

THE NEW ERA.\*

We are all familiar with the expression of two opposite ways of looking at things, which is sometimes sincere and sometimes "cant," according to the character of the speakers. On the one side we have the *laudator temporis acti*, who repeats his mournful complaint that "the former times were better than these;" that the world is growing worse, and that there is no cure for it but some general catastrophe which shall sweep away the existing order of things. On the other side, we have the enthusiastic eulogist of Science (with a capital S) and "the march of modern improvement," who believes that, on the wheels of invention and "advanced thought," the world is to roll smoothly on into the Utopia which has been the fond dream of the ages. The author of the book before us belongs to neither class, but takes a deeper, wider and more truly hopeful view than either. He belongs to what is, happily, an ever increasing number of thinkers, who, while keenly alive to every note of real progress in thought and action, and as keenly perceptive of the peculiar problems, evils and dangers of our own age, cherish the inspiring faith that, through all weakness and folly, and even apparent retrogression, the great soul of humanity is being guided to the goal of that Kingdom for the coming of which all Christians pray, in the One Prayer which is universal.

"The New Era," which forms the title of Dr. Strong's book is, he tells us at the outset, that which will have its beginning in the twentieth century, and for which the nineteenth century has been a preparation. In the very interesting and suggestive opening chapters of the book, he tersely and rapidly sketches for us the great changes which have so transformed our social economy during the last half century, changes which may be classed as physical, political and social, each acting and re-acting on the others. To scientific progress he refers at some length, pointing out that its great advance during the present century has been in reality a fresh revelation of the Divine will, though this is unrecognized by those who "do not perceive that the truths of science are God's truths, that its laws are God's laws;" and he holds that "this modern revelation of His will means a mighty hastening of the day when His will is to be done on earth as it is in Heaven."

One of the most important movements of the day, which forms a leading feature in Dr. Strong's analysis, is "the tendency towards organization and centralization which is seen everywhere." He points out that "the progress of the race has been along two lines, the development of the individual, and the organization of society; that, in the history of Europe, progress seems to have been along only one of these two lines at a time; that, during the past hundred years, the growth of democracy has meant the development of individualism; and that, now, "the pendulum of the ages has begun to swing in the direction of a closer organization of society, which movement is greatly facilitated by the increased ease of communication afforded by steam and electricity." His elaboration of these points is extremely interesting and suggestive, but space forbids entering into detail. The author points out, how-

ever, that, while the disposition to sacrifice one of these principles to the other has asserted itself in the political, social and religious history of the race, as, for instance, in the contrasted civilizations of Greece and Rome, as to the first, and in Romanism and Protestantism as to the second; these two principles are not conflicting, but correlative; and that "the world's progress is likely to be much more rapid than it has been, because the great forces of modern civilization are calculated to stimulate the development of both these principles, and, moreover, that the time has come when men should intelligently aid this development."

Dr. Strong holds that the destiny of the race is the perfect society foreshadowed in Scriptural prophecy; and that in spite of all the world's burden of sin and misery, it is progressing towards this goal. "Civilization is on a higher plane now than formerly. We have better laws, better institutions, higher moral standards, more of liberty and less of lawlessness and violence; and these changes show a change in man himself. The world's sensibilities have become more tender, there is greater respect for the rights of others, there is more of self control, there has been progress in men's ideas, there are higher conceptions of life, there is spiritual growth, and this growth is the promise of a perfected humanity."

But man's growth must necessarily be threefold, physical, intellectual and spiritual; and Dr. Strong points out how, on these three lines, the world had been developed and prepared for Christianity by the Greeks, Romans and Jews. Only when the preparation was complete, did He appear who "was to inaugurate the Kingdom of God among men."

But these three nations accomplished their share of this great work, because one of them was supreme in each of the three spheres pointed out. "It is, therefore," says Dr. Strong, "of the utmost significance that of these characteristics, each of which, singly, sufficed to make a nation supremely important in the world's history, all three unite in the Anglo-Saxon race." In the interesting chapter entitled, "The Contribution made by the Anglo-Saxon," he undertakes to show that this race is dominant and must grow more so, in consequence of its superiority in the physical, intellectual and religious spheres. He points out that the Anglo-Saxon is the great missionary race; that in commerce, invention, literature, it holds the van; that its language is actually now spoken more universally than any other, and is becoming more and more a world-language, that its numerical increase is the most rapid, and that, on the most moderate computation, "a hundred years hence, this one race will outnumber all the peoples of continental Europe by 100,000,000 souls. Moreover, now, for the first time in the record of history, the greatest race occupies the greatest home."

As an enthusiastic and patriotic American, Dr. Strong naturally emphasizes the magnificent extent and almost boundless resources of his own country, and of the American continent. "All Europe," he says, "including the vast plains of Russia, may be laid down within our national bounds, and, by a conservative estimate, we shall have a population of 373,000,000 in 1990." "The local self-government in the United States is eminently favourable to the development of the most perfect social order, because experiments in government can be made, under such conditions,

to art as any mud-sprinkled femme perdue of the beyond question more harmful than the products of M. Bourget's diseased psychology. Let us turn away from them to a picture drawn by a very great artist, a picture which shows us the most charming characteristic in simplicity.

Then the great knight, the darling of the court, the loveliest, into that rude hall, with all grace, and not with half disdain, under grace, as in a smaller pine, that kindly man moving among his kind." "But kindly man moving among his kind" surely this is the pith of it all, the very kernel thought of him by whom "The grand name of gentleman" was never tarnished by deed or word.

CORRESPONDENCE.

A REMEDY FOR PERSONATING.

The Editor of The Week :  
Sir,—Whether the amount of personating practised at the recent vote on the Sunday question which is alleged I am not prepared to say, but that it is indulged in to a greater or lesser extent at every election, particularly in the cities, does not admit of question. Surely there is some way of putting a stop to it. The penalty which the law provides does not seem to have the desired effect. The London Banner makes a proposal which seems practicable. It is that the municipal clerk, in his office are the voters' lists, and who is the official with whom are registered all persons whose death has been registered. He should strike from the list the names of all persons whose death has been registered, and when an election is pending, the municipal judge was to revise the list, and municipal clerks obliged to furnish him, for that purpose, with the list of persons over 21 years of age whose death had been registered with the list of dead persons could be stopped. It seems to me that in this way the personation of absentees. Yours, etc.,  
J. JONES BELL.

CHINESE DEPORTATIONS.

The Editor of The Week :  
Sir,—I noticed in your issue of September 14, under the head of "Current Topics," the remarkable statement, "that the first deportation of a Chinaman, under the Geary Act, took place a couple of weeks prior to the date of your publication." This is such a palpable error, that I cannot refrain from affording you the opportunity to correct it. On January 1, 1893, seventeen Chinamen were shipped from this city to San Francisco, and very soon afterwards deported to China. On March 1, 1893, nine other Chinamen were shipped from here to San Francisco and they, also, were deported. In each case the Chinamen had been convicted in lots of one, two, or three at a time, at dates prior to the time of the shipment. Shipments have also been made from Grand Rapids, in this State, and Rochester, New York. Those I have mentioned are the only cases with which I am personally acquainted, but, doubtless, many others have occurred.

Another statement in your paragraph, to the effect that thousands are coming into the United States every week, despite the provisions of the Geary Act, may be true, but is certainly very improbable. A particularly striking instance is kept along the border, and it would be strange indeed if the secret-service of the United States, with instructions from the Government at Washington to prevent the ingress of the Chinamen, are so lax as to permit them to come in by wholesale, as they do. Such is certainly not the case at this point.

Very truly yours,  
F. L. BROOKE.

Detroit, Sept. 11, 1893.

\* The New Era; or, The Coming Kingdom. By Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance of the United States, author of "Our Country." New York: The Baker and Taylor Co.