

Northwestern Christian Advocate.

CHICAGO, ILL.,

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GENERAL MAXIMO GOMEZ.
Commander-in-Chief Cuban Insurgent Forces.

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OFFICIAL PAPER.

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EDITORIAL CABLE ADDRESS.—The foreign cable-code address of the editor of THE NORTHWESTERN is "Gambetta, Chicago" (two words only), which being fully translated in this city gives his name in full, with definite street and number. Missionaries and other friends abroad are asked to use the cable at the expense of the paper for exceptionally important news.

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Editorial Passing Comment.

THE NORTHWESTERN costs \$1.60—that is, if paid for on or before April 1. If not in advance, the price is \$2.00. The price is cheap at either figure. It pays to pay in advance, for in that case the profit is at the rate of twenty percent.

We are in receipt of a letter from a superannuate member of one of the Indiana conferences, whose name became disconnected from his personal note to the editor. We hope our brother will give us his name confidentially, and pardon us for this request, which is made necessary because we do not quite recognize the handwriting in the welcome letter. The letter is dated Jan. 12.

We note an increase of inquiry in our correspondence concerning the proposed insurance company for Methodist church property. The General conference authorized a committee, which has been appointed. Since the announcement of the names we have heard nothing about the enterprise. It is probable that the committee think it impracticable to organize just now, and take it for granted that the sale of stock, if put upon the market, will be exceedingly slow, in view of present untoward business prospects. If any member of the committee is willing to use these columns to forward the movement, or to explain why no announcement has been made, he will be welcomed. Many wish to hear, for they are now paying large premiums to outside companies, and are antedating better things from our proposed Methodist company.

A correspondent thinks that postage stamps should be double-headed, so that the man in a hurry shall not unpatriotically commit the discourtesy of standing the Father of his Country upon his head. One man has been sent to prison by an imitation Bonaparte for thus inverting the nephew of his uncle, Napoleon. The nervous little ruler insisted that the philatelist intended in cold blood to insult the successor of the Corsican. Why not put your stamps on sidewise? If the honored art theme upon the epistolary convenience happens to face downward, he may be supposed to be patriotically intent upon sublimary things. If he faces upwards he will appear aspiring, or resting from his labors, so that he may be fresh for the public service in the morning. "Stick him with a lick" sidewise, and nobody can prove anything against you.

We are directly informed by Maj. W. W. Winchell, in charge of the affair that the story of the burning of the effigy of Ingersoll by the Salvation army is not correct. The effigy of the devil was burned, and while it was consuming a portrait of Ingersoll was displayed to the crowd, and a revolver was flourished, the latter item being a reference to the defense of suicide

recently pronounced in public by the personage who was not burned on the occasion in question. The revolver typified Ingersoll's remedy for despondency, and the implication is, of course, that the army, in common with all Christians, has a more comforting and effectual cure for desperate heartache. The story, as we interpreted it, was printed all over the country, but some of the fairer New York dailies did not thus slander the Salvation army. Of course, we are glad to give these newer and quite redeeming facts. Sin and salaried ministers of sin do singular and grotesque things to attract crowds. The army is entirely entitled to do the same. Its motives acquit it fully.

In how many instances are the names of our members entered in more than one church register! When a pastor has received a member by letter he should send a note to the pastor who wrote the letter of transfer to inform him of the fact, so that the latter may know that the transferred member has been safely housed, and that the name should be taken from his records. Some church records are kept as carefully and neatly as are the books of a model bank. Others, we hope only a few, are kept shamefully. A church member who should see the latter would naturally conclude that the fact of his membership is esteemed very lightly, indeed. We once saw a record which was kept in an old soiled pocket passbook which a passer-by would scarcely pick up if mislaid. Every church has more or less young people who would esteem it a personal compliment were they asked to do the writing in a good church register. Of course, the proper committee will oversee the work. Paragraph 100 of the Discipline should be read and obeyed by all whom it concerns.

"As a subscriber to your valuable paper, I send the enclosed article for publication." A few say this. The subscription price is for the paper. It does not open our columns to an article. The article does that. Our writers are not confined to our subscribers. Some say "I send this for publication because some of your subscribers wish to see it in print." If a subscription does not open our columns to articles by the subscriber, it alone cannot open them to articles from others. A request may well suggest that an article be sent to us, but the article alone opens these columns. All this is frank talk, but we are compelled to it. Some writers wonder why we do not print an article because other articles by the same writers have appeared. A writer differs from himself, at times. Each and every article stands on its own feet. While we may not meet the expectations of some writers, we are under enduring obligations to do our very best for our large and growing army of readers. Paid-for articles cost the paper money. Readers pay money to the paper, and we must look out for that income, without which we would not have a dollar for writers or anyone else.

AS TO SIZE OF TYPE.

We prefer that THE NORTHWESTERN shall be read in comfort by the aged, as well as by the younger. A very few speak of the size of our new type. Some say that it is smaller on some pages where the type in fact is exactly as last year. The letters are delicate, and the sharp, clear outlines appear smaller, but they are the same. That appearance will pass away as soon as the faces of the types are worn a little. The paper has type as large as, if not larger than that in the average family Bible, and quite larger than that in the average secular daily paper. It is to the interest of publishers to use large type, and for that reason nearly all our smaller papers do not use small type. Our main aim is to get more reading matter in, and hence to give to our readers a much larger general aggregate of articles and news. Type is made to appear larger by making the columns narrower. The same type appears smaller when the columns are widened. Some of our news is set in type which is one size smaller than it was last year, but that news is made up of short

Our Contributors.

VOYAGEURS IN THE RAPIDS.

S. S. STEELE,
Whitewater, Wis.

Their bark canoe floats on the stream
As silent-gliding as a dream.
The voyageurs now no paddle lift—
The current moves them, strong and swift;
They sit with folded arms and thrill
With motion uncontrolled of will.
The deep, dark waters sweep along
Increasing speed, resistless, strong.
The banks on either hand grow steep;
The current narrows, strong and deep.
Their frail canoe, instinct with fear
Of hidden rock and rapids near,
A moment shrinks, then yields with grace
To unseen arms and flies to face
The unknown danger of the place.
The voyageurs feel that danger near,
But will not—dare not—shrink in fear.
The wild, mad rush of current deep
Enfolds them in its awful sweep.
The swirling eddies round them pour
With loud, incessant, angry roar;
The oldest voyageur finds his blood
Is leaping faster with the flood.
Yet watches, quick, with bated breath
That narrow margin—life or death!
The native guide's keen eye detects
Some danger hid, and safe directs;
His savage instinct leaps to know
Where all the safer currents flow.
But still his puny, savage arm
Is human, weak, and bears no charm
To bid those angry waters sleep—
To lay the spirits of the deep.
The voyageur's trust is in the God
Who Galilean waters trod,
And he who rules the wave at will
Safe-conduct gave to waters still.

"HOW DO YOU VOTE, SIR?"

REV. J. D. MOORE,
Atlantic, Iowa.

This question forms the salutation of an old citizen of Iowa upon being introduced to a stranger. This question is pertinent to-day in Iowa in view of the situation of the temperance question, and the demands of the liquor men and many leading citizens. There is a movement on foot to secure the passage of a law legalizing the manufacture of liquor. As a citizen of this great commonwealth, "How do you vote, sir?"

We have an existing law, passed by a competent legislature, of state-wide prohibition. This law has not been repealed by subsequent legislatures, therefore it stands in full force in every county and township. No man has a right to nullify it. This law was enacted in good faith, and its provisions were unconditional. If enforced, it prohibits the sale and manufacture of intoxicating liquors. By the same power and authority another law was passed which nullifies the first law when certain conditions are complied with and a stipulated price is paid. If a citizen of Iowa wishes to deal out this disturber of all that is noble and good for a price, he is granted the privilege to nullify the existing prohibition law and to violate its every provision. After securing sixty-five percent of his fellow-citizens to join him in the crime of nullifying a righteous law, and when he has paid the stipulated price of his crime, those savants say in the mulct law that he may nullify the prohibition law with impunity. This nullifying citizen pleads that a majority of the immediate community is with him. Yes, but has a majority of a very small portion of a great state the right to nullify a state law that is a unity, enacted to govern a state that is also a unity? If so, and the enactors of the mulct law say they have this right, then why do the American people justify President Jackson in his threat to hang Calhoun and the nullifiers of South Carolina? If so, why did this government wage an expensive war to conquer southern nullifiers? Can a legislature legally enact one statute nullifying another statute, unless the one sought to be nullified has been repealed? Can a legislature enact a statute that will suspend, for the time being, another statute, and at the same time keep the other statute intact, so that when the supplementing statute shall not be operative because of the absence of the conditions required, the first will resume its force and become operative again after its suspension?

The claim of those savants is that the prohibition law has power, given it by them, to revive itself after being nullified and set aside. Where the mulct law is operative it sets aside

the prohibition law for the time being, but if the conditions fail and the price is withheld, it ceases to operate, becomes a dead-letter, and prohibition, phoenix-like, arises and asserts its authority to restrain the evil which the price and compliance with required conditions made legal. In the absence of those conditions and the price, the evil becomes illegal. Wonderful power of legislation! Can a state hold two antagonistic laws in force at the same time? Can the citizens of a state recognize the authority of two laws that nullify each other—laws that when one of them is in force it nullifies the other? Can a legislature authorize citizens of a state to nullify one law, so that they may enforce and reap the benefit of another antagonistic law? This gives authority to violate the provisions of one law so that the other may be enforced. I am told that the legislature of Iowa has that authority.

Let us see. To compare the results of horse-stealing with the terrible results of the liquor traffic, is like comparing the personal physical assaults made under our present civilization with the devastations of the late civil war. The principle involved in this claim that the legislature can give the right to violate law, upon compliance with certain conditions, will give the same body the power to make horse-stealing legal by securing consent of sixty-five percent of the specified community, and the payment of a stipulated price. If the legislature of Iowa can so authorize the nullification of existing prohibition law, that body can give authority to individuals to nullify existing laws against horse-stealing upon the same conditions. Our savants have re-legalized an evil that is ten thousand times worse than the other, but insist upon the rigid prosecution of the lesser criminal. The whole state would rise in arms if her legislature should make any condition, and visit swift punishment upon horse-thieves; yet men high and low, Christians and sinners, ministers and parishioners, permit their consciences to sleep, and deposit ballots that give power to men to legalize, wreck and ruin thousands of homes in this fair commonwealth. We are confronted in this state with the danger of the passage of another nullifying law. Certain temperance men and legislators who repudiate both the act of nullification and the drink habit, propose to vote a law upon localities where the nullifiers are in power, and thus give legal authority to manufacture liquors, and relegalize the nullification of the existing prohibition law.

"How do you vote, sir, when our legislators propose to legalize further nullification for a price, and grant the privilege of sending forth this vilest of enemies to prey upon the prosperity of our noble commonwealth?"

THE BIBLE AND CHILDREN.

REV. J. R. MILLER, D.D.,
Author of "Making the Most of Life," etc.

God has always claimed the children. In the earliest covenants children were included. In the covenant with Abraham it was ordained that each male child should be sealed for God on the eighth day. In the Mosaic law, children were recognized as belonging to God, and to be devoted to him. Christ showed a special interest in children. An incident illustrates this regard. Certain persons, probably their mothers, brought little children to Jesus to obtain his blessing. His disciples, lacking sympathy with childhood, failing to appreciate the simplicity of their Master, were keeping back these mothers and their children. When Jesus saw it, he rebuked his disciples, and said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." This incident makes it very clear that the heart of Christ was full of love for the children. He was always displeased with those who in any way, direct or indirect, would keep the children away from him. The gospels give a glimpse of divine interest in children. When the disciples asked Jesus who was greatest in the kingdom of heaven, he called a little child and told them that unless they became as little children they should in no wise enter the kingdom. The child spirit is the Christ spirit. On the same occasion he said: "See that ye despise not one of these little ones."

It is impossible to exaggerate the significance in these words. Child-like ones, including children, are special objects of divine care. The strongest angels are sent to guard them. He who harms a child lifts his hand against heaven. The cry of a child reaches the ear of God, and a child's complaint is sure of attention on high. When one goes astray, everything else in the universe is forgotten, while all heaven's messengers go to seek the one that has wandered. When we turn to consider what the Bible teaches concerning the care of the children, we find all in harmony with this revealing. Divine love yearns and watches,

but divine love must interpret itself through human hearts, look through human eyes, speak through human lips, and perform its gentle ministries through human hands.

All this care, teaching, and training, God puts into human hands. Accordingly, from the beginning, specific instructions were given as to the manner in which children should be brought up. Thus, in the law of Moses, the command to the people was, "Thou shalt teach them diligently unto thy children." Again and again was the spirit of this teaching reiterated and re-impressed. The Jewish family was brought up in most pious fashion. The atmosphere of the home was that of God's will and law. Our modern thought of the importance of the mother in the making of the home seems to have been quite anticipated among the Jews. "From the inexhaustible spring of Jewish family love," says a Jewish writer, "rise the saviors of the human race. The Jewish women also have the sound principle to subordinate all other love to that of the mother." It is interesting to study the home-life of God's chosen people, to learn how divine commands concerning the training of children were carried out. It was required that children should begin to learn the law by heart when five years old. No opportunity was lost of instilling reverence for God's law into the minds of the family, and of teaching them its express words "till they knew them by heart." Thus it was provided that Jewish children should be brought up for God, who claimed them as his own. In the earliest years, when character is shaped, their minds were filled with the word of God. Thus they grew up into devoutness, and godly habits became so fixed that wherever they might be called in life's vicissitudes they would continue unalterably faithful to the teachings of their youth. We have examples of this in the young captives who were carried away to Babylon. Among heathen people, with all the influences of the world against them, Daniel and his companions were true to God and their religion, unmoved alike by the blandishments of royalty and the fear of wild beasts or of fire.

The Bible is one book; Christianity is but the perfect flower, the ripened fruit of Hebrew law. The new teaching, like the old, lays stress upon the home and family training. Jesus sanctified home-life. His apostles were bidden when they entered a home to say, "Peace be to this house." In the apostolic days people were brought into the church by households. In the instruction given to Christians in the Epistles, were specific words for parents and children. We realize the divine thought concerning childhood when we look upon every child that comes to us as one of God's little ones sent us to be brought up for him. Upon those who are ordained, whether as parents or teachers, to be the guardians of the children, a holy responsibility rests. It is God's work and they must do it in Christ's name, and as he would do it if he were in their place. Indeed, they are in his place. The mothers stand very near to God, since into their hands come first the young lives to be guarded, taught and trained. They should seek to be filled with the spirit of Christ, so that God's love may flow through them without hindrance to their children. Horace Bushnell wrote in old age:

"My mother's loving instinct was from God, and God was in love to me first therefore; which love was deeper than hers, and more protracted. Long years ago she vanished, but God stands by me still, embracing me in my gray hairs as tenderly and carefully as she did in my infancy, and giving to me as my joy and the principal glory of my life, that he lets me know him, and helps me with real confidence to call him my Father." This is very beautiful. A true mother's love is only God loving in her, God coming to the child first in her tender affection, and yearning. Even the old Jewish rabbis said, "God could not be everywhere and therefore he made mothers." A great preacher has said, "The mother's heart is the child's first schoolroom." A young mother wrote in a letter, "When I took my little boy in my arms the first time, and his little hand clasped tightly round my finger, I realized what a good woman I must be in order to help him to be a good man."

But not upon mothers only does this burden rest. It rests upon fathers as well. It rests upon teachers, whether in the Sunday-school, in the kindergarten, in the common school, in the academy, or in the college. Indeed we are all called in some way to help God in training his children. Nothing the greatest man can be called to do on his busiest day can be nobler or diviner than to put a blessing into the heart of a little child. We should hold ourselves ready ever, no matter how weary, to welcome the child that turns to us with its question, its hunger, its sorrow, its danger, its need, and asks us for help, for love, for guidance, for protection. An interesting incident is recorded of Francis Xavier, the Jesuit missionary. Once, on some field of labor where hundreds came with their questions and their heart hungers, he was worn to almost utter exhaustion by days and nights of service. At last he said to his attendant, "I must sleep; I must sleep. If I do not I shall die. If anyone

comes—whoever comes—wake me not; I must sleep." He then retired into his tent and the faithful servant began his watch. It was not long, however, until a pale face appeared at the door. Xavier beckoned eagerly to the watcher, and said in the solemn tone of one who had seen a holy vision, "I made a mistake, I made a mistake. If a little child comes waken me."

TEMPTATION AND SIN.

REV. J. AGAR BRET, D.D.,

Wesleyan College, Richmond, London, England.

In all ages the minds of men have been preplexed by a great problem—whence comes evil? They have watched the suffering of helpless and speechless infants, and of good men—these last suffering sometimes because they are good—and have asked: "How is this?" The seriousness of this question is seen in the answers it has evoked. Some have said that evil is coeval with goodness, and as mighty as goodness; and that the universe, rational and irrational, is a bone of contention between tremendous and equal opponents. Others have said that matter is essentially evil, a burden and pain to whatever is entangled in it.

To this question, about the origin of evil, the Bible gives no direct answer, but the early chapters of Genesis shed a light upon the presence of sin which does much to remove or lessen the perplexity which prompts the question.

We go back to ancient paradise, before the earliest tear had trickled down a human cheek or the first sin had darkened the mind of man. But we must not linger among its groves and streams to admire the beauty and perfume of its flowers, or to taste the sweetness of its fruits, or to listen to the warbling of the birds of paradise. One mysterious animal and two fruit-bearing trees absorb our attention. The serpent is evidently a real animal; not a mere name describing some spiritual power, as when we read of "the ancient serpent who is called the devil," or when Herod is called a fox. For all else is real, and to make the serpent only a name for an evil spirit would spoil the picture. It would also be absurd to compare an evil spirit with brutes by saying that he was "more subtle than any beast of the field." Moreover, a permanent characteristic of the animal is given. For, before our eyes, the serpent still crawls on its belly. Indisputably the writer designed to put a real animal before his readers.

It is at the same time equally evident that much more than an animal is here. The intelligent talk of the serpent reveals a rational personality. The awful blasphemy which attributes to the Creator both lying and jealousy betrays one who has graduated in the school of sin. This is somewhat confirmed by the title, "The ancient serpent," twice given to the devil in the book of Revelation. That only the serpent is mentioned need excite no surprise. The scene is described as it appeared to be. To detect the underlying reality is left to the reader's intelligence. In the Bible, as in nature, the great truths lie under the surface, in order that their discovery may be an intellectual and moral discipline. Nor need we wonder that upon the visible and corporeal organ of sin falls its punishment. Just so a part of the penalty of man's sin falls upon his body; a visible punishment on a visible instrument of sin. At the close of the sixth day's work the Creator saw all that he had made, and pronounced it very good. But already evil, in a mysterious and subtle and tremendous form has crept into the good work of God. With breathless interest we wait to see the issue.

We now turn to the trees. The tree of life seems to possess the inherent power of immortality. For, even when man had sinned, its life-giving power remained, so that God set an angel to guard it lest sinful man should eat its fruit and live forever. We must therefore look at its fruit as the sacramental food of paradise. He who is himself the one ultimate fountain of life, invested a vegetable portion of his new creation with an attribute of his own, making it a medium through which to nourish the life he had given to his intelligent creatures. The fruit of another tree was forbidden on pain of death. The analogy of the tree of life suggests that the tree of knowledge possessed an inherent power of death. And this suggestion is confirmed by all else we know about God's administration of his kingdom. He does not arbitrarily mark off certain actions as forbidden, and thus make them evil: but by forbidding them he reveals their intrinsic nature, in order thus to save man from the injury they inflict on all who come within their influence. So it must have been with the tree. God forbade its fruit because it contained moral poison. There was evidently an alliance between the serpent and the tree. For each would have been powerless without the other, and the presence of