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Religion in the Philippines. This has been of the Roman Catholic order so far as it could be introduced under Spanish rule. The kind of Roman Catholicism, if we are to believe what is told us, is very much like the Catholicism of France prior to the French Revolution. During the more than 300 years that Spain held the Philippines no other religion was tolerated within their boundaries. Today these islands present the worst forms of religious intolerance, for which nothing is more responsible than the presence of numerous and powerful societies of friars. The Augustinians, Recollets, Franciscans, Dominicans and Jesuits are here in force,—all exercising a power that would not be permitted in any civilized country in Europe or America. While Spain was in possession of these islands, reliance was placed upon the friars to keep the people in strict allegiance to its cruel and exacting policies, and well did they carry out the great programme of suppression. This is apparent from the present religious condition of these islands. Like the monastic orders of the middle ages these friars have obtained possession of most valuable properties. They own most of the real estate in the city of Manila, besides vast tracts of the most fertile soil in the country districts, and by their hated system of rack-rents have succeeded in gaining for themselves the undying hatred of many of the most intelligent natives. They have been responsible for most of the revolutions which have taken place. This fact is made plain when, in 1897 negotiations for peace was entered into between Spain and the insurgents, the latter insisted as one of the conditions that either these orders should be expelled from the country or secularized. Dr. Schurman, the President of Cornell University, says: "It is the old outbreak against the misconduct of the priests, but instead of Spain the United States is being fought, because it is the United States which now appears to stand as the protector of the church. The priests certainly misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and of the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious order." All this must change. The religious tyranny of the past cannot continue. The influences of the 19th century civilization must be introduced. It will be well if the gospel of Jesus Christ can have an open door and Christians can be found to enter in and possess the land for Him.

Religious Outlook in Cuba. It is taken for granted sometimes that Cuba is Roman Catholic as to its religion. This is assumed without question, and yet the Rev. A. De Barritt says in the 'Outlook': "(1) Thousands of Cubans do not hesitate to say that they not only do not belong to the Catholic church, but there are reasons that make it impossible for them to become members of that church. (2) Hundreds of Cuban families have the Bible in their homes; they have not attended the Catholic church for many years, and state that they are Protestants. (3) A great number of persons (children of persons referred to) have never been inside a Catholic church, and wish to attend a Protestant place of worship. (4) A large number of persons who once frequented the Roman Catholic church have left that body, for reasons which I will not grieve your Catholic readers by

stating. These have drifted into unbelief, and are the least susceptible to religious impressions." Archbishop Ireland, of the United States, has visited the island recently and has intimated to the press of his country that Cuba is a Catholic country and that therefore Protestants should not attempt to labor there. It will be remembered that A. J. Diaz is the pastor of a Baptist church in Havana which before the war was the largest Protestant congregation in the city. It looks as if Cuba afforded one of the most promising fields for aggressive Christian work. We are glad to learn that different missionary bodies in the United States are actively engaged in spreading the gospel in that great island, and our Baptist brethren are not behind the most aggressive.

Siberian Wheat. The people in this country have long held the opinion that Siberia was a barren waste, a land to which Russian nihilists were banished in order that they might starve or freeze to death. It will be news to some of them at least to learn that this wild howling wilderness is likely to become a keen competitor in the wheat markets of the world with our own Canadian Northwest. It appears that the agricultural possibilities of Asiatic Russia are immense. This vast region will soon be in touch with the European market by the construction of the trans-Siberian Railroad. It is destined to become one of the great wheat producing countries of the world. Its present resources are largely undeveloped and will remain so for some time, as the population is very sparse. Immigration, however, is setting in from European Russia, 40,000 persons having entered the region last year. It is said that the mineral resources of Western Siberia are vast and the coal is of most excellent quality. What the C. P. R. is to Canada the trans-Siberian Railroad is to Asiatic Russia. It will open up the country for settlement. Even now steamers are running on its navigable waters, and the traffic is increasing even faster than the Railroad men predicted.

The Blind May See and the Deaf Hear. Is affirmed by a Russian scientist named Steins. He claims that sight can be given to the blind by means of an electrical apparatus which will focus the rays of light, as in a camera, from the object to the brain, and sight will be given, the objects clearly seen. A reporter of the 'Daily News,' of London, who was tightly blindfolded, so that all was blackness before his eyes, says that on being connected with the apparatus, a dull gray light, succeeded by a clear, bright light, took the place of the blackness and he saw fingers held up before him. Mr. Steins affirms that he will be able to make deaf people hear perfectly by means of an electrical apparatus upon which he is to work, and which he hopes to complete shortly. Truly wonders will never cease, especially the wonders of science. The 19th century has witnessed great discoveries in this realm, but the 20th will witness many more.

Trusts and Combines. This is a day of trusts. Business that used to be done by an individual is now centered in great combines and almost every leading article of manufacture is now handled by a huge corporation. This method of doing business may have advantages, it certainly has its disadvantages. A conference on the question of trusts was recently held in Chicago. There were over 300 delegates present. All shades of opinion were represented. Some of them in favor

and others opposed to trusts. The consensus of opinion was that the trusts had come to stay and that the only way to correct the evils in them was by some form of Government regulation. There were a number of excellent addresses delivered pro and con, but the two which seem to have attracted most attention were by Mr. Bryan and Mr. Bourke Cochran, both Democrats, the former being a candidate for Presidential honors at the last Presidential election. Mr. Bryan's idea was that the Government should require every trust to obtain a license before doing business outside of the State in which it was formed; while Mr. Cochran wished to regulate them by laws compelling all their transactions to be made public. We shall hear more on this great question before another Presidential election.

South Africa. The real difficulty between Great Britain and the Transvaal is not the language or the franchise questions, but that of suzerainty. This is the crux of the situation. If Great Britain will forego her right to intervene in the affairs of the republic, the other demands made by her would soon be granted. The Transvaal asks for arbitration which can only be between independent States. The question of suzerainty Great Britain will not discuss. She regards that question as settled. In August, President Kruger offered a five years' franchise in condition of Great Britain's renunciation of the suzerainty. The British note in reply practically accepted the Transvaal offer, with the exception of renunciation, on which point it referred to a former British note in which the present British attitude on the suzerainty was unmistakably set forth. It added, moreover, three things. First. It said that while the British Government hoped there would be no further need for intervention in the Transvaal it could not bind itself not to intervene if need should arise. Second. It offered to discuss with the Transvaal the question of a tribunal of arbitration, from which foreigners and foreign influence should be excluded, and to that end suggested an immediate conference at Cape-town. Third. It reminded the Transvaal that there were other points at issue, besides the franchise, which could not be submitted to arbitration, and which must be settled concurrently with the franchise. This the Boer republic declines to accept in firm and courteous language. It only remains now to be seen what Great Britain will say further. In the interest of peace and of that "good will among men" of which the Saviour has spoken, it is earnestly hoped that wise counsels may prevail in the councils of both nations. For this Christians everywhere should most earnestly pray.

—There is much discussion now-a-days in certain quarters about what is called the "visible" and the "invisible" church. The conclusion which these good brethren may reach will no doubt be satisfactory to themselves, but to the great mass of their fellow church members it will be of very little practical concern. We do not know how it may be in other communions, but if it is with them as it is in many cases among Baptists, then it will be seen that the invisible churches are too often in the majority when it comes to the missionary collection. But if we wish to demonstrate our right to be that is the time to show whether we are of the 'visible' or of the 'invisible' type. Come brethren, stop this hair-splitting business about "things which gender strife"—which if you could settle would not help anybody, and try to do something to help somebody into the church which Jesus Christ bought with His own blood.