

avoided. Meeting-houses were in back yards or dark streets, and often suffered from popular violence. Truth, as it always is, was imperishable; but to the nation it was comparatively hidden, and unknown.

Pass on to the present, and what do we behold? Sunday-schools, where from 1/3 to 1/2 of the whole population send their children for instruction—where the number of teachers exceeds the army or navy, being more than three hundred thousand, and 1/60th of the whole population! This one system, too, alone, can be claimed as almost entirely belonging to the present generation.

According to the very valuable Report of Horace Mann on Religious Worship, it appears that there are, in England and Wales, 10,398,013 persons able to be present at one time in buildings for religious worship; and that for the accommodation of such, 84,467 places of worship have been erected, leaving an additional supply of 1,644,734 sittings necessary, if all who could attend places of worship were disposed to do so, the actual accommodation being 8,753,279 sittings. In reality, however, the supply more than keeps pace with the demand. "Returning," says Mr. Mann, "to the total of England and Wales, and comparing the number of actual attendants with the number of persons able to attend, we find that, of 10,398,013 (58 per cent of the whole population) who would be at liberty to worship at one period of the day, there were actually worshipping but 4,647,492 in the morning, 8,184,135 in the afternoon, and 3,064,449 in the evening. So that, taking any one service of the day, there were actually attending public worship less than half the number who, as far as physical impediments prevented, might have been attending. In the morning there were absent, without physical hindrance, 5,750,531; in the afternoon, 7,215,878; in the evening, 7,333,564. There exist no data for determining how many persons attended twice, and how many three times, on the Sunday, nor, consequently, for deciding how many attended altogether on some service of the day; but if we suppose that half of those attending service in the afternoon had not been present in the morning, and that a third of those attending service in the evening had not been present at either of the previous services, we should obtain a total of 7,261,032 separate persons, who attended service either once or oftener upon the census Sunday. But as the number who would be able to attend at some time of the day is more than 58 per cent. (which is the estimated number able to be present at one and the same time)—probably reaching 70 per cent.—it is with this latter number (12,549,326) that this 7,261,032 must be compared; and the result of such comparisons would lead to the conclusion that, upon the census Sunday, 5,283,294 able to attend religious worship, once at least, neglected to do so.

In the *Handbook to Places of Worship*, published in 1851, by Low, there is a list of 371 churches and chapels in connection with the Establishment. Some of them have very small congregations, and every one confesses it is a perfect farce to keep them open. In some of the city churches, thirty persons form an unusually large audience. But most of them are well attended. To these churches and chapels belong, in round numbers, 700 clergymen.

The number of church-sittings in London and the surrounding districts, according to Mr. Mann, is 409,634.

In London and its neighbourhood the Independents have about 140 places of worship. Mr. Mann's return does not give them so many, but he states the number of sittings to be 100,436.

The Baptists, according to Mr. Grant, himself a Baptist, have 75 chapels in London and the suburbs, with an average attendance of 500 each. Mr. Horace Mann gives the general body 130 chapels; Mr. Low, 109. The Census returns give them accommodation for 54,234.

The Methodists have, in all, 154 chapels in London—the larger number of which belong to the Wesleyans. In London, the Methodists (including, as in the case of the Baptists, six or seven sub-divisions), have sittings for 60,696. Of the number of attendants it is calculated about 12,000 are church members or communicants.

The Presbyterians have 25 chapels, some in connection with the Church of Scotland, and some not. The number of chapels thus connected is 5, and the number of Scotchmen settled in London about 130,000.

In 1800 the Quakers possessed 413 meeting-houses; in 1851 they had but 351. Mr. Low gives them 9 chapels; Mr. Mann but 4, with sittings for 3,151. This latter number, small as it is, appears to be considerably more than is required for their services.

The Moravian Brethren have 2 chapels and

1,009 sittings. The 94 chapels belonging to the New Church, the Brethren, the Irvingites, the Latter Day Saints, Sandamanians, Lutherans, French Protestants, Greeks, Germans, Italians, have accommodation for 18,833.

Church of England	409,634	Congregationalists	100,436
Baptists	54,234	Methodists	60,696
Presbyterians	18,211	Unitarians	3,200
Roman Catholics	18,230	Quakers	3,157
Moravians	1,100	Jews	3,692
Isolated Congregations	18,833		691,723

"According to the last returns, we have the following population:—Finsbury, 323,772; Lambeth, 251,345; London (City), 127,869; Marylebone, 370,957; Southwark, 172,863; Tower Hamlets, 539,111; Westminster, 241,011; and with other places not classified, in all, 2,362,236. If we compare this with the figures we have given, we shall see that, if all the accommodation that exists were used, rather more than a quarter of the London population frequented public worship. In reality the number is less. Yet, perhaps, the returns show as much religious observance as we could expect."

These statistics are valuable, as showing the real extent of religious observance in the present day. Although there is still much room for improvement. Let those who sigh for "the good old times" con them well, and see if the present are not the best religious days that old England has known. Such, Mr. Editor, is the firm belief of

YOUR SPECIAL CORRESPONDENT.

For the Christian Messenger.

United Action, Reform, Revival, Church Organization, Baptism.

The spirit of revival has not yet died out of our province. The gospel still manifests itself to be the power of God and the Wisdom of God. Sin has not yet rendered the heart of man callous to the goodness of God, but grace in some instances yet reigns through righteousness unto eternal life by Jesus Christ. I have just returned from a week's labour in Pubnico, a fishing and shipping port nearly 30 miles east of Yarmouth, lying between Argyle on the west and Barrington on the east. I have there seen an evidence of the power of Christ to forgive sin, on earth and refresh his heritage.

Under the divine care and direction, our dear brother, M. A. Bigelow, Licentiate, from Sutton, N. H., passed through to this place, from Yarmouth, on his way to Wood's harbour. Pubnico had been for a length of time destitute of preaching, excepting an occasional discourse. It pleased God that our brethren should tarry in Pubnico, visit from house to house, and preach the glorious grace of God; the people felt the impression of the spirit, sinners repented, backsliders wept, confessed and prayed; and mercy hovered over the place as on heavenly wing. Brother S. B. Kempton, Licentiate, of Milton, came from Barrington, and joined the labours of brother Bigelow, and the cause of God, through their united action, arose and triumphed.

An evident reform took place in the community. Family altars were erected, christian conversation resumed, the love of the scriptures and continued worship was enjoyed, and a number of persons expressed a desire to see a Baptist Church in Pubnico. Some feeling that the Scriptures contain no such names as Free Will Baptist, Free Christian Baptists (a singular play on words) desired to be known simply as Baptists. Under these considerations I received an invitation from brothers Bigelow and J. C. Anderson to pay Pubnico a visit. Accordingly, I journeyed thither on the 9th Dec., witnessed the above facts, and felt that God had called me to strengthen the united exertion of our Licentiate brethren. Meetings were held every evening, and several times meetings were enjoyed in the day time. The interest increased. A poor invalid from the effects of rheumatism, with whom prayer meetings were held, gave evidence of conversion, and God's children rejoiced. Brethren and Sisters united in a requisition for a church organization. An appointment was therefore made by virtue of their accepting us as a council, and the following business was attended to.

Council met at brother Anderson's on Lord's-day morning, Dec. 7th, composed of the writer, as pastor of South Yarmouth, M. A. Bigelow, Licentiate from Sutton, N. H., S. B. Kempton, Licentiate from Milton Church, and Deacon Wm. H. Crowell, of Barrington Church.

The Council was organized by choice of Elder Tabor, Chairman, and M. A. Bigelow, Secretary. Prayer by brother Kempton.

On motion, passed unanimously, That Elder Tabor preach the Constitution sermon, brother Bigelow read the Articles and Covenant, brother Kempton offer the Organization Prayer, brother Tabor present the hand of Fellowship, and Deacon Crowell offer the concluding prayer.

The Council having at the Meeting-house presented their Report, which was unanimously adopted by the candidates for organization, the proceedings then took place as determined. Text Phil. i. 27. The deepest solemnity pervaded the meeting.

In the afternoon one sister was baptized, and, after a discourse on the doctrinal Articles, the hand of Fellowship was given to her and brother Bigelow, whereupon brethren J. C. Anderson and Isaac Larkin were ordained as Deacons, and the Church, consisting of 11 members, together with visiting brethren and a sister, partook of the Lord's Supper in presence of all the congregation. Evening meeting with crowded congregation was enjoyed. Brother Kempton preached, and thrilling exhortations followed, with many tears, and the congregation dispersed, feeling that a new era had dawned on Pubnico.

On Monday I set my face homeward, but the people restrained me. Duty and privilege demanded another baptism. Spiritual influences were increasing. Souls were burdened, and Zion travailed. God arose in the might of his power and broke the fetters of a husband of one of the members, and a wife of another, and released the spirit of a French young woman from the deepest anxiety that I had witnessed for many months. The rejoicings called the people together, the jubilee trumpet gave joy to the people of God, and the baptism of the 3 candidates took place in the afternoon, when we again repaired to God's house, and presented the hand of Fellowship, and as night was dropping his curtains around, leaving the church of 14 members, I set forward for my home which I reached near midnight.

Hoping to write shortly, I close the account of one of the most deeply interesting occasions I have witnessed in this Province. In behalf of the Secretary of Council,

I remain, dear Brethren, In the hope of immortal glory, JAMES V. TABOR.

Acknowledgement.

[As we are not quite sure of the address of our anonymous friend, we give insertion to the following letter, so that he, as well as others, may receive it.—ED.]

AMERICAN BIBLE UNION ROOMS, New York, December, 11th, 1856.

Mr. S. Selden, Editor of the Christian Messenger, DEAR BROTHER,—Please convey our grateful acknowledgements to "A Helper in Christ" for the following generous contributions. The aid was greatly needed. The openings for the distribution of the Bible in Germany are very great. Where we send one dollar, we ought to send one hundred. The wish of the donor we have strictly regarded in designating the amount.

For Germany,	£1
Jerusalem, Jews,	1
Bible in Spain,	1
Henthada, Burmah,	1
South America,	2
Africa,	2
	£8

Yours truly, W. H. WYCKOFF, Cor. Sec., C. A. BUCKBEE, Asst. Treas.

Extract of Letter from Rev. P. F. Murray, Marshall's Cove, Dec. 12th, 1856.

"It has been a sickly time in this place and the neighbourhood. Typhoid Fever has raged around us. At Chute's Cove scarcely a family has escaped; it has been and still is difficult to get help to nurse the sick. Several deaths have occurred in connection with the fever.

"We feel that the Lord is stretching forth his rod over this part of his vineyard. O may he grant us grace to improve this visitation of his hand. A few of our friends in this place, have, by a praiseworthy exertion, erected a neat and commodious place of worship; it is now completed and will be opened for public worship in the course of a fortnight.

"I have succeeded in getting two subscribers for the C. Messenger." Yours in Christian love, PERKZ F. MURRAY

European Intelligence.

FRANCE.

RE-OPENING OF THE PARIS CONFERENCE. The Paris correspondent of *The Morning Post* intimates that it is the resident Ministers who will meet at Paris, under the Presidency of Count Walewski, to form the second Congress. "For the purpose of adjusting certain difficulties which have grown out of the execution of the treaty of peace signed at Paris." The composition of the Conference will be as follows—M. Walewski, President; Lord Cowley, her Britannic Majesty's Representative; M. Hubner, the Austrian Ambassador; M. Kisseleff, the Russian Ambassador; M. Hatzfeldt, the Prussian Minister; Djemil Bey, the Turkish Ambassador; and the Marquis Villamarina, the Piedmontese Minister.

The *Moniteur* also announces that on the 2nd inst. a treaty was signed at Bayonne between the plenipotentiaries of his Majesty the Emperor and of her Majesty the Queen of Spain, settling the frontier line between France and Spain.

The Paris Correspondent of the London Freeman says:—"Much annoyance will doubtless be felt in England—and not without cause—at the reopening of what was considered a settled question; but it must not be forgotten that our Government would, in setting its face against all and every

concession, have been playing into the hands of the Russian party far more than it is at present doing by giving in its adhesion to the opening of the Conference. A refusal on its part would simply have furnished a theme for invective, intrigue, and abuse for the next six months; and the probability is, that it would at last have yielded with a bad grace what it now concedes as a favour. The Russian party here is not wanting in a certain specious plausibility. Until within the last day or two, one was constantly told, with a simplicity that was quite charming, that if our case was so clear, and our minds so made up on the question, the less reason had we for refusing the concession demanded, which, after all, was nothing more than that duly accredited parties should meet to fix definite negotiations to points in the late treaty upon which, say what we might, a divergence of opinion did exist. All this is, no doubt, very transparent; and, so long as the doubts and difficulties were confined to Russia, could have been easily dealt with; but from the moment she gained over another power to share them—or affected to do so—England, in refusing to listen to any overture, would have taken false, not to say untenable ground. Parties here, for whose opinion I entertain the greatest respect, consider that our Government has given proof of tact in throwing up a position on which it might have been beaten, in favour of one where the chances are all in her favour."

RUSSIAN SYMPATHY WITH PERSIA.

The following appears in the Warsaw journal, the *Czar*, of the 30th ult.:—"White England, with much noise and ostentation, prepares an expedition against Persia, Russia, unostentatiously, and noiselessly, is getting ready to come to the succour of the Shah. The Orenburg corps de armee has been considerably reinforced. It is commanded by Aide-de-Camp-General Peroffski. The outposts of this corps extend to the very limits of the county of Turan, upon the river Oxus and Jaxartes; and the military flotilla of the Lake of Aral, placed under the orders of the same general, is brought by the above-mentioned rivers to the frontiers of India. On another side, great activity reigns upon the Caspian Sea and in the army of the Caucasus. Transport vessels, having troops and war materiel on board, pass incessantly between Astrakhan and the port of Bakou, situated in the province of Shirvan, bordering on the Caspian Sea, belonging to Russia, and at the frontier of Persia. The new Lieutenant-general of the Caucasian province, Prince Bariatski, has received fuller powers than his predecessors. He has lately inspected, on its way to its destination, the flotilla of the Caspian Sea, which has been considerably increased and partly left at his disposal. The Russian Government neglects nothing in replacing the war material consumed during the late war, and continues to refill the exhausted magazines."

TURKEY.

The *Presse d'Orient* announces that considerable bodies of Russian troops, in garrison in Bessarabia have been marching towards the Black Sea. The same journal confirms the statement that Lord Stratford de Redcliffe had accepted the explanations given by the Russian ambassador at Constantinople on the subject of the incident at Yenki-Kale.

According to intelligence from Constantinople of the 30th ult., the Divan had authorised the English fleet to winter at Sinope. The same accounts state that Russia had demanded from the Shah of Persia a right of entry into the province of Makon. The Beloochees had invaded the Russian territory on the side of Kerman.

ITALY.

ATTACK ON THE KING OF NAPLES.

A despatch from Naples, dated December 8th, announces that at a review at noon on that day "while the troops were defiling, a soldier of the 3rd Battalion of Chasseurs rushed from the ranks and struck the King on the left side. The King was not wounded. The soldier was knocked down and seized by Colonel Istour. All is quiet in Sicily." A despatch in the *Post* says the soldier fired his carbine at the King, who was slightly wounded. The soldier was cut down on the spot. Naples is agitated.

The *Oesterreichische Correspondenz* says that "the bayonet of the soldier struck the King of Naples on the right side, above the waist."

INSURRECTION IN SICILY.

A private telegraphic despatch from Marsiella, dated Friday, announces that the movement in Sicily, briefly mentioned in our last, broke out in different districts of the provinces of Palermo and Caltanissetta. It commenced on the 22nd of November by the stopping of a diligence which runs between Palermo, Catania, and Messina. The insurgents numbered sixty. In the night between the 22nd and 23rd of November the Government sent two battalions of Chasseurs-a-Pied, commanded by General Guion, against the insurgents. On the morning of the 23rd two squadrons of Chasseurs-a-Cheval, with a field battery, were also sent against them. The insurgents fled and withdrew to Cefala, leaving some prisoners. The troops, 800 strong, immediately followed in pursuit, surrounding the town, and took possession of it. At Catania placards were posted up, but were immediately torn down by the police. On these placards were the words:—"Long live the Hereditary Prince! Long live the Constitution of 1812!" A movement has also taken place in the island of Marsala.

It is variously stated that the insurrection is put down, and that it has extended to other points.