

from 1862 to 1866, and still found on it at the last date. Of these 9 were received from Scotland, 4 from the United States, 1 from Nova Scotia, 1 was received from the Roman Catholic Church, 3 were ministers who formerly held charges in Canada, and were inducted over new congregations, and 34 were Canadian licentiates who had received their education in whole or in part in this country. To these we may add 6 who were settled and removed during the period, making the whole number of settlements 58.

It is unnecessary to point out the difference between these facts and Mr. Kemp's figures. It is, however, important to notice that the proportion which the ministers received from other Churches, and settled between 1855 and 1859, and found on the roll at the close of the period (45) bears to the whole ministry at the beginning of the period (154) is 29 per cent. But the proportion of the same class during the latter period (14) to the whole ministry at the beginning of that period (231) is not quite 6½ per cent.

It is unnecessary to say more than that the decrease is due to the fact that we have received fewer ministers from other Churches in the latter period than in the former. The reasons for this decrease in the number who came to us from Europe are well known to all who have given the least attention to the subject. Formerly the U. P. Church of Scotland paid the passage money and outfit of preachers and ministers coming to this country, besides guaranteeing to each minister \$500 per annum for three years. Through the liberality of Joseph McKay, Esq., of Montreal, a large number of licentiates of the Free Church were brought to this country about the beginning of Mr. Kemp's first period, and unusually large accessions were made to that branch of the Church.

Again, the Churches in Scotland and Ireland had at that time more preachers than they could find employment for; now their supply, like our own, is inadequate to their wants. It was evident long before the Union took place that, whether it was effected or not, the supply of preachers from the mother Churches must gradually decrease, and that the Church must look more and more to a ministry trained in the country.

Mr. Kemp seems to have considered the changes which have taken place in the Church without reference to the actual bearing of these changes upon the progress or decline of the Church. Thus in reckoning the demissions he seems to have grouped together those who demitted part of their charges with a view to the settlement of a new minister, and even those who demitted with a view to translation, with those who demitted their whole charges without being under call to another congregation. The following tables will show the actual changes that took place during the two periods.

FIRST PERIOD.

Ministers on the rolls in 1855.....	154
Added from 1855 to 1859	86
On the rolls in 1859.....	209

Had there been no removals during this period there would have been 240 on the rolls in 1859, showing that 31 were actually removed, but of these 5 were by death, leaving 26 as the number removed by demissions and the discipline of the Church.

SECOND PERIOD.

Ministers on the roll in 1862	231
Added from 1862 to 1866	58
On the roll in 1866.....	243

Here again had there been no removals, there would have been 289 ministers on the roll in 1866, the number actually removed being 41, of whom 15 were by death, leaving 26, the same as in the former period as the number removed by demissions and discipline. But the number in the last period is greatly less in proportion to the whole number of the ministers.