

are "nationalists," two "materialists," and two avow themselves to be "seekers." One is a "Puseyite." The Unitarians are divided under the head of "Unitarians" simply, of whom there are 3809; "Unitarian Presbyterians," 201; "non-subscribing Presbyterians," 167; and "Arians," 32. Several of this denomination, however, are ranked under the general head of "Presbyterians."

### Monthly Summary.

In the obituary list of the *Home Record* appears the name of the Rev. Dr. Anderson of Newburgh, an accomplished man, a respectable and widely known author, and the minister of a large parish which is vacant by his demise. His works were:—"Monograph on Dura Den," "The Course of Creation" and "The Geology of Scotland."

By correspondence in the Glasgow papers it appears that a number of those who voted for Dr. Craik's motion to exclude the ministers of all other Churches from the pulpits of the Established Church, disclaim any opposition to the general policy of introducing respectable men of other denominations into the pulpits of the Church. It is alleged that they only expressed this disapproval of that particular overture, and that they would vote for a simple repeal of the act of 1791. It would be desirable that an opportunity were afforded of giving effect to their sentiments in another overture, and thus wiping off the stigma of passing a measure having the appearance of such illiberality of sentiment.

It has long been matter of regret to serious Christians that the Church of Geneva, which at the time of the reformation was the asylum of protestant reform and a beacon to many lands—the Church of Calvin and Beza, has been for a long period a stronghold of rationalism, and a fountain of error. It appears, however, from an article in the *Home Record*, that a revival is taking place and that the people are returning to the true and ancient faith. Should these signs not prove delusive, this will be an important gain for evangelical protestantism, as from its central position and ancient standing, the Genevese Church may again become a living centre from which the torpid masses of the European continent may be moved.

WHEN the census of 1851 was taken in Britain, columns were set apart for ecclesiastical items. The results were not what were anticipated by some parties, for it turned out that 75 per cent of the population in England belonged at least nominally to the Established Church of that country, and that in Scotland there were 60,000 more worshippers on a particular day in the Churches of the

establishment, than in those of any other body of Christians. As the Church of Scotland had been persistently denounced as a miserable minority of the population, it did not bespeak much honesty on the part of dissenters, that when the census of 1861 was to be taken, they should object to the collection of ecclesiastical statistics. If such statements were correct, why shrink from the test? And why should the country, in order to shield misrepresentation, remain without important information? It appears, however, that the report of the Registrar General for 1859 elicits, in an indirect manner, the information in question—the proportions of the population belonging to the different Churches in Scotland. Of 21,201 marriages, 46 per cent or nearly one-half were performed by ministers of the Church of Scotland. The registrar says:—"These numbers show in a rough way, it is true, yet in as correct a manner as is now attainable, the proportions of the population attached to each denomination." The Free Church ministers marry 23 per cent and the U. P. ministers 14 per cent of the people.

A LETTER in the *Home Record*, from the Rev. G. W. Spratt, of Kandy, Ceylon, who is now on his way home, narrates the progress of the Church since his arrival in that colony in 1858. Then, he was the only minister of the Church in the island, whereas there are now six ministers, a Presbytery, and a vigorous Sustentation Fund, raising £800 a-year. We can cordially re-echo one sentiment in Mr. Spratt's cheering letter: "If the Church at home had only ventured more to look after her own children and extend herself in the empire, she and her branches would have been in a very different condition to-day."

THE Hymn Book prepared by a Committee of the Canadian Synod will probably be the subject of some discussion at the ensuing session of that body. Two long letters appear in the last *Presbyterian*, the one signed "Jacob" and the other "Esau" (a coincidence which can hardly be undesigned); the former rather unfavorable, and the latter on the whole favorable, to the collection. While *Jacob's* epistolary *debut* in "kids, swallow-tails and black choker" is unprepossessing, and most of *Jacob's* criticisms are infelicitous, and *Jacob's* proclivity towards unhalloved associations in connexion with that quaint and treasured hymn, "Mother, dear Jerusalem," is much to be deplored, *Esau* shows some knowledge of hymnology, and his criticisms are sensible, proving that he has seen more hymn books than that of the Church of England. *Esau* and *Jacob* will no doubt render valuable aid in weeding out unsuitable hymns from the collection. As to the general question of having hymns at all, it presents its difficulties, and is worthy