

The population of the city, as already stated, is estimated at 230,000, and constantly increasing. The number of churches, including all the places that are set apart for the worship of God, and also four Jewish synagogues, amount to about 120. Of the christian denominations, the Methodists and Baptists, under varied modifying designations, are perhaps the largest in point of numbers; but Episcopalians, Presbyterians, and Congregationalists, have each a fair proportion of the inhabitants. Presbyterianism, embracing the old and new schools, the united Presbyterians, the Dutch Reformed, the Scotch and the Welsh churches, with a few European sects of the same type, claims twenty-four congregations of greater or less extent. All this looks favorably; but when we come to the question of actual attendance on the public worship of God, the report to be given is any thing but pleasing. I have heard the number of church attendants estimated at an average of seventeen thousand; and well-informed persons assured me that this was an estimate too high. There are large masses of citizens to whom the habit of regular churchgoing is a stranger. The German population exceeds sixty thousand, and among the professed adherents of both the Roman Catholic and Lutheran communions, the evidence is too marked and palpable that the day of the Lord is fearfully profaned. That sacred season seems to be given up by large multitudes to the varied forms of sinful indulgence and pleasurable amusement. The friends of the Sabbath in and around the city have lifted up a noble protest against prevalent abuses of this nature; but alas! the enemies of the Sabbath have congregated in larger assemblies on the other side, and secular interests of a local and political character stand greatly in the way of a faithful execution of the statutes of public law on this vitally important matter. It is, however, a favorable symptom that the friends of evangelical truth are becoming more and more united among themselves, and more generally alive to the necessity and duty of combined and prayerful effort on the side of truth and of godliness.

Amidst much that is flagrantly immoral and wicked in this great city, I believe that in regard to active, energetic, and united zeal and christian effort, Chicago will bear a favorable comparison with the other large cities of the union. The formation of moral and religious character in a rapidly increasing community, becomes a subject of befitting thought to all good men; and in this city the measure and the forms of christian energy are truly gratifying to the moral observer. A large and united branch of godly ministers; a well conducted religious press, though as yet on a limited scale; a compact and well-arranged system of Sabbath schools; young men's associations for the mental and spiritual benefit of that vital portion of the community; daily meetings for prayer and religious conference; these and similar agencies are all at work in a humble but determined spirit, and under judicious superintendence. Among leaders in such goodly undertakings, the name of Mr. Moody deserves honorable and grateful notice; he is surrounded by a goodly band of faithful coadjutors, both clerical and lay.

There are understood to be in Chicago at least ten thousand Scotchmen and Canadians, and so far as religion has any concern in the matter, they are more or less attached to the forms and usages of Presbyterianism. Earnest and untrammelled calvinistic preaching; the regular habit of pastoral household visitation; the simple celebration of the ordinance of the supper with accompanying week day services; standing in public prayer; vocal and congregational singing of the praises of God; and the regular though not exclusive use of the authorised metrical version of the Psalms; these are the understood features of Scottish Presbyterianism; and many pious persons in Chicago felt the want of such a thing; while