

because the latter finds the mission a convenient sort of religious gymnasium for its young people, and also a very considerable aid to swell up its statistics as they appear, in the published reports of Assemblies, Synods or Conferences. Very recently, however, the Presbyterians of New York squarely faced this matter by acknowledging their mistake and by their decision to establish, at once, four churches in the lower part of the city. Other denominations, it is to be hoped, will follow suit. The work of mission churches and chapels is largely confined to the tenement house population. Living in a city such as Montreal cannot give the faintest conception of what tenement house life in New York means. In Philadelphia, the average number of inmates per house is six, in Brooklyn nine, Chicago eight, Boston the same, in New York it is *sixteen and one-half*. Nineteen thousand houses are made to contain nearly a million people. In the report of the *Sanitary Aid Society of the Tenth Ward* the following may be seen: "A family consisting of father, mother and four children, although occupying but three rooms, took in fourteen boarders, in one building, covering a lot 25 by 95 feet, were found two hundred and fifty-eight persons; in three rooms, two of which were without windows or even openings into the halls, twenty-five persons were living." The inevitable and invariable outcome of such a life is degradation, a disregard for decency and a deadening of the moral sensibility. The problem of a mission in a place of this kind is appalling. Children grow up under influences as corrupt and demoralizing as if born in heathendom. Even if they are, after much labor and many efforts on the part of the missionary, induced to attend Sabbath school, the influence of the parents, the influences of the home life and of its surroundings, have to be continually battled against and counteracted. Among this tenement house population there are very few church members, still less is the number of those who attend church regularly. Many of them are what may be called *church-thinkers*,—such as have memories of church and hope to go there at some future time. This class reckons within it many who were not welcomed when they came across the water, and who need very little urging, beyond a personal invitation, to secure their attendance at religious services. Another class, not quite as large, perhaps, is that composed of *those to whom the thought of church seldom if ever occurs*. They would not know where to get a clergyman when needed to bury any of their friends. Until these are reached by the visitor or missionary they never hear the gospel, unless it may be at funerals. One meets with some *church opposers*, but they are few in number when compared to the other classes. They are confined mainly to Roman Catholics, Bohemians and foreigners, who have swung away from Christianity and all religious services. From this we see that even in New York, where scores of missionaries are employed, hundreds and thousands live and die in ignorance of gospel privileges and ordinances. When, may I ask, when will Christian