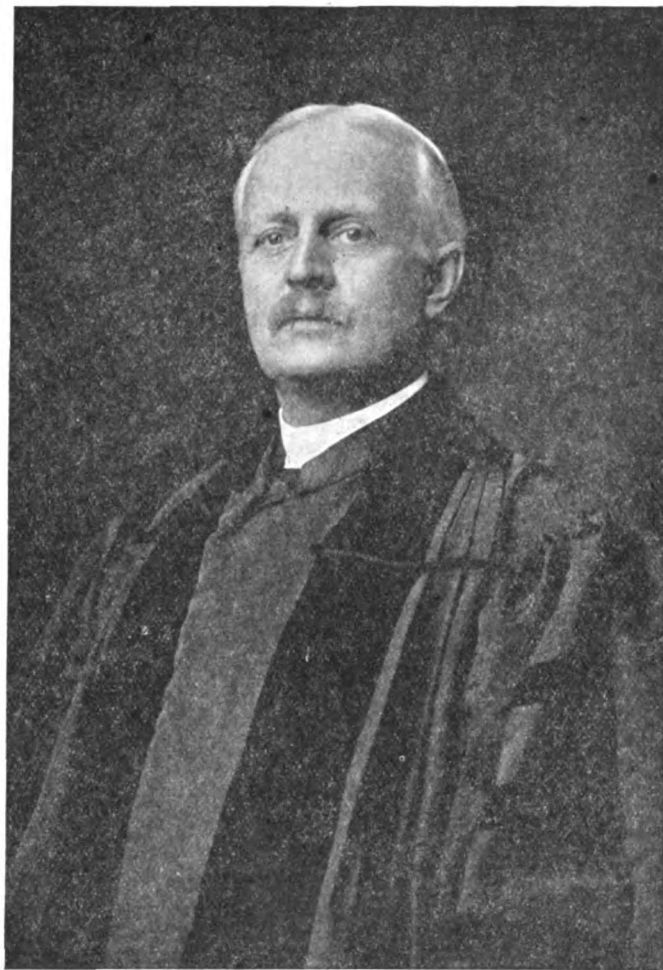


PRESBYTERIAN BANNER



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PITTSBURGH, THURSDAY, DECEMBER 23, 1909.

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No. 29.

The World
of
To-Day

Chronicle and Comment

A Weekly
Record and Review
By the Editor

A Large Reward. Richard Parr, discoverer of the famous steel spring in the sugar frauds, will get \$1,000,000 out of his find. William Loeb, Jr., Collector of the Port of New York, has approved his claim to moiety on the \$2,135,486.32 paid into the United States Treasury by the American Sugar Refining Company as restitution on customs duties evaded by means of fraud on the docks of the Havemeyer & Elder plant in Williamsburg. This was done after an exhaustive examination by Harrison Osborne, solicitor of customs. The finding by Mr. Osborne that the claim was a valid one was based on the result of the raid on the docks on Nov. 20, 1907, when Mr. Parr, a special employe of the Treasury at that time, discovered the steel spring which was used by the company's checkers to influence the weight of drafts of sugar adversely. This laid bare the scheme to defraud, and it was due to the evidence obtained as the consequence of the events of November 20 that the jury in the civil suit against the company last spring gave a verdict of guilty.

Zelaya Resigns. Jose Santos Zelaya has resigned from the presidency of Nicaragua. He placed his resignation in the hands of Congress on Dec. 16. Apparently there was no other course for him to take. The people were at last aroused. The guns of the revolutionists threatened the existence of his government. The warships of the United States lay in Nicaraguan ports. Managua had been seething for days. The spirit of revolt had spread even to the gates of the palace. Zelaya surrounded himself with an armed guard. Unchecked, the populace marched through the streets, crying for the end of the old, proclaiming the new regime. Dr. Jose Madriz, judge of the Central American Court of Justice at Cartago, who has been close to Zelaya, was chosen President by Congress and assumed the office, but General Estrada, at the head of the revolutionary army, is yet to be pacified, and the United States will not recognize the new government until it is seen whether it can maintain order.

Death of King Leopold. King Leopold II., of Belgium, died on Dec. 17. His illness dated from about three weeks ago, when he was compelled to take to his bed, suffering with rheumatism. It was thought at the time that he had a stroke of apoplexy, for he was paralyzed on one side, and the paralysis seemingly spread over the entire body. His confinement brought about intestinal obstruction, for which an operation was performed, finally resulting in death. Leopold II., for forty-four years King of Belgium, left behind him a record of contradictions. By his able management of his country's affairs he placed that insignificant State on a plane of great domestic prosperity and world-wide importance and won the credit of being one of the most astute monarchs in history. Yet as sovereign of the Congo Free State he was called the "Caligula of Belgium." So notorious was his private reputation that he was known as the "profligate of Europe." From the moment Louis Philippe Marie Victor became Leopold II. at the death of his father on Dec. 10, 1865, he chose the policy of England as the model for Belgium and began urging the doctrine of colonization and extension of trade. He advocated a merchant marine and the sending of samples of Belgian manufacture to all parts of the world. Under his direction the railroads of the country were built up to meet the demands of growing trade. He advocated the construction of a strong navy, but did not favor a burdensome military policy. In the early days of his reign he made great municipal improvements. He beautified the capital and leading cities of the kingdom. It was he who made Ostend a popular watering place and coast resort. Brussels, Ghent, Antwerp, Naumur, Mons, Liege, Charleroi and Verviers all bear testimony to-day to his activity in this direction. The domestic relations of Leopold and his private morals were the scandal of Europe. He quarreled with his three daughters, and after the death of his wife in 1902, from whom he had been alienated, he made Baroness de Vaughan hismorganatic wife.

Leopold's Successor. There being no direct hereditary heir, the crown passes to Prince Albert, the only son of Leopold's younger brother, the late Phillippe, Count of Flanders. The new monarch was born April 8, 1875, and on Oct. 2, 1900, married Princess Elizabeth of Bavaria. They have three children—Prince Leopold, eight years of age; Prince Charles, six years old, and Princess Marie-Jose, who was born Aug. 4, 1906. Albert is one of the most popular members of the reigning house of Belgium. His wife is equally popular, their home life being such as to attract the admiration and love of the people. He has traveled extensively and is a man of affairs. In appearance he is strikingly like the late king, but their dispositions and temperaments have always been in marked contrast. Albert has been a great student of politics and economics, and has frequently lectured on these subjects in public. To broaden his grasp of the affairs of the world he has visited the United States and other countries, always studying and adding to his store of knowledge and philosophy. There is another side to the new king which appeals to popular fancy. He dearly loves clean and healthy sport. He is an accomplished horseman, enjoys motoring and has taken a flight or two in a dirigible balloon. In his intercourse with others he is most gracious. His frank, good-natured face bespeaks intelligence and invites confidence. Democratic in his states and manners, he is, nevertheless, a man of firm decision and kingly dignity.

The Congo State. Leopold was a business man on a large scale, and the greatest odium became attached to his name in connection with the Congo Free State. The ruling house of Belgium was not wealthy when the second Leopold began his reign, and his early speculations were not successful. In 1876, however, he organized at Brussels the African International Association to utilize African discoveries, and three years later Stanley went to Africa under his patronage. Then there was called at Brussels a conference under the title of La Comite d'Etude du Haut Congo. This paved the way for the Berlin act called the Great Charter of the Congo Free State, passed in 185 by an international conference at Berlin, in which fourteen powers were represented. Out of the Comite grew the International Association of the Congo. The Berlin act provided for free trade, no monopoly and the abolition of slavery and cannibalism. As the leader of the movement, Leopold naturally was chosen sovereign. The decree which gave him that power declared that the relations between Belgium and the Congo were "purely personal." In 1889 the king in his will bequeathed his Congo sovereignty to the nation. The next year, in return for the guarantee of a loan for exploiting the Free State, Belgium received the right to annex that territory after ten years. The government did not take up her option, however, owing to the opposition of England, but by an act of August, 1901, the right was continued. Finally last year Belgium annexed the territory. For years tales of horrible cruelty and misrule have come from the Congo. With all due allowance for exaggeration, and despite great differences of opinion, it is believed that there still remains a vast deal of corruption and consequent suffering in Africa, for which Leopold was responsible. Many critics accused him of heartlessly exploiting the natives for his own personal gain. He said in his own defense that these tales of cruelty were inventions, and that he had, as a matter of fact, lost money in the Free State. It has been a general impression, however, that Leopold had made a vast fortune out of his rich African concessions. In this country, as in all other civilized nations, the protests of the missionaries against Congo cruelties were for years the cause of great popular excitement. In 1904 the first memorial of the missionaries was introduced in the United States Senate. Hearings were held, but no report was ever made. In 1906 Secretary Root was asked by Congressman Denby, representing a large body of constituents, if the United States could not interfere in the Congo. Mr. Root declared such interference was unwarranted, as the United States was not a signatory to the general act of Berlin.

The Mexicans in the United States

By Robert M. Donaldson, D. D. Field Secretary.

"The Mexicans are a devout people. I am impressed with the fact that they have a more spiritual temperament and a higher temperament and a higher appreciation of spiritual things than our American people."

So said one who has been neighbor and fellow-worker with them for a score of years. Two Mexicans attended Synod. In their parting message they reverently pledged themselves to a spiritual service during the coming winter. One spoke our own language with easy grace, and interpreted for the other, who spoke in Spanish. The latter was a minor. Our Church had seemed a failure and was abandoned. He commenced holding religious services in his own home every evening, where he spoke to the neighbors, a few of whom were Presbyterians. A visiting minister found him at work, and a church was organized with eleven members. It has now grown to be the largest in membership of all the Spanish-speaking churches. He is still the faithful pastor, and has the confidence of all his co-laborers. He is the type of man we need in many other fields. While there are some who are following his example, one of the imperative demands upon the Church just now is to establish and maintain a training school for the young Mexicans who are qualified for evangelistic work among their own people.

The Synod of New Mexico is our point of contact with the oldest civilization of the New World. It was no far cry from the landing of Columbus to the founding of Santa Fe. Even then the Spaniards found ruins of a civilization that preceded them. The old and the new are still near neighbors in the southwest. Traveling through some parts of the territory, one feels that the name is not well chosen; that "New" Mexico is a misnomer. Signs of age are everywhere. Adobe buildings and ruins abound. You can scarcely determine which is the older, the ruins or the inhabited dwellings. The faces and clothing of the people are an illustrated page from the picture book of the past. But such impressions soon fade away, for side by side with the old is the newer civilization, expressing itself in the social and religious life of the people, as well as in their occupations. Of the sixty-four inhabited villages which Coronado says he found there in 1540, only two remain to-day on their original location. These are Acoma and Isleta. But fifteen others are still in existence, though the sites are changed. Santa Fe, which became the seat of government in 1605, is now in part a modern city. The adobe palace, in which missionaries and others took refuge during the Pueblo rebellion against the Spanish in 1680, is still standing. In the nineteenth century the Santa Fe Trail was the road that "led to Rome" from that isolated region. It is the trail of civilization to-day, for the Santa Fe railroad, opened in 1880, practically follows the same course.

When this region became part of the United States, we undertook to give them

not only the temporal but also the spiritual forces of the newer civilization. It is a task that is not far advanced toward completion. Indeed, it grows upon us with the rapid influx of Mexican population during recent years. Our Mexican missionaries in Arizona and New Mexico have parishes that number anywhere from one to ten thousand souls. It is hard for those who have so many generations of Roman Catholic training and superstition to let go everything that seems inconsistent to the modern forms of religion; but with God all things are possible, and these faithful men and women who labor in our schools and churches know that their labors are not in vain in the Lord.

Nearly all the Mexican and a large portion of the Indian work of our Church lies within the borders of the Synod of New Mexico. These two classes whom we now call "exceptional population" are slowly but surely yielding themselves to the quicker heart-throb, the prompter step and the cleaner life of the Christian civilization into which they are being irresistibly merged. The "one increasing purpose" running through the ages is obliterating the lines of demarcation, till the prophecy of a strong, united, Christian people filling these vegas and mesas and canyons will soon be fulfilled. Potent forces in these changes are the Protestant churches and schools. The blue flag of Presbyterianism is not out of harmony with the fadeless blue of these skies, the striking red of soil and rocky wall, or the white of the snow-clad summits. The triumphs of the gospel are manifested in these changed lives and conditions. Here are some of the most faithful and self-denying of those disciples who "have left all and followed" Him. Our mission schools are training for service as well as for larger intelligence. Two graduates of one school, continuing their apprenticeship in eastern railroad shops, found that nothing was being done for the spiritual welfare of their fellow-workers. They asked permission to conduct a noon-day prayer meeting, which was granted them. This is the NEW Mexico, that rises, Phoenix-like, out of the old,—but the boys were from Albuquerque rather than from Phoenix.

As I write these words, from the flying train I catch glimpses of crosses yonder on the hillsides, casting their evening shadows over the graves of those who slumber on these mountain crests, more than seven thousand feet above sea level. Just outside the sacred enclosure, two herders are gathering their flocks for the night,—a picture I fain would share with those who read these words. It brings to mind the words of Jesus: "Other sheep I have which are not of this fold." Our Church should cherish the privilege God has given us of bringing these Mexicans to the Good Shepherd who gave his life for the sheep.

But a grave injustice is done the Synod of New Mexico when we speak exclusively of the Mexican or Indian work within its borders. These form but a portion of our

field; though the work is one. So great is the American population that long ago this had been a State—or even two States—save for the political intrigues within and without their borders. American cities with American schools and enterprises all give it the undeniable brand of the United States. American churches are teaching a gospel that transforms life with its touch. American schools reduced illiteracy from forty-four per cent to thirty-three per cent between 1890 and 1900. Cactus and sage brush are yielding to bending orchards and spreading vines. Instead of the parched ground are the prophetic pools of water, whose living streams make glad the meadows of alfalfa, the orchards of orange, lemon, and grape fruit, and the pastures of the ostrich farm and of the blooded stock. It is indeed a "New" Mexico. This is further attested by the fact that the newest presbytery is made up of new churches, composed of migrating Americans. As yet there is not a single Indian or Mexican church in their borders. In a material and spiritual sense it is a reclaimed desert. It is a new land and fruitful; fit to be a land in which God shall dwell with his people.

Whether the mountains that skirt these transforming valleys shall be Ebal or Gerazim depends in part upon the people themselves. But the great Presbyterian Church, so rich in history and faith and material blessing, must face its own responsibility. What benedictions we can bring to these new communities if we will! In moving promptly and aggressively to make them both American and Christian, we shall be blessed as well as a blessing.

BOHEMIA AND THE SLAVS.

By Charles E. Edwards.

Less than a year ago Prof. Carl Clemen, of Bonn University, was in Pittsburgh making an appeal for the college of the Reformed Church in Bohemia, at Czeslau, which was in danger of failure. Of the thirty-two thousand dollars required to save it, our Bohemian brethren in their poverty could raise only twelve thousand dollars. Prof. Clemen is at the head of an International Committee to aid the Reformed Church of Bohemia. This shows that he is a rare German, and sets us Americans a good example. It is possible that within a few months two representatives of this Reformed Church may visit America in its behalf.

As Paul might say, it is "expedient" for us American Presbyterians to find a place in our system of offerings for such appeals. Otherwise we will show a glaring, inexcusable inconsistency. Who are these Bohemians? They are the key for the Slavic world to us. Do we mean what we say, in our many speeches, talks, letters, and innumerable allusions to the immigration problem? Do we remember that about one-fourth of all our European immigration in recent years has been Slavic?

Rev. V. Losa, of Pittsburgh Presbytery, is a Bohemian. Only a few years ago he began work with nothing. By the grace of God, and the aid of a wise committee—Rev. Dr. W. L. McEwan especially—his missions grew to a goodly list, including among the converts, not only Bohemians,

but Slovaks, Ruthenians and Poles. Every Slavic nationality in the region has been reached by his colporteurs, who since the beginning of 1902 have obtained ten thousand dollars in cash from sales to these very people. And Mr. Losa's Bohemian paper, and his training school—altogether there is nothing like it in America. It is estimated that there are four millions of Slavs in this country, half of them Poles. How will we evangelize them? Mr. Losa has published a list of Slavic workers in America, Congregational, Methodist, Baptist and Independent—but the Presbyterian list is nearly as long as all the rest combined, and nearly all Bohemians.

Now we will never solve this immigration problem until we send a goodly stream of American funds across the sea to help their mother Church, which now has such wonderful opportunities. Eventually, perhaps soon, we must contribute to the Reformed Churches of Poland and Lithuania. Only thus can the Slavic world be evangelized, numbering a hundred and forty millions, extending from the Adriatic Sea to the Pacific Ocean, an area greater than that of the full moon.

A THOUSAND MORE ORGANIZED BIBLE CLASSES.

By Rev. James A. Worden, D. D.

The International Sunday School Association has issued a stirring slogan for this winter's campaign. Mr. W. C. Pearce, the superintendent of the Adult Department, writes me: "The Adult Bible Class movement of our continent continues to prosper. Not only has the number of classes rapidly multiplied, but the universal testimony is that after organization the classes increase in membership and effectiveness. Many conversions are reported, large missionary interest is being awakened, civic righteousness is receiving more cordial support, and every good cause is feeling the impulse of this work. These facts should cause us to rejoice and thank God, and consecrate ourselves anew to the task of pushing the movement as we have never before done."

Mr. Pearce does not stop with feelings or enthusiastic rejoicing. The International Sunday School Association has called for decisive action to prove our sincerity and truth. He writes me:

"I have therefore written to our Associations proposing that we endeavor to enroll 15,000 classes by March 25, 1910. At the beginning of the present quarter we had 8,439 classes enrolled. To reach the 15,000 we will therefore need to enroll 6,561 additional classes during the balance of the present quarter and in the first quarter of 1910. I would earnestly request your co-operation in reaching this goal."

I have written Mr. Pearce that the Presbyterians will co-operate in this great effort. Therefore I pass this proposal of the Adult Department on to the pastors and superintendents. If they will, they can realize the proposal. The share of the 6,561 additional classes, falling to the Sabbath schools of the Presbyterian Church, would be about 1,000.

What do our pastors, superintendents and adult teachers say to the call of Providence to a prompt, general, and enthusiastic uprising to do our part in this movement and organize 1,000 more adult

classes by March 25, 1910? Brothers, let us hear from you at once by letter. Make us glad and thankful by your response to this proposal.

NOTES FROM FLORIDA.

By Rev. Austin H. Jolly, D. D.

It is not generally known that Florida is the largest State east of the Mississippi river. It has more sea coast, more land, more lakes, more palmettos, more oranges, more tourists and more warm weather than any other State east of the "Father of Waters."

The State is well supplied with railroads and waterways. Its great lack is in schools, churches and Presbyterians. This latter shortage is made up in part by a generous supply of Methodists and Baptists. But even these need the friendly aid of a stronger brother. Our Presbyterian Church, U. S. A., is maintaining its work in nine county seats. We have located eight men in eight months and need two or three more. The trouble of the past has been that old men came here to spend their declining years and did not push the work. Young men did not need to come for their health and did not hear of the wide mission field here. But now they are coming—everybody is coming to Florida now. A whiff of this soft December air creates a discontent in the frozen north and the fertility and comfort of this friendly clime invites multitudes to linger through the year in the "Land of Flowers."

Our Church must not give up. It cannot give up. We are needed here. The country is filling up so rapidly that the churches cannot keep pace with the development of the land.

This is a funny land in one respect. One town grows Irish potatoes, another string beans, another celery, another corn, another tobacco, and others watermelons, or lettuce, or strawberries, or pine apples. Then the whole land has its orange and grape fruit groves. It is said that the railroad is arranging to send 1,500 cars to one town to carry its crop to the north. But if we had nothing to ship to the north we still have 25,000 people of the north who come to us each year, and the town that does not have a tourist hotel is poor, indeed. A native was once asked what they do here. He replied, "Sometimes were set and think and sometimes we just set." But we must think a little more of the great need of this rapidly growing State. Of the thousands who come each year some remain and the State is filling up rapidly. Where the people go the Church must go. Florida is crying for help to-day to care for the people who are rushing to its vacant lands. The Presbyterian College at Eustis, through an embarrassment which we hope may be only temporary, has been obliged to suspend work. If some friend of Christian education could be induced to come to the rescue just now a foundation for future good could be laid that would be worthy of any man's efforts.

Rev. Charles L. Work, D.D., of Wooster, is spending the winter in Florida and doing evangelistic work among the churches. He is at work now in Eustis. His address is Winter Park, Fla.

Rev. Harry W. McCombs has just arrived at Ft. Pierce, where he enters upon a very encouraging work in a county seat on the East Coast.

Starke is earnestly seeking a man to take that church permanently. No tour-

ist need apply. The leaders in the Starke church are from Emlenton, Pa., good men, too.

We have placed a minister at the St. Cloud colony, which has been widely advertised in the northern papers. Those who are looking in that direction would do well to address Rev. S. S. Snyder, Kissimmee, Fla.

The Home Mission work in the Presbytery of Florida has been placed in the hands of the Executive Commission of the presbytery, Rev. A. H. Jolly, D. D., being moderator, and Rev. E. G. McKinley, clerk.



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