

many men of mark from Methodism a serious fact that demands some satisfactory explanation. Good may be done by these changes, but can the Methodist Church afford such depletion? Though the itinerancy is given as the chief cause of the dissatisfaction, Dr. Curry seems disposed to give a prominent place to an individual restiveness under the loss of independence in a system where the power is centred in the hands of a few, and the rank and file of the ministry have few opportunities to make their influence felt in the affairs of the Church." We may add, there are a growing number of "loyal hearts and true" who are standing nearer the light of early apostolic days, and find "the traditions of the scribes" a burden unbearable. We shall experience more of this yet in Canada; and if our Congregational churches will but arouse themselves, shake off the reproach of uncleanness and charlatanism, there is yet a future as there has been a past. The race is not to the swift, nor the battle to the strong, but to those who

"Stand ever in the light,
All rapture through and through
In God's most holy sight."

There is to us a faith the faith of the gospel; an organization, the organization of life: a liberty which is the liberty of the truth, to do, if needs be suffer, for the loved Master and His Word.

THROUGH the kindness of our friend Dr. Hannay, the English Year Book, 1881-2, lies before us. From it are gathered the following items: There are in Great Britain and Ireland 4,397 churches and 899 mission stations. There are also 589 churches in the colonies, not including the churches sustained by the London Missionary Society in heathen lands, where there are employed 152 English missionaries, 369 native ordained missionaries and pastors, and 4,679 native preachers, the church members numbering 92,474, and native adherents 343,708. Of the churches in the United Kingdom 2,000 are under ordained pastors, 38 are served by lay pastors, and there are 130 evangelists. For the 308 churches without settled pastors, the services of 571 ordained ministers are to some extent available. In the Metropolitan area there are 250 churches and 127 mission rooms.

OUR English friends seem to fight shy of detailed statistics; their Year Book affords no criterion of the state of membership, or of the comparative strength of the churches. The Presbyterian churches are much more thorough in their ecclesiastical statistics, approaching our own in fulness, as the following synopsis makes manifest: The Established Church of Scotland reports 1,560 churches and preaching stations; 1,660 ministers and licentiates; communicants, 520,000. Raised for home and foreign missionary purposes, £377,760. The Free Church of Scotland: 1,006 congregations, 1,634 ministers, 230,000 communicants. Foreign Missionary income, £75,600; raised for all church purposes, including missions, £500,000. The United Presbyterian Church: 549 congregations in Scotland and Ireland, and 587 ministers, with a church membership of 173,982. Foreign missionary income, £32,536; total Church income, £383,600. The Presbyterian Church of England: 272 congregations and 7 stations, with 55,256 communicants; 18 foreign missionaries. Foreign missionary income, £12,090. Total for all church purposes, £205,630. There are also 20 churches in England formed into four presbyteries, in connection with the Established Church of Scotland.

AKIN to this is the religious census of the *Globe*, taken in Toronto on the first Sunday of February, when the attendance at the various city churches was professedly counted. We say professedly, having reason to believe that the large congregations in some instances were *estimated*, whilst the smaller would readily be *counted*. However, the *general* results may be accepted as approximately correct, individual errors balancing against each other. The estimated real attendance for the entire city was 38,796, out of a population of 86,445, or nearly 45 per cent. The Roman Catholics head the list; the Anglican Church comes next; then the Presbyterian, followed by the Methodists; though if we embrace the three bodies of Methodists in one enumeration, the palm belongs to them. The Baptists, with ourselves, follow at a wide interval. From this it would seem Toronto must needs be a religious city, or else some find "amusement" and recreation in churches which pander to a vitiated taste rather than