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Some of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICKSON.

TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., MARCH 29, 1872.

WOMAN'S RIGHTS IN THE CHURCH.

It is not often that the great public mind becomes so much disturbed in connection with a mere usage of the church, as at the recent innovation upon Presbyterian custom, in the permission given by the Rev. Dr. Cuyler, for a lady-like and talented female preacher, belonging to the Society of Friends, to occupy his pulpit. If Mr. Beecher, Dr. Chapin, or almost any other of the representatives of "liberal ideas," or any of the churches presided over by these brilliant stars in the theological firmament, had been guilty of so grave an impropriety, it would scarcely have produced a ripple upon the placid surface of public feeling, or extracted more than a ten line comment from the religious press. But when the staid and consistent Dr. Cuyler, whose eloquent pulpit and platform utterances, and vigorous articles in the public papers, had expressed his utter detestation of the woman's rights movement, denouncing it as both unscriptural and disastrous to the public weal, should even seem to array himself for a time in the ranks of the radicals, that he—whose loyalty to the principles and practices of his church had never been questioned—not having before his eyes the time honored and conservative custom of the Presbytery for centuries past—the "Book of Discipline," or the "deliverances" of the General Assembly. That he should allow himself to overstep the bounds of Denominational propriety, and introduce a woman preacher—and she a quakeress—to his congregation, was astounding. It was like a burst of thunder out of a clear sky; no one expected it.

That he was publicly arraigned for such disordering theories and heterodox practices, was not at all unlooked for. Such un-Presbyterian conduct could not be overlooked, even in one so justly distinguished as Dr. Cuyler. The charges were preferred. A week was given him to prepare his defence. A discussion was had. Arguments, pro and con, duly weighed; and, even then, it required no ordinary exhibition of his argumentative powers, to render his position tenable, and allay the feeling of alarm his liberality had aroused. So strong was prejudice, and the practices of the Church in the past arrayed against him as argument—that with all his effort, he barely escaped public censure.

The charges preferred against the Rev. Dr. were not that Miss Bailey did not preach an acceptable sermon—that her doctrines were not sound—that her reasoning was illogical—that her appearance and manner were not consistent with the dignity and sanctity of the pulpit—that she possessed the warmth and earnestness of a loving Christian heart—that she lacked in mental ability to instruct, benefit and satisfy her audience. None of these charges were preferred. But his offence consisted in inviting a woman—one who believed herself called of God, to bear to the foot and perishing, the glad tidings of a Saviour's love—into his pulpit, on the Lord's day, to deliver her message to his congregation. If the charges had been preferred because of any deficiencies, either in gifts or graces, we could have entertained them; but when the sex of the preacher is the only objection urged, and her offer of assistance in our glorious work, is despised and rejected, because she is a woman, it looks the reverse of answering the earnest prayer of the Apostle, to "Help those women who labour with us in the Gospel." We only wish that such as give the cold shoulder to assistance offered by the warm hearts of our sisters in the Church, could, like Apollo, the eloquent, sit at the feet of a pious Priscilla—a woman—and learn the way of God more perfectly.

We are hopeful that the publicity this matter has attained by discussion, and otherwise, will be largely productive of future good. To us it is an indication of a liberality of thought, in reference to the instrumentalities by which the interests of Christ's Kingdom are to be furthered, that is decidedly encouraging, as well as a disposition to break loose from the shackles of a cold and soulless formalism that, to-day, is one of the most serious obstacles to the success of the Gospel.

As a Denomination, our record in the past in favor of encouraging female labour and influence—both publicly and privately—in bringing sinners to Christ, is unequivocal and unmistakable. And we would be doing the most cruel violence to our principles, in consenting to remove this plank from our denominational platform.

With us it is not a matter of courtesy. They are not laborers with us by sufficiency—not must they wait our invitation or consent to engage in work for the Master. We heartily acknowledge their God given, unalienable right to pray, prophecy, or labour, in any place, where their superior talent, devotion, or piety, will render them useful—fully endorsing the doctrine of the inspired Apostle, that "There is neither Greek nor Jew; there is neither bond nor free, there is neither male nor female, but all are one in Christ Jesus" (Gal. iii. 28).

This is no experiment. The proofs are in our possession. It has already been abundantly demonstrated in the past history of the Church, and has received the unmistakable seal of God's approval. Hundreds who are now tuning their harp amid the blaze of Heaven's glory, attribute their salvation, instrumentally, to the self-sacrificing labour of some pious sister, who, like Hannah of old, took them on the arms of her faith and devotion, and laid them at the foot of the throne. Can we afford to deprive ourselves and the Church of the power such aid can impart? Can we dispense with the sympathetic earnestness and affectionate fervour of our mothers, our sisters, our wives, and our daughters? Nay! When we do so, we may well write "Ichabod" upon our walls; for our glory will indeed have departed.

If converted to God, we are converted to work—none are to be idlers in the Church of the Master. To follow closely in the footsteps the Saviour should be our highest ambition, as well as our manifest duty. As he "went about doing good," we find our place in following his illustrious example; and as there is no sex recognized in the Church of Christ, none can consistently exempt

themselves from bearing their portion of the responsibility.

We, therefore, hail with joy, a disposition on the part of any who fight under the banner of the cross, to return to the simplicity of Apostolic practices; and, sincerely pray, that it may prove the precursor of a glorious baptism of Apostolic power.

CHRISTIAN JEALOUSY.

With the naturally depraved condition of man's heart it is to be expected that such a passion as jealousy should have a place there. By jealousy we understand not only a suspicion of another in any matter, but also a dislike for another's success. Among men of the world this passion is developed to a great extent, and moulds and governs the entire actions of a great many. That such is the case we cannot much wonder, but we may be truly surprised to see the great extent to which this like-ness affects the minds and lives of professing Christians. Now, there is a jealousy, we believe, to which Christians would do well to give heed. With a heart sinful in itself, and only purified by the regenerating and enlivening influences of the Spirit of God, and with this heart so ready to depart from God and go into the ways of sin and Satan, the Christian should have suspicions of it, lest at some time, when not watching, it guard- ing it, suddenly that heart, with all the violence of its native condition ready to again possess it, should turn into the paths of sin which were loved in the past, and which must result in death. If we attentively peruse the history of the lives of some of the most important Bible characters, we shall find a proof of what we mean. Moses, Elijah, Daniel, Peter, John, and many others failed in their strongest points. They had forgotten to exercise the jealous care they should have exercised over their hearts, they had neglected their strong points and the features of their Christian character in which they felt most secure, and thus a moment, sudden and unexpected, their hearts failed in the exercise of those very graces.

Yes, Christians should have a jealousy of their own hearts, a watchful, suspicious care over the state of them, and a continual examining to see if they were acting from principles of duty and right—from motives pious and sincere.

Still further, Christians, we believe, and our belief we are conscious has foundation in the Word of God, should have a jealous, watchful care for each other, remembering that each of us is his "brother's keeper." Instead of living to themselves, wrapped up in a cloak of selfishness, priding themselves upon their superiority over another, and watching for and delighting in the weaknesses of a brother, they should let love abound, and should feel anxiety for the welfare of their co-workers in the visible body of Christ. They should be watchful over the interests of each other, since their individual interests in matters belonging to God are common interests, and interests in which, if one member suffers, the whole body of the church suffers.

But there is another kind of jealousy among Christians which prevails to a great extent, and which is not at all honoring to God or beneficial to themselves.

I mean a jealousy of each other. Too many, instead of rejoicing at the welfare and growth and development of fellow Christians, instead of lending a helping hand and brotherly assistance and support, too often frown upon them, and thus hinder their becoming full grown men and women in Christ.

Many, very many, hearts, while young and all aglow with the warmth of the rich blessings which the young Christian feels upon the first realization of sins pardoned, are disappointed of finding the sympathy and support which they expected and so much needed from those more advanced in Christian experience, and have thus been crushed and prevented from ripening as they otherwise would.

Christians, we fear, grow jealous of the growing talents and graces of others, and instead of granting their sympathy and support, withhold it, and thus assist in bringing it away, by spiritual death to a brother, and in placing a hindrance to the Redeemer's kingdom.

But this same evil spirit, a spirit which Christ, our great pattern, knew not, is very often seen influencing members of different denominations to oppose each other. They seem to forget that all are one in Christ, and that all the redeemed shall praise the same God in the same heaven. They appear to forget, that if working at all for Christ, they should all be working with the one aim, and with a desire only to extend the salvation of Christ which is the same for all.

Now we would not argue that the members of one denomination can have exactly the same feelings for members of another denomination as for those of their own, yet we would argue that, while like Joseph they love Benjamin their own brother best, yet at the same time they should also love the other members of the family of God; and while they are rejoiced in seeing their own progress, they should also be glad to see others enjoying similar blessings.

We have known instances where churches have been spurred into exertions for revivals, by the jealousy they have had when they have seen others progressing. Not because they have felt a love for the souls of men we fear, so much as out of a desire to obtain the power and influence of some who were bidding fair to enter the lists in other churches and denominations.

This, we think, is not as it should be, and He who discerns the heart can understand the motives of all, and if charity and love prevail not, we are as "sounding brass or a tinkling cymbal."

It was our pleasure to listen to the speech of the Attorney General in defence of the Government and the School Bill. We have always admired the honesty that seems to mark the doings and utterances of the Honorable gentleman, but never more so than while listening to the speech referred to. He did not dodge any points, but dealt with all in a fair and manly way. This the opposition will admit, we think. Especially in his defence of the course of his Government in the matter of the School Law were we interested, and right glad we were that he was so outspoken and convincing. He showed that the opposition to the Government had its origin chiefly in opposition to Free, non-sectarian schools, and that opposition to these was started by the Roman Catholic priesthood, and by them fostered and extended by the use of every means in their power. He said truly in his concluding sentence:—

"We wrestle not against flesh and blood, but against principalities and against powers—against spiritual powers."

We were only sorry he did not finish the quotation, to which nothing can be nearer the truth,—"We wrestle against the rulers of the darkness of this world, against spiritual wickedness in high places."

The whole speech was a remarkably forcible one, with the carrying conviction to every mind that heard it. We wish it could be circulated throughout the whole Province.

THE COMMUNION QUESTION.

To the Editor of the Religious Intelligencer.

DEAR SIR,—A few days ago a friend loaned me a copy of the *Visitor* of February 22nd. In it I find four articles touching the Open Door question. The impressions I gathered from them are these: 1st. This is a sort of mutual admiration affair,—the Editor praises "C. G.," "A Pastor" praises the Editor and the noble brethren generally, while "C. G." and "Theta" seem rather more bent on business, feeling of this praise that "a word spoken in due season how good it is."

2nd. These people must be as an injured party, and the Editor of the *Intelligencer* a very bad man. 3rd. The Editor of the *Intelligencer* has got himself into a trap, and the *Visitor* is determined to crush him. After reading the article by "A Pastor" the second time, I sat down to write to you, suggesting that you publish in the *Intelligencer* the parts of the Open Door which the *Visitor* has shown to be scandalous, telling your readers that these portions of the book misrepresent our Baptist friends, according to their own showing; but at the same time not to so publish anything that fairly represents their faith or practice; that they may have tried to make people believe is scandalous. "A Pastor's" letter seems pervaded by a spirit of candor and honest intention to a degree quite unusual for the *Visitor* since the days of "Wentworth." It admits you were master of the situation at first, that your position was defensible, until the book was shown to be scandalous, but thinks that then you should have corrected the blunder which, the writer believes, you unintentionally made. I was well persuaded by it to think that perhaps there was something wrong. While writing as above mentioned, I turned to "C. G.'s" article on Communion, to see if it contained anything I could use to give weight to my suggestions; but on examining it the impressions "A Pastor's" letter gave me were dissipated, my suspicion awakened, and I determined to examine the subject for myself. I borrowed a copy of the Open Door and read it. I had not looked into it previously—thanks to the *Visitor*. And now let me tell your readers what I think of the book.

1st. It is not a slander on our Baptist friends. In this I may be wrong; I have not seen "C. G.'s" review, and do not know what he objects to, or wherein he tries to make it appear that it misrepresents them. Neither am I fully informed, perhaps, as to their creed; but from what I do know, I think there is no false representation of it. In everything but the one—the practice of close communion—the book is thoroughly Baptist in its teaching. Election—the final perseverance of the saints—baptism of believers only—immersion—baptism the door into the church—churches of immersed believers the only true ones—all are woven into the narrative, and either accepted or insisted upon as correct: none of these views, if I recollect aright, are either unfairly stated or ridiculed. Neither are the views which indorse the practice of close communion unfairly given, or the illustrations which show the absurdity of the practice, seem to me very carefully guarded. The practice is argued against; it is true; that is the object of the book. But I fail to see wherein argument is slander.

2nd. The book itself, instead of being a silly novel, as the *Visitor* has succeeded in making some of its friends believe, deals very judiciously and forcibly with the most precious truths, and the fundamental principles and doctrines of our Christianity. One chapter of it, descriptive of a wedding, non-committal as to doctrine, has, in the subject of it, material which enters into the fabric of lighter compositions. But as people do get married, and as that fact need to be stated, to prevent a break in the narrative, there can, in my opinion, be no particular objection urged against that part. There are portions which would move and impress with hallowed feelings, the heart of any one—except, perhaps, a Baptist just now; and multitudes of them, it gives me pleasure to believe, would find it impossible to resist their force—who would casually read them. Were it not for so decided a teaching of the dogmas mentioned above, peculiar to Baptists, the book would be a welcome visitor in every Christian family in the country. Every one who has made up his mind as to the correctness of their views, would be profited by reading the book. It is one calculated, on the whole, to do much good. Do not be bluffed off from circulating it. The slander is with those who have so maliciously attacked you and the book. But do you push its circulation, and let them bluster. Their object is easily understood by any one who has read the book. This much I say—if the *Visitor's* contributors ever read the book, and know what they say about it, they are guilty of wilful misrepresentation. Some of them shift the responsibility merely to give force to the falsity. "A Pastor," for instance, and he is the most moderate I have seen—says a Presbyterian friend of his, after reading the book, told him it was merely a novel. Perhaps he thought it was. The Baptist dogma it abounds with, would be very disagreeable to any Presbyterian. But did "A Pastor," himself ever read it? If so, does he think it a novel? If he does, why shift the responsibility of saying so upon his friend? If not, why circulate his friend's misrepresentation, and in the same breath condemn the practice?

3d. The argument of the book against close communion, as practised by our Baptist friends, is positively unanswerable. I have read something on the subject before, but have never seen anything that will compare with this for practical effect. It is not a labored argument; but that is an advantage. Uncle Tom's Cabin, a faithful representation of the objectionable features of slavery, did more to stir the nation's heart against that system than tons of volumes of labored argument could have done. It brought the theory of the social brotherhood of man home to the heart, and made the exclusion from any social privilege, practised by one race upon another, appear in its true light. Just so with the Open Door. It finds its position in those emotions and sympathies of the heart in which a loving and all-wise Creator has planted the principles of His Kingdom, and applies incident and truth so skillfully, that the unprejudiced mind must find great difficulty in withstanding its force, or dissenting from its conclusions. In moral actions, the heart, as a general thing, guides the head. Our friends know this; and they very properly feel concern for the stability of their institutions. They know right well that they might confirm and reaffirm their views as often and as forcibly as they please, but with this book in the hands of their laity, close communion, as they practice it, would not last half a generation. I clearly perceive now why the *Visitor* is so savage. The book is one of the most crushing blows against close communion I have yet read—outside the Bible. It is not wanting, either, in sound Scripture argument, apart from the force of incident—the *Visitor* to the contrary notwithstanding.

I confess, Mr. Editor, that since I read the book I have lost all sympathy for those carping gentlemen. Their cry of being wronged is but a pretense, and has a purpose. It is not the most pitiable thing to see so many professing Christians take such pains to bolster up a dogma that commands itself so poorly to the Christian heart, that it needs restating and reaffirming and rejustifying periodically, to prevent its going into oblivion? Did it never

occur to these gentlemen that if any custom is so far aside from the direct line of labor necessary to salvation and to Christianizing the world, that it goes into disrepute in the natural course the labor takes when it is most effective, that custom ought rather to be abandoned at once and the labor put upon it turned to better purpose?

One word to "C. G." Will you, "C. G.," please state plainly, as you proceed, the Baptist faith and practice in respect of the sacrament, and not leave them to be inferred. For instance, You go about to prove that John's was Christian baptism. Please state whether that is a Baptist dogma. It would be as well, too, if you happen to touch upon Free Baptist faith and practice respecting the sacrament, for you to keep as near actuality as your information will allow. And please remember that abuse is not argument. While you were all engaged in abuse, we did not mind a slight deviation from fact; but now, from those who have come to argue, we look for better things. I observe "Theta" has not settled down to argument yet.

THE RUM TRADE LAW

is proposed to be amended so far as it concerns this city. Some time ago we gave as far as was then known the character of the amendments proposed. The bill is now matured, and in the hands of Mr. Wedderburn, to be brought before the Legislature. The following is a synopsis of it. We hope it may become Law.

Sec. 1. makes all previous Acts relating to the sale of liquor subject to and amended by this Act, whereby the same may be repugnant to or inconsistent with its provisions.

Sec. 2. relates to application for license, such application to be in writing, signed by the applicant, stating whether wholesale or retail license is required, and giving the locality and nature of the premises for which it is wanted; and no license of any kind shall be granted unless the applications shall in every case be accompanied with a recommendation, signed by six householders living near the premises in which such liquor is to be sold.

Sec. 3. No such license shall be granted except upon payment before the same is issued to the persons issuing it of the sum of money required therefor by the authority having power to grant the same, as hereinafter provided, together with a fee of two dollars for preparing and issuing the license, that is to say:

For a wholesale license in any part of the city and county of St. John a sum not less than \$100 nor exceeding \$500.

For a retail license: In the city of St. John not less than \$50 nor exceeding \$200.

In the town of Portland, not less than \$50 nor more than \$250.

In the parish of Simonds, Lancaster or St. Martin's, not less than \$20 nor more than \$200.

Sec. 4. In no case shall licenses be granted for the purpose of permitting spirituous liquors to be sold both by wholesale and retail by the same person or upon the same premises, or upon separate premises having common communication.

Sec. 5. If any person shall, under a wholesale license sell or dispose of any spirituous liquor in any quantity less than a pint, or allow such liquor to be drunk on his premises, he shall be liable to a penalty for each offence, not exceeding \$50, and for every subsequent offence, not exceeding \$100.

Sec. 6. If any person shall, under a retail license, sell or dispose of any spirituous liquor in any quantity exceeding one gallon, he shall be liable to a penalty for each offence, of not less than \$10 nor more than \$50.

Sec. 7. Evidence that any person was seen drinking spirituous liquor on the premises of a wholesale dealer, or bringing away therefrom any such liquor in a smaller quantity or measure than that allowed by the license, shall be sufficient proof of an offence under either of the last two preceding sections, unless the person complained of shall prove to the satisfaction of the Court or Magistrate, before whom he may be tried, that he was not guilty of such offence.

Sec. 8. If any person not being a householder nearest to the premises referred to shall sign such recommendation, he shall be liable to a penalty not exceeding \$20 for each offence.

Sec. 9. provides that no other article shall be sold in the same premises with liquor or premises which communicate with such places. Billiard tables, Bowling Alleys, Dance or Eating Houses are also prohibited on the premises where liquor is sold.

Sec. 10. Provides that no retail dealer, Hotel or Innkeeper shall open or permit to be open his shop bar, saloon or other place of business, nor sell or expose for sale liquor between 9 o'clock in the evening and eight in the morning on any day whatever or at any time on Sunday.

Sec. 11. provides that each place where liquors are sold shall have one door and that it shall open to the street, and that the premises shall have no internal communication with any private dwelling rooms, or place where other articles are sold.

Sec. 12. fixes the penalty for violation of the last three sections at not less than \$20 nor more than \$50; such penalty to be increased for every repetition of the offence until the maximum amount is reached.

Sec. 13. provides that liquor dealers must exhibit their licenses when required by the proper persons—in case of refusal the license to be void, and if the persons continue to sell he shall be liable as before.

Sec. 14. provides that penalties may be recovered with costs in the name of any person who shall make information, applied as directed by previous acts.

DENOMINATIONAL NEWS.

LOWER CANTERBURY, YORK COUNTY.—Brother Fitzherbert writes under date of March 11th, that they have enjoyed a refreshing season. He says:—

"Four more happy converts have been baptized, recruited what we call 'the dangerous classes.' Yet these children are worth saving; out of them we can make real men and women. About 5000 children are lost in the streets and restored to their parents every year, and about 100 are annually adopted. The number of families in the city is about 155,000, or an average of three families to every house. Of the houses used for residence purposes, 15,000 are tenements. The Seventeenth Ward contains one-tenth of the city population. There are 4130 houses, are 90,000 people. In the Eleventh Ward the population is one to every 10 square yards, or 290,000 to the square mile. In one tenement in that ward, on a lot 25 by 100 feet, there were 307 persons, of which number 110 were children; and the speaker knew of one room where seven adults and six children were crowded together. The speaker said, about 20,000, the cellars being about 2000 in number; of which one-half are quite two-thirds below the level of the pavement, and 400 have their cellars below the sidewalk. Into these neither air nor light can enter, save by a narrow passage, and through an arched way. These are the plague spots, the dens where vice and crime have high holiday."

There is to be found men, woman, and children, huddled together like cattle. The speaker said he had seen in one of these cellars twelve children sleeping in one room, and twelve in one bed—fully one-half of the population is of foreign birth. There are more Irish than in Belfast, more Germans than in New York, and if any one desires to go on a mission to the Jews, he need not travel far. There are more Jews in New York City than in all Palestine. Two-thirds of the hospitals, thirty-two in number, were sustained by private contributions. There are in New York criminals of all grades and classes. About 1000 prisoners are made the city their home, and about 3000 criminals of all kinds are daily plotting mischief. There are, too, 'colleges' where children are regularly educated to become adepts in vice, where they are trained to be very, very bad. About 30,000 of the population are dissipated, daily, and about 100,000 are the recipients of charity in a greater or less degree.

Here is a field for philanthropy, the like of which is not to be found in Christendom. But I shudder to think of the Jews, who need not travel far, and Popery were taken out of this mass of wickedness, what an instant change there would be.

Toronto, March 25.—The master printers with one exception, refused the terms proposed by the Typographical Union, and the men are on a strike. Employers are determined to resist and the strikers are equally resolved to insist on an increase of wages. The newspapers will appear as usual.

Pen and Scissors.

A BENEFICIAL SOCIETY exists among the scholars of some of the London Sunday Schools. Two pence admission fee and one penny per week entitles the child to three shillings a week when sick. This payment continues through any period of sickness up to three months, when it ceases. If a member dies, the parents receive two pounds for funeral expenses.

ACCORDING TO DR. MULLENS, Secretary of the London Missionary Society, since the commencement of this century, the gospel has swept heathenism entirely away in more than 300 islands of Eastern and Southern Polynesia. The missionaries have gathered 400,000 people under Christian influences, of whom a quarter of a million are living still, and 50,000 of these are communicants.

THE AMENDED CONSTITUTION of Illinois expressly provides that "neither the Legislature of Illinois nor any county, city, town, school district or other public corporation shall make any appropriation, or pay from any public fund any sum of money in aid of churches, or for other sectarian purposes, or to help to sustain any school, college or seminary belonging to any church organization or sectarian denomination."

HOW THEY DID IT.—The Tammany Ring robbed New York of many millions of dollars, and was supported by immense majorities of votes in doing so. They managed to get the votes largely through the Church of Rome, and they purchased the support of the Church by voting the following sums to support R. C. sectarian institutions.

In 1869 \$570,712 62

In 1870 426,000 55

In 1871 421,554 34

Thus, during the three years just ended, the enormous sum of \$1,428,267.51 has been paid out of the Public Treasury of the city and county of New York to a single religious sect, to enable it to direct and carry on its Church convents' schools and charities.—*Ed.*

PROF. E. TONKES, Director of the New England Conservatory of Music, who organized the great chorus for the Peace Jubilee of 1869, has published a circular to the choral societies of the International Musical Festival at Boston, 1872, of the noblest choruses and chorals of the great masters are to be thoroughly rehearsed. Societies will be enrolled and seats assigned them in the Coliseum in the order in which their communications are received, signifying intention to participate. The music to be sung will be furnished gratuitously as soon as it can be published. The grand chorus will be limited to twenty thousand voices.

EXTENSIVE REVIVALS.—Our United States News-Paper contains columns of the Revival News from all parts of the country. In some States conversions to the churches are counted by hundreds. Here are a few samples:

The churches in Indianapolis have for several weeks been enjoying a rich season. About 500 are hopefully converted. At Andover, Mass., Rev. J. W. Ashbury, Pastor, there have been one hundred and twelve conversions, making one hundred and fifty-two in all, since Conference.

A remarkable religious revival is going on at Leavenworth, Kansas, in the church of which Rev. E. H. Hammond is pastor. There have been some five hundred conversions already reported, and at the meeting on Wednesday nearly four hundred stood up for prayer, while on Tuesday night the church edifice was crowded almost to the roof, and policemen were stationed at the door to prevent others from crowding in. Two or three hundred went away unable to gain admittance.

A powerful work of grace has been in progress in the Presbyterian church at Stony Point, on the Hudson, commencing with the week of prayer, at which time the church was visited with an abundant outpouring of the Holy Spirit, and those who had been living without God soon began to inquire what they must do to be saved. Seventy-one out of a sparse population have already been added to the communion of the church as the fruits of the work, others have been hopefully converted, and many are inquiring the way to Zion.

The Missionary work of the American and Foreign Christian Union is making great progress in Mexico. On Christmas Eve, Dr. Riley, their missionary, administered the Lord's Supper to 400 Roman converts, assisted by four ex-priests, Agnes, Palacios, Lopez, and Hernandez. The Protestants own the largest church in the city, next to the Cathedral, and in the neighbourhood are sixty convents, ranging from 10 to 300 members each. Mariolatry and idolatry seem to be at a discount in our neighbouring republic.

THE WAY NEW-YORK LIVES.—New-York, every one knows, is a city of contrasts and contradictions; but we have never seen the facts of its life better stated than in a recent lecture delivered by the Rev. George Mingos.

"The area of the city is about twenty-two square miles, or 15,000 acres in extent. This is divided into about 140,000 lots. Two thousand houses were built in the city last year. There are within its borders about 500 squares and streets. Below Fifty-fourth street there are 50,000 houses. Its population, according to the last census is 94,000 souls. There are in New York 154,000 children between ages of five and fifteen years. Of these 70,000 receive very little instruction, and 30,000 are little better than vagrants. From these latter are recruited what we call 'the dangerous classes.' Yet these children are worth saving; out of them we can make real men and women. About 5000 children are lost in the streets and restored to their parents every year, and about 100 are annually adopted. The number of families in the city is about 155,000, or an average of three families to every house. Of the houses used for residence purposes, 15,000 are tenements. The Seventeenth Ward contains one-tenth of the city population. There are 4130 houses, are 90,000 people. In the Eleventh Ward the population is one to every 10 square yards, or 290,000 to the square mile. In one tenement in that ward, on a lot 25 by 100 feet, there were 307 persons, of which number 110 were children; and the speaker knew of one room where seven adults and six children were crowded together. The speaker said, about 20,000, the cellars being about 2000 in number; of which one-half are quite two-thirds below the level of the pavement, and 400 have their cellars below the sidewalk. Into these neither air nor light can enter, save by a narrow passage, and through an arched way. These are the plague spots, the dens where vice and crime have high holiday."

There is to be found men, woman, and children, huddled together like cattle. The speaker said he had seen in one of these cellars twelve children sleeping in one room, and twelve in one bed—fully one-half of the population is of foreign birth. There are more Irish than in Belfast, more Germans than in New York, and if any one desires to go on a mission to the Jews, he need not travel far. There are more Jews in New York City than in all Palestine. Two-thirds of the hospitals, thirty-two in number, were sustained by private contributions. There are in New York criminals of all grades and classes. About 1000 prisoners are made the city their home, and about 3000 criminals of all kinds are daily plotting mischief. There are, too, 'colleges' where children are regularly educated to become adepts in vice, where they are trained to be very, very bad. About 30,000 of the population are dissipated, daily, and about 100,000 are the recipients of charity in a greater or less degree.

Here is a field for philanthropy, the like of which is not to be found in Christendom. But I shudder to think of the Jews, who need not travel far, and Popery were taken out of this mass of wickedness, what an instant change there would be.

Toronto, March 25.—The master printers with one exception, refused the terms proposed by the Typographical Union, and the men are on a strike. Employers are determined to resist and the strikers are equally resolved to insist on an increase of wages. The newspapers will appear as usual.

*With reference to the INTELLIGENCER's remark that some of the constitutions would have liked a dissolution of the Legislature, in order to settle the question of Sectarian Schools, now and forever, the *Freeman* says:—"A dozen, may, many number of dissolutions, would not settle the question, unless justice were done, or the obnoxious act swept off the Statute Book." So, of course, the *Freeman* thinks; but it is well to remember, that the people have something to say about the matter, and that as a rule, the people's ideas of what is unjust and obnoxious, are widely different from those of the Papal champion. That the Roman Catholics will continue to agitate against the Law, is sure. To thwart their purposes, Protestants and all lovers of Free Schools, must stand firm. And they will do it.

OUR THANKS are due to Rev. J. T. Parsons, and Mr. M. McLeod, for their services in the "make up" of the INTELLIGENCER, for two or three weeks past. Owing to the storms, the mails have been so irregular, that we were unable to get sufficient "copy" down. Telegraphing to the gentlemen named, they did the necessary work, and did it well.

THE SCHOOL LAW is working well in every district where the people give it a fair chance; and it is pleasing to know that there are very few cases in which it is obstructed. A correspondent, writing from Russumish, Sunbury County, says:

"The School Law works splendidly out here. Our school is very large. Some attend who were never at school before, and who perhaps, but for this law would have grown up in ignorance. I think the average attendance in this district will be fully 50 per cent. higher than under the old law."

We have received from "The Riverside Press," Cambridge, Mass., the new issue of the *Traveller's Guide*. This is an illustrated weekly for the tourist readers, issued by the American Tract Society, Boston. It is finely