

his pocket he pulled out an Irish Testament, and said, *I am convinced of the error of my religion, but were I to declare that in this country, I should not get a day's work, and therefore I am going to America.*"—*U. P. Mag.*

**CENSUS RETURNS OF RELIGIOUS WORSHIP IN ENGLAND.**

The estimated number of attendants at the service of each religious body will be found in the summary tables.

DENOMINATIONS.	Estimated Total Number of Attendants.	Proportion per 1000.	
		Of the Population.	Of the Number of all Attendances.
<b>Protestant Churches—</b>			
Church of England.....	3,773,474	210	500
<b>Scottish Presbyterians—</b>			
Church of Scotland.....	8,712	1	1
United Presbyterian Church.....	23,207	1	3
Presbyterian Church in England.....	28,212	2	4
<b>Independents.....</b>	793,132	44	109
<b>Baptists.....</b>			
General.....	12,223	1	2
Particular.....	471,283	26	65
Seventh Day.....	29		
<b>Scotch.....</b>	1,246		
New Connexion General.....	40,027	2	5
Unendowed.....	63,047	4	9
Society of Friends.....	18,172	1	3
Unitarians.....	37,156	2	5
Moravians.....	7,264	1	1
<b> Wesleyan Methodists—</b>			
Original Connexion.....	907,313	51	125
New Connexion.....	61,319	3	8
Primitive.....	266,555	15	37
Bible Christians.....	38,619	2	5
Wesleyan Association.....	56,430	3	8
Independent Methodists.....	1,659		
Wesleyan Reformers.....	53,434	3	7
<b> Calvinistic Methodists—</b>			
Welsh Calvinistic Methodists.....	151,046	8	21
Lady Huntington's Connexion.....	29,678	2	4
<b> Romanians.....</b>	587		
<b>New Church.....</b>	7,082	1	1
<b> Brethren.....</b>	10,414	1	1
<b> Isolated Congregations.....</b>	63,572	4	9
<b> Lutheran.....</b>	1,284		
<b> French Protestants.....</b>	221		
<b> Reformed Church of the Netherlands.....</b>	70		
<b> German Protestant Reformers.....</b>	140		
<b> Other Christian Churches—</b>			
Roman Catholics.....	305,323	17	42
Greek.....	240		
German Catholics.....	567		
Italian Reformers.....	20		
Catholic and Apostolic Church.....	4,908		1
Letter Day Saints.....	18,500	1	3
Jews.....	4,150		1
<b>Total.....</b>	<b>7,261,032</b>	<b>405</b>	<b>1000</b>

As to the total of attendance, morning, afternoon, and evening, (whether in the two latter the same or new individuals were present,) this is a matter which the tables give with certainty, and their showing marks the inferiority of the Church to the collective strength of the Chapel by three hundred thousand attendances; thus—

Total attendances in Unendowed Places of Worship on the census-Sunday.....	5,603,515
Total in the Churches of the Establishment.....	5,292,551

Majority to Nonconformists..... 310,964

Such are the results of the application of the test of attendance; yet alas! (says the *London Watchman*) instead of the Church or Nonconformity boasting against each other, both should join in humiliation, and the strife in future should be only to provoke one another to love and good works, seeing that together, including nominal Christians and casual attendants, they can claim only about 405 from among every thousand of the people.

From the fallor table given in the returns, we learn that there were 16,000 persons present in the Mormonite convocations. Mormonism, we regret to say, appears to be on the increase, notwithstanding the summons of Brigham Young, for the Saints to come to the city of the Great Salt Lake. They have, it seems, 242 places of worship, which, though generally more rooms, will nevertheless hold 30,729 people. The greatest number of the Unitarians was under 30,000, showing that this body is decreasing; that of the Irvingites was about 17,000; of the Plymouth Brethren, 7300. The Society of Friends appears to be decreasing; its greatest number was 14,300. The Moravians in this country appear to be 5000.

The following, on the state of Presbyterianism in England, is from Mr. Mason's Report:—

"The National Church of Scotland has three Presbyteries in England, that of London, containing five congregations; that of Liverpool and Manchester, containing three congregations; and that of the North of England, containing eight congregations.

"Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, differed from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which Church patronage is administered, and against the undue interference of the civil power. The principal of these seceding bodies are—the United Presbyterian Church, and the Free Church of Scotland—the former being an amalgamation (effected in 1847) of the Secession Church (which separated in 1732) with the Relief Synod (which seceded in 1782); and the latter having been constituted in 1843.

"The 'United Presbyterian Church' has five Presbyteries in England, containing 75 congregations, of which, however, 14 are locally in Scotland, leaving the number locally in England, 62.

"The 'Free Church of Scotland' has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the Disruption in 1843, were in union with the Established Kirk, compose a separate Presbyterian body, under the appellation of the 'Presbyterian Church in England,' having, in this portion of Great Britain, seven Presbyteries and eighty-three congregations.

**NORTH AMERICAN INDIANS IN THE UNITED STATES,**

**MISSIONS OF THE PRESBYTERIAN CHURCH, OLD SCHOOL.**

The Indians of our days may be divided into two classes—those who are now partially civilized, and live in a somewhat settled state, and those who are yet savages. It is among the former that our missionary stations are chiefly found. Indeed, their partial civilization must be ascribed in no small measure to the influence of Christian missions. These tribes are mostly the remnants of once powerful nations. Some of them are found in the western part of New York, others in Michigan, but the larger part live in the territory west of the Mississippi river, known as the Indian Reservation. This Reservation lies immediately west of the States of Arkansas and Missouri, between Red river on the south and Platte river on the north—a territory about three hundred miles in breadth, by five hundred miles in length, from north to south. The General Government has set apart this country for the exclusive use of the Indians. It is of unequal fertility, but embraces a large amount of choice land, and it enjoys the great advantage of being penetrated or bordered by several noble rivers. Here are collected—beginning our enumeration at the south, and proceeding northward—Chickasaws, and Choctaws, Creeks, Seminoles, Cherokees, Osages, Wyandots, Potawatomies, Weas and Piankowsaws, Pottias and Ka-kashias, Ottawas and Chippewas, Shawnees, Canzas, Delawarees, Kickapous, Iowas, Foxes and Sacs, Otoes and Missouries. Immediately north of the Reservation, the Osageas and other tribes have an uncertain abode.

Most of the Indians in this Territory belong to tribes which formerly lived on the eastern side of the Mississippi; some of them in the Atlantic States. The Cherokees dwell in Georgia; the Choctaws, in Mississippi; the Creeks, partly in Alabama. The interests of the people of these States were supposed to require the removal of the Indians out of their bounds, a measure not to be justified on any other ground than that of stern necessity. It may be well questioned whether this plea should have been admitted. The happy working of a Christian policy towards the Indians has been shown in the State of Michigan where laws were passed by the Legislature to facilitate their becoming citizens. This humane and enlightened policy has wrought no evil to the State, while it is gradually leading many of the Indians to become owners of small farms and to support themselves and their families by honest industry.—But these liberal views were not prevalent at the period when the removal of the Cherokees and other southern tribes was enforced. The measure was carried through at the urgent instances of the States, by the power of the General Government, with as much humanity as the severe circumstances of the case would permit, but unquestionably with very great suffering to the poor Indians. Yet good has been brought out of this great evil. The Indians, in their new abodes, are under the protection of the General Government, dwell in peace, and enjoy many opportunities of improvement. Considerable sums of money are paid to many of these tribes in annuities, as a compensation for the lands formerly held by them; and these annuities are partly expended in the