



THE HOME
MISSIONARY
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:38.

VOL. II.

BATTLE CREEK, MICH., FEBRUARY, 1890.

No. 2.

FOURTH SABBATH READING.

THE SPIRIT THAT SHOULD ACCOMPANY OUR WORK.

THE character of any work is judged more by the spirit that accompanies it than by the abstract theory which it presents; and such a judgment is not unjust. The Saviour gave an infallible rule by which to judge all men, and the claims which they put forth. It is this: "By their fruits ye shall know them." When the truths of God find permanent lodgment in the hearts of men and women, its presence will be revealed in the spirit that accompanies every word and act of the individual.

The two classes of spirits that are in the world, with the sources from which they come, and the fruit that each bears, are very forcibly contrasted in James 3:14-18: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Here is the picture of a perverse or wrong spirit, and the fruit it bears is "confusion and every evil work." In marked contrast with this is the spirit of Christ, which is described as "the wisdom which cometh down from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." These two spirits, so different in their character, in the source from which they come, and in the fruits which they bear, have no fellowship with each other.

Which of these spirits should accompany our work? There can be but one answer to this question: the spirit that is pure, peaceable, gentle, easy to be entreated, impartial, without deception or hypocrisy, full of good fruits, and that characterizes those who possess it as peace-makers, — is the spirit that should accompany the work of God in every age and in every land.

It is well for us to inquire in this connection, how this spirit should manifest itself in the labors of those who go before the people as teachers in the different lines of our work; for it is evident that the spirit of every laborer, whether he be in a high or low position, will have much to do with the success of his work, and will put its mold upon the fruits of his labors.

The minister stands first as God's messenger to carry his truth to the people. The minister who allows himself to manifest a spirit of bitterness and envy, even under the most trying circumstances, will be unsuccessful in building up the church, for where there should be humility, brotherly love, and an earnest seeking after truth, jealousies, favoritism, self-will, and fault-finding will be found in the track of his labors. The success of the minister depends as much on the spirit that accompanies his work as it does on his ability as a speaker, or the fund of knowledge which he possesses. The same is true in all branches of religious work. The spirit that accompanies the laborer will always have much to do in determining whether the work done will be a success or a failure.

When the colporter goes out to distribute papers, tracts, and books, the first impression that the people get is not received from the literature which is handed them, but from the appearance, the words, and more than all else, the spirit which the individual manifests who handles the literature. If he is bold, forward, and self-confident, the literature will seldom be appreciated by those who are meekly and earnestly seeking after light and truth. If he has a disposition to condemn all denominations except his own, and all religious teachers except those who agree with him, his spirit will arouse a similar spirit of combativeness in those for whom he labors, and his literature, if read at all, will be read that it may be controverted, and not that light and truth may be obtained from it. It is especially important that those who work in behalf of religious liberty should have the spirit of Christ. The power of influence, of talent, and of means is against us. We cannot stand for a moment in our own strength, against the mighty tide that is setting in favor of religious legislation. But there is a convicting power in the spirit that accompanies the work, when all selfishness is separated from it, and all harshness and severity is carefully avoided, that at times almost paralyzes the opposition and wins the favor of all fairminded persons.

Again: it is all important that we should have the right spirit in our church work. In giving instruction for the restoration of the erring, the apostle says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness."

From this we see that the apostle would have only those who are spiritual engage in the important and critical work of restoring the erring, and they only in the spirit of meekness, as it were with fear and trembling; remembering that they themselves are liable to fall into temptation and commit sins. It will not require any argument to prove to the satisfaction of all, that an effort put forth by pious men, in a spirit of sympathy and kindness, without contrasting the faults of the erring with their own virtues, but acknowledging that they too are liable to be drawn into sin, will do much more towards reclaiming the erring or backslidden, who are already overwhelmed with discouragement and distrust, than a cold, exacting, censorious person could do, even though he should be able to point out the sin in all its deformity, and then point to Christ as the perfect pattern of righteousness and a sin-pardoning Saviour. The spirit of Christ must accompany the doctrine of Christ to make it effectual.

The same apostle in instructing Timothy, as he sent him forth to set things in order in the churches, and to instruct them more fully in the doctrines of Christ, said: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." This is a striking illustration of our own work. Timothy was going out among strangers where but few, comparatively, accepted the doctrines which he held. Opposition and persecution would come in from every side. Every unfair advantage would be taken to hinder his work. With only the consciousness of being in the right and having the truth on his side to support him, he would have to stand out against the long-standing customs, the unreasoning prejudice, and the combined influence of the great majority; yet the instruction he received was: "The servant of the Lord must not strive; but be gentle to all men, apt to teach, patient; in meekness instructing those who oppose themselves." But no one will doubt that Timothy's work, notwithstanding all the discouraging circumstances, was a success.

In considering this question, we are struck with the contrast that God makes between meekness and pride, and between stubbornness and humility. "Stubbornness is as iniquity and idolatry;" "He [God] forgetteth not the cry of the humble." "The meek will he *guide in judgment*;" "the pride of thine heart hath *deceived thee*." "Blessed are the *meek*: for they shall *inherit the earth*." "All the *proud*, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*." "Thus saith the high and lofty one. . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit." "Behold, I am against thee, O thou *pride* (margin), saith the Lord God of hosts." These and many other scriptures show how differently God looks upon pride, or a self-sufficient, self-satisfied spirit, and humility, or a meek and humble spirit, which is always ready to be taught. Again we ask, which of these spirits should accompany the work of the third angel's message?

We are now in an important stage of our work. The course of those who favor a religious amendment to the Constitution, has brought us and the principles we advocate to the front. The columns of the secular press are open for a free discussion of the principles of religious liberty, while a decided position is taken by the editors, in many instances, in favor of the most perfect freedom on all religious questions. There is also a growing demand for pub-

lic lectures and for reading matter on the subject of religious liberty. Our people are going everywhere circulating petitions and enlisting others to circulate them, trying in this way to awaken a general interest in the question of religious liberty, as well as to stay legislation on this question for the present. If we would have the blessing of God with us in this work, — and we can not succeed without it, — we must go in the spirit of meekness, and present the petitions, or the literature, to the people in a quiet, unassuming way, avoiding all strife and controversy; thus showing that we are sincere in what we do, and that we are doing it for the sole object of accomplishing good thereby. A work done in such a spirit, can not fail to take hold of the hearts of the people; for God will be in it.

The same is true of the canvassing work, the giving of Bible readings, and other missionary work. How often we hear people remark on the spirit that was shown by the canvassers, or Bible readers, or those who were distributing tracts, or preaching the gospel; and such remarks are invariably favorable to those who manifest in their labors the spirit of him in whose name the work is done. Those of little experience who go out to labor should be careful to maintain a gentle and quiet spirit. Humble men with little talent often accomplish more than men who possess large talents but lack the spirit of meekness in their work. As we near the end, and feel more and more the responsibility of the work that remains to be done, there is greater need that we seek to labor in that spirit that will insure the blessing of him who is able to bring his work to a successful culmination.

DAN. T. JONES.

ANOTHER ENLARGEMENT.

OUR readers will be pleased to note that this number of the HOME MISSIONARY, instead of being the proposed size of sixteen pages, is enlarged, not simply to twenty pages like the January number, but to twenty-four pages; and we are glad to be authorized to state that the paper will be continued during the year in its present enlarged form. This enlargement was nearly as unexpected to the managing editors, as it will be to the readers.

Just as our paper was nearly ready for press, and it was very evident that important matter must be left out unless some plan could be arranged for its enlargement, a meeting of the Executive Board of the International Tract Society was called to consider the request of some of the department editors who asked for more room. The matter was care-

fully discussed, and plans proposed by which the board saw its way clear to grant the request, and a unanimous vote passed to enlarge the HOME MISSIONARY for 1890, to twenty-four pages. Owing to the lateness of this decision, the make-up of the paper this month will not be as nearly perfect as we hope it will be in the future, but we have hastily arranged the matter that would otherwise have been crowded out, and sent the paper to press in order to avoid delay in issuing.

In view of the enlargement of the paper, we shall confidently expect its friends to work for its circulation more earnestly than before. It will give 284 pages of reading-matter during the year, carefully arranged to meet the demands of the different lines of work which it will consider each month, with the fourth Sabbath readings, Canvassers' Department, etc., for only twenty-five cents per year. It seems as though every family of Seventh-day Adventists should have this paper, and study it carefully during the year.

We are sure that a wide circulation of the HOME MISSIONARY will be a help to our larger and older papers. One who reads and studies the HOME MISSIONARY from month to month, will be inspired with a stronger desire than ever to have the regular weekly visits of the *Review*, that he may be well informed in regard to the important matters which it always contains. The missionary spirit will also be awakened and encouraged by a study of the fields for usefulness and the methods of work in the HOME MISSIONARY, and we anticipate as the result, that many clubs of the *Signs* will be taken where now only single subscriptions, or perhaps not even that, are going. The monthly study of the Religious Liberty Department and the reports that will be given of the excellent results that are being seen in all parts of the field from the circulation of the *Sentinel*, will tend to continue the present rapid increase of the circulation of that paper. The Health and Temperance Department, if studied, as we are sure it will be, will certainly have a good influence on the extended circulation of our health journals. For these reasons it seems as though we were warranted in modestly urging all our people to subscribe for the HOME MISSIONARY, and use their influence to increase its circulation.

We shall send with this number a circular to every librarian whose address we have, with a blank order sheet, asking him to make a special effort to secure subscriptions, and forward the names at once. Renewals and new subscriptions are coming in very rapidly, but we have been obliged to cut off a large

number of names from the list this month, which we are quite sure could be replaced by a united effort on the part of the friends of the paper.

The eight pages which are added to the paper will be occupied, after this month, as follows: Two pages will be added to the Canvassers' Department, making it six pages. Two pages will also be added to the Foreign Mission Department, making it four pages. The other three pages will be filled with such matter as may seem to be the best adapted to the circumstances from month to month. It may be that one page will be taken for a Children's Department. (See note on last page.) We could easily fill one or more pages each month with choice extracts from missionary correspondence from different parts of the world. No pains will be spared to try and have the paper contain fresh, live, timely, and interesting matter every month. We trust that we may have the hearty co-operation of workers in all parts of the field, not only in helping to increase the circulation, but in furnishing to the editors reports of their work, which may be utilized in the paper.

L. C. C.

THE WEEKLY MISSIONARY MEETINGS.

BEFORE this number of the HOME MISSIONARY reaches its readers, the plan of carrying out the weekly missionary meetings, as recommended in the January number, will have commenced. If leaders have been appointed to take charge of the different lines of work laid out for each week, as recommended in the last number, and notified of what they are expected to do in time for them to make the necessary preparation for their work, we have no fear but that the meetings will be a success. But a careful preparation on the part of the leader is necessary to the success of any meeting; and this is especially true of those who have had only a limited experience in conducting public meetings.

The outline programs that are given from time to time will be a help, as they suggest a line of work that may be followed; but it is not designed that the leader should be confined strictly to the program. Circumstances will determine largely what course is best. Where the society is large, and includes many persons who are capable of preparing original papers on the subjects under consideration, it will usually be better to have original articles than to read selections; but such papers should be clear, pointed, and brief.

Where the societies are small, and there are few who would be willing to undertake the preparation

of original articles, selections can be supplied where original papers are called for in the outline program.

The leader should commence early to prepare for the meeting. He should appoint those whom he thinks best qualified to carry out the different parts of the program, and secure their consent to act. This should be done in time for them to make their preparation, for without a special preparation the best will only make a partial success. What is worth doing at all is worth doing well, and what is worth doing well is worth preparing for, that it may be done well.

Take, for example, the program for the health and temperance meeting, found on page 13 of the January number of the HOME MISSIONARY, which will come according to the present arrangement the fourth week in February. Appropriate songs should be selected and announced a week before the meeting, and the singers should practice them; the responsive reading should also be carefully studied; the one who will be called on to offer prayer should be notified beforehand, that he may be in his place; the person or persons appointed on select reading should be notified a week in advance, and, if necessary, assisted in selecting the articles to be read. In this, care should be taken that the articles selected are appropriate, pointed, and not too long. Not more than ten minutes should be devoted to this exercise; and if two short pieces can be rendered in that time by different persons, it would be better than one long article. The selections referred to in *Good Health* are appropriate, but others may be substituted when necessary. The leader may conduct the Bible reading himself, or appoint another to do it; in either case careful preparation should be made, and a stereotyped asking and answering of the questions avoided. The one appointed to write the essay on "The Importance of Pure Air," should be given time enough to study his subject, that he may do a thorough work. Some of the more simple, scientific reasons bearing on the subject, should be brought out. Back files of *Good Health* and the *Pacific Health Journal* would be good works of reference. Where the society is small, and no one can be found to prepare the essay, a selection may take its place; but where an original paper can be prepared, it should be done. Under "Bits of Experience," interesting incidents in health and temperance missionary work may be related, or individual experiences in carrying out health and temperance principles may be given; as also incidents that may have come under the observation of any who are present. It would be well for the leader to request several different persons to

relate interesting experiences, to start this part of the program ; then others can follow till all the time is filled. Under the head of business, plans should be laid for carrying forward the health and temperance work. This will include health and temperance readings and talks, the distribution of literature on this subject, securing subscriptions for *Good Health*, other health journals, etc.

Equal care should be taken to prepare for all the other lines of work. The health and temperance program has only been taken as an illustration, and what has been said on this will apply equally to all the others. To sum up, the leader should plan and work to *make the meeting a success*, and not allow it to dwindle out into a failure. We are confident these weekly meetings will give a new impetus to the missionary work in all its branches, if they are taken hold of in earnest. D. T. J.

ITEMS FROM OUR WORK.

As the most of our readers are missionary workers in some department of the cause of God, it may be interesting to learn briefly from time to time, some of the steps that are being taken by the International Tract and Missionary Society in the various features of its work. The words of the Saviour can be forcibly applied to the territory in which this Society is doing its work: "The field is the world." Several months ago, a systematic correspondence was commenced with the American consuls to foreign countries. Many interesting letters have been received, and a large list of excellent names of English-speaking people in those countries has been secured from them, to whom reading-matter is being sent and correspondence opened with them also. A list of over 1,000 names, which was secured of Brother Wm. Arnold, of people to whom he had sold "Thoughts on Daniel and the Revelation," in the West Indies, has also been utilized lately, and responses are now rapidly coming in from them, which are almost without exception of an encouraging nature. This correspondence will be carefully and judiciously followed up by our secretaries, and such reading-matter sent as, we trust, by the blessing of the Lord, will result in bringing many honest souls on those islands to the knowledge of the truth.

We might occupy this entire issue of the HOME MISSIONARY with interesting extracts from letters that have been received in the last few weeks from all parts of the world, as the result of the work that is being done from the offices of the Society. One young lady from the island of Borneo, who has re-

cently accepted the Sabbath, says, in a long letter just received, that she is the only one in that part of the island, except her brother, who believes in the true God. Her friends are all Mohammedans, and are trying to persuade her to join with them again. I quote from her letter the following words:—

"Please remember me in your prayers, and ask God to help me, and not to let me fall into temptation. I wish to be God's true child, pure and humble, that I may be faithful unto death, and get the crown of life. If I wish to become a missionary, do you think the missionary society would take me? I must let you know our place has no church or chapel, no clergyman, and I never had any meetings. Please send me some more tracts. I want to buy the book of 'Daniel and Revelation.'"

A gentleman in Africa who has learned of the truth by missionary correspondence with one of our missionary workers of this place, in a long letter dated Nov. 25, 1889, says:—

"Since I wrote you last I received a letter from Brother ———, of Washington, D. C., who is also a believer in the truth. It verified the same truth you had been writing me about. This is a good field for missionary work. I long to see the day when Seventh-day Adventists will look this way with their missionary operations. In this dark land thousands of heathen are sitting in want of the truth. Will you not do all you can to proclaim the truth? for you know that we Seventh-day Adventists expect the truth to go everywhere. You don't know how much I do thank you for placing the truth before my eyes, but at the same time I want to extend the light given me to some one else."

You see by these quotations, and we might give many others of the same nature if we had space, that the same spirit of missionary labor stirs the hearts of those who receive the truth in those heathen lands, as we find in our own land of gospel privileges. Dear brethren and sisters, shall we not have your hearty support in trying to send out the printed pages of truth to such honest souls, who, with our present methods, have no other means of receiving the present truth?

In our own land there are scores of favorable openings for placing our books and periodicals in normal and industrial schools, especially in the South and in Indian Territory and Alaska, where the people are striving amid so many difficulties to impart instruction on moral as well as intellectual topics.

The calls for literature upon the religious liberty movement are growing very numerous. The National Religious Liberty Association has made the

International Tract Society its agent for the circulation of its literature, and thousands of pages of tracts and hundreds of petitions are being sent out from this office every week. We have just sent to Washington almost 200,000 signatures to the petitions to Congress, that had been sent in here before the plan of having them sent there by the States, was adopted. There is no limit to the work that can be accomplished by the Society, the only hinderance being the money that is necessary to pay for the literature that we find so many excellent openings for. Are there not many of our readers who are not members of the International Society, who will be glad to join it soon, and others who will make special donations to assist in carrying on our work? At our main office here at Battle Creek, our work has been subdivided, and a secretary appointed to take charge of each department. Our secretaries at the Chicago office have their hands full of work in looking after the territory assigned them, after the division of home and foreign territory was made. We have every reason to be of good courage, and to thank the God who overrules in all his work, for the prosperity that is attending the work of the International Society, and hope and expect that its work will widen out and increase until the end is reached.

L. C. C.

THE FIRST-DAY OFFERINGS.

I PRESUME that you have all received the first number of the HOME MISSIONARY for this year. Among the very important and interesting matter it contains is the report of the first-day offerings for the quarter ending Sept. 30, 1889. This report is an important one, and bears careful study. Christmas donations and first-day offerings are the funds we must depend on for our foreign missionary work. But it seems that this matter is not fully appreciated by our brethren. If it was, we are sure that the contributions would be larger.

Let us study this report for a few moments. There is, for instance, South Dakota with a membership of 686. They have paid an average of thirty-three and one-half cents each for the whole quarter. This would be a very little more than two and one-half cents each week for each member. Who thinks that this is all that South Dakota could do?—No one. Dakota herself, looking at these figures, will say, We could just as well have paid twice as much. Yes, who would deny their ability to pay five cents per week, per member, or sixty-five cents per quarter, and \$445.90 per quarter for the whole Conference? But South Dakota stands at the head in the list, and

quite ahead of most of the Conferences. South Dakota has also had great reverses the past year. In large portions of the State and just where many of our brethren live, their crops last year were almost an entire failure. Not only was this the case last year, but for two years past it has been much the same; and still for all this she stands at the head, and still more, they have not done what they might have done, even under these circumstances.

This being the case with South Dakota, *what* shall we say of other States and Conferences. We again invite your careful study of this table. Here is Michigan with a membership of 4,443, and only averaging eleven and one-half cents per quarter, making it less than one cent per week per member. If Michigan had paid at the rate of five cents per week per member, she would have sent us \$2,887.95 for that quarter. But the fact is that a large number in Michigan could have paid much more than five cents per week. Most of the poorest could have done that and not suffered in consequence.

Minnesota with a membership of 1,913 has sent in only \$1.00. There must be some mistake in this. Probably the Conference treasurer did not forward the entire amount to the General Conference treasurer. But even that is not right. Every month we have to send a certain amount to our foreign missions, and if you retain the money, you are robbing our foreign missionaries of their just allowance, and greatly hindering the work. If you could realize these things, you would do very differently from what you are doing now. To all appearances our Christmas offerings this year are falling short of last year, and the only way to make up this loss is by a very large increase of our first-day offerings.

Never before in our history as a people were there so many openings or so many urgent calls for help as now. But this calls for a more complete consecration and largely increased liberalities.

Dear brethren and sisters, we set this matter before you, knowing that you are interested, and we feel that you ought to understand the true situation of things. Let not the curse of Meroz fall on any of us. Now is the time to come up to the help of the Lord against the mighty.

O. A. OLSEN.

MANY inquiries have been received as to whether the maps that were sent out to the Sabbath-schools about Christmas time, can now be supplied to individuals who may desire them. We take this means of replying that the International Tract Society has made arrangements by which it can fill orders for these maps, sending them to any address in the

United States on receipt of \$1.00 each. We have also had a few of them traced with red lines, showing the six districts into which the General Conference territory is divided. These will be sent for \$1.25. In ordering, state whether there is an express office near you to which we can send them, as they go more securely by express than by mail. We prepay the charges at the prices mentioned above.

WORRYING CHRISTIANS.

WORRYING Christians are of two classes,—those who worry over the past and those who worry over the future. One sort are always mourning over their misdeeds, and regretting their old mistakes. They are sure that if they had done differently in this thing or that, they, or somebody else, would now be a great deal better off. So they waste their time in vain regrets that their past is just what it is, and just what it must remain forever; for all the worrying in the world will never change the past in the slightest particular.

The other sort of Christians are in a worry over what is before them. It is not the old burdens nor yet the present ones, which are crushing them hopelessly; it is those burdens which are just ahead, and which they are sure will prove heavier than they can bear. What they worried over yesterday they will admit came out better than they anticipated; and the thing now in hand could be done if that were all of it; but those things which must follow this are a very different matter. To-morrow is to bring the load under which they must inevitably sink. So they fail of doing their best work in the present, because of their dread of a work which, at the worst, is not yet upon them, and which possibly never will be; for they may never see to-morrow's dawn.

As a matter of fact, we never have more than one duty at a time, and that is the duty of the present minute. Whatever that duty is, it ought to be done, and in doing that duty we can not by any possibility neglect any other duty; for "duties never conflict."

The duty of the present has its bearings on both the past and future. Past and future enter into the question of what is present duty. But, with the duty of the present clearly defined in our mind (and commonly there is little difficulty in defining it) we ought to leave past and future out of thought for the time, that we may give ourselves utterly and absolutely to the one duty of life,—the only duty of life,—the duty of the present and passing minute.

There ought to be comfort in the thought that we are living one minute at a time, and that our only

duty of now is with the business of now. Its hearty acceptance will put an end to most of the causes of the worry in our life.

What is my duty for the present minute? That is the point which we are to have in question. The instant that question is settled, the recognized duty is to be done—done, if we die for it.—*Morning Star.*

[Written for the HOME MISSIONARY.]

OUR WORK.

BY MRS. NELLIE M. HASKELL.

THERE'S a work for you and for me to do;
Will we do it?

The work may be small in the eyes of men,
But 't will not be forgotten when Christ comes again,
And the welcome "Well done," will be ours then,
If we do it.

There are seeds of truth for us to sow;
Will we sow them

Beside all waters, with bountiful hand,
And fully obey the Lord's command,
By sending his word to every land?
Will we sow them?

There are tender plants for us to guard;
Will we guard them?

Will we water with tears plants which have sprung
From sin-hardened hearts, from which the truth wrung
Repentant confession, so pardon was won?
Will we guard them?

There are fainting hearts for us to cheer;
Will we cheer them?

As they journey along life's rugged way,
Where shadow and sunshine alternate play,
Till breaks the dawn of eternal day,
Will we cheer them?

There are waiting hearts for us to teach;
Will we teach them?

Hungering and thirsting G d's will to know,
And praying that he would knowledge bestow
Of his will and word, and their fullness show;
Will we teach them?

Will we sow, and guard, and cheer, and teach,
Morn, noon, and even?

The precious sheaves will we garner in,
And with stars adorn the crown of him
We claim as our Saviour, the soon-coming King
Of earth and heaven?

Hallowell, Me.

HOME MISSIONS.

CONDUCTED BY MISS M. L. HUNTLEY.

PERSONAL INFLUENCE AND INDIVIDUAL EFFORT.

THE Saviour compares his people to a light. He says, "Ye are the light of the world. A city that is set on a hill cannot be hid." He also uses the figure of a candle. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." This language indicates the use that God would make of his people in this world. As a candle is lighted for the purpose of giving light to those that are in the house, so God designs to make his people the means through which to enlighten the world. He gives them light that they may impart it to others. Not only must they be different from the world, but their lives must exemplify and be in harmony with the truths which God would bring to the knowledge of the people. In proportion as these truths are peculiar, and different from the teachings of the world and nominal professors of religion, in that proportion will the contrast between those who obey God and those who do not, appear.

Noah was required to warn the people among whom he lived of the coming flood, and to prepare an ark for the saving of himself and family. In no other way could he be a light to that people. The idea that he or his family engaged in worldly enterprises like others around them, after they had received this warning, is so inconsistent that we cannot conceive of them as thus employed. We can only think of them as giving their whole energies and interests to the work of warning the world and preparing for the flood, regardless of difficulties and opposing influences which doubtless surrounded them. But a worldly course of action would have been no more inconsistent on the part of those who were then expecting the world to be destroyed by water than it is now on the part of those who are expecting it to be destroyed with fire. If it is true that Christ is soon to come to take vengeance on them that know him not, the only way that the people of God can be the light of the world at the present time is by personally making preparation for this event, and by doing their utmost to warn others of its approach.

If a garment, a house, or any other object is to

be destroyed, all that is valuable is first removed from it; so those who believe that this world is soon to pass away, will be withdrawing their interests and their treasures from it. Those who expect the Lord to come in their day, will seek a preparation of life and heart which will enable them to meet him in peace; and to the extent to which they possess the spirit that prompted Christ in his sacrifice for man, they will be laboring to bring others into the same position. So far as any other course of action is pursued, it is a denial of their faith, and they are not the light of the world. Their influence is to scatter from Christ rather than to gather with him. "Testimony to the Church, No. 32," page 150, reads as follows: "There is no neutral ground between those who work to the utmost of their ability for Christ, and those who work for the adversary of souls. Every one who stands as an idler in the vineyard of the Lord is not merely doing nothing himself, but he is a hinderance to those who are trying to work. Satan finds employment for all who are not earnestly striving to secure their own salvation and the salvation of others." Again on page 212, we read: —

"But the sins that control the world have come into the churches, and into the hearts of those who claim to be God's peculiar people. Many who have received the light exert an influence to quiet the fears of worldings and formal professors. There are lovers of the world even among those who profess to be waiting for the Lord. There is ambition for riches and honor. Christ describes this class when he declares that the day of God is to come as a snare upon all that dwell upon the earth. This world is their home. They make it their business to secure earthly treasure. They erect costly buildings, and furnish them with every good thing; they find pleasure in dress and the indulgence of appetite. The things of the world are their idols. These interpose between the soul and Christ, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized. The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from heaven in the last message of warning. Shall we let the

history of Israel be repeated in our experience? Shall we, like them, squander our opportunities and privileges until God shall permit oppression and persecution to come upon us? Will the work which might be performed in peace and comparative prosperity be left undone until it must be performed in days of darkness, under the pressure of trial and persecution?

“There is a terrible amount of guilt for which the church is responsible. Why are not those who have the light putting forth earnest efforts to give the light to others? They see that the end is near. They see multitudes daily transgressing God’s law; and they know that these souls cannot be saved in transgression. Yet they have more interest in their trades, their farms, their houses, their merchandise, their dress, their tables, than in the souls of men and women whom they must meet face to face in the judgment. The people who claim to obey the truth are asleep. They could not be at ease as they are, if they were awake. The love of the truth is dying out of their hearts. Their example is not such as to convince the world that they have the truth in advance of every other people upon the earth. At the very time when they should be strong in God, having a daily, living experience, they are feeble, hesitating, relying upon the preachers for support, when they should be ministering to others with mind and soul and voice and pen and time and money.”

There are many to whom these words do not especially apply, but all will do well to consider carefully how they stand in the matter, — how fully they are meeting the requirements which the reception of present truth enjoins upon them. Let every one seriously ask himself the question, What is my influence? What is my course of action leading those around me to conclude with respect to the solemn and important truths which I profess to believe? Those who take a course to quiet the fears that are naturally aroused in unbelievers by the signs of the times, bear a fearful responsibility, — one that no one would knowingly take upon himself; yet we have evidence that some are occupying this position. The results of such a course, if continued, will be fatal, but there is now a most favorable opportunity for taking a different one, and fully connecting our interests with the work of God, thus securing the approving words from the Master, “Well done, good and faithful servant.” Only two classes of servants are mentioned, those that are good and faithful, and those that are wicked and slothful. Such as we are now, we will be when called to give up our stewardship, unless we shall pursue a different course from that

which we are now taking. We have no time to lose, for our opportunities will soon be past.

M. L. H.

QUESTIONS.

1. Repeat Matt. 5 : 14, 15.
2. What is indicated by this language?
3. What characteristics must God’s people have, at any time, to be the light of the world?
4. Give an illustration.
5. In what respect is our position similar to that which Noah and his family occupied before the flood?
6. How only is it possible to think of them?
7. Would a worldly, ease-loving course of action have been more inconsistent in them than it is in us?
8. What is the only way in which God’s people at the present time can be the light of the world?
9. What will they withdraw from this world?
10. Between what two classes is there no neutral ground?
11. What is the position of every idler in the Lord’s vineyard?
12. What will Satan provide for such persons?
13. What influence do many exert who have received the light of present truth?
14. What is the real character of such persons?
15. How does Christ speak of this class?
16. To what extent are the awful realities that are crowding upon us seen and realized? Why?
17. What has characterized the people who have received the last warning message?
18. Of what are they in danger?
19. What indications do we now see of “days of darkness,” and of “trial and persecution”?
20. In what are many more interested than in the salvation of men and women?
21. How should they be ministering to others?
22. Although this description may not apply to all, what should every one consider?
23. What questions should every one ask himself?
24. How may we judge of what our position will finally be?
25. What encouragement is now offered us?

THE Catholic Church in the United States has 13 archbishops, 71 bishops, 7,976 priests, 1,411 seminarians, 7,424 churches, 3,133 chapels and stations, 27 seminaries, 97 colleges, 546 academies, 3,024 parochial schools, 585,965 pupils in parochial schools, 519 charitable institutions, and a Catholic population of 7,855,294. — *Catholic Review*.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

MISSIONARY SHIPS.

As the building and sending out of a missionary ship is just now a matter of absorbing interest to the members of our Sabbath-schools, where donations for the first half of 1890 are devoted to this purpose, we have decided to present, as fully as our space will permit, the concise history of missionary ships as found in the *Gospel in all Lands*, of January, 1889. The author of the article is Robert Cust, LL. D. It is to be regretted that we have not space to insert the whole article.

Among the first was the *Duff*, which in 1796 was chartered by the London Missionary Society to convey the gospel to the mysterious islands of the South seas. The grandeur and novelty of the enterprise can scarcely now be appreciated. It is characteristic of that age, that the *Duff* was chartered to call at a South American port to take up supplies of good wine for the use of the missionaries; what would the present generation say to that? The *Duff* returned safely to England, but on its second voyage it was captured by the French cruisers, and the missionaries were confined in a French prison, and the good ship disappears.

In 1821, the great missionary hero, John Williams, purchased at Sydney a ship which he named the *Endeavour*, with a view of evangelizing and creating a legitimate commerce in the Harvey Islands. He was ordered by the Home Committee to sell the ship. John Williams then undertook, though ignorant of ship-building, to build himself a ship, which he named the *Messenger of Peace*, and which for many years did him good service. In 1838, on his return to England, by his own personal exertions he got together enough money to purchase a larger vessel, the *Camden*, on board of which he safely returned to the field of his labor, and which he left only to be murdered and devoured at Erromanga in the New Hebrides, in 1839. The *Camden*, till 1843, did good service in carrying the gospel from island to island. In 1844 it was replaced by a larger and more convenient vessel, *John Williams I.*, which sailed yearly backwards and forwards from England to the South seas until, in 1864, it was wrecked on Danger Island. The new ship *John Williams II.* suffered the same fate in 1867, at Savage Island. *John Williams III.* then took its place, no longer to proceed to England, but destined to keep up the communication among the islands, and supplied with auxiliary steam-power. It is notable that the connected islands subscribed largely to the expenses of these last two ships, and, moreover, the mission-ship proved itself to be a necessity for carrying on the work of a mis-

sion spread over scores of islands scattered over a large area. On the side of the vessel is inscribed in gold letters on a blue ground, "Peace on Earth and Good-will towards Men."

The London Missionary Society had another steamer in the Torres Straits, the *Ellengowan I.*, the generous gift of Miss Baxter, for the service of the New Guinea Mission. In 1881 the same lady presented a two-masted steamer, *Ellengowan II.* The work of evangelization would be impossible without the assistance and the additional help of a smaller craft, given by kind friends for the same purpose.

When Marsden had prevailed upon the Church Missionary Society to send a mission to New Zealand in 1817, he purchased at his own expense a brig, the *Active*, to dispatch the missionaries, and he followed them himself. This ship was of great use, and made the missionaries independent of the precarious and uncertain accommodation afforded by merchant vessels and whalers. The necessity has long since passed away.

At their jubilee in 1838, a subscription was collected by the Methodist Church to send out a vessel to the South seas, and in 1839 the *Triton* accomplished the voyage. Since 1848, the good ship, *John Wesley I.*, has kept up the communication of the scattered Wesleyan Missions, assisted by a smaller craft. In 1865 the *John Wesley I.* was wrecked, and was replaced by a *John Wesley II.* (this also suffered so much that it had to be sold), and two smaller vessels, the *Jubilee* and *John Hunt*; and with the aid of cutters all the needs of the missionaries are supplied.

The American Mission Board of Boston, United States, and its daughter, the Hawaiian Missionary Society, kept up its intercourse with its mission in Micronesia, in the Caroline, Marshall, and Gilbert Islands, by the aid of a small vessel, the *Caroline*; but this proving too small, was replaced in 1851 by *Morning Star I.*, which, with the aid of a smaller craft, did good service till 1867, when, being no longer seaworthy, it was sold, and replaced by *Morning Star II.*, which was wrecked in 1869. Its successor, *Morning Star III.*, was also wrecked in 1884. The school-children in America and Asia Minor contributed so large a sum, that *Morning Star IV.* came into existence, a large three-masted vessel with steam auxiliary power, three times bigger than its predecessor, No. I., twice as big as No. II. and No. III.,—a proof of the greatly increased work of the mission.

When Bishop Selwyn, of New Zealand, first conceived the idea of evangelizing the New Hebrides, in 1847, he purchased a small ship of twenty-two tons, the *Undine*, and in 1849, in this nut-shell, the bold skipper-bishop navigated the sea with a crew of four men, and brought lads from the Loyalty Islands and New Caledonia to be educated in New Zealand. For

his second trip he was supplied by the Church of Australia with a larger vessel of seventy tons, the *Border Maid*, and penetrated as far as the Solomon Islands. The returning lads were welcomed with joy, and the ship thus became a preacher of the gospel. In 1856 a friend presented the mission with a larger schooner, *Southern Cross I.*, which, in 1860, was wrecked. In 1863, Bishop Selwyn's successor, Bishop Patteson, was enabled by the help of generous friends to send out *Southern Cross II.*, larger in size and with auxiliary steam-power. As this was barely sufficient for the wide-spread work of the Melanesian Mission, the gift of a small additional steamer by a lady was gladly welcomed.

"The same necessities produced the same results for the United Presbyterian Missions of the Free Church of Scotland, Australia, and Canada in the New Hebrides. The little *Columba* was superseded in 1857 by the *John Knox*, which did not prove equal to the work, and gave way in 1864 to *Day Spring I.*, a two-masted brigantine, but after having done excellent service, it was wrecked in 1873. It was succeeded by *Day Spring II.*, a three-masted vessel of 160 tons; after excellent service this is to be replaced by a large sailing vessel, with a steam launch for the discharge of the internal service of the mission stations.

"In Sumatra the Rhine Mission supplied itself in 1882 with a small steamer, the *Denninger*, to communicate with its stations in the island of Nias.

"The Hermansburg Missionary Society launched the first German mission-ship, the *Kandace*, in 1853, to take the missionaries to the mission-field in South Africa. In 1874 it was declared to be no longer seaworthy, was got rid of, and the place not supplied, as it was found less expensive to send out missionaries by the numerous commercial steamers.

"The Norwegian missionaries launched a mission-ship, named *Eliæser*, in 1865, a three-masted sailing vessel, which conveyed their agents to the coast of Zululand and Madagascar. After twenty years' good and profitable service, it gave way to a new sailing vessel, named *Paulus*, and it appears to make money by trading, which is very objectionable.

"The Swedish Missionary Association was not so fortunate with its ship *Ausgarinus*, named after a Swedish apostle. It was built in 1873, a sailing vessel with auxiliary steam-power. It went to Massava, in the Red Sea, and made expeditions along the coast of South Africa; soon after it was recalled to Gothenburg, and, after a very short service, sold in 1879, for it was obvious that the commercial steamers could convey missionaries at much less cost."

Here follows a record of not less than twenty-four steamers, launches, and sailing ships of various sizes, eleven of which have been worn out, or sunk, or replaced by better crafts, and thirteen which are now in use on the rivers, lakes, and coasts of Africa.

"The Basel Missionary Society on the Gold Coast, in 1866 purchased the schooner *Palme* to carry its missionaries to the African field. It was got rid of, as the commercial steamers supplied regular and better

means of communication. A small river steamer has been supplied for the navigation of the river Volta.

"The North German Missionary Society, on the Slave Coast, since 1857, made use of a ship, the *Dahomey*, which is now engaged in commerce, though formerly belonging to the mission. The commercial steamers have removed the necessity of this or other ships.

"The 'United Brethren in Christ,' a missionary society from Ohio, in the United States, have a small steamer, the *John Brown*, to serve the stations of their Mende Mission, in West Africa.

"In the American province of Alaska, the Moravians have a sailing boat, the *Bethel Star*, to navigate the rivers of that desolate region.

"Following the American coast southward, we find ourselves in the interesting mission settlement of the Shimshi Indians at Metlakatla, belonging to the Church Missionary Society. The head of the mission, Bishop Ridley, of New Caledonia, has a small two-masted steamer, the *Evangeline*, built in England. Still farther south, but belonging to the same mission, is the steam launch *Eirene*, for the navigation of the Frazer River.

"In the diocese of Algoma, in Canada, which skirts the northern shore of Lake Superior, the bishop has started a steam-ship, the *Evangeline*, which enables him to visit his numerous stations lying at great distance, and establish new ones."

"On the Mosquito Coast the Moravians have had for many years ships for their mission-work. In 1858, *Messenger of Peace I.* was launched, and lasted ten years, and was then replaced by *Messenger of Peace II.*, which was lost in a storm in 1873. In 1875 the *Herald* was afloat. It is interesting to note that a large portion of the cost of these ships was collected from the children in Germany, Great Britain, and the United States.

"In their mission stations in Dutch Guiana the Moravians are compelled to use boats, among which the *Dove* is worthy of special mention.

"Passing downwards to the region of the Lone Star Mission, in Tierra del Fuego, we find in 1854 *Allan Gardiner I.*, which has made important geographical discoveries in the course of the prosecution of strictly missionary work. It has had the mournful honor of being plundered by the natives, but escaped burning. In 1884 *Allan Gardiner II.* replaced the old vessel, and was a steamer, but has since been converted into a sailing vessel, which sufficiently answers the requirements of the mission-field, and is much less expensive."

"The mission-ship may appear in several forms.

"1. The sea-going steamer, or auxiliary steamer, as in the South seas.

"2. The river-going steamer, as on the Niger.

"3. The sailing sea-going vessel, as in the South American Mission.

"4. The steam-launch, as on the Niger.

"5. The European boat adaptable to steam engines, as in preparation for the Victoria Nyanza.

"6. The European boat with sails and oars, as the Wesleyan boat at Lagos.

"7. The native boat, as at Port Said, for the Bible Society's agent."

"It is clear that a missionary society should think three times before buying a steamer, and weigh the advantages and disadvantages, the profit and loss; it is not a simple problem, nor of universal application. In the South seas the steam mission-ships have been a universal blessing: their course from island to island has been marked by a track of light on the waters. Without a mission-ship of some kind, mission-work in the Northern Sea would be impossible. Independent of the risk from the dangers of the sea and fire, experience has shown that a steamship has a very short career. The *Henry Venn I.*, steamer on the Niger, lasted only eight years, owing to climate and local causes. But there is another contingency: after an expensive steam-ship has been placed on the water to connect certain places, commercial steamers may occupy the line, and the mission-ship is no longer required. It is not expedient for a mission-ship to make profit by a carrying trade, even of legitimate merchandise, exclusive of liquor and materials of war. This opens out a great many serious questions. Our safest course is to keep our missionaries to the work of evangelizing, educating, and healing, and try to relieve spiritual men, as much as possible, of secular work and cares. Perhaps, on Lake Nyassa, the happiest solution has been found, where a commercial company has undertaken the duty of navigation on terms of strict amity, but entire independence of the missionaries."

THE ISLANDS OF THE PACIFIC.

1. WHAT is the general name given to the islands of the Pacific Ocean?
2. How numerous are these islands?
3. With what country does the population of Oceanica compare?
4. Into what general divisions is Oceanica divided?
5. Which of these divisions has the greatest population; the largest territory; the greatest number of islands?
6. What is the meaning of Polynesia?
7. Locate some of the principal groups.
8. Describe the climate, and name some of the products of these islands.
9. What was the character of the inhabitants of these islands when the missionaries first went among them?
10. What can you say of changes wrought in the last fifty years?
11. Tell us what you can about the first ship sent to the South Sea Islands.
12. What can you say of John Williams, and of the ships that bore his name?
13. What of the ships of the Methodist Church?

14. What of those of the American Board?

15. Who furnished the money to build *Morning Star No. IV*?

16. What has led our General Conference to decide to build a ship?

17. What are our Sabbath-schools doing for this enterprise?

NOTES.

OCEANICA is the general name given to the islands southeast of Asia, including most of those in the Pacific Ocean. Its 8,000 islands including the continent of Australia, have an area of 5,198,451 square miles, which is nearly one tenth of the whole earth; and it is one-third larger than Europe.

The population of Oceanica is estimated at 37,600,000, which is a little more than one-fourtieth part of the world's population.

Oceanica is composed of three general divisions,—Malaysia, or the East Indian Archipelago; Australasia; and Polynesia. Its aboriginal inhabitants consist of two distinct races,—the Malays, including those of Malayan origin; and the Paupuan, or Oriental negroes. From this division of races has come the use of the terms Melanesia and Mieranesia, as applying to those portions of Oceanica principally occupied by the Malays and the Blacks.

THE East Indian Archipelago, called Malaysia because the Malays are the predominating race, is wholly in the torrid zone. Its climate is hot; its soil generally fertile; and its vegetable productions are varied and abundant. With an area not quite so great as Mexico, Malaysia has a population of over 30,000,000. More than three fourths of the people and territory are under the dominion of Holland.

The Malays are a brown skinned race, with black hair, thick lips, and high cheek-bones.

The greater part of the Malays are Mohammedans, and the rest are debased pagans. But there are nearly 200,000 converts to Christianity through the efforts of various missionary societies.

AUSTRALASIA, composed principally of Australia, New Guinea, New Zealand, and Tasmania, has nearly the same area as the United States and Territories; but its population is less than that of Pennsylvania, being estimated at 4,500,000. Australia is almost wholly under the dominion of Great Britain, the western and northeastern portions of New Guinea being the exception.

AUSTRALIA, New Zealand, and Tasmania being British colonies, it is supposed that out of 4,500,000 people fully 3,500,000 are Christians.

POLYNESIA, "the region of many islands," comprises all the islands scattered in groups over the central parts of the Pacific Ocean.

These islands were but little known to the civilized world until the discovery of several of the most important groups by Captain Cook, between the years 1767 and 1799. He explored the Sandwich Islands, and the Society, and Friendly groups, and was put to death by the natives of the Sandwich Islands.

Although mostly in the torrid zone, the climate of these islands is tempered by the cool breezes from the ocean. Their principal products are the bread-fruit, cocoa-nut, bananas, plantains, yams, taro-root, sugarcane, oranges, and lemons.

The inhabitants, except where Christianity and civilization have been introduced, are vicious, cruel, and blood-thirsty, possessing only the simplest arts.

The following extract from "At Home in Fiji," by Miss C. S. Gordon Cummings, who spent eight years in the islands, gives a vivid picture of what Fiji was twenty-five years ago, and illustrates the condition of other groups before their civilization by the missionaries :—

"Every man's hand was against his neighbor, and the land had no rest from barbarous intertribal wars, in which the foe, without respect to age or sex, was looked upon only in the light of so much beef, the prisoners deliberately fattened for the slaughter, dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings, limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace to gratify the caprice or appetite of the moment.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat.

"Strange indeed is the change that has come over these isles since first Messrs. Cargill and Cross, Wesleyan missionaries, landed here in the year 1835, re-

solved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these blood-thirsty hordes, whose unknown language they had in the first instance to master; and day after day hearing about such scenes as chill one's blood even to hear about. Many such have been described to me by eye witnesses.

"Slow and disheartening was their labor for many years, yet so well has that little leaven worked that, with the exception of the Kai Shobes, the wild highlanders who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *lotered* (embraced Christianity) in such good earnest as may well put to shame many more civilized nations."

OUR MISSIONARY SHIP.

THE recommendations of the General Conference, and the appointment and subsequent action of the Ship Committee, briefly stated, are as follows :—

It is hereby recommended by the General Conference of Seventh-day Adventists, assembled :—

1. That measures be immediately taken to build and equip for service, or buy, a vessel of suitable size and construction, for missionary operations among the islands of the Pacific Ocean.
2. That a sum of money for this purpose, not to exceed \$12,000 be raised by donations, and in such other ways as may be devised by the General Conference Committee.
3. That the said missionary vessel be made ready for service early in the year 1890.
4. That a board of three persons, who have had experience in nautical affairs, be appointed by the General Conference Committee, to superintend the building of said missionary ship, after which they shall act as an advisory committee to the Executive Committee of the General Conference, in the management of the vessel, until their successors are appointed, or their position is otherwise provided for in the Constitution.

At a subsequent meeting of the General Conference Committee, C. H. Jones, C. Eldridge, and J. I. Tay were appointed as Ship Committee.

The Ship Committee, after much investigation and careful study of the matter, have decided to proceed at once with the building of a new ship of 100 tons burden. This will be fitted up to accommodate sixteen persons besides the crew. It will be provided with auxiliary power, if the use of a naphtha engine is found to be practicable.

As to where it shall be built; the committee find that it can be built at less expense on the Atlantic coast, but for the sake of saving time in getting the ship to its field of usefulness, it will probably be built on the Pacific coast. The work of its construction will be hastened, and it is to be hoped that the donations will come in freely, that the work be not delayed for lack of means.

HEALTH AND TEMPERANCE.

CONDUCTED BY MRS. C. E. L. JONES.

WATER CONTAMINATION.

WATER is a very important element in the composition of all organized bodies. It enters into all tissues, and is indispensable to life. The water supply for uses in the processes of life and by man in his industries is all derived by evaporation from the surfaces of the ocean and the surfaces of the earth.

Pure water is a compound of oxygen and hydrogen gases in the proportion by weight of eight parts of the former to one of the latter. Chemically pure water does not exist in nature, and is only secured by distillation. The adulterations of water are of two forms, one in which the foreign matter is not inimical to health, the other in which the materials are poisonous and more or less damaging to the vital processes. The foreign matter may be held either in solution or by suspension; it may be organic or inorganic. The organic matter may be either animal or vegetable, and is the most dangerous of impurities. The water in passing through the air often becomes filled with impurities, especially in the vicinity of cities where the lower strata of air are loaded with animal excreta and the foul products of decaying vegetation. It also absorbs a great amount of gaseous material, the principal being carbonic acid gas. In filtering through the earth, water loses the poisonous elements derived from the air, or else takes on further impurities. If the surface soil is teeming with decaying organic matter, ~~especially excreta~~, it will become still more foul, and be a medium of death instead of life.

The surface of the earth wherever there is human habitation, especially in densely peopled towns, is always foul; hence wells, especially those near the surface, are never safe water supplies. They always contain organic matter and often the germs of deadly diseases, the most common of which are cholera, typhoid fever, dysentery, and diarrhea. Lakes and rivers are often poisoned by the same material, by sewerage drained into them from towns and cities. Cistern water is more or less foul from impurities washed out of the air, and from roofs and other surfaces on which it falls. Even the country dweller may poison his own water supply by draining the contents of privy vault, cess-pool or barn-yard into the well. Deep wells are very much safer than shal-

low ones, the organic impurities being filtered out in passing through the ground. The gases absorbed from the air and surface soil, dissolve rock and other mineral matter penetrated by the water in its passage downward; hence inorganic impurities are most common in deep wells. These are principally the salts of lime found in hard water, and fortunately, unless in excess, are not specially detrimental to health. Other mineral and other inorganic impurities are found in various mineral springs and wells, as iron, sulphur, the alkalies, etc., sometimes in poisonous amounts, rendering the water unfit for use. Some possess medicinal properties. The most dangerous impurities being the organic, it is specially important that the water supply be beyond the line of drainage from cess-pools, sewer, and privy; a deep well bored in the rock is safest. The top should be made secure from the entrance of surface water, to say nothing about an open well always being the burial place of toads, snakes, mice, and insects.

Filtering will remove suspended matter, but disease germs pass through readily. Most domestic filters become very foul, and are sources of contamination instead of cleansing. Distilled water is pure, but not yet obtainable in quantities needed for domestic uses. When there is any reason to believe the water is contaminated, and when typhoid fever, cholera, dysentery, and diarrhea are prevalent, all water should be boiled, not only what is used for drinking purposes but for other domestic uses. Utensils washed with impure water, and especially milk dishes, may take on the germs and communicate them. The same as to water for bathing, for the germs are liable to find their way to the mouth from the hands. Boiling also renders water more soft, and by depriving it of air and gases, renders it insipid. This may be overcome in a measure for drinking purposes, by setting it in the open air in a vessel covered with cotton or wool.

The use of pure water and food for infants is very important. The summer complaints of children are all germ diseases, and mostly due to contaminated food and drink. With proper care in supplying, preserving, and preparing the same so as to make sure of purity from disease germs, hundreds of infants might be saved every year.

KATE LINDSAY, M. D.

THE VALUE OF PURE WATER.

WATER is the most universal of solvents. The greater its purity, the greater its solvent properties; that is, the less foreign substance the water contains, the more it is capable of taking up. The tissues of the body contain many poisonous substances which must be dissolved and removed, that the body may be maintained in a state of health. At least two or three pints of water are needed daily for this purpose. If the water is impure, hard, or contains mineral substances of any sort, its value in the body as a solvent is lessened, and it may become a source of disease. The purest water is unquestionably the best, and no outlay of money for the purpose of supplying the necessities to a family or to a community, can be more wisely invested than in providing an ample supply of pure soft water. Distilled water has been found of great service in the treatment of various forms of disease, particularly diseases of the liver and kidneys. In hard-water districts, where a sufficient amount of rain-water for a year's supply cannot be collected and properly preserved, some simple form of distilling apparatus may be employed. — *March Good Health, for 1889.*

THE Sanitarium health and temperance missionary training class that has been at work for two months, now numbers about twenty-five, representing a dozen or more States. Practical instruction is given daily in language, physiology, practical hygiene, health reform from the stand-point of the Bible and the Testimonies, physical culture, etc. This, in connection with the cooking school, forms a most important course of instruction, calculated to fit all its members for health and temperance missionaries. Quite a number of those now in training expect to do active work in the field next summer. It is confidently expected that the success of this small beginning will show the wisdom of the plan, and justify the continuance of the training classes. W. H. W.

If other matter is not at hand for the select reading at the health and temperance meeting, we would recommend the article in the February number of the *Good Health*, entitled, "Short Talks about the Body, and How to Care for it," page 36. The *Good Health* will be found indispensable for reference in carrying out the program in the health and temperance meetings.

We should be glad to hear from these meetings, to know how much interest is taken in them.

C. E. L. J.

ON Monday evening, February 3, Dr. Kellogg gave a very interesting lecture in the Tabernacle in this city, to an audience of several hundred, on the subject of health and temperance missionary work. Many points of the lecture were made specially interesting, by means of a large stereopticon.

SOME very interesting letters have been received lately in reply to correspondence that we have sent out to different parts of the world, in connection with health and temperance literature. Good health, social purity, and the Health Science leaflets are highly appreciated by nearly all to whom they have been sent by the International Tract Society, especially in foreign countries, and in the Southern States of our own country. It is evident that there is a wide field of usefulness open before any and all who wish to engage in health and temperance missionary work. Suggestions will be gladly given to those who have a desire to work in this line.

ONE of the special topics at the State agents' convention now in session in this city, is "Health and Temperance canvassing work, and how it can be made a success." A paper has been read on the subject, and resolutions adopted which it is hoped will secure for this branch of the canvassing work more attention in the different fields represented in the convention. A report was read from Pennsylvania, the only State that has commenced a thorough systematic effort to build up this branch of the subscription book business, from which it was learned that the general agent for that State is meeting with excellent success in securing agents for health and temperance publications. In one county the president of the county Woman's Christian Temperance Union has taken an agency, and will give her support and influence throughout the county to extend the circulation of our literature on these important subjects.

PROGRAM.

1. Song. No. 1378, Hymns and Tunes.
2. Responsive Reading (Job 38), 5 minutes.
3. Prayer.
4. Essay, Subject, "Best Method of Obtaining a Supply of Pure Water for Family Use," 10 minutes.
5. A talk on "Water Contamination," 10 minutes.
6. Questions and Answers, 15 minutes.
7. Select Reading, 10 minutes.
8. Business, 20 minutes.
9. Closing Song.

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

QUESTIONS ON THE "BLAIR EDUCATIONAL AMENDMENT."

1. WHAT is the title of Senator Blair's proposed Educational Amendment to the Constitution?
2. Why is it called a "joint resolution"?
3. What opportunities are there to oppose a proposition to amend the Constitution? (See note.)
4. What prohibition does the first section of this proposed amendment contain that would be a valuable addition to the Constitution? (See note.)
5. What clause omitted from the second section would leave the entire measure unobjectionable? (See note.)
6. Show how Section 2 contradicts Section 1. (See note.)
7. Show that the provisions for instruction "in knowledge of the fundamental and non-sectarian principles of Christianity" in the public schools, are unconstitutional. (See note.)
8. Apply the Golden Rule to the question. (See note.)
9. Compare Section 2 with Section 3, and show how it is proposed to use Christianity merely as a political factor. (See note.)
10. Show that the teaching of Christianity in the public schools would be an assault upon Christianity itself. (See note.)
11. If the proposed amendment should become a part of the Constitution, how would it be determined what the non-sectarian principles of Christianity are? (See note.)
12. Should a dispute arise, how would it be settled? (See note.)
13. As the statute books do not define the principles of Christianity, how would a judge decide what were and what were not non-sectarian principles of Christianity? (See note.)

NOTES.

THE proposed amendment is called a "resolution," because Congress has not the sole power to amend the Constitution. Any proposition to amend must be ratified by the legislatures of three fourths of the States, and therefore takes the more becoming title of "resolution."

It is called a "joint resolution" because the Constitution requires the united demand of two thirds of both houses of Congress to propose an amendment.

THERE are several opportunities to oppose an attempt to amend the Constitution. After it has been introduced and referred to a committee, those opposing the measure can, by giving notice beforehand, appear before the committee, as did Elders Jones and Corliss last winter, and give their reasons for opposing its passage. If the committee after the hearing still favor the measure, they report it back to the Senate or House, as the case may be, with the recommendation that it be passed. There is now no opportunity personally to oppose it, but members of Congress can oppose it with voice and vote. If two thirds of both houses of Congress vote for it, it goes to the States for ratification without the signature of the president, neither his signature nor veto having any effect upon the measure. The next step would be to try to prevent its ratification by State legislatures which, however, would probably be useless, only so far as it would get the truth before the people, since a requisite number of States have, in a majority of cases, ratified amendments proposed by Congress.

SINCE the Constitution, as it now stands, cannot prevent a State from having an established religion, this prohibition would be a valuable amendment to the Constitution. It is the fear that Utah, if admitted as a State, would, under our present Constitution, make Mormonism the religion of the State, that prevents that Territory from being admitted into the Union.

If the clause which provides for the teaching of the principles of Christianity in the public schools was omitted, the measure would be not only unobjectionable, but valuable. However, the fact that it is surrounded by worthy measures makes it the more dangerous, as they will aid in its passage.

SECTION 1 provides against the establishment of religion by the States, while Section 2 compels every State to establish the Christian religion. If there be any "fundamental and non-sectarian principles of Christianity," the divinity of Christ in one of them. Should the Government, through its public schools and by means of money raised by taxation, teach that Christ was divine, it would virtually establish the Christian religion.

THIS measure is unconstitutional in that it provides for the establishment of the Christian religion in opposition to the first amendment to the Constitution, which declares that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

CHRISTIANS would consider it a great injustice if they were taxed to support the teaching, to their children, of a religion which they regarded as false. The Jew, the infidel, and others, so regard Christianity; therefore, "whatsoever ye would that men should do to you, do ye even so to them."

It is stated in Section 3 that the object of the establishment of public schools wherein the principles of Christianity shall be taught, is to "preserve governments republican in form and in substance."

Christianity was instituted for the salvation of man, and was not intended to be used by politicians for political purposes, no matter how worthy the purposes.

THE teaching of Christianity in the schools would place it on a level with the common branches of science, and thus revert it to the merest formality. This Senator Blair tacitly admitted in his speech before the Senate, Dec. 21, 1888, on the occasion of his calling this same measure from the table, to have it referred to the Committee on Education and Labor. His words were as follows: "A knowledge of the Christian religion, even if there be no enforcement of those truths upon the conviction and belief of the child, instruction in those principles, a statement or explanation of what they are, exactly as instruction is given in the principles of arithmetic and geography and any of the common branches of science, is exceedingly desirable and important for every citizen of this country to possess, whether he applies the principle in his personal conduct or not." If Christianity shall be taught by persons who give their assent to it merely for the purpose of passing an examination, or if it is taught for the purpose of "preserving governments republican in form," or if when taught, there is "no enforcement of those truths upon the conviction and belief of the child," it will be a severer blow, though administered by its pretended friends, than was ever given to it in this country at the hands of infidelity.

THE passage of this measure would necessitate the calling of a convention, as in the days of Constantine, to decide what the fundamental and non-sectarian principles of Christianity are. This Senator Blair admitted in a letter to the *Christian Statesman*, as follows: "I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian Church, both Protestant and Catholic."—*Senator Blair. Notes of Hearings before the Senate Committee on Education and Labor. Feb. 22, 1889. P. 95.*

"It would first, no doubt, be decided by the national body created for such a purpose, but would undoubtedly be finally carried to the Supreme Court of the United States."—*Senator Blair. Notes of Hearings before the Senate Committee on Education and Labor. Feb. 22, 1889. P. 95.*

"Then, sir, as the judges on the bench have preferences for some special religious views, would not they be partial to the religious views which they themselves entertain, and would they not give their opinion with reference to what they themselves understand to be the teaching of the Bible, so that it would fall back after all upon sectarian teaching?"—*Elder J. O. Cortiss. Notes of Hearings before the Senate Committee on Education and Labor. Feb. 22, 1889. P. 95.*

A LABOR OF LOVE.

It must be borne in mind that the work of the National Religious Liberty Association is a labor of love. It is a missionary work, and those engaged in it should be actuated by the same spirit which im-

pelled the great Missionary to give its principles to the world eighteen hundred years ago.

Agitators of political principles expect to be victorious, and as a result of their labors receive worldly positions of honor and profit. Not so with us. Our victory, though sure, will not be celebrated until those who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." With the result of the work reaching into eternity, how careful we should be not to wound the feelings of those for whom we work by harsh and unkind expressions. The most of those engaged in securing religious legislation are honest, and should be so regarded. This is proved from the fact that many who have signed the petition favoring religious legislation have, when the matter was clearly and kindly presented to them, signed the counter-petition and worked in its favor. These cases are not confined to the less intelligent, but ministers and members of the Woman's Christian Temperance Union are among them. The President of the Association recently stated the truth when he said, "Were it not for the special light received, many of us would be on the side of error in this conflict."

Workers will meet at times with bitter opposition, but instead of being harsh or becoming discouraged, "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

PROGRAM.*

1. Song.
2. Responsive Scripture Reading (Dan. 6 : 1-24).
3. Prayer.
4. Roll Call.†
5. The value of our free non-sectarian public schools.‡
6. Questions on the Blair Educational amendment.§
7. Short notes of experience.
8. Song.

*The program should be announced, at least one week before the meeting, that all may come prepared to take part in the exercises.

† Let each one present respond with a short quotation from some noted historian, statesman, or author. A few quotations can be found at the head of the petitions, but the largest collection is in the new eight-page tract, entitled "Religious Legislation."

‡ This can be read as an essay or given as an address, but should not consume more than ten minutes.

§ The new Blair amendment is slightly, but not materially, changed. In the title of the old it was "free schools" instead of "free public schools," as in the new. In Section 2, it is changed from "the principles of the Christian religion" to "the fundamental and non-sectarian principles of Christianity." Copies of the proposed amendment with comments can be found in "Civil Government and Religion," *Sentinel Library*, Nos. 5 and 24. See also *American Sentinel* of January 16 and February 6.

CANVASSER'S DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

"WHAT can I do?" "Is there any place for me in this great work?" are questions we hear on every side. Are you willing to take hold *anywhere*? Are you prepared to go where you are the *most* needed? If so, there is a place for you. But if you are particular as to just what kind of work you do, you may be obliged to wait indefinitely. If you can work only in a field of your own choice, there may be some doubt about your finding the place you prefer. The great demand of the hour is for willing, consecrated laborers in every part of the whitened field.

With the opening of the religious liberty campaign, and the circulation of anti-national reform and denominational literature, there is ample work for all.

The canvassing work opens up a field so vast in its domain that we fail to comprehend its magnitude. We have barely entered upon the borders of this yet unexplored territory, but the results have been such as to give us a faint idea of future possibilities. As we survey the field, and take into consideration its possibilities, we can only exclaim, "Where are the reapers?" While many have entered the field as bright examples of sacrifice and devotion, faith and works, many others should enlist in the good work of placing our books in the homes of all.

Many feel themselves unequal to the task, and say if they could do as well as brother or sister ———, they, too, would give themselves wholly to the work; but as they cannot canvass, they will do some missionary work around home. They do not take into consideration the fact that brother and sister ——— started out to enter the work no better prepared than themselves. Allowing that this might have been considered a valid excuse in the early days of our canvassing work,—before it had become so thoroughly systematized, when there was no one to encourage or instruct them,—it will hardly avail now, when every State has its agent, every company its leader, when instruction in canvassing is made so prominent a feature at all our camp-meetings, and when institutes for the benefit of the canvasser are held in every State.

It is not the trained canvasser we are calling for, for he is already in the field, working up a list, and waiting for the raw material with which to develop

still other canvassers. We want those who have their hearts in the work, those who believe that time is short, who see a great work to be accomplished, and but little time in which to do it. We want those who feel that the salvation of those around them is of greater value than anything else, who know what is right, and who have a determination and will to do it, let what will come. This is the kind of material we want, and which we believe can be worked up into first-class canvassers. If there are any who have not entered the canvassing field on account of not being experienced canvassers, let them delay no longer, but make their wants known to their church elder or district director, who will see that proper instructions are given, either by the company leader, State or district agent. There is no branch of our work, except that of the Sabbath-school, that has at its command such a large and efficient corps of instructors, always ready to render aid to all who may apply. C. E.

CANVASSERS FOR NEW FIELDS.

THE most difficult problem we are called upon to solve in the canvassing work, is how to supply workers for new fields. While almost every State has a good force of workers, and some can even boast of a hundred canvassers in the field, a call for canvassers for some Southern field or foreign country, is hardly more than an echo, which is often the only reply we hear; but a call for ministers, Bible workers, and colporters, is not made in vain. Some of the States part with most of their ministerial help without even a murmur. Why is this? Are the Conferences more willing to part with their ministers than with their canvassers? If so, for what reason? Is it because the salary of the minister is a heavy draught upon the treasury, while the canvasser supports himself, and renders financial aid to the Conference?—No; the cause of this reaches away back to the time when the canvassing work was in its infancy, when it was having a hard struggle for existence, when no Conference could be persuaded to devote either time or money to its upbuilding and development. It was only after the repeated assurance of its friends that it would become self-supporting, and after definite plans had been formulated for its advancement, that

it began to receive favor and hearty support, and then only with the proviso that it be really self-supporting. When a State agent was finally appointed, it was with the understanding that the work should support him. With this idea prominent, and each State agent being anxious to sell as many books and make as good a record for his State as possible, the overburdened tract societies deriving a much-needed revenue from the book sales, and recognizing the fact that the more canvassers, the greater the sales, the larger revenue; the State agent increases the number of his canvassers, and the tract societies the number and extent of their orders, until the general interest is completely hidden from view by the success of the local interest.

All praise is due to those Conferences which have taken hold of this enterprise. They have done and are doing a noble work. They should not, however, in their zeal to make a good record, lose sight of the general work, nor slacken their efforts in its behalf; for it is largely upon the local, that the general work relies for its support. States that are well organized, with a large number of canvassers, with State agents and company leaders, and with plenty of raw material from which to recruit, should certainly come to the rescue of other States that have neither organization, State agents, nor canvassers, but an abundance of native talent from which to develop the best of workers, but lack some one to give them the necessary instructions to fit them for the field. They want practical instruction. Theory and letter writing will not do. Good leaders are required, for the lack of which the cause loses their services, and the work languishes. Ideas must expand, views must broaden, the whole field must be taken in, and localities serve the general work, before the task of canvassing the world can be accomplished.

C. E.

HOW SHALL WE MEET THE DEMAND?

WHEN the General Conference first sent canvassers into new fields as an experiment, it marked a new era in the canvassing work. The three successful companies, which are now located at Shreveport, Baton Rouge, and New Orleans, are the direct results of this enterprise, which was started in the State of Louisiana. Most of these workers have been sent from Kansas, which has never refused to respond heartily to any call made upon her. These canvassers have become acclimated, and have learned the ways and manners of the Southern people, thus becoming fitted for the work in that field. They are receiving native talent into their ranks, which is developing just

the very help needed to work that field successfully. Among these canvassers are men that will make State agents and leaders of companies. As the native talent comes in, some of the best canvassers can be spared to open up the work in other Southern States. A canvasser qualified for a leader can leave his company, and with one or two native workers, locate in another State, open up the work there, draw in other native workers, and thus in the course of time organize and work the whole State. This work can be carried on from State to State until the ultimate result of sending this company into Louisiana will be the organization of every State in district No. 2. The success of this and other companies sent into new fields is more far-reaching than is generally supposed, and has created a demand for canvassers that is hard to meet. Whether the canvassers are equal to the emergency or not, remains to be seen. There is a call at the present time for about fifty canvassers to go into the various States, as well as to England. How to supply this demand without weakening our forces at home, is the question, and one which will receive due consideration at the convention now in session here.

One thing must be borne in mind, that the local work must not be sacrificed for the advancement of the general work, for upon the former the latter largely depends. The tree must not be cut down to get at the branches, for the branches can be trimmed and pruned without injury to the tree.

Fifty canvassers seem like a large number to take from the local work, and so it would be if they were all taken from one locality, but when we remember that we have twenty States that have more or less canvassers at work, and that the demand for fifty only calls for two or three from each State, it does not seem so great. This whole number can be drawn from the home field without any perceptible hindrance to the work, or apparent diminution in the number of workers. Kansas is a good example. More workers have been drawn from that State than from any other, yet they seem to have about as large a force in the field as though none had been taken away. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

To meet this demand no State need suffer, no company be broken up. One man out of a company, or a man and his wife, may be called upon to go to other fields, but others will press forward, and fill up the ranks, and the work move on just the same as if no one had been taken. The local work may possibly feel a momentary loss, but the good that

the general work will receive, will more than make up for it, for those sent abroad will do more than merely to canvass; they will instruct others, and by their example create an enthusiasm that will induce native workers to enter the field, who could not be induced to give themselves to it by any other means. Rome strengthened her position at home by establishing colonies abroad, until she became the mistress of the world. So the canvassing work can be built up by sending out canvassers until it shall have accomplished its self-imposed task of enlightening the world with the truths for this time. C. E.

A CALL FOR WORKERS.

THE Macedonian cry, "Come over and help us," is also heard from the British field. We quote from their earnest appeal to the General Conference, as follows:—

"You well know with what success the canvassing work has been carried on in America during the past few years; the prominent place it has now taken, and the relation it sustains to other branches of the work. While the advantages of the canvassing work have been acknowledged by all, especially in opening up new fields, and preparing the way for the living preacher; still there has been doubt in the minds of many of our brethren in America, as to whether the same plan could be carried out successfully in England. Some have thought that it could not be done; that it would be impossible to gain admittance to the houses, etc. But we are happy to say that the experience of the company of canvassers recently sent over from America, demonstrates conclusively that organized canvassing companies can sell books by subscription in this country as well as in America. And there are some advantages here not found in America."

This extract needs no comment. It simply shows that canvassers are needed, and that they stand just as good a chance to succeed there as at home. A few facts relative to this destitute field will show the necessity of workers. In Great Britain there are 103 cities with over 20,000 inhabitants, thirty-four cities with over 50,000, seventeen cities with over 100,000, seven cities with over 200,000, five with over 300,000, and three with 500,000; while London has 6,000,000 inhabitants. In order to work to the best possible advantage, and place the English canvasser on an equal footing with his brethren in America, the Pacific Press has established a branch office in London, which must be made self-supporting, and not become a burden upon the parent house. To prove the prac-

ticability of such an expectation, we have only to cite to the remarkable success attending the establishment of a branch house of the *Review and Herald*, in Toronto, Canada, which never has relied upon any one for support. While working under this policy, other offices can be established, wherever needed, and without any hinderance to any branch of the work.

Twenty-five canvassers, located in the cities adjacent to London, would be able to support the office there, and stand as good a chance of supporting themselves as if they were working in America. By following this plan the work at home would not diminish in the least; while the upbuilding of branch offices in various parts of the world add strength and stability to the general work.

Our book business is an important factor, and to facilitate it, branch offices must be constantly located, and canvassers rally to their support, thus relieving the parent offices from the heavy burden of bearing the expenses of such enterprises, which, with judicious management, and a careful distribution of workers, will be able to take care of themselves. C. E.

COMPANY CANVASSING.

In Elder Farnsworth's report to the last General Conference, of the year's work done in district No. 4, I was pleased to hear him state that "twenty-five per cent of the converts received the truth through reading." Most of that reading matter was disseminated by the canvassers.

It is cheering to know that the number of canvassers is steadily increasing, and I believe that in the near future our army of workers will be doubled many times, because more people are constantly embracing the truth. Commandment-keepers will find it more and more difficult to get employment, and as the end draws near, all true members of the remnant church will get a burden for souls, and we will see them one after another lose their interest in secular occupations, and I verily believe we shall see the denomination organized for work in the Lord's ripe harvest field.

The Canvassers' Department is bound to assume vast proportions, for it offers every prospect of success, and that without several years of special preparation in college.

During the last two years we have seen good work done by mere youths, also by young ladies who had had very little experience in dealing with the world. Therefore, in the present demand for workers, we

cannot disregard earnest volunteers of *any* age, sex, or nationality, who may develop into good workers. But it is very necessary to have definite plans for handling these untried and inexperienced persons, whose best qualification is a desire to do good. They have zeal, but if that zeal is not according to knowledge, how necessary it is for them to be associated with experienced workers, not merely for the sake of learning the business under an instructor and making a financial success of it, but it is very important that this sacred work be not marred by these beginners during their initiation.

The plan of organizing the canvassers into small companies is a practical solution of the problem.

It is true that persons of mature years and an experience in dealing with the public, can start out independently, and do good work from the first, provided they have the true missionary spirit; yet even the work done by such persons will have a broader mold if they associate with other workers with whom they can compare plans and experiences each week.

There are some trivial objections to the "company" plan, but they appear insignificant when we consider the magnitude of the work, and realize the necessity of helping others to gain a quick experience.

J. FROOM.

FROM DISTRICT NO. 6.

In a recent report from I. R. Bliven, State agent of the Upper Columbia Conference, he states that at the present time the workers find it difficult to do much in the country on account of the snow and cold weather. There have been only a few canvassers in this Conference, but those who have been at work have done well. Brother Bliven devotes quite a portion of his time to canvassing, and from Oct. 14 to Nov. 23, 1889, he took 317 orders in the country, for "Bible Readings."

There have been only seven or eight workers in the field during the past season, and these have not all worked continually. Since June last orders have been taken as follows: "Bible Readings," 560; "Sunbeams of Health and Temperance," 199; "Thoughts on Daniel and the Revelation," 215; "Great Controversy," 7; "Marvel of Nations," 108; "Life of Christ," 21; "National Sunday Law," 65; "Civil Government and Religion," 80.

We have no report from the North Pacific Conference, so cannot give any figures in regard to their work. We know, however, that some good work has been done during the past year.

The California canvassers have been nearly drowned

out by the heavy and continued rains; but some have staid by the work nobly under these adverse circumstances, and have gained a valuable experience. In a recent letter, Brother Jay McCulloch writes that he has fourteen workers in Sacramento, whom he has been drilling. The weather has prevented their doing much work, but the new canvassers have met with good success at the start in nearly every case.

We left California in October, and have been in the East ever since. We expect to return to the Pacific coast soon, and will then try to furnish fresher and more definite reports of the canvassing work in the district.

S. N. CURTISS

THE CONVENTION IN SESSION.

THE district and State agents' convention convened in Battle Creek, Mich., according to appointment, January 30. Meetings are being held morning, afternoon, and evening, the General Agent, C. Eldridge, presiding. The six district agents, E. E. Miles, A. F. Harrison, J. E. Froom, F. L. Mead, W. R. Smith, and S. N. Curtiss are present. E. P. Auger represents the French work. The different States and provinces are represented by their State and province agents, as follows:—

New England, E. E. Miles.
 Pennsylvania, E. W. Snyder.
 Michigan, J. N. Brant.
 Missouri, H. L. Hoover.
 Minnesota and North Dakota, F. L. Mead.
 Arkansas, J. B. Buck.
 Tennessee, W. R. Burrow.
 Wisconsin, Wm. Saunders.
 Iowa, E. W. Chapman.
 Kansas, N. P. Dixon.
 Colorado, Geo. O. States.
 Maritime Province, F. W. Morse.
 Province of Ontario, G. W. Morse.
 Province of Quebec, H. E. Rickard.
 North Carolina, C. D. Wolf.
 Indiana, R. B. Craig.
 South Dakota, J. J. Devereaux.
 Vermont, P. F. Bicknell.
 Ohio, M. W. Lewis.
 Alabama, Daniel Graber.
 West Virginia, S. F. Reeder.
 California, S. N. Curtiss.
 Louisiana and Mississippi, A. F. Harrison.
 Georgia, Florida, and South Carolina, C. F. Curtiss.
 Illinois, G. H. Baber.

Wm. Arnold, D. T. Fero, W. W. Sharp, and the officers of our denominational societies and associations were invited to participate in the deliberations. Reports from this convention will appear in the next number of this paper.

A CANVASSING TRIP TO THE WEST INDIES.

As many have made inquiries of me from time to time in regard to my work in the West Indies, it has been thought best that I write an article on this subject, for the benefit of those who may visit that field in the future.

We sailed from New York, Monday night, Nov. 5, 1888, in the Steam Ship *Orinoco*, of the Quebec line, for the Little Antilles, as the English language is mostly spoken among those islands. On the following Sunday, we anchored off the Danish island of St. Croix, or Santa Cruz, as it is sometimes called. This island has been called the garden of the West Indies, and at one time was a winter resort of many Americans; but in 1878 the blacks rose in insurrection, and many of its best residences and sugar works were burned. Since that time, most of the tourists have gone farther south, to Barbadoes and Trinidad, and this island has lost much of its prosperity. We were not allowed to go ashore on account of the island's having been quarantined. We had a fine view of some of the sugar estates, however, with their waving fields of ripening cane, and here and there the stately cocoa-nut palm-trees basking in the tropical sun; and as we looked upon the beauty of the scene, and listened to the pealing of the church bells as their notes came floating over the water, impressions were made upon our minds not soon to be forgotten. At a later date, we were permitted to return and fully canvass the island.

After disposing of our cargo for this place, we steamed away for St. Christopher, commonly called St. Kitts, which we reached the next evening. This is another beautiful island, and it is said that Columbus was so much pleased with it that he named it after himself. Here I made my first landing in the West Indies, about 1,500 miles from New York. I soon found that first-class accommodations were few, and prices very high. The regular price of board was two dollars per day, or twelve dollars per week; but owing to my peculiar way of living, I was enabled to get a good reduction, and I don't think it would be difficult to procure board almost anywhere at five dollars per week, when one adopts the two-meal system and the vegetarian diet. I found tropical fruits abundant and cheap, such as bananas, mangoes, bread-fruit, and limes, besides yams, sweet potatoes, eddoes, etc. The blacks, who are much the more numerous in all these islands, live mostly on this diet; and many of them are perfect giants in strength. One of them took my large packing case and camp-chair on his head, and my satchel in his

hand, and walked off with them as easily as two common Americans could have carried the same load. I canvassed St. Kitts in about three weeks, using a saddle pony most of the time, as the expense was only two dollars per day, and the price of a horse and buggy considerably higher, say three dollars and a half. But I think it would be better where the country is not too hilly, to have a buggy, as your driver can give much valuable information. As I had a return ticket from New York to Barbadoes, and would have some time to wait for the boat, I had an opportunity to canvass the island of Nevis, which is just in sight. This ticket cost me about eighty dollars, which is much less than the regular fare; but as one is liable to many delays while waiting for the boat, it might be well to pay the regular fare, and thus have the privilege of traveling on any boat you choose.

Antigua, the next island that I visited, is the home of a sister who accepted our views in London. Through her labors several others there are rejoicing in the truth, and there the first message was preached by one Mansfield, and here and there among the different islands its influence is still to be seen. The little island of Montserrat came next in order. This island is so rugged and mountainous that I canvassed it in the saddle, and in my delivery of books I was assisted by negro boys, who carried the books on their heads, while I rode my creole pony.

On our way from Montserrat to Barbadoes, we passed Dominica and St. Lucia. One reason why I did not canvass these islands was that they were so strongly Catholic, and besides I wished to get to Barbadoes ahead of an energetic American canvasser who had got the start of me in the other islands.

Although Barbadoes is only twelve and one half by eighteen miles, its population is about 200,000, being more densely settled than China, and of this population only 16,000 are whites. The island is under a big state of cultivation, and can boast of a railroad of about twenty-four miles in length. Bridgetown, the capital, contains perhaps 40,000 people, and is one of the great business centers of the West Indies. The city has many modern improvements, such as street cars, gas-light, telephone, newspapers, etc. There are a number of churches and schools, and a few good hotels, the largest of which is owned by an American. The people are intelligent, and some of the blacks fill places of responsibility under the government. It seems to me that a strong effort should be made to plant the truth firmly on this island, and then it will spread its influence all over the West Indies. The best time to visit the tropics is from

November to June, and the delivery of books should begin about the first of April.

Now is the time for us to work. The 1,200 copies of "Thoughts on Daniel and the Revelation" that I sold, is only a small portion of the books that can and will be delivered in this Southern field.

W. ARNOLD.

ATLANTA, GEORGIA.

ATLANTA, the metropolis of Georgia, is situated near the highest point of land between New Orleans and New York City, and surrounded by a good farming district where wheat, oats, cotton, fruit, and vegetables of all kinds are grown in abundance. During the last quarter of a century this city has had a marvelous growth, until now she stands the pride of her people and the "Chicago of the South." It is a city of many manufactories, and its facilities being good, much traffic is carried on throughout the South. It is significantly called the "Gate City," for through it all southeastern travel and commerce pass, and from thence distributed to the different stations.

It has complete organized sanitary regulations,—pure air, and the best of water. There is a well regulated and effective city government, first class schools, and educational advantages.

Being a great railroad center, Atlanta is visited daily by thousands of people. It has street railways, electric cars, dummies, etc. The streets are well lighted, and paved with blocks of granite taken from Stone Mountain, about fourteen miles distant. The new state-house, which is just completed, is a masterpiece of skill and architectural design. The zoological garden, Exposition grounds, and public parks, are interspersed with lakes, walks, and drives,

lined with ornamental shrubs and trees, among which is the far-famed magnolia, and most beautiful flowers, filling the air with their fragrance. Thus the attention is called to nature's God, who so bountifully clothed the grass of the field, and cares for his faithful children. This city, which has been chosen for the location of the Southern publishing house, is now sending out the rays of gospel light in every direction. For the final triumph of the truth in the Sunny South we predict a bright future.

C. F. C.

THOMAS STEWARD died at Mansfield, La., Jan. 22, 1890, in the forty-fifth year of his age. Brother Steward entered the canvassing work in Kansas, in August, 1887, and continued his labors in that State until the fall of 1888, when, in response to a call for canvassers for the South, he accompanied the writer to Louisiana. He was a faithful and earnest worker, and died at his post. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

A. F. HARRISON.

ANNUAL REPORT OF TEXAS CANVASSERS.

THE annual report of the canvassing work in Texas, ending Dec. 31, 1889, shows \$5,814.18 worth of books sold through the agency of the canvasser.

NEW YORK REPORT.

A SUMMARY of the canvassing work in New York, from July 1, 1889, to Jan. 1, 1890, foots up 874 days' work, 2,538 orders taken, \$6,697.67 worth of books sold. New York is coming to the front.

REPORT OF THE CANVASSING WORK FOR JANUARY, 1890.

NAME OF SOCIETY.	Time.	Days.	Exhib.	Ord's.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of books.	Miscel.	Total value.
Pennsylvania . . .	5 weeks.	269½	2,995	848	110	27	136	261	310	4	\$2,246.50	\$321.90	\$2,568.40
New York	3 "	63	201	201	.....	.....	.....	.....	.....	.....	513.40	.....	513.40
Atlantic	4 "	.....	267	.....	.....	.....	.....	.....	.....	.....	720.55	.....	720.55
Dakota	4 "	4½	12	19	2	.....	1	12	2	2	47.50	237.00	284.50
Michigan	4 "	.....	175	7	6	.....	15	47	100	.....	413.25	.....	413.25
Missouri	4 "	135	1,154	411	19	19	52	110	200	11	989.25	.....	989.25
New England	4 "	.....	641	.....	.....	.....	.....	.....	.....	.....	1,645.00	102.50	1,747.50
Ohio	4 "	46	293	133	6	6	9	43	67	1	316.00	12.50	328.50
West Virginia . . .	4 "	118	1,160	248	16	7	49	56	119	1	618.50	168.70	787.20
Totals . . . . .	.....	636½	5,614	2,942	160	65	262	529	798	19	\$7,509.95	\$842.60	\$8,352.55

If any State agent feels that he has been slighted by his State's not being reported, it is no fault of ours. We have reported all that have come in. This table, enlarged to take in all the States, will be a permanent feature in this department, and if any State fails to report, the space allotted will stand a conspicuous blank.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

L. C. CHADWICK, {
DAN. T. JONES } EDITORS.

BATTLE CREEK, MICH., FEBRUARY, 1890.

PLEASE address all correspondence for the HOME MISSIONARY to the International Tract Society, and it will receive prompt attention.

WE are glad to be able to issue this number of the HOME MISSIONARY much earlier in the month than we did the January number, which was unavoidably delayed till past the middle of the month. We shall do our best in the future to avoid such delays.

WE hope that every subscriber for the HOME MISSIONARY will make a diligent study of the lessons for each weekly meeting, and by being well posted on the subjects taken up from week to week, inspire a desire in the minds of those who do not take the paper, to do so.

THE January number of the HOME MISSIONARY has been mailed to all names as fast as they were received, and the mailing list for this number has been carefully revised; and yet there may be some who will fail to receive the proper credit on the lists. If such ones will notify us by postal card, we will gladly look after the matter.

WE would call special attention to "Revell's Imperial Globe Atlas of Modern and Ancient Geography," containing thirty-three imperial quarto maps, with an alphabetical index of 20,000 names. The size of the atlas is 11½ x 14½ inches. It is a valuable help in the study of foreign work. It will be sent post-paid on receipt of \$1.00. Address all orders to the International Tract Society.

It is with pleasure that we have seen the renewals come pouring in, accompanied by many new subscriptions. One lady in one of our churches secured twenty-eight subscriptions in a short time. Why should not many others do the same? We printed a large edition of the January number, anticipating many new names, and for some time, at least, can begin all subscriptions with the year.

WE have placed on our lists all the names of canvassers which have been furnished us, and have sent a sufficient quantity to some representative worker in each of our foreign fields, to supply to the canvassers in his field. If new canvassers enter the field, they will receive the paper by notifying us of the fact. Whenever a canvasser changes his field of work, he should send us a notice of the fact, giving both the old and the new address, so that the paper may be properly changed on our list.

AS the HOME MISSIONARY goes to some officer of every church and tract society, we ask such ones to ascertain at the next meeting of your Sabbath-school or society, how many would be in favor of having one page of the HOME MISSIONARY devoted to a children's department, and select some one of your number to write us a postal card, letting us know your minds in regard to it. The enlargement of the paper to twenty-four pages makes it possible to do this, if it is the wish of any considerable proportion of the churches throughout the field. Let us know at once so that we can arrange for the March number.

THE International Tract Society has in stock a supply of "Historical Sketches of Seventh-Day Adventists' Foreign Missions," which will be valuable assistance in studying the Foreign Mission Department of the HOME MISSIONARY. In order that all who do not have this book may supply themselves at once, it has been decided to reduce the price to the actual cost of printing and postage; and they will be mailed, post paid, on receipt of the following prices: paper covers, 65 cents; cloth binding, 90 cents. We would advise all to order the cloth binding, as it will be much more durable, and stand the wear that the study it ought to have will give it.

WE call the special attention of the reader to the article on first-day offerings. This matter ought to receive careful study of every friend of present truth.

Can we retrench any in our missionary operations? — Impossible. We are not doing what we ought to do anywhere. Much more ought to be done where we have already commenced, and many other new fields ought to be opened. But it will be impossible to go on with our foreign missionary work, even at the present rate, unless our brethren do more than they are now doing. What say you, brethren? Who will answer with largely increased first-day offerings?

The Year Book for 1890 will be ready by the time orders reach the Review and Herald.