

should be asked to disestablish the Church in Scotland, merely because he had done it in Ireland. He further expressed the opinion that unless its claims were of an extravagant and unjust character, the Free Church would not only have the heartiest good wishes of the Church of Scotland, but her aid as far as aid was desired. The whole Free Church, he thought, was in consistency bound to move in the direction pointed out by Dr. Begg and Dr. Kennedy. The annual meeting of the Synod of the Presbyterian Church of England was held in Regent Square Church, London, in the end of April. Dr. Bruce, retiring moderator, whose appointment to that office had been objected to on the ground that he was a "Lay elder," nevertheless preached the opening sermon. It is fair, however, to state that Dr. Bruce is a "licentiate," and the question that ought to be considered and decided by the Churches is, not whether such men as Dr. Bruce and professors in colleges, and ministers out of charge should be allowed to preach and preside, but rather, whether they should be allowed at will to call themselves "elders" and act in the capacity of "laymen"—improperly so called though it may be. Rev. W. McCaw of Manchester, who was appointed moderator, reviewed the history and progress of the Church during past years and shewed that it had made fair progress. He was not quite sure that the children of the Church were being instructed in the shorter catechism as they were wont to be, nor that the teaching in the Sunday-schools was as efficient as it ought to be. The Home Mission report was encouraging. Referring to evangelistic work, it shewed that there were 100 weekly mission services for adults throughout the Church, with an average attendance of over 10,000; and 123 mission Sabbath-schools with an average attendance of 1,000. There are in all connected with the Church, 587 Sabbath-schools with 6,208 teachers and 64,780 pupils. The Foreign Mission statistics show that there are at Amoy 685 communicants, at Swatow 713, and at Formosa 1,172; in all 2,570. The American Episcopal Church in Rome, in which last September the Count Campello publicly renounced Romanism, has again been the scene of a similar transaction on the part of Signor Cruciani, late Rector of Porte San Georgio, who, with nine priests under him, had the oversight of a parish containing some 500 souls. "It is sincerely to be hoped," says the informant in Rome, "that this conversion will prove more satisfactory than the one which was the indirect cause of it." It now appears that Campello had some sinister purpose in connecting himself with the Methodist Church, and that before the term of the stipulated probationership had expired he was expelled from that Church of which he must have proved himself to be an unworthy member. The well-known Scottish revivalist, Rev. Dr. A. N.

Sommerville, has received a very cordial invitation to visit South Africa from a committee representing all the Protestant churches in the Cape Colony. It is said that Moody and Sankey have declined the proposal that they should devote a whole year to evangelistic work in London. "The Salvation Army" continue to attract notice. Though mobbed and villified by certain of the class whom they are seeking to save, and ridiculed by others who look upon the "great unwashed" with stoical indifference, thoughtful people in all the churches have all along felt, and now do not hesitate to acknowledge, that these rough and ready evangelists are becoming "a power," which cannot be crushed, but which true wisdom should rather seek to control and guide. Even such different men as Mr. Spurgeon and Professor Calderwood, of Edinburgh University, are so far agreed. The latter says,—"It must be admitted that the persons referred to were the auxiliary troops of a great army, and though it was but a guerilla warfare they conducted they should have sympathy and aid." The first anniversary of the entry of the Salvation Army into France was celebrated on the 27th of March by an all-day meeting in Exeter Hall. Miss Booth had brought with her several French *ouvriers* attired in their blue blouses, all of whom, in their native tongue, bore unaffected testimony to what God had done for their souls through this instrumentality. One of them, after squandering 25,000 francs in riotous living, was on the point of suicide, when he was led to attend a meeting which resulted in his conversion. Miss Booth spoke of the difficulties they had to contend with in France. Many said that young women could not speak there without the protection of an elderly lady: but they did. The Lord was their "elderly lady"; and when they had no counsellor they got upon their knees and prayed to Him for light. Mr. T. A. Denny, who had visited the work in France, spoke of Miss Booth's connection with it as "the noblest and sublimest instance of self-sacrifice that ever came under his notice."

The Census of 1881

THE second numbering of the people of Canada since Confederation was taken last year. The first instalment of the result which deals with the religions, the origins, and the birth-places of the inhabitants of the Dominion is a volume of great interest and which has evidently been prepared with great care. It is impossible to attain absolute accuracy in a matter of this kind, but there is reason to believe that the difficult work of taking the census in a sparsely settled country like this, and the laborious task of classifying and engrossing the information obtained by the