

## TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Typographical errors, 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 needless confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

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

WEDNESDAY, Aug 27th, 1890.

## N. B. THING is little in morals.

THE RELIGIOUS paper cannot take the place of the preacher, and it does not pretend to do so, but it supplements his work in a very important way.

SABBATH SCHOOL SUPERINTENDENTS and others interested should give immediate attention to the request of the Corresponding Secretary for Sabbath Schools. It is greatly desirable and important that he have full returns from the Sabbath Schools of the denomination.

REAL CHARACTER. Nothing reveals character more clearly than business affairs. Men may seem devoted enough on the Sabbath, but the true character is best seen in his conduct from Monday till Saturday.

A NEW MONOPOLY. In Russia the Greek church claims a monopoly in the work of conversion. At least the Russian Minister of the Interior seems to think so, for in a recent order he has commanded the local authorities to prevent foreign missionaries from carrying on work among the Jews, alleging that such mission work is "to the detriment of the exclusive right of conversion possessed by the Orthodox church." Just think of a man of affairs saying this in sober earnest in an official document. It makes it easier for those outside of Russia to understand Siberia and the like.

A TENTH. A pertinent question is that asked by a contemporary: "If a poor man can give God ten cents out of each dollar he gets, how much ought a rich man to give?"

Men entrusted with large means have great responsibility. Would that they all realized not only the responsibility, but the magnificent privileges which the possession of money gives them.

RETURNING. Rev. T. W. Burkholder and wife of the Free Baptist India Mission, are returning to America for rest. They have been eleven years in the work. Of their station, Bhopore, and the work done there, one of the missionaries says,—"More than 100 have been baptized, a strong Christian community has been built up in the midst of heathenism; and a healthy Christian sentiment has taken the place of ignorant superstition."

A GOOD WORK. The Prison Association of New York is doing an excellent work. Its object is to look after and help discharged prisoners. Coming from prison, with the feeling that the whole world is against them, they easily fall again into crime and sink to deeper depths of recklessness and sin. Just at this critical time the Association seeks to get hold of them and encourage and help them to avoid old associations and habits and devote themselves to honest employ. And the number who, accepting their kind offices afterward disappoint them is small. Many who were convicts only a few years ago, are in positions of trust, enjoying the confidence of their fellows. During the last year places were secured for thirteen hundred discharged prisoners. It is a fine Christian work.

PRAYER-MEETING HINT. A missionary tells that in one of the mission stations he knows, the converted heathen have a rule for prayer meetings that "no one taking part in a meeting shall speak longer than he can stand on one foot."

Not a bad rule. It might, with advantage, be adopted in many prayer meetings at home.

ALWAYS SO. Bad Boy: "What ye talkin' 'bout me goin' to th' bad place for? Our preacher says there is one, but Johnny Stagg's preacher and lots of other preachers say there ain't. Guess they know about as well as our preacher does." His mother: "My son, whenever a preacher says anything that bad boys like to hear, you can make up your mind it ain't true."

And what the mother said of bad boys is equally true of bad boys of larger growth. When the utterances of a minister are approved and applauded by bad men, you may be sure that the minister has not been as faithful as he should have been. As a rule, the members of a congregation who object to and are offended by gospel truth are the men whose lives will not stand the test of the truth.

DEATH OF DEACON SLIPP. On Monday a telegram announced to us the death of Deacon George L. Slipp of Sussex. He died Monday morning. We have no particulars of the sad event, but know that it must have been sudden. Only a week ago we saw Bro. Slipp and talked with, and found him apparently enjoying better health than for some time before.

There will be deep sorrow amongst those who knew Bro. Slipp, and he was widely known by our people. A good Christian, he was devotedly attached to the denomination of his choice, and his interest in and care for the cause at large was warm and steady. He will be much missed in a wide circle. The church in Sussex, especially, will keenly feel the loss. But God, who takes the burden-bearers home, provides others to take their places. To the family of our deceased brother, we extend Christian sympathy in their sad bereavement.

Particulars of the death of Bro. Slipp, with a sketch of his life, will, we hope, be furnished for our columns.

DANCING. Bishop Vincent, of the Methodist Episcopal church, received a letter from a young lady, who had lately joined the Methodist church, asking him if she must give up the pleasure of dancing. His answer contained this paragraph:

Thackeray, the great novelist, has written: "When a man confesses himself fond of dancing, I set him down as a fool." Alfred Cleveland Cox, Episcopal Bishop of New York, has said: "Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex and drive these shameful dances from society." Gail Hamilton has written: "The thing is of its very nature unclean, and can not be washed. The very pose of the parties suggests impurity."

And then, expressing his own opinion, he said,—

It is not the rattle one hears in the neighborhood of a snake that he objects to. A child might play with it. The dance is the rattle, but the danger is in the fang and the poison. Its associations and tendencies must come into the count. Now, in the dance there must be at some point a peril, or so many wise and good people would not have written, taught and preached against it. It has been said: "To the pure all things are pure," but alas, who are the pure, and how many such are there? Let those dance who will; the humble, earnest, consistent Christian who desires to consecrate his or her every word and act to Christ will deem it wrong and inconsistent to dance.

## The Nova Scotia Conference.

In less than two weeks the Nova Scotia Free Baptist Conference will convene in annual session. The meeting is to be at Centreville, Cape Island, Shelburne Co. It is old Free Baptist ground, the scene of the labours and successes of the pioneers of the denomination. In those early days Christian labour involved sacrifices and sometimes sufferings such as the successors of those devoted pioneers have never been called upon to undergo. The fathers were of heroic stuff. They were faithful in the face of the greatest difficulties and dangers—faithful even unto death. How diligently they scattered the seed of truth—"the good seed of the word of God," and as carefully watching it against the enemies who would sow tares. With great energy and skill they wrought in every department of the work, regarding nothing a hardship, not even counting their lives dear if they might advance the Kingdom of Christ. And their labor was not in vain. "They rest from their labors but their works follow them." To their successors they left a good heritage, which has been carefully cultivated to this day.

Among the residents of the place where Conference is to be held are some of the descendants of the pioneer Free Baptist ministers. They are a people worthy their ancestry, as truly as the moral and religious life of the communities is worthy the men who took possession of and cultivated the island for God. The Conference may feel sure of a cordial Christian welcome and hearty hospitality from such a people. What has been accomplished by the year's work in the denomination in advance of the full reports. We have an impression, however, gathered from reports that have reached us from time to time, that the work of the year has been encouraging, and that the gains numerical and otherwise are quite up to, if not in excess of, some preceding years. Of one thing we are sure—the ministers have worked faithfully, and whether they have garnered as largely as they could desire or not, their labour has not been in vain; and in another year, if not in this, they or their successors will surely gather the fruits of their devoted labour.

The reports will be looked for with unusual interest. The Conference at the last session made quite important changes in its constitution. Quarterly meetings were dispensed with, a mid-year session of Conference being substituted. Many will be curious and anxious to know what effect this change has had, so far as one year's experience can show it. From the report of the semi-annual meeting, received at the time, we judge that the brethren regarded the change as satisfactory, promising better results than the old system.

A general missionary has been in the field a large part of the year. This, too, is a new departure, the results of which will be eagerly looked for, and will, we think, prove its wisdom.

We hope for our brethren a good session. In order to this there should be a full attendance not only of the ministers but also of the lay members of Conference.

The distance may be great for some, but to attend will show their interest in the cause and encourage the ministers and other burden-bearers, and, besides, the mingling with brethren and participation in the work will be a blessing to themselves.

In all the churches and homes of the denomination let prayer be offered for the Divine presence in the session, giving direction in all things and blessing on all that is done.

## The Baptist Convention.

The Convention began its session in Yarmouth Saturday morning. Rev. Dr. Goodspeed was elected President, with Revs. C. B. Whidden and J. A. Cahill, Vice Presidents.

The committee on obituaries reported the death, during the year, of nine ministers, and touching reference was made to the services of the faithful men who have entered into rest, and the loss sustained by the denomination in their death.

The report on the state of the Denomination showed that seven ministers had been ordained in the year, three new churches were organized, and one new church building dedicated. The supply of ministers has not kept pace with the demand, which is not diminishing. Much advantage has come from the grouping of churches in pastorates, and new ground is being occupied. There are more young men preparing for the ministry than ever before. The increase in membership has not been as large as in some years, but there has been a very good increase in the beneficence of the people, and the outlook is encouraging.

The report of Foreign Missions was interesting, showing advanced work. The receipts during the year were \$16,184.91, and the expenditure \$15,053.88. The estimated expenditure for the next year is \$16,260.00.

Rev. Dr. Day, the treasurer of convention, presented a report of the receipts and expenditures during the year. The receipts from Nova Scotia were \$14,299.07; from New Brunswick \$5,836.52, and from P. E. Island \$1,149.25, making a total of \$22,004.04. The total payments were \$22,306.39, leaving a deficit of \$302.05.

Rev. F. D. Crawley preached the Convention sermon Sabbath afternoon.

## A Call to Courage and Work.

Dear Editor,—The true Christian always has great reason to "Thank God and take courage." The new life has its magnificent environments to invite the attention to the uplifting prospect before the Christian traveller. But surroundings are not absolutely the cause of motion. Effort is involved in making the transit from valley to mountain. The higher grade of Christian development is reached by a daily faith and practice.

To look on the ocean, or be delighted with the tales of a sea-faring life,

does not give experience or assure ability. To recognize Christianity, or in some slight way to support religious services, is not the entire equipment of a workman that needeth not to be ashamed.

We all believe that the Lord is not satisfied with half-day labourers or He would have excused his "Only begotten Son" from an ignominious death; and the words, "It is finished," would have never burst upon the ears of those who sat and watched on Calvary's mount; nor could he have said, "I have finished the work which thou gavest me to do." Do we not as His co-workers need to dismiss superfluities, discussions and notions, and "receive with meekness the ingrafted word which is able to save your souls," in order that we may sooner enter into a "wide place" of realities in spiritual life, for there is yet much land to be possessed.

On one occasion the disciples said to their Lord, "Master eat;" but Jesus said unto them, "My meat is to do the will of Him that sent me and to finish His work." We have the same Master the same work transferred to us, and the will of the Father to be obeyed; but how often do we cease for trifles from actually doing the will of God, leaving the work already begun in us, unfinished; and how much we have suffered in want of power, as a consequence? "They that wait on the Lord shall renew their strength."

It does seem in view of the present spiritual condition of at least some of our churches that the apostle's command, might be very profitably employed. "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Wherefore, the rather give diligence to make your calling and election sure, for if you do these things ye shall never fall." "Wherefore I will not be negligent to put you in remembrance of these things though ye know them and be established in the present truth." While we have so many exceeding great and precious promises, why not, at the soon commencing denominational year, call upon all that is within our borders to bless the Lord and forget not all his benefits? I believe that with more attention to work, and a proper division of labor between men, women and children, we can rise to great heights above the present camping ground. Who of all ye saints will respond in heart and by labor to do our work at home and send others to do work in foreign lands? Who will give ear to the whispering conscience, "All for Jesus?" "Behold the bridegroom cometh, go ye out to meet Him."

We have no special religious interest to report from this field of Christian labor at present. I believe some faithful ones hope for a more fruitful season. Possibly it is the sowing time now. One helpful and promising feature of the work, in this place, is that the F. M. interest is nobly maintained. The Children's Mission Band gave an interesting concert last Sunday evening. A good audience was present, and the enjoyment of the occasion may be inferred from the collection, which amounted to \$11 63.

J. W. SMITH.  
Caledonia N. S. Aug. 18, '90.  
The Impending Dangers of the American Republic.

III.  
MORMONISM—ITS POLITICAL HISTORY; PRESENT ASPECTS, AND FUTURE HOPES.  
(Continued.)

The year 1887 was marked by proceedings to form a constitution on which to demand admission to the Union of States, the fourth attempt for that purpose in the history of the Territory. Before the election, on June 16, 1887, a call appeared signed by the chairman and secretary of the People's party (Mormon), calling upon the people of Utah, irrespective of party, creed, or class, to assemble in mass conventions in their respective counties, on June 25, 1887, at 12 m., for the purpose of appointing delegates to a convention to be held at Salt Lake City, on the thirtieth day of June, 1887, to frame a constitution preparatory to an application to Congress for admission to Statehood.

The following is a fair summary of the reasons which the Mormons urge in favor of Statehood for Utah; that in a territorial condition citizens are deprived of the rights and powers which are the strength and glory of American citizenship; and as a Territory they are excluded from participation in affairs that vitally concern them; that Utah has the population, the material interests, the intelligence, the stability, and the regard for republican principles and institutions which are necessary to the establishment of a free and sovereign State; that the movement for Statehood was not sectarian, partisan, or confined to any sectional interest; but that the

call was broad and comprehensive, and included citizens of every creed and class; that the convention adopted a constitution in good faith; which is as liberal and fair and patriotic as that of any State; that it was the work of monogamous citizens acting in their capacity as citizens; that until it can be shown to be otherwise, their action should be accepted in good faith, and the constitution should be judged by its plain language and terms; that the question of whether, under the constitution, the provisions against polygamy will be enforced by the officials of the proposed States is a question that must be left to the future, and that time alone will tell; that every community proposing to come into the Union as a State must be given a fair opportunity to prove whether or not they will carry out the provisions of their charter; that they have never been accused of insincerity by any one who knows what they have endured rather than make promises they did not intend to keep; that the religion of the people should not be dragged into the consideration of measures which are purely political; that in answer to the assertion that, as a State, they will continue to build up their church, they claim the Mormon people have the constitutional right to use every means not inconsistent with the laws of the land to secure converts to their religious faith, unrestrained by any constitutional or legal provision; that Congress has not the right to interpose as a condition precedent to the admission of the proposed State, that any church shall cease preaching its doctrines under which Congress may sanction an amendment to a state constitution, should Congress refuse to act, the constitution cannot be amended in respect of the offenses named; that the proposed constitution does not presume to say that Congress shall exercise the powers granted them, but leaves the matter to its discretion; that a Territory, as a matter of right, is entitled to admission into the Union of States whenever it possesses the necessary population, and has a constitution in harmony with republican institutions; that acting through the only class of citizens who enjoy the privilege of the elective franchise, the monogamous Mormons, that they have met the wishes of a nation by a constitution which provides for the punishment of those offenses which have excited the hostility of the nation, and having done so, they now ask to be allowed to hereafter control the affairs of the Territory, as the Constitution of the United States intended they should. This action of the Mormons did not tend to allay, but rather to increase, the apprehensions and opposition of the non-mormons. They made very many objections to the admission of Utah as a State, and unanimously declined to vote upon the subject or in any way recognize the move.

The action of the Mormon people in adopting a constitution which forbids polygamy and bigamy, in view of their past history, is an anomaly which demands some explanation. In all its territorial history, Utah under the control of the dominant sect, which is in reality a political organization, with aims and methods which are political, has stood arrayed in opposition to laws of Congress on these subjects and still maintains united efforts to nullify them. If Utah as a Territory, has refused to recognize the force and validity of national laws and decisions of the Supreme Court, can it be reasonably expected as a State it will do so? Can it reasonably be expected that crimes and evils which the government has failed to suppress with its supervision over a territorial government will be suppressed in a State ruled by the majority which now maintains and propagates these crimes and evils as "an essential part of their religion." They do not recognize the authority of the government to call upon them for any support in its contest with polygamy, but they do recognize the divine command to encourage polygamy. The attitude, purpose, and determination of the church in this respect has been fully developed. In the case of W. Taylor son of John Taylor, who died a few years ago, it was acknowledged after his death that he was a polygamist, and yet he held a responsible position under the city government of Salt Lake City up to the time of his death. Another case was that of Joseph H. Dean; he was elected and served as a member of the city council of Salt Lake. While in office it was learned that he was and had been a polygamist for over three years. The leaders of the church had full knowledge of the fact that these men were disqualified from holding office under the federal law, yet they acquiesced in their unlawful occupancy of public offices. The provisions for amendments to the proposed constitution, only by the consent of Congress and for pardon of convicted polygamists only by approval of the President,

are incongruous and futile, and need not be considered. It is sufficient to say that they are open to the criticism that if a community cannot be trusted to amend a constitution it can hardly be said to be fit to be trusted with the powers of a state under any form of constitution, and if it cannot be trusted to deal with those who have violated its laws, it should not have the control of the administration of its laws.

Under the federal law polygamists are denied the right to vote and hold office, but under this proposed constitution persons who have committed, or who shall hereafter commit the crime of polygamy, and all such as continue to live in that crime, will be invested with full rights of citizenship. Under the federal law, unlawful co-habitation is punished by a fine not exceeding three hundred dollars, and by imprisonment for a term not exceeding six months; under the proposed State this offense, which perpetuates the evils of polygamy against society and posterity, is to go unpunished. If Utah does not soon gain admission to statehood, Mormonism will, from the recent defeats she has received at the polls within the last year, soon sink in an ocean of popular indignation beneath the tidal wave of Christian sentiment and moral reform.

Boston, Aug., '90.  
Notes of a Summer Trip.  
NO. I.

Of all the different features that serve to make a place interesting, perhaps the fact of its having a history lends to it a charm that it can derive from no other source. And especially if that history has been of more than ordinary interest to ourselves we long to stand on the spot and see with our own eyes the places and scenes about which we have so often eagerly read. Every old country has its legends and tales which its patriotic inhabitants love to tell, setting forth the bravery and self-devotion of their ancestors; and Canada, though a young country, is not wanting in legends that border on the romantic and tales that arouse within us a feeling of pride in the fathers who went before in the hard fight of a life in a new country.

Around Quebec hovers the history of a colony's struggle and the wars of a century. Naturally then as one approaches this, the oldest city in Canada, a feeling of awe creeps over him and he feels that he is standing where heroes trod.

Such was my feeling as I walked the old narrow streets of that part of Quebec which lies within the city walls, but I was roughly and abruptly aroused from my reverie by the oft-repeated yell, "Calash, Monsieur." The jabbering French people, whose habits and customs remind one of his ideas of old Normandy and Brittany, yet have enough of 19th century human nature in them to make them ever watchful for an opportunity to grasp the almighty dollar.

In my thoughts of Quebec the citadel had always had a prominent place and naturally before I had been in the city many hours I had seen this Gibraltar of Canada. At first sight the citadel strikes one as impregnable and a close examination more than confirms the first impression. To attempt a description would be hopeless, to say that it seems the embodiment of strength conveys but a mild idea of the grandeur of its impregnability.

I was shown the place where Wolfe led his Highlanders up the cliff to the place where the battle was fought which decided the destiny of Canada.

Last fall a large portion of the jutting cliff, on which the citadel stands, gave way and fell carrying down ruin to the street beneath. A whole row of houses was crushed and a half a hundred people killed, and although a further part of the cliff threatens to fall at any time yet the people continue living contentedly beneath this awful menace.

Numbers of black robed priests and also black and grey robed nuns may be seen in companies on the streets at any time.

The public buildings at Quebec are remarkably fine. The court house is a magnificent building. At the entrance are the arms of the four nationalities, Scotland, England, Ireland and France. The Parliament buildings, just outside the St. Louis gate, are very much the same as our own in appearance, but they are larger.

Walking along St. Louis street in the old city I came upon a little old house bearing the inscription: "The body of General Montgomery was laid out in this house Dec. 31st, 1775." At the sight of such an inscription one's mind is quickly carried back to the time when during the American Revolution, that ill-fated expedition was sent by the rebels to capture Quebec, which, with the

Canada, and one for sacrificed. As I walk through morning, to meet Abraham, plains and Wolfe fell, here in 17 and vivid such a spot and with continual one, it was a thrill of him, deeper regard for try's heroes the French warning struck down there the fight, and side of a li his last, his ing in vic where he f erected.

"Here Wolfe But alth quarter his English ca feeling and as ever in "Tri-color" not the staff. Fr only are ell cannot fully and hate w thing Engl tact with strange th after more institution is unfortun such a you everybody of creed o grand end, they call h

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