read it through so carefully that he can answer any objection or query which may be raised, and not only that, but be able to turn to it in the book and *read it*. You will find the whole Sunday-law question covered; and if you will carefully read the book, you will be prepared to answer any objections which may be raised. Don't argue. Present the contents of the book as briefly and clearly as possible, and do not make a long talk. An intelligent person will know in a very short time whether or not he wants it; and you must learn to *make him want it*.

"GATHER UP THE FRAGMENTS THAT REMAIN,
THAT NOTHING BE LOST."

THESE words of our Saviour teach economy in a most forcible manner. They had reference to broken pieces of food, which had been more or less handled by a promiscuous multitude,—a fact which in the estimation of many at the present day would render it unfit for use. But it is not to economy in temporal matters that I wish to call attention. This same principle applies in all enterprises having in view the spiritual welfare of our fellow-men. In this work the providence of God often gives us experi-

ences to assist us in it,—items of information, knowledge of the circumstances, sentiments, and feelings of different people, so that with tact and skill we can approach them not only in an agreeable manner, but be able to give them just the assistance they need. To let any of these advantages remain unused would be the worst kind of wastefulness. Everything of this kind which can be turned to account in the work before us, should be valued in proportion to the importance of the work in which we are engaged.

The experience and information obtained last winter by those who engaged in the work of soliciting signatures to petitions, is invaluable, and none of this number should ask release from having a part in the advance work now presented. "I pray thee have me excused" is not the language for this time.

Gather up the items of experience and information that have come to you, fragmentary and disconnected though they may seem, and go forth to the work with fresh courage, a new consecration, and a heart full of love for those you meet.

M. L. HUNTLEY.

THE EXPENSE OF THE CANVASS.

How shall the expense of this special canvass with the Religious Liberty literature be met?

Wherever there is a local branch of our State tract societies, there should be no delay on account of expense. The blank petitions are furnished free by the International Society, on application. The sale of the pamphlets and tracts will be a source of profit, rather than expense, and if the Society has a good-sized club of the *Sentinel*, its numbers, reserved for a few weeks, will go far toward furnishing the sample copies needed.

If there are any societies that have no clubs of *Sentinels*, they should consider the matter at the first opportunity, and supply themselves with a sufficient number for their work.

But what can be done for the large cities, and the many places where we have no societies?—A special fund should be raised by those interested in this work, for the purchase of *Sentinels* and *Sentinel* tracts, and to meet other expenses of the canvass.

We know of one State society that distributed 30,000 copies of the special October *Sentinel*, without increasing its indebtedness one dollar. The State secretary sent out a circular letter, and a subscription blank to each church. The letter stated the plan of the work, and the great need

for action. The result will be seen from the following quotation from another circular letter relative to the present canvass : —

“You will remember last fall when the special edition was printed, and 30,000 copies circulated just prior to the election. Blanks were prepared, and sent out to all the churches to be filled out with the name and amount in cash given by each individual, and these were returned to us accompanied by the money. This effort met with a hearty response, and these donations, with what was borne by some of the local tract societies, covered the expense. It is thought by our leading brethren that the same plan should be adopted to defray the expense of this canvass. By adopting this plan of giving, the burden will be equalized, and all will be granted the privilege of helping in this important move, while the work of the tract societies can go on as before, with no increase of debt. The embarrassed condition of the State society makes it necessary that the means be raised in cash.”

Inside of four weeks from the time this call was made, \$350 was sent in by individuals and local societies, for the prosecution of the general work in the State. When all take hold to help, there is no lack of means.

THE CIRCULATION OF HEALTH AND TEMPERANCE LITERATURE.

WE have so often said that our work is rapidly increasing in magnitude and importance, that the statement begins to lose its force with us. But the truth of this was never more apparent than at the present moment. It may be a surprise to some that immediately after laying out such an extensive plan of labor in connection with our Religious Liberty Association, we should now propose another advance move which will call for wise generalship and a large corps of workers.

As a people, we have taken advance ground on questions of health and temperance, and from our presses are issued the best and the most widely circulated books, pamphlets, and tracts, and the most ably conducted and popular health journal in our country.

The extent of the influence of these publications, and the degree to which their influence has prepared the way for the acceptance and exemplification of a purer Christianity, cannot easily be calculated. But we do know of hundreds who have been brought to love the Bible and its Author better, and to give more perfect obedience to his commandments, who were first led to an understanding and partial obedi-

About two years ago, the tract societies agreed to give considerable attention to the circulation of our health and temperance literature, and a great and good work was accomplished, without loss to any other branch of the work, but apparently to the benefit of all. For a time, it appeared that as a people, we believed “that health reform bears the same relation to the third angel’s message that the right arm does to the body;” but during the last year there has been a decided change, and now we are not doing one-tenth part of what we ought to do, and what we may do without loss to any other branch of our work, in the circulation of health and temperance literature. What is the reason of this change? Is it because we have any less confidence than heretofore in the principles underlying health and temperance reform? Is it because we were disappointed in the results of the effort made two years ago? or is it because there are less laborers in the field than heretofore? — No.

The falling off of our efforts in behalf of the circulation of our health and temperance literature, is the natural result of the theories and methods adopted by those who engaged in the work. Many undertook to canvass for the health and temperance literature, as a preparatory step to other work. Some intended that this canvass should give them an experience which would enable them to enter the field as canvassers for religious books. Some introduced the health publications with the view of forming an acquaintance which would open the way for the holding of Bible readings. A few engaged in this work because it was profitable; and a few others because of their genuine love for the cause of the health and temperance reform. Each of these four classes has met with more than ordinary success; but those belonging to the first two classes, being largely in the majority, the very success which attended their work has *taken them out of the work*.

And now the question comes up for decision, Shall we call out a new army of workers on the old plan? or shall we organize this work upon a new plan? Shall we labor to enlist two or three hundred canvassers to engage in the circulation of health publications as an “entering wedge,” to be followed immediately with denominational works? or shall we endeavor to organize a corps of workers to engage in the circulation of our health publications who will have both an understanding and a love for the principles of health reform, and who will continue in the health work all the year round, putting forth their very best efforts for the thorough enlightenment and the permanent improvement healthwise of those for

whom they labor? We believe the latter is the better plan. Not that we would discourage the health missionary from making efforts to benefit his friends morally and spiritually as well as physically, nor would we discourage the religious teacher from selecting those who have adopted the principles of health and temperance as the most promising listeners; but we do believe that it is a loss both to the cause of health reform and religion, to have a person who is just beginning to appreciate the necessities of a thorough health and temperance reform, so suddenly approached with propositions for religious reforms, that he will feel that the health and temperance literature was introduced only as a means of providing a way to introduce the other. In this as in many other matters, the more haste the less speed.

How, then, shall our health and temperance work be advanced? how shall our literature upon these subjects be placed before the people?—By the organization of a separate corps of workers, who shall give their entire energies to the dissemination of knowledge upon health and temperance topics; first, by the sale of books and periodicals; secondly, by health talks illustrated by the use of charts and diagrams in family or neighborhood gatherings; thirdly, by lectures before temperance societies, and in churches and school-houses as the way may open. With the last two methods, the health and temperance societies have to do; but the management and success of the circulation of the literature, and the sale of books and journals, rests with the tract societies.

But some one will say that our tract society officers have now all that they can attend to, and that all of the available agents are now employed in the sale of religious books. In each of these statements there is a grievous error. In many of our tract societies the business passing through the hands of the State secretary could be doubled twenty per cent without adding to the expenses of the office. An increase of business means an increase of revenue, and the increase of revenue would make possible the employment of an assistant secretary or an additional clerk. This would make possible the division of the work of the State office into several departments, which division would add greatly to the efficiency and success of the work.

As regards the work of securing agents, we shall accomplish much or little according to our expectations and labors. Not many years ago, it was the generally accepted opinion that there were among Seventh-day Adventists only a very few persons who

could ever make successful book canvassers; but an earnest, persevering effort has called out and put into the field a corps of competent and successful agents that cannot be rivaled. Do we believe that all the available talent is now in the field?—No; not one-tenth part of it. There are many persons in our churches who are anxious to do something for the benefit of their fellow-men, who feel that they are not qualified to handle religious works, but who could do excellent service with our health and temperance literature.

But in the selection of agents for this work, we are not limited to the members of our denomination. Any one of good moral character who has an understanding of the principles of health and temperance, and a love for them, whether he be Methodist, Baptist, Congregationalist, or Presbyterian, can become as successful and acceptable an agent for our temperance publications and our health books and journals, as though he were a Seventh-day Adventist. It should be a matter of surprise to us that with such a line of undenominational literature to be placed before the whole world, we have depended almost wholly upon the members of our own church for its circulation. Why should not each one of our State tract societies employ a general agent to give his entire energies to the selecting and training of agents for the sale of health and temperance books? Half or two-thirds of these agents might be selected from members of other denominations, persons who could not be employed in the sale of our religious books.

Could this branch of work be made to pay the tract society?—Not during the first few months; but it certainly would in the end. The Sanitarium, the Health Publishing Company, and the American Health and Temperance Association would all cooperate to make this department of the work a financial success.

Our tract societies have a broad field before them, and many lines of work to be carried on at the same time; and we must coolly consider how we may carry forward the many branches without confusion and failure. Shall we give our entire energies to one line of work for a time, and then, dropping it, devote all our time to something else? Will it not be a wiser plan to divide our work into departments, and place a competent person in charge of each department? The blacksmith who had three or four irons in the fire, was always burning one, while he was hammering another; but two or three smiths can heat their irons by one fire without injury, and with great economy. And thus it is with our tract

society work. As the subscription book business has been coming into prominence, and the time and thought of the secretaries have been absorbed by it, the work to which the societies devoted their energies during the first years of their organization has been largely neglected. Now we must take up the religious liberty work. And this branch alone calls for more labor than all branches of our tract society work have heretofore received. Shall we, then, drop other parts of the work, that this may be made a success, and in turn drop this that our health and temperance work may receive some attention? Or shall we have in our larger societies several departments, and a competent person in charge of each? Shall there be a religious liberty department, and a health department, as well as a business department, and a department of correspondence with the local societies relative to their regular work? Shall each of these departments be placed in the hands of a competent clerk or secretary, who shall give diligent study to the work assigned him, and labor to make it a success? In the smaller societies, two departments may be placed upon the same person, as a matter of necessity for the time being, until the society has strength to arrange otherwise.

Let the work of selecting agents to take a leading part in this canvass for health and temperance literature, go forward without delay. The International Society has already appointed a secretary to take special charge of the department of health and temperance literature.

From the large class attending the school of hygiene and nursing at the Battle Creek Sanitarium, a score have been selected to take part in this special work, and are receiving daily instruction to prepare them for the field. Persons who may be selected by the officers of the State tract societies to act as general agents or company leaders, will be received into this special class, and trained for this work during a period of eight or ten weeks free of expense, other than such labor as they may put forth during a few hours of each day partially to compensate for their board. The first course of instruction intended to fit workers to engage in the holiday canvass is now in progress. Another course will be given during September and October. For further particulars, address the Secretary of the International Tract Society, Battle Creek, Mich. W. C. WHITE.

“WE are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith.”

WHY should we not be as prompt, as energetic, as thorough, in circulating our petition, and getting publications relative to the Sunday movement into the hands of the masses, as were the people of God in circulating King Ahasuerus's decree? Read Esther 8:8-17.

If persons have already signed a petition opposing enactments affecting religion, many would be much annoyed should they be approached with it again in the same manner as it would be introduced to one unacquainted with it. Any unpleasantness of this kind may be avoided, in cases where there is a possibility that the petition is not new, by some indirect reference to it, perhaps a pleasant inquiry as to whether they have had the pleasure of sending their names to Congress, in favor of our good Constitution's remaining as it is in regard to religious freedom.

IN presenting the petition, do not base your appeal for signers on the supposition that the rights of Seventh-day Adventists only are endangered, but from the stand-point of an American citizen, show them that their liberties are threatened as well as ours.

It is usually better to leave a person while he is interested to hear more, with the way open for another interview. Better fall short than to overdo. Leave room for the Spirit of God to work.

THERE is no objection to encouraging intelligent and worthy persons who are not Seventh-day Adventists, but who are interested in preserving the United States Constitution as it is, from soliciting signatures to our petitions, if they desire so to do.

BUT above all, as you labor, be sure that you have a firm connection with God. Do not go forth in your own might and wisdom; they alone are but weakness. But lay hold on His strength. Let Christ work in and through you; then your efforts will surely be crowned with success.

“AND ye shall be brought before rulers and kings for my sake, for a testimony against them.” Mark 13:9.

“AND shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?” Luke 18:7.