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The Late Bishop Westcott.

Rev. Dr. Brooke Foss Westcott, the Bishop of Durham, England, died on Sabbath, July 28. He was born at Birmingham and was 76 years of age. He was appointed to the bishopric of Durham in 1890. He was the writer of important articles in Smith's Dictionary of the Bible. One of his works, An Introduction to the Study of the Gospels, has passed through a number of American editions. He was a well known Biblical critic, and with Dr. Hort prepared a Greek N. T. Text, after 20 years' labor, and was a member of the New Testament Revision Company. He and Dr. Hort maintained the cause of the early Uncial Manuscripts, but did not carry the Company with them in full acceptance of their authority in fixing the text.

Vain Efforts.

The Sultan of Turkey is being brought to terms. The American claims have been settled, after long delay. France has gained her contention, and Russia will gain hers. Germany may not uphold Turkey in another struggle, as she did against Greece. But the Sultan seeks to stem the tide of change among his people by arbitrary regulations, such as are noted in what follows from Constantinople, August 4:

"The Sultan has issued a series of orders with the intention of limiting the freedom of Turkish women and preventing their education by foreigners. Christian teachers are forbidden to enter harems. Turkish children are forbidden to attend foreign schools. No Turkish lady is allowed to appear in public accompanied by a Christian lady. No Turkish woman is allowed

to appear at any of the pleasure resorts after one hour before sunset. No Turkish woman is allowed to indulge in the 'immoral practice' of rowing. Turkish girls may not wear sunbonnets or birettas or any headgear other than the old-fashioned 'hotos,' a kind of muslin smoking cap or turban. The police have received orders to see that these laws are carried out."

* * *

The Louisville Conclave.

Louisville, Kentucky, has had the Knights Templar Triennial Conclave. Three years ago it met in Pittsburgh, and we have not forgotten the unexampled desecration of the Sabbath by the arriving Commanderies. The Court House was given up to their amusements, the courts adjourning that the area might be converted into a ball room. High in the air on the tower shone out at night the illumined cross, beneath which all this worldliness displayed itself. So in Louisville. The press account of Sabbath, August 25, from Louisville, says of this mixture of the world and religious forms:

"Louisville, Ky., August 25.—(Special).—Pittsburgh was second to be officially represented in Louisville for the coming Knights Templar conclave, but came in force. California was the first to arrive, but bright and early this morning came Pittsburgh No. 1, and they have made the Louisville Hotel to-day as lively as the Californians did the Galt House last night. There are 300 in the party of Pittsburgh No. 1, and their band has been in evidence all the afternoon and evening.

Commanderies poured into Louisville to-day and to-night from the four corners of the United States. The city is rapidly filling with its plumed guests, although the triennial conclave proper will not begin until the grand parade of Tuesday morning.

Imposing religious services were held this afternoon, and these were the only formal events to-day. At 1 P. M. the Knights assembled at their various commanderies and marched to the Galt House, where the general formation was made for the march to the Broadway Methodist church, where the services were held at 3 P. M. The column was led by the Templars of De Molay and Louisville Commanderies of this city, and the entire body formed an escort for the grand master of the grand encampment, Reuben H.

Lloyd, and the other grand officers.

The form of service had been prepared by Sir Knight, the Right Rev. Thomas Dudley, Episcopal Bishop of Kentucky. With a few changes it was the form of worship used by the grand commandery of Kentucky. The most striking part of the service came when the prelate delivered the faith of the Knights, who, with swords uplifted, recited with him the apostle's creed. After the coronation hymn, Grand Prelate Cox, delivered the sermon, his subject being, 'What Think Ye of Christ?'

The Hon. W. C. P. Breckenridge, of Lexington, Ky., will deliver Kentucky's welcome to the Knights Templars at the opening meeting of the grand encampment Tuesday afternoon."

* * *

National Morality.

Is a nation subject to the moral law that binds the individual? The multitude seem not to think so. The common voice is: In war, our country, right or wrong. We take this, for example, from the Montreal Herald:

"THE BOER CAMPAIN.

"There is perhaps all too much justification for the belief that war might have been averted had wiser counsels prevailed; there can be no question of the pitiful character of the task on which the Empire is engaged when it is crushing two small Republics. But these considerations, pregnant as they are with future controversy, cannot take their place in importance with the grim fact of the war. Britain is engaged in a struggle from which there can be no retreat. It must be fought to the very end, no matter at what cost of blood and treasure. Any other course would be suicidal. And self-preservation, unlike questions of equity and justice, does not brook controversy. The Government of Great Britain, rightly or wrongly, has contracted a debt which the people must pay. There can be no repudiation of it, even if the Government that incurred it stands proven false to its trust. If, then, there can be no parleying with a foe in arms; no restoration of the status quo, what avail is it to preach the iniquity of the war—a doctrine that for the time being must be academical? If the only possible result is not the cessation of the struggle, but its continuance under the stimulus of revived hope, is he the patriotic citizen who so preaches? Is it

CONTRIBUTIONS.

Labor Unions.

By the Rev. F. M. Foster, Ph.D.

Walking along Broadway, several years ago, the writer was startled to see a number of men suddenly rush at a street car that was lumbering along. They attacked it with a fierceness worthy of a good cause. They rapped the driver over the head, and kicked him off the platform. They bounced the car off the tracks and were proceeding to overturn it—when policemen's clubs began "breaking heads" and demoralizing plans. The attacking party beat a retreat, several of them remaining in custody. The car was again put on the track and went its way. The crowd also dispersed and presently there were no visible evidences of the encounter.

Studying the case from a sociological point of view the question arises,

WHAT IS THE MATTER?

Are these men more wicked than their fellows that they wantonly attack a workman and seek to annoy, if not harm, passengers on their way? You look at the aggressors and learn that they are regarded as kind in their homes and are good neighbors. The cause of this outburst dates back. New men were employed on the street railroad. They felt that their interests were not sufficiently protected and conserved. They formed a union. Suffering alleged wrong, all in the union were "called out." The company hired other men in their places. This was resented and effort made to cause these new men to stop work, and if they should continue to work, to forcibly resist them. Hence the conflict. That laboring men do frequently suffer at the hands of their employers is to be admitted. Long hours are required. The work is hard. The remuneration is small. But these specifications are not true in every alleged case. Ten hours a day or less is usually the limit. And the small pay is not so great a hinderance to the workingman's advancement as improvidence and drinking. A considerable portion of his wages goes to the saloon. "The greatest enemy to the workingman is that which gurgles from the neck of the bottle."—Powderly. Rum unfits him more and more for his work, and his joy is more and more decreased. But there are faithful ones who do not use rum. These come under the low rating of their fellows and suffer a low-wage by the incapacity of others.

It must be admitted also that there are capitalists who have little conscience, and there are employers who "grind the faces of the poor." Advantage is taken of their poverty, and they are driven as with a lash. These employers are despots in the business world. They rule with iron hand and seem to rejoice in their absolute supremacy. That workingmen should seek to protect themselves and their interests is not remarkable. Hence

• THE TRADES UNION.

In such union the workmen band together under specific promises, declarations and rules.

Men of like occupation only are admitted. They must have reached a certain degree of proficiency, if indeed not trained within the union through apprenticeship.

First—The union determines who shall be members. A fee, quite large, in most cases, is charged the applicant. This is often a wrong to worthy men, for they are not able to pay that fee.

Second—The union determines how many new men shall be admitted to learn the trade. A certain number to learn that specific trade is admitted. This is wrong and is out of harmony with free institutions. No man or union has a right to say to Mr. Smith: "You shall not learn the plumbing trade." Yet this is not infrequently the attitude of these unions.

Third—The union determines when its members shall work and when they shall cease. The individual must surrender his right of private judgment. He must agree to be governed by the will of his union. The hours he shall work each day is determined. The pay is determined. The private judgment of the workman is surrendered.

Fourth—The union determines when Mr. Smith shall stop work. His particular job may be wholly satisfactory, his surroundings all that he could wish. But somebody elsewhere is dissatisfied, and all in the union must "go out." The union is master.

Fifth—If the contractor seeks to hire others to complete his contracts, the union says No! You shall put nobody to work there. If a workman comes, we will try to dissuade him. Failing in this, we will resist him.

That workman can be despotic, quite as much so as employer, is clear. They are greedy of "work," as the contractor is of "gain." They are far worse than the contractor, because they are at liberty or not to accept his offered wages. But they stand at the door of a trade and say to the applicant: "You shall not learn this trade." They say to the man who will hire one not in the union, we will "go out" if the "scab" is not put out. They will stop work on an innocent contractor's job because of a wrong suffered in another locality. They will do bodily harm to those who want to work. So persistent are they that the law must often take them into custody.

DO UNIONS HELP THE LABORING MAN?
This question may be answered "yes" and "no," and in view of present and future effects. It is admitted that at the outset the launching of trade unions an apparent advantage is gained by the laboring man. The contractor is taken by surprise, is jostled off his feet, and usually yields to demands made. The workmen are organized and deal effective blows. But at the same time, work stops for a period of greater or less duration. Wages are not earned. Families are in need. Disease reigns. It is clear, also,

that in a long-drawn battle, the capitalist can "hold out" to an indefinite length, but the workman cannot. If the contractor is making a high rate per cent on money invested, he may, because he would still make good profit, yield to the demands of the union. But if his margin is small, and would be wiped out altogether by acceding to the demands of the union, he "shuts down" the establishment or seeks "non-union" men. In either case, the union man is the loser—his wages, if "shut down," his place, if the establishment is run "non-union." Either of these ends is not desired by union men. But capital is opening its eyes; contractors are getting on their feet. They insist upon running their own business without outside dictation. Many establishments decline absolutely "union help."

Again, the liberty of the workman is lost. He is under orders. He must stop work and start work by commandment. He is not an independent workman; but a man in semi-bondage, contrary to the spirit of American institutions. But more serious still; special service and genius are not remunerative under the trade union idea. The multitude of inventions which have cropped up during the last fifty years could never have been produced under the trade union system. The employer does not pay for skill; but so much a head for so many hours. Your fellow-workman may be a sloven, good for nothing but to put in his hours and draw his pay. You may be doing your best and serving your employer faithfully. But the former gets the same salary and the union idea protects him. You are therefore handicapped. The strong must carry the weak; the energetic the lazy. Probably no system has ever been devised that so lays the burden of the indifferent upon the faithful. A man in business said to the writer: "We have lazy good-for-nothings whom we would like to kick into the street. But we have to travel round by-ways before we can get rid of them. They are protected by the union. There is something of a premium on incapacity. And there is no incentive to accomplish special service. You do not push out into new lines, nor thoroughly develop old ones. Trade unions will not give better appliances. These must be developed by freemen. The man who wishes to get a fair equivalent for service rendered will not be tied down by a trades union; but will seek the widest opportunity in fields where he can meet honorable antagonists. He is willing to be distanced by those who can render better and more valuable service. But just here the trades union steps in and lays its hand on the workman, saying, You will work only so many hours, and at a certain rate.

Furthermore, trades unions are no real benefit because labor is more and more divided; the field of operation more and more limited. Lines of work formerly done by Mr. Smith are now divided between Smith, Brown and Jones. Smith's field is limited, and he is "tied up" to his field, for Brown and Jones are each jealous of theirs. As the principle of union advances, trades are more and more subdivided. You get work only part of the time. There is no oppor-

tunity to do more than make a living, however skilled in your narrow field.

ETHICS OF TRADES UNIONS.

First—The trades union, each man in it, must do violence to his sense of right and high sense of honor, when he attempts to forcibly resist a man who is seeking work. To work is man's inalienable right. Men have right to enter into competition in labor. For a few men to claim a certain line of work, or lines of work is a claim not justified.

Second—No class of men has right to hinder or molest another in entering a trade or entering into competition in labor. To do so, is but another form of robbing another and his family of his daily bread. Union, founded on such

principles, cannot succeed; nor should it. Yet this is the principle on which many trades unions proceed. For a time they can hinder and oppose others. But eventually they will fail, for what is wrong must fail.

Third—Sympathetic fellowship and interest in humanity is destroyed; while interest in the few formally bound together is abnormally developed. A laborer who withstands another from entering service is not that man's friend. He is selfish and has the spirit of a despot. This spirit is cultivated by the selfish principle upon which unions proceed. Work should be alike open to all.

Trades unions are a step backward toward caste, the curse of India and other countries. In a few generations this will be more manifest.

utter loathing which used to seize us on making these discoveries, and we try to be philosophical, but it is pretty tough on the children, who sometimes manage to get their share of the 'white man's burden.'"

* * *

A Baptist missionary among the Telugus recently baptized 470 converts.

* * *

A missionary in India says, All the evils in India rest on these two—custom and superstition. The soil in which both grow is the soul, dead in trespasses and in sins.

* * *

The "Outlook" recently gave this incident in a letter from Rev. Arthur Smith: "At the introduction of every Chinese railway there is a fatal fascination about the rails, which are about the height of a Chinese pillow, often a mere support for the back of the neck only. In the dim light of the night the engineer may see before his swift-moving engine a long row of brown forms, each stretched across the track, with his head beyond the rails. On such occasions it has sometimes been necessary to run trains at 'dead slow' for miles together. In the early days of the line to Tangshan coal mines there was a sort of market rate of thirty taels for the Chinese killed by accident, but it was alleged that too many Chinese seemed disposed to 'get a living' in this way, and a modification of the rules went into effect." It might be added that it is well the Empire State Express does not pass through China!

* * *

The appliances for heat houses in China are very primitive. The method of keeping warm, even in North China, is, more clothes, and a little hand stove.

Answering Our Own Prayers.

The old veteran Covenanter preacher, Rev. James Milligan, used to say to his three sons who were all preachers, "Boys you should prepare for the pulpit as though everything depended on you; but when you enter the pulpit then feel that all depends on God." "Pa, I wish I had your corn cribs," said a little six-year-old boy to his father as they rose from family worship, when his father had prayed that the Lord would feed the poor and hungry. "Why, sonny, what do you mean?" said the father. "Why, Pa," replied the boy, "then I would answer your prayers!" How careful was Jacob not only to pray, but to do all he could to answer his own prayers. Esau with his four hundred men doubtless purposed to exterminate Jacob, but God softened his heart in answer to his brother's prayers. In his boyhood Jacob had walked around Esau and sized him up, and he knew just what presents of live stock would please him, and break down his injured feelings; and how skillfully he arranges his gifts in procession, so as to make the best impression on the mind of his brother. Remember it is at a throne of grace we have the greatest power over the hearts of men.

Department of Missions

Editor, Rev. F. M. Foster, Ph.D., 341 W. 29th Street, New York.

The Bible House Library contains a copy of Eliot's Indian Bible, which no one now alive can read. On July 3rd next, the descendants of John Eliot, the first missionary to the American Indians, if indeed not the first modern missionary to the heathen of any land, are to hold a celebration at South Natick, near Boston, in honor of the 250th anniversary of the founding there of Eliot's village of "praying Indians." Books, relics, portraits, manuscripts and other interesting things will be on exhibition. This interesting celebration will bring to the attention of the American people the work which this devoted missionary accomplished. Through hardship and trial he labored on. His work was owned and blessed of God. Many were converted to Christ. Translating the Bible into the language of the Massachusetts' Indians was itself a stupendous work; but was accomplished. The descendants of this great man, possibly little known in his generation, are now to meet and rejoice in his memory and to thank God for the work He accomplished through him 250 years ago.

* * *

The Christian and Missionary Alliance which has Faith Healing proclivities, and has Rev. A. B. Simpson as its head, has missions in India, Tibet, North, Central and South China, in Japan, the Kongo Free State, the Western Sudan, in North Arabia, Palestine, South America and the Philippines. They raised, last year, including Indian Famine Fund, \$264,232. They sent out seventeen new workers in 1900. They had 706 additions to the churches, making a total of 2,440 members.

It would appear that some people are not happy nor will they work, without some fanaticism. They will leave evangelical churches and rally round some heresy, and give! and give!! and work! and work!! Whereas, before they were never accused of either interest or liberality. It serves to show that heresy will attract. Thousands and thousands tumbled over each other to get a peep at an old bone, and kiss the

glass case containing it, because they thought the old thing, which was a million to one more likely to be a piece of dog's leg, than a bone from the body of the mother of Christ, possessed healing virtue! Verily! the gullibility of man! He will believe monstrous absurdities, and will give his last cent to the scamp who is practicing the imposition.

Aside from the Faith Healing heresy, the Alliance people have many excellent qualities. Not long since, one of the prominent ones among them was expected at a certain place, at a certain hour. His lieutenant appeared, saying: "Mr. ——— is very sick; I saw him a few minutes ago and he was shaking like a leaf." Yet the writer has heard that man say, again and again, "I have never been sick an hour for twenty-five years," i. e., such faith in divine healing, that you are healed just before you get sick! These people have sent many missionaries into Africa, and with alarming mortality because they will not use medicine! Such sacrifices should not be allowed; but there seems to be no law to reach such cases, especially once the devotee has gone inland from the coast.

* * *

Dr. A. S. Wilson, Presbyterian missionary of the American Church, India, writes home of his experience during the famine: "This famine has thrown me into personal contact with the people as never before, and we have tried to make the most of our opportunities and are hoping for great results. There is a side to this personal contact which I have not seen emphasized anywhere, but which is very real to us. Old missionaries say they never had to fight vermin as in this famine. When you come in from a distribution of clothing or grain, tired in body and spirit, but inclined to feel good at the thought of the suffering you have relieved, it is a little disquieting to find your clothing is full of fleas and bedbugs. But this is our daily experience, varied by occasionally finding what Bill Nye called 'restless stowaways' in our hair. We have learned to control the first feeling of