

# Advent Review

OUR FIELD

## EXTRA.

Relative to Foreign Missions, and the Blair Amendment now Pending in Congress.

BATTLE CREEK, MICH., DECEMBER 11, 1888.

### THE INESTIMABLE GIFT. INDEXED

"AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Luke 2: 8-14.

We are nearing the close of another year. Christmas and New Year's will soon be here. Let us candidly and carefully review our life during the year that is about to pass, with its burden of history, into eternity, and consider the many tokens we have had of the favor of God in the blessings he has bestowed upon us. The most unspeakable gift which God could bestow upon the world was the gift of his beloved Son.

We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." Infinite was the sacrifice on the part of the Father. The highest gift that Heaven could bestow was given to ransom man. What divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But Christ declares, "The Son of man is not come to destroy men's lives, but to save them." The Son of God understood the desperate situation, and himself came to our world, that man through him might have eternal life. Son of the Most High though he was, he submitted himself to insult, mockery, and a cruel death because he loved man, and would save him from ruin. But, as if determined to cut themselves off from all communication with Heaven, as if scorning God's mercy and defying Omnipotence, the world whom he came to save, crucified the Lord of glory. Can we, my dear brethren and sisters, behold such love, such infinite sacrifice, unmoved? O, what abundant resources divine power has provided for the fallen race!

Let us look to Jesus, and see the amazing love for fallen man of which the cross of Calvary gives evidence. The great sacrifice has been made, and Christ has purchased man at an infinite cost. "Ye are bought with a price," even the precious blood of the Son of God. And now Jesus says, "I have claims upon the human heart; man is the purchase of my blood." Thus he asserts his ownership of the consciences of men; and his Spirit, sent forth into all the world, convicts men of the claim God has to all there is of them, and writes his name upon the heart of every one who accepts that claim. He engages to renovate the soul through the medium of the truth. "This is life eternal, that they might know thee, the true God, and Jesus Christ, whom thou hast sent." All other knowledge is worthless only as Christ dwells in the heart, and is interwoven with the affections. Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. His children derive their enjoyment from a Source higher than the world can comprehend; and as they are constantly receiving of God's bounty in spiritual and temporal gifts, they are to represent to the world the love and beneficence of Christ.

The church of Christ is the only object on the earth upon which he bestows his supreme regard; yet it has grown feeble and inefficient through selfishness. While all heaven is astir, dispatching messengers to bear the divine will to every part of the earth, they expect the church of the living God also to be co-laborers with Christ. He engages to come into the midst of his church, and to honor their prayers and decisions by the manifestation of his grace and power. They are members of his mystical body. Christ is their living head, controlling all the members of the body. Jesus himself, in his infinite mercy, is experimenting on human hearts, and by his efforts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master, is seen in human lives and characters, and is qualifying them to bear their part in the decisions of the judgment, and to share in the pleasures of heaven. Christ expects that man will be partaker of his divine nature while in the world, and thus convey a large amount of glory from earth to heaven. In full-souled piety, devotion, and ardor, man is to be one with Christ and one with God.

The church of Christ is the repository in which heaven's wealth is stored, to be imparted to others, in the providence of God. The church is the steward of the wealth of heaven, and is to be faithful to his trust.

and nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and not rendering back to God either interest or principal. God designs that his stewards shall work as Christ worked, exerting all their influence to win souls to him, denying self as he denied himself, and practicing strict economy, in order to have means to use in Christ's cause. I have seen that we do not answer the claims of God upon us as we should. We might invest larger treasures in the bank of heaven, to be employed in missionary work. Said Christ, "Ye are the light of the world." God is constantly clothing us with temporal and spiritual blessings as with a garment. Jesus is to-day in heaven, preparing mansions for those who love him; yea, more than mansions, a kingdom, which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ in the salvation of souls.

If men and women and youth could only realize the part that it is their privilege to act in connection with Jesus Christ, they would make far greater effort than they are making now. God forbid that any who are made partakers of the mercy and the grace of Christ, should devote their thoughts and their energies to serving themselves in these precious golden hours of probation. What answer can you give to the Master when he shall call for an account of your stewardship, if you have not been the means of saving souls for Jesus Christ? If your tithes and offerings, and even yourselves, have been withheld from his service; if the precious talents intrusted to your stewardship, either in property, in physical strength, in mental ability, or in all united, are not wisely improved; if they are turned to selfish gratification, you imperil your soul, and dishonor God, your Creator.

There are to-day a large number who are not rendering to God the things that are God's. Opportunities, precious beyond price, of doing good to those around us, are being lost, because our eyes are not single to the glory of God. Satan has his

devices to divert the mind to selfish purposes, so that the pressing needs of the cause, both for personal effort and means, shall be lost sight of. Not only your tithes, which belong to God by a special contract between him and his people, but your free-will offerings, are lost to his cause. One dollar now is of more value to the work than ten dollars will be at some future period. The Lord tests his people with prosperity, to see if they will consider souls of more value than money, or houses, or lands. If you cling to the means with which he intrusts you, and do not consider the wants of the cause in its various branches as more important than any temporal gain, you do not give evidence that you appreciate the gift of God's dear Son, whose life was the price of your redemption. Souls are perishing in the very shadow of your own doors, and many of you are too indolent and indifferent to make an effort to bring them to a knowledge of the truth.

My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, "Come over and help us." Brethren and sisters, will you answer the cry saying: "We will do our best, both in sending you missionaries and in giving you money." We will give the means for the cause of God, and we will

ourselves, also unreservedly to his work. Your property, your time, your strength, your opportunities all belong to God, and for these talents you must render an account. The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help.

Work, brethren, work while you have the opportunity; while the day lasts. Work, for "the night cometh, when no man can work." How soon that night may come, it is impossible for you to tell. Now is your opportunity; improve it. Invest every dollar that you can spare, in the bank of heaven. Will you believe the words of Christ? and will you be doers of his word?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Did he not know your great need? Did he not in these words present the only safe course for you to follow, if you would gain the crown of glory? Then do not dishonor your Lord by disregarding his positive commands. Do not disobey the injunctions of Him who loved you.

There are those who seem determined to invest their means in the world, or tie them up somewhere, lest they return to the Giver in the gifts and offerings which are his due. More than this, they rob God in tithes; and he will not bless them in their selfishly withholding from him his own. O, what an amount of means and time is wasted in the indulgence of pride! God will wait for a time, still imparting his blessings; but if men continue to dishonor him by withholding that which is his due, reverses will surely come, in punishment for their base ingratitude. God sees that the more he places in the hands of these men

who divorce themselves from him,—men for whom he has done so much,—the more their affections are placed on the earthly treasure, and the less thought and interest they have for the eternal reward.

God calls upon those who have possessions in lands and houses, to sell, and to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted, and brought into the church. These souls will, in their turn, practice the same self-denial, economy, and simplicity, for Christ's sake, that they, too, may bring their offerings to God. Through these talents, wisely invested, still other souls may be converted; and thus the work goes on, showing that the gifts of God are appreciated. The Giver is acknowledged, and glory redounds from earth to heaven in the salvation of souls, through the faithfulness of God's stewards. Although Jesus was the Prince of Life, he did not take his place with the rich and lordly ones of earth, but he honored the lowly, the oppressed, and the suffering, and bestowed upon them the blessings of his love.

Christ was the majesty of heaven, yet the world rejected him. Let not his professed followers be guilty of this neglect. Is not the sin of covetousness fearfully denounced in the Holy Scriptures? "For this ye know, that no . . . covetous man, who is an idolator, bath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life."

Brothers, are your lands and houses of more value than the souls of men? Let us show that we appreciate this gift, and that we are in our power, with thank-offerings, to celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need.

Will not God acknowledge the offerings thus bestowed? Will he not bless the little ones who bring some offering of their own to the Master?—Indeed he will. Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus's sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because he loved us, and wanted us to have a home with him in his kingdom. He came to our world to bless it with his divine presence, to bring peace, and light, and joy; but the world would not receive him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus. Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings, coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial.

There are poor men and women who are writing to me for advice as to whether they shall sell their homes, and give the proceeds to the cause. They say the appeals for means stir their souls, and they want to do something for the Master who has done everything for them. I would say to such, "It may not be your duty to sell your little homes just now; but go to God for yourselves; the Lord will certainly hear your earnest prayers for wisdom to understand your duty." If there was more seeking God for heavenly wisdom, and less seeking wisdom from men, there would be far greater light from Heaven, and God would bless the humble seeker. But I can say to those to whom God has intrusted goods, who have lands and houses: "Commence your selling, and giving alms. Make no delay. God expects more of you than you have been willing to do." We call upon you who have means, to inquire with earnest prayer: What is the extent of the divine claim upon me and my property? There is work to be done now to make ready a people to stand in the day of the Lord. Means must be invested in the work of saving souls, who, in turn, shall bring their offerings to the treasury, and win souls to the Lord.

When we make these earnest appeals in behalf of the cause of God, and present the financial wants of our missions, conscientious souls who be-

lieve the truth are deeply stirred. Like the poor widow, whom Christ commended, who gave her two mites into the treasury, they give, in their poverty, to the utmost of their ability. Such often deprive themselves even of the apparent necessities of life; while there are men and women who, possessing houses and lands, cling to their earthly treasure with selfish tenacity, and do not have faith enough in the message and in God to put their means into his work. To these last are especially applicable the words of Christ: "Sell that ye have and give alms." Lay up treasure in heaven. Commit some of your earthly possessions to the bank of heaven.

Let us so manifest our faith and our love for God and the souls of men, that Jesus and his angels can look down from heaven upon us as a people, and bless us upon the coming Christmas and New Year's. How unworthy we are of all the priceless gifts and the continued mercies with which the Lord blesses us! How marvelous has been the goodness of God to the children of men! And how can we better testify our gratitude to God than by making thank-offerings to him at this Christmas time?

Our children have been educated to expect gifts from parents and friends upon Christmas. Christmas is celebrated to commemorate Christ's birth. If we celebrate it only in seeking to give pleasure to our children and one another, our offerings are diverted from the true object. We should bring our thank-offerings to the Lord, laying our gifts at the feet of Him who has opened the treasures of heaven to us.

The enemy plans that human minds and hearts shall be diverted from God and his cause, to praise and honor one another. God has been left out of the question, and positively dishonored. Christmas has been made a day of feasting, of gluttony, of selfish indulgence. Now let every family consider this matter in all its bearings. Let the parents place it in all its wonderful significance before their children and friends, and say: "This year we will not expend money in presents upon ourselves, but we will honor and glorify God. We will testify of our gratitude to him who gave us life, and the gift of eternal life. Let us show that we appreciate this gift, and that we are in our power, with thank-offerings, to celebrate Christmas by remembering God, instead of remembering our friends and relatives with gifts which they do not need."

Will not God acknowledge the offerings thus bestowed? Will he not bless the little ones who bring some offering of their own to the Master?—Indeed he will. Is not this a most precious opportunity to educate your children in the work of self-denial for Jesus's sake? Tell the children of the great missionary field, and talk to them of the love of Christ; of the great sacrifice made because he loved us, and wanted us to have a home with him in his kingdom. He came to our world to bless it with his divine presence, to bring peace, and light, and joy; but the world would not receive him, and put the Prince of Life to death. His death was to bring the treasures of heaven within the reach of all who should believe in Jesus. Make this glorious theme plain to your children; and as their young hearts expand with love to God, let them present their little offerings, that they may act their part in sending the precious light of truth to others. Thus the children may become little missionaries for the Master. Their little offerings, coming into the treasury like many tiny rivulets, may swell the stream to a river that shall refresh many souls who are thirsting for the truth of God; and even these children may see some souls saved in the kingdom of God as the result of their self-denial.

E. G. WHITE.

#### THE WORK IN FOREIGN FIELDS.

WHEN the pioneers in the third angel's message first entered upon their work, nearly half a century ago, they probably had but a faint idea of the magnitude of the movement in which God had called them to engage. Had they then been permitted to look through the various stages of development which have followed those earlier battles for the truth, perhaps some of them would have been less earnest, and more careful of their own comforts. Had they known the time it would take to make the necessary preparations for en-

lightening the nations of the earth on the various points of present truth for these days, they could have well pleaded that there was enough time in which to do the work; and in the eyes of their fellow-men they would have been justified in the indulgence of more moderation.

But in that case, they would have signally failed to secure the attention of the world to the important message God had for all to hear. Had they not then believed that the close of time was immediately at hand, their message would have hardly commanded a passing thought from those before whom it was presented. The work was performed as God would have it. Men were stirred to action by what they heard, and began to labor for the salvation of their fellow-men as they would not have done under any other circumstances. Soon believers were raised up in various parts of the land, who, in turn, contributed to send the truth to those farther away.

As the cause grew, the missionary spirit gained strength. Bro. James Ertzenberger came from Switzerland to be trained for labor in that field. Shortly after, Eld. J. N. Andrews, the first American Seventh-day Adventist missionary to a foreign country, was sent alone into that field. This was only a little more than fourteen years ago. Besides the work of proclaiming publicly the message of truth in Switzerland and the surrounding country, he established at Basle a monthly journal, the editing and publishing of which fell upon him. About two years later, Eld. J. G. Matteson, the leading Scandinavian minister of the denomination, with his wife, opened a mission for the great Scandinavian field. The opening of the work in England was after the same order. Other laborers have been sent to these missions from time to time, as circumstances demanded, until the work has greatly enlarged, and a goodly number of native laborers have now been raised up to assist in the work.

Other missions have been opened in various parts of the world, as the providence of God has seemed to indicate, until we now have five distinct missions in foreign countries, with a membership of about 3,000, and a force of twenty-six ministers, seven licentiates, twelve editors and office managers, fourteen Bible workers, and one hundred canvassers, besides fifty-four employees in the mission printing-offices, making 213 in all. This is certainly a wonderful showing for so short a time. Although foreign countries are sometimes thought to be hard fields in which to labor, there are portions of America that, we dare say, would not have yielded such large returns in the same length of time.

While much of the result now seen is attributable to the liberality of our American brethren, in donating means to the support of these missions, yet, had not the brethren there done what they have, the work would show far smaller proportions than it now does. From what we can learn of these foreign brethren, they are, as a rule, more faithful in their efforts to sustain the work than our American brethren. The writer, however, can speak from personal observation on this point, only of the mission in Australia. During the first two years of its existence he had the privilege of watching its struggles and triumphs, and was at times melted to tears at witnessing the sacrifices which the new friends of the truth there were willing to make, in order to help forward the work.

Some of those who first embraced the truth there were extremely poor. And when we say poor, we mean that they were destitute of many of the necessities of life. To visit their humble abodes, and see the bare floors, the deal table, furnished with scanty provisions, and the almost utter absence of decorations, and then witness the amounts they gave from week to week in tithes and personal donations, was enough to make one feel that means coming from such a source, and at such a sacrifice, was truly sacred to the Lord. If those in America who have comfortable homes of their own, liberally furnished and tastefully ornamented, and all the luxuries of the season on their tables day after day, could but witness some of the sacrifices these people endure in order to sustain the work in their own field, it would seem as though others too might be prompted to acts of duty that now are unfulfilled.

The report of the Foreign Mission Secretary at the recent session of the General Conference, showed that the cause in both Switzerland and

New Zealand is self-sustaining. Since the work was begun in Victoria, Australia, in June, 1885, that mission has also become self-supporting, and in the meantime has done something toward establishing the truth in South Australia and Tasmania. But that mission is too young to take upon itself the burden of these other fields, after sustaining its home work. Something should be done by the brethren in America to carry forward the work already begun in the two colonies just mentioned. Then there are New South Wales, Queensland, and West Australia, where nothing has been done. Why should we rest satisfied with simply a knowledge of the truth, when these extensive colonies have not even been entered?

There are no better fields in the world in which to propagate truth than the British colonies of the Southern Hemisphere. The knowledge of our work has been borne to their shores by stray leaves of printed matter, and openings for labor are appearing in every direction. One hundred earnest workers could be employed there advantageously this very month, were the men and means forthcoming. Then shall our brethren in this country allow those fields to be uncultivated until the work develops sufficiently in Victoria to furnish the necessary help for them? It would be sad, indeed, should such a decision be made, and the coming of the Lord be delayed because our brethren who have received the truth, and its accompanying blessings, have not been willing freely to impart that truth to others.

There are many to-day who are saying that they would be glad to do something for the Master, if they only knew where and how to work. How can such stand idly by, when all these unoccupied fields are calling for the truth, which their means could furnish? Some excuse themselves by saying that they have no ready means; and yet they have farms or other property around them, far more than enough to insure them a support. Have these not read the injunction of the Saviour so applicable to this very time, "Sell that ye have, and give alms"? If they would have their treasures safe from thieves and rust, let them heed the words just quoted, and those just following: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

Have you not often mourned your worldly-mindedness, and wished to have your thoughts more upon heaven and the things found there? Then sell some of your worldly goods, and send them on before you. You will then have no difficulty in fixing your affections on heaven, because your treasure will be there; and the more of it you have there, the more steadfastly will your mind be centered in that place. The remedy for worldly-mindedness is simple, and within the reach of all who choose to employ it.

The brethren in Australia have been struggling to build a publishing-house. Heretofore, they have paid heavy rents for a leased building; but as the lease is just expiring, and rents are rising, it was thought by them to be more economical to have a building of their own. Of course, they will not be able to pay for it without great sacrifice; but even if no help comes from other sources, we believe, from what we know of the brethren there, that they will sacrifice to the last extremity, in order to complete the work begun. Separated as that continent is, by thousands of miles of ocean, from any other country, a publishing-house there seems an absolute necessity. Our older brethren in America will remember that when our two leading publishing-houses here were established, it was at a great sacrifice, even though the cause had many friends. But in that country the friends of the cause are yet few; and do they not need some encouragement in their good undertaking?

Many of our publications issued here should be revised, so as to be more adapted to that field, and then be reprinted there. Those who are best acquainted with the publishing work, say that for every new book of any considerable size, it requires between \$1,000 and \$2,000 for revision, composing, and buying the stock on which to print it. If, then, the work of publishing shall be carried on there, it is easy to see that means will be required with which to accomplish it. But shall we let all this burden rest on the shoulders of that infant mission, while we remain inactive, and thus virtu-

ally ask: "Am I my brother's keeper"? This has not been the spirit of those imbued with the message in the past, and we believe there are those still who will prove loyal and true to the trust committed to us as a people.

Brethren, the day of our opportunity is already here. Soon the privilege of bearing a share of the burdens in this work will be gone. In a little time, the third angel's message will have done its work, and then those who have withheld from the Lord that which was his own, will cast their silver and gold "to the moles and to the bats," as a worthless commodity. Their large possessions will appear of little value, as they melt away before the fires of the last day. How much better to dispose of them ourselves, where they will do good; and, as a result, have the joy of meeting precious souls in the kingdom of God who have been saved through our giving up all for Christ. J. O. CORLISS.

#### DAVID'S GIFTS TO THE TEMPLE.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." 1 Chron. 29:14. The time when David was to be gathered to his fathers had almost come; but before his career closed, he turned his attention to the sanctuary to be erected for the Lord. David was not the one chosen of the Lord to build the temple; but he had no jealousy in his heart on this account, and manifested none the less zeal and earnestness in its behalf. He had prepared in abundance the most costly material,—gold, silver, onyx stones, and stones of divers colors, marble, and the most precious woods. And now all this valuable treasure that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of God's presence.

David summons the princes of the congregation to receive his legacy in trust, but he has a special appeal to make to the people before he commits to them all this substance for the temple of the Lord. He says, "I have prepared with all my might for the house of God, I have given of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asks of the assembled multitude who had brought their liberal gifts, "who then is willing to consecrate his service this day unto the Lord?"

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our

God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord, and the king." 1 Chron. 29:6-20.

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the gifts, giving of their own possessions into the treasury. David had felt deeply his own unworthiness in gathering the material for the house of God, and the expression of loyalty in the ready response of the nobles of his kingdom, as they came forward, with willing hearts dedicating their treasures to Jehovah, and devoting themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He must be glorified, not man. God must receive the honor and praise due to his name. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not wrought with human effort, mov-

—that which man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver acknowledging, meanwhile, with David, "For all things come of thee, and of thine own have we given thee."

It is an honor bestowed upon man that God should intrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God can do his work without the aid of man, if he so choose. But this is not his plan; he has given to every man his work, and he trusts men with treasures of wealth or of intellect, as his stewards. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee."

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he cannot withdraw, if these precious tokens of his favor are not appreciated, and rightly applied. Angels of God, with clear, fine perceptions unclouded by sin, recognize the endowments of Heaven as bestowed with the intention that they be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities to procure his own happiness, or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say, with David: "All things come of thee, and of thine own have we given thee." E. G. WHITE.

—Give because you love to give—as the flower pours forth its perfume.—*Spurgeon.*



## THE APPROACHING CRISIS INDEXED

A GREAT crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, more spirituality and a deeper consecration to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth. The law of God, the only standard of righteousness, must be prized in proportion as the professed Christian world manifest contempt for it.

The law of God should be loved and prized by God's true people now, more than ever before. There is the most urgent necessity of enforcing the words of Christ upon the mind and heart of every believer, both men and women, youth and children: "Search the Scriptures." Examine your Bibles as you have never done before. Unless you arise to a higher, holier attitude in your religious life, you will not be ready for the appearing of our Lord. There are many who are not purifying their souls by obeying the truth. As great light has been given them, God expects proportionate zeal, devotion, and faithfulness upon the part of his people. But there will be proportionate darkness, unbelief, and blindness as the truth is not appreciated and acted upon.

The Lord will not remove from his people every occasion to doubt; but he will give sufficient light and evidence to encourage faith and confidence; and if they walk as Christ, the light of the world, leads the way, they will not step aside into the paths of doubt and unbelief. When declension and danger threaten the church, there will be more praying, more fasting, by the faithful few, and the Lord will answer the prayers offered to him in sincerity, and at the same time he will come forth as an avenger because of the guiltiness of the evil-workers. He will be a protector; for he will "avenge his own elect, which cry day and night unto him, though he bear long with them."

It will appear as though Satan is triumphant, and that truth is overcome with falsehood and error; because the people of whom God has spread his shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of his truth, are placed in desperate jeopardy through its oppressive legislation. Should our nation abjure the principles of Protestantism, to give countenance and sanction to the Sunday law, they will in this act join hands with popery; for it will be nothing else than giving life to the tyranny which has been eagerly waiting and watching its opportunity to spring into active despotism. And now, as this evil is on the point of realization, it is the business of all believers in the Bible to arouse.

For years many have sat in calm expectation of this event, and they will not be working out the purposes of God if they comfort themselves with the thought that what is to come will come, and anything that they may do will not prevent it. They should not settle down in an easy, comfortable indolence, thinking that God will shelter his own people in the day of this calamity. This is the time for action, not for indolence and spiritual stupor. Satan is preparing his forces with a power from beneath, and all heaven is in busy activity, ready to work in the interests of those who are awake to the condition of things, and, like faithful sentinels, are doing all they can to arouse the people to avert, if possible, the threatened evil.

If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to co-operate with him. They do not realize the threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action.

The following quotation from "Testimony, No. 32," pages 208-210, which was published in 1885, shows that our people have not been left without warning as to the duties and dangers of the times:—

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We

are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whether the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, of his truth and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict. "The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber.

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved his servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon. So it was when the decree went forth forbidding prayer to any god save the king. As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reason why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the Being whom he worshiped was the true and living God.

So the imprisonment of Paul brought the gospel before kings, princes, and rulers, who otherwise would not have had this light. The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success.

The people whom God has made the depositaries of his law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many people, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world."

Through fraud and falsehood Satan is now using

those who claim to be Christians to divorce the world from God's mercy. They are working a blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages. But this need not be, just at this point of time, if the church is aroused to her duty and her work. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master.

The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are to-day. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all of our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel's message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be to-day a far different state of things in all our churches.

Some in the church will prove to be false brethren; their faith, their love, their patience, their constancy will be tested and tried; and if they are not rooted and grounded in the truth, if they are not filled with the fruits of righteousness which are by Jesus Christ unto the glory and the praise of God, they will become offended at reproofs and warnings, will not humble their souls before God, and will go back and walk no more with those who love the truth. The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given to them to see the dangers. Let them blow the trumpet, not in a general way, but so that it may give a certain sound, that other watchmen upon the walls of Zion may hear, and in their turn send forth the warning note.

Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trampled under foot?

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb.

We should especially seek God for grace and power to be given his people now. God lives; and

we do not believe that the time has fully come when he would have our liberties restricted. (The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah. But every conceivable thing that the enemy can bring against the people of God, to hinder them in their work, will be employed. The Lord, on the other hand, bids all to be awake and to watch; for it was while men slept, that the enemy sowed tares. E. G. WHITE.

### A UNITED AND CONTINUED EFFORT REQUIRED.

THE present movement in opposition to religious legislation is one in which every Seventh-day Adventist is personally interested; and while but few, comparatively, may be called upon to solicit subscriptions to the petitions that have been prepared, all have an important part to act in the matter. Those who remain at home are not relieved from responsibility. The few who go among the people to solicit signatures, are simply representatives of the rest. It is the privilege and duty of those not personally engaged in the work, to bring the special blessing of God upon the efforts of those who are, by humiliation of heart, and by fervent, effectual prayer. And that they may understandingly pray and exercise faith, and also be in readiness to act when occasion requires, it is necessary that they should inform themselves to the utmost of their opportunities, upon the issue now before us. The importance of the times demands this, and nothing less can meet the approval of God.

No one can understandingly entertain the idea that the present effort to secure legislation in favor of Sunday by the Constitutional Amendment party, will be temporary, even though the bills before Congress should not pass at this session. We should therefore plan for continued effort, not only in opposing this movement, but in prosecuting the work which we have to accomplish before Sunday laws are made and enforced. If this work were already accomplished, the urgency of the case would be far less than it is. Although unjust, and subversive to the best interests of all United States citizens, these laws will surely be enacted and enforced by the Government in the near future. And then if the work of the church in heralding the last message of mercy to the world has not been completed, it will have to be done "in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from the enemies of the faith. At that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*Testimony for the Church*, No. 32, p. 219. This clearly sets before us what we may expect. We are years behind in this work; therefore it is of the utmost importance that we make the most of the time that remains.

If the suggestions which have been made with respect to securing signatures, are carried into effect, every locality in this country where we have churches and scattered members, will be thor-

oughly canvassed by persons chosen for this purpose. This will afford an opportunity of learning the sentiments of the people with respect to our views, so that the beginning now made can be followed with other labor. The distribution of reading-matter in connection with obtaining signatures, should be made to open the way for the presentation of more. The effort that is now recommended should be made with this in view; and to this end those who engage in it should do so with the object of arousing an interest, and of learning how the people can be reached individually by personal effort. It will not be advisable to take time to present different points of truth in connection with the petitions, but they will prepare the way for future efforts in this direction.

It is usually better to leave a person while he is interested to hear more, with the way open for another interview, than to satisfy him at once. Meanwhile the Spirit of God will be impressing his mind, and preparing him to receive further light. Many missionary workers make the mistake of saying too much at one time,—more than the person with whom they are conversing can comprehend, so that he often becomes confused. One direct text of Scripture on some point of truth that will remain in the mind, is better than hours of talk concerning which only a confused idea will be retained.

Another point that should be carefully guarded, is that of arousing a spirit of controversy. In many instances those who present the petitions, will be met by strong opposition, and the temptation to reply in the same spirit will be great; but the result of yielding to it will usually be a loss of time and influence. The object of every one who presents these petitions for signatures, should be to lay the foundations for future labor. They should take notes of individual cases, to be considered by those in charge of the work in meetings for prayer and consultation. In many cases, the one who presents the petitions may not be the best person to carry on the work with individuals. The circumstances connected with various cases should be carefully considered, so that the best course may be pursued. There may be cases where reading-matter, accompanied by correspondence from a distance, would be more acceptable.

Great forbearance and patience should be exercised toward persons who are in darkness. Had we been surrounded by the same circumstances, subjected to the same influences, we might now occupy a worse position than they. Even in their deception and blindness, God may look upon them with more favor than upon many who have received greater light. We cannot read the heart, or tell what the grace of God can do for any one. Let us be careful not to defeat the purpose of God in any case, either by inaction or indiscretion. MARIA L. HUNTLEY.

### SUGGESTIONS ABOUT THE PETITIONS.

#### WHO SHALL SOLICIT SIGNATURES?

1. In the vicinity of local Tract Societies, persons who may be selected by a council of the church, Tract Society, and Sabbath-school officers, in their several localities.
2. In localities where there are no local Tract Societies, such persons as may be selected by the State Conference and Tract Society officers.
3. Persons of influence who are not S. D. Adventists, but who are interested, or may become so, in preserving the Constitution of the United States as it is.
4. Intelligent persons who have become interested in reading our publications through missionary correspondence or otherwise. Those having correspondence with such persons should send them pledges and suitable publications, and invite them to co-operate in the work.

Those appointed to solicit signers should be particular in ascertaining what territory, or class of individuals, is assigned to them, so that persons shall not be repeatedly solicited for their signature.

#### HOW TO MAKE PREPARATION.

1. By seeking that connection with God which will insure the aid of his Holy Spirit.
2. By a careful study of the tract, "The United States Constitution," the *Sentinel* tracts, the special issue of the *Battle Creek Journal*, which will be

forwarded soon, and various articles that have appeared in the *Sentinel*.

3. By attending meetings for instruction and consultation which may be appointed by those in charge of the work.

#### HOW TO PRESENT THE PETITIONS.

1. Present the subject from the stand-point of an American citizen, without regard to religious or political opinions. This work should be engaged in, not so much because S. D. Adventists are likely to suffer from the adoption of the proposed Amendment, as because the rights of every citizen of the United States are thereby endangered.

2. Secure the signature of influential persons to head your lists, such as lawyers, doctors, merchants, and others who are respected in the community. Also obtain the assistance of such men, in the matter of presenting the petitions to others, with whom they would have much more influence than yourself. It would not be best to head the lists with the signatures of persons of pronounced infidel sentiments. Our people would better sign on lists by themselves. Persons holding official positions should indicate that fact by giving titles or otherwise.

3. Take the signatures of those who sign readily, at once, and leave with them the tract, "The United States Constitution." To those who hesitate, present in your own language and by reading short extracts, the points in the tract; and if they still object, give them such reading-matter as will answer their objections, and make them another call.

Avoid all controversy, whether upon religious, political, or other subjects; and also avoid unpleasant allusions to religious or political bodies. Be courteous; work quietly, earnestly, and as quickly as is consistent with thoroughness. Let those who do not solicit signatures, sustain those who do, with their sympathy and prayers.

#### NEWSPAPERS.

As soon as it is known that petitions of this kind are in circulation, the newspapers will be likely to notice the fact. As soon as the newspapers are published, one should be appointed to visit the editor, and deliver to him the tract, "The United States Constitution," an assorted package of the *Sentinel* tracts, and if possible secure their approval of the movement. It will then be the duty of this person to examine the papers issued in his locality, and be prepared to respond to articles or items that may appear, either favorable or unfavorable, in a way to advance the interests of the work.

To assist those who may be appointed to this work, by making suggestions and providing items of information, etc., a committee has been appointed. Should the assistance of this committee be desired in responding to any particular article, the paper containing it should be forwarded to the committee.

Address, Prof. Wm. H. McKee, Battle Creek College, Battle Creek, Michigan.

COMMITTEE.

### HINTS TO CANVASSERS AND OTHERS.

WHEN the petitions are being sent to the churches, a copy should be forwarded to each canvasser working alone, and enough more mailed to the leaders of canvassing companies so that each member of the company may be supplied. Copies of the new four-page tract, "The United States Constitution," and of the special issue of the *Battle Creek Journal*, should also be sent to the canvassers, for their careful study. It is not necessary that they should stop canvassing, and give their whole attention to circulating the petitions, unless, in special cases, where their Conference so provides. After giving the subject thought, each canvasser should take with him a copy of the petition, calling attention to it, after having shown his book, or when delivering, as suits him best. He should also take with him a few packages of the *Sentinel* tracts, and as many of the new four-page tract,—"The United States Constitution,"—as he can conveniently carry, giving away copies of the latter, and selling or taking orders for the *Sentinel* tracts wherever it can be done without interfering with his regular work.

In country territory, it will do no harm when

starting out for a few days or a week, to carry a small sachel, containing helps for expenses, and anti-National Reform literature. In city territory, enough for a day's canvass can be carried in the pockets. If there is a gentleman canvasser in the field who has no more pockets than are ordinarily made in men's winter clothing, he should buy a quarter of a yard of light, strong ducking, before another day passes, and either make, or have made, a large pocket on the inside of one or both skirts of his coat, between the lining and the cloth, wherein to bestow his goods. The pockets will be found convenient for ordinary work, and are especially useful in an emergency like the present.

Whether a person is a canvasser or not, one of the most effective means by which to secure signatures to the petition will be by visiting persons of the best standing in the community first, and not only securing their names, but also their assistance in obtaining the signatures of others, whether by circulating a copy of the petition themselves, by accompanying you and speaking favorably of your work, or by giving you a note of introduction or recommendation to leading persons with whom you are not acquainted.

There are circumstances in great variety, each requiring different treatment; but if I were chosen to secure signatures in a town where I once lived for several years, I would conduct the work in the following manner:—

First, I would call on Mr. S——, a friend of mine who is a prominent business man in the place, and also a leading member of the Congregational church. His name and the name of his wife I should, without doubt, secure. One of his intimate friends is a wealthy old gentleman, Colonel ——, who is a director in one of the banks, and a very prominent member of the Unitarian church. He is also an acquaintance of mine; and by visiting him in company with the first-mentioned person, or by having only the signature of that person on my petition, Colonel —— and his wife could be influenced in favor of signing, at least after I had pointed out the danger of amending the Constitution.

Next, I would call on Mr. T——, the owner of the bank. I have sent him a copy of the paper, and in our business correspondence I have occasionally referred to the National Reform party, and asked him some questions, in answer to which he has expressed himself as much interested in the matter presented in the paper. So his name and the name of his wife I consider already on my list.

Through the influence of these persons I should then hope to obtain the signatures of the president of the State University, and his wife, with whom I am not personally acquainted, as they have connected with the institution since my removal from the place. But I should not ask for the name of the old family doctor for some time yet; for, although a first class physician, he is known to be an infidel.

With these names, and perhaps a few other select ones, I would then call on the three editors, giving to each a package of the *Sentinel* tracts, and a copy of the new four-page tract, "The United States Constitution," either writing a short notice favoring the petition and showing the danger threatening the rights of every American citizen by the proposed amendment, or calling the attention of the editors to such points as would enable them to write intelligently on the subject. I should then begin the canvass for signers among the members of the Congregational church, doing thorough work; following with the Methodists, Presbyterians, etc., finally picking up the names of doctors, lawyers, merchants, and others outside of the churches.

Whether the editors are infidels or not, reading-matter should be placed in their hands as soon as possible, although it would not be best to head the list with the names of any who are infidels. In some cases, it would be a good plan to make an early call on leading prohibitionists and prominent members of the Woman's Christian Temperance Union, leaving reading-matter with all, whether they sign the petition or not. Many of them do not know of the evil lurking in the Amendment movement; and all should be given an opportunity to read on the question, and to sign the petition; though in localities where determined opposition

is likely to be aroused, persons from whom it is expected should not be visited among the first, as an opportunity would thus be given them to hinder our work.

In small towns it would be better for one person to devote several days to the work and do it all, than for several to devote one day to it, each doing a little; because the one who works the entire village or township carries with him the influence of all the names obtained; whereas, if a small district is worked by several, each will have but a few names; and names carry a heavy influence. Therefore give large, rather than small districts to the workers. No church should be satisfied with canvassing its own neighborhood merely. There are so many localities where none of our people live, that each church should send workers into adjacent towns and counties.

The tracts and papers should be so carefully studied that, without hesitation, short extracts can be read from them touching whatever phase of the Amendment question is under consideration, as elsewhere suggested. This will open the way for you to offer to leave these tracts with those who are interested. Many who are friendly to the circulation of the petition will be glad of a chance to assist by purchasing the tracts, or by subscribing for the *American Sentinel*. If every opportunity afforded for doing missionary work in connection with the presentation, and following the circulation, of the petitions, is improved, not only will thousands of signatures be obtained, but the truths of the third angel's message may thereby receive a favorable introduction to many whose attention could not otherwise be arrested.

A preparatory class, held an hour each day, for as many members of the church as can attend, would, in a week's time, develop thousands in our ranks who could begin the work of circulating these petitions, they meanwhile studying further into the subject to which they are calling the attention of the people. The matter in this Extra, together with the *Sentinel* tracts and the special number of the *Battle Creek Journal*, will take the place of a teacher in all our churches where ministers cannot be had to conduct the class.

As the names of all signers may hereafter be of value for missionary purposes, we recommend that a duplicate list of all names be preserved by each local tract society, and by those who obtain signatures outside the territory of any tract society.

F. E. BELDEN.

#### A LIVE ISSUE.

THE columns of the secular as well as the religious press have been for many years brought, with consummate skill and subtlety, into the service of the National Reform party. On the contrary, the third angel's message and its discussion have been almost entirely excluded from the newspaper world, and thus we have been deprived, in great measure, of one of the most effective means for its promulgation,—a method which far excels all others in the rapidity with which it may arouse the interest, and appeal to the intelligence, of the American people, and of all reading people the world over. The prime movers in the dissemination of the principles of the National Reform party have realized this fact in their own behalf, and have availed themselves of the avenues of the press, with exceeding wisdom in their generation. Up to the present time, their advances have been so insidious and cunningly covered that the progress made by them toward a union of church and state, has been imperceptible to few except those who saw in their course a fulfillment of prophecy. But since the introduction of their Constitutional Amendment and Sunday bill, they openly boast that they already have six and one half millions of signatures to their petitions; and declare that they have on their side and committed to the support of their cause, the church and the clergy, the women of the land and their great and beneficent organization, the W. C. T. U., and the vast army of workingmen with all their guilds, unions, and brotherhoods. More than that, they are training up the youth of the Sunday-schools and Christian Endeavor societies to a belief in, and an active espousal of, the fallacious doctrines of "National Reform," and entrench themselves yet further against the effect of a possible present rebuff by looking forward to the coming reinforcements to the ranks of their vot-

ers, which the constantly advancing woman-suffrage movement promises by the lips of one of its most prominent and respected leaders. In addition to all this, Cardinal Gibbons assures them the support of the Roman Catholic Church, the suffrages of its voters, its prestige, wealth, and power. In this movement, with such an array of vaunted supporters, and so learned, eloquent, and able leaders among men and women, followed by a rank and file so numerous, who yield themselves with a blind enthusiasm to their trusted leadership, together with the fact that the legislative issue has already been joined, and that what has heretofore been done in secret must now be done openly, we are brought not only face to face with the long looked-for image, but to the very hour in which it is necessary to do battle for the truth.

The open avowal by the National Reform party of their long-cherished purpose, accompanied by the bold statement of so stupendous a backing, makes it possible for them to be met on their own ground, and enables us to place before the world the Bible truth for this world and the next, as we never have before. It should be to us a noble and inspiring thought that in this exigency,—in this hour of threatened danger to the liberties of this Republic,—we have been permitted to be the first to raise a warning voice; and we should bless God that, in his goodness, he has placed us under a government established upon the principles given us by his Son, wherein we may, while rendering unto "Caesar the things which are Caesar's," unmolestedly "render unto God the things which are God's," according to the dictates of our own conscience. By this movement those who carry the third angel's message become the defenders of the Constitution and the exponents of the Declaration of Independence, having as no mean part of their religious duty the preservation of the liberties bequeathed to us by the fathers of the Republic, and which by the injunction of all whom we revere, both as divine and human authority, should be kept sacred, pure, and inviolate. Brethren, we are twice blessed, that in being entrusted with the presentation to the world of religious truth undefiled, we are, at the same time, commissioned to defend the Constitutional principles of the only existing government which is founded upon God's plan and according to the rule of civil government laid down by Christ himself.

Events are taking the same dramatic course which they did at the first coming of the Son of God. Multitudes are looking now, as then, for the establishment of his temporal kingdom. We are charged with the duty of enlightening them as to their error; otherwise, when the fatal mistake is discovered, and it becomes apparent to them that Christ's kingdom is not of this world, they will scoffingly and utterly deny him, as then, and fail of his spiritual kingdom as well.

Our duty is plain,—to be instant in action, and constant in prayer, that every method adopted may be the wisest, and that every course taken may result as shall be most pleasing to God, and really lead to the consummation for which we pray,—"Thy will be done in earth, as it is in heaven."

It has been thought well to appoint in Battle Creek a general press committee, to advise with the brethren throughout the country, and assist in furthering the discussion of these Constitutional questions through the public press. The suggestion is also made that every T. and M. society and every sufficient body of our people, as well, whether they have a local society or not, should appoint a press committee of from one to three members, whose duty it shall be to obtain circulation through the public prints, of as much matter as possible, bearing on the real question at issue in the "Sunday bill" and the "Educational Amendment," and to correspond with the general committee whenever advice or assistance is required.

W. H. McKEE.

—A Christian should make his Saviour a perpetual companion everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his? and who else can so make our hearts burn within us by the way?

—When joy's day is over, faith shines out like the midnight sun through the Arctic skies.



## IT IS TIME TO AROUSE.

DEAR BRETHREN AND SISTERS OF MICHIGAN: Many good things have been sent you by the General Conference. You have received due notice of the week of prayer. Excellent readings for each day are placed in your hands. Good plans have been laid to make this season and Christmas Day, with its offerings, interesting and entertaining.

This season should be regarded by all as of greater solemnity than any like occasion preceding it, on account of the Sunday bill and Constitutional Amendment now pending in Congress. Petitions to both the Senate and House of Representatives, pleading that our Constitution may remain as it is, have been sent you, that you may obtain signers for the same. The *American Sentinel*, with this bill and the Amendment in it, are in your hands. All this means missionary work, as well as fasting and praying.

I would urge you, with all Christian earnestness, to strictly observe the week of prayer. It seems to me that you cannot possibly consent to pass it by unheeded. The spiritual standing of our people, as all are ready to admit, is very low. This admission ought to speak with a loud voice to every heart. We are not ready for the coming of our Lord. Is it not time now to awake and shake off our lukewarmness, and make a special effort to get near the Lord? When shall we have a more favorable time?

We still have our liberty. The "image to the beast" is, as it were, hanging in the balance in our national legislature. Has not the time come to push with energy and earnestness the work that is placed in our hands to do? Will not this very work bring the Spirit and blessing of God into our hearts, and do for us what we so much need? There is no business in the world so important as spreading the third angel's message. This is God's work, and there can be nothing else of greater interest to the people of this nation, or to the world. How shall they get the news it brings, or be warned in time to escape destruction? The

OF THE TRUTH IS ASKED TO JOIN A HELPING HAND. It is hoped every one will respond nobly and bountifully in their offerings to the Lord's cause on Christmas Day. In this, you can show your interest in the foreign missions. There is a pressing need of help for all of them.

Could you have been present at the late meeting of the General Conference, and heard the reports of our missionaries from foreign fields, telling how eager the people were in many places, to hear and receive the truth, you would not hesitate to supply the means necessary to push the work forward. It was enough to stir to the depths the hardest heart. While they are earnestly longing for the light God has so mercifully given us, shall we not give it to them? The demand upon us is greater than we fully realize. The perils of the last days are around us, and yet there is an alarming indifference. O that all may arouse, and become fully awakened, before deception and darkness settle over us forever!

We hope that Michigan will not forget her responsibility in this important hour. Let a united effort be put forth to become thoroughly posted on this National Reform movement. Let Michigan stand up nobly in defense of the right, and let her fill the petition blanks with names of American citizens who favor religious liberty. Now is the time for every one to work.

While this point is a matter of very grave importance, let us not forget to look to the shores of other lands. The message must be heralded there. May Michigan take her place at the front, where she ought to stand, and present a bountiful offering unto the Lord. If we withhold our means now, when there is such a crying need of it, we shall not stand clear in the sight of God. Surely our property can serve us but little longer. Every one who has faith in the message must see that the night is fast approaching, when no man can work. May all our people offer unto the Lord an offering in righteousness; and may all be moved to seek God as never before, that they may obtain his favor here, and eternal life hereafter.

I. D. VAN HORN, Pres. Mich. Conf.

## HOW TO OBTAIN SIGNATURES TO THE PETITIONS.

WHEN the petitions are circulated, some will be found who do not know anything of the National Reform movement, and will hardly see the necessity of putting their signature to the paper. As all the names are needed that can be obtained, it may be necessary for those who circulate the petitions, to present before such, facts that will enlighten them upon the work National Reformers are doing. Probably there are some of our people who would like to engage in the work, but are not familiar with those facts and arguments which it would be necessary to introduce.

No one is prepared to do good work in any line, unless he is so familiar with the arguments that he can talk about the matter with some fluency. May it not be necessary, then, in circulating these petitions, to have a fund of matter right to the point, with which to answer objections and questions?—It would seem so, at least. Now, as the time is short in which to do the desired work with the petitions, we suggest that each one who is to take part in the effort, procure a package of the *Sentinel* tracts, which treat the various phases of the National Reform question, and study them diligently, to learn how to meet points of inquiry. First, study the National Constitution, so that you may talk of its different clauses and amendments intelligently. Then have the other tracts so thoroughly digested that if some one raises the objection that the present movement before Congress does not carry any significance with it,—that there is no danger of the laws of the country being made to conform to the views of religious teachers,—you may be able to call his attention immediately to the following statement from a National Reformer, found on page 8 of the tract entitled, "The National Reform Constitution and the American Hierarchy":—

The churches and the pulpits have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points; and it is probable that in the almost universal gathering of our citizens about these, the chief discussions and the final decision of most points will be developed there. "Many nations shall come

They will then be able to see, if these people have the law "go forth of Zion," and the church is Zion, it follows that a union of church and state will have taken place. It will then be easy also to show that if the laws of the country are to be made by a class of religionists, that these laws will be made to conform to and uphold their peculiar ideas, while those who cannot see religious duty in the same light as the law-makers, must be made to suffer, or else violate their conscience, in order to conform to the oppressive enactment. If these men shall shape and form opinions on moral questions, as they affirm that they will, then they take into their keeping the thoughts and words, as well as the actions, of all citizens; for morals have to do with the words and even the thoughts.

Should any one question the application of this word "morals," and the design of the National Reformers, in trying to shape moral opinions, it would be well to know where to find the following statement from Dr. Edwards, which he made at a National Reform Convention, when speaking of those opposed to their views:—

The atheist is a man who denies the being of a God and a future life. To him, mind and matter are the same, and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and as far as our Amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first-named is the leader in the discontent and the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in his contest. They must be

named from him; they must be treated as, for this question, one party.

This quotation is found on page 4 of the tract, "Bold and Base Avowal," and will show how all dissenters are held by these Reformers; and another from the same source, found on page 18, will tell what they would gladly do with all those whom they class together as atheists:—

What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for, in my view, his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. He not only rejects and opposes my faith, but he aims to overthrow every institution, and to dissolve every relationship growing out of my faith. He would destroy the very foundations, pull down everything, and build up nothing. But he shall be tolerated. He may live and go free, hold his lands and enjoy his home; he may even vote; but for any higher, more advanced citizenship, he is, as I hold, utterly disqualified."

The solicitor of these signatures should also be able to call attention to what alternative the National Reformers propose to offer those who will not vote to uphold and sustain such a government as they propose to make,—that it is not only to disfranchise them, but to drive them from the country. The words are found on page 5 of the tract, "National Reform and the Rights of Conscience," and are quoted from an address delivered by Rev. E. B. Graham, at a convention held at York, Nebraska:—

We might add, in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land; and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

And who are these atheists?—All those who do not adopt their views of National Reform. Instead of trying to convert them through legitimate means, these tender-hearted Christians(?) would relegate them all to the realms of the Devil, there to remain till they die. If it be objected that the National Reformers would not go so far as this, but would, instead, tolerate among themselves all dissenters whom they term "atheists," the quotation from Rev. Mr. Edwards, on page 6 of the same tract might be quoted, which says:—

Tolerate atheism, sir? There is nothing out of hell that I would tolerate.

Some will object that these are not the opinions of the National Reformers, but of some of their members. The Association, and are therefore reliable. It would perhaps be proper in some cases to refer to the Arkansas Sunday law, and how it operated on Sabbath-keepers there. But to do this properly, one should be familiar with the tract, "Religious Liberty," and be able readily to turn to and read some of the most pathetic sentences in Senator Crockett's appeal before the Legislature of his State, to have the Sunday law taken from their Statutes.

We cannot speak of all the good things to be found in this package of tracts, in one short article. But let all get them, and study carefully for themselves. Every one circulating the petitions should have a good supply of these tracts; and after reading a portion of one to those whose signatures are being solicited, if an interest is manifested to read the document, it should be given to them. A judicious distribution of these tracts during the circulation of the petitions will do an incalculable amount of good. But be sure that those who engage in this work have themselves a thorough knowledge of the facts set forth in the tracts. J. O. C.

## FATHERS OF THE CATHOLIC CHURCH.

BY E. J. WAGGONER.

HISTORY repeats itself, because human nature is the same in all ages of the world. Hence, he who would know how to avoid error in the future, must know how errors have developed in the past. The "Fathers of the Catholic Church" shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity, developed the papacy, which was simply a new phase of paganism. It shows that by the time of Constantine every phase of the papacy was fully developed, and was only waiting for supreme power. The chapter on

## SUN-WORSHIP AND SUNDAY

Is alone worth the price of the book. Fine English cloth, substantially bound, contains about 400 pages; and will be sent post-paid at the nominal price of \$1.00.

Address the PACIFIC PRESS PUBLISHING CO., Oakland, Cal.; REVIEW AND HERALD, Battle Creek, Mich.; or PACIFIC PRESS PUBLISHING CO., 48 Bond St., New York City.

## THE REVIEW AND HERALD "EXTRA."

WHEN the publication of an extra number of the REVIEW was proposed, we thought that four pages would suffice for the matter which was to be presented; but the subjects under consideration in the articles presented, are of such vital importance that none could be rejected; and the necessity of immediate action is such that we could not lay the matter over for the next issue of the REVIEW. So we send you eight pages, every one of which is worthy of careful study.

It might seem, at the first, that there is little connection between the two subjects treated in these pages; but a closer study will show a vital connection between the giving of our means, that the missionaries may carry the message of the third angel to every nation, kindred, tongue, and people, and an effort to secure the proclamation of this message with greater earnestness and power in this country, and to stay the adverse movements that would cripple our work, at home and abroad.

Every indication that the events are about to transpire, which in the fulfillment of prophecy must be accomplished just prior to the last great conflict and the coming of the Lord, should move us to greater exertion in behalf of our missionary work, at home and abroad. A recent writer on the foreign missionary work said:—

The harvest is upon us, but the reapers are few. "Go," or "send," is the duty of all the followers of God. During the past year, more than 1,500 young men and young women offered themselves as missionaries to go into foreign fields; but only comparatively few were taken, because of the sad fact that the several churches were not prepared to assume the financial responsibility. Hundreds of consecrated men and women are ready to go to the ends of the earth and preach Christ, whenever our people are prepared to send them forth.

It is the same with our special work. Men of education and culture are being raised up in various places, who are anxious to enter the field. There is work enough to do. Shall we not now make a greater effort than ever before, that these may be sent as laborers into the great harvest field? W. C. WHITE.

## USEFUL INFORMATION FOR ALL

There are times when the "king's business requires haste," and at such times, every subject is expected to do his part. Especially is this the case when the enemies of the king are assiduously working to overthrow the principles of his government. It seems as though our situation is now of a similar nature. The American citizen, wherever he may be, now stands confronted by a popular movement which threatens the destruction of religious liberty, and so far, the overthrow of the principles of God's government.

For months those who favor the passage of the Blair Amendment now pending in Congress, have been circulating petitions, and securing names to forward to Congress, as a memorial urging the measure forward. Already their list has swollen to nearly 7,000,000 signatures. In view of this, an active counter-campaign is demanded, in order to stay the hand that would smite religious liberty down, and trample it in the dust. To be successful in such a work, every one who sees the end of the Blair Amendment now pending, should do all he can to enlighten others upon this great issue.

Some are able to set forth this matter to others from their long personal observance of the movement; but by far the greater number would feel incompetent to do so. But this need not hinder any from working, and that earnestly. Provision has been made for all such to do something.

Three lectures were recently delivered on this subject in the Tabernacle at Battle Creek, by Eld. A. T. Jones. These were published, as delivered, in the daily Journal, and the interest in them has become such, that the three lectures have been printed together in the Journal of Dec. 11. We have secured 20,000 copies of this issue, which can be furnished at ten dollars per thousand. Those who wish for these papers to assist them in the crisis just before us, should send in their orders at once to M. L. Huntley, REVIEW AND HERALD, Battle Creek, Mich.

There are many who, if they could read these lectures, would be glad to sign the petitions which have been sent out to our brethren. Probably many of those who permitted their names to be attached to the petitions circulated by the

National Reformers did not fully understand the intent of the document. If these lectures could be given into their hands, and they could see the animus of this National Reform work, even though they have signed petitions favoring that movement, they would be glad to now assist in staying its advancement.

Get these papers, brethren, read them carefully, and see if they are not just the thing to put into the hands of honest seekers after truth. Let no one slacken his hand now. Let all stand shoulder to shoulder in the work that is being thrust upon us as a people. COMMITTEE.

## THE WORK IN BATTLE CREEK.

WHILE our people throughout the country are probably well informed as to the import of the Blair bill soon to be presented to Congress as a religious amendment to the United States Constitution and for the passage of which some 6,500,000 signatures have already been obtained, it may be of interest to know what is being done by the friends of the "Constitution as It Is," in opposition thereto.

As a preliminary step, a special meeting of the officers of the church, Sabbath-school, and missionary societies was called Sabbath afternoon in the Tabernacle, to formulate some plan by which counter-petitions could be circulated to the best possible advantage. The matter was fully set before the meeting by Brn. White, Corliss, and others, and the importance of prompt action shown. A working committee was then appointed to lay plans for a vigorous and aggressive campaign. This committee, with some of the leading brethren and district leaders of the Battle Creek church, met at Rivulet Hall Sunday evening, Dec. 9, where the matter was again discussed at some length. It was decided that suitable persons be selected to solicit signatures to the petition from the members of the Battle Creek church, while others should canvass professional men, and people not of our faith, and others still, should go out into the country adjacent. That the plan might be more fully understood, each of the districts above referred to was supplied with a circular, a ballot, "The Constitution as It Is," and a number of the American Sentinel, blank petitions, etc., etc., with instructions to secure the signatures of all the members of their several classes at meetings held the same evening; also to set before them the importance of prompt and judicious action. This was done, and all seemed determined to get as many others to sign it as possible.

That all might work in complete harmony and unison, it was decided to hold class drills, for the instruction and guidance of those who shall go forth in the good work. The first of these meetings was held the next evening (Monday) at the Tabernacle. The people turned out with a will, manifesting much enthusiasm in the work contemplated. According to previous instructions, the American Sentinel and leaflet had been carefully studied; hence the questions asked and the answers received were both interesting and instructive. Earnest and pointed remarks were made by Brn. White, Corliss, and others, in regard to the work, and every one present seemed filled with zeal for the success of the great work upon which they had entered, feeling assured that the Lord, in his providence, had now opened the way for the truth to go with great power, and that by this means the attention of honest candid people would be called to still other important truths. Several brethren have given themselves wholly to the work, volunteering their time and abilities to its advancement. A meeting for drill is to be held each evening during the week, and it is hoped that we may not only be able to work our own and adjoining territory, but to send well-drilled and experienced workers into the neighboring cities and towns. There are thousands of honest souls all around us who would not uphold the Blair Amendment if they were properly advised as to its true character.

Brethren, "let us not sleep as do others, but let us watch and be sober." Let us go forth in the name of the God we profess to serve, and from the gleaming pages of his eternal word seek to light up the pathway of some struggling pilgrim, and discover to him, ere too late, the pitfalls and quagmires placed in his way. M. B. DUFFIE.

## QUESTIONS RELATING TO THE CIRCULATION OF PETITIONS.

THE following questions have been asked, which we will briefly answer:—

1. "Shall women be solicited to sign the petitions?"—Certainly, get the name of every person to be had, who is twenty-one years of age and over.

2. "Shall both petitions be signed?"—Yes. Look on the document itself, and you will there see the request to sign both papers.

3. "Shall names be placed on the back of the petitions?"—No. Placed on the back, they are liable to be overlooked when counting the signatures. If there are more to sign than spaces on the petition furnished, get another petition, or attach a slip long enough to contain the names.

4. "When ought the petitions to be returned? and to whom?"—They should be returned just as soon as possible in consistency with thorough work. There is no time to waste. Return the petitions to the State secretary of the tract society, of your State, who will, in turn, forward them to the Secretary of the International Society.

5. "Shall addresses follow the names on the petitions?"—No. That was not designed. Let the one who circulates a petition give, at the head of the petition, simply the names of the town and State where the signatures of that petition were obtained.

6. "Shall we wait to distribute the Sentinel before circulating the petitions?"—This is not necessary. If one has a supply of Sentinels, it will be well to see that they are put in the hands of candid readers; but the petitions should be circulated at once. Go ahead with these, praying Heaven to assist you in your work. COMMITTEE.

## THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL

— 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, CIVIL AND RELIGIOUS.

It will never be understood as being opposed to anything tending toward a

UNION OF CHURCH AND STATE.

EITHER IN NAME OR IN FACT.

It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a—

RELIGIOUS AMENDMENT TO THE CONSTITUTION

Of the United States as will "place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land."

While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this Amendment would be. The object of the AMERICAN SENTINEL will be to

VINDICATE THE RIGHTS OF AMERICAN CITIZENS,

Which, we believe, are threatened by this Association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution.

Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but—

The Rights of Conscience will be Fearlessly Maintained.

TERMS.

Single Copy, per year, 50 cents. Specimen Copies Free.

Address, AMERICAN SENTINEL, 43 Bond Street, New York; 26 College Place, Chicago, Illinois; or 12th and Castro Streets, Oakland, California.

## VIEWS OF NATIONAL REFORM.

Package No. 1, 184 Pages, 20 Cents.

This package contains thirteen tracts treating upon the various phases of the National Reform Movement, as follows:—

| NO.  | PAGES. |
|--|--------|
| 1. Religious Legislation.....                                      | 8      |
| 2. Religious Liberty.....  | 8      |
| 3. National Reform and the Rights of Conscience.....               | 16     |
| 4. The American Papacy.....  | 16     |
| 5. Bold and Base Avowal.....                                       | 16     |
| 6. National Reform is Church and State.....                        | 16     |
| 7. Purity of National Religion.....                                | 8      |
| 8. The Salem Witchcraft.....                                       | 8      |
| 9. What Think Ye of Christ?.....                                   | 8      |
| 10. National Reformed Constitution and the American Hierarchy..... | 24     |
| 11. The Republic of Israel.....                                    | 8      |
| 12. National Reformed Presbyterianism.....                         | 32     |
| 13. The National Reform Movement an Absurdity.....                 | 16     |

Address,

AMERICAN SENTINEL,

43 Bond Street, New York; 26 College Place, Chicago, Ill.; or Oakland, California.

The above tracts, printed on thin paper, and in large pages, will be sent for 10 cents a package. At this price, none should miss the opportunity of putting a package into the hands of every one who will read it. Address only REVIEW AND HERALD, Battle Creek, Mich.