

We are indebted to the *Missionary Herald* of the American Board of Commissioners for Foreign Missions for the idea of the foregoing diagram which, as it seems to us, is an admirable object lesson, enabling us to understand at a glance the magnitude of China's millions as compared with the population of other countries with which we are more or less familiar. The approximate aggregate population of the five countries named on the diagram, is 240,000,000. But China has 160,000,000 more than all of them put together. The population of all Europe is about 316,000,000. Suppose it were all placed on the diagram, there would still remain twenty one vacant squares. Just see what these would contain without crowding them:—the peoples of Mexico, Central and South America; of the West India Islands, Canada, and Greenland; of Australia and New Zealand; of the whole of the Islands of the South Seas; of Madagascar, Borneo and New Guinea, and yet there would be room for more! In connection with these figures assume that there are 400 ordained protestant missionaries in China, here represented by these one hundred squares. How does this compare with the number of ordained ministers in Great Britain and Ireland, occupying only eight squares. The Church of England alone has 25,000 clergy: the Presbyterians have 4,150; the Methodists have 4,498; the Baptists have 3,451; the Congregationalists have 2,637; altogether they have 30,736 ordained ministers, leaving out of count a small army of local preachers, missionaries, and catechists. In other words, Great Britain has an authorized Christian teacher for very nearly every one thousand of its inhabitants, whereas China, has one for every million. If the proportion in Britain is right, then it follows that there should be four hundred thousand protestant missionaries in China.

The diagram may also be used to illustrate the proportion of Protestantism as compared with the other religions of the world. Assuming the population of the globe to be 1,400,000,000, each square represents fourteen millions. The Protestants, numbering one hundred millions, would only fill *seven* squares—not so much as the space given on the diagram to Britain. Presbyterianism, with its 10,250,000 adherents, would only cover three quarters of one square on the diagram: the Episcopalians one and a quarter; the Methodists one and a seventh; the Baptists and Congregationalists together, one square; the Roman Catholics, one square, less half a million. The heathen systems would fill *sixty-five* squares. For the purposes of a missionary lecture or concert this diagram might be drawn upon a large scale, say six feet square, and the spaces for the respective religions distinguished by different colours. The effect

would be a very clear and convincing demonstration that there is yet very much land to be possessed by Christianity: that it is high time we were making less of our differences, and uniting our energies in dead earnest to effect a re-adjustment of the figures.

### The Census.

IN a few weeks the census of the Dominion of Canada will be taken. It will then be ascertained what is the church connection of every man, woman and child, in the Dominion. We have respectfully to suggest to our ministers, elders, and people generally, to give whatever assistance they can to ensure the accuracy and completeness of the census so far as the Presbyterian Church in Canada is concerned. Let us co-operate with the enumerators to the best of our ability, and leave nothing undone which it is our duty to do as citizens and members of the Presbyterian Church. Persons connected with our Church should be particular in writing down the full name, "*Presbyterian Church in Canada*,"—otherwise there will be error. We have known of a gross error in a census being made from the casual omission of the full name of a denomination. Palpable errors, involving tens of thousands, have arisen from carelessness in classifying names. Presbyterians suffered not a little through the blundering of enumerators in the last census. We submit, therefore, that it would be well for ministers and elders to make the way easy for the enumerator, by explaining as fully as possible the necessity of being explicit—of giving the *full name* of the church. It is in the larger cities, and in very sparse and long-neglected rural districts, that mistakes are most likely to occur. It will, therefore, be especially appropriate for our city ministers, and our ministers in the newer and least populous rural districts, to be on the alert, lest a considerable number of our people should fail to be counted, or should be wrongly classified. But of what use will the census be to us as a Church? We think the question is not hard to answer. When the returns are published, we shall be compelled to see where our people are, and to ask ourselves how we have attended to their spiritual interests. Have we done much or little during the past ten years to overtake the destitute places within our bounds? Do numbers of Presbyterians, or the children of Presbyterians, get their spiritual nurture from other Churches than ours? What proportion of those who are nominally Presbyterians are members of our Churches, regular hearers of the Gospel, or attached to some one of our congregations? How many