

TERMS AND NOTICES.

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Religious Intelligencer.

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Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, MAY 6, 1903.

Editorial.

—The latest supply of "gods" for the pagans of Korea and China were manufactured in Philadelphia. The same commercial spirit, entirely destitute of Christian conscience, finds cargoes of rum to debauch the natives of Africa and other pagan peoples.

—Dr. Burkholder and wife, who had been home on furlough, are again in India, and have taken up their work in the Free Baptist mission there. Three other missionaries, Rev. Mr. Hamalen and wife, and Dr. Helen Phillips, are now on their way home for much needed rest. They are expected to arrive at San Francisco about the middle of this month.

—It is rumored that there is a movement to change the charter of the University of Chicago so that it need not be under Baptist control. The most of the many millions that have been given to the institution were from Baptists, and it is scarcely probable that the Baptist people will see the school their money has built up pass into the control of others.

—It is announced by the clerk of the General Assembly of the Presbyterians in the United States that two-thirds of the Presbyterians have voted in favor of revising the Confession of Faith, and of the declaratory statement elucidating chapters three and ten of the confession. The matter will be finally and formally disposed of by the General Assembly, which meets this month.

—Among some of the southern bishops there is an unwritten but well-understood rule in the churches that no one shall be appointed a church officer, or a delegate to any representative meeting, who is not a subscriber to the denominational paper. That rule would pinch some people in all the denominations in this part of the world. And yet, what the rule is intended to express is right, viz., that the members of churches who are best qualified to deal intelli-

gently with matters affecting the life of the body are those who keep informed of the work and needs of the denomination by reading their church paper. There is no need of such rule, perhaps, but the men that know about things are the men to deal with them.

"LAPSED" CHURCH MEMBERS.

In a census taken by a federation of churches in New York, there were found five hundred thousand Protestants who were classed as "lapsed" church members. In their old homes they were enrolled as members of churches, but in the great city they failed to connect themselves with the churches, drifted away from religious influences, and many of them, perhaps, have become positively irreligious. In many parts of the country churches are still carrying on their membership rolls the names of these lapsed people, a half million of them. And, unless they put them in a separate class, and mention them as such, the membership reports of such churches are incorrect. On the other hand, if merely because of their removal they have been struck off the church books, an injustice has been done many of them, and the record of the work of the churches is incomplete. Besides, by such action churches shirk a responsibility they ought to meet, though it involves many difficulties, the responsibility of keeping track of absent members and endeavoring to prevent them becoming lapsed.

How to deal with absent members is a question that demands the serious consideration of the churches. It is, surely, possible to find a way of preventing much of the loss of membership which all churches suffer. To discover the whereabouts of all the absentees is, doubtless, impossible; but patient, systematic effort on the part of each church affected would find a considerable portion of them. Being found, they should be directed to church homes where they live, and pastors where they reside be requested to look after them. Such work is not easy, but it is necessary and it is right; therefore it should be done. If done, great good to the "lapsed," and to the churches by their restoration, will be manifest. Of course the best method is that of prevention. Pastors and churches should endeavor to keep in touch with absentees, following them with sympathy and counsels until they have formed another church home. Not all, perhaps, but a great majority would thus be kept from lapsing, and would add to the strength of Christ's cause where they are.

SENT TO JAIL.—The fight against the rum traffic at Fredericton Junction goes on. Last Wednesday one of the violators, a fellow named Densmore, was taken to jail. The case was somewhat more difficult than some cases. The man being a cripple, the law enforcement committee, of which Rev. J. B. Daggett is chairman, endeavored to get him out of the business without resorting to extreme measures; but he refused every proposal, and persisted in selling. Having exhausted every other means, the committee had to have the law take its course. In this they have done just right

THAT CENSUS REVISION.

Turning from the fantastic figures (dealt with last week), by which Mr. Blue seeks to bolster his egregious blunders, we must give a little more attention to his latest alleged "revision" of his own census.

In the article on this subject three weeks ago, we directed Mr. Blue's attention to certain cases of error, proof of which had been placed before him before he began his last "revision." For the information of our own readers, and incidentally as a reminder to Mr. Blue, we wish to make fuller reference to those cases.

Carleton Co.—Mr. Blue's census takes away 4,130 of our people in Carleton Co., leaving us 3,480. His "revision" might have restored the lost, and would have done so had it been properly made. We cherished some hope that the mistakes in that county would be discovered, for the commissioner wrote us as long ago as February 5th:

We are making further inquiries from enumerators concerning the religions of Carleton county where the Free Baptists are numerous.

But nothing came of it, for no corrections have been made in the figures for that county, though they are glaringly wrong. And we are inclined to think the commissioner must have received some information from that county. We have been informed of one place in which a revision of the return sheet showed that 82 names that should have been entered Free Baptist had been given to another denomination. There was not a Free Baptist in the whole book as originally returned. That correction has not been made by the commissioner. In another community the enumerator's revision of his returns discovered an error of 150 Free Baptist names. The mistake, he says, was made at Ottawa. But the commissioner has not yet corrected it. Similar blunders were evidently made in nearly all the communities, and such corrections as were made by the enumerators have not received attention at the census office.

Woodstock is a notable case of blundering. The census credits the town with 354 Free Baptists. The census of 1891 said there were 597. In 1896 an enumeration of the denominations by the S. S. Association discovered 735. But Mr. Blue's enumerators could not find half as many. As a matter of fact, the Free Baptist congregation in Woodstock was never in a more flourishing condition than in the last three or four years, and there were never more of our people in the town. Mr. Blue's census records scarcely more than one-third of them. And though we called attention to the fact that every one of the 302 Free Baptists that in 1891 were in the parish of Woodstock, outside the town, had been taken away, the "revision" has not discovered their whereabouts. The same failure has attended the professed endeavors to find the hundreds lost in Brighton, Wakefield, Wicklow and other parts of the county.

Victoria Co.—The census makes the denomination suffer a loss of 1,114 in Victoria Co. Two facts will illustrate how it was done. There are two Free

Baptist churches in the parish of Perth; the census gives 34 as the number of Free Baptists in that parish. There is no Baptist church in the parish, but the census says there are 752 Baptists there.

In the parish of Lorne there are two Free Baptist churches, yet the census says there is not a Free Baptist in the parish. There is no Baptist church in Lorne, but the census says 253 Baptists live there. The so-called "revision" did not discover these and other mistakes in Victoria Co.

York Co.—The only addition made by the "third revision" was in York Co. Marysville, which was at first announced as having no Free Baptists, was found to have 472. They had been correctly reported by the enumerator, but were misplaced at Ottawa. But there are other York Co. figures which need correcting. One case will illustrate. In St. Marys parish, exclusive of the town of Marysville, there are two Free Baptist churches. One of them, that at Gibson, is an aggressive and growing church. Its membership, as last reported, was 164. It has increased since then. According to the census there are only 163 Free Baptists in St. Marys, not as many as there are members in one of the churches. The census of 1891 gave the number as 307; there are more now, but Mr. Blue, after three "revisions," has found only about half of them. The same kind of blundering occurred in other parts of the county, the losses aggregating several hundreds.

Grand Manan.—The Free Baptist population of Grand Manan is large. There are five of our churches on the island, including Whitehead, with a membership of over 500, the adherents numbering three or four times as many. Yet the census says there are only 470 Free Baptists on the island. There is no Baptist church there, but the census declares that there are 1,353 Baptist residents.

The enumeration of Free Baptists on Campobello, where there are two Free Baptist churches; on Deer Island, where there are four churches; and at Beaver Harbor, is very nearly as wide of the truth as that of Grand Manan.

Westmorland Co.—The slaughter in Westmorland was not on quite so large a scale as in some counties, but several hundreds were slain. One case will serve as an illustration of how it was done. The Free Baptist church in Moncton is not large. It had, when the census was taken, 74 members, the adherents being at least twice as many more. But the census says there are only 39 of our people, all told, in Moncton. Other parts of Westmorland were, evidently, dealt with in the same way. From that county, as from others, we have information that enumerators said they had no place in their forms for Free Baptists.

St. John.—Mr. Blue's "revision" has not resulted in any increase of the number of Free Baptists in St. John, which, according to the census, is just 503, 410 of them being in the city. Here is a comparative statement:

Census 1891	S. S. Census 1896	Blue's Census
1,371	1,670	410

A few weeks ago an enumeration of