

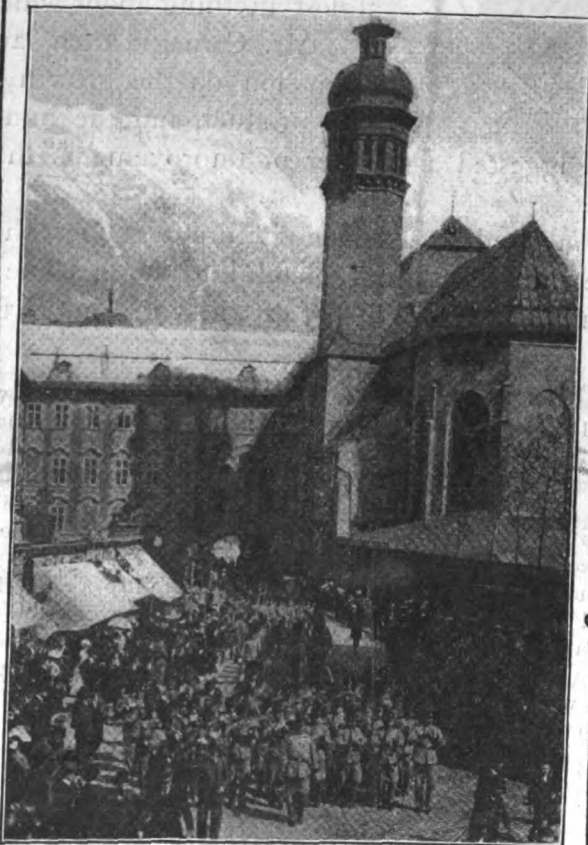
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## Psalm CXLIX

BY THE REV. M. GALEY

Praise ye the mighty Lord,  
Let saints with one accord  
A new song sing.  
With joy let Israel's race,  
Their Maker praise with grace:  
Let Zion's sons not cease  
To laud their King.

His praises in the dance  
With lute and harp advance:  
His name extol.  
Much pleased, the Lord, most High,  
The meek will beautify.  
Them save, and in the sky,  
Their names enroll.

Let saints in glory joy,  
On beds their tongues employ.  
God's praise to sing.  
Let them proclaim His word,  
Yea, take a two-edged sword,  
And vengeance from the Lord.  
On peoples bring.

Let hostile kings be chained,  
Proud nobles all restrained  
From evil ways.  
Let judgment overtake  
All who God's precepts break.  
Let saints to honor wake,  
Jehovah praise.

Philadelphia.

## A Summer in Switzerland---III

### SWISS RELIGION AND ITS FRUITS

THE Swiss are a religious nation, and their religion if tested by its fruits, will compare favorably with those of other countries. Protestants include rather more than three-fifths of the population, and they live in the cities and the lower and more accessible parts of the country. Roman Catholics are most numerous in the mountain districts. Liberty of conscience is proclaimed in the Constitution, and no one can be compelled to support a church to which he does not belong. Each canton has the right to choose its religion and to use such means as are needful to maintain it, and to restrain sects from encroaching upon the rights of citizens or breaking the peace. There are also federal laws against the Jesuits and against the invasion of the Swiss church by the Papal power, and the Salvation Army has been proscribed on account of its military character.

But upon the whole there is a great degree of practical religious toleration, enjoyed in Switzerland. The chosen church of each canton is supported either from the ecclesiastical properties of the State, or by special tax; but if the latter is the case, no one is obliged to pay the tax if he is not a member of the established church of the canton. Thus a Protestant living in a Catholic canton, would not be obliged to pay any special ecclesiastical taxes levied in that canton, and vice versa. There are six Roman Catholic bishops, with their sees at Basal, Coire, Sion, St. Gall, Lausanne, Geneva and Freiburg, but they do not hold or control the property, which is in charge of local trustees, and no priest can hold a public secular office.

The power of the priest or pastor lies in his ability to influence public opinion, and the Roman Catholic system enables the priest to do this more efficiently than Protestantism does. Zurich, Berne, Glarus and Neuchatel are largely Protestant, and are the most densely populated part of Switzerland; Vaud and Appenzell-ausser-Rhodes are almost entirely Protestant; Geneva, St. Gall, the Grisons, Aargau and Thurgau are evenly balanced; Freiburg, Zug, Lucerne and Soleure are mostly Roman Catholic; while Appenzell-inner Rhodes, Schaffhausen, Valais, Tessin, Unterwaldens, Schwytz and Uri are strongly Roman Catholic. The Roman Catholic organization does not differ materially from that of this church in other countries, though it is sharply divided between "Old Catholics" who deny papal infallibility and the Ultramontanes. Both parties are active and intelligent, especially in the matter of education. The Protestant church organization is too elaborate for brief description, but it has a vigorous life and pervades the Federation with a far stronger influence than any other religious system. This is natural, for while Romanism has the advantage of organic union and ecclesiastical consolidation, Protestantism is the natural ally of freedom and popular sovereignty, which have their home and power nowhere more strongly established than among the Alps and lakes of the Swiss Republic. I said that the religious fruits of Switzerland will compare favorably with those of other lands. There is no part of the European continent where morality and healthy family life flourish better than in Switzerland. Intemperance is the only form of immorality that makes any show, and great efforts are constantly put forth to curb and reduce this evil. The general life of the people is pure and homely, female innocence is presupposed and protected, the amusements and festivities of the young are athletic and healthful, with out-of-door games, song societies and decorous and modest associations of young men and maidens.

There is a certain watch and care over the young which is a part of long custom and self-respecting life. It would be absurd to say that vice does not exist; but it is true, that even in the large cities it not only hides its head, but the evil-doer must hunt for his opportunity. Those two nations which have looked so long with covetous eyes upon this little Republic, and have talked of the advantage which its absorption or division between themselves would be to Switzerland, are mistaken in their estimates. Switzerland has more to give than to get by any such union. France and Germany might learn much from this country of those principles and practices of religion and morality which make and keep nations healthy, strong and prosperous.

Swiss religion fosters industry, encourages and develops philanthropy, promotes honesty and thrift and produces a moderated happiness among the people. In the cases of many individuals, its influence has been worldwide, not only in past times, but during the century just closed, and the active mind and persistent investigation of all subjects of human interest by this people, guarantee the same development of individual genius and influence in future. But the Swiss religion has a character of its own. It has little in harmony with Judaism, and while its doctrinal sympathies have often been with the strictest and most difficult theology, its Christian observances have been of the most liberal character. I have seen the best men of the nation discussing theology and church history around tables covered with beer mugs in the garden

# Our Missionary Destiny

## Problems Before the American People

BY THE REV. CHARLES L. THOMPSON, D. D., SECRETARY PRESBYTERIAN BOARD OF HOME MISSIONS

IF ever a nation's origin predicted a missionary character, that nation is America. The dominant idea that set the flagship of Columbus was a religious idea. More intelligently the hand on the wheel of the Mayflower was the hand of a great Christian purpose. The early settlers were missionaries. The first message to the Indians was not the message of the bullet, but of the Gospel. The first century along the Eastern coast was one of heroic missionary purpose. The first settlers to the West at the beginning of the Nineteenth Century were missionary pioneers. Some of them crossed over the Appalachian range in the South to the headwaters of the Tennessee; others crossed over the Alleghenies and drifted down the Ohio; others blazed their way through the Empire State, and carved out the Western reserve on Lake Erie. But on whatever parallel they moved, and whatever their religious inheritance--whether that of English Christianity from Massachusetts, or that of the Scotch and Irish, moving through Pennsylvania and the Carolinas--the end was always the same, to establish a Christian republic. Thus, because the missionary blood was in the veins of the pioneers the westward march across the parallels of the continent was a march of Christian civilization. Rude ungodly and infidel as were many of the elements of the early emigration into the wilderness of the West, they did not long hold their characteristics. The missionary and the teacher kept pace with the pioneers, and the institutions they brought with them soon transformed the little settlements where those institutions were planted. Thus many a camp along the base of the Rockies, which began as a den of gamblers, has, in the course of three or four decades, been transformed into orderly villages or into thriving cities, where Christian sentiments and Christian institutions shape, if they do not wholly control, the public life. Pessimists who see this country going to the bad must obliterate from their vision the public school and the Christian church--both planted in every community, from ocean to ocean. They are the agencies of our renewal; they will stem the various tides of evil that would set against our republican government; they will conserve the public life for the weal of coming generations.

Glance a moment at the missionary duty and opportunity. We have ever been a heterogeneous people. Therein lies our peril, and therein equally lies our strength. It is the composite which Spencer says will make the noblest type of man. The power of the Gospel has so far been able to mold those elements to American ideals wherever the Gospel has had a good chance. But the process was easier in the past century, when the bulk of foreign immigration came from northern Europe. At present most of it comes from southern and eastern Europe, from people who are strangers to civil liberty and to the Christian ideals, that so far have ruled our country. Italians, Poles, Hungarians, Slavs, and kindred races are coming in upon us now at an unparalleled rate. They settle in our great cities; they are congested in our mining camps; they make foreign communities. They must be Americanized, and the school and the church must do it. Hence, one of the greatest home missionary fields to-day is to be found among the foreigners in the United States. Whether that field be the lower east side of New York or the mining population of Pennsylvania, to reach them with Christian instruction is the first duty of Christian patriotism to-day.

Again, glance at the infilling process in Western States. It is said the frontier has disappeared--as if our only moral dangers came from frontiers. The frontier is

a fringe of population, powerless to affect national conditions; not so the infilling of central States, that are soon to hold the balance of political power. Four territories are now knocking at the doors of Congress for recognition as sovereign States. Congress hesitates. Whatever may be the reasons for Congressional hesitation, Christian patriotism should hesitate, because those territories are largely made up of alien populations that have not yet been assimilated to American ideas. The question of questions from a strategic Christian position to-day is, what within a generation will be the Christian character of the Mississippi Valley? The signs are good, but the battle for truth and righteousness cannot be said to be won so long as the maladministration of great cities, on the one hand and corrupt legislation on the other gives warning of the lack of moral integrity among the people. The home mission battle has not been fought when struggling home mission churches dot the prairies of Indian Territory and of Oklahoma to given notice of moral conditions which, so far, they have been unable to change. It is a superficial estimate of the depths to which Christian work should go to think of either Eastern or Western States as having reached a point where the strenuousness of Christian endeavor may be somewhat relaxed.

Glance again at the mission field of Southern mountains. There are three million mountaineers who have a glorious inheritance of truth, to which they have become blind, and of character which they have lost. There is no more important patriotic duty than that of rebuilding the Christian character of original Americans. And those mountaineers are American. They were true to the flag in the days of the Revolution. They were true to it again in the days of the Civil War. Their isolation has stranded their intelligence and their morality. But the stock is good, and easily yields to influences--to acknowledge the potency of which is in their very blood. Some of the first academies and colleges of all the West were built at the beginning of the last century, in those mountain regions. They have become overgrown by the unchecked evil growths of three generations, but the children of the people who founded them turn readily to a chance for an education. From these mountain cabins great men have gone forth in times past. The boys are waiting there for a chance to be worthy citizens in the future.

There are 250,000 aboriginal Americans in the United States. They are not numerous--are not increasing. They have long constituted a problem of the Government, but by highest considerations they present a problem for the Christian Church. There will be no great fruit attending missionary work among them--at least such as will attract the attention of the world. It is simply an outstretched hand to sinking people, but that hand must be outstretched if we would not be false to the principles we confess. Some of the brightest phases of missionary endeavor of the last generation have been those which have shown Indian tribes capable of receiving Christian truth and living Christian lives. The transformation of the Sioux, for example, in Dakota. The story of the Nez Percés, who refused to take up arms against the United States Government, when tempted to do so, and of starving Pimas and Papagoes on the sands of Arizona, presents chapters that might be written into a romance without violation of the lines of truth. Our debt to them is historic. The paths of the lives of the Elliots, Brainers and the Sargents should pulse through the Christian Church of to-day, and stir heroic purpose to give a hope of heaven to those who have lost their hopes of earth.

Some of the most urgent fields for home mission activity to-day are among what may be called the fringe of our national territory. Alaska has paid us in gold several times the cost of her purchase; but the search for gold is often costly to character. It is pleasant to reflect that our preachers are like the hero of "Sky Pilot" among the Alaskan islands and among the Alaskan rivers, and are rescuing the mining populations of the territory from the depths which their temptations are opening for them; and while these missionaries can report no great results at the present time, those who believe in the future of Alaska must regard them as the advance agents of the civilization that will be swift on its way, and of the time when Alaska may occupy a peculiarly strategic position in the relations of the United States to the nations across the Behring Sea.

Perhaps the most strategic missionary ground we have to-day is in the islands south of us. Many of the Protestant churches have moved strongly in upon Cuba, and Porto Rico. The people are responsive. They have lived there for centuries without much education, and without much pure Gospel. They have an appetite for both. They throng the schools and the chapels that are opened for there instruction, and if our Government shall be either unable or unwilling to do much for the relief of these islands from the depressed conditions which have prevailed there for centuries, and which are a long inheritance of Spanish oppression, all the more important that Christian people should extend to them the hand of help they are so ready to grasp. In due regard for each other's rights, and in a spirit of absolute cooperation in Christian enterprise, the churches of the United States should see to it that every town and hamlet of those fair islands of the Caribbean should have thrown about them the light of the Christian civilization which is the pride of our country.

And there are reasons for this that reach even beyond the islands and our relations to them; for if there is any truth which our physical connections with South America and our commercial relations to South America are now beginning to make evident and paramount, it is the truth that the American continent is to have a single destiny. In order to accomplish that, American ideas and American institutions should move on the line of longitude to the republics beyond us. Too long have they been neglected; too long have they been the ground of strife for the ambition of European powers. It is time we extended the Monroe Doctrine, and maintained the unity and integrity of the Western continent. Education and Christianity are the two forces which must bring about this result. Hence, to evangelize the Antilles is but a step to the larger mission which awaits the Republic of setting free her sister republics of the southern half of the continent from the darkness and the despair that have so long been upon them.

By the considerations now named, and by others that might be named, we count it the supreme duty of the Christian Church to-day to devote her energies first to the regeneration of America; and as America is destined to have a strong hand in shaping the destiny of the nations of the earth, so best can the Church of America vindicate her large mission to make disciples of all nations.

New York.

Scepticism is worse than bigotry in its distortion of both the intellectual and moral faculties. The recent absurd attack on the Christian character of Washington reminds us of Matthew Arnold's undertaking to discredit the testimony of the apostle Paul in regard to the resurrection. He attempted to discriminate between what Paul actually believed and what Paul thought he believed. Truly the idol of cultured England was not lacking in what the boys call "cheek." It reminds us of the man who would not give a dollar to hear Ingersoll lecture on the "Mistakes of Moses," but who would give a hundred dollars to hear Moses lecture on the "Mistakes of Ingersoll."

## Two Notable Gatherings in Mexico

BY THE REV. HUBERT W. BROWN

THE writer can remember the day when, in Mexico, the Protestant worker felt his isolation. There has been a change. We now have conventions, assemblies, Bible conferences, and we notice the stimulating influence on the work.

Nearly twenty years ago the Presbytery of Zacatecas was organized. Later the southern half was formed into the Presbytery of the City of Mexico. After awhile the remote gulf States of Yucatan and Tabasco, with Campeche and Chiaoas, were cut off and called the Presbytery of the Gulf of Mexico. In the northeast corner of the Republic our southern Presbyterian brethren flocked by themselves in the Presbytery of Tamaulipas. We were all good friends, but, as we lived apart, we were in danger of growing apart. We needed some ecclesiastical bond of union. This state of affairs led the writer to suggest, first in an editorial in our mission paper, "El Faro," and then as retiring moderator in his sermon, preached before the Presbytery of the City of Mexico in Ozumba in 1899, that a synod be formed. Presbytery appointed a committee, of which the Rev. Messrs. Arcadio Morales and the writer were members. We secured the cooperation of the other presbyteries, and the Rev. William Wallace advocated our cause with efficient eloquence before the General Assembly of 1901. The Synod of Mexico, an independent Presbyterian church, was organized in Mexico City in July of 1901. The initiators of the movement, the Rev. Messrs. Arcadio Morales and Hubert W. Brown, were elected respectively moderator and vice-moderator of the new Synod.

Two opinions, as is usual in such cases, were expressed as to the wisdom of a step so radical. The writer maintains that nothing ventured, nothing won, and that self-support will be reached more easily, naturally and rapidly if our church in Mexico is distinctively a Mexican organization. The second General Synod has confirmed this opinion. The feeling was general that we have entered upon a new era of progress and prosperity in our work.

I shall not give in detail the various measures adopted by the Synod, but simply try to give an idea of the impression left on us all by this meeting.

We all felt that the Presbyterian work in Mexico had been unified. It did us good to see and hear men from all our Presbyteries, and to see Tamaulipas and Yucatan side by side on the same benches.

The fact that ours is a Mexican church is helping self-support. When the question was up the missionaries needed to say but little. One after another, Mexican elders, pastors and consecrated laymen, told what was being done in their churches. It was not theory but fact. It was not a plan advocated by foreigners, but a patriotic appeal from Mexican workers full of love for their native land. It was one of the happiest, most hopeful days of my eighteen years as a missionary in Mexico.

A genuine missionary spirit was also shown. It was determined to organize a Synodical Board of Missions, and to begin work at once in the State of Chiapas. This State, until recently had had no Protestant worker. Mr. Morales and others were praying that some one might be called to that work. To our surprise (how often we are surprised when God answers our prayers), the Rev. Edwin A. McDonald, a member of Synod, and his wife, Gospel workers, who supported themselves by teaching English, decided to give up their large classes in Mexico City and go to Chiapas. They are already making enough to support themselves in their new home, and have a good deal of time free for evangelistic work. Our Mission Board will send out other workers to cooperate with them and give them formal recognition as the Synod's self-supporting missionaries. The officers of the Board are: President, Arcadio Morales; secretary, Plutarco Arellano;