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A Wonderful Century. Much is said of the present century. Some things said and written have been wise and some otherwise. Its superiority over every other century in all that makes for human progress and civilization is often spoken of in a somewhat boastful manner. So much is this the case that it must occur to thoughtful minds to ask whether all these achievements of the present century are not overdrawn, and whether other centuries have not seemed as noteworthy in achievement to those living in them as ours seems to us. In a review of a recently published volume by a distinguished scientist, from a scientific point of view some light is thrown upon the question. A comparative summary of great discoveries in this and preceding centuries are given, which makes it clear that the century just closing is by all odds the most important. Of inventions and practical applications of science of the first importance the writer credits no less than thirteen to the present century. These are: Railways, steam navigation, electric telegraphs, the telephone, friction matches, gas lighting, electric lighting, photography, the phonograph, the Röntgen rays, spectrum analysis, the use of anaesthetics, and the use of antiseptics in surgical operations. The eighteenth century yielded but one discovery worthy to be ranked with these, namely, the development of the steam engine; the seventeenth century but one, the telescope; the sixteenth century none; the fifteenth one, printing; the fourteenth one, the mariner's compass; and then back to prehistoric times only two others, the Indian or Arabic numerals and alphabetical writing. Here are only six discoveries, according to this writer, in all previous centuries to be reckoned as of first rank in comparison with the thirteen of the present century. A similar comparison of theoretical discoveries shows twelve of the first rank in the present century, as compared with eight in the preceding centuries. It is possible that all scientific men might not reach the same conclusion as this writer has done. But even if this should be so there would remain enough which would be universally acknowledged, to establish the great pre-eminence of the nineteenth century. Such a comparison should exclude boasting. Opportunity should be the measure of responsibility in every department of life, and if it be true that we have appliances and conveniences such as none of our ancestors have had, so much the more reason why we should make a right use of our larger opportunities.

The Donkhobors. This is the name of a sect in the south of Russia, 7,000 of whom are expected to make their home in the Northwest in the near future. It is expected that 2,000 are about ready to immigrate. It is always a matter of interest to know who one's neighbors are. It is equally a matter of interest to know who one's fellow-citizens are. The Donkhobors, or spirit-wrestlers, had their origin in a village of the Ukraine, in the middle of the seventeenth century. Their religious views are based upon a study of the Scriptures, and which they interpret in the most literal sense. Like some of the earliest Christian sects, they practised "community of goods." The chief doctrine that marks off the Donkhobors from other religious bodies is their doctrine of "internal revelation." "They believe that the Spirit of God is present in the soul of man and directs him. They understand the coming of Christ in the flesh, His works, teaching and suffering, in a spiritual sense. The object of the sufferings of Christ they hold, was to give us an example of suffering for truth. Christ continues to suffer in us even now, when we do not live in

accordance with the spirit of His teachings." Holding these views they do not regard as of importance any of the forms and ceremonies of the church. They have no clergy, and no places set apart for religious worship. "The church is where 'two or three are gathered together' in the name of Christ. They pray inwardly at all times, while on fixed days (for convenience corresponding to the holy days of the Greek church) they assemble for prayer meetings, at which they read prayers and sing psalms, and greet each other with low bows, thereby acknowledging every man as a bearer of the Divine Spirit." They refuse to become soldiers because they do not believe that it is right to go to war. This tenet of their faith has brought them into collision with the Russian Government, which has required universal military service since 1887. In consequence they and their families have been subjected to the most cruel persecutions, which have resulted in the death of many, especially children and the aged. Homes have been broken up, property destroyed and the means of earning a livelihood hampered in every possible way. It is difficult to imagine that such a state system of extermination exists in Russia today, but if Count Tolstoi and friends in England and America are to be believed these peoples have been subjected to the most cruel tortures, because they are unwilling to enter the army to engage in war. The privilege of emigrating to a foreign country has been granted them, and what is Russia's loss is Canada's gain.

England and France. The conflict in Africa may be regarded as a fight for the control of the Nile. The interest of Great Britain is plain. Egypt is to all intents and purposes a part of the British Empire, and the Nile is its nerve centre; while the idea of establishing an unbroken line of British communication from the Mediterranean to the Cape is no longer a dream, but well-nigh a reality. It is certainly within the range of the practical. France has also a strong interest in obtaining an outlet to the Mediterranean from her central African possessions. She has always looked upon the movement of England with a jealous eye, and this feeling has been intensified by the fact that she has put herself in her present position with regard to Egypt and the Nile. She can scarcely be expected to be a passive onlooker while her rival becomes complete master of the historic stream and all the region which it traverses. But France will think twice before she throws down the gauntlet of battle to her rival for African supremacy. Britain is in possession of the disputed territory in strong force, and commands the only approach by which large numbers of troops can be brought there, and could not be deprived of her advantage unless she was driven from the seas. And France is unable to do this just now. "Britannia rules the wave," and France will withdraw from Fashoda unless internal complications, and an alliance with some great European power should tempt her to try the hazardous experiment of war. It may be, however, that France is willing to give up Fashoda for a consideration, the fertile Province of Bahr-el-Ghazel being the object sought.

Mohammedan Loyalty. The Turkish success in the Turco-Grecian war has been hailed with great satisfaction everywhere in the Mohammedan world. The faithful at Kurrachu, India, recently sent a memorial to the Porte, signed by all their chief men, congratulating the Turkish troops on their victories. Among the statements of the address was one "that

although seemingly under the political government of England, they, with their hearts and souls, really belonged to the Sultan." An address of a similar character was received from Colombo, the capital of the Island of Ceylon. The old saying that "straws show which way the wind blows" is here afforded a good illustration. India has a large number of Mohammedans within her border, and loyalty to the Empress of India is not one of their characteristics. It is fortunate for Great Britain that the bulk of India's population do not regard Mohammed as a great prophet, and so Islamism cannot have it all its own way in India as in Turkey. Besides, the Gospel of Christ is exerting its beneficent influence over the mind and heart of the peoples of that vast dependency of Great Britain. Still, such expressions are very significant and indicate what perplexing problems confront English Statesmen.

Porto Rico and the United States. On Tuesday of last week Porto Rico passed under the control of the United States. On that day the flag of the neighboring republic was hoisted and the island passed from the control of Spain. Henceforth that island, one of the largest and most valuable on this continent, will be no more a European colony, but an American territory—the territory of Porto Rico. This change is a momentous one for the island and for the United States itself. There can be no doubt that the people will gladly welcome the change. Trade with the United States will be largely increased. New industries will be established. Better laws will be enacted, and life and property will be more secure. Indeed, already many of the best citizens show no disposition to resent the change, but rather a satisfaction with their new rulers. Of course there are elements of disorder which was to be expected from a people under Spanish misrule for so many years, but a just enforcement of just laws will soon persuade the unruly to respect authority and become law-abiding citizens. To the people of these Maritime Provinces the transfer to this island of the American flag will involve some changes. The trade with the Spanish West India Islands was considerable. Now that Porto Rico has become a part of the United States, the laws of that country will govern her territories, so that the trade of Canada, and especially of these provinces by the sea, will be more or less affected by the transfer of flags. It would be a great blow to the cities of St. John and Halifax if there could not be, at least for a time, some arrangement by which the trade which these provinces has enjoyed for so many years could be retained. It looks now as if other markets must be sought by our enterprising merchants. Perhaps this may lead to a closer union between Great Britain and her colonies for mutual protection and benefit. To the United States the acquisition of Porto Rico is an experiment, but to a people who have made the Republic what that country is today, is an experiment which can be made with confidence. Porto Rico has entered upon an era of great prosperity.

"The field is the world," says Dr. O.P. Gifford. "Every member of the church should be interested in the city, the state, the world, as an opportunity for service. Sell your microscope; stop magnifying the insects on your farm; buy a telescope, let the uttermost parts of the earth be the horizon of your thought and knowledge. Christ is our force; the world is our field." How narrow our conception of Christ's work and world when we only think of our immediate surroundings as the field of endeavor. And what a magnificent conception of life it is to have ever in mind the fact that this world is to be sought and won for Christ.