



THE HOME MISSIONARY

HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.—John 4:36.

VOL. IV.

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No. 1.

A PRAYER OF SURRENDER.

I have robbed their treasures.—Isa. 10 : 13.
I will fill their treasures.—Prov. 8 : 21.

TAKE from me, Lord, the things that most I cherish,
That thy wise judgment would not have me hold;
Thou knowest I am willing all should perish
If thy new life is hindered by the old.
Yet, for my heart is weak, and I am fearing,
Because my mind is slow to comprehend,
I ask that thou, in conscious presence nearing,
May take and conquer, yet, through all, befriend.

Like some young child engaged with many pleasures,
And clasping close the dearest of them all,
Although transfixed at sight of greater treasures
Yet is not willing those possessed should fall;
So am I, Lord! But in thy loving dealing
Take each possession, every valued thing—
All that is now my heart's devotion stealing
Away from thee, who should be crowned as King.

Unclasp these hands, so closely, fondly twining,
Wound, and then heal the heart which thou hast
bought;

Draw nearer, Lord, and let thy light's true shining
Reveal the inmost chamber thou hast sought.
There lies one hope above all others reigning;
One love, a rival to all other claim;
O Christ, it is thy love alone constraining,
Gaining full entrance to thy blessed name.

I trust thee, Lord; I know that love so tender
Would never wound save to more fully bless.
O thou who hast been Saviour and Defender,
I crown thee LORD by one submissive "Yes."
Henceforth inscribe one motto—"Jesus only,"
One motive—"For Christ's sake." My heart's chief
place
Shall be thine own; then shall I not be lonely,
A single eye shall only see thy face.

—M. E. Hodges.

HEART VS. BRAIN.

THE following is an abridged newspaper report of an address by Dr. C. H. Parkhurst, of New York, delivered before a Presbyterian assembly in Chicago. The distinction between a religion of the head and of the heart, which the speaker endeavored to draw in a way to set his hearers to thinking, is a subject which may be profitably considered by every church-member or professor:—

"I have undertaken to say something to-night about heart—heart considered as an implement of Christian insight—material of Christian character.

"Heart is a word that the Bible is full of. Brain, I believe, is not mentioned in Scripture. Heart, in the sense in which it is currently understood, suggests the warm center of human life or any other life. When we say of a man that he 'has a good deal of heart,' we mean that he is 'summery.' When you come near him, it is like getting around to the south side of a house in midwinter, and letting the sunshine feel of you, and watching the snow slide off the twigs, and the tear-drops swell on the points of pendant icicles.

"Brain counts for a good deal more to-day than heart does. It will win more applause and earn a larger salary. Thought is driven with a curb-bit lest it quicken into a pace and widen out into a swing that transcends the dictates of good form. Exuberance is in bad odor. Appeals to the heart are not thought to be quite in good taste. The current demand is for ideas, not emotions. Eyes are so related to light that luminous things amuse them. Intelligence is so related to scintillant forms of truth that those forms are entertainment to it. Have you ever reflected how much cerebral vitality a man can expend upon matters of Christian truth without being

even personally touched by the realities he has cerebrally dealt with? I asked a member of my church the other day whether he thought a certain friend of his, who attends a certain church and is exceptionally brainy, was really entering into sympathy with religious things.

"O, no," he said, 'he likes to hear preaching because he has an active mind and enjoys the way that things are spread out in front of him.'

"In the old days of the church a sermon used to convert 3,000 men; now that temperature is down, it takes 3,000 sermons to convert one man.

"Intellectual activity upon Christian themes is not Christianity any more than working a flying trapeze in church is godly exercise.

"We can run the entire gamut of theological controversy, maintain among hearers an unflagging interest, keep the intellectual machinery running with a rush that sets the wind blowing and the ground shaking, without one of the hearers having come into personal, experimental touch with one blessed morsel of meat which these theological nuts that we have been squeezing between the jaws of our intellectual crackers, have packed away inside of them. Now, that is the kind of thing pure intellect is; brilliant as winter sunshine, but cold as the frosty splendor of January; with scintillant agility enough to whiten the air, but incompetent to brush away the snow, eat through the ice, unlock the fountains of fertility, fire the pulse of this ague-stricken old earth, warm it into springtime, and garnish it with summer life and loveliness.

"The issues of life are out of the heart.' Passion is axial. Heat is power; heat is energy, whatever style or order of machinery it is that you belt it to. Don't be afraid of heat. All the best thoughts in the world are ingots molded from metal once molten. Prose is poetry cooled down. Art is enthusiasm become shape. The old cathedrals are petrified pulse-beats. The master paintings are mediæval passion flung onto canvas. But nowadays art is imitation rather than creation, because the thermometer is down. It is precisely the same with ethics. To attempt to do right by rule is not Christianity. The only rules for a Christian to obey are those that are wrought into the fabric of his own renewed heart. You cannot read one of St. Paul's epistles without feeling that it was struck out at a white heat. There is nothing that suggests elaboration, reviews, revision. That is the way theology was made 1800 years ago. Only it was not thought of as theology in our sense of the term. We never call a religious truth theology till a good part of the vitals

are out of it, and the blood in it is well curdled.

"Theology is religious truth treated anatomically. A man can be an acute theologian, and be as dry as a bone. Intellectual dexterity cannot deal with truth. Truth has a heart, and only heart can find it. Dogma is truth's body in which the warm currents of truth's blood no longer circulate. All the theology that is in the church to-day is in the epistles, but it isn't there as theology. So all the bone dust in our grave-yards to day was once in society, but it was not there as bone-dust.

"St. Paul had no creed but his own discernment of truth; and if a man has that creed, he needs no other; and if he has it not, it is doubtful if any other will do him any good. There is to me something intolerably grotesque in the present posture of our own great Presbyterian Church, bent as it is to cold, consecutive calculation, to the task of mechanically repairing and padding and abbreviating and patching an expression of two-hundred-and-fifty-years-old Westminster enthusiasm. There is that ingredient of cobbler and tinker about it that makes it to be no more like original creation than manufacturing wax flowers is like blossoming.

"It is heat that makes the world a live world, and not light. It is heart that composes the core of Christianity, and not head. God so loved the world that he gave his only Son, that 'whosoever believeth in him should not perish but have everlasting life.' It was love, and not thought; heat, and not light; heart, and not head.

"The great trouble with the Presbyterian Church to-day is that it is brainy, and one of the best things that could happen to it would be to have fifty per cent of its brain taken out and made into heart. If we could have throughout the Presbyterian Church a real old-fashioned Wesleyan revival, all of our doctrinal problems would pass out of sight like rain-drops falling into the sea, and our New York Presbyterian's 'Prosecuting' committee would melt into disregard and invisibility, like darkness under a shaft of lightning.

"We all have a great deal to learn. The seminary has a great deal to learn; the pulpit has a great deal to learn; and the pew has a great deal to learn. Our appeal this evening is simply for heart. The story of the gospel begins with these three words, 'God is love.' That is the key, and that is the meter into which the entire song waits to be sung, the world over and the centuries through."

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

AN IMPORTANT FIELD.

As no provision has been made for the consideration of Mexico in the Foreign Mission Department of the HOME MISSIONARY, on account of the large number of other fields, I will ask a little space to mention some of the features which make it an important missionary field, and trust that all the readers of the HOME MISSIONARY will study the articles that will appear in our other papers concerning it.

We might almost call it a home mission field, it is so near to the United States, and it seems strange that as a denomination we have neglected it so long. Here are 11,000,000 people right at our very doors, and not a single laborer among them teaching the present truth! Surely from the standpoint of numbers and locality alone, they demand our speedy attention.

But there are other reasons why it is an important field. Mexico is a strong Roman Catholic country. In city, village, and country—everywhere is felt the mighty influence of this giant power. The people are kept in ignorance of the Bible by the priests, and Protestant mission work of all kinds must be done under great difficulties. But shall we hesitate on that account? My mind was forcibly impressed recently by the reading of Isa. 49:6: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

It seems to me that we have been too contented in doing the light work in Protestant lands, without realizing that we are to be a light to all, and that the gospel of the kingdom is to be the salvation of all who believe it "unto the end of the earth." There is danger also of falling into the same error that other Protestant denominations fall into, viz., that of classing Roman Catholics in with Christians, and thus failing to appreciate the importance of Roman Catholic countries as mission fields.

I went into a large number of churches and cathedrals in Mexico, and everywhere saw the same sight,—scores and hundreds of people, of all classes, from the wealthiest to the poorest, bowing before the images of the saints, wallowing on the dirt floors, and kissing the ground, muttering their meaningless prayers, counting their beads, and going through many other superstitious ceremonies,—which proves them to be in as great need of the enlightenment which only the gospel of Christ can give, as are the heathen of Africa, India, or China. Those who

know of Roman Catholicism, only what they have seen of it in the United States, where its power, although rapidly extending, is restricted by our laws and popular sentiment from having entire sway, cannot appreciate fully the power which it has in such lands as Mexico.

Other denominations have their missions established in many of the larger cities of Mexico, but there is plenty of unoccupied territory in which we can establish a number of missions as soon as we have proper persons fitted to take charge of them and means to support them. With the right kind of books, prepared in the Spanish language, our work can be made much more nearly self-sustaining than that of other denominations who do not have books for sale by subscription, nor the perfect system of selling them which we have. Especially do we need to have young men and women educated as medical missionaries for all such fields. How many there are among us who are allowing year after year to slip by, engaged in worldly business, teaching secular schools, or in some other employment that is not directly advancing the cause of truth, instead of devoting the time and the energies which God has given, to securing a preparation for his work in such fields!

Of the financial condition of Mexico, and the prospects for the future, I will give more details in the Mission Field Department of the *Review and Herald*. Suffice it to say here that there are abundant evidences that the Lord has been shaping the policy of this and other nations, to make the way more favorable for the truth to be carried. Now is the time to work, and we should all be educating ourselves for some place in the great harvest field. May God move on the hearts of many to study the Mexican field, and workers to labor there for the salvation of precious souls, and all to support heartily with prayers and means the plans which our Mission Board may make to enter this important field. Next March we will try to furnish something for the Foreign Mission department on Central America and the West Indies. This report is written from the island of Ruatan; and although it is the twenty-fourth of December, the atmosphere is beautifully warm. We are thankful for the many evidences of the prospering hand of the Lord over his work here.

L. C. CHADWICK.

THE whole rationale of Christianity has been put in thirteen words by a poet, as follows:—

"In the heart of man a cry,
In the heart of God, supply."

FOURTH SABBATH^s READING.

To be Read in the Churches, Sabbath, January 30.

TREATMENT OF THE ERRING.

THE Scriptures speak plainly in regard to the course to be pursued toward the erring: "Ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

To convince one of his errors is a most delicate work; for through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created, and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out, and they see them. In a general way they will admit that they are human, liable to err; but they expect others to treat them as if they were unerring; such confessions count for nothing with God.

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they seek to excuse it by laying the blame on circumstances, or casting it upon their brethren, leaving others to suffer the censure which justly belongs to themselves. They are filled with indignation that any one should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury.

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticise his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness; sins which, if cherished, will increase, and ruin the soul; but those who think themselves above reproof, resist the influence of the Spirit of God. In their efforts to correct others, they do not manifest pa-

tience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit.

Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger and speaking vanity." This lifting up of self in pride, as if you were faultless, and magnifying the faults of others, is offensive to God. It is breaking his law, "Thou shalt love thy neighbor as thyself." "Be kindly affectioned one toward another." We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren.

Some one not so mindful as he should have been of Christ's words, "Take heed how ye hear," allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong, a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works. Those who do such things have set themselves up as judges, through admitting evil thoughts. One who engages in this work, communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If he makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous.

When an effort is made to ascertain the truth in regard to matters that have been represented as

wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty, without giving them a chance to explain. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show? — That the transforming power of the enemy has been upon them, and their character reflects his attributes.

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the Great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who regarded them as men led of God, will be destroyed with them, because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be to their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions.

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the spirit, cultivate tenderness, compassion for one another, and do not longer work on the enemy's side of the question.

Before giving credence to an evil report, we should go to the one reported to be in error, and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified.

And before passing unfavorable judgment upon another, you should go to the one whom you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions.

Christ prayed that his disciples might be one, even

as he is one with the Father. Then every one who claims to be a child of God should labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin, and are helping the devil in his work.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Nowhere is the duty of forgiveness so plainly taught and so impressively enforced as in the lessons of Christ. Study the parable of the two debtors: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents." Here was one man in high position who had been intrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to nearly ten million dollars. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his houses, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man, as he saw ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man,—

Extracts from Correspondence.

FROM a physician and minister in Barbadoes, W. I. :—

"It is with pleasure that I acknowledge the receipt of some very valuable and useful books and tracts, for which I am very thankful, especially for 'Bible Readings,' which I do believe has been God's own appointed way for dispelling forever from my mind all error and darkness, and causing the true light of the gospel to occupy their place. I do assure you that I have not words sufficiently strong with which to praise God and thank you, his instrument, for sending me that book, which I have read and re-read, accompanied with fervent prayer to God that he would be pleased in his own good way and time to instruct me in his word, and to cause the pure light of his gospel to remove all error that may have been occupying my mind, which prayer, I rejoice to say, he has answered.

"I now feel abundantly blessed in being able to write you that I have fully and publicly accepted the truth as taught by Seventh-day Adventists, for which I repeat, Praise God! I do ask you to remember me in your prayers, asking him for Jesus' sake to grant unto me more faith, more strength, more earnestness, more of his Holy Spirit, so that I may daily grow in grace and wisdom, with increased love for Jesus, and power to keep his commandments. It is my desire to continue faithful to the end, and be accounted worthy to obtain eternal life at the resurrection of the just.

"I am glad to be able to write you that since my conversion to the teachings of God's word as regarded by Seventh-day Adventists. I have been instrumental in God's hands of converting my wife and her brother. It is my one and only desire henceforth to know nothing among men but Christ and him crucified, by endeavoring to reflect the light that I have received, by teaching others as I have been taught and instructed in God's word."

From an old and valued correspondent in Sierra Leone, to whom two boxes of clothing were sent last summer by the Battle Creek church :—

"Your very interesting and welcome letter reached me with bill of lading for the two boxes you so kindly sent. At the first reading of the letter, I could hardly believe my eyes, but in due course of time it dawned upon me that it was not a dream but a reality. I cannot sufficiently thank you all for your kind gift and the prompt way in which you acted in the matter. May God abundantly bless you and increase your labors more and more.

"You will be pleased to know that since the receipt of the articles, I have gathered together those for whom they were intended. Suffice it to say that their joy was indescribable, and they could hardly contain themselves; they frisked and jumped like one mad. After telling them in their own vernacular, for they are all 'Sherbros,' where the goods came from, one chief rose up, and said in their own language, 'What a strange people! What black man would do this? God people! God people! Thank you! Thank you! 'White man God be true God! We will follow him.'

"My wife has undertaken to prepare the garments in her sewing class (150 yards of cloth donated). The books you sent—'Bible Readings,' 'Great Controversy,' and 'Man's Nature and Destiny'—are highly interesting. I did not at all expect them, and that makes me more grateful for them. They are calculated to

strengthen me in my work. I have become so much interested in them that I have set aside, for the time, all other reading until I can finish them. Before concluding, let me again sincerely thank you, and through you, those who have so kindly contributed the contents of the boxes. They have thereby helped to turn many from darkness to righteousness. Let me refer them to Daniel 12: 3."

From a young lady in England :—

"Thank you for your letter received yesterday, which gave an opportunity of explaining my position with regard to your movement. We were very much interested in Mr. ———, whom we had the pleasure of entertaining two years ago, and were quite willing to hear him explain and advocate his views on the Sabbath. Since then my mind has been much exercised over the question, and I have read, thought, and prayed much about it; but up to the present time I do not see my way clear to accept your position.

"I have found the papers both interesting and edifying, and in the summer time, when driving in the country, where I distribute a great deal of literature, I have often given yours among others."

The following extracts were taken from a letter written Brother Vuilleumier by a gentleman living in Argentine Republic, S. A. :—

"Your letter was read with pleasure, and it was a cause of rejoicing for all to know that our friends in the United States are concerned about us. We are here a group of one hundred and thirty-five Waldensian families from the Piedmont valleys. With the exception of one or two families, each possesses from two hundred and fifty to five hundred acres of land, and large herds of cattle.

"The neighbors not having consented to meet on the Sabbath, we meet on Sunday. My house is open to all who desire to be instructed in the word of God. Our spiritual wants are greater than our physical, but they are not felt enough. Myself and six hundred and thirty-seven of age, need good, earnest, nourishing spiritual food. So do our young people, but they do not realize their need. Their parents are not earnest enough, and it hurts the children, as they are without restraint."

It might be well to add that it is some twenty-five years since they settled in Argentine, and that they have never been visited by a minister. They read French, Italian, and Spanish, but very little English.

From Kingston, Jamaica :—

"For the last few weeks I have been making up my mind to address this letter to you, and I hope the Lord will help me to make plain what I have upon my mind. I have read carefully every book, tract, and periodical you have sent me, and have never given away one without knowing its contents. The consequences have been that I am perfectly convinced of the truthfulness of every point of doctrine, especially the Sabbath and the coming of the Lord; and I have formed the resolution not only of practicing, believing, and acting up to them by the help of the Lord myself, but through his grace conferred on me I shall henceforth make every effort to further the work by making known those precious truths to others, of which, until recently, I was partly ignorant; but now through his unbounded mercy they burst upon me in a flood of light. I feel overwhelmed with the goodness of God. I hope it may be his good pleasure to help me at this late period of my life to do something in his service."

[STUDY FOR FIRST WEEK IN FEBRUARY.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

WITHOUT GOD.

O CHURCH of the living God,
 Awake from thy sinful sleep !
 Dost thou not hear yon awful cry
 Still sounding o'er the deep ?
 Is it nought that one out of every three,
 Of all the human race,
 Should in China die, having never heard
 The gospel of God's grace ?
 Canst thou shut thine ear to the awful sound,
 The voice of thy brother's blood ?
 A million a month in China
 Are dying without God !

O, speak not of the noble few
 Who the gospel sickle wield,
 And reap some sheaves with weary hand
 On the edge of the harvest field ;
 For beyond their utmost efforts
 Four hundred millions lie,
 And a thousand preachers were all too few
 To reach them ere they die.
 But hear, O hear ye for yourselves
 The voice of your brother's blood ;
 A million a month in China
 Are dying without God !

Go, for the Saviour sends thee,
 To call from the distant East
 The idolaters for whom he died,
 To his heavenly marriage feast.
 The gospel that thou bearest
 The power of God shall prove,
 To triumph o'er the souls of men
 By the omnipotence of love.
 And remember, while thou lingerest,
 The voice of thy brother's blood ;
 A million a month in China
 Are dying without God !

— H. Grattan Guinness.

CHINA.

THE Chinese empire is one of the most extensive dominions ever swayed by a single power in any age or in any part of the world. Its territory comprises one third of Asia, and one tenth of the habitable part of the globe. Its area is over 5,300,000 square miles ; its population, four or five hundred millions. Its political divisions, outside of China proper, are Manchuria, Mongolia, Ili, Kokonor, and Tibet. These may be said to be the colonies, or dependencies, of the Chinese empire. They comprise about three fifths of the empire. Manchuria, Ili, and Kokonor contain a mixture of the Asiatic peoples, various tribes of which are roving and quarrelsome in their nature. Some of the territory in these countries is very productive, but quite

a proportion of it is a barren desert. When China is spoken of as a missionary field, it is not usually understood as embracing the dependencies.

CHINA PROPER.

China proper lies between 18° and 41° N. latitude, while the eastern extremity borders on Corea, 124° E. longitude, and the western boundary is 98° E. longitude. Its area is upwards of 2,300,000 square miles. It has a seaboard of 2,500 miles. Compared with the United States, its area would include all the States lying east of the Mississippi river, with Texas, Arkansas, and Missouri added. This is divided up into eighteen different provinces, which vary in size from 39,000 to 400,000 square miles, and they vary in population from 5,000,000 to 38,000,000, making an aggregate of about 400,000,000. Each province is subdivided into *poos*, or counties. Each county has a market town, which is a walled city, the wall being from twenty to sixty feet high. There are upwards of 4,000 walled cities in these provinces. On the top of the walls in some places are piled large stones, which in tumults of wars are thrown upon the heads of the assailants. It was by this very primitive mode of warfare that Abimelech, the unworthy son of Gideon, met his death at Thebez, a piece of millstone being thrown upon his head from the top of the wall, by a woman. See Judges 9 : 50-55.

GOVERNMENT.

The form of government is an absolute monarchy, notwithstanding the fact that the emperor is supposed to be governed by a code of laws which quite minutely point out his duties. He regards himself as the interpreter of these "decrees of heaven," and is recognized by the people over whom he rules as the connecting link between themselves and their gods. The administration of the government is undoubtedly designed to be patriarchal. The emperor is the sire, and his officers are the responsible elders of the provinces, departments, and districts, as every father of a household is of its inmates. Nowhere has this plan been so systematized and so thoroughly acted upon, and for so long a period, as in China. Its government has been modeled without any knowledge of other kingdoms. From the unchanging character of the Chinese people and their government, it is but reasonable to suppose that they have followed to a greater or less extent the principles of its founders, subject to such variations as would be made by its different dynasties. The wearing of the queue was imposed upon the Chinese as a mark of subjection. Hence to lose it would indicate rebellion. It is a fact that liberty is unknown

among the people. There is not even a word for it in their language. No acknowledgement on the part of the sovereign, of certain well-understood rights as belonging to the people has ever been required, and it is not likely to be demanded by the one or given by the other party, until the spirit of the gospel enlightens the people.

THE PROVINCES.

Each province is famed for some special feature, which is recognized by all. For instance, the province of Shantung is noted as being the birthplace of Confucius, who was born B. C. 551, and died B. C. 477; also of Mencius, a celebrated writer of the Confucian school, who died B. C. 317. Pechili is honored as containing the capital, Peking, in which there are from 2,000,000 to 3,000,000 inhabitants. Nankin, the capital of Kiangsu is renowned throughout China for its manufacture of silk, cotton, crepe, satin, paper, fine ink, and for its literary standing. This province of Kiangsu also contains Shanghai, the great emporium of Asia, and the most noted European treaty port. Shansi is noted as the "original seat of the Chinese people, and many of the events mentioned in the scenes recorded in their ancient annals occurred within its borders." It is bounded on the north mostly by the Great Wall, which is also of general interest. Kansu is the largest of all the provinces, and the least productive, as the greater part of it is a desert of sand and snow; yet one peculiar geographical feature is a narrow strip of land projecting like a wedge into the Tibetan plateau, which commands the trade and power throughout the northern provinces. Thus the interests of the Chinese people are bound together by some local and yet general interest in each of the various provinces.

WATER-WAYS AND TRAVEL.

The empire is watered by large rivers, which, by means of their tributaries, irrigate and drain the country. They also afford unusual facilities for intercommunication. "The rivers of China are her glory." Some of them are navigable for hundreds of miles. The lakes are comparatively few.

"A vast amount of traffic is carried on by means of a system of canals, which intersect the land in every direction, connecting many of the chief towns with the great rivers. The Grand Canal, which connects Hang-Chow-Foo in the province of Chekiang with Tientsin, the port of Peking, is about 650 miles in length,—a mighty water-way, constructed to facilitate the internal commerce of the country, and especially to enable the grain fleet, with its enormous supply of rice for the use of the capital, to avoid the perils of the coast—perils of pirates and of storm. This mighty canal crosses the two greatest rivers, the Yang-tse-kiang, and the Hoang-ho, or Yellow River, but has latterly become comparatively useless, owing to the erratic conduct of the Yellow River, commonly called 'China's Sorrow,' which is subject to appalling floods, when it bursts its banks and inundates vast tracts of country, finally selecting for itself some totally new channel."

Missionaries or other travelers in China can for a trifle hire boats to convey them from village to village; and the passengers can make their home on the boats. In other parts of the country, the journey is made on chairs, "litters," or wheelbarrows, or on beasts.

CLIMATE.

From a latitude and longitude of China proper, the reader will at once perceive that within its limits is every variety of soil and climate that can be found in the United States of America, "Canton, the southern capital, being in the tropics, while Peking is subject to violent extremes of heat and cold." The warmest latitudes in America, however, do not correctly represent those of China. Some of the cities in the southern provinces are the coldest places on the globe in that latitude. It is said to be the only point in the tropics where snow falls near the sea. Near the Grand Canal, the moisture is excessive, because the marshes are not half drained. In these districts, fevers, ague, and dysentery prevail. The inhabitants of Shanghai suffer from rapid changes in the autumn and spring months. Rheumatic and pulmonary complaints are common. In the northern provinces, the severe cold of the winter apparently counteracts the excessive heat of the summer; "for whereas the people of the southern provinces are pale and comparatively feeble, those of the northern are stalwart and the children rosy. This is perhaps partly due to the difference of food, the products of the northern provinces being those of Northern Europe, so that millet and other nourishing grains replace the invariable rice diet of the South."

PRODUCTS AND FOODS.

As to variety, the products of China are in excess of those of America. It furnishes large quantities of silks, crepe, satins, tea, etc. A large proportion of the soil is devoted to raising food for man. Rice, corn, canary seed, and wheat furnish most of the cereals. Rice is emphatically the staff of life, and is considered indispensable all over the land. Corn, buckwheat, oats, and barley are not ground, but are cooked singly in various ways or mixed in with other dishes. They have a long list of culinary vegetables, including twenty varieties of peas and beans, some for camels and horses, but mostly for human consumption. For meats they have fowls of all kinds, also fish, pigs, finely dressed cats, puppies, etc. Taken as a whole, most of the varieties of food stuffs to be found in all other countries are to be found in China. One of the greatest objections that the European or American can find with the food of the country, is in their mode of cooking it,—with all kinds of fat and oils, both vegetable and animal.

HISTORY AND MISSIONARY EFFORT.

About the year 2200 B. C., "the Chinese settled around the bend of the Yellow River. From this time on, the records are more or less reliable." The Chinese are a civilized people, and their ancient works show that the former inhabitants of the land pos-

essed an intelligence in certain arts and sciences, which the present race have lost. On the noted wall in China, which in many places has a height of thirty feet, and a breadth of twenty feet, are bricks weighing from forty to sixty pounds, of workmanship that challenges the wonder of the beholder. During the Tang dynasty, between 908 and 618 B. C., China was the most civilized country on the face of the earth.

In the early part of the Christian Era, the gospel was preached in China by the Nestorians. Tradition gives Thomas the credit of being the first who proclaimed it. But the influence of the "mystery of iniquity" soon followed in its wake, with its blighting influence. Until the early part of the present century, China was practically closed to foreigners.

At the present time, there are about forty missionary societies operating in China. The number of missionaries, according to the "Encyclopedia of Missions," was, in 1890, 1,295; ordained natives, 209; unordained, 1,260. There were sixty hospitals, forty-three dispensaries, and 520 organized churches, ninety-four of which were wholly self-supporting; while the number of communicants was 37,287. The amount of contributions made by natives in 1889 was \$36,884.50. There is no land where missionary effort is so rapidly on the increase as in China.

Of the obstacles which lie in the way of the work in China, the first, perhaps, is the general dislike of foreigners. The common name for the foreigner is *fan kwei*, "foreign devil." His appearance, his actions, his speech, are looked upon with suspicion. Secondly, the prejudice and conceit of the *litterati* is an obstacle. They are the most difficult class to reach, and the most bitter opponents of Christianity. The opium habit is destructive to both soul and body. China is a wealthy country, and the system of the government and the customs of the people are such that the wealth goes into the hands of its officers and lords, while the common people are distressingly poor. The language is another obstacle; but those who are apt in studying languages can master it sufficiently to preach in one year. It usually requires two years. This difficulty, however, is largely overcome by a modern method of placing the sounds in Roman letters, so that in a brief period one can converse in the language, though unable to read the Chinese characters. Medical missionaries have great influence among the people, as the science of the healing art will restore the sick in spite of the anger of their gods. Men and women are wanted to go to China with the power of the gospel of Jesus Christ, that will be manifested as in the days of the early disciples. Already we have seen in this country a little of what God will do in a far greater degree in this direction. The same power will at no distant day be manifested in China through those who are willing to sacrifice their interests to give a knowledge of the gospel to the Chinese.

S. N. HASKELL.

Oakland, Cal.

THIRTY-SIX YEARS IN CHINA.

WHEN I arrived in China, thirty-five years ago last September, there were not five hundred native Christians in the whole empire in connection with the Protestant missions. The number of communicants reported in 1853 was only 351. In 1861, the year in which I came to Hankow, the Protestant missions could not boast of two thousand converts in all. In 1877, however, the number had risen to 13,035, and at the end of 1889 it reached 37,287. Thus it took forty-eight years to bring the net increase up to five hundred, while it has taken only thirty-five years to bring this five hundred up to nearly forty thousand. . . . From this center alone (Hankow) there have been issued, within fourteen years, upwards of 6,145,000 books and tracts. I will leave that fact to speak for itself. At this great center the missionaries have been earnest believers in three branches of the missionary work; namely, preaching, healing, and book-distributing.

My ideal missionary is the man in whom the preacher, the doctor, and the colporter are rolled up into one. . . . Our success is largely to be ascribed to the heartiness, the thoroughness, and the persistency with which we have been carrying on these three branches of our work. . . .

I have spoken of the eighteen provinces as being all open, with the exception of Húnan. I am inclined to think that the day of Húnan's visitation is not far distant. The recent riots in this province and in other provinces, all have their root in Húnan, and it is beginning to be felt that Húnan cannot be allowed to remain closed to all foreign intercourse. These riots have been the means of waking up the great provincial officials to the danger of winking at the efforts of the gentry and scholars of Húnan to stir up an anti-foreign feeling among the masses of the people. The viceroy of the two provinces, Hupeh and Húnan, has issued a splendid proclamation, in which he states explicitly that Christianity in China, so far as the profession of it is concerned, is on the same footing precisely as Buddhism and Taoism. The imperial edict, which followed immediately, is still more explicit. These two documents are by far the most satisfactory of their kind that have ever been issued in China.

The effect of their publication has been instantaneous, and the good already done is incalculable. The riots have turned out to be a blessing in disguise, and we are only beginning to reap the harvest of good that must follow. The gates of China will be thrown more widely open than ever, and the cry for true laborers will be more urgent than ever. — *Rev. Griffith John, Hankow.*

"How kind and pressing were the invitations we received! Dear people, they are only waiting for the gospel, so ready to accept it! O why are there so few voices raised to tell the sweet, old story!" — *From "In the Far East."*

ELDER HASKELL is writing something on China for the *Signs*, this month.

THE Chinese fought two wars with the British Government to prevent the introduction of the opium traffic. Pressed by Britain to legalize the traffic, the Chinese commissioner said, "It would indeed be for the advantage of the revenues; but we should certainly put a value on riches, and slight men's lives." The Chinese emperor said, "Nothing will induce me to derive a revenue from the vice and misery of my people." These words surely do not come from the uncivilized barbarians that many ignorantly suppose all the Chinese to be. The gospel in China is rescuing many from the toils of the opium habit; for there is power in it to save to the uttermost.

THE MONTHLY MEETING.

WE give this month, and will continue the plan, a suggestive outline for the monthly foreign missionary meeting. It is only suggestive; and yet from what we hear from the societies, it may be a help to many. Directness and method in our study are sure to increase our own interest and create interest in others.

Keep the map before you. If you have no atlas at home, get out the children's school geography. There are many points also, in any good geography, which we have forgotten since school-days, and which will help to make the field and its people more real to us. If there is no large wall map at the meeting room, or if your company is too large to gather around a printed map, have some one draw a map on a large scale on the black-board or on a large sheet of wrapping paper. For the latter, light crayon or black charcoal crayon may be used, according to color of paper.

As all enter heartily into the study of the fields, trying to get a definite understanding of the situation and needs, many will be surprised to find how deeply and personally interested they will become in countries and peoples to which they had, perhaps, seldom given a thought before. We want to get so acquainted with the great fields that we can spread their needs before the Lord in prayer, as Hezekiah spread out Rabshakeh's letter in the temple.

Talk up the first-day offerings. These ought to be very much larger. The work is waiting to be done, the fields are open, and the Lord calls on us to show our interest in a practical way. In a town in England, a missionary society has been organized called the "Do Without" Society, and it has attracted attention by the amount a few members have been able to give by doing without many things which would have been convenient and even helpful. We do not need any new organizations, but ought not every one of our societies to resolve itself into a "Do Without" society, and put the cost of the articles we can do without into the first-day offering fund? If we become familiar with the present needs of the foreign work, we shall find that it will have

no small influence in regulating the expenditure of the means which God may give us.

If there is not a regular weekly missionary meeting in your church or company, talk the matter over with the brethren and sisters, and formulate some plan for united prayer and study in the matter of the foreign work.

The space in the HOME MISSIONARY is too meager to give more than the barest outline in the study of the fields. Let all be interested to read up on the subjects, and glean points from books and other sources, and let all join in to make the meeting lively and interesting. Item No. 5 in the program should be short, and yet many points of progress may be noted in a few minutes; and talking over the reports that have appeared during the month in our various papers will not only encourage our own hearts, but it may lead many who do not read the foreign reports to see what they miss by not doing so. A leader is necessary to preserve order and method in the study, and yet let us guard against stiffness and formality in talking over the lesson.

POINTS SUGGESTED FOR QUESTIONS.

1. GEOGRAPHICAL position of China; its territory, divisions, towns, and cities. What proportion of the human race live and die in China?
2. Government. (See also *Review*, Dec. 22, p. 791.)
3. Rivers and canals; modes of travel; variety and influence of climate; food of people.
4. About how near to the building of Babel does traditional history date the beginning of China? Its civilization.
5. Missionary work and progress during the past thirty-six years; obstacles to be surmounted. Have the recent riots blocked the way for the gospel? See Ps. 33:10; Rev. 14:6.
6. We are to pray in behalf of the great harvest field; how should we pray? 1 Cor. 14:15, first part. See also Job 29:16, last part.
7. Will willing ignorance of the needs of the far-away fields release us from individual responsibility to pray and work in their behalf? Prov. 24:11-12.

PROGRAM.

1. Opening Song.
2. Scripture reading, Acts 17:22-27; Ps. 33:13-22.
3. Prayer.
4. Study of China.
5. Very brief mention of items of progress in our foreign work, as noted by members in our papers during the past month.
6. Informal discussion: How shall we increase the interest and attendance at the foreign missionary meetings? How shall the first-day offerings for foreign missions be largely increased?
7. Closing Song, No. 1055.

[STUDY FOR SECOND WEEK IN FEBRUARY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

“MINUTE-MEN.”

IN the days of the Revolution there were men, who, though pursuing their daily avocations, were nevertheless constantly on the alert as to the movements of the enemy, and at duty's call were ready on a “minute's notice” to shoulder the musket and fight for their country. This is what gave them the name of “minute-men.” Though comparatively few in numbers, they were an important factor, and contributed in no small degree to the success of the struggle.

So in the great conflict between truth and error, when the powers of darkness are arrayed against the light of Heaven as at the present time, not a *few* but *every individual* interested in the outcome should be a “minute-man.” All should be so awake to the interests of the cause, and so in sympathy with the most advanced moves, that when a call is made for action, there will come the ready, willing response, “Here am I, Lord, send me.” While this spirit should characterize our relation to every good cause, so far as lies in our power to aid it, it is doubly necessary in the solemn work in which we are engaged; and in no other work is it so much needed as in the promulgation of the principles of religious liberty, and in warning the world against following in the wake of the mystery of iniquity.

When the announcement was first made by the pioneers of this message that our beloved land, with all her boasted liberty, would one day repudiate the principles on which it was founded and become a persecuting power, it was received with derision. “Absurd!” “Such a thing is impossible!” people said, and so far as any external evidences were concerned, it did indeed seem improbable that such a thing would ever happen. But, relying on God's word and their right interpretation of prophecy, these “faithful few” gave to the message such a “certain sound” that, in spite of the sneers of the multitude, conviction was carried to many hearts. It was some time before much evidence of the truthfulness of the positions taken was seen, but the cloud appeared in time, and though no larger than a man's hand, it gave a sense of assurance that the position was indeed well taken. The National Reform As-

sociation was organized, with its avowed declaration of a determination to establish a national religion and erect a religious despotism in this country. And that cloud of thirty years ago has grown till it wellnigh covers the heavens, and we can almost hear the mutterings of the coming storm. The issue is squarely before us, and it is ours to meet it as “minute-men.”

The Sunday-rest movement is developing with wonderful rapidity. A general interest in the subject is being awakened, not only all over our own land, but in other countries as well. It is being discussed everywhere, in the pulpit, and by the secular as well as by the religious press. More matter bearing on the subject can be gathered from the public prints in one week now, than could have been found in six months, eight or ten years ago. It has found many champions among politicians, who advocate it as a “public measure.” In every legislature that will convene this coming winter, efforts will be made to secure more stringent Sunday laws. A national committee has been appointed by the American Sabbath Union, whose special business will be to look after this particular part of the work. The movement is under the direction of shrewd business men,—men of influence and standing,—and their testimony carries conviction to the masses. In fact, it is really getting to be unpopular not to be identified with the effort in some way or other.

Some have thought that the interest in the work was flagging. Such thoughts are born only of ignorance of the true condition of affairs. In the convention of the American Sabbath Union just held in Des Moines, there was nothing but hope and courage expressed. All opposition was ignored. “Why, yes, everybody was in favor of the movement except the saloon-keepers, atheists, and Robert G. Ingersoll,” said one man. The president of the Union told the writer that he had never heard of the *American Sentinel*, and others prominent in the movement stated that they had never heard of the King case.

The addresses were scholarly productions so far as diction and polish were concerned, and the earnestness and zeal manifested, carried the audiences with them. When the call was made for those in favor of closing the World's Fair on Sunday, the crowd

was a unit, and when those opposed were asked to stand, and one lone, beardless youth arose, the finger of scorn was pointed at him as at a traitor. The members of the Columbian Commission from Iowa and Nebraska were asked in this connection to rise to their feet that the people might see them, and one of the Commission, Mr. Scott, of Nebraska, read a very strong paper in favor of the closing of the gates on Sunday. Col. Shepard stated that he considered it one of the hopeful signs of the success of the movement that the Catholics were becoming interested in the subject, and that Archbishops Ireland, Gross, and others had expressed themselves in emphatic terms in favor of the closing of the gates of the Exposition on Sunday. Leaflets, tracts, and pamphlets bearing on this subject were liberally scattered, one being a work of over 200 pages containing the names of all those who had petitioned the Columbian Commission to close the gates of the Exposition on Sunday, together with nearly one hundred personal letters from ministers, labor organizations, legislators, and others, protesting against the opening of the gates, the list being headed by three Catholic archbishops.

The theme of every speaker was in substance, "The American Sabbath, and How shall we Save it from Desecration?" One or two in the course of their remarks expressed it as their opinion that there must be an awakening of the public to the fact that Sunday was a holy day, the Sabbath of the Lord, and should be observed from a higher motive than compulsion; but the sentiment of nearly all was, as expressed by one speaker, "*The supreme need of the hour is more stringent Sunday laws.*" Col. Shepard stated to the writer that they were going to agitate the matter till there was a national recognition of Sunday as a day of public rest, as was contemplated in the Blair bill.

With the predominating public sentiment in favor of the measures advocated by these men, is it difficult to see how more stringent laws may soon be enacted and enforced against those who dared to refuse to recognize them, even for conscientious reasons? Is there not something in these facts to stir every one interested in the cause of right and truth, to greater diligence? Is there not something in these things that are transpiring around us on every hand to thrill our very souls? Can we afford to sit idly by and not do something? "But what can I do?" says one. There are avenues at every turn for doing something. First of all, there must be a personal knowledge of the subject itself. Then our neighbors should have the benefit of our knowl-

edge, and to this end there is readable literature in the form of tracts and leaflets that can be given out with profit. The *American Sentinel* keeps fully abreast with the movement, and every new phase of it is faithfully chronicled. No Seventh-day Adventist can afford to be without its weekly visits. If twenty years ago the workers could have witnessed what we see to-day, what enthusiasm would have been thrown into the work! It should be none the less so with the people to-day; but the truth is, the development of this work has been so gradual and we have become so familiar with its operations, that there is danger that the force of these things will be lost upon us. But shall we allow this to be the case? Should there not be more activity manifested in the work the coming winter than ever before? It is hoped that the reports will so indicate, and that each one may prove himself in spirit and in truth, a "minute-man."

DESECRATION OF THE PULPIT.

A MINISTER of the gospel in Indiana advocates from his pulpit a novel scheme, to say the least, of influencing the World's Fair commissioners to close the gates of the Exposition on Sunday. He asks the young men living in the different places where Fair commissioners live who advocate a Sunday Fair, to assemble around their houses and make night hideous, and to pelt them with garbage and rotten eggs when they appear on the streets, and otherwise to inconvenience the commissioners and disgrace themselves. It is gratifying to know that there is only an occasional minister in the present age of enlightenment and liberty who is so bigoted and narrow-minded as this Hoosier preacher. Anarchists in Chicago are promptly arrested and imprisoned for making utterances of not nearly so inflammable a character as the utterances of this short-sighted person, and yet he would no doubt hold up his hands in holy horror if compared to an anarchist. He is a disgrace, not only to his pulpit, but to the whole Christian church, and should be asked to step down and out.—*Mid-Continent Magazine for December.*

PROGRAM.

1. Opening Exercises.
2. Scripture Reading, Ps. 124; Judges 5: 1, 2.
3. Reading of the article "Minute-Men."
4. Talk over the condition of things relating to the work in your State and especially in your locality, and plans for future work.
5. Reports in the way of letters received, interviews had, or work done.
6. Business.
7. Closing Song.

[STUDY FOR THIRD WEEK IN FEBRUARY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

TO MISSIONARY WORKERS.

THE world's Redeemer has plainly specified the conditions of eternal life. Both the conditions and the promise are positive. Christ must be the center. We must love him with every power of our being, and our neighbor as ourselves. And if we do love our neighbor as ourselves, we shall labor earnestly to present to him the truth in its beauty and simplicity.

It was thus that the foundation of the Christian church was laid. Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God!" Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them follow him, he turned and said, "What seek ye? They said unto him," "Master, where dwellest thou? He said unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation. The words which he there spoke to them were too precious to be kept to themselves, and they immediately went and found their friends, and brought them to Jesus.

At this very time Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Phillip by name, called to him and said, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Notice how quickly prejudice arises. Nathanael said, "Can there any good thing come out of Nazareth?" Phillip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see."

Here is a lesson for all our ministers, colporters, and missionary workers. When you meet those who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk with them at first of subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions at the throne of grace.

Both you and they will be brought into a closer connection with Heaven, prejudice will be weakened, and it will be easier to reach the heart. . . .

In doing this kind of work, none should feel like the Pharisee when he came to the temple to pray, and said, "God, I thank thee that I am not as other men." Let it be kept in mind that Jesus died for all, and that he loves others just as much as he loves you. Let the heart be softened with the love of God; and then, with quivering lip and tearful eye, open to the people the treasures of truth. Present the truth as it is in Jesus; not for the sake of contention, not for the love of argument, but with meekness and fear; and it will reach the hearts of the honest. That which makes the truth so objectionable to many is that it is not presented in the spirit of Christ.

There is with many a great lack of love in laboring for others. . . . Far more could be accomplished by manifesting this love in your labor, than by presenting the strongest arguments. But the two should be combined. There are many who are in darkness; and when the truth, which involves a cross, is presented, they draw back, as did Nathanael. If by kindness and love these can be prevailed upon to trace down the chain of prophecy, they will, as they find link after link uniting in a perfect whole, see new beauty and harmony in the word of God; and the more they study it, the more precious it will become to them.

"But," says one, "suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?" — By no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

I have been shown how reading matter on present

truth is sometimes treated by many people in Europe and in other countries. A person receives a tract or paper. He reads a little in it, finds something that does not agree with his former views and throws it aside. But the few words he did read are not forgotten. Unwelcome though they are, they remain in the mind until an interest is awakened to read further on the subject. Again the paper is taken up; again the reader finds something in it that is opposed to his long-cherished opinions and customs, and he angrily flings it aside. But the rejected messenger says nothing to increase his opposition or arouse his combativeness; and when the force of his anger dies away, and the paper is again brought out, it tells the same simple, straight-forward story, and he finds in it precious gems. Angels of God are near to impress the unspoken word upon his heart; and, although loath to do so, he at last yields, and light takes possession of his soul. Those who are thus unwillingly converted, often prove to be among the most substantial believers; and their experience teaches them to labor perseveringly for others. . . .

The trouble with the workers now is that they have not enough faith. They are too self-sufficient, and too easily disturbed by little trials. There is in the natural heart much selfishness, much self-dignity; and when they present the truth to an individual, and it is resented, they too frequently feel that it is an insult to themselves, when it is not themselves, but the Author of truth, who is insulted and rejected. In this work there is the greatest necessity of hiding self behind Jesus.

Take heed first to yourselves, dear fellow-laborers, and afterward to the doctrine. As surely as you allow your natural temperaments and dispositions to control you, just so surely will they appear in your labors, to mar the work of God. If you should bring souls into the truth, they would imitate your defects of character. Let the reformation begin with yourselves; let the converting power of God first be felt upon your own hearts, and then you will be better able to lead others to Christ. . . .

Jesus demands of those who would be his followers an entire surrender of all that they have, all that there is of them. In this he does not ask more than he has given. Did he not leave all his riches, his glory, his honor, in order to save men? Did he not strip himself of his robes of royalty, and humiliate himself to take man's nature, that through his poverty and humiliation we might be made rich? Should we then be unwilling to give all that we have and are to him, and to suffer, if need be, humiliation and reproach for his sake? God forbid. . . .

If Christ has given you light, let it shine to others. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Will you not begin from this time to work upon the Bible plan, and live to do your neighbor good, to be a blessing to those around you? Do not make one crooked path for your feet, lest the lame be turned out of the way.

If we walk in the light, our wisdom will increase day by day. We should know more of the truth tomorrow than we know to-day. We cannot afford to be dwarfs in Bible knowledge, or in the religious life; but we should grow up unto the full stature of men and women in Christ Jesus. Heaven is full of light and strength, and we can draw from it if we will. God is waiting to pour his blessing upon us as soon as we draw nigh to him and by living faith grasp his promises. He says that he is more willing to give his Holy Spirit to those that ask him, than earthly parents are to give good gifts unto their children. Shall we take him at his word? . . .

To all who are engaged in the missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged and are tempted to abandon it, take your Bible, bow upon your knees before God, and say, "Here, Lord, thy word is pledged." Throw your weight upon his promises, and every one of them will be fulfilled. . . .

All heaven is interested in the salvation of man. It is for you to say whether you will be co-laborers with Christ or not; whether you will, without fainting, suffer the reproach that he endured; whether you will, without faltering, press the battle to the gates. O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, wear the thorny crown, and drink the bitter cup, while we recline at ease and glorify ourselves, forgetful of the souls whom he died to redeem by his precious blood? No; let us do while we have the strength; let us work while it is day; let us devote ourselves to the service of God, that we may have his approbation and at last receive his reward.—*Mrs. E. G. White, in "Historical Sketches."*

PROGRAM.

1. Opening Song.
2. Responsive Bible Reading.
3. Prayer.
4. Song.
5. Questions on the lesson.
6. Business.
7. Season of prayer.

[STUDY FOR FOURTH WEEK IN FEBRUARY.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

ALONE WITH GOD.

ALONE with God ! what a blessed thought !
 When the toils of the day have all been wrought,
 To bow and call him my Father, Friend ;
 In all that his infinite will doth send
 To feel that he knows, and loves, and cares,
 And every burden and sorrow shares.

Alone with God when the surges roar,
 And the billows dash my frail bark o' er ;
 Alone with him on a boundless sea,
 Where all is darkness and mystery ;
 But grace sufficient for every test,
 And in him alone, alone, there's rest.

Alone with God when the way is bright,
 When the storm has passed, and the waves are light,
 With home and friends and sympathy,
 And a heart all filled with melody ;
 I would still look up from earth's low sod ;
 For that which endures is alone with God.

Alone with God ! yet I would not be
 Shut in from all earth's misery,
 Its strong desire in joy to live,
 Its hope for peace no man can give ;
 But, free from self, bid the sin-sick soul
 Look alone to Christ, who indeed makes whole.

He loves us still with a boundless love ;
 He lifts our hearts to things above ;
 He gives us peace and joy and calm,
 And heals all wounds with a soothing balm.
 Yea, he gives us strength that we cannot know
 While we trust in self and in things below.

O Lord, give courage, and faith, and love,
 To speak thy words that will raise above
 To a nobler, better, purer life,
 And be thou near in all earth's strife ;
 O help me ever to stem the tide,
 And in Jesus alone to be satisfied.

L. C. B.

CONDIMENTS.

CONDIMENTS are the various substances added to food, not to give nourishment, but to give relish and to gratify the taste. Mustard, vinegar, pepper, pepper-sauce, cinnamon, cloves, and similar substances are included under this head. They are of

a stimulating nature, and work injury to the stomach by irritating the mucous membrane, causing congestion and diminished secretion of the gastric juice. Even when taken in very small quantities, condiments work injury when long continued, by their stimulating effects.

Though they may occasion no perceptible irritation, they excite the stomach to more than natural activity, and by overworking it wear it out, and soon leave it in a diseased, inactive condition, unable to secrete a sufficient quantity of gastric juice to properly digest the food, and chronic disease is the result.

Condiments deteriorate the blood ; directly, by filling it with superabundant material which is injurious not only to the blood itself but to all the tissues with which it comes in contact, especially the nervous tissue ; and indirectly, by disabling the eliminative organs so that they cannot properly perform their work of removing the waste elements from the blood as fast as they should be removed.

Many condiments are antiseptics, and anything which prevents fermentation interferes with the action of the gastric juice. For this reason, if taken in any but very small quantities, salt must materially interfere with digestion. It is an irritant to the stomach and to other parts of the system, as is indicated by the burning thirst, quickened pulse, and other symptoms ; and, being a purely mineral substance, it cannot be assimilated. From a well-authenticated statement we learn that fish will digest in an hour and a half when fresh, but requires four hours after being salted. Salted food is generally known to be very hard of digestion, and when taken for a very long time, often causes the stomach to fail.

Regarding vinegar we quote from "Home Handbook" as follows : "Ordinary vinegar contains about five per cent of acetic acid, its principal ingredient. Like alcoholic liquors, vinegar is a product of fermentation, being the result of carrying a little farther the same process by which alcohol is produced. Vinegar is much more irritating to the digestive organs than an alcoholic liquor of the same strength. It is extremely debilitating to the stomach when much used, though exciting for the time being. . . . It so greatly impairs the digestion as soon to in-

terfere seriously with nutrition. The moderate use of a light wine or of ale or beer is much less destructive to the digestive organs than the large use of vinegar, which is not uncommon among hearty eaters."

And, further, we quote several statements from "Christian Temperance and Bible Hygiene." On page 47 we read: "Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions." Page 51: "Do not eat largely of salt; give up spiced pickles; keep fiery food out of the stomach." Page 31: "We witness great struggles in our own country to put down intemperance; but it is a hard matter to overcome and chain a full-grown lion. If half the efforts that have been put forth to stay this giant evil had been directed toward enlightening parents in regard to their responsibility in forming the habits and character of their children, a thousand-fold more good might have resulted. The unnatural appetite for spirituous liquors is often created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance work. We bid all workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be more thorough and consistent in reform. Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food."

The taste for these fiery, harmful substances is wholly unnatural, and only acquired by continued practice; but when once acquired, our taste can scarcely detect the pleasant flavors nature has put into all foods. The taste is perverted, and we do not relish food unless highly seasoned.

In following these various agents of evil through the system, we have noticed, to some extent at least, the great harm they perpetrate. In the first place they furnish no nourishment; therefore they are not foods and should not be eaten. We should always remember that we are to eat for strength. Eccl. 10:17. To this end we must eat things that will impart strength to us; and only those things will strengthen us that contain nourishment—that have food value.

Condiments are not only worthless as food, but we have learned that they work great injury to the digestive organs, and to all living tissue with

which they come in contact through the circulation, and that by thus filling the body with impurities they defile it.

From Dan. 1: 8-20 we see that Daniel and his companions recognized the fact that improper food and drink defile the body, and that God blessed them in taking heed to this. In 1 Cor. 6: 19; 3: 17 we learn that our bodies are the temple of God, and that whoever defiles the temple of God, him will God destroy. When we transgress in this respect, we must pay the penalty as surely as for the violation of any other divine precept.

Let us grasp the bright rays of light and truth, and by the help of Him who lived and died for us, accept them and live them out, and ever keep in our minds the divine command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and that to him that "overcometh" are the promises given. GEO. L. MILLER.

QUESTIONS.

1. WHAT are condiments? and what is their nature?
2. What effect do they have upon the stomach?
3. In what two ways do they deteriorate the blood?
4. What effect does salt have upon the system, and upon the digestion?
5. What is the effect of vinegar upon the digestive organs?
6. How may it be compared with alcoholic liquors?
7. Why are spices injurious?
8. Where do intemperate habits often begin, and how?
9. How is the taste affected by the use of condiments?
10. What should be our object in eating?
11. What is the value of condiments as food?
12. What illustrious examples do we have in the Bible in regard to the control of the appetite? and how did God recognize it?

PROGRAM.

1. Opening song.
2. Prayer.
3. Questions on "Condiments."
4. Responsive Reading of Eccl. 7: 29; Jer. 6: 16; Gal. 5: 16, 17, 23; Prov. 23: 2; Eccl. 10: 17; 1 Cor. 10: 31; Rom. 12: 1; 3 John 2.
5. Business.
6. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

CONVENTION IN DISTRICT NO. 3.

THE convention of the district and State agents of the General Conference District No. 3, was held in Battle Creek according to appointment. A spirit of union prevailed from the beginning and grew stronger till the close. The Convention was favored with counsel and encouragement from Elders Olsen, Farnsworth, Irwin, Starr, and Evans, and Brother C. Eldridge.

The delegates present were R. B. Craig, district agent, and State agents as follows: A. J. Olsen, Illinois; I. S. Lloyd, Indiana; N. N. Hay, Ohio; D. E. Wellman, Michigan; and Byron Hagle, provincial agent of Ontario. The following publishing houses were represented: Review and Herald, Battle Creek, C. Eldridge; Review and Herald, Toronto, G. W. Morse; Good Health, W. K. Kellogg; and the Health and Temperance work by N. B. Smith.

Although the questions considered were largely of a local nature peculiar to District No. 3 and its wants, yet we believe that the carrying out of the plans laid will affect the work for good over the whole field. Among the many points considered we can only mention a few at this writing; but may have occasion to refer to others more fully in the future.

It seemed very desirable to the agents of both Districts 1 and 3 to give our people the advantage of 25 per cent discount for six months on "The Two Republics," or to sell it on the same plan as was adopted with "Patriarchs and Prophets." It is hoped that the State tract societies will favor this plan, and that every family among the lovers of present truth will soon have a copy of this most valuable book.

The question of bringing leading features of the truth more prominently into the canvass, was carefully considered; also the importance of more thorough preparation for the work by beginners, and a constant growth in efficiency, for better work by those of experience.

Brother Morse, of Ontario, gave some valuable hints on conducting a successful canvassers' institute, mentioning, among other items of necessity, a convenient place of meeting, properly warmed, lighted, and ventilated. He said that system and regularity should characterize all the exercises. Some certain one should have charge of the institute, and the work should be properly divided between the instructors, each one to perform his part to the best of his ability.

Another question of much importance was that of securing canvassers for different books. And still

another of equal importance was how to retain them in the field and make them successful. Does all the responsibility rest upon the State agent? May it not be possible that others are quite as responsible for the success or failure of some of the canvassers? For instance, there is a little church over yonder of twenty-five members, two of whom are about to begin canvassing. Is that church in any way responsible for their success or failure? Let us see. They were going out with bright hopes for a successful season's work, but before they started, did the elder or leader call the church together for a special season of prayer for the success of those two canvassers? And after prayer did the church tell those brethren to go to their field of labor, and that while there, special prayer would be offered for their success, and that their families would be cared for during their absence? Was that the way it was done? Did they have success? Did they give up at some small difficulty and come home? Would they have yielded to some great obstacle, and gone home, if they were receiving such support as this from their church? But was the church doing more than its duty by them? Dear reader, is this the way your church supports those who go from it into the field? If so, how do they like the plan? If you are not working on this plan, what do you say to adopting it? We can heartily recommend it, because we know by experience that its principles are correct.

F. L. M.

MEXICO AND CUBA.

I PRESUME the canvassers are looking for something from me with reference to the prospects for the canvassing work in the countries which I have visited thus far since leaving home. I will speak in this article only of Mexico and Cuba, as they are properly classed together, being almost entirely Spanish-speaking countries.

Mexico is a vast republic, joining our own United States, and with a form of government in many respects similar to ours. It has its different states, and the people elect their president, and their representatives in congress, governors, etc. There is this difference in their political situation, however, that the Roman Catholic Church, although nominally without authority in political matters, is really the power behind the throne in everything, from the election of an unimportant officer to the making of their national laws. There are those in their congress, however, who are outspoken and bold in their denunciations of the priests and the influences of the church. I had the privilege of listening to a speech

in their congress by the ablest orator of the republic, Senor Juan Mateo, and the anathemas which he heaped upon the priests and their work were numerous and bitter.

The Mexicans are a very courteous, hospitable people in many respects. It is not an uncommon sight to see two of the most poorly clad men on the streets, embrace each other with as much fondness and cordiality as we would see with the dearest of friends among the best classes of Americans in the States. Mexico, with its 11,000,000 people, has only a very few thousand, probably less than 10,000, who speak and read the English language. The Spanish or Castilian language is the language of the country; and although there is a decided difference in their pronunciation of several letters, the language as written is precisely the same as is found in all Spanish countries.

As a canvassing field I consider it a good one, as soon as we have the right kind of books prepared in the Spanish language, and the right kind of canvassers with a knowledge of the language to sell them. In my reports to the Mission Board and the General Conference Publication Committee, who are taking steps to produce the books, I have presented my opinions in detail, so will only say in this article that in my judgment the first books sold should be some of our health publications, treating on some simple remedies for disease, and also some simple recipes for cooking, and other useful recipes, and then some illustrated articles on general health topics. All the missionaries with whom I consulted on this point were agreed that such a book would have a ready sale, and that it would accomplish a vast amount of good. Following this should be a simple work on the prophecies, and then "Patriarchs and Prophets" might be sold to good advantage.

As to the kind of canvassers needed, I will try to give a brief outline of some of the characteristics which in my judgment they should possess: First, they should have strong constitutions and strong stomachs. Mexican climate is very healthful under normal conditions, but Mexican diet is not very conducive to health. This only emphasizes the importance of placing such a book as I mention above, in the homes of the people. If the canvassers are located in cities, where they can keep their own houses and do their own cooking, they can do nicely, as the country furnishes abundant material for a healthful diet, if it is properly prepared. Fruits in abundance, among which are the finest strawberries I ever ate, and grains of every kind, are to be had, sometimes at high prices it is true, but always to be had. Secondly, the canvassers who first enter Mexico should have a knowledge of simple methods for the treatment of disease. There is no doubt but that much of the sickness, especially among the poorer classes, might be avoided if the people could be educated to dispense with the drugs which they use in abundance, and take better care of their bodies, and treat the first appearance of fever or chills with hot water applications instead of drugs. A practical illustration of the principles

taught in the books which the canvasser is selling, will serve a double purpose, — advertise the book, and best of all, relieve suffering and give him an influence over the people. Thirdly, the canvasser will need a sufficient knowledge of the Spanish language, not simply to describe his book, but to carry on ordinary conversation. It is not sufficient to be able to present fluently a few studied sentences, and then be embarrassed by being compelled to answer, "*No entiendo*," when you are addressed in language equally as simple, but which is outside of your vocabulary. A systematic study of the language, under an instructor if possible, but if that is not to be had, a thorough study of the Spanish grammar, dictionary, Bible, reader, and some Spanish paper, will give you a knowledge of the language, which knowledge can be rapidly added to by continuing the study and watching carefully the accent and pronunciation of the natives as you mingle with them. Fourthly, and most important of all, the canvassers who go to this field must be devoted, earnest men and women, who are prompted to go by a genuine missionary spirit, a desire to save souls, and to lift the fallen from their degraded condition to a higher plane of life; to relieve the suffering and want that will be found there on every hand; to teach the simple story of the love of Jesus to those who have been educated in the superstitions of Roman Catholicism; and to show by a holy life and godly conversation that there is a living reality in the truth which you are trying to teach to the people.

There are several large cities in Mexico, where it will doubtless be best to begin the canvassing work. Mexico City, the capital, has about 330,000 inhabitants, while San Luis Potosi, Saltillo, Monterey, Orizaba, and Vera Cruz, all of which I visited, and Guadalajara, Tampico, Matamoros, Chihuahua, and many other cities, are all very similar in their conditions, although smaller in size. Then there are the agricultural regions, and in fact, when we stop to think that Mexico has about one sixth as many people as the whole of the United States, and not a single canvasser has ever yet placed his foot in it, we can imagine something of the size and importance of the field. The canvasser must expect many difficulties that are unknown in the States, but the same spirit that has aided in making our work so successful in the States, is promised to those who go into "all the world."

I was happily surprised to find many of the common people better educated in their language than we find the same class of people in the English language in the States. That there is a need for work to be done among them, I think all will agree who are at all familiar with Mexican history, or who read the articles which I will furnish for our various periodicals. There is much more that I might say about the prospects of the canvassing work there, but space will not permit. The canvasser will have to sell many of his books through the grates of the windows. The Mexican houses very seldom have glass windows, but have close shutters and on the

outside heavy iron grates, which keep out thieves and animals when the shutters are opened. When a person pounds the iron knocker at the closed door, the inmates come to the grates to see who it is, and usually do their business with peddlers or agents through the grate at the window. The country is not infested with book agents, and our canvassers with books such as I have referred to will have pretty nearly the whole field to themselves.

What I have said of Mexico applies with nearly as much force to the cities of Cuba. I did not remain there long enough to visit the plantations. I was in Havana three days, and was very favorably impressed with it as a field for our canvassers. It is almost entirely Spanish, but in many respects ahead of the cities of Mexico, in others, not so favorable. The Roman Catholic influence is not as strong, as it seems to be losing its hold on the minds of the people to a certain extent, although Protestant missionaries have much to contend with in this direction. In an interview with a Roman Catholic priest, who knew who I was, and what denomination I represented, he told me that if a book like the first one mentioned could be prepared by us in the Spanish tongue, it would have a large sale, and that he would gladly lend his influence to extend its circulation among his people.

As I go on from these countries to spend the next few months in islands where my own native tongue is spoken, and then go into countries where Spanish is the prevailing language again, I shall watch with interest the progress of the preparations which are being made to enter these important fields with the publications which are so much needed.

I shall try to send communications for the Canvassers' Department of the HOME MISSIONARY as often as possible, but the facilities for mail communication are quite different from Uncle Sam's excellent mail service. I had to wait five long weeks without a single letter or paper from the States, and expect to wait still longer than that at times during my long journey. I am now on the island of Ruatan, of which I will speak in my next. I hope to have the prayers of all the readers of this article.

L. C. CHADWICK.

DANGERS TO THE CANVASSING WORK.

THE canvassing work having been established in the providence of God as a denominational enterprise for the promulgation of the third angel's message, every canvasser should feel the importance of the great work in which he is engaged. The standard of the work, as a whole, depends upon the character of the individuals engaged in carrying it on, who should guard it with jealous care, and ever be on the lookout for danger. This organized, self-supporting missionary work is the most perfect organization for canvassing the world ever knew. The profits should be used to extend its limits until every nation, kindred, and tongue shall have heard the last message of warning to a perishing world ;

until it can be said that the sun never ceases to shine upon the consecrated canvasser, and his onward tramp resounds from pole to pole.

The work is well begun, and already we begin to realize the possibilities that lie before it. Its great success has naturally caused a feeling of satisfaction to come over us, and in this security is danger. The efforts put forth to start any enterprise usually decrease in proportion as the work progresses. New men, coming upon the field of action and finding the work moving along apparently by its own momentum and with the same energy that gave it motion, cannot realize when it reaches its zenith, stands still for a moment, and then begins its retrograde movement, loses its force, and drifts away from the power that has kept it in motion ; and when at last they are aroused, it takes a tremendous effort to stay its downward course, and start it upward again. The history of such cases is usually disastrous ; and if the dangers can be seen in advance, it is much easier to prevent a decline than to check it after it is well started.

We should profit by the experiences of the past, and avoid extremes, for they are dangerous. It is extremely gratifying to notice the general sentiment in favor of a fair and honest presentation of books to the customer, so that if he does not agree with the sentiment of the book he has purchased, he may feel that the person of whom he bought it treated him like a Christian. We started in by not telling enough, and now, when we realize the error of this, we must not think that we can remedy it by telling too much. A medium position all the way through would have avoided both extremes, would have been consistent and Christian-like, and just to our patrons. The canvasser can be honest and give perfect satisfaction without giving the whole history of the denomination to which he belongs. It would be folly for an agent to attempt in a short canvass to give a satisfactory exposition of our views and work, when our ministers deem it necessary to pitch a tent, and remain for five or six weeks, at great expense, in order that the people may become enlightened enough to embrace our views. For a canvasser to tell his customer that he has the third angel's message, without taking the time to explain what it is, will not work for the best advancement of the cause he loves, and he will probably live to regret that he did not use more wisdom. The "Testimonies" speak plainly upon this point. Referring to the use of this and other like expressions, they state that "the introduction of these terms without a clear explanation of them, does only harm."—*Testimonies, Vol. 3, p. 167.*

The canvassing work must ever be under the control of the denomination, through its agents, and no personal interests ever be tolerated under any consideration. The question to be considered under all circumstances is, What is for the best interests of the cause? Good, fast-selling books will be offered, which may appear to be of great advantage to the work, but care should be taken that there is no selfish enterprise back of it ; for if the canvasser feels

that through his sacrificing work such interest is being fostered, he will naturally lose his zeal for the work, and feel at liberty to change his occupation, and thus bring disaster to the canvassing work. The sale of our books depends upon the individual canvasser, and his interests must be carefully considered. Much has been done in this direction during the past two years, and with gratifying results, yet there are many who are not able to meet expenses, and are obliged to give up the work and seek other employment in order to support themselves and families. Unless the individual canvasser can succeed, he cannot stay in the field; and when he is forced to retire, the work stops.

Another danger to the work, which will become more and more apparent as time passes on, is the tendency to desire easy places,—something more congenial, more permanent and certain. The increasing number of canvassers who have made a success in the field, applying for work in the Review Office and the Sanitarium, proves that they are not satisfied with their present occupation, and it is not an encouraging symptom for the stability of the work. When all our canvassers enter the work with the same determination that they manifest when they enter the Review Office or the Sanitarium, and work with the same zeal to learn their trade and hold their places, then will the canvassing work be placed upon as solid a foundation as these institutions. The work has been much retarded by being obliged to begin each year with mostly new recruits. We are constantly training and educating canvassers, but too many of them are lost to the work after becoming efficient. There should ever be new additions to every branch of the cause, but the veterans should be the ones to lead them on to victory. It is the veterans that the general looks to in time of action, who, with the experience of many a battle, inspire the raw recruits with their own courage, and thus all combined are able to win the day when all might have been lost had dependence been placed in the recruits alone. The canvassing work is not gaining the strength that it should, not because there are no recruits, for there are many, but because the veterans are gradually dropping out; and it is with difficulty that we are able to find those who are experienced enough to lead companies, to say nothing about canvassers for foreign fields or even State agents for our own country.

The canvassing work is gradually assuming its proper place, as a very important factor in our work. The efforts made in the different States for the better preparation of the canvasser, and the feeling that the canvassing work is a part of the great work given to us as a people, inspire the recruit with the importance of his task, until he feels like saying, "If the old hands will stand by me, I will in turn stand by the recruit who shall come after me." Then we may expect that the workers will enter it to stay, the older will sustain the younger, and the grand whole will move forward until, unlike Alexander the Great, the canvasser will weep for joy that there are no more worlds

to conquer. The work will be finished, and all who have been engaged in it will hear the joyful cry, "Well done, thou good and faithful servant."

C. ELDRIDGE.

DISTRICT NO. 1.

THE special order for this district during the first two months of 1892 is local institutes. Some were held in December. Altogether, New York, Pennsylvania, the Atlantic and New England States, will each have three, and West Virginia one. Other conferences will hold theirs in the spring. The design is to call in all the old canvassers, and give them a thorough review on all parts of the business, to discuss methods and plans, and to qualify as many recruits as can be enlisted. These efforts partake of the nature of general meetings, as all are invited, whether they intend to canvass or not, and a minister is present to conduct religious exercises. The time and place for each of these institutes will appear in our local papers.

We hope not only to improve the quality of our work, but to increase the amount of work done; and to accomplish these results we must have the constant and hearty support of all lovers of the cause within our limits. We must not become indifferent, thinking that the work will run itself, nor become weary in well doing. Those who faint not are the ones who will reap in due time. When tempted to relax our efforts or to give up the work, a good question to ask ourselves is, "How would the work prosper if all should do as I am inclined to do?" and then, with the best interests of the cause in view, follow our honest convictions, putting self entirely in the background. The promise of food and shelter and raiment is sure to such as seek first the kingdom of God and his righteousness.

Those who now delay to enter the work, thinking that there will be a more favorable time, will probably be disappointed. The harvests of the past season were bountiful; the winter, thus far, has been mild, and there is no special excitement to divert the minds of the people, and the winds of opposition and strife are being held in order that we may work. There is a degree of success attending those who are wholly given up to the work in the field, that is truly inspiring and encouraging. Brethren of District No. 1, what shall be our record for 1892?

E. E. MILES, *District Agent.*

DISTRICT NO. 2.

I AM now in Florida, where I have been for three weeks visiting the workers and drilling a new company of canvassers that we now have located at Ocala, Marion Co. Florida is now getting in good shape for work in the near future. They have eight canvassers in the field, the interest is growing, and I believe several more will enter the work soon. It has been thought that canvassers located in companies could not work in this State to any advantage,

on account of its being so thinly settled; but we believe they can, and intend to demonstrate the fact during the coming year.

I wish I could remain here longer, but cannot on account of urgent calls from other States. What we need is a good State agent, and we will be glad when one is appointed for this field. I have just received word that Georgia and Mississippi are again without a State agent. Brother G. S. Vreeland, the new State agent, has been called to Battle Creek, to work in the Review Office. We are very sorry to lose Brother Vreeland, but trust some one else can be found to take his place. The work is gaining ground in this district, notwithstanding the fact that in South Carolina the crops are *very* poor, and we have lately had to give up two of our State agents. I have just received a letter from Brother W. H. Wilbur, who is working in Mississippi with Brother Cook, saying that they were quite sure that in a short time there would be a small company of workers ready to begin canvassing, who came out mainly through the labors of Brother Cook. So you see if we cannot find some one who has a burden for that destitute field, the Lord will raise up some one to carry the truth to the people. The truth *must* go.

We will hold a canvassers' drill at Nashville, Tenn., February 7-21, and Brother F. L. Mead has promised to be with us. I trust that we will have a good drill, and that all will come prepared to stay through the meeting.

Reports from Alabama and the Cumberland mission show that the work is onward, and all are full of courage. While we are not able to make such wonderful reports as come from Illinois, where, if the canvasser puts in full time, his income will be \$14 per day; or from District No. 6, where their sales, if all collected in silver, would weigh a ton, still we are able to live; and if any of you wish a hard job, please come over and help us.

A. F. HARRISON, *District Agent.*

CARE FOR YOUR HEALTH.

THE canvasser who goes from house to house, stopping wherever night overtakes him, is often subject to great inconvenience in securing suitable food to eat, and in living in other respects in harmony with the laws of health. This being true, unless great care is exercised many will eventually be suffering in some manner from their unhygienic living. How properly to care for one's self under these circumstances is a question of much importance to every canvasser. We have permission from the Good Health Pub. Co. to select some extracts bearing upon this subject from a letter they received from one of their *Good Health* canvassers, which may be of value to those of less experience:—

"Up to thirteen years ago I was seldom, if ever, free from aches or pains. I used tea, coffee, pork, lard, saleratus, mince pies, ice-cream, oysters, sausage, and condiments, especially vinegar, and occasionally some patent medicines. I fancied myself

a hygienist, and had taught hygiene in school a half dozen terms. Usually had a free amount of fresh air, and did not use tobacco or alcohol. I see smiles on your face as you wonder what my ideas of hygiene were. I have now discarded the article mentioned above. I did not make all this change at once. Before this year I left the study of *Good Health* to my wife, but this year I tried to get all the good out of it I could. . . . Among the benefits derived from *Good Health* this year, I must not forget to mention particularly physical culture.

"Having followed canvassing for the last nine years, I have often had to stop for a time and work at manual labor to regain my lost strength and rest up, so to speak. Not so this year. I not only hold my own, but am actually improving in health as the weeks go by."

We hope all our canvassers will study and live out the beneficial instruction found in *Good Health*.

F. L. M.

NOTES FROM THE FIELD.

BROTHER Byron Hagle, of Detroit, Mich., has been selected as provincial agent of Ontario. He has been a successful canvasser in Michigan, and we feel sure that he will do much for the work in the field over which he now has charge.

Brother James Hackett, of Minnesota, has been selected as provincial agent for Manitoba and adjoining provinces. Brother Hackett is an old and tried canvasser, and in Manitoba and Saskatchewan he will find ample opportunity to exercise the same tact, push, and courage which have characterized his labors in Minnesota the past four years.

The general agent of Australia, Brother Michaels, writes that the brethren of that country contem, plate sending a company of canvassers to India soon. The prospects are good that in a few months a company will go from this country to Newfoundland to engage in the sale of our subscription books.

The foreign general canvassing agent, Brother E. M. Morrison, expects to hold institutes in Germany, Scandinavia, and Switzerland the present winter.

Brother A. F. Harrison, district agent for District No. 2, makes frequent and earnest appeals for more workers for the Southern States. His special need at the present time is for several good men to act as State agents, and thus assist in building up the work in the South.

One lady working for *Good Health* in Illinois, lost only one out of one hundred and fifty orders. Two ladies in a city in the same State began work by visiting the best physicians of the place, and out of eight calls secured seven orders, which gave them much influence with the people.

Brother E. M. Morrison, of England, writes us that nearly 10,000 orders for our books have been taken during the past year in the United Kingdom, and that over 8,500 have been secured since the first of June.

REPORT OF THE CANVASSING WORK FOR DECEMBER, 1891.

	STATE.	No. can- vassers	Av.No. of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Distr. No. 1.	Atlantic .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov.	6	3	31	194	167	\$ 462 00	84	\$ 178 00	.....	\$ 178 00	.....
	New England	24	16 $\frac{3}{4}$	236	1094	506	1,043 25	509	1,285 75	\$ 47 80	1,333 55	.....
	New York . . . . .	.....	21	294	1307	630	1,486 25	683	1,689 52	87 55	1,777 07	.....
	Pennsylvania	55	25	302	1202	399	.....	916	2,148 65	110 94	2,259 59	.....
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Vermont.....	10	4	17	118	180	.....	71	132 00	18 68	150 68	.....
	West Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 2.	Alabama.....	3	3	44	401	92	213 75	119	302 00	9 90	311 90	.....
	Cumb. Mis. Field.	6	3	35	280	111	230 50	135	350 25	.....	350 25	.....
	Florida.....	3	3 $\frac{1}{2}$	23	187	82	146 30	68	180 50	.....	180 50	.....
	Georgia.....	15	3 $\frac{1}{2}$	111	889	357	832 25	432	1,025 50	7 50	1,033 00	.....
	Louisiana.....	3	3 $\frac{1}{2}$	45 $\frac{1}{2}$	361	153	612 70	73	488 75	168 39	657 14	.....
	North Carolina..	7	2 $\frac{1}{2}$	25	200	231	556 50	83	167 75	35 20	202 95	.....
	South Carolina..	2	4	23 $\frac{1}{2}$	186	10	23 55	44	103 75	1 40	105 15	.....
	Tennessee.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Indiana.....	28	24	250	1440	405	1,099 00	400	949 95	8 65	958 60	.....
	Illinois.....	48	26	376	1693	1285	3,220 85	900	2,177 05	.....	2,177 05	.....
No. 3.	Michigan.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ohio.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ontario.....	11	11	226	1556	589	1,259 75	234	873 75	.....	873 75	.....
	Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Manitoba.....	3	3	70	407	397	1,075 50	.....	.....	.....	.....	.....
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	So. Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	20	14	141	491	286	531 00	352	742 85	19 10	761 95	.....
	Arkansas.....	31	21	199	1990	607	1,478 50	402	932 25	71 22	1,003 47	.....
No. 4.	Colorado.....	8	5	65	333	.....	.....	214	566 50	39 65	606 15	.....
	Indian Territory.	4	3 $\frac{1}{2}$	33	695	271	629 25	108	252 25	9 10	261 35	.....
	Kansas.....	7	2 $\frac{1}{2}$	36	239	15	41 75	152	301 75	17 95	319 70	.....
	Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Texas.....	19	3	50	.....	296	1,074 50	213	753 00	.....	753 00	.....
	California.....	.....	.....	.....	.....	49	139 00	324	916 08	114 75	1,030 83	.....
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Australia.....	41	35	468	2511	1298	1,295 50	1287	1,041 90	25 86	1,067 76	.....
	Central Europe..	8	.....	.....	779	.....	.....	96	84 76	208 10	292 86	.....
FOR'N.	Great Britain...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Africa....	14	10	157	997	90	552 34	483	2,672 66	.....	2,672 66	.....
	Totals.....	376	235 $\frac{3}{4}$	3,467 $\frac{3}{4}$	19,550	8,506	18,003 99	8,462	10,317 17	1,001 74	21,318 91	21,318 91

THE vice-president of the Michigan T. and M. Society, Brother D. E. Wellman, has been chosen State agent of Michigan, to fill the place made vacant by the resignation of Brother W. M. Crothers.

By a letter from Brother E. W. Snyder, mailed at Rio de Janeiro, South America, December 1, we learn that the company of canvassers going to South America expected to reach their destination about December 7. They report some very rough weather during their journey.

THE Review Office has received notice from the post-office authorities, that the notification slips, which have been in use for several months, will require two cents for postage, claiming that the pencil mark drawn around the price, date of delivery, etc., convey special information.

For a few weeks during the coming winter, five conferences — Indiana, Wisconsin, Minnesota, South Dakota, and Texas — will hold schools for the special benefit of their canvassers. In Texas one half the day will be devoted to study, and the other half to canvassing in the city of Dallas. These schools are open only to those who cannot avail themselves of the privileges offered at Union College or Battle Creek.

We recommend the form of blank found on page 21 of the HOME MISSIONARY EXTRA, of March, 1891. These can be obtained of the Review Office, either in slips or on postal cards.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. COLCORD, }
W. A. SPICER, } EDITORS.

BATTLE CREEK, MICH., JANUARY, 1892.

WE have indicated by the date at the head of each department the time when the matter contained in each should be used in the weekly Missionary Meeting.

BROTHER LA RUE, our ship missionary in Hong Kong, sends us a neatly gotten-up Chinese tract, a translation of "The Judgment," illustrated by cuts of the beasts of Daniel 7. The translating was done free of charge by an official translator, a native friendly to our work.

"IN THE FAR EAST" is one of the best of the very few books on China that let the reader into the homes and life of the people. Any who wish to read on the subject treated in the Foreign Mission department this month will do well to obtain this book. It is beautifully illustrated, and will deeply interest and spiritually benefit old and young. Price, \$1.50. If your State society cannot fill the order, it may be obtained of the International Tract Society.

As in temporal, so in spiritual things, true living consists in doing and not saying, in acting and not resolving. God comes and dwells in us when we renounce the world, and yield our wills to his control. The heart that is filled with the love of God is continually drawn out in the ways of righteousness, and needs no formal vows to goad it on to duty. The New York *Independent* evidently has another idea of this matter when, as in its issue of January 7, speaking of "resolutions to do right," and New Year's being a fit time to make them, it says, "Whether kept or not, they belong to the choicest category of human actions," and adds that "conversion is nothing but a fixed resolution of this sort." If genuine conversion consists in such a resolution, whether kept or not, then it must be that there may be genuine conversion without fruit. This is the logical conclusion of that religion which teaches one to rely on his resolutions rather than on the power of God to make him good.

YEAR BOOK FOR 1892.

THE Seventh-day Adventist Year Book for 1892 is now ready. It has 144 pages, and contains a complete workers' directory of over 1,000 names and addresses; the officers, boards, committees, etc., of the different general and State organizations and institutions; proceedings of the last sessions of the General Conference, the International Tract Society, the International Sabbath school Association, and the International Health and Temperance Association, together with the principal actions of the General Conference Committee since the close of the last General Conference; brief reports of work done in foreign fields; complete financial and other statistics of the denomination. It also contains, besides the Constitutions of all the different organizations, cuts of different institutions, a postal guide, and a table showing the beginning and close of each Sabbath during the year.

It is hoped that all will supply themselves with a copy of the Year Book, and acquaint themselves with the actions that have been taken, and the work done, during the year. Besides being useful in this respect, it is valuable in the way of having at hand a complete directory of our workers in all parts of the world.

Price, 10 cts. Address all orders to Review and Herald, Battle Creek, Mich.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.					STATIONS.		GOING EAST.				
Day	B. C.	Lmtd	Pacific	Pacific	Mail	Stations	Mail	Lmtd	Atto	Day	Prt.H
Exp.	Pass.	Exp.	Exp.	Exp.	Exp.		Exp.	Exp.	Exp.	Exp.	Pass.
am	pm	pm	pm	pm	am	Boston	pm	am	am	pm	am
6.50	8.40	12.35	8.40	7.20	6.04	New York	9.55	7.40	5.07	10.10	7.30
8.05	5.40	1.40	10.07	8.51	7.29	Buffalo	8.40	5.30	4.20	9.00	8.00
8.35	5.47	2.08	10.45	9.35	8.1	Niagara Falls	7.30	4.10	3.10	7.10	7.10
7.10	4.30	11.40	8.25	8.25	7.10	Boston	8.15	5.50	.....	7.33	.....
9.05	6.50	2.35	11.20	10.30	9.30	Montreal	8.20	7.40	.....	7.40	.....
10.02	7.55	3.21	12.16	11.30	10.35	Toronto	7.35	6.25	.....	7.35	.....
10.29	8.30	3.45	12.45	12.05	11.15	Detroit	9.25	.....	9.25	11.50	.....
11.15	9.25	4.30	1.35	1.00	12.25						
11.53	pm	.....	2.20	1.48	1.08						
12.40	.....	5.4	3.18	1.42	2.00						
1.20	.....	6.20	4.00	3.30	2.50						
2.45	.....	7.35	5.30	5.10	4.30						
4.50	.....	9.30	7.37	7.50	7.00						
pm	.....	pm	am	am	pm						

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.