

Northwestern
Christian Advocate

ON EARTH
PEACE

GOOD WILL
TO MEN



DEC.

Christmas Number

1900

Northwestern Christian Advocate.

VOL. 48.

CHICAGO, WEDNESDAY, DECEMBER 19, 1900.

No. 51

OFFICIAL PAPER.

Published every Wednesday for the Methodist Episcopal Church by the Western Methodist Book Concern, at No. 57 Washington street, Chicago, Ill., U. S. A.

PRICE, \$1.60 PER YEAR.

Subscriptions may begin the first of any month and run one year.

ARTHUR EDWARDS, Editor.

DAVID D. THOMPSON, Assistant Editor.

Articles are paid for only when so contracted, and they, like all others, should not contain more than 1,000 words.

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.

EDITORIAL CABLE ADDRESS.—The foreign cable-code address of the editor of THE NORTHWESTERN is "Gambetta, Chicago" (two words only), which being fully interpreted in this city is equivalent to his name in full, with definite street and number. Missionaries and other friends abroad are urged to use the cable at the expense of the paper for exceptionally important news, which ought not to await ordinary transmission by letter.

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.

JENNINGS & PYE, Publishing Agents.

A. E. DUNN, Advertising Manager.

Editorial.

THE NEW CANTEEN BILL.

The canteen abolition amendment to the army bill, which, with the bill itself, had just passed the House, reached the Senate in due order. The committee of the latter branch, at its usual meetings, heard the arguments of those who supported or opposed the canteen amendment. A variety of ordinary pleas was made, as one might well expect. If any parliament or congress should hold open "hearings" until the sun grows cold or the moon gets hot again, there could be little new to be said on this subject, which has been threshed out over and over. Some, when they argue or profess to "converse," never listen to an antagonist. They first talk long and earnestly, when it is their "turn," and often when it is not their turn, meantime refusing to correct their own logical errors when clearly convicted of wrong views. The moment a reply begins every word of it is studiously ignored, and one soon has reason to be sure that no word of legitimate reply has made the slightest impression upon the ear or mind of him who ought to have listened in his "turn," but did not. There are argumentative souls who hear their pet positions refuted time and time again, but they seem to fear that if they admit the error or uselessness of their old ammunition they surely must be ruined for all future forensic service. Therefore, they talk on and on and on, in the old way, to the utter waste of precious time. Alas!—if they are of your way of thinking, for they surely will cover your cause with odium. Such persistence might seem accountable in a village forum, but it really is more than heart-breaking to witness the same weakness and futility in the presence of grave and reverend senators, and sometimes employed by senators. Not one new word was uttered in favor of the camp canteen during the hearing in Washington last week. Nobody replied to the invulnerable claim that the government has no right to teach a mother's son to drink liquor, after it has enlisted him, even if an advocate like Archbishop Ireland seems to have visited the committee just in time to recall and retail a few of the standard arguments to show that if a company of men have some liquor near at hand [in canteen at camp], they need not, and probably will not travel very far beyond camp limits to procure some more whisky for their "stomachs'" sakes, until the stock on hand has been hilariously disposed of. This world is blessed with some lordly, limber, always-on-hand "promoters," who

serve a good social purpose among people who perpetually want something to eat or drink and who enjoy the constructive moral support of dignitaries and magistrates in times when there is more than faint suspicion that some such support is needed. Such a dignitary is handy for quotation, citation and precedent when embarrassments multiply. The archbishop never arrived anywhere more inopportunistly, at the exact moment, for moral ballast on the wrong side of an issue. Few American mothers will bless his celibate reverence for failing to be behind time on that significant afternoon. However, had it been understood that episcopal testimony was to be at a premium at that committee hearing, about twelve or fifteen Methodist prelates of the first order might have been present as witnesses. These would have made that Senate committee perceive that there is solid ground under the feet of objectors to the camp canteen and of fathers and mothers who deprecate the agency of government in making drunkards of their boys.

We hesitated last week to make the suggestion to the effect that "the party" in Congress might seek to extricate itself from embarrassment, in the presence of much current popular pressure, by passing the anti-canteen amendment in the House and defeating it somewhere on the premises of the Senate. There is little reassurance in the talk, news and more formal intelligence of the week past. It is to be feared that the desired action will be defeated by some wily indirection. Perhaps it will be as well to understand that maiming or vital harm administered to that canteen measure will be accepted by the homes of this country as an *ultimatum* from the party which thereby will intimate that it is not willing to offend the liquor power of the land. It may be true that saloons prefer that there shall be no canteens in camp, so that all sales may be reserved for them outside. However, this struggle has gone so far that the location of liquor sales has been lost sight of. The issue is narrowed down to the point that the abolition of the camp canteen must be accepted as a rebuke to the liquor traffic in general, while the retention of the canteen in camp must be construed as a victory for the liquor interest, even though the saloon outside of camp loses the sale of that liquor which is sold inside the lines.

State the case as one may, it remains true to the last—the army-camp canteen reinforces whatever number of regular saloons there is elsewhere in the world. The canteen supplies with drink whatever number of drinkers in camp may not wish to go further to get their liquor.

"BLOODTHIRSTY MISSIONARIES."

Some weeks ago the Washington correspondent of a Chicago daily newspaper expressed surprise, as well he might, if correct, that no class of white people represented among sufferers, through the outbreak of cruelty and death in China, now seemed actually greedy for bloody revenge, unless it be the missionaries—or, he may have said "some of the missionaries." Some statements that come to us seem to need correction or challenge, but others which are manifestly so at antipodes from the truth, appear to refute themselves, or so attract the guard at the door of a man's judgment that he is in no danger of being misled; and he seems instinctively assured that no one else can be misled.

If the question were submitted to the antecedent judgment of mankind, we are quite confident that missionaries as a class would be, and would have been acquitted of all bloodthirstiness toward the murderous Chinese, how much soever the latter may have proved ungrateful, ruthless, assassinlike and almost forever unpardonable towards their recent teachers, protectors and friends. Some of the most bloodthirsty of the present Boxers once were friendless boys, hungry, unclothed and altogether destitute in Chinese streets, whence missionaries took them to mission compounds where they have been fostered, clothed, taught, and fed since they were children. It has

Our Contributors.

THE LAST CHRISTMAS IN THE CENTURY.

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

The Christmases are white milestones along the path of the centuries. It is a long road since the first one, that night when the shepherds went through the streets of the little town of Bethlehem searching for a babe which they were to find wrapped in swaddling clothes, lying in a manger—the direction the angel had given them for finding the Christ-child. It is a long road and we cannot trace it all the way. History does not give the story in well-ordered annals, so that with each return of the anniversary we can point to the day and read all that it tells of the progress of the kingdom.

We need not trouble ourselves, however, about the dimness of some of the pages of the history, for it is enough for us to know that nineteen hundred years ago Jesus was born, bringing into this world a blessing whose influence has gone on widening ever since. The light that began to shine in the stable that first Christmas night has grown brighter and brighter, and has been spreading through all lands. The love that was brought from heaven when Jesus was born has been touching the hearts of the race ever since. Wondrously has the climate of the world been softened since the beginning of the Christian era.

I think there is a great lack of love even to-day, and it is true that the lesson has not yet been perfectly learned. There is still much cruelty. Still men hate each other. Even in the last year of the nineteenth century some of the most advanced Christian nations of the world have spent millions in war, and the trail of blood stains all the way from Christmas to Christmas. We must confess that there is a sad want of love everywhere even yet. We still seem far from the millennium of peace and concord, of which good men have been dreaming as the ripe fruit of Christianity. Yet if we will compare the world at the time when Jesus was born with the world of to-day we shall find a marvelous amelioration. Love is steadily and surely winning its way among men.

As we stand by the nineteen-hundredth milestone it is interesting to look back. The first impulse of the devout heart is praise. What hath God wrought! Not a voice should be silent in the thanksgiving anthem. Every note of murmuring and complaining should be hushed—such discords should not mar the sweetness of our Christmas music. Of course, we have our own personal trials, but to talk about these when the theme is the wonderful, redeeming love of God, would be most unfit.

But this last Christmas of the century suggests more than the backward look with praise. It is a high privilege to live to-day. All the past is ours. We are the inheritors of all the good that has been wrought in the world from the beginning. Abraham's faith, Moses' laws and David's psalms are ours. Christianity is ours—all that Jesus brought into the world and all that apostles and martyrs wrought. Think how much more we know about Christ than ever Peter and John knew. It is a wonderful inheritance that is ours. No people before were ever so favored. This should add to our gratitude. But it brings us also an added burden of duty and responsibility. We owe more to the world than any former generation of Christians ever owed. Our glorious heritage brings us new obligation.

It is an especial privilege of the Christians of to-day to interpret Christ to men. Never before has he been so well understood as he is now; it is ours, therefore, in a peculiar way, to show Christ to others, to make him known in all his beauty and grace as he appears to us. We should do this in words, telling everyone we meet of the wonderful love of God. But words are not the best interpreters; at least, while we tell men what God is, we should also be able to show them in our own life, disposition and character, something of his beauty and grace. There is little use in our telling men of God's love for them, of his patience, his gentleness, his desire to help them, unless they see something of this divine love in us. "He that hath seen me hath seen the Father," said Jesus, and we must be able to say, in humility, each one in his little measure: "He that sees me, sees Jesus Christ."

Every true Christian is, in a very real sense, a new incarnation of Christ. The teaching of the New Testament is that Christ lives in every believer. One of the legends of the later days of Greece, when faith in the gods was decaying, relates that a prize was offered for the best statue of a certain deity. In the quiet country, near a marble quarry, lived a lad who

profoundly believed in this particular god. This lad heard of the offering of the prize and desired to make the statue. He chose a block of marble, and with a heart full of love, began his work. He wrought manfully. He had in his mind a noble conception of the grace and majesty of the deity he so honored. But he lacked the artist's skill. So when he had finished his statue it was very crude indeed and altogether failed to embody the beauty of his ideal.

The legend says that when the day of decision came and the experts were laughing at the rude figure which unskilled hands had chiseled, this deity, seeing the boy's earnest endeavor and recognizing the true love that inspired it, himself entered into the crude statue. Instantly the harsh lines flowed into perfect symmetry, the head was lifted into majestic dignity and the boy's pathetic failure wore the grace of noble life.

This is only a heathen legend, but its strange fancy illustrates what becomes glorious fact in the life of every one who truly believes on Jesus Christ. Pathetic as may be his failure to realize in himself the beauty of his heavenly vision, the Master recognizes the sincerity and earnestness of the endeavor and the love for him that is in it, and actually enters into the poor, imperfect life and animates it with his own divine grace. That is the true Christmas—"Christ in you, the hope of glory." Everyone who fully yields himself to Christ becomes thus a new incarnation.

This is the high calling of every Christian. Thus alone can we fitly honor the name we bear. We are Christ's interpreters. Once he was here in his own body, and then the people saw the grace and love of God in him, as he went about ministering to human needs. He is no more here in his own personal humanity. But we are now the "body of Christ," and whatever the world sees of him it must see in us—it has no other way of learning about Christ. We can be faithful to our sacred calling only by letting Christ himself live in us. Then he will manifest himself in our life of fault and failure, transfiguring it, so that in every feature divine beauty shall shine.

The heart of the meaning of Christmas is love. This last Christmas of the old century should dawn on the hosts of Christ's followers with hearts full of love, with lives revealing love in every feeling and disposition, in every word and act. That is what the world needs—not new creeds, not more fine churches, not better music, not more eloquent preaching, but more love; more of the love of Christ manifested and interpreted in the lives of his followers.

CHURCH LAW AND STATE LAW.

BISHOP S. M. MERRILL.

Whether the churches of this country have the right to administer discipline according to their respective laws and usages is a question of no little importance. It has been a common understanding among the people that that right inheres in each denomination, and that the civil courts will not interfere so long as the churches adhere to their rules and proceed within their own laws, not violating the civil rights of their members.

A case has recently been in one of the courts of this state (Illinois) which opens the question and appears to leave it in a state of uncertainty. A member of the church was suspected of conduct unbecoming a member, and rumors affecting the good name of the party became rife, so that the authorities of the church believed it necessary to institute proceedings to verify or disprove the rumors, and proceeded under the rules provided for such cases, resulting finally in the exclusion of the person implicated from the fellowship of the church.

In reaching this result, allegations of immoral conduct were put in form, with specifications, and subscribed by members and placed in the hands of the pastor. He proceeded to call the accused to trial, after due notification, and in all respects followed the order of the Discipline. In the judgment of the committee, the testimony sustained the charges and the party was expelled.

The expelled party brought suit in the civil court, claiming damages for defamation of character, alleging that the signing of the charges and presenting them to the officers of the church constituted an illegal publication of defamatory statements, for which the parties signing the charges and the pastor who entertained them were liable.

The suit was entertained and set for trial. A hearing was had and the jury failed to agree. A second trial was begun and, on account of the sickness of a juror, there was a failure to reach a conclusion and the case was continued. Before the