

June 27, 1900

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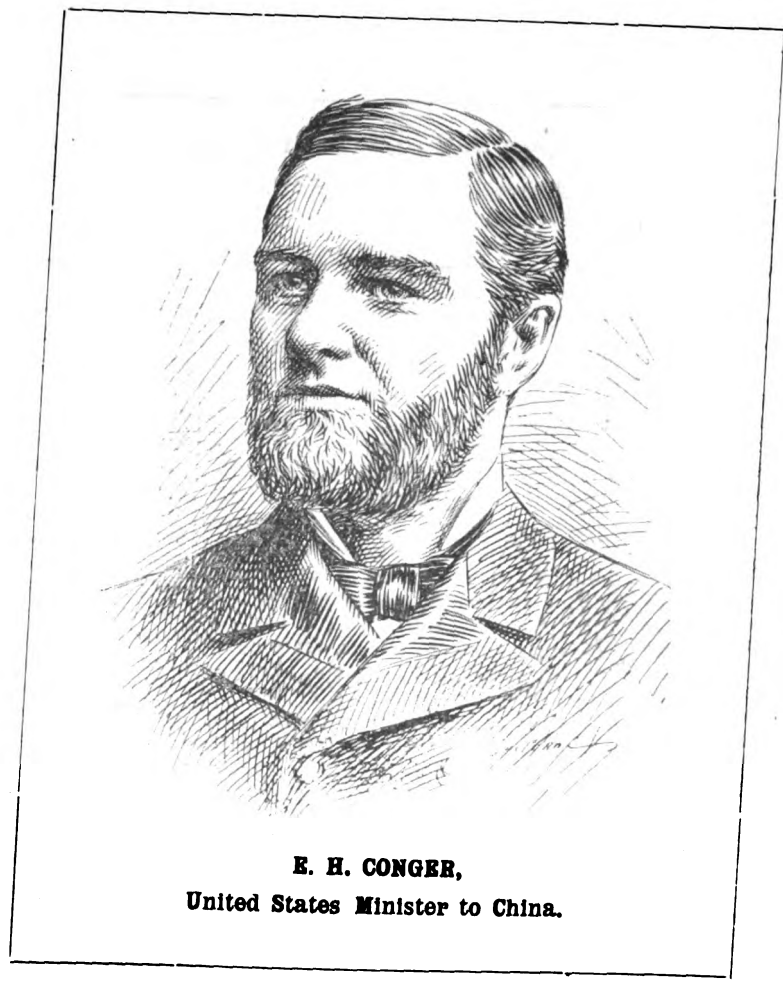
# Northwestern Christian Advocate.

CHICAGO, ILLINOIS.

WEDNESDAY, JUNE 27, 1900.

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No. 26.



**E. H. CONGER,**  
United States Minister to China.

# Northwestern Christian Advocate

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## OFFICIAL PAPER.

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## Editorial Passing Comment.

### TWO CONTENDING PITIES.

The world has heard of two contrasting announcements within a brief time.

One told of a gang of thrifty politicians which in a great city has secured the utter control of the sale of ice. Contracts have been made by which they who presume to carry to that city an unsyndicated cargo of ice are assured of the loss of their venture. The seven wharfs at which several ice companies in former years have landed ice are now chartered by the one company, so that none except the new monopoly may land a pound of the summer luxury. Wagons have been put in bond, routes are defined, human endorsements and defenses have been "fixed," subsidized forces have been arrayed so that an "outsider" can be identified and ejected, and all necessary fore-ordained instrumentalities have been placed in efficient exclusive relations, so that any presuming human being who attempts to sell ice will be treated like a public enemy. The monopoly proposes to control the price of ice and to compel every consumer to pay the syndicate's own charges. The company soon gave intimations of what was to come, and among the first results of the combination is the doubling of ice consumers' bills. Since this combination has its home in New York city, it is not difficult to see that large fortunes await the thrifty privateers who devised the scheme to corner ice and sell it to three or four million people.

By some means it has been made known that the mayor of the city named has invested largely in the stock of the monopoly and at "bottom figures." While he is not the only prominent official who thus feathers his nest, it seems to be agreed that he is to serve as the scapegoat upon whose head the weight of the anathemas of his fellow-citizens shall fall. It is thought that if the mayor is prudent in business he may be able to pocket at least a half-million as his share of profits. If it be a really hot, not to say scorching, summer, the leading partners in this ice monopoly will get rich. If the summer be sickly, or if an epidemic pass through the great city, the financial profits may be immense.

The second announcement to which we refer is to the effect that the Salvation army in various cities—some say in Chicago also—has made arrangements whereby it will furnish to the

poor, and particularly to the sick poor, handy little bricks of ice at an expense of about a penny each. It verily appears to us that it would be exceedingly better to be a partner with the Salvation army than with the Gotham monopoly, even if Gotham's mayor happens to be in the latter. We have the testimony of Methodist deaconesses who work among the poor that the latter would greatly prefer to be without fuel at times in winter rather than without a wee chunk of ice in summer. When an ailing baby is only half sick it is almost sure to be made wholly sick if compelled to use the milk which may curdle in a half hour in the absence of ice, while it may be kept in relatively safe condition if ice is possible. No item in daily summer need will induce a poor mother to fairly beg for it sooner than a bit of ice. She will ask the ice-man for her child's sake when she would fast for days rather than beg a morsel for herself. The deaconesses say that it is wonderful how a poor woman will coax a little bit of ice to retain its frozen state and not melt away from the lips of her darling. The poor sometimes say that they can crawl into bed for warmth in winter and thereby save some fuel, but there is no substitute for ice when the little ones of the indigent are sick, or in danger of sickness through the use of foods that spoil when ice is not procurable.

A half-million of credit in some strong bank might be very handy and in some sense reassuring; but he who has heard how dear to Christ are the poor surely will hesitate to invest his hopes in Gotham's ice company. A certain rich man died, and, soon after, found out how refreshing a single drop of water may be under oppressive circumstances. There is no record that he asked for ice-water. A man under those circumstances surely would not reject ice-water. One may see a genuinely rollicking picture, in any city, on any hot day, when about twenty noisy children fairly besiege an ice-wagon and coax or appropriate a refreshing, even if needlessly magnified, lump. Everybody wants a good glass of ice-water on such a day. He who has an ice monopoly may fairly congratulate himself. Even the wan little child, almost suffocating in a hot garret, must pay tribute to the syndicate while fever burns away more of the scant flesh from the already sunken cheek. Thank God, the world contains some people who hold that gold thus amassed is worse than dross. The syndicates headed by the Salvation people, who wear a bit of scarlet on their hats, are the better financiers. God's currency will save them from bankruptcy in two worlds.

### THE GIANT STIRRING.

It is a commonplace remark, yet frequently repeated as if original in every instance, that if a horse could realize his strength and intelligently plan his most efficient resistance, man might cease to be his master. The same would be true concerning an elephant. Kipling gives us a vivid suggestion concerning the awful power of a large herd of elephants.

It is more than well for the world that aggregated China or India, or both together, have not planned an irruption against the world. The trial would fail, but it would remain historic. Civilization has had to deal with both of these peoples, and may have still further and more significant dealings with them before certain problems are settled so that they will stay settled. Neither of these masses of peoples forms a nation in the proper sense. India has been subjugated by Great Britain, province by province and native state by native state. This has been facilitated, and will be still more facilitated in the future, through the mutual jealousies and competitions of these provinces and states, for they have been employed against each other, and will be so used again when need arises. It is doubtful that these former divisions could now be unified so as to throw off the authority of Great Britain.

China, which now is giving civilization so much solicitude, does not dream of the tremendous power which its vast num-

quency to gather in their tribute for the church. Unless the testimony of those amply qualified to judge is entirely unreliable, the Catholic clergy, as a whole, is largely if not mainly responsible for the religious indifference and lax morals which are widespread throughout the country. It is saddening to be obliged to believe and write such things.

The careful observer cannot escape the conviction that the presence of the church as now constituted is corrupting and surprising to an alarming degree. I have visited many heathen lands and in none have I been more strongly impressed with the need of a pure and living gospel than in this feudatory of the pope, where the crucifix is so prominently displayed and the Christ so often crucified afresh.

It is not to be supposed that all classes of Peruvians are unquestioning supporters of the dominant Romanism. I found it surprisingly true that large numbers of the better informed classes among the men, including prominent and influential citizens of the republic, while nominally embraced in the communion of the church, are outspoken in their dissent from the extravagant demands of the hierarchy and severe critics both in private and public of the clergy's shortcomings and often atrocious offenses against good morals. The liberal newspapers score them without mercy and with the full favor of their numerous patrons, not hesitating to fight the battles of the Protestants in their struggles to secure liberal laws and freedom of conscience. The class of Peruvians is large and growing who feel deeply chagrined that their republic and Bolivia are so far behind their sister republics in granting religious liberty. And they have special reason for this feeling, since Ecuador, regarded until recently the most hopelessly papal of all the South American states, under the present liberal government has canceled its former concordat with the pope and adopted a series of laws relating to religion which could scarcely be improved by the most pronounced Protestants. It seems a burning shame that in this advanced period the rights of conscience are so restricted that no public religious services are permitted outside the Catholic churches. I was myself admitted to a prayer-meeting in Callao by a ticket handed me by the door keeper—in evidence that the meeting was private and thus not held in violation of law. The present condition of things cannot long continue. A change of administration—possible through a revolution—will end the control of the clerical party and reconstruct the policy of the government.

The uninformed, superstitious women of Peru are the loyal and ardent supporters of the Roman church. "Social inconvenience" prevents many a man of progressive views from acting to the full his real convictions. But sooner or later even this fetter will be broken. Freedom is in the air. The true patriots of Peru will be forced to act and when the battle is set they will be found in the ascendency.

The apostle of Protestant Christianity in Peru is our own Dr. Thomas B. Wood. He is a man of statesman-like views and tireless energy. Although the head of a sect numerically insignificant, he is widely known and has the profound respect and personal friendship of many influential citizens of the liberal class. He is a wise planner and is establishing our work on a broad and enduring basis. His methods are practical and conservative. Our largest and most flourishing congregations at present are in Lima and Callao. We have schools in Callao for boys and girls which are doing excellent work under Professor and Mrs. Pusey.

Ecuador is included within Dr. Wood's immense district.

When he joined me on the steamer at Guayaquil he had just reached there on his return journey from Quito, the capital of the republic, said to be the highest city in the world. He was accompanied by Dr. Milne of the South America conference, the veteran superintendent of the American Bible society for the western half of this vast continent. The agents of the society are itinerating widely through these republics, selling great numbers of Bibles and Testaments and preaching the pure gospel as opportunities open.

It was personally gratifying to me to find the name of Rev. John Lee held in such grateful esteem throughout Protestant circles in South America. His disinterested labors in the cause of religious liberty in these papal countries have inspired our workers on the ground with renewed faith and courage and have not been fruitless of substantial results. The new law in Peru, legalizing marriages of non-Catholics though not solemnized by a priest, is not only valuable in itself, but is a bright forerunner of more radical and sweeping legislation in the near future in the interest of freedom of conscience. This im-

portant step of progress is quite directly due to the wise and unyielding efforts of Bro. Lee and his associates.

### LIGHT ON THE PATH.—KEPT FROM THE EVIL.

REV. J. R. MILLER, D.D.,  
Philadelphia, Pa.

We may not always be spared from testing. Though we pray, "Bring us not into temptation," our path will oftentimes lead us into the field of conflict. To be kept altogether out of struggles would be to be kept forever children, without strength. Temptation had a large place in the preparation of Jesus Christ for his work as the world's Redeemer. It is because he was tempted in all points like as we are that now in glory he can be touched with the feeling of our infirmities. If we would be a strength to others in their times of struggle, we must be willing to endure struggle ourselves, so as to know what it means and to be able to give cheer and help to those we find in any sore stress. If we would be fitted for the best brotherly service to others we must meet temptations.

We are taught to pray, however, that when we are in temptation we may not be hurt by it, that when we may be kept from its evil. This is the great problem of true and worthy living. There is possible evil in every experience—not alone in direct temptations, in actual allurements to sin, but even in the good things of life. A happy home, by the very sweetness of its love, and by the rich satisfying which its affections give to the heart, may crowd out God and heaven and thus do harm to the life. Pleasure is not an evil in itself, but possible evil lurks in its cup, from which oftentimes men and women drink poison and not nourishment.

We do not put prosperity among the evil things. No one dreads prosperity. We make our prayers for those who are in trouble, for the sick, for the poor, for the widow and the orphan, but we do not usually offer supplications for the prosperous, for those who have abounding health, for the happy, for those who have no trouble. Yet these conditions have their own perils. Many a man loses his soul through his prosperity. While enjoying the good things of this world—never more than when receiving a large measure of these good things—we need to pray continually to be kept from the evil that is in them.

It is supposed by many that trouble always works good. Many comforts are assured to those who are in sorrow. One of our Master's beatitudes was for those who mourn. No doubt every affliction has in it possibilities of blessing. But here, again, there are possibilities also of hurt and harming. Sorrow is full of danger. When we enter a trial we need to pray to be kept from its evil.

Thus in every phase of life there is possible harm for us. Whether we shall receive hurt or shall pass through our experiences without injury depends upon the way we relate ourselves to them. One man moves through life—its joy and sorrow, its pleasure and pain, its prosperity and adversity—and receives no stain, no marring, no wounding. Another passes through similar experiences and at every point is hurt in his inner life. The secret is within us and we need to pray without ceasing that we may be kept from the evil which is always close to us.

"From the self that stains and stings,  
Soils and hurts all holier things,  
Weighing down the soul's white wings,  
Set us free, good Lord."

In his great intercessory prayer Jesus asked for the disciples, not that they should be taken out of the world, but that they should be kept from the evil. It is not the will of our Master for us that we should flee away from the world of men, or of business, or of pleasure, or of love, to live in solitude. We should not get away from the evil by such a flight, for we would carry with us that which, wherever we may be, is the real secret of our peril—our own evil self.

Our Master wishes us to remain in the world, but desires for us that we be kept from the evil. Sometimes people say they cannot possibly live a good, true, holy life in the place where they have to dwell. But wherever it is our duty to stay, though it be on the worst spot on the face of the earth, God is able to keep us unspotted and blameless.

The palm tree, the Arabs say, stands with its feet in salt water and its head in the sun. Oftentimes they cannot drink the water found in the oasis where it grows, it is so brackish. Then they tap the tree and drink the sweet palm wine which flows out. The tree, by the magic of its inner life, so changes the elements found in the unkindly soil around it that they are

made to minister to its growth, strength and fruitfulness. It takes the evil of its environment and transmutes it into good.

This is a parable of spiritual life. It is possible for us to live, as it were, with our feet in the mire of sin's bitterness, with noxious influences all about us, our life smitten meanwhile by fierce temptations, and yet yield for the blessing of others the fruits of love and holiness. If we have Christ in us there is a magic power in our life which rejects the evil and assimilates the good, which takes the evil and transforms it into good. The world has no power to harm us if our life be hid with Christ in God.

The power of temptation is terrible. It has ruined countless lives, stripping them of their beauty and glory. Yet, it is possible to be so safely kept in the very midst of the world's temptations that not a taint or trace of evil shall be left on the life. St. Paul's wonderful verse about the Christian's relation to temptation is familiar: "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." We cannot miss temptation, but we are assured that no temptation comes to anyone but such as man can bear.

It is never necessary, therefore, that we should fall before the tempter. God is faithful and he will never permit the strain to be greater than we are able to bear. In the moment of great peril, when we can endure no longer, he makes the way of escape. It is possible for us, therefore, to remain true in the sorest temptation.

Yet, as in all spiritual life, we have our part in our own keeping. It is ours to resist the evil. We are so made that no power in the universe can force the door of the castle in which we live. The door can be opened only from within. Even the omnipotent God himself will never enter our life save as we lift the latch and let him in. Nor can all the power of the world's evil force its way into the sanctuary in which we dwell. Therefore we have only to refuse to yield and temptation has no power to harm us. It can only assault us from without, while we remain secure and unharmed within.

Yet the only absolute safety for anyone in this world of sin is to have Christ dwelling in the heart. We cannot keep the door of our own life. There are traitors within, who, at some moment of peril, will admit the enemy. We cannot keep ourself. Thousands of times men have boasted of their security, but in their very confidence lay their danger, because it was self-confidence. But if Christ be in us, he will keep the door and no enemy can deceive him or triumph over him.

## The Higher Life.

### DAY BY DAY.

1	S	Ye shall be holy; for I the Lord your God am holy. Lev. xix. 2.
2	M	I am the Lord which sanctify you. Lev. xx. 8.
3	T	Like the Holy One which called you . . . be ye yourselves . . . holy.
4	W	Holy Father, keep them . . . which Thou hast given Me.
5	Th	Chastened . . . for our profit, that we might be partakers of His
6	F	Follow . . . holiness. Heb. xii. 14. [holiness. Heb. xii. 10.]
7	S	Having . . . liberty to enter into the holiest by the blood of Jesus . . . [draw near. Heb. x. 10, 22 (mar.)]

### WEAKNESS IN YOUR CHRISTIAN LIFE.

The cause of the weakness of your Christian life is that you want to work it out partly, and to let God help you. And that cannot be. You must come to be utterly helpless, to let God work, and God will work gloriously.

It is this that we need if we are indeed to be workers for God. I could go through scripture and prove to you how Moses, when he led Israel out of Egypt; how Joshua, when he brought them into the land of Canaan; how all God's servants in the Old Testament counted upon the omnipotence of God doing impossibilities. And this God lives to-day, and this God is the God of every child of his. And yet we are some of us wanting God to give us a little help while we do our best, instead of coming to understand what God wants, and to say: "I can do nothing; God must and will do all." Have you said: "In worship, in sanctification, in obedience to God, I can do nothing of myself, and so my place is to worship the omnipotent God and to believe that he will work in me every moment?" Oh, may God teach us this! Oh, that God would by his grace show you what a God you have and to what a God you have intrusted yourself—an omnipotent God, willing with his whole omnipotence to place himself at the disposal of every child of his. Shall we not take the lesson of the Lord Jesus and say: "Amen, the

things which are impossible with men are possible with God!"

Remember what we have said about Peter, his self-confidence, self-power, self-will, and how he came to deny his Lord. You feel: "Ah, there is the self-life, there is the flesh life that rules in me!" And now, have you believed that there is a deliverance from that? Have you believed that Almighty God is able so to reveal Christ in your heart, so to let the Holy Spirit rule in you, that the self-life shall not have power or dominion over you? Have you coupled the two together, and with tears of penitence and with deep humiliation and feebleness cried out: "O God, it is impossible to me; man cannot do it, but, glory to thy name, it is possible with God?" Have you claimed deliverance? Do it now. Put yourself afresh in absolute surrender into the hands of a God of infinite love; and as infinite as his love is his power to do it.—Andrew Murray.

### CHRIST YOUR ALL.

Fight the good fight with all thy might,  
Christ is thy strength and Christ thy right;  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

Run the straight race through God's good grace;  
Lift up thine eyes and seek his face;  
Life with its way before us lies,  
Christ is the path and Christ the prize.

Cast care aside, lean on thy Guide;  
His boundless mercy will provide;  
Trust, and thy trusting soul shall prove  
Christ is its life and Christ its love.

Faint not nor fear, His arms are near,  
He changeth not and thou art dear;  
Only believe, and thou shalt see  
That Christ is all in all to thee.

—Selected.

### THE SHADOW OF HIS WING.

The age is tempestuous—characterized by fierce struggle, delirium of competition, pressure of care, excitement and fatigue. Other ages have been restless, too. But it is questionable if any, since civilization began, has shown symptoms more feverish and irritable than our own. In the beginning of the century men were profoundly stirred by the energy of discovery and invention. They were eager to find out new methods of doing the world's work in new ways and thus of greatly increasing the world's wealth. They succeeded, even beyond their most sanguine dreams. Steam and electricity, like transforming genii, came to their aid. So complete has been the revolution in the world of industry that it has affected society in every part. So swift, even yet, are the revolutions of the wheels of change that he is impassive indeed who experiences no sensation of vertigo amid the rush and whirl of events. That change has brought advantages of incalculable worth is true beyond a doubt. But with advantages have come disadvantages, also. To greater wealth has succeeded greater extravagance on the part of both rich and poor, employers and employed. From care for the poor, or for persons in their service, such as existed under paternal systems, the rich, it is to be feared, become more and more accustomed to look upon those who labor as beasts of burden. Millions of the poor, on the other hand, who have no idea of thrift, sink constantly deeper into the social slough. Recognizing no fault in themselves, they attribute all their woes to others and their anathemas are loud and deep. That there is much and formidable social quietude even the most casual observer must be aware.

Of individual unrest no proof is needed. It is as Adam, and each has experience of it in his own bosom. Amid the dizzying, stunning movements, within and without, many are at times tempted to ask if there are conditions remaining to the dweller upon earth under which rest may be found. Is there, anywhere, a fortunate isle to which the soul may take its flight and sit down for a season under the white blossoms of the bower of peace? That there is such a retreat is known to those who make their pilgrim journey in the shadow of the divine presence, and who hear the voice of the Son of Man saying: "Come ye yourselves apart into a desert place and rest awhile."

If for unrest we would find the cure we must know something of its cause. It will be found to arise, as already hinted, from the trial, suffering and loss involved in change. But, so far as the change is outward—pertaining to external things—it is unavoidable. Hence it has been rashly concluded that rest is impossible. It must be remembered, however, that outward things affect us only as they impress our affections. The farm, the house, or the tree are of no moment to us until we acquire