

THE HOME MISSIONARY

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No. 10.

Fourth Sabbath Reading.

Persons desiring THE HOME MISSIONARY, who are situated so that they can attend services on the fourth Sabbath, will confer a favor by having it sent in a club to the librarian of their local tract society. Copies thus sent will be distributed to subscribers on the fourth Sabbath. In order that the address which this paper contains may be new to all, it should not be exhibited before that time.

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. It may be well, sometimes, to sing, at intervals, short stanzas of some appropriate missionary hymn.

Avoid making these exercises tiresome. Rather than do this, it will be better to omit some of the less important portions of the address.

DUTIES OF CHURCH MEMBERS TO OFFICERS AND OFFICERS TO MEMBERS.

THE respective duties of the officers and members of the church to each other, are of great importance. In all of God's arrangements, order is ever a conspicuous element. Our God is a God of order. Whether it be in the family, the church, the government of nations, or in the divine economy of heaven and the worlds, in ruling angels or men, everywhere God has established principles of order, prescribed offices of trust and responsibility, and given proper rules of management and government.

The church embraces Christ's family on earth. It is his school of training for a better state of existence. In it the principles of God's righteous government are to be taught and learned. It receives under its watch-care pupils of various ability, age, character, nationality, and acquirements. It is surrounded with influences calculated to thwart the objects which it was designed to accomplish. Satan, wicked men, the natural desires of our own corrupt hearts, the prevailing influences of society, — all stand as hindering causes in the way of the greatest success of the

church. It has foes without and oftentimes foes within. How could such a school of morals and religion hope to prosper without thorough organization and well defined rules of action? God's infallible word is its supreme authority, and contains all the rules of its government.

The design of this article merely takes up a portion of the subject of church government — the mutual duties of officers and members. A body of believers having been instructed in the truth of God, and embraced it with loving hearts, uniting themselves in Christian fellowship, and organized by proper authority into a church, have elected their proper officers, one or more elders and deacons, with a clerk to keep their records, all but the latter having been set apart by proper authority to their respective positions by the laying on of hands and by solemn prayer. They are now a fully-organized local church, competent to transact its business and duties.

What are these mutual duties which the word of God requires of each to the other? Let the book of authority declare.

THE DUTIES OF ELDERS.

In Acts 20:17-37, Paul gives valuable instruction for their guidance. Here we learn that Paul, passing near Ephesus, called the elders of that large church together to give them personal instruction in their duties before he gave them a final farewell. He recounted his labors of love, with which they were familiar, and talked with them most tenderly, and instructed them as follows: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Therefore watch, and remember, that

by the space of three years I ceased not to warn every one night and day with tears." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Verses 28, 31, 35.

Paul here teaches that, first of all, the elders should "take heed" to themselves, and "watch" themselves; that is, they should be very careful of their own personal conduct, to see that it was in harmony with the principles of right taught in God's word. Before any are prepared to take the watch-care of others, and instruct and admonish them of their duties and sins, the apostle teaches that they should see that their own example is right. Their instruction to others would greatly lose its force if their own example was contrary to right principles. This is a most important consideration, especially for all religious teachers. Good examples in church officers often effect more good in the church than any instruction they can give in words. A solemn responsibility rests upon an elder of the church to be exemplary in his own life, and show that he has learned of Christ the true principles of the gospel. Then and not till then can his influence be salutary upon others.

Secondly, elders are to "take heed" to the flock "over the which the Holy Ghost hath made them overseers." They are to "watch" over them as they that must give an account for their conduct. The elder, then, is an "overseer," not in the sense of a task-master to *drive* to duty, but one to watch for the good of the church in spiritual things. Elders are elsewhere called "shepherds;" and that is the apostle's meaning in this scripture, as an overseer over the flock of God could but be a shepherd. In considering the work of a shepherd, we must call to our minds those of Judea who at that period followed the shepherd's calling. The Scriptures deal in illustrations, in order more clearly to convey the thought intended. The shepherd obtained his living by tenderly caring for the flock. He went before and called the flock, and the sheep followed him, knowing he was their protector and guardian. It was his constant interest to see that all were supplied with necessary food and drink, and all cared for. The strong were curbed, so that they should not deprive the weak and timid and helpless ones of their portion. The lambs were often carried in the shepherd's bosom, when unable to undergo the fatigue of the journey. A careful watch-care was always kept, lest wild beasts should break in and destroy some of the flock. When some strayed away toward dangerous

ground, the shepherd led them back to the flock, and thus became eyes to them, to keep them in safety.

What a forcible illustration is this of the spiritual shepherd's duty! A solemn responsibility rests upon him to watch for the good of the flock of Christ, purchased at such an infinite price. Every member is precious in the Saviour's sight. Are not all the purchase of his own blood? When any begin to become cold, careless, or indifferent, should they not be visited, and in love counseled kindly of their danger? and knowing the blindness which follows sinning, should not great patience be shown the erring? Should they not be faithfully warned of their danger, whether they deserve to be or not? Notice the faithfulness of the apostle, who declares, "By the space of *three years* I ceased not to warn every one night and day with tears."

There we see intense love and interest manifested; and Paul was but an under-shepherd of the great Master himself. Such affectionate interest would tend most powerfully to bring straying members to their senses, and awaken them to their danger. Love begets love. This we see in the case of Paul, who had so faithfully labored for the church at Ephesus. When he was finally to leave them, they fell upon his neck and wept with the keenest grief. Such unselfish labor is rarely shown, but it is ever effectual.

Another duty which the apostle presents is that of "feeding" the flock of God. One of the qualifications of the elder is that he should be "apt to teach." It is proper, as he sees the need of it in the church, to take the word of God, and draw from it such instruction as he sees the good of the souls under his charge require. This is made obligatory upon him as his duty by the command of the inspired apostle.

The elder may not be a capable speaker, able to preach a sermon, but he can read from the Book of books instruction calculated to correct wrongs, instruct in duty, reprove evil courses, encourage the desponding, and comfort the sorrowing. We know by experience and observation that hard hearts and darkened minds can be softened and enlightened by the personal efforts of an elder going with his heart full of love to labor with an erring brother. It is always best before such personal labor, first to go alone to the Lord, and pour out the heart to him in earnest prayer, till one's own heart is softened and tender by trying to realize the infinite value of the soul of him for whom you expect to labor. In such a case there will be a tender solicitude manifest in your acts and words, which will affect the heart of the erring brother. It is wonderful how such emotions will communicate themselves to others almost

before a word is spoken. Plainly, but kindly to set before an erring member his danger and failures in duty, accompanying this act by earnest prayer, will nearly always win the respect of him for whom we labor, if nothing more is done. It will not wound, if performed in the right spirit.

Such faithful labor on the part of church overseers is greatly neglected. Many local elders seem to think that if they open the social meeting, read the hymn, lead in prayer, and close the meeting, they have fully discharged the duty of their position. But these are but a small portion of an elder's duties. "I have showed you all things, how that *so laboring* ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "*So laboring*" is laboring in the same spirit, with a similar desire to save souls, as Paul labored. We have seen how intense was Paul's interest. The strong were "to support the weak;" that is, encourage by their sympathy, and strengthen by words of good cheer, and help the weak members of the flock, ever remembering that those in spiritual responsibility as officers, are to be special exemplars of the great principle exhibited in Christ's life, imparting good to others, rather than receiving it themselves.

Similar instruction is given by St. Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:1-4.

Here willing, cheerful service of the elder for the church is required, his example being specially referred to as a necessary qualification to the proper discharge of his duty. His example is to be meek and humble as was that of the Master, not being a lord over God's heritage, ruling with rigor, but claiming no honors for himself, and willing to do much for others. "Feeding the flock" is again presented as a special duty. In Romans 12:8, St. Paul evidently has elders in mind, when speaking of various classes: "He that giveth, let him do it with simplicity; he that ruleth, with diligence." As much as to say, an elder must be a diligent man; that is, one wide-awake, earnest, vigilant in his watch-care for the good of the members. Nothing is more important for the welfare of a church than a stirring, energetic,

sensible elder, who is filled with the spirit of Christ. Most churches run down and accomplish little good with a poor elder, but a weak church with a *live* elder often becomes a strong one.

THE DEACON'S DUTIES.

In the earliest period of the apostolic church, the eldership seemed to embrace about all the offices of the church. Apostles, ministers, evangelists, etc., were all elders. As local churches were organized, local elders were necessary; and a distinction was drawn between some of them and those elders who "labored in word and doctrine;" that is, those who preached the word. Elders of one rank or another had supervision over the temporal as well as spiritual affairs of the church. But as numbers increased, the apostles found that they could not do justice to *all* these interests, and said: "It is not reason that we should leave the word of God, and serve tables." So the multitude were called together, and directed to look out seven men of good report, to look after the temporal concerns of the church. These were placed before the apostles, who laid their hands upon them and prayed, and thus they were set apart to the work for which the office of deacon was created. Acts 6. The deacon, then, is an assistant to the elder, taking off from him some, at least, of the temporal burdens which would otherwise fall to his lot. The office is an important one, or it would never have been created, nor the incumbents set apart by the same solemn ceremony by which the elder is consecrated to his work. Those who are faithful in this office "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

As for us, we can gather from the Scriptures that it is the duty of the deacon to look specially after the wants of the unfortunate, the poor, the widows, and the fatherless in the church, to see that they do not suffer from want. The deacon should call the attention of the elder and the church to the cases of such, and do all in his power to see that they are cared for in temporal things. The deacon should see that the church buildings are properly cared for, the fuel supplied, and also the bread and wine and other necessary things for the communion. We have always contended that the deacon is the officer to act as treasurer of the church; and he should be scrupulously careful that all means paid into his hands should be properly accounted for, and all needed reports made to the church concerning it, that they may fully understand the financial condition of the church.

The deacons should ever seek to be true helpers to the elder of the church, and assist him in all proper

ways. They should constantly counsel together, and act unitedly in every move made for the benefit of the church. In the absence of the elder, it would be proper for the deacon to open the meeting, as the next highest officer, if no other had been appointed. But he would not be authorized to baptize or hold the communion service as the local elder would be. He could properly pass the emblems when requested to do so by the elder. The deacon should ever be an active, wide-awake business man, and a thoroughly honest man, as well as an earnest, devoted Christian.

DUTIES OF THE CLERK.

But little is said in the Scriptures of the duties of the clerk, though he is recognized as one of the officers required. Probably this is because the duties of the office of secretary were so well known that it was not necessary. A clerk or secretary is expected to keep a record of all official actions taken by the church as a body. He keeps the church books, the list of names, and a record of all business meetings, so correctly that every vote taken is properly registered, and can be looked up at any subsequent period. The clerk should be, if possible, a good penman, who can keep his books neatly, and in an orderly manner. It is a clerk's duty at the time prescribed by the Conference, to make reports to the Conference secretary, of the membership, increase or decrease, admissions or dismissals, etc. A clerk who does not attend to this promptly should be dismissed without fail, and some one elected who will attend to it. Many failures in the past have been made by inefficient clerks, which have caused the Conference secretary great inconvenience, and we have actually been unable to ascertain our membership. Such negligence in officers chosen by the church is disgraceful and highly culpable. Let our clerks be prompt and faithful to make all their reports in proper season.

In conclusion, we can but briefly consider the duties of the members to their officers, especially towards the elder.

We have seen thus far that heavy responsibilities and duties which are difficult to accomplish are placed upon the officers of the church. They are to labor in the interest and for the eternal salvation of the members. What attitude should the members assume in return for such interest? Let the Scripture speak. St. Paul, in his instruction to Timothy, a leading minister whose duty it was to superintend the affairs of local churches, speaks as follows: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." "Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. 5:17, 19. Also in Hebrews 13:7, 17: "Remember

them which have the rule over you [or are the guides, *margin*], who have spoken unto you the word of God: whose faith follow." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." St. Peter, after giving instruction to the elders as we have seen, speaks as follows to those under their charge: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

We see in these directions of Holy Writ, that God has placed solemn obligations upon the church to honor and esteem, yea, to "obey" even, those whom they have placed in the position of overseers. This is emphatically stated in so many words by the word of God. This, of course, is to be understood as all scriptures are, in a reasonable sense. It would not be a duty to honor the officers, or obey them, should their word conflict with the Bible, or should they act in a wicked or unbecoming manner. But while onerous duties are placed upon these officers in behalf of the church, God solemnly requires that they be treated with respect, that they be honored if faithful in the discharge of their duty, and be listened to in a spirit of submission and humility. And this is certainly right. It is not consistent that private members, especially those who are young, should manifest a forward, egotistic, or defiant spirit, questioning every move recommended by the officers of the church. Such insubordination would be sure to result disastrously to those who should engage in it, as well as to the church.

The officers in a certain sense stand for the church. They have been chosen by its act, and speak officially by its authority. Their power and influence have been conferred by the church. They therefore represent the church. When members show disrespect to the officers who are faithfully discharging their duty, they show disrespect to the church. Let all notice how careful the apostle Paul recommends all to be about listening to accusations against elders. It must be before "two or three witnesses." The influence of many an elder has been broken down and ruined by flying rumors, reports circulated in a secret manner, and believed by members. Such a course is cowardly and wicked.

Men in such responsible positions must have the support of the church, or they can do little good. While an elder holds his office, he should be heartily sustained in all reasonable acts, by the members. When it is found by experience that he fails to fill the position in a satisfactory manner, our General Conference has made provision for changing to another person. Churches with consecrated, prompt, earnest, sensible officers, are most fortunate. And officers with loyal, faithful, appreciative members, are equally fortunate. By carefully studying and heeding the Scriptures, the efficiency of our churches can be vastly increased. May God bless them all greatly in every part of the world.

GEO. I. BUTLER.

Bible Readings.

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.

SIGNS OF THE TIMES.

A Synopsis.

READ Matt. 16 : 1-3.

Signs — what are they?

Can we know where we are in the world's history, and when the end will be?

Our position. Matt. 24 : 32-36.

Who will desire to know when it is near? 2 Tim. 4 : 8.

Who will not? Matt. 24 : 48-51 ; 2 Peter 3 : 3, 4.

Why is this so? Matt. 6 : 21.

Who will understand and discern the signs? Dan. 12 : 9, 10.

SOME OF THE SIGNS OF THE TIMES.

1. Increase of knowledge. Dan. 12 : 4.
 2. Running to and fro. — *Idem.*
 3. Means of doing so. Nahum 2 : 3-5.
 4. Darkening of sun and moon, and falling of the stars. Matt. 24 : 29.
 5. Increase of crime. 2 Tim. 3 : 13.
 6. Perilous times. 2 Tim. 3 : 1-5.
 7. Pleasure-seeking. Verse 4.
 8. Increase of riches. James 5 : 1-3.
 9. Oppression of laborers. Verse 4.
 10. Intemperance. Luke 21 : 34.
 11. Immorality. Luke 17 : 26-30 ; Jude 7.
 12. Tidal waves. Luke 21 : 25.
 13. Distress of nations. — *Idem.*
 14. Men's hearts failing them. Verse 26.
 15. Nations angry. Rev. 11 : 18.
 16. Preparations for war. Joel 3 : 9-16.
 17. Peace and safety cry. 1 Thess. 5 : 1-3 ; Isa. 2 : 2-5 ; Jer. 8 : 11, 15, 20.
 18. Message of the faithful servant. Matt. 24 : 45, 46.
 19. Attitude of the wicked servant. Verse 48.
 20. Scoffers. 2 Peter 3 : 3, 4.
 21. False christ. Matt. 24 : 23-27.
 22. Making an image to the beast, and enforcing his mark. Rev. 13 : 11-18.
 23. Warning against worshipping the beast and his image, or receiving his mark. Rev. 14 : 9-12.
- Will any be looking for the Lord when he comes? Isa. 25 : 9.
- Upon what class is a blessing pronounced? Luke 12 : 37.
- Who only have the promise of salvation? Heb. 9 : 28.

W. A. C.

The Children's Page.

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.

LIKE OTHER PEOPLE.

"MAMMA, why *can't* I dress like other people?" said a little girl one day to her mother, who had planned to make her little daughter's new dress plain, while the child was pleading for it to be more stylish. Although less than ten years of age, this little girl had many times looked at the dresses, hats, and wraps of city girls on the streets, and thought those children must be happier with their fine things than she could possibly be in her plain clothing. Still she was always neatly and prettily dressed.

Now do any of you bright-eyed little girls or boys ever feel like saying what this little girl said? If you do, let us talk about some of the reasons why it is not best to feel that way. Why should you wish to dress like "other people," or be like them? You say because you would look prettier and be happier, and those other people would like you better. Perhaps not. Let us see. You hope that, when Jesus comes to take those who love him to heaven, he will take you too, do n't you? And if you go there, you will see Abraham, Moses, Samuel, David, Peter, and Paul, and all the good people you have learned about at Sabbath school; best of all you will see Jesus, who was, like you, a little child, and lived on our earth many years ago.

When these and all who will be saved were living in this world, do you think they ever thought that those who were not trying to please the Lord were happier than they? Do you think they ever wanted to be like those who did not love the Lord? Sometimes God's people envied the wicked. David says he was envious of them for awhile, but afterward he saw that he was foolish to feel so; for the Lord taught him that the wicked would at last go to destruction. He was sorry he had thought those who did not love God and obey him, were happy and safe, and the Lord forgave him. Then he was very happy, and praised God with all his heart. So it may be with us if we sometimes have wrong thoughts and desires.

[Let the one conducting the children's meeting, read Ps. 73, beforehand, and explain it further, in order to make it real and impressive to the children.]

Samuel loved to serve the Lord, from his earliest years, and asked God what he wanted him to do. Then the Lord led him. Moses lived with rich people, and had everything he could need when he was a boy. He saw people dressed in fine clothes having all they could wish in this world. But he saw, too, that those people did not please the Lord, and he did not wish to be like them. So he went away from them, and lived with those whom the Lord had chosen for his people. Abraham, and all the other good people, learned that it was not best to be like those around them, who were not trying to please the Lord. Jesus, our precious Saviour, lived at home with his family, when a child, and obeyed his parents. When older, he said he came not to do as he pleased, but to do the will of his heavenly Father.

Now, dear little ones, do you think Jesus will take you, when he comes, to live with these we have been talking about, if in your hearts you wish to be like those who do not love him? Such people may seem to be happy and contented, but they are not really so; and it grieves the dear Saviour if little children love to be like those who do not love him. He is sad if you do not want to be as he was, and do as he did when a little child like you. He will not compel you to be like him, but if you want to be, it pleases him, and if you really wish the evil washed away from your hearts, and ask him to do it, he certainly will.

The Bible says, "Let not thine heart envy sinners," and, "Be not thou envious against evil men, neither *desire to be with them.*" Don't you think, little ones, that it will be best for us to do just as the Bible says about this? Yes, and here are two verses for you to learn, to help you: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. "And be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12: 2.

Will you not all try, dear children, to please your precious Saviour; and not the world? A. S. B.

SHIP MISSIONARY WORK.

A SHORT time ago we received a request from one of our Eastern workers that a box of back numbers of the *Youth's Instructor* be sent to the captain of a newly chartered missionary ship, which runs along the Atlantic coast, among the factories where hundreds of children are employed.

We were glad through the kindness of the Publishing Association to be able to send this captain a box

containing about seven thousand *Instructors*. These he promises to distribute to the children in the different city factories as he goes among them.

Each paper will have the address of the International Society stamped upon it, so we shall not be surprised if we some time hear from some of those who have received copies.

The State factory inspectors report "an alarming amount of child labor in factories." In one of them alone they found more than twelve hundred children employed, all under sixteen years of age. It was reported that not more than one-third of their parents could sign their names, except with a cross. Many of these parents felt that as they had got along without an education, their sons and daughters could do the same.

But it seems very sad to think of the many children confined to hard labor in factories, just at the time when they should be in school, and developing their minds by useful study.

Should time last a few years longer and they be permitted to live, these very children will be men and women. In order that their minds may grow, and they become persons of intelligence and usefulness, they will need to give their minds a chance, and their bodies a rest.

I will tell you what Mr. Stanley, the great African explorer, says, and I think you will understand what he means. He says: "No missionary society could ask for a better field than Africa, but it requires peculiar methods and means to influence the natives. The most that can be done is to instruct the children in the first principles of the Christian religion." He says it is hard to reach the old pagans; but when the children are grown up, there will be a nation civilized and partly or wholly Christianized. So if in this effort for the children in the factories, we do not reach the parents directly, we may still feel that it is a good work to reach the children.

We hope that we older people and you children will improve every opportunity for placing good reading in the hands of the young, that they may early cultivate a taste for that which is good and instructive. Time is precious, or as one writer puts it, "The moments are golden." Shall we not try wisely to improve every one? F. H. S.

THE time of youth is the best time —

1. For good impressions
2. For strong resolutions.
3. For fixed affections.
4. For diligent observations.
5. For close applications.

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON THIRTY-EIGHT.

[Answers found in "Civil Government and Religion."]

1. IN what respect is the present movement to secure religious legislation identical with that of the fourth century? — *pp. 93, 94.*

2. In that, what was pleaded would be the case without a Sunday law? — *p. 94.*

3. What does Mr. M. A. Gault, of Iowa, state as the ministers' complaint against the Chicago and Rock Island Railroad for running Sunday trains? — *p. 97.*

4. What charge does Dr. Everts, of Chicago, bring against the Sunday train? — *Idem.*

5. What other piece of Sunday furniture does Dr. Herrick Johnson, of Chicago, condemn? — *p. 96.*

6. And why does he condemn it? — *p. 97.*

7. To what does Rev. Dr. Briggs, of Napa, Cal., say the State has relegated moral instruction? — *p. 96.*

8. Is not the church the proper place for such instruction?

9. What does Mr. Briggs find fault with the State for allowing the people to do on Sunday?

10. And what does he say is the result to the preachers?

11. What, then, do they want a Sunday law for? *Ans.* — That they may get at the people.

12. And how only can the State comply with their desires? *Ans.* — By enacting a Sunday law depriving the people of their freedom, and *corralling* them for the preachers.

13. Was not this just what the bishops in the fourth century asked for?

14. What in the Blair Sunday-rest bill shows that it is the intention of the present movement to restrict the liberties of the people on Sunday, both as to labor and amusement? See Sec. 1 of bill, on *p. 65.*

LESSON THIRTY-NINE.

[References same as last lesson.]

1. BETWEEN the church and what else does Neander say there was competition, of which the church teachers of the fourth century were forced to complain? — *p. 88.*

2. Between the church and what does Mr. Crafts fear competition? — *p. 99.*

3. What does he suggest as a partial remedy for this competition between the church and the post-office?

4. But would this satisfy these religio-political legislators?

5. What further regulations does he say would be better than nothing?

6. But a law with what instructions and provisions only will satisfy them in reference to post-office affairs? — *p. 100.*

7. Will they then be satisfied?

8. What sweeping statements does Mr. Mc Allister make, showing that nothing but a complete monopoly over everybody and everything will satisfy them on the Sunday-law question?

9. Of all monopolies, which is the most conscienceless and oppressive?

10. What expression in the quotation from Dr. Mc Allister shows that the movement favoring the Sunday law is not a respecter of the rights of conscience? *Ans.* — "They may hold any other day of the week as sacred, and observe it; but —"

11. Does not this show that the conscientious convictions and practices of others will be disregarded so long as they are not in harmony with their ideas?

LESSON FORTY.

[References same as last lesson.]

1. WHEN the ministers through Sunday laws have stopped all Sunday work, Sunday papers, and Sunday trains, in order that the people may go to church, will the people necessarily be obliged to go there?

2. But having gone thus far to secure church attendance, and failing, will the leaders be likely to stop here? — *p. 101.*

3. What will be the next step, logically, for them to take?

4. Was this step taken in the fourth century?

5. What four things are the same now as then?

6. May we not, then, expect the step to be taken now?

7. What theory of government was the basis of the religious legislation in the fourth century?

8. Is the same theory advocated now?

9. What did Miss Francis E. Willard say in the National Convention of the Woman's Christian Temperance Union in 1887? — *pp. 101, 102.*

10. What similar statement did Prof. J. W. R. Sloane, a National Reformer, make in 1872?

11. What further statement from Dr. Crafts shows that those engaged in this movement are advocating the theocratical theory of government? — *p. 103.*

THE NEXT CONGRESS.

12. And how does Prof. Blanchard confirm this?

— *Idem.*

13. Then what theory of government is directly involved in the enactment and enforcement of Sunday laws?

LESSON FORTY-ONE.

[References same as last lesson.]

1. WHAT was the result of the adoption of the theocratical theory of government in the fourth century?

2. And what sort of laws were enacted by the church and state united?

3. And what was the result of the enforcement of compulsory religious laws?

4. How does Dr. Mandeville, of Chicago, show that he desires that the church and state be again united in enforcing Sunday observance? — *p. 105.*

5. What question was asked Dr. Mc Allister at Lakeside, Ohio, in 1887? — *p. 106.*

6. What evasive answer did he make?

7. Was the apostolic church a persecuting church?

8. When and how did the Catholic Church become a persecuting power?

9. Is Roman Catholicism the only religion that has ever persecuted?

10. What other isms professing to be Christian have also persecuted?

11. What must be secured before any religion can become oppressive?

12. And what has ever been the invariable result of any religion allied with civil power?

13. What has every religion that ever persecuted, claimed to be? *Ans.* — The true religion.

14. And what has ever been the claim of such in reference to persecution? *Ans.* — That to compel men to conform to the true religion is not persecution.

15. What pope declared this in plain words? — *p. 107.*

16. When attention was called to the fact that oppression had already resulted from the rigid Sunday laws in some of our States, what reply did Dr. Mc Allister make? — *p. 108.*

17. What identical argument was used by the wicked Pharisee to justify the killing of Christ?

18. In what words has Rev. W. T. Mc Connell, of Ohio, given fair warning that oppression awaits those who may not see fit to fall in with this movement?

19. Wherein, then, lies the difference between the theory, the spirit, and intentions of this movement, and that of the fourth century?

THE time is approaching for the opening of another Congress. This means another opportunity for national legislation upon religious questions. The religio-political advocates will certainly endeavor to make the best of the opportunity for the accomplishment of their designs. What will be the defense of the cause of liberty and the principles of truth, will depend upon the loyal and true. The battle is to be fought but once. Let each one ask himself the questions, What will be my record when the battle is over? will I then have made a noble stand for truth, and fought with courage for the right? The battle is onward. There is no release from this war. Then let no one be found sleeping on guard or recreant to duty now. There is work enough for all. There are signatures to be obtained to petitions. There are papers to be circulated. There are pamphlets to be loaned and sold, and literature of various kinds is to be scattered all over the land. Let every one prepare himself to engage in the noble work; not only intelligently, but with the earnestness, the humility, and the dignity which the nature and importance of the cause demand. There is a rumor again, since the newly-admitted States have gone so strongly Republican, of an extra session of Congress to meet early in November. This would mean an early adjournment, and consequently less time for us to work. However this may be, the conflict is sure, and will come soon enough. Let all hands work.

W. A. C.

THE following letter is from a young lawyer in New Mexico to one of our canvassers: —

“DEAR FRIEND: Yours received, and I am ever so thankful to know that you still remember me. As for my part, I often think of you, that had it not been for you, my soul would have gone astray. I will tell you that I am now, and trust in God to be, a strong adherent of the Seventh-day Adventists, because I believe just what God’s word teaches; and I hope ere long to be baptized.

“I have been in ——— for some time, and I just returned here yesterday. I tell you that if I had stayed there a week longer, I should have been separated from my wife; for the Jesuit fathers there thought it was a terrible disgrace for me to go back from Catholicism. They thought I had lost my reason, and was completely crazy; and they were influencing my wife not to live with a man who had a devil, and was a heretic.

“I received this morning two issues of the *Sentinel*, and I have been reading them. I tell you I am really afraid to go back to ——— with my family. It caused great inconvenience, my having changed religions; but happen what may, I cannot now conscientiously do otherwise.

“May God bless you in your undertakings.

“—————”