

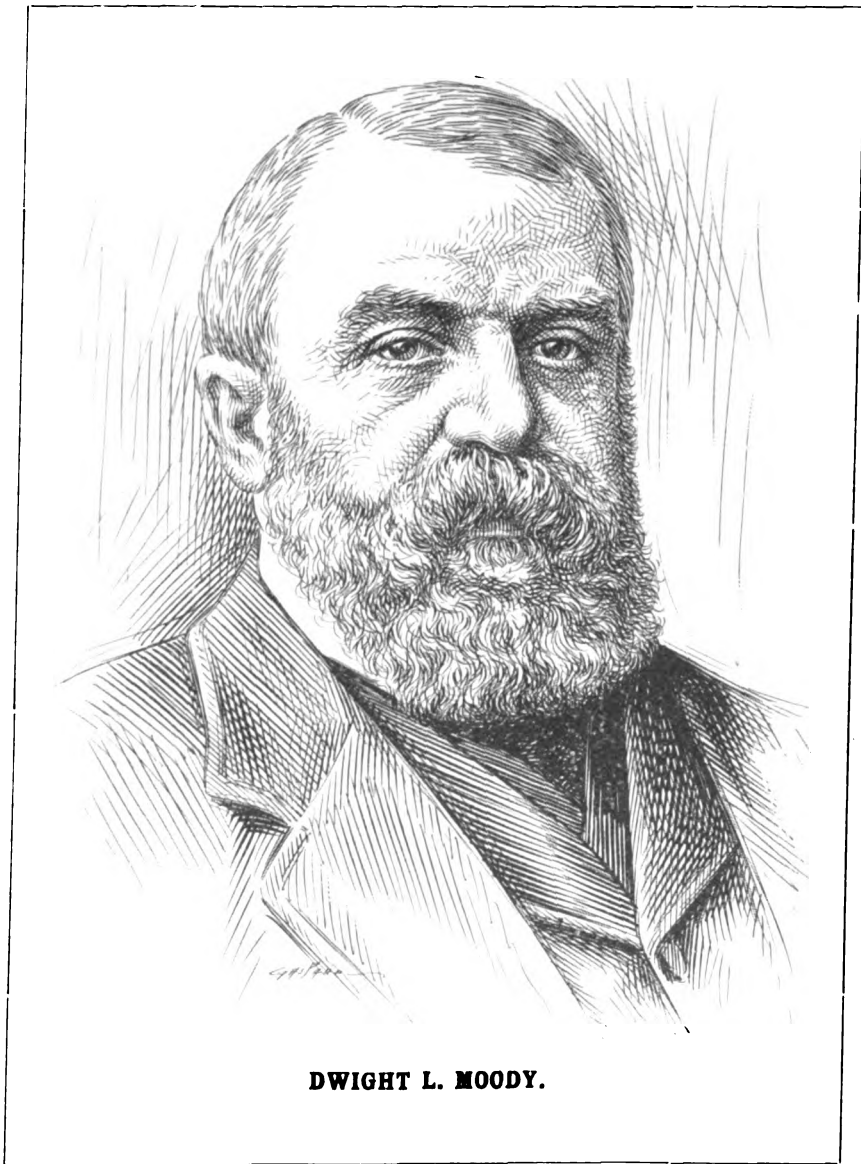
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We deprecate all serial articles except, perhaps, the exceptional story.

Special reasons forbid payment for articles by sending the paper free. Such payment to a few puts us in embarrassing relations to an equally deserving army. The paper is worth its cost; so is an article, to us, when we buy, and, since the editor is free to buy, he must be free also to decline to buy.

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We go to press Monday afternoon. Use telegraph at our expense for significant news that cannot reach us by mail on or before Monday morning. Address home telegrams to "NORTHWESTERN CHRISTIAN ADVOCATE, 57 Washington Street, Chicago," when at our expense. Use no personal names whatever in the address.

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Editorial Passing Comment.

DELAY IN "THE NORTHWESTERN."

This week's issue of THE NORTHWESTERN is delayed on account of the removal of our presses to the Book Concern's new building. The work of removing the presses will continue for several weeks, so that the issue of THE NORTHWESTERN for next week also will be late.

"ENTANGLING ALLIANCES."

Whenever, within the past few years, any one of the European nations has shown special unfriendliness towards Great Britain, or when some point respecting politics or commercial competitions has induced any of the powers to growl at the United States, a newspaper or other debate has followed concerning the probability of co-operation between the two nations named, in case the other were actually coerced by a coalition into actual war. In such instances we have felt and have said more than once, that whatever "diplomatic understanding" or treaty might ally the two nations, that alliance should be moral, unwritten and implied, rather than formal, written or expressly stated. The thought that the United States never can be induced to utilize her intercessory, mediatorial, cautionary or even threatening word should European continental powers ever exhibit forcibly their jealous and unfriendly regard towards either or both of the two powers which represent the intellectual and material resources of Protestantism, is impossible, not to say absurd. While it is to be hoped that existing alliances in Europe will guarantee continued peace, one must not forget that massive armies and fleets already are provided, and that some sour morning may indict the menacing dispatch which will put those fleets and armies in motion. Indeed, few realize how narrowly the world has escaped a mailed and shotted collision within the past two years.

In the following very impressive quotation from the London *Spectator*, we have italicized an extended passage which very clearly suggests how near we already have been to the verge of serious complications. One motive in our quotation is the insistence of that able paper that future possible alliances between the nations must never be "entangling," but rather implied, moral and with abundant freedom so far as the convic-

tions, the resources and the peoples of the two nations are concerned. The *Spectator* editorially said, Dec. 9:

The American people hate nothing so much as the notion of being tied and fettered by any sort of engagement, close or loose, with foreign powers. That they are wrong in this we, at any rate, shall not attempt to argue. We hold, indeed, that they are most wise to keep themselves absolutely free. In any case, this being the prevailing sentiment in America as to alliances, it is most important that nothing should be said on this side that could seem to Americans as an indication that we wish to entangle them in an alliance. Most certainly neither Mr. Chamberlain nor any other British statesman really desires to do anything of the kind, but as the Americans are sensitive on the matter, we ought to avoid all appearance of giving even the slightest cause for a misapprehension so mischievous. The real feeling of the great mass of the British public and, we believe, of British statesmen on the whole subject is perfectly simple and can be easily expressed. This country understands America far better than it used, and with understanding has come appreciation. More, the great spread of imperial feeling in England—which, expressed in its simplest terms, is a quickening of the instinct of race and a strong feeling of pride in and solidarity with the communities of British race oversea—has had a strong reflex action in regard to America. Englishmen are not only friendly towards America, but they are intensely proud of her and of her achievements. When an American does a great thing in the field, on the deck of a battleship, or in the realms of peaceful achievement, Englishmen feel exactly the sort of sympathy they feel at the high deeds of their own people. Take as an example the feeling about Abraham Lincoln in this country. Men feel for him as they feel for a great national hero. This sense of kinship has had one practical result. We do not want to be always helping America or encumbering her with our attentions. Indeed, we know that we shall often again have causes of quarrel. *At the same time, we realize that if the Americans ever get their backs to the wall, or if ever there were another attempt on the part of a great European coalition to inflict injury upon them, we should come to their assistance. Nothing was ever more universally approved here than our action at the outbreak of the Spanish-American war. There was but one feeling here when it was understood that we had very politely and very indirectly, but none the less surely, intimated to the powers that if they tried to take concerted action "in order to preserve peace between Spain and America"—i. e., to coerce the United States into abandoning her Cuban policy—they would have to reckon with the British fleet.*

Thousands of men who thought that the Americans were in the wrong on the merits of the quarrel were yet determined that we should stand by her side if America were to be faced by a coalition of the powers. But the attitude thus taken up was in no sense the result of a casual or irrelevant impulse. Rather, it was the realization of the unity and solidarity of the Anglo-Saxon race in moments of deadly peril. And this attitude persists. We do not want to say "ditto" to America always and everywhere, but we do mean not to see her with her back to the wall without coming to her aid. In all probability the bulk of Americans would think as yet that they could not sincerely say so much for us at this moment. Millions of them, though not the majority, we believe, still think that they hate us, and many others, though they are friendly, will not admit that they could, under any circumstances, give up their attitude of absolute neutrality. Nevertheless, we believe that if once we were in serious danger from any great coalition of powers and had our backs to the wall, the Americans would swiftly and infallibly realize the sense of race. Sentiment, instinct and common-sense would all show them that in the last resort you cannot separate the interests of the race. They would never endure to see their own kin overwhelmed, and they would realize that the continental powers hate them for the same reasons that we are hated, and that the hammer used to beat out our brains would be used next to beat out theirs. We are not, then, in the least disturbed by the declarations that America is not nearly so inclined for friendship as is this country. We are quite sure that in the last resort America would stand by us as we have by her. More than this, we are certain America will not, and indeed cannot and ought not to do, and more than this we do not want her to do, for the British, like the American people, hate "entangling alliances." They want a free hand and so do we. We do not desire to make anything out of America, or to use her in any sort of way, and the more careful our statesmen are to impress this rock-bed fact upon her, the better it will be for both countries.

This is the most express intimation we have seen that within the past two years "the realization of the unity and solidarity of the Anglo-Saxon race in moments of deadly peril" has determined happily an issue which easily might have indicted in very different terms a significant and momentous chapter of recent history. "The communities of British race oversea" include nearly all the colonies of Great Britain. These latter have been fostered by Britain, but they now are repaying the debt with compound interest. Canada, India, Australia, New Zealand and others are sending troops. The conflict in Africa might or might not have been avoided. That question now is

Our Contributors.

A GREETING TO THE NEW YEAR.

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We are on the threshold of a new year. We do not know what the year holds for us, but we are not afraid of it. We have learned to look for kindness and goodness in all our paths, and so we go forward with glad hope and expectation.

It is always a serious thing to live. We can pass through any year but once. If we have lived negligently we cannot return to amend what we have slurred over. We cannot correct mistakes, fill up blank spaces, erase lines we may be ashamed of, cut out pages unworthily filled. The irrevocableness of life ought alone to be motive enough for incessant watchfulness and diligence. Not a word we write can be changed. Nothing we do can be canceled.

Another element of seriousness in living is the influence of our life on other lives. We do not pass through the year alone; we are tied up with others in our homes, our friendships, our companionships, our associations, our occupations. We are always touching others and leaving impressions on them. Human lives are like the photographer's sensitized plates, receiving upon them the image of whatever passes before them. Our careless words drop and we think not where they fall, but the lightest of them lodges in some heart and leaves its blessing or its blight. All our acts, dispositions and moods do something in the shaping and coloring of other lives.

It is said that every word whispered into the air starts vibrations which will quiver on and on forever. The same is true also of influences which go out from our lives in the commonest days—they will go on forever. This should make us most careful what we do, what we say and what quality of life we give to the world. It would be sad, indeed, if we should set going unholy or hurtful influences, if we should touch even one life unwholesomely, if we should speak even a word which starts a soul toward death.

Still another reason why life is so serious is because we must give account of it all. Jesus hinted at the large meaning of this truth when he said that for every idle word that men speak they must give account. If for the idle words—light, airy, trivial, empty words—how much more for the words which are filled with bitterness, or with malice, or with the poison of impurity, or with the evil of falsehood, of envy, of irreverence. We are not done with life as we live it; we shall meet it all again. This should make us exceedingly watchful over every word, act and influence of our days. Nothing can be concealed. Every sacred thing shall be brought to light. We should give the year nothing which we shall ever be ashamed to see again.

These things being true, how should we enter upon the new year? For one thing, we should begin it with Christ. Who is sufficient for the serious problem of living without the divine grace and help? One New Year's eve a trembling young Christian, who in the year just closing had been greatly helped by a strong friendship, said to the friend who had given the help: "May I put my hand in yours for another year?" The answer was, "Yes, but in Christ's first." There is no other hand than can guide us safely through the new and strange experiences.

Then we need great watchfulness if we would make the voyage of the year in safety. Though we have Christ with us, this does not relieve us of our own share of the responsibility. God does not carry us on angel wings through this world. The devious pilot would not run his vessel over the sea by prayer alone, without giving heed to his compass and his chart. Pray as earnestly as he might for divine protection and guidance, he would watch every movement of his vessel and give it his utmost care. A life of prayer does not free us from duty. One of our Lord's words of counsel was "Watch!" We need to watch ourselves, for our hearts are deceitful. We need to watch against the evil there is in others about us. We need to watch that we are not swept upon fatal rocks by sudden storms.

Another suggestion for a prosperous new year is that we should fill its every hour with duty well done. Duty is a large word. It includes all that we owe to God—honor, love, obedience, faithfulness. It includes all that we owe to men. No year can be happy or beautiful with God left out. Some people strive to render all love's duties to their fellow-men, and then suppose they have done all that needs to be done. But all the while they have forgotten God, giving him no honor, not seek-

ing to do his will, never bowing in homage before him. It is a poor life that has no heavenly outlook. A picture without sky is defective. A life without heaven in it lacks the chief glory of life. Duty toward God must fill the year that is to be deeply happy. Prayer must bring down into all its days heaven's grace and strength. The flowers must have the sun and the rain and dew of the skies to fill their cups with fragrance. So do we need God's blessing in all our life.

Then there are duties to man. If we love God, we shall love our brother also. St. Paul said he was a debtor to every man, Greek or barbarian. He meant that he owed to everyone the duty of love. Every relation of life brings its obligations. We make a gladness for ourselves only when we do our duty as well as we can, wherever we are. It never can be found in selfishness.

"He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another:
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live!"

Some people dream of happiness as something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to him.

"The work which we count so hard to do,
He makes it easy, for he works too;
The days that are long to live are his.
A bit of his bright eternities,
And close to our need his helping is."

If we have learned this secret, even the things that seem unpleasant and disagreeable yield joy in the doing. A traveler in South Africa saw some boys playing marbles using pebbles. One of these rolled to the traveler's feet and, picking it up, it seemed to him only a rough stone, without beauty or worth. But as he turned it over a gleam of light flashed from one spot of it. It was a diamond. Duties seem dull and dreary to us unattractive, hard, but they enfold secrets of happiness which we find when we accept them with love and do them cheerfully.

Another way to be sure of a good year is to make it a year of growth. We are in this world to grow. Each day should show its new line in every life and character. We should be better men and women at the end of the year than we were at the beginning. Yet we must remember that mere largeness is not always growth. One may be richer in estate and yet be poorer in mind and heart. Ruskin says: "He only is advancing in life whose heart is growing softer, whose blood warms, whose brain quicker, whose spirit is entering into living peace."

"The glory of our life
Comes not from what we do or what we know,
But dwells for evermore in what we are."

These are but a few suggestions of ways in which we make the new year one of happiness and blessing. Let us give it nothing to keep which will not prove an honor to God's name and a blessing to the world, nothing which we shall not be willing to learn of again when we stand before the great white throne.

CENTRAL ILLINOIS CONFERENCE.—A DAY WITH 133 MINUTES.

JERVIC G. EVANS, D.D., LL.D.

The Central Illinois conference has fifty-eight charges that paid their pastors \$1,000 and upwards the past year, including house rent. The following table, giving a comparative view of these charges, is worthy of careful study by pastors, people and bishops. It must not be supposed that the fifty-eight charges involved in this comparison are composed of better Methodists than the other charges. Some of the smaller charges pay more per member both to pastors and benevolences than the larger charges. Buckley paid \$9.00 per member in pastor's salary and \$2.88 per member on benevolences. Pre-emption paid \$7.03 per member on pastor's salary and \$3.54 per member on benevolences. If these charges were included in our table Pre-emption would have the second place and Buckley the fourth place.

In the table the following benevolences are included: Missions, Sunday-school union, Church Extension, Tract society, education, American Bible society, Freedmen's Aid, General conference expenses, conference claimants, episcopal fund, Wesley hospital and domestic missions. The charges are given