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Editor-in-Chief,

T. P. STEVENSON, D.D., LL.D.

Managing Editor,

R. C. WYLIE, D.D.

Assistant Managing Editor,

REV. T. H. ACHESON.

EDITORIAL CONTRIBUTORS

REV. SYLVESTER F. SCOVEL, D.D.

REV. JOHN A. HENDERSON, D.D.

REV. W. I. WISHART, D.D.

REV. WILLIAM PARSONS.

REV. DAVID McALLISTER, D.D. LL.D.

The Christian Statesman is a monthly Magazine of thirty-two pages, designed to promote needed reforms in the action of the Government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land

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The Outlook.

The full significance of the battle which is being waged in the United States against dishonesty will be better understood some years hereafter than it is to-day. Looking back we can now see that dishonesty was bidding

fair to become an established trait of our national character. Most of our city governments were a few years ago, and many are still, in the hands of gangs of thieves. That the money they stole was mostly from the public treasury and that the men who took it walked for the most part in the light of popular favor, did not change in the least the real character of their deeds. This willingness to appropriate the property of others to their own enrichment was not confined to municipal politicians. It had eaten like a cancer far and wide into the social system. The insurance revelations in New York showed that those great financial organizations, while maintaining their own solvency, had vastly enriched a few men at the expense of their policy-holders. The pure food laws passed by Congress and some state legislatures were called for because of the systematic and widespread adulteration of foods. The beautiful state capitol of Pennsylvania will stand for years as the memorial of one of the most stupendous conspiracies of personal and official wrongdoing recorded in history.

The over capitalization of stock companies, and unloading the shares on a confiding public by means of flattering prospectuses, was an easy matter in times of general prosperity. It was none the less distinctly dishonest. The same verdict must be pronounced on the "rebates" and other devices by which great corporations like the Standard Oil Company contrived to stifle competition and crush their rivals. There was grave reason to fear that the lust for money had so far corroded the national character that dishonesty might soon come to be the rule and integrity the exception among our people. The spectacle on every hand of rich rogues enjoying in ostentatious luxury the fruits of their thievery and of conscienceless politicians reveling not only in their ill-gotten wealth but in the possession of power and in party success, was fast corrupting the ideals of young men and spreading still farther through the social body. And this single evil of dishonesty was linking itself, as was natural, with other vices and evils, such as prodigality, luxury, intemperance, licentiousness, Sabbath-desecration, and each evil promoting every other and all working together to one bad end, the eating out of conscience from the minds and hearts of the American people.

We have great reason to be thankful for the uprising against dishonesty

ly free from sensational preaching and methods generally and was conducted in a way that commands the respect, interest, sympathy and support of all."

M. A. MARTIN.

European Correspondence.

FROM THE HAGUE,

September 3, 1907.

On the way from Antwerp to The Hague I have been reading what the *Matin*, of Brussels, calls "Imperial Eloquence." It is the rather remarkable utterance of Kaiser Wilhelm II, made at Munster on the last day of August. He invites all Germans to union and toleration by the spirit of religion, thus:

"The example of the province of Westphalia that it is possible to unite and conciliate by love of and fidelity to the country those most opposed by historical, confessional and economical interests.

"The province is composed of differing districts reunited under the crown of Prussia at epochs more or less remote. They rival each other, however, in manifesting their attachment to our house.

"Just as I make no difference between our ancient provinces and those more recently united, so I acknowledge no distinction between subjects of the Catholic or the Protestant confession. All place themselves substantially on the basis of Christianity and all are animated by the desire of being faithful citizens and submissive subjects."

The emperor spoke then of the different classes of society and devoted particular attention to each. "The peasants," he said, "constitute the solid basis on which our nation reposes. As to the class *bourgeoisie* it is the pride of our

people because its prosperity excites the envy of all other peoples. I do not forget the workmen in whose welfare I interest myself in the same spirit as that shown by my grandfather."

The emperor then explained by what means the union which had been established in Westphalia had been made possible. He said: "I would gladly see prevalent in our country the example which has been given us in Westphalia. I am convinced that in order to bring about such a union among all classes of my fellow-citizens *there exists but one means, and that is religion*. Certainly I do not understand this in the dogmatic sense of the Church, but in its practical sense.

"I ought here to appeal to my own experience. I have had affairs during my reign touching most of the world, and I have been led to exercise great tolerance. They have made me suffer often. But when anger would arise and when ideas of vengeance would suggest themselves I made a demand upon myself for some means of appeasing my wrath. The only remedy I have found consisted in saying to myself: 'All men resemble you. Even when they do evil they are as thou art, a man coming from above—whither we must all one day return—and this man is a fragment of his Creator'. He who thinks in this fashion will treat those like himself with tolerance."

The emperor further insisted that if this thought should penetrate the heart of all Germans, a union could be reached which was not possible *except in the person of the Saviour*.

The German people must unite in memory of Christ who has called us all brethren, and who has said: "Heaven

and earth shall pass away but my word shall not pass away." It is in this spirit that the ancient and the later provinces, the peasants, the *bourgeoisie* and the workingmen ought to unite themselves in the same sentiment of love for and fidelity to the country. Thus the prophetic word will be fulfilled: "The German race will once more save the world."

"Whoever is ready to lend a hand to aid me in accomplishing this union will be welcome. I will recognize and accept him as my fellow-laborer, whatever may be his name or his functions. I have thought the Westphalians could best understand me and therein appears the reason for my addressing myself to them."

It is not impossible that there may be found those who will object that such an utterance does not accord with much of common report concerning the disposition of Emperor William, but there will be others ready to remember many evidences of definite religious convictions, and not a few incidents and expressions which have revealed them. It is the more remarkable because it is well understood (I had it years ago from the well-known Dr. Stoecker—then one of the court-preachers at Berlin) that the emperor's mother (though a daughter of Queen Victoria) had become a pronounced liberal and employed only men of that type as spiritual advisers and instructors of her children. The emperor reverts to the type of the first Emperor William, of whom it is said that he regarded his position as head of the State

Church (*Summus Episcopus*) as his highest honor.

And however such a deliverance may or may not accord with popular conceptions of its author there can be no doubt of its correctness. And it is something to put on record that the highest civil authority in the most advanced nation of the world (in some directions) so plainly announces its dependence for unity (and consequent order and prosperity) upon the acknowledged character and person and relations of Jesus Christ, the King of kings. It is much to find a monarch illustrating from his personal experience the power of religion to bring the proudest ruler into effective sympathy with every soul in his realm, of whatever social position. But it is more to find so frank an expression of the indispensability of religion (fundamentally conceived to civic virtue) and peace. It brings to mind the declaration of Bismarck: "Take away religion from Germany and I must go back to Varsin"—(i. e., to the private life on my own estate). Such utterances contrast with the frivolous or hostile declarations concerning religion in its more public aspects, which are often made in our own country. They should arouse and fix the attention, even of many Christian people who seem to be satisfied with the Master's mission to the individual. When shall we see that this implies the broadest possible social results and that the two lines of prayer and effort are inseparably conjoined and promised whenever we pray: "Thy Kingdom come"?

SYLVESTER F. SCOVEL.