

8s. 2d., or, including the special fund for Pastor Chiniquy, of £694 12s. 4d. The sum of £2,286 has been collected through the Society for Pastor Chiniquy, and it has been resolved to enlarge the mission to the French Romanists of Lower Canada. The present staff consists of 207 missionary agents being 71 clergymen, 99 catechists and teachers, and 46 female teachers. Reference was made to an interesting statement of the missionary Bishop of Huron, Canada West, dated the end of January. Since his return from England in 1858, 37 clergymen have been appointed in his diocese, and there is room, he says, for 50 additional missionaries. Chiniquy he describes as a bold, decided, truly enlightened man, and all-powerful with the French Canadians. After a visit to his colony he says, "There can be no question that a great work of reformation has taken place and is still progressing, and that there has been a great work of true conversion also." The speakers were the Rev. R. Chester, the Rev. Dr. Nolan, the Rev. Mr. Lambe, Cape of Good Hope, and the Rev. J. B. Owen.

#### RELIGIOUS STATISTICS OF ENGLAND.

From the evidence (just published) taken before the Lords' Select Committee on Churches, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculations based upon data, and carefully made, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent of the gross population; and 4,466,266 nominal Churchmen, but practically of no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent. or 12,013, 214 of the community at large. On the other hand the chapel-going Roman Catholics in England amount to 619,786, or 3½ per cent. of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or 2½ per cent.; the chapel-going Independents are 1,297,861, or 7¼ per cent.; the chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 14 per cent.; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or 6½ per cent. The total of worshipping or bona fide Protestant Dissenters is 5,303,609 or 29½ per cent. of the gross population. Again there is an alarming picture presented of the religion in which large masses of the population are steeped. For example in Southwark there are 68 per cent. of the people who attend no place of worship; in Lambeth, 60½; in Sheffield, 62; in Oldham, 61½; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, 53½; in Finsbury, 35; in Salford, 52; in South Shields, 52; in Manchester, 51½; in Bolton, 51½; in Stoke, 51½; in Westminster, 50; and in Coventry, 50. So that in all these places, except the two last named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Of 34 of the great towns of England, embracing an aggregate population of 3,933,467, 2,197,388 or 53 per cent. of the community are wholly non-worshipping. But this is beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters,—12 per cent. by the Wesleyans, who alone during the last twelve months have spent about £100,000 in chapel-building. The sum expended

annually in the repairs of the fabrics and the maintenance of the church service is nearly £500,000, of which only about £250,000 is raised by rate. There having been no ecclesiastical census before 1851, few or no reliable means exists for comparing the religious phenomenon of the present day with those of half a century or a century ago; but, in answer to the Archbishop of Canterbury, the Rev. Dr. Hume, the incumbent of a parish, populous and poor, in Liverpool, and a witness before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever are in danger of being lost not only to the Church but to religion altogether. The population of the country, always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages and in rural districts. Dr. Hume apprehends that at the close of the present century 70 per cent. of the gross population will be located in large towns, and therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably outgrow Christianity.—*Times*.

#### SUNDAY-SCHOOL SOCIETY FOR IRELAND.

The Earl of Roden presided at the 50th anniversary of this Society. There was a crowded attendance. The Report stated that the income of the Society had increased by £330. The demand for the Holy Scriptures was so great as to necessitate three applications to the British and Foreign Bible Society, independent of a large additional outlay in purchased books. Gratuitous assistance has been afforded to 1059 schools, to 94 of these for the first time, and to 34 as reconnected. 132 schools have been removed from the lists, either because they have been discontinued, or have not sent in returns for some years. Notwithstanding this total decrease of 4 schools there has been an increase in Ulster of 29 schools, 15,329 scholars, and 1389 teachers, attributable to the Revival. The total number of schools is 2686, attended by 230,668 scholars, and 20,873 teachers. Of the scholars 151,315 are reading in the Bible, and 63,909 are adults above the age of 15. It is calculated that, of the total number of scholars 102,499 receive instruction in day-schools, leaving 128,169 attending Sunday schools only. Grants have been made to 1459 schools, and 47,594 Bibles and Testaments, and 47,521 portions of Scripture and reading lessons from the Scripture, being 95,115 volumes in all. The issue of Bibles and Testaments during the year has exceeded by 4313 copies that in any year since the formation of the Society. Your committee would allude to the fact that for many years a large proportion of the aid afforded by your Society was granted to the schools in the province of Ulster, and it is most remarkable, in connexion with the fact, that many of our correspondents ascribe principally, under God, the prevalence of the religious movement, as well as the peculiarly Scriptural character which has accomplished its progress, and the sanctifying effects it has produced on the life and character of those affected by it, to the Sunday-school system of instruction. It is generally known that this movement originated in the county of Antrim and rapidly spread into the county of Down, and your committee consider it an interesting fact that the number of Sunday-school scholars and teachers in these two counties alone amount to upwards of one-third of the total number of scholars and teachers in the schools connected with your Society. The average

number during the three years immediately preceding the year 1859 in the counties of Antrim and Down was 80,212 scholars, and 7587 teachers, and your committee also would advert to the fact that during these three years the books granted by your Society to Sunday-schools in these two counties amounted to 46,232 Bibles and Testaments, and 44,259 portions of Scripture and elementary books, containing reading lessons taken from the Word of God.

H. N. Pilkington, Esq., moved the adoption of the Report. Applications were made from the managers of Sunday-schools who had 100, 200, 300, often more than 400, sometimes more than 1000, and in one case 2000 pupils at their schools. They might rest assured that those 95,000 books were almost immediately placed in the hands for which they were intended.

The Rev. John Hall, of Dublin, developed with admirable happiness, three aspects of the Sunday-school to the children, to the teachers, and to the community, and concluded an eloquent address by moving, that "This Society acknowledges with deep thankfulness to Almighty God that in consequence of the religious movement in the North of Ireland a great impulse has been given to the cause of Sunday-school instruction." The motion was seconded by Guy Lloyd, Esq., D.L.

#### DIocese OF LONDON,

The Bishop of London has addressed a pastoral letter to the laity of the metropolitan diocese, urging the claims of the Diocesan Church Building Society, with a view to the carrying out more effectively of the parish system. The following are some of the principal facts given in his letter:—

"The diocese of London contains, as nearly as can be calculated, 2,500,000 inhabitants. It is divided into 433 parishes or parochial districts and these are served by 835 clergy. Making full allowance for that portion of our population which is connected with some body of Christians other than the Established Church, and considering the provision which such bodies have made for the instruction and pastoral superintendence of their own members, I maintain that there is still a vast amount of spiritual destitution—that is to say, a vast multitude of souls in this metropolis beyond the reach of religious ordinances, with no place supplied in which they may worship God, and no efficient arrangements made for their religious instruction in health and their consolation in sickness or on the approach of death.

"An arithmetical calculation of the relative proportions of churches, clergy and people in the diocese by no means gives an accurate view of this evil. It is inseparable from the arrangements of our ancient parochial system, that there must be among us great inequalities. Many parishes are adequately or more than adequately supplied, but the superfluities of one district cannot by any arrangement be made properly to minister to the deficiencies of another. The Clergy of country parishes can be of no use to distant town populations, and in London itself the districts which are inhabited by the rich are many of them separated by miles from those parishes with an overwhelming population which have come to be inhabited almost exclusively by the poor. Again, while there is comparatively no great difficulty in providing new churches in what are considered the richer districts, where the clergy are almost sure of a sufficient maintenance, there is, on the other hand, no possibility, without the greatest efforts of procuring either churches, or endowments, or clergy for very poor places. It is especially to the wants of such places that I would most earnestly beg your attention.