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What May Be in the Twentieth Century.*

In the Religious World.

We can read the future only in the light of the past. A study of the church in the nineteenth century suggests certain possibilities for the coming century. I venture to think that there will be progress along the following lines: 1. Christian thought will make large discoveries in the sphere of the spirit. The veil which separates the seen from the unseen is getting thinner every year, and what is now only a vague hope, during the next century, very likely, will be scientifically demonstrated, and the "spiritual universe" will be as evident as the material. 2. The church in the new century will emphasize the brotherhood of man as it never yet has done. It must do so to retain its hold on the people. This was the Master's test of discipleship and it can never be outgrown. 3. The missionary enterprise will be greatly extended, but there will be more emphasis than now on the training of native workers; and the truth in all religions will be more fully recognized and made the starting point for future effort. The Missionary Conference in New York showed that the wisest missionary leaders already see that the work of the future must be along these lines. 4. Ecclesiastical systems will become more independent in matters of doctrine, but more closely organized in their plans for aggressive activity. The local churches will decide for themselves creedal and liturgical questions, while there will be more co-operation in missions at home and abroad. 5. The local church as an organization will be less an "institutional" than an interpreting church. Individual Christians will put more stress on the importance of service, but the church, as an institution, will be the interpreter to humanity of the moral motives needed for the performance of all duties. 6. There will be gradual growth toward Christian unity, and sometime that will be realized by natural processes which could never be achieved by force. 7. Finally, I believe that we are approaching an entirely new apprehension of the spiritual leadership of the race; and that the time is not far distant in which we shall dare to trust the Spirit of Truth to lead all the pure in heart. The twentieth century will not outgrow Jesus Christ, for he is "the contemporary of all ages," but it will have its own way of interpreting his message and manifesting his life. What that interpretation and that manifestation will be are hidden from us, but they will be known by our children's children.—AMORY H. BRADFORD.

In Temperance Reform.

Like Patrick Henry, I have no other light by which my feet are guided than the lamp of experience; and as a veteran laborer in the temperance reform I earnestly hope that its advocates in the twentieth century will profit by the lessons taught in the nineteenth. During the first half of the last century—especially from 1830 to 1850—the chief efforts were directed against the use of intoxicants. The pledge of total abstinence was a prominent measure; and the eloquence of the foremost advocates of the cause, like John B. Gough and Dr. Jewett, was aimed at the drinking usages. A widespread success was the result. The demand for liquor was vastly stopped. After the enactment of the "Maine Law" in 1851, the warfare gradually became directed against the sale of intoxicants; and during the last decade it has been chiefly an active crusade for the suppression of the saloons. A political prohibition party, organized thirty years ago, has never elected on its own tickets a dozen members to state legislatures; and at the recent presidential election it cast only about three per cent. of the total vote in the United States. Evidently the twentieth century will not be long enough to bring decisive victory on these lines. Short cuts in moral reforms are about like short cuts in making money or educating ministers. Our success during the new

century will depend, in my humble judgment, on the following methods and measures: (1) Unless people are educated and influenced not to use intoxicants, all legal attempts to prohibit their sale can achieve only a very limited success. (2) Pulpits, parents and schools (Sunday and secular) must do most of this educating. (3) The Church of Christ must fight the drink evil (which often means the damnation of souls) just as it fights theft, profanity or adultery. (4) The license system, a clumsy attempt to regulate a public mischief, ought to be abolished altogether. (5) Corporations and all employers ought to require abstinence from intoxicants as essential to secure employment. (6) "Coffee-taverns" and other social resorts where ardent spirits are excluded are available antidotes to the rum saloons among the laboring classes. (7) Every state should give to every town the right to close up, by popular vote, every drinking haunt within its borders. If the twentieth century works these seven levers, it will give a mighty lift to the temperance reform.—THEODORE L. CUYLER.

In New Applications of Democracy.

Early in this century a well-known citizen of Boston will perfect his invention for the conversion of carbon coal directly into electricity without the use of fire. He has already made a laboratory success of this; he will make it an industrial and commercial success. There are countless millions of money already committed to the enterprise and dancing attendance on his genius. This invention will make every ton of coal thirty or forty times as effective as now; our annual product of some 200,000,000 will become the equivalent of 10,000,000,000. The "industrial revolution," as Toynbee called it, which came from the conversion of water into steam, will be but a summer shower to that following the changing of coal directly into electricity. The millionaires who own the patents for this magic wand will own the keystone of the foundation arch of every fortune and every industry. A score of men will become the masters of society. This will be the turning point. The social alarm now gathering in the middle-class heart will overflow and the social revolution will be the due evolutionary successor of the industrial revolution. Equal industrial power will be as invariable a function of citizenship as the equal franchise. Power will flow in every house and shop as freely as water. All men will become capitalists and all capitalists co-operators. The working day will be shortened far beyond the eight hours day dream. Leisure and independence will become rights as universal and commonplace as the abolition of serfdom. The people will have the time and freedom to be democrats. Women, released from the economic pressure which has forced them to deny their best nature and compete in unnatural industry with men, will be re-sexed. The thrift-infanticide, which would depopulate the world, will itself be prevented—the more people, the more brotherhood and the more wealth; life will be more prized than the conventionalities; all motherhood will become immaculate, every child legitimate and every father responsible. The smoke nuisance in the cities will be abolished, and so will the cities themselves. The new rapid transit, making it possible for cities to be four or five hundred miles in diameter and yet keep the farthest point within an hour of the center, will complete the suburbanization of every metropolis. Every house will be a center of sunshine and scenery, and every school a garden school. The population will be educated back to their old home—the soil. The great political word of the twentieth century will be empires—Russian and American. They will achieve unity brutally, to the great grief of those professors of love who have made a private luxury of brotherhood instead of getting on the road with it ahead of the professors of lyddite. But as we have so often seen in history, the unity of the peace of the people will follow the unity of brutality—Pax Romana; Pax Britannica; Pax Humana. As at the beginning of the last era, so at the beginning of this; imperialism will build the roads on which will travel the new gospel that will destroy imperialism.—HENRY DEMAREST LLOYD.

In Home Life.

We have called this nineteenth century just passing from us a material century, yet, as its last hours strike and we sum up its final significance, it is certain that in no day since time began has man come so close to the heart of things. On one side is the record of greed, tyranny, lust for place and power, barbarism that denies civilization, outrage and crime unseparable. Yet side by side with giant evils has grown a knowledge that must soon wipe out the possibility of their repetition. Education of hand and brain together; education in a type of spiritual knowledge, clearer day by day, is the answer to all prophecies of evil to come. The era of true co-operation has already dawned. Science, only a generation ago counted almost purely materialistic, is showing itself one with spiritual law. The unseen forces are more and more at our command. The conception and grasp of divine laws and of these unseen forces are more and more a part of human thought. The kingdom of God on earth is less and less a dream. The Christ is here, his real mission and nature never so truly defined or so dear to the soul of man. "The end of the nineteenth century leaves man face to face with God." Love is entering in, and with it all knowledge that redeems. It is this knowledge that will reconstruct the home, as to which most external facts are to alter. The domestic service question will naturally be solved as New Zealand has begun to show the way—in municipal as well as state labor bureaus, with training schools and expert and graded service, the servers having their own life under better conditions than any at present possible. All physical surroundings will be perfected, the relation of the home to the state infinitely better understood and the home relating itself far more closely to public life, while becoming at the same time far more really protection and development for the individual. Out of this steadily perfecting home will come better economic and social conditions—a truer, more rounded education for all, nobler literature, steadily advancing scientific research into all that can make life better worth living, truth and loyalty in human intercourse, gladness.—HELEN CAMPBELL.

Less Wheat for Export.

The falling off in last season's wheat crop of Manitoba and the Northwest as compared with the preceding year must have an adverse and very appreciable effect upon the export trade of the Dominion for the present year, as the volume of wheat for export will probably not much exceed one half of last year's figures. The Winnipeg Commercial of January 5 says: For the four months of the crop year, ended Dec. 31, 1900, a total of 7,803 cars of wheat have been inspected, or say 6,500,000 bushels. This includes all wheat which was moved forward from country points and shipped east or held in store at Winnipeg, Keewatin or Lake Superior ports. It is estimated that about 3,000,000 bushels of wheat are held in store in country elevators west of Winnipeg, making a total of 9,500,000 of this crop marketed and shipped eastward or held in store at Lake Superior or western points. This does not include wheat ground by mills west of Winnipeg. The quantity of wheat held by farmers is limited, and will not likely bring the total up to more than 12,000,000 bushels, when the balance of the crop is in, exclusive of home requirements for bread, seed and country mills. To the end of December, 1899, about 17,000,000 bushels of wheat had been shipped from country points, and about 6,000,000 were in store in country elevators, making a total of 23,000,000 of the crop of 1899 shipped or in store west of Winnipeg at the end of that year.

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