

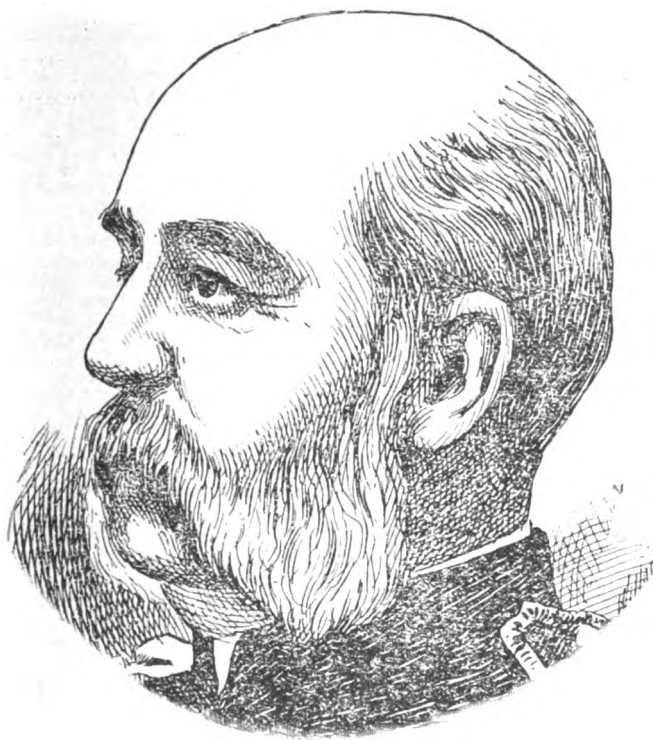
Northwestern Christian Advocate.

CHICAGO, ILL..

WEDNESDAY, JAN. 18, 1899.

Vol. XLVII

No. 3.



MAJOR-GENERAL OTIS,
Military Governor of the Philippines.

Northwestern Christian Advocate.

Vol. 47.

CHICAGO, WEDNESDAY, JANUARY 18, 1899.

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OFFICIAL PAPER.

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

PRICE, \$1.60 PER YEAR.

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

ARTHUR EDWARDS, Editor.

DAVID D. THOMPSON, Assistant Editor.

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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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Editorial Passing Comment.

CONGRESSIONAL MEDALS FOR WOMEN NURSES.

It is reported that in response to a suggestion by Colonel Sharpe of the commissary department in Porto Rico two American young women, Miss Margaret Livingston Chanler and Miss Anna Bouligny, will be presented with gold medals by special act of Congress, in recognition of their services to sick and wounded soldiers in Porto Rico. These young women arrived in Porto Rico the last day of July and at once began caring for the sick. In a short time they had entire charge of the nursing of soldiers. Miss Chanler, at her own expense, hired a house for use as a hospital, and provided for the running of it, and when it soon became too small she hired a larger one, and later a third. These ladies cared for officers and men without experienced assistance until Sept. 7, when trained nurses arrived. These noble women, together with Miss Helen Gould and several others, whose services in behalf of our suffering soldiers, not only conduced to their comfort, but saved the lives of many, are deserving of and should receive this public recognition.

REFORM IN RUSSIAN PRISON METHODS.

It is stated that Privy Councillor Salomon of the Russian prisons administration has just returned from a five-months' tour of the prisons and exile colonies in Siberia and in the island of Saghalien, off the east coast of Asia. He will recommend, it is said, to the government that banishment of criminals is useless and undesirable as a form of punishment because it produces the complete moral degradation of the exile. Many of the prisons he found in fair condition, but others would apparently justify the descriptions of George Kennan and other critics. He dismissed two chief directors of prisons for cruelty and embezzlement and eighty minor officials for cruelty. He will propose a comprehensive system of reforms in prison treatment.

greatly ameliorating existing conditions, providing payment for penal work and facilities for settling in Siberia on the expiration of sentences. These reforms, if carried out, must prove highly beneficial to the men and elevate the government in the esteem of the world.

TWO MILLION CONVERTS AND TWENTY MILLION DOLLARS!

The Twentieth Century Thank-offering commission has given the church a battle-cry that will be heard around the world—"Two million converts and twenty million dollars!" The appeal formulated by Bishop Fowler in behalf of the commission is printed in full in this issue. It should be read not only by everyone before whose sight it comes in THE NORTHWESTERN, but it should be read from every pulpit. Its tone of faith must inspire the church. Every pastor should begin at once to prepare for the blessings that are sure to come in answer to the prayers and faith of consecrated believers. Revivals are indeed the work of the Holy Spirit; but God can work only with willing hearts.

Two million converts! That seems like a large number to secure in three years. It is. But it is not beyond the power of the Holy Ghost and a consecrated church with three million members. In fact, it is only double the number of converts for each year that were numbered in 1894. Such an awakening would not only result in blessing to the two million converts, but would mean a higher and richer religious experience to the entire membership. It would mean even more. It would be an inspiration to Christian people of all denominations.

Two million converts! Such a blessing would unloose the purse strings throughout the church and money would be given so freely that the twenty million dollars asked for would appear to be but a trifle. Let us begin at once to do our part, assured that God only awaits the opportunity to bestow upon us the blessing we need and desire.

More largely than is realized revivals are the result of methods adopted to attract the attention of the people who need salvation. This does not mean sensational methods, such as are sometimes employed by professional evangelists, but methods by which the people—and this means the great mass—in city and country whose hearts are heavy because of sin, and who yearn for something, they know not what, may be brought in touch with Him who alone can save them, and whom they gladly welcome to their hearts when they realize that he is their best friend and their Redeemer. Some methods of work must be determined by local conditions, but there are a few which have proved their efficiency when faithfully used.

Chief of these time-proved methods is preaching. To many this is foolishness, but it is nevertheless the power of God; and it has pleased God to ordain that by preaching the world should be saved. This is the reason why to the preacher, as Keble said, "the salvation of one soul is worth more than the framing of a Magna Charta of a thousand worlds." Every preacher should be in some sense an evangelist, and endeavor to make every sermon fruitful. But all have not equal gifts in this respect, especially in protracted meetings. With many greater soul-winning power may be obtained by association with brother pastors in such special meetings, in which each charge would get the benefit of the combined gifts of the several pastors.

To be effective under any conditions preaching must be heard, and there are many who will not, or, at least, do not, go to the churches to hear the preacher. How are they to be reached? Some will go to the churches when special meetings are in progress, and every effort should be made to induce as many as will to attend; but for the great majority the only method is open-air preaching. Open-air preaching was employed in city and country by Methodists from the day John Wesley preached from his father's tombstone for more than a century,

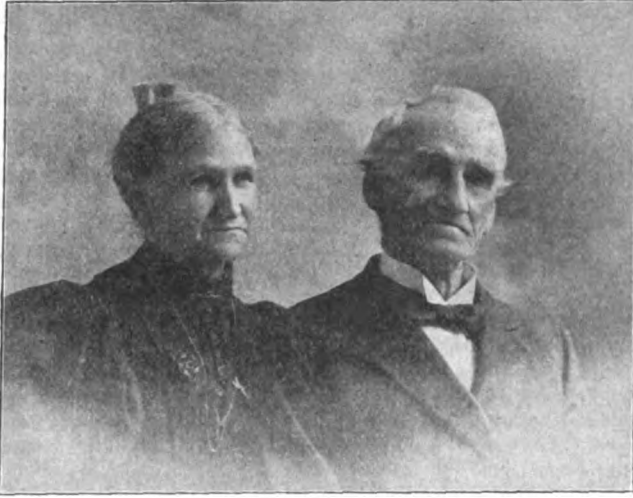
Our Contributors.

MY PARENTS.

BISHOP HARTZELL.

My father and mother, Michael and Nancy Hartzell, are happy old saints, living in the midst of multitudes of friends at Moline, Ill., where within a radius of a few miles they have dwelt for sixty-two years, since as young bride and groom they landed at where now is the city of Rock Island from their home in western Pennsylvania.

Father is in his eighty-ninth year and mother in her eighty-third. Thirteen children have been born to them; two died in infancy; three sons and eight daughters grew to manhood and womanhood. One daughter died a martyr to motherhood. All the rest are married, and with their families are scattered far



THE PARENTS OF BISHOP HARTZELL.

and wide. There are many grandchildren and several great-grandchildren. During my recent visit with them before starting again to Africa it was a blessed inspiration to sit in their presence and witness their happiness, and to study their happy, beautiful old age. Both have been Christians since they were children. Their family altar has never been neglected. In the very early days they had many trials in what was then a part of the unsettled West. There were many Indians, and one chief, seeing mother, sent word to father, offering him four ponies for his white squaw, and even proposed, if necessary, to add several buffalo robes to the bargain.

Mail facilities were very meager and irregular. It cost 25 cents to get a letter, and many of the early settlers did not have the money to pay for their mail. Father told me of one man who was something of a public officer, and who had several letters each year, who hauled three cords of wood for the postmaster for 75 cents a cord in payment for his letters.

Father organized the first Methodist class in Rock Island in the two-room log house of Judge J. W. Spencer, the father of our Dr. William A. Spencer. That was the beginning of Methodism in a vast section of the West. Hospitality in those days was very generous. For a year or two father and mother lived near Muscatine, Iowa. The circuit preacher lived off several miles, and his wife and children were all down with "fever-and-ague," as they called it then. It would probably be called malaria now. The sick family was sent for and given one of the two rooms of the house, and mother nursed them back to life and health during three months, and then father took them in his wagon and drove them to Monmouth, Ill., where the annual conference was in session, and bade them godspeed.

The stories of quarterly meetings which they tell are wonderful. They knew all the old preachers of the West and so have many incidents of their successes and failures.

How sweet it was to rest again under that paternal roof! The faculties of both are excellent, and the church and secular papers, with the Best of Books and letters from their loved ones, are their delight. They have been subscribers to THE NORTHWESTERN since the publication of the first number.

After a delightful evening of social converse with them and other members of the family, the old family Bible was brought out and a blessed season of family worship enjoyed. I went into the adjoining room to retire, but mother had been there before me, just as she used to do when I was a little boy at home, and smoothed the pillows and turned down the covers and fixed everything just right. After retiring she came in again to see

that everything was in good form, just as she did years and years ago, and, leaning over, put her hand upon my brow and, kissing me, said: "Good-night, my boy; God bless you." Who can estimate the blessedness of the sleep that followed, crowned with a mother's benediction?

Blessed is the man whose parents live to an old age and whose heart never grows cold toward them!

THE TRUE CONSECRATION.

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

We talk of consecration so much in these days that we are in danger of forgetting what it implies. It is really nothing less than the laying of ourselves on God's altar, to be his utterly and forever. St. Paul, in one of his wonderful exhortations or beseechings, tells us what true consecration is: "I beseech you to present your bodies a living sacrifice unto God." Anciently the people brought animals to the altar, to be consumed as burnt offerings in sacrificial fire. We are to bring ourselves.

This presenting of ourselves must be a personal, an individual act. No one can make the devotion for another. One cannot present his friend to God. Parents may dedicate their children in their infancy, but when the children become of responsible years they must present themselves. No one but yourself can lay you upon God's altar.

The consecration must also be a voluntary act—we are to present ourselves to God. We belong to him both by virtue of our creation and our redemption. He has absolute right over us. But he will never compel our submission, our love, our obedience, our service. We must be free-will offerings or we never can really be his. He never drags anyone to his altar. Our wills are our own and we must make them his by willing surrender.

It is ourselves, too, that we are to present to God; not merely our money, our labor, our energy, our service, nor anything of ours. "Not yours, but you." The first thing is, not to be a preacher, a missionary, a giver of alms, a worker for Christ—the first thing is to become Christ's, to lay ourselves on his altar. It is possible to be actively and even enthusiastically engaged in Christ's service, while one has not really made a personal consecration of one's life to Christ. It is easier to do many sweet and beautiful things for Christ—things, too, that will help and bless others—than it is to give ourselves altogether to him. But he cares not for anything we do for him unless we are truly his. A young captured officer, when brought into the presence of his captor, reached out his hand, still wearing his sword. "Your sword first," was the prompt demand. No courtesies or amenities could be accepted while the man himself stood unsundered. So it is when we would do service for Christ, or show him honor while our heart is still our own. "Yourself first" is the Master's word. "Not yours, but you."

A rich man may give a million dollars to some Christian cause, but if he has not first given himself to Christ, his gift will count for nothing. It may be used to do good, but there will be no reward to the giver. His million may win him honor in this world, but will not purchase him admittance into the home of glory. Christ's is a kingdom of surrendered, loyal, loving hearts.

"Tis not thy work the Master needs, but thee—
The obedient spirit, the believing heart,
The child obedient, trustful, glad to be
Where'er he wills—to stay, or to depart."

It is significant, too, that it is our body that we are to present to God. It is not enough to give God our mind, our heart—he wants our body, too. What a sacredness it gives our body to think of it as belonging to Christ! We must guard it from all defilement. We must see that all its powers are developed to their highest degree and trained to their best possibilities of work or skill. We are told that the Holy Spirit makes the Christian's body his temple. With what diligence should we keep our body, that it may be worthy of this high honor!

We are to present ourselves to God as a sacrifice. A sacrifice is something made sacred by its devotion. When it is laid on the altar it cannot be taken back. It is henceforth holy, and cannot, without sacrilege, be used again in any common service. To present one's self as a sacrifice to God is to relinquish all claim to one's own life. It is to say: "I am not my own any longer. I am Christ's, utterly and forever." If an ancient offerer, having brought a lamb which had been accepted and was now burning on the altar, had come and dragged it off and carried it back to his home, to make with it a feast for himself

and his friends, he would have been guilty of sacrilege. We cannot be God's to-day and our own to-morrow. If we really make a consecration of ourselves to God the devotement is irrevocable.

Then it is as a living sacrifice that we are to present ourselves to God. The ancient sacrifice was laid dead on the altar. This meant that the life itself was offered to God. But we are to present ourselves alive to God. Holy fire consumed the ancient burnt offering; the fire of God's love and of his Spirit consumes our life, not by burning it to ashes, but by cleansing it and then filling it with God. On the day of Pentecost the fire of God fell on the disciples and they became new men, with new feelings, new joys, new affections. They spoke with new tongues. Their whole being was penetrated by the fire of God. They were not dead—they were alive in the truest sense. They had never lived before as they lived from that day. They were sacrifices to God, belonging to him, owning only Christ as Master, wholly and irrevocably his; but they were living sacrifices.

The word sacrifice has in it the thought of something hard. It is not easy to live a true Christian life. It requires self-restraint, self-denial, the giving up of our own way. We are no longer our own master, but must take Christ's bidding at every point and do his commandments. We live no more to please ourselves, but to follow Christ and to minister to others in his name. We are not our own, but God's.

Yet the sacrifices we make in doing God's will are sacrifices only from an earthly view-point. Every one of them is really a surrender of a lower for a higher good. We give up ease and get divine blessing. The old legend tells how the crown of thorns became a crown of fragrant roses. So it is always with the hard things of Christian life and service. Our sacrifices for Christ are transfigured into deepest joys and richest blessings. Our thorns become roses.

METHODS IN REVIVAL vs. NEW TESTAMENT METHODS.

ROBERT SMYLIE, D.D.
Spencer, Iowa.

What is called the machine is common enough in politics. It is the art of moving men in large bodies and voting them for a particular ticket, without anything like intelligent conviction. It usually works through large crowds, gathered by any and every method known to human ingenuity.

Some of the certain, seemingly, approved methods in revival suggest the political machine. Some of the men in demand as evangelists are the men who can move people in large bodies, without the necessity of making them think. Men who can commit people to certain propositions, without anything approaching deep conviction as to the fundamentals of our holy Christianity. It is possible for a clever man to so magnetize people as to move them in large bodies and induce them to take upon themselves, in some form, the vows of the church. The things depended on in a popular revival are sensational methods, to get and hold a crowd, organization, music; then, when the crowds have been worked up to a high pitch of enthusiasm, move on them with a large body of workers and by exhortation and appeal induce them to sign cards, go into an inquiry-room and go forward to the altar.

What is wrong about all this? That numbers of people are genuinely converted in such meetings we do not question. But there is no stress laid on deep, heart-searching conviction through the Holy Spirit, such conviction as makes men sick of sin and constrains them to say: "Men and brethren, what must we do?" The trouble about all our revivals is, people feel too good. Sinners are said to be converted who never felt the pangs of genuine repentance; who were never heart-sick, because of their sinfulness; who have never known the heart-throes of which the apostle speaks, when he says: "O wretched man that I am, who shall deliver me from the body of this death?" Multitudes are in our churches who are there as the result of skillful manipulation. The so-called revival has been intensely human. The machine has been very much in evidence. Thousands have been literally brought in who have never known what it is to be converted from sin to holiness. The radical transformation has never dawned upon them, of which Paul speaks: "If any man be in Christ he is a new creature; old things have passed away; behold all things are become new. They that are Christ's have crucified the flesh with the affections and lusts." Nobody seems to assume that conversion means a transformation from a selfish life to a life of genuine righteousness. We have ceased to think of the New Testament as the standard of our religion. There has long since ceased to

be a dividing-line between the visible church and the world. The world has been brought into the church and controls it.

The trouble with the Jewish church of our Savior's time was not that they were not zealous to extend their conquests; that they were not loyal to their ecclesiastical body; or that they were not thoroughly versed in their sacred scriptures, or wanting in fidelity to their teaching as interpreted by their teachers and doctors of the law. In all these respects they more than surpassed the church of our time. The trouble was, they had lost the spirit of true religion; they did not represent Moses and the prophets; they were thoroughly secular and were dominated by the spirit of this world. There is no doubt many strong points could be made in favor of the church of our time as compared with the Jewish church of our Savior's time. It is a fact, however, that the church of our day is dominated by the secular spirit. I mean that spirit which craves the best of everything for itself regardless, or with small regard, for the interests of others. This is the spirit of this world. Someone has aptly phrased it "Everyone for himself and the devil take the hindmost." It is heathenism, pure and simple; and yet it is the most marked feature of our time. The man who thinks that drunkenness, profanity and licentiousness are the great sins of our age is neither a careful observer nor a deep thinker. They are greed of gain, lust for position and power, the determination to have the best of everything for self-gratification regardless of the interests of others. Is not this spirit fearfully prevalent in the church? Is it not almost as prevalent in the church as out of it? Shall we assail our people for being in the grip of the worldly spirit? How about the shepherds of the flock? The preachers preach good sermons and give good advice to the pew, but alas! who shall preach to the preachers? The writer has mingled much with politicians and has been an interested observer at several large political conventions. I am not able to say that the spirit of selfishness was more rife than I have seen it in some of the conferences.

The extent to which the world is in the church and has control of it is an alarming fact. Machine methods in revival are responsible for this. Things have gone so far that, in the secular condition of the church, there is a seeming necessity for the machine. Numbers must be counted or we will be less conspicuous. Men's purses must be commanded or our revenues will fall off. The great mass of the church knows nothing of the Holy Spirit—only a few, and they, often at a discount, are in touch with Him. The Holy Spirit cannot and does not work through the average church, except in a very general way. A revival that bears any close analogy to those of the New Testament is almost a thing of history and for obvious reasons. We need to return to New Testament methods. Out of the dry ground of the ancient Jewish church there came the greatest revival known to history. It came in the birth-throes of our holy Christianity. Similar conditions in our time will produce similar results. Let us study the methods used in promoting that revival. There were a few people who interested themselves in trying to understand the teaching of Jesus. They were not among the highly favored, or the gifted, or the learned, but they were thoroughly in earnest and they were teachable. They were not inquirers for opinion's sake, but for conduct's sake. They were so delighted with Christ that they forsook all that they might give themselves to his teaching. They were simple enough and had faith enough to do just as he told them. It is not recorded they had high expectations. They gave up their worldly ambitions, everything that was sweet to the natural man—they literally died to self. All this preceded Pentecost. By the full consent of their will the old self-life was doomed. How they came afterwards to live such a glorious life must be gathered from the Acts of the Apostles. The point I make is, they had died to their desires for enrichment, for position and for pleasurable gratification. They had literally emptied themselves of self before they received the divine fullness. The task assigned them from the human standpoint was the most hopeless of which the human mind could conceive. How could they get the public ear? The multitudes had grown weary of the teaching of Jesus and had wildly demanded his crucifixion. How were they to get the crowds? How could they overcome the intense opposition of the intellectual and social leaders of society? If their minds were disturbed at all by these questions they were soon at rest. The great baptism came in the early morning, and before 9 o'clock Peter was preaching to a vast multitude. Nobody had billed the town, no flaming posters had appeared, but all Jerusalem was stirred, and before the day was done 3,000 had been gloriously converted. A short