

clerks, have no right to do in a public office. I certainly do not represent the interests of the Free Church people, nor do I wish to meddle with their affairs. I wish to bring their case forward as an illustration of my position. I hear accounts all round me of persons who returned themselves as belonging to the "Free Church." From the notorious dissatisfaction of a large number of Free Church people with the late union (in which I neither justify nor condemn them), and which attends unions even of the most successful character, this is only what might reasonably be expected. I am certain that there are hundreds of such entries, and I would not be surprised if there were thousands; and I would now ask—What has become of them? While the 3 Deists of Nova Scotia form a conspicuous trio who have received due acknowledgment in the records of their country, what becomes of these people who exercised their right in inscribing upon the records of the Province their sympathy with the principles of a body which has occupied a large place in the religious history of modern times. I read a public letter from a Free Churchman to-day complaining of this, and I mention it because it follows as a legitimate consequence that if this has been done with one class of religionists it may have been done with others, just as sectarian bias may direct, and it is quite sufficient of itself to destroy the authority of the late Census.

"Recurring to the flagrant case of the Church of Scotland, the Census gives an increase of 196 in 10 years. Does any man in his senses believe this? I can easily understand how other bodies can increase 20, 30, or 40 per cent., because, though there are adverse periods inherent in all christian denominations, yet, and especially in a new country, the *natural increase* continues, and there must *always* be a considerable increase of this kind at least. This supposes, of course, that there has been no secession or disruption in the religious denomination. But what are the facts in our case? Before the beginning of the last ten years, we had experienced the greatest calamities which, in peaceful times, could well befall any Church, and were reduced to the lowest state. There were only four ministers in the country, and three of them rather old men. Accessions to our clergy began in 1852, and now we have 13 ministers in this Province. From the lowest condition at the time of the last Census, there has been a wonderful advancement up to this time. There is improvement in the number and youthful vigour of the clergy; there has been improvement in the attendance at Church; there has been improvement in contributions; there has been an improvement in our literature; there has been an improvement in public opinion concerning our character and principles as a body;—but there is one place in which there is no improvement, and that is in the Census. There the increase is, in

the face of all this, set down at 196. Our people have ceased to obey even the first great law, and as there is no natural increase, our Church, for want of physical vitality, must die a natural death in about 50 or 60 years!

"These woeful prospects have led me to make an examination into the registers of my own congregation, the results of which, but for what has transpired, I would much rather have withheld from the public eye. But I shall be brief.

"In looking over a baptismal register, I find that 277 children have been baptised in nine years. Adding 20 for 1850, and subtracting 40 removed by death, the result is a *natural increase* in one congregation of 257. Compare this with 196, the increase over the whole Church.

"Out of 91 families added in nine years, 35, at the time of the last Census, were either not in the country or returned themselves as belonging to a different denomination. Deducting 4 families who left the Province, and counting up individuals, the result is 142 persons. These 142 persons added to the 257 above of natural increase, make up 399, or, say 400 persons. Compare this increase of one congregation with the increase over the whole Church of 196 as given in the Census.

"Again, taking the natural increase of one congregation as a basis, and supposing that in other congregations it is two-thirds of this only, the result would be a general increase of between two and three thousand. But it is quite fair to suppose that the *natural increase* of other congregations was the same, and then the result would be a general increase of nearly 4,000.

"One is entitled to suppose, however, not only that there was a natural increase, but that in a Church that has added 10 to the number of its clergy in 9 years, there was an enlargement of a more general nature, consequent upon the improvement of its means of grace. We have a right to suppose that additions have been made to the list of its membership. If such increase were equal to the total increase of this one congregation, the result would be a general increase of about 5,000. I do not for a moment suppose that this is the case, for the fact that only one-half of these congregations have been supplied in that time, furnishes a correction. Hence, probably 3,000 is the correct result—a very moderate one, but a very extravagant one when compared with the 196 of the Census.

YOUNG MEN'S CHRISTIAN ASSOCIATION AND LITERARY INSTITUTE.—The Rev. T. Duncan, as announced, opened the lecture season for '61-2, in connection with the above body. He took for this subject, the Harmony between Revelation and Science. The constitution of the Association, he suggested as revised and enlarged, is founded upon this