

together unparalleled, and there can scarcely be a doubt that by the end of the present century this Province will be little if at all inferior to what the United States now are.

The religious portion of the Census appears to have been taken with every possible fairness. Not fewer than 23 different classes of religious believers are specified. Although a Union of the U. P. and Free Church bodies has taken place there as here, we observe that they are kept separate on the Census return, and that no liberty whatever has been taken with the return made by any individual. The highest in point of number are the Roman Catholics, constituting nearly a half of the population; the lowest, the Mormons, numbering 77. Ranked in proportion to numerical strength they would stand as follows: Roman Catholics, Church of England, Methodists, Free Church of Scotland, Established Church of Scotland, Episcopal Methodists, Baptists, United Presbyterians, Lutherans, Congregationalists, Mennonists (whatever these are), Bible Christians, Quakers, Universalists, Second Adventists, Unitarians, Jews—and a vast number of minor sects. The considerable number of 18,000 return themselves as of no religion—or professed Atheists.

It is much to be regretted that the same jealous care of classifying the different divisions of religious bodies, especially of Presbyterians, has not been observed in Nova Scotia, which has been done in Canada. In the first place, by a vicious and most improper tabulation in this Province, hundreds, if not thousands, of Presbyterians, have entered themselves quite differently from what they wished or intended—while it seems a most extraordinary liberty has been taken with others—in making out an abstract of the returns. We speak only for ourselves, and we confess to no ordinary amount of disappointment at a result which can serve no purpose but to confuse, bewilder and mislead, without in reality bringing any advantage to any body.]

Sabbath Schools.

We have heard some very intelligent and respectable people express a doubt whether Sabbath Schools, after all, were an unmixed good—whether they did not interfere somewhat with domestic duties, and assume responsibilities which ought to be borne by the parents of the children. At first sight there appears to be something specious in the objection, but only at first sight. The Sabbath School is not and never was intended to relieve the parent of his or her duties, but to direct and assist, and to endeavor to communicate religious instruction where heads of families are either too indifferent or incompetent to do so. It may be mentioned that

these objections are seldom or never heard from those who really take a pleasure in and consider it a sacred duty to look after the spiritual well-being of their children. These are the very persons who bless the Sabbath School and the Sabbath teacher, and are the best friends and the most zealous supporters of this noble Christian Institution. The objectors, on the other hand, are generally mere speculative theorists, who keep as far away as they can from the practical, especially in religion—who reason when it would be better to act—who amuse themselves and try to convince others with mere barren fancies, which float around them, and are as unsubstantial as the vapour on the hill top.

We would wish in the present article to say a few words on the subject of Discipline—a most important subject.

The object of all discipline is to maintain order, and secure method—to introduce and maintain that quiet and regularity without which there is little satisfaction to either teacher or taught. Sometimes we see a spirit of unrest, as it were, pervading a whole school, and a teacher's mind and thoughts distracted by a vain attempt to secure attention, and keep noise within due bounds. We see anxiety pictured on his face, and know that he would give a good deal could he only awaken in the minds of his pupils an interest in their lesson—keep their eyes and thoughts to the one great object, and their little hands and feet from moving about as if in search of nothing in particular. Some teachers are so mentally constituted that they obtain their object by a kind of intuition without any apparent exertion; to others it is always a matter of anxiety. To obtain it, and to maintain it as a ruling principle, ought, however, to be made the first object in a school. Nor is it difficult, if gone about in the right fashion. How, then, is it to be got? In the first place, by adopting a few simple and judicious rules, and afterwards noting up to them. First, then, let the atmosphere of the room be comfortable, so that there may be no hankering after the stove in coming in. Let no stray books be scattered about, but every thing tidy and in its place. Let the Superintendent invariably be the first to enter the school, to see that everything is right. Let the door be opened when the bell begins to ring, and kept open only till it has ceased ringing. Let that time not exceed ten minutes, during which scholars and teachers will, in a quiet but perfectly unrestrained manner, take their appointed seats. It is even well that each should understand the particular portion of the seat they are to occupy, as misunderstandings generally arise out of such trifles. While absolute and literal silence ought not to be exacted, let the words be few, and spoken in a subdued but natural tone of voice, not in whispers, for that is an unnatural restraint, and cannot be long observed, and like a bent bow when the string is relaxed, will unbend