

And this we believe to be, in the main, a correct representation. New York contains probably a larger number of ministers of religion in proportion to the population, than any city in the world; the list of Episcopal clergymen alone comprises one hundred names. Wealth too is freely at their disposal; the property of Trinity Church Corporation is worth four millions of dollars; and there is no want of men who possess not only riches to give, but the heart to give them, if the duty were but made plain to them. One hundred earnest devoted men, with wealth unbounded at their disposal, ought surely to be able to make some impression even upon such a population as that of New York; and yet they make none. We have recently had an opportunity of making inquiries on this head, and we repeat it, they make none. The Methodists make but little, but they make some; the Baptists and Presbyterians make some; but the Church makes none, none at least that is worth speaking of, upon the masses.

But do we therefore blame the clergy of New York? No; it is not the clergy that we blame, but the system; and we do so in the hope of arresting a tendency to slide into the same system which is, we fear, springing up in our midst. The American system is totally opposed to that existing in all ages in the Church Catholic, and still in the Church of England; and still, though even now hardly so fully realized, among ourselves. We shall perhaps make ourselves best understood if we explain what is meant by a "parish" in England, and what is meant by a "parish" in the United States. A parish then in England is a certain territorial district which is under the spiritual charge of one or more clergymen; every man, woman, and child within that district is under the charge of the clergyman; and for the soul of every man, woman, and child he ought to feel himself awfully responsible. Of course there will be many who will reject his authority and spurn his ministrations; there will be thousands who will turn a deaf ear, and refuse to listen to his words of exhortation or rebuke. But still the fact remains, that whether they hear or whether they forbear, he has the spiritual charge over them; he knows them to be the wandering sheep whom it is his business to bring back, if possible, to his master's fold. He

will therefore, if he be at all earnest, be found "fighting with vice," and encountering it even in its strongholds; he will be found seeking out the wretched and the outcasts, and striving to win the souls of sinners to heaven, for whom he will have to give account hereafter. It is true that in some of the densely crowded cities of England, it is impossible to carry out in practice the beautiful theory designed by the Church; so rapidly has the population increased that it has far outstripped the provision made for their spiritual wants, and the helpless minister of Christ is like some laboring oarsman, who strives in vain to make headway against the rushing tide, and with all his efforts can barely hold his own. But, nevertheless, he *does* strive.

An American "parish" is a very different thing. A parish, in the language of the United States, is an aggregation of individuals who choose to worship in any particular church. We have had an opportunity of examining the visiting list, in other words the parish register, of one of the most eminent of the clergy of New York. It comprised the names of individuals scattered through the entire city, including many in Brooklyn, and some in Staten Island, five miles away. These constitute his "parish." To these he considers his services due; to these his ministrations are rendered. With them he considers that his responsibility begins and ends. Of the destitute thousands who may be wandering in darkness and unbelief close around his own door, he knows nothing, and for them he cares nothing; they are not in his "parish." They do not come to hear him preach; they do not contribute to his salary; they are nothing to him, and he is nothing to them. The result is seen in the multiplication of gorgeous and luxurious churches among the wealthy residents in the upper parts of the city, and in the spiritual neglect of the densely crowded districts occupied by the toiling thousands. The official report of the Committee of the Legislature, to which we have elsewhere referred, shows that "during the last few years, three churches, situated in districts wholly inhabited by the working classes, or those still more destitute, have been lost to the Episcopal Church." Of these one has been sold to the Romanists, another for secular uses, and the third, although surrounded by the landed estate of the wealthy