

the pew-system, he finds that the poorer he is, the more he has to pay proportionably to his means. Again, on the other hand, he finds that so far as legal compulsion is concerned, he is entirely free, that if he did not go to church, he has nothing to pay. He actually *saves money*, or thinks he saves it, by *not* going to church. If he goes, he must pay from five to ten dollars a year for a pew in any church or meeting-house; by staying at home he saves so much per annum. It takes a training in American traditions, to teach the men of the labouring classes that religion is worth paying for, that the family cannot exist without it; that ruin, dissolution and destruction to morality, to character, and to prospects, are the consequences of the saving of five or ten dollars a year, by going to no church, but living as a heathen, without God in the world. No foreigner of the labouring classes transferred from Europe to the United States can [as a general rule] be convinced of the necessity of supporting the Clergy, *even those who minister to himself*. The Roman Catholics, in retaining their people, put into the hands of the Roman Catholic Bishops here a sum of \$200,000 dollars annually, and the Church of England does—just *nothing*."

We may conclude, therefore, that the apostacy of nine-tenths of the English in America may be traced to some of the following causes:—

- 1st. Irreligious habits acquired at home.
 - 2d. The want of such Church principles, as are capable of binding the conscience.
 - 3d. The neglect of the Church of England in providing the means of grace for emigrants after their departure.
 - 4thly. The want of credentials addressed to the American Church.
 - 5thly. The secularizing tendency of emigration.
 - 6thly. The change of country and of associations in general.
 - 7thly. The misrepresentations of the Church by American sectarians.
 - 8thly. The change from an establishment to a voluntary system.
 - 9thly. The comparative fewness of Clergy and Churches in America.
 - 10thly. The pew-system in the American Church.
- Having thus stated the evil and its causes, we propose in a future number to consider the remedies of the evil, and the means of applying those remedies in the most practical and effective manner within our reach.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, London, Dec. 4, 1857.

The Society has published the following statistics on Indian population and Missions, as an appendix to its appeal for the extension of its Indian Missions:—

The total population of India is estimated at 180,000,000.

The number of Missionaries of the Church of England is 161.

The Church of England, therefore, at present, does not provide so much as one ordained Missionary for every million of the population.

But if to the Missionaries of our own Church we add those of every Protestant communion, American as well as European, there still remains the humiliating proportion of

One Missionary to 400,000

But the Missionaries are by no means evenly distributed over the country, and, consequently, there are large provinces, and many millions of people, far removed from any Christian station.

Thus, for example, in the provinces of Rajpootana and Malwa, comprising an area equal to the whole of Great Britain, with a population of 17,000,000, there is no Missionary.

Again, in the whole tract of country on the southern foot of the Himalaya range, between the Punjab on the West, and Assam on the East, there is no Missionary.

In Oude, which is nearly half the size of England, and contains a population of 3,000,000, there is no Missionary.

In the whole province of Hyderabad (the Nizam's territory), which covers an area of 95,000 square miles, and contains a population of 10,000,000, the Rev. N. Parenjody, a native Clergyman in connexion with the Society for the Propagation of the Gospel at Secunderabad, is the only Missionary.

Many of the principal cities of India are without any Missionary whatever. The following list will suffice as a specimen:—

Lucknow	200,000	.....	No Missionary.
Midnapore ..	70,000	.....	No Missionary.
Barcilly	90,000	.....	No Missionary.
Surat	130,000	.....	No Missionary.
Ahmedabad ..	130,000	.....	No Missionary.
Others have but a single Missionary, as—			
Patna	200,000	.....	One Missionary.
Poonah	100,000	.....	One Missionary.

The smaller, but still important towns, with populations ranging from 5,000 to 30,000 where there is not a single Christian teacher of any sort, are all but numberless.

Another fact deserving of the most serious reflection is this:—After a possession of India by England for the greater part of a century, the total number of converts which can be claimed by the Societies of all Protestant communions put together, is only 115,000, for a population of 180,000,000

The following is a return of the present state of the Missions of the Society for the Propagation of the Gospel, in India:—

DIocese of CALCUTTA

European Clergymen	9
Native	5
Baptized Converts	3,025
Communicants	1,402
Catechumens	873

DIocese of MADRAS.

European Clergymen	28
Native	6
Baptized Converts	16,876
Communicants	3,731
Catechumens	5,824

The public meeting on the subject of India was held at Willis's Rooms on Nov. 26.

Among those present were the Bishops of London, Oxford, St. Asaph, Jamaica, Nova Scotia, Moray and Ross, Montreal, Huron; the Dean of Westminster; Archdeacons Sinclair and Bickersteth; the Rev. Drs. Mountain, Jelf, and Hessay, the Warden of St. Augustine's, Canterbury, the Rers. T. B. Murray, D. Moore, J. Lingham, W. G. Humphrey, R. G. Baker, Lieut. General Fanshawe, C.B., Major-General Hawkins, C. W. Puller, Esq., M.P., W. Cotton, Esq., P. Cazenove, Esq., J. Turner, Esq.

The Chair was taken by the Archbishop of Canterbury.

After prayers had been read by the Rector of St James's, the following Resolution was moved by the Bishop of London and C. W. Puller, Esq., M.P.:—

"That the Church of England is called, by the late calamitous events in India, to adopt more energetic measures for the diffusion of the Gospel in that benighted land; and that this meeting will give its hearty support to the Society for the Propagation of the Gospel in its efforts to strengthen and extend its Missions among the Hindoos and Mahometans."

The second Resolution was proposed by the Bishop of Oxford and Vice-Chancellor Sir W. P. Wood:

"That the proposal of the Society to establish Missions in the presidential and other principal cities, with a view to bring the truths of Christianity before the minds of the upper as well as the lower classes of India, is deserving of the most cordial approbation and encouragement, and that it is desirable to promote, by every available means, the education, training, and ordination of the more advanced native candidates, for the work of the ministry among their own countrymen."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, London.

Tuesday, December 1st, 1857, the Lord Bishop of Montreal in the Chair, a letter was read from the Lord Bishop of Madras, dated Madras, Oct. 10, 1857. His Lordship having acknowledged the receipt of the Secretary's letter of 22nd Aug., and expressed his thanks for the expression of the Society's sympathy with the heavy trials to which India has been subjected by the revolt of the Bengal sepoys; having also expressed his joy that the Society for the Propagation of the Gospel had determined to renew the missions at Cawnpore and Delhi, said,—

"Surely many a noble youth from our Universities will spring forth to 'be baptized for the dead,' to succeed to the ranks of the departed, to enter into their labours, and to reap the reward of the conversions which, through God's mercy, shall follow their toils, their trials, and their death!

"I could almost wish that my youth could be renewed to enable me to enter into so promising and hopeful a field of labour, and can almost envy those who gird on the armour and consecrate themselves to this service.

"There are two facts resulting from this mutiny which I hope will not be forgotten, viz. that wherever Christian influence has most prevailed, there has been least cause for fear, and most attachment to our government, and where there has been most jealousy to keep men from its influence, there the violence and bad passions of the mutiny have been most prevalent.

"I thank you for your liberality to the Cuddapah mission; it deserves all you can do for it.

"I commend myself and my diocese to the prayers of the Most Reverend the President and Vice-Presidents and members of the Venerable Committee and Society."

The Secretaries stated that supplies of books had been furnished gratuitously on due recommendation for the use of troops sailing for the scene of war in India.

It was added, that the subject of India, with reference to the great need of the means of Christian instruction in that country had been brought under the consideration of the standing Committee, who recommended that some peculiar exertions should be made by the Society in aid of the spiritual destitution of India.

It was agreed, on the motion of Thos. Edye, Esq., seconded by the Rev. Dr. Sketchley,

"That in the present crisis, the Society feels it to be its duty to make a special effort for the promotion of Christian knowledge in India, that it be referred to the standing committee to consider the best mode of carrying this resolution into effect, and that they be requested to report to the Board on the subject."

It was also agreed,

"That during the continuance of the war in India the standing committee be empowered to grant, at their discretion, Bibles, Common Prayer Books, and Books and Tracts for the use of troops embarking for or upon duty in India, in the same manner as was done during the Crimean war."

A letter was read from the Lord Bishop of Montreal, dated 79, Pall Mall, Nov. 17, 1857, re-