

ticism, and the various anarchic tendencies now making their presence felt, and the avowed purpose of secularizing the Sabbath. Then it has to face the menacing attitude of Vaticanism, whose purpose he clearly showed was to gain ascendancy where free institutions prevailed, and turn them into its uses as it had utilized the autocratic forces of other days. The cordial co-operation of the Protestant Churches would be a safeguard of all liberty, that of conscience included.

Dr. Kellogg was careful to disclaim anything like sectarian bigotry in his remarks, as it would, he said, be uncharitable and unchristian to speak disparagingly of individuals. It was Rome, and not Romanists, against which his attacks were directed. That a worthy body of men have been elected to the directorate of the Toronto Branch will be apparent from the following list. Hon. Attorney-General Mowat, president; Rev. William Reid, Rev. Principal Castle, Rev. John Burton, B.D., Rev. H. Grasett Baldwin, Rev. H. M. Parsons, President Wilson, LL.D., Rev. Samuel Rose, B.D., Rev. B. D. Thomas, D.D., Hon. S. H. Blake, Rev. John Potts, D.D., Rev. Principal Caven, vice presidents; the Hon. John MacDonald, Rev. Dr. Kellogg, J. L. Blackie, H. E. Clarke, M.P.P., A. M. McDonald, J. C. Duncan Clarke, W. B. McMurrich, Daniel McLean, H. J. Clark, Rev. Elmore Harris, Rev. John Smith, J. J. Woodhouse, council, Rev. J. J. Smith and J. J. Woodhouse, secretaries, J. J. Woodhouse, treasurer.

AMERICAN LIFE.

DR. JOHN HALL, of New York, has an excellent paper in the January number of the *New Princeton Review* on "Our American Life." It is written in the fine, genial spirit, so characteristic of the man. One possessed of his consummate power never shouts and screams against what he sees and feels to be wrong, but in measured and thoughtful terms expresses the impressions that take their rise in clear-sighted and comprehensive observation, with an easy and natural elegance that leaves turgid and forcible-feeble writing far behind. His thoughts, calm and luminous, emphasize themselves. His career on this continent has shown that he is adaptive. He has become one with the nation in which his lot is cast, and with justifiable pride he claims to be an American citizen.

Dr. Hall is in full sympathy with the desire for the homogeneity of the American people. While tracing their different national origin, and noticing the fact that, of recent years, there has been a large influx of foreigners, that is, races speaking other languages than that of the country, he mildly deprecates the perpetuation in a new land of old world customs and tongues which tend to keep these new-comers apart from the nation. He takes the broad ground that the public school should be maintained in its integrity, as the perpetuation of race and lingual distinctions make people an easy prey to political demagogism. There is no question that there is much truth in this contention. At the same time it must be conceded that such matters have to be wisely dealt with. An attack on one's nativity and mother-tongue inflicts a wound on his most sensitive part. Social and educational influences can most effectively put in their silent work, and in due time will exert a powerfully modifying influence.

The commercial life of the country is also incisively but deftly touched upon. The brief survey of the inventiveness and enterprise characteristically American, leads him to suggest "caution, conservative methods, and, possibly, some revision of the standard of success." "Are we not getting," he asks, "into the bad habit of counting only the man who makes a 'pile' a success, and the man who simply holds his ground, brings up and starts a family honourably in life, and dies as he lived, of no great account? But in fact, and in all the real interests of life, the latter may be the success, and the former the failure." This is followed by observations on the tendency to leave the country and to overcrowd the cities.

In relation to the social life of the American people, Dr. Hall makes the point that it is at present mainly in its imitative stage, intent chiefly on following the fashions set in Paris. There is a strong plea for the fuller cultivation of domestic life, and above all, for the permeation of society by the power of Christianity. Next, political life and its purification are dealt with. So impartially is this done, that the

reader cannot have the remotest idea whether any of the numerous ballots he tells us he deposited in the fateful urn were in favour of "the Republican, the Democrat, or the euphonious Mugwump" candidate for civic or State honours. What he desiderates is that all good citizens should be less lethargic in the discharge of their duties as citizens.

The last and largest part of the paper is devoted to the religious element in American life, and here is how he introduces it

That religion has made progress among us will appear from the following comparison of the six most numerous Protestant bodies in 1776 with the same bodies in 1876. We give to save our readers from bewilderment—our figures are in thousands. The Baptists in 1776 had 722 ministers. In 1876 they had 13,770. The Methodists in 1776 had twenty-four ministers. In 1876 they had 20,453. The Presbyterians had 177 ministers in 1776. In 1876 they had 4,744. The Congregationalists in 1776 had 575 ministers. In 1876 they had 3,333. In 1776 the Episcopalians had 150 ministers. In 1876 they had 3,212. The Lutherans had in 1776 but twenty-five ministers. In 1876 they had 2,662. We do not say to compare this growth with the growth of the population. Nor has this advance been checked by the events or movements of the last decade. According to an article in the *Schaff Herold Encyclopedia*, from the pen of Doctor Schaff himself—and there are few more exact—the order of these denominations as to churches (and the ministers are in proportion) was as follows in 1884:

Methodists	41,271
Baptists	37,159
Presbyterians	11,783
Lutherans	6,130
Congregationalists	3,936
Protestant Episcopalians	3,109

Unitarian and Universalists together have 1,081 congregations. Incidentally we may mention that the Roman Catholics are in the same year and return credited with 6,241 churches, thus making in all four of the denominations. That they count all their people as members (while other denominations only describe communicants so), and call them 6,832,954 (nearly double the communicants in the Baptist and Methodist Churches) is not always noted, and many are misled in this way. It may modify such solicitude to remember that their own estimate of their numbers makes them only one-ninth of the population of the States. Including other and smaller denominations, the nation had in 1884 115,612 congregations of professing Christians.

After dealing with the proposals for reunion, emanating from the Protestant Episcopal Church in which he says many good and plain things, he thus concludes:

Is not the Church bound by her nature and charter to be the strongest formative force in the life of the nation? Is she not to tell upon educational progress, upon commercial aims and methods, upon social influences, and upon politics? Is it not her mission to elevate teaching, to inculcate honesty, to purify society, and to infuse high motives into the men who choose rulers, and into the rulers chosen for whom she lifts up her voice in prayer? What affects her, therefore, tells on the nation, and every intelligent patriot must desire the growth of her purity and of her power.

Books and Magazines.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The issue for January of this excellent publication makes a fine beginning of the fifteenth volume. As to outward form it is neater in appearance than before. Its contents are most varied and attractive. Its contributors are representative men in all sections of the Evangelical Church. The Review papers are on topics of living interest by able writers. Among other questions discussed, there is a paper by Rev. Henry J. Van Dyke, sen., D.D., on "Shall Women be Licensed to Preach?" Dr. Stuckenberg, of Berlin, writes in the European department, what will be read with much interest. The other contents of the number are varied, instructive, profitable and helpful.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The January number of this most useful and thoroughly evangelical monthly opens with two most admirable sermons. The place of honour this month is given to the Rev. Charles DeWitt Bridgman, D.D., of Madison Avenue Baptist Church New York, whose portrait and a view of his church are the pictorial embellishments of the number. His sermon is on "Service, the Purpose of the Church." The other, by Professor R. L. Dubney, D.D., a good Presbyterian, is on "The Bible its Own Witness." Dr. S. H. Kellogg, of this city, contributes with his accustomed acumen and clearness, a brief exegetical comment on "The Powers of the World to come." The ordinary departments contain much varied, valuable and useful material.

THE MISSIONARY WORLD.

DELITZSCH'S CONVERSION.

The *Christian Leader* says: In an incidental reference to a collection to be made on behalf of the Jews, Mr. Wells of Pollakshields said: There are some who dislike this collection and speak very strongly against it. I suppose the reason is that contempt and scorn have been poured upon the Jews. That contempt and scorn showed itself in the Middle Ages in persecution. We have a survival of it in a mild and soft form when the collection comes round once a year for the Jews. A lady was brought before Lord Shaftesbury in his official capacity who, he thought, had been unjustly confined in an asylum, and the lawyer who was there, seeing that Lord Shaftesbury was disposed to liberate her, said, "Is your lordship aware that she contribute to the society for the salvation of the Jews?" The lawyer thought that was a sign of insanity. Lord Shaftesbury replied, "Are you aware that I am the president of that society?" Perhaps some of you are not aware that the Free Church of Scotland's mission to the Jews has had some of the most learned and distinguished converts that any mission has secured. Dr. Saphir, one of the most eminent and popular of London preachers, is one of the converts of the Free Church Mission; his father, a chief rabbi and a man of the greatest repute among the Jews on the continent, was also a convert. Dr. Saphir's brothers and many of his relatives, scarcely less distinguished and influential men, were all converts of our mission, so also is Dr. Ederheim. Dr. Delitzsch, perhaps the most learned and distinguished living commentator on the Old Testament, who has just translated the New Testament into classic Hebrew, is a convert of the mission to the Jews of another Church. I heard him tell the story of his conversion to a company of us when I was a student at his university in Germany. He said that he was a Rationalist, and, like all Jews, full of pride, but when a student of twenty-one or twenty-two he became acquainted with a humble Christian man and his family who had no learning and were unable to argue, but the Christian life of that family was so beautiful and so attractive that he said to himself, Rationalism can produce nothing like that, no family life so good and so excellent; and this shook his faith in Rationalism and led him to study the New Testament, which had made so beautiful and attractive Christians as he saw in that humble home. The result was that he was thus led to study the New Testament they loved, and he became a Christian, a Jewish convert, and has rendered splendid service as a professor for some forty or fifty years. His Hebrew translation of the New Testament is spreading in thousands and tens of thousands among the Jews. I hear that a merchant in this city has himself paid for the printing of 1,000,000 copies, to be given to the Jews, and they are reading it. You have heard of Rabinowitz. I was told, when in the East, that a large number of young Jews are passing through the Gospels with Rabinowitz. They are saying, Why should we be bound by the narrow environments of tradition; why should we be severed from the great rich life of this nineteenth century? And they are beginning to study for themselves. They are beginning to see that their hope of the Messiah has perished. The hope of every Jew is set in the Messiah, and the belief is now almost universal among them that the Messiah is not to come, in the way at least that they expect Him; they despair of finding Him in the future, and, like Rabinowitz, they have gone in search of Him in the past, and they have found Him in Jesus of Nazareth. Thus in the history of Rabinowitz without missionaries, just by the forces of modern life that are playing upon them by reading the New Testament, he became convinced that there was no Messiah in the future, and so he went back to find the Messiah, and found Him in the New Testament. And this should be an incentive to us. Large congregations are gathering around him. I read this week in the *Leader* that Dr. Somerville has been visiting the Jews in Vienna and elsewhere, and with results which seem to me absolutely unprecedented. Whatever may be said of the work among them they are now willing to listen. They have lost hope in a Messiah in the future, and are therefore disposed to turn back for a Messiah in the past. Many things have broken down their prejudices, and surely a day of golden opportunity for the work of Christ among them has arrived.