

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and mistakes.

ALL COMMUNICATIONS, ETC., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, NOVEMBER 28, 1888

—NOW IS THE TIME. The INTELLIGENCER prospectus is republished on the first page. We ask the attention of all our readers to it; and respectfully solicit their cordial co-operation in the work of doubling the number of subscribers.

This is the time of year when we are expecting renewals for another year. We are hoping to not only retain present subscribers, but to have at least one new name from each.

Will each subscriber do the paper the favour of soliciting and sending a new name? See the offer on first page. Your own paper and one to a new subscriber for \$2.50. Now is the time to begin the work.

—GOD'S SEARCH. It is good to have the Lord search our hearts and try our ways. Ask Him to do it. Pray as did David,—"Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

—HE WON'T MOVE. Occasionally there is an intimation that the Pope may leave Rome, and establish himself in Spain or Africa or some other place. But further circulation of this rumour must now cease, for the Pope himself has recently said,—"Rome shall ever remain the capital of the catholic world." The Pope being infallible, the question of his removal is now settled once for all.

—THE USE OF MONEY. Too much wise emphasis cannot be put into the teachings of the pulpit and the religious press concerning the uses of money by Christians. Men often pray for "thy kingdom come," and then withhold the very money necessary to the work of the Lord. They do not realize that they are stewards of the Lord. All Christians need to be taught to honour the Lord with their substance. There are rich blessings in store for those who do it.

—GOOD ADVICE. In an address at a dedication, a layman gave this excellent advice to the members of the church: "If your pastor is not bringing in so many fish as you would like, don't go across the boat and take his seat; keep to your own line. There are as many fish on the lay side of the boat as on the clerical, and if you want a good catch, both sides must do their part."

The suggestion may very profitably be acted on in all the churches.

—BE AGGRESSIVE. The church must steadily push the battle against sin. The individual Christian must unceasingly war against the evil influences about him. When this is not done, the devil gets a victory. Nothing is truer than the Standard's statement that "the church begins to die the day it ceases to do." Somebody is gaining victories all the time. When the church is not winning victories, victories for Christ in the world, the devil is winning them for his kingdom in the church. No church or individual can afford to give him an inch of advantage.

## —THE MAN, NOT THE INSTRUMENT.

It is related of a celebrated violinist that on an important occasion he found himself without his favourite instrument. He was of course much disappointed and a good deal annoyed. But, taking an inferior instrument, he said,—"I will show them that the music is not so much in the fiddle as in the man." And he did show them. So, one writer suggests, when you find yourself in unfavorable surroundings, instead of making it an excuse for impatience, or Sabbath desecration, or other sins, lay hold of the right with more earnest grip, saying, "They shall find that my former virtue was not in my favorable surroundings, but in my very heart."

—MORMONS IN CANADA. A delegation of Mormon elders interviewed the Dominion Government recently, with a view to arranging for a settlement of Mormons in the Northwest. They wanted assisted passages and special arrangements for the entry of their effects. These requests were refused, and they were told that polygamy was contrary to the laws of Canada and would not be allowed, and that if the laws were violated in this respect the violators would be prosecuted. In answer to their question whether those who already had a plurality of wives would be allowed to bring them into the country they were told no.

These people are, in every way, an undesirable class of immigrants, and it is well that the Government has been so plain and decided in dealing with them.

—FOOLISH FIGURES. A Baltimore minister has been making some figures about the "house of many mansions." He computes that heaven contains 5,759,750,000,000 rooms, each one being 19x16 feet in size. The *Christian Advocate* tells of an old-time Methodist minister who used to try to influence his hearers heavenward by telling them that every saint would have better accommodations there than are found in the best rooms in a first class hotel. And Orson Pratt, one of the great Mormon leaders, was in the habit of computing the room in heaven in acres, and urging the people of Utah to be faithful in agriculture, as they would get the benefit of it in the New Jerusalem. Such estimates of the size of heaven are simply foolish.

—RUM DID IT.—Nailor, the wife-slender, has gone to the Penitentiary for seven years. But what about the men who took the rum to his house? But for the liquor they took there, it is not probable the horrible crime would have been committed. Yet, the law has done nothing with them. A woman is brutally slain, her husband is sent to the Penitentiary for killing her, but the men who furnished the rum but for which it is not all likely the crime would ever have been, go free. Strange, isn't it? Yet not strange, for every day people are being killed and imprisoned because of rum, while the men who sell and furnish it walk about free and are regarded as respectable. This whole rum business is a monstrous crime.

—AN INNOCENT MAN PUNISHED. In 1875 a man named Charles Borden was charged with setting fire to a mill near Digby, N. S., and, notwithstanding his protestations of innocence, was convicted and sentenced to five years in the Penitentiary, a portion of which time he served. Within a few weeks a man in the United States, on his death bed, made a confession that he, and not Borden, was the incendiary. The mill was burned on account of its owner's opposition to the rum trade, and the man who confesses the crime says he was paid \$25.00 for setting the fire—by some rum men, of course. There is not anything such creatures will not do. After having destroyed one man's property, they stood by unmoved and saw an innocent man go to the Penitentiary for their crime.

As to Borden, he not only spent a long time in prison, but has for eighteen years had to bear the reproach and suffer all disabilities of a criminal. It is a case of most grievous injustice. The injury done the man and his family is irreparable. But whatever can be done to make reparation in any degree ought to be done. It is a case demanding attention.

## Self-Examination.

Paul admonishes, "Examine yourselves, whether ye be in the faith; prove your own selves." It is what every one needs to do, and is the better for often doing. Meditation, secret communion and self-inquiry are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking and working in a public way is unquestionably a sign of zeal, but not always zeal according to knowledge.

We must take time for sitting down and calmly, carefully looking within, examining how matters stand between our souls and Christ. To the neglect of this practice is attributable many a backsliding which shocks the church and gives the world occasion to blaspheme. Many have to acknowledge,—"They made me keeper of the vineyards, but my own vineyard have I not kept."

"Keep thy heart with all diligence, for out of it are the issues of life."

## The People by the People.

In reply to an address from the Toronto Methodist Conference, Lord Stanley, the new Governor General, said,—

"I well know that it is one of the special merits of your church, that they endeavour to get hold of the people by the people."

This is true, not of the Methodists only, but of every denomination of Christians which is really alive to the importance of its mission and wise to use the best means for its accomplishment. Commenting on the remark Knoxonian, in the "Canada Presbyterian," says some bright and wise things.

If the people outside of the Church are ever to be got hold of, the people inside must take hold. The minister and half a dozen elders can never do the work. Other things being nearly equal, the Church that tries to get hold of the people by the people will be the most successful. A congregation in which the work of bringing in the people is left to the minister and a few officials has no earthly chance alongside of one in which the people inside are constantly engaged in bringing in, or trying to bring in, outsiders to hear the Gospel. The effort to bring others in would do the Church an immense amount of good, even though unsuccessful. Trying to rub into life a man nearly frozen to death warms the man who rubs as well as the man who is rubbed.

The people in all Churches should try to get hold of the people outside. A Church that ceases to be aggressive will soon cease to be progressive. Not to go forward is to go back. To hold your own you must do more than hold your own. The object for which a Church exists is to bring in the people.

There never can be much done in the way of evangelizing the world until the people try to get hold of the people. A church of one hundred members should have 100 workers for Christ, and if the 100 were all working it would not take them long to bring in many more. The next best thing having all work would be to allow ministers and office-bearers more time to work among outsiders? How much time does the pastor of a large congregation get to work among outsiders? It is notorious that his time is chiefly taken up in looking after people who should be working themselves. Pastoral visitation is not making war against the world. It is simply an effort to help people who should in many cases be trying to help others. Hundreds of men are in every community, who never darken a church door, who so far as their attention to personal religion is concerned, might as well be in Central Africa, but the ministers are so much engaged in making calls upon Christian people that they positively have neither time nor strength to attack what is called "the world." If all the church members who demand pastoral visitation every six or twelve months would themselves attack "the world" in some way or another, the world would be greatly benefited and the church too.

The names by which Christians are known show that the people should try to get hold of the people.

Believers are God's servants. What is a servant? A servant is a person who works. A servant is not a visitor, or a boarder, or a gentleman at large. The very name servant suggests work.

Believers are soldiers. The Church is God's army. The whole army should fight. Of what use is an army if none but the officers fight. Could one or two officers have taken Sebastopol? Could Wellington and Blucher and two or three other officers have won Waterloo?

Believers are God's sons. A son who does nothing to advance the interests of the family is a poor kind of youth. There is just one worse kind, and that is the son who tries to injure the family.

At conferences, conventions and similar gatherings the question always comes up: How can careless, godless men outside the Church be brought in. The correct answer probably is: They will be brought in when the tone of piety is so high within the Churches that the members will go out and bring them in.

P. O. ADDRESS.—Rev. G. W. Foster's P. O. address is now Tracy's.

## Preaching on Boston Common.

A number of the leading clergy and influential citizens of the city, interested in mission work, have for the last few years, been exerting their utmost energy to secure permission of the city government to hold out-of-door services in the public parks of the city, where George Whitefield on the 12th day of October 1740, preached without a permit, his farewell sermon to 30,000 people on Boston Common, and Jessie Lee who on a July Sabbath afternoon in 1790, failing to gain access to the churches of the city, started a hymn and preached to a congregation of two or three thousand people, which afterwards proved to be the foundation stone of New England Methodism. But while they have practically secured the object of their endeavor, they have yet to blush with indignation and shame when it becomes evident that the city government has undertaken absolutely to suppress all preaching on the public grounds of Boston.

Previous to Jan. 4th 1862, any one could preach or hold general religious service on all of the public parks of the city, without molestation from city hall. Here it was that the slave question was discussed and their freedom so eloquently advocated by the anti-slave orators of the North. As the civil war was pending over the nation, it was thought best by the city fathers to regulate speaking on the Common, until the excitement of war had abated. They thereupon passed the following ordinance:

"No person shall deliver any sermon, lecture, address or discourse on the Common, Public Garden, Public Squares or common lands belonging to the city, without the permission of the Mayor and Aldermen." In 1870 this ordinance was re-affirmed, and the power to grant permits placed in the hands of a committee. This, then, is the law which is still in force, and is now being used by the Catholicized City Government of Boston to gag the ministers of the Gospel, whose place it is to go into the world and preach the Gospel to every creature.

As early as 1867 the Boston Y. M. C. A. obtained a permit from the Mayor, and held open air meetings on the Common, addressed by the best clerical talent in the city, without any disturbance whatever. The Association experienced no further trouble in obtaining permits that time, or even after, until 1882 when their application was denied, as it was in the following year. In 1884 they again made application which was treated in silent contempt. The same year Rev. William F. Davis preached all the summer without a permit until Aug. 4th on the Common. About this time eight of the respectable citizens applied to the Common Committee for permission to be given to Rev. Wm. F. Davis, to preach on the Common on Sunday. The only reply they got was a newspaper item:—"Rev. Wm. F. Davis applied to the Common Committee Saturday for permission to preach on the Common on Sunday. His request was refused, and the Committee voted to refuse all such requests." While another daily says, "No requests for permission to preach on the Common on Sunday's will in the future, be granted."

In 1885 the Evangelical Ministers Alliance of Boston appointed a committee to wait on the Boston Y. M. C. A., and ask them to hold a service on the Common to test the authority of the city government to prohibit preaching by responsible parties on the public lands. Accordingly, the Association held a service in May, Rev. A. J. Gordan preaching. This meeting, while being held for good, was also to test the authority of the city government, whose policy had been so antagonistic to the principles of liberty, and to ascertain if the power to regulate speaking on the Common was also the power to absolutely prohibit. A warrant was promptly sworn out against Dr. Gordan by the chairman of the Committee on the Common, who is a distiller and wholesale liquor dealer. When the case came up in court Judge Adams ruled in favour of the Association, and explained that the by-law concerning a permit was never intended to prevent such responsible clergyman as Dr. Gordan from obtaining a permit to preach on the Common. The decision then showed very plainly that the Committee on the Common had used the ordinance for three years to invest themselves with arbitrary power. The Association on their made application for a permit to hold services on the Common the remainder of the year. They did not find it forthcoming, because the Committee were provoked at the Association for making them so unpopular in the eyes of the public. The enterprising secretary of the Association was not thus to be so

easily baffled by the exponents of "Rum, Romanism and Rebellion." "He at once secured the services of one of the leading members of the Boston Bar, authorizing him to take all legal necessary measures to secure the enforcement of Judge Adams ruling on the Committee on the Common. This at once had the desired effect and the Association was given permits during the summer, but Revs. H. L. Hastings and Wm. F. Davis were still refused permits.

Rev. H. L. Hastings, who has a wide reputation in Great Britain and America as an open-air preacher, is the editor and proprietor of a large Bible and publishing house in Boston. Mr. Hastings having addressed open-air gatherings in the streets of London, Edinburgh, New York and Washington ventured one Sabbath to read the Bible and explain a few of the texts. He was arrested and fined for violating the law. Being told by the Judge on the bench, that it was a very simple thing to get a permit to preach, he at once made application (written) which was not so much as noticed. He again made application, and this time through the kindness of Mayor O'Brien received a permit, after fourteen months had elapsed since his first application, during which time he had been fined and imprisoned for preaching and reading the Bible.

Rev. Wm. F. Davis is another jail bird who has only been out of Charles St. Jail since September, for preaching the Gospel which Rome has repeatedly anathematized. Mr. Davis having seen the urgent need of a repeal of this obnoxious law which was acting as a gag on the ministers of the city, was willing for the sake of religion and liberty to lie in jail for a year in order that the fundamental laws of the Commonwealth might be enforced which declares:

Art. II. It is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the Great Creator and Preserver of the Universe. And no subject shall be hurt, molested, or restrained in his person liberty, or estate for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession or sentiments, provided he doth not disturb the public peace or obstruct others in their religious worship *Massachusetts Bill of Rights.*

Although there were petitions, remonstrances, and mass meetings for the release of Mr. Davis, it had no effect in freeing the apostle of free speech from prison. His imprisonment however had the desired effect on public opinion.

It may be difficult to realize, but things have actually come to such a pass that one cannot even sing a hymn on the Common or in the streets of Boston, without being arrested by the city authorities. The following from Joseph Cook's address at a mass meeting held Nov. 6th, 1887 will explain matters more fully:—

"A most worthy and devout lady was not long ago rudely arrested and taken to a police station by an officer in this city merely for singing on the street a portion of a hymn to a poor unfortunate with whom she was engaged in religious conversation."

The Salvation Army soldiers were fined and imprisoned for playing and singing "Nearer my God to Thee" in the street. People have been told not to read the Bible even to persons quietly sitting by their side on the public grounds. One cannot even distribute tracts on the Common and public squares where advertisements are freely distributed during the week and no arrests are made. An esteemed and honoured gentleman of the city some time ago said to Dr. Gordan, "For thirty years without intermission I have been accustomed to resort to Boston Common every Lord's day to distribute tracts. Some few years ago I found, one afternoon as I went about my work, distributing tracts, the hand of the law laid upon my shoulder, and the policeman said to me, 'None of that' and I was informed that I should be arrested if I persisted in that work." In 1886 the Boston Y. M. C. A. were refused permits by the Park Commissioners to hold services at Marine Park, South Boston and Franklin Park. Again last Summer, the Harvard Congregational Church of Dorchester was refused permission to hold religious services in Franklin Park on Sunday afternoon, which only proves the veracity of Dr. Dollinger's statements when he said, "I wonder if they understand in America what an infallible pope means, that it means a hand stretched over into the United States and laid on every Catholic citizen, imposing on him the solemn obligation to set himself up in opposition to the ordinances of your government whenever the pope shall pronounce

his judgment against those ordinances on moral or religious grounds."

Nor can we fail to notice the zeal in the execution of this ordinance, which is lacking in all other laws. The liquor dealer is almost constantly violating the state law, and but few cases are brought before the public. During the four years ending Sept. 30th, 1884, out of 971 appealed cases of men convicted of violating liquor laws, the court only secured verdicts of guilty in 19 cases, while 729 others were not pressed or placed on file.

The continuance of the policy of the present city government will bring us in the position of the man chased by a dog ever the frozen ground who said "A pretty free country this, where the dogs are all let loose, and the stones are all tied down."

While speaking of the things which the city government prohibits, let us mention a few of the humbugs which she tolerates and fosters on the Sabbath. Boston, "the home of culture, the nursery of education, and the center of learning," every Sunday afternoon during the summer hires a brass band, in violation of the state law, to play "jigs" on the Common to the non-church going thousands who in this manner keep the Sabbath day holy. Two years ago she licensed Buffalo Bill to hold his Sunday "powwow" on Beacon Park in violation of the state law. She also permits the lower order of theatres to hold so-called "Sacred Concerts" and charge an admittance for music, in which the sacred cord is not touched. The Sunday newspaper is allowed to print an edition three times as large as on other days with an increased circulation.

During the summer months, the railroad and steamboat companies can run special trains and boats to accommodate the Sunday trade to the beaches, and no trouble has yet occurred. The "Hub" also authorizes illegal and pugilistic exhibitions, applauds and honors prize fighters in the persons of the mayor and city officials in a private box at the Boston Theatre. And a year ago allowed foreign agitators to talk sedition and gather mobs around Faneuil Hall when the British Americans were celebrating the Queen's Jubilee. It is this same faction who howl in startling head lines over the wrongs of Ireland, the suppression of free speech in Dublin and the imprisonment of Irish agitators.

The facts are now before us. No permits were granted until several preaching cases were appealed and on their way to the Supreme Court, and the newspapers all over the land were protesting in the strongest language about the persecution of men for preaching the gospel on the public grounds of Boston, did the esteemed and honored city government consent to grant a permit to the minister of the Gospel to preach the word to every creature. This offensive ordinance was never published in the newspaper as it should be; it was never recorded in the records of the courts, as the law requires. In short the Committee on public grounds have tried to suppress the liberties of the people, but failed. The thing got to hot for them to handle, so they passed it into the hands of the Mayor; he has had it as long as he cares for it, and now passed it back to the City Council, asking them to repeal this needless and offensive ordinance. Is the prophecy of the *New York Catholic Times* for Jan. 1, 1888 to be fulfilled? "We would kindly inform all agencies of evil and untruth, that this country was designed by God for a great Catholic people, and it is here that the Catholic church will have its fullest and most beautiful development, which only means that we are again to relapse into the days of inquisitorial hate, when Gregory VII ruled despot of the world."

ADONIS.

## Cobb Divinity School.

DEAR INTELLIGENCER,—I will offer no excuse for being so long silent. During the interval since last writing I have been as busy as one could well be. The Church at West Plains affords me opportunity to work if ever I find scarcity of work at the Seminary. The meetings are well attended and our prayer meetings are interesting and quite spiritual. Though the revival heat of last Spring has waned somewhat, the impetus given the church is much felt. But it is not these things that I would write particularly.

I want to say something of Cobb Divinity School, and especially of its spiritual atmosphere. The number of students this year is fully up to the average. The junior class numbers seven, three of whom are graduates. Bates, one is a graduate of the Nichols Latin School, and one is from England. The senior class is the largest. Five, of the twenty six in the school, are British subjects, which something worthy of note especially our people of N. B. and N. S.