

greater number of unorganized congregations in the United States. Considering the variety of nationalities represented in America, it is not surprising that there should be a considerable diversity of religion.

But the individualistic tendencies of the age have resulted in the division and sub-division of great bodies upon questions of minor importance, and it is to be hoped, and it may be confidently expected, that the social tendencies gradually asserting themselves will greatly diminish the number of separate organizations, to the increase of their spiritual power and influence. In the meantime the pleasant, never unkindly humour with which the author relieves his subject will perhaps do something to show the folly of infinite division.

"No worse puzzle," says Dr. Carroll, "was ever invented than that which the names of the various denominations present. Among the Presbyterians there are four bodies of the Reformed variety. I have always had great difficulty in distinguishing between two of them. One is called the Reformed Presbyterian Church in the United States of America; the other, the Reformed Presbyterian Church in North America—one has a Synod the other a General Synod. But it is not always easy to remember which has the Synod and which the General Synod. I have found in the monthly organs a more sure method of distinction—one of these organs has a blue cover, and the other a pink cover."

Again—"About a century ago, a number of ministers and churches ceded from the Kirk in Scotland and organized the Secession Church. Soon after, half of this Secession Church seceded from the other half, and in process of time the halves were quartered. Then, as a matter of course, there was a dispute among them as to who were the first seceders. Those who thought their claim the best prefixed the word "original" to their title, and became Original Seceders. Then there was a union of Seceders and Original Seceders, and the result was the United Original Secession Church, or, more properly, the Church of the United Original Seceders. This is probably the only instance in which the ideas of division and union are both incorporated in one title. This title being neither ecclesiastical nor doctrinal, and not even geographical, we may properly term it mathematical, and think of the Church as the Original and only Addition—Division Church in the Presbyterian family." After this the Anglican can afford to smile at the time-honored joke on his Church, that it is composed of Attitudinarians, Platitudinarians and Latitudinarians.

Among the seventeen species of the genus Methodist there are "three bodies of Congregational Methodists, none of which are Congregational in fact, with Free, Independent, Protestant, Primitive and other varieties of Methodists, the why of which must forever remain an inscrutable mystery to the mass of mankind."

The Baptist sects include such an amazing denomination as the Old Two-Seed-in-the-Spirit Predestinarians. But after the numerous names that do not denominate, Dr. Carroll finds this an eminently sensible title. "It describes and distinguishes—These Baptists are Predestinarian—they believe that every action, whether good or bad, of every person and every event was predestinated from the beginning; not only

the initial sin of Eve and the amiable compliance of Adam and the consequent fall of man but the apostasy of Satan. The two seeds are good and evil; and one or other of them will spring up into eternal life or eternal death, according to the nature of the predestination decreed in each particular case."

Why do not these sub-divisions of the great families of Protestantism unite? Dr. Carroll finds this a hard question, but offers as its solution the doctrine of the Perseverance of the Saints. "It must be that the saints think they ought to persevere in sectarian division."—(Introduction chap. v.)

Among the tendencies manifested in the history of religion in the United States, our author refers to the growth of liberal views. The universal character of this phenomenon is illustrated by a body of German Christians known as Dunkards. They were extremely orthodox. Our most conservative divines in the matter of Biblical Inspiration would have been dangerous heretics in the eyes of the Dunkards. "For many years the influences of the world seemed to have no effect upon them, but gradually innovations crept into their habits, their discipline was insensibly relaxed, and the questions sent up to their annual meetings grew more numerous and perplexing, and differences of opinion became quite common. One year this question was presented: How is it considered for Brethren to establish a High School?" After canvassing the Bible carefully for light the following answer was returned: "Considered that Brethren should mind not *high* things but condescend to men of low estate." But alas! there were higher critics amongst the Dunkards, and the unscriptural high school was established, and has since even developed into a college.

Dr. Carroll is not so pessimistic as to the present or future state of religion in the United States as some writers of the day. There are 11,036 ministers, and 165,297 congregations. Between 15,000,000 and 20,000,000 services are held annually, and 10,000,000 sermons are preached. Accommodation is afforded for 43,000,000 people and the total value of church property amounts to \$670,000,000. The total number of Protestant adherents is estimated at 49,630,000, of Roman Catholics, 7,332,000, leaving some 5,000,000 not accounted for.

The growth of the various denominations during the decade 1880-1890 indicates a healthy religious progress. Amongst the larger denominations the aggregate increase is 42 per cent. of the population. Amongst the Roman Catholics it is said to be about 30 per cent. Here are some of the figures, including communicants only:

	1880.	1890.	INCREASE.
Baptists (3 bodies)	2,296,327	3,429,080	1,132,753
Methodist Episcopal	1,707,413	2,240,354	532,941
Meth. Epis. (South)	830,000	1,209,976	379,976
Methodist (other)	987,278	1,138,951	151,673
Lutheran	693,418	1,231,072	537,654
Presbyterian (North)	573,599	788,224	214,625
Congregational	384,332	512,771	128,439
Disciples of Christ	350,000	641,051	291,051
Protestant Episcopal	343,158	532,054	188,896
Roman Catholic	6,367,330	8,277,039	1,909,709

The insignificant numbers of some of the denominations renders it very surprising that they should continue to exist at all. The Friends of the Temple number 340 communicants. The Harmony Society, 250. The Separatists, 200. The Reformed Presbyterian Covenanted, 37. New Icarians, 21, and so on. There are twenty-seven denominations, each of which has less than 1,000 communicants.

This tendency to endless division is the outcome of individualism in religion pushed to extremes. Freedom is undoubtedly good, but it is not always easy to distinguish it from license. If self-sacrifice in the individual be a cardinal principle of Christianity, it would probably prove an excellent thing in corporations. Certainly its exercise would have prevented many a division, and might, even yet, re-unite bodies divided on some non-essential points of faith. Individualism, as a philosophy, is doomed, and the great tide of opinion is surely rising in favor of unity. The elements of which this movement is composed, are a growing disposition to differ without dividing, to recognize the inevitableness of divergency in matters of faith, and the importance of unity of action, the growing distaste for an excessive dogmatism in religion, and a desire to turn to the true simplicity of the Gospel of Christ, the Fatherhood of God, and the brotherhood of man, in Jesus Christ, grasped and realized through the power of the Holy Spirit.

The difficulties in the way of uniting even the divisions within one family of religions, e. g., Presbyterianism, assure us that union is not to be accomplished in a day, or a year. But when public opinion is ripe, events move rapidly, and scarcely a day passes but affords evidence that this ripening process is steadily progressing. The American Church History Series is a point in case, for it is a united effort of the leading denominations and could only succeed as such. The study of the *origines* of the religious forces of America and their subsequent history is likely to remove some misconceptions, to dispel some prejudices, and to demonstrate the operation of the Spirit in them all.

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THE REVOLUTION IN BRAZIL.

The *Paiz* and *Tempo* are still bubbling over at the projected landing of foreign forces on Brazilian soil. They seem to utterly ignore the fact that such a step would only be taken in case of extreme necessity. Such a case would have arisen had the bombardment of September 30th resulted in the taking of Santa Cruz. Had the fort fallen, the resignation or overthrow of Floriano, perhaps accelerated by a simultaneous revolt of the troops, would have followed as a natural sequence of affairs. If this had happened, the city would in all probability have been a theatre of sack, pillage and horror, until Mello and his sailors could have established order and government again, and that would have taken at least twenty-four hours of hard work, and, very likely, fighting.

The army, especially of Brazil, is composed of the very worst class of men to be found in the country, and, however unflattering it may be to say so, there is no reason to hope, in the light of past experience of South America revolutions, that a violent overthrow of the constituted power, such as was imminent on Saturday, would have been unaccompanied by the wildest disorder and looting. We may thank our stars that so many foreign warships are in port, ready to land men in case the necessity arises—and it will, or the signs are not read aright. The great numbers of workmen at the docks, composed of the scum of all nations—men not accustomed to obey moral law unless backed by the strong arm of power