

But on looking more closely into the numbers, of Presbyterians we find that the increase in what was properly called the Free Church is much greater than in the Kirk, and besides that, the United Presbyterian Church is now taken out of "other Presbyterians." As to the growth of this last, we cannot, from the defective arrangements of 1852, speak. But if the whole Presbyterian increase had been equal to that of the Free Church, instead of 109,000, we should have had a much larger number. It is probable, however, that the Census of 1852 made an under-statement, so that the increase was not so great in the Free Church as appears; still, after allowing for such mistake, we are satisfied that the increase is relatively as great, and proportionately greater, than that of any denomination.

In the Roman Catholic denomination, although there is an absolute increase, there is a relative decrease. This we confess we did not expect. Considering the "Know Nothing" movement in the United States, the efforts made in official quarters to introduce Roman Catholic immigrants, and the constant, unremitting but silent advances made by that insidious system, we thought they must at least have held their own. The only way we see of accounting for this, is the fact also brought out by the Census in another part, that the natural increase of Protestant Upper Canada exceeds that of Roman Catholic Lower Canada. For the fact, however, we are grateful; as yet they are not the majority of United Canada, and are not likely to become so.

The only instances of *absolute decrease* we find in the Quakers, who are 120 fewer than nine years ago; and the Universalists, who are fewer by 1511.

Now, looking at these returns in the light afforded by the church organizations, we find that Quakers and Universalists, who cannot be said to have any source of united action, are decreasing; that Baptists and Congregationalists, with a very imperfect centralisation, are little more than holding their own; that Roman Catholics and Episcopalians, with a centralisation most complete, progress more rapidly, while Methodism and Presbyterianism, which combine in their system a centralised power and local effort, are most successful. Perhaps not a little of the advantage gained by Methodism, as compared with Presbyterianism, lies in this, that while on the one hand the Conference, in its legislation and administration, is more absolute and imperative than our Synod, on the other hand, more is done towards pleasing the people in subordinate matters, and the private individuals of the denomination are more zealous in proselyting and advancing the cause than our members.

We do not overlook a truth, never to be forgotten, and which we think a careful inspection as to particular localities will show, that where Evangelical Religion is prevalent in any one denomination, that denomination increases; but many of our districts in Canada West are as yet too new to serve as a basis of estimate in this. The comparative strength of various denominations in any locality also depends very much on the parent land of the immigrants. This, however, will become less and less influential in each decade.

We may in a future number refer to our Home Mission work in view of the Census,—the fact that the increase in the number of ministers among us is not keeping pace with the increase of Presbyterianism, and some other points of interest.