

of, or do injury to, anybody. We have all along avoided any thing like controversy as much as possible, believing its tendency to be every way injurious. It cannot be denied, however, that one or two expressions in articles not our own, have inadvertently been allowed to slip through our fingers—which should not have appeared in the *Record*. We will be doubly careful to avoid this in future, and we trust our correspondents will exercise a like discretion. "Whenever there is a difference of opinion for example with regard to the management of our schemes—or the principles or practice followed out in their organization and working, we humbly think that our Church Courts are the proper place to discuss and settle all such matters—rather than our Church organ. In the former, the merits of the subject can be debated without any of that irritation which is almost inseparable from controversy in a public periodical. We hope therefore we will be excused from publishing any papers of this nature for the future. We have been led to make these remarks in consequence of more than one complaint being forwarded to us for publication anent "The Lay Association." If we publish these papers, we would of course be bound in honor to publish answers and replies to answers without end, which whatever effect it might have upon our readers, would be a very painful occupation to ourselves. At the same time though as a general principle we wish to avoid all controversy and all causes of controversy, our pages will ever be open to correct wrong impressions—which may be produced by any thing appearing in our sheet. We have an earnest wish to do nothing and say nothing—and to allow nothing to be said which may in the remotest degree have an injurious tendency in any direction. The minister of Salt Springs complains that he and his congregation have been singled out for censure by a correspondent of the *Record*, for not having done enough or anything for the Lay Association, and questions the right or propriety of that or any individual intruding himself into the management of his parochial affairs. And certainly if any body has a right to speak out on this matter it is the minister of Salt Springs—for his two congregations have in reality in their own way contributed, we believe, more largely to the Schemes of the Church, than any other congregations in our Synod. Seeing then that the work has been done, and well done, we fully agree with him in thinking that nobody whatever has any right to interfere with the mode of doing it. We admire the enthusiasm and success which have followed his labors, but we fear his strictures upon the "Lay Association" would get us into an ocean of hot water far from comfortable. Let the matter then, we say, be arranged by our Church Courts, and we have no doubt whatever that some common line of action may be devised without much difficul-

ty which shall command the united confidence and support of the whole Church.]

—o—

The Religious Census of Nova Scotia.]

The results of the late census, as recently published, has more than surprised the adherents of the Presbyterian Church in connection with the Church of Scotland in this Province. According to this very important document, the numbers belonging to the different religious denominations are as follows: The Roman Catholics, 86,281; Presbyterian Church of Lower Provinces, 69,456; Baptists, 55,336; Church of England, 47,744; Wesleyans, 34,055; Church of Scotland, 19,063; Free-will Baptists, 6,704; Lutherans, 4,382; Congregationalists, 2,183. Other twelve sects are given, each being less than a thousand. The whole population of the Province is represented as 330,857; that of 1851 having been 276,117, thus showing an increase of some 20 per cent. all over. It would seem also that all the large denominations *except* the Church of Scotland have increased in a large ratio, viz., Episcopalians, 30 per cent., Catholics, 24 do., Presbyterians of Lower Provinces, 28 do., Baptists, 47 do., Methodists, 44 do., and Church of Scotland 1 per cent., that is taking into account the tabular provincial increase we have *lost* one fifth of our adherents. It is somewhat difficult to understand this. In the first place, the number of our clergy in 1851 was five, in 1861 it was fifteen. There has been no defection from our ranks during the last ten years—but on the contrary in several of our congregations considerable accessions. It can scarcely be believed that the population of the "Kirk" portion of the Province has been standing still—but we must either accept this hypothesis or reject *in toto* the accuracy of the census return so far as we are concerned. Perhaps it may be partially accounted for by the column tabulated "Presbyterian" intended we suppose for a particular sect of that body, but which in some districts may have been misunderstood. But whatever may have been the cause we repudiate its accuracy, as well as all claim to be considered of any authority whatever.

The Rev. Mr. Pollok of New Glasgow, has drawn public attention to the subject in a letter to the *Pictou Colonial Standard*, an extract from which, which at this late period of the month is all we have room for, shows very forcibly the absurdity as well as entire worthlessness of this portion of the census return:

"The credit of the late census is vitiated by the certain fact that it has treated one class of Presbyterians in a way in which persons who ought to act, not as Presbyterian clerks or ecclesiastical clerks, but only as