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## Religious Intelligencer.

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

WEDNESDAY, JULY 1, 1903.

### Editorial.

—The family of the late Cardinal Vaughan was very much devoted to the Roman Catholic Church. The Cardinal was one of eight sons, five of whom became priests, and his six sisters became nuns.

—Dr. Alexander McLaren, Baptist, of Manchester, England, has just resigned his pastorate, having completed forty-five years continuous service. He will remain honorary pastor, preaching as often as he feels equal to it. He has had an assistant for some years. Dr. McLaren is a great preacher.

—Bishop Hartzell, of the Methodist Episcopal Church, has just sailed for Africa to make his seventh tour of the mission fields there. He expects great things of Africa. He says:

The more I see of the native, the more my respect for him increases. The commerce of the country is increasing, and the supremacy of England in South Africa makes bright the future.

—Good advice to preachers is this, given by Channing many years ago, and not less needed now when the temptation to "speak smooth words" is great:

Preach with moral courage. Fear no man, high or low, rich or poor, taught or untaught. Honor all men; love all men, but fear none. Speak what you account great truths frankly, strongly, boldly. Do not spoil them of life to avoid offence; do not seek to propitiate passion and prejudice by compromise and concession. Beware of the sophistry which reconciles the conscience to the suppression, or to vague, lifeless utterance, of unpopular truth. Better earn your bread with the sweat of your brow than part with moral freedom.

—It is a Presbyterian minister who expresses himself in this sensible way:

In vain it is for us to confine our efforts to trying to reform men after they have become drunkards, gamblers, and thugs. We must remove from our

community these nests of vice and corruption where ruin is hatched, or we shall never get further than the business of cleaning up after the devil. The church is not merely an ambulance corps to go around gathering up the wounded to take them to the hospital; she will be better employed in exterminating the infernal batteries whence proceed the missiles of death. Like the little girl who, being grieved because her brother persisted in catching birds in his traps and killing them, first prayed that God would not let the birds enter the traps, and then went out and kicked the traps to pieces, so let us do some trap-smashing along with our praying.

—What Roman Catholicism produces when it has everything its own way is well shown in Ecuador, which is regarded as the most thoroughly Catholic portion of the earth. *Christian Life* says that in no other part of the world have the Jesuits had so much influence. No Protestant can vote as a parliamentary elector. There are six Romanist churches or chapels for every thousand of the inhabitants; one acre in every four is church property; one person in every ten is a priest or a monk or a nun; and two hundred and seventy-two days in the three hundred and sixty-five are kept as ecclesiastical days of observance, either as feasts or fasts. And what have been the social results? Less than eight per cent. of the people can read; the national debt has paid no interest for thirty years past; and the Minister of the Interior, in his official report says: "The historical tradition of our constitutional politics is—incessant revolutions." "By their fruits ye shall know them."

—During the discussion of the proposal to change the name of the Protestant Episcopal Church in the United States, Dr. Holland, a St. Louis rector, speaking in favour of a change, made strong objection to the name Protestant. He said:

Our church is not Protestant. Protestant theology is a distinct type from Catholic. The verge of faith in this church is toward Rome—if you will have the word outright—and the orthodox church of the east, rather than toward the denominations that are round about us.

The Protestant idea of the Bible is that it alone is the foundation of faith; the Catholic idea is that the church underlies the Bible, is mightier, decides which books underlie the Bible and how the Bible is to be interpreted. The Protestant theory of Christ's death is that it was to placate the wrath of God; the Catholic theory is that the love of God in Christ is pleading for the love of man and winning it back.

Dr. Holland may speak for a considerable number in the Episcopal Church when he declares, approvingly, that the tendency is Rome-ward, but, surely, he does not speak for the majority, nor for the best members of the church. But whatever he knows or does not know about his own church, he shows great ignorance of the theology of the Evangelical churches when he says "the Protestant theory of Christ's death is that it was to placate the wrath of God."

### PROTESTANTISM IN ITALY.

The work of the several evangelical bodies that are established in Italy is being prospered in a good degree. There are now scores of pastors, and the communicants number thousands. The Waldensians, who for seven hundred years upheld the Gospel in Italy, lead the Protestant bodies in numerical strength, and they are vigorously prosecuting their work. Recently, for more effective co-operation, the Protestant bodies organized what is called "The Evangelical Council of Italy." There will be an avoidance of overlapping, and a wiser expenditure of their forces for the spread of saving truth.

### BACKBONE.

One thing which Christians need in this day is backbone. Not a backbone, like a ram-rod, that cannot yield or bend, but a well-articulated spinal column, which is strong enough to hold a man upright, and to keep him from being crushed beneath the burden that presses upon him. These are days of easy-going piety, and men are too often ruled by compromises rather than by conscience. Mr. Spurgeon said,—"Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded." In such a condition of things there is call, not for stubbornness and crustiness, but for a gentle, patient, courageous, unyielding conscientiousness and firmness, which anchors the soul to the everlasting rock and keeps the heart resting on Him who is the way, the truth and the life, and who will never leave nor forsake us.

### THE CENSUS IN PARLIAMENT.

Last week we dealt with the answers given by the Minister of Agriculture to questions asked by members of Parliament, and pointed out how they failed to give the information sought concerning the "lost tribes" of New Brunswick Free Baptists. They were not full, true answers, such as should have been given. They were Parliamentary evasions. But the matter was not ended with such misleading answers. Later, when the Minister was asking the House to vote money for the census the matter came up again, being introduced by Mr. Fowler, and there was a somewhat lengthy discussion. Mr. Fisher's defence of Mr. Blue's census methods and results was more persistent than judicious, and revealed surprising misinformation. Some of the things said require mention in these columns,

Mr. Fisher attempted at the outset to brush aside the complaints by saying that Mr. Blue had "showed successfully that the census was exactly in accord with the information given the enumerators by the peo-

ple," which is saying, in effect, that the Free Baptists do not know enough to answer to their name. Perhaps they will enjoy this estimate of their intelligence.

He also put forth Mr. Blue's absurd theory about the census of 1891—that the Free Baptists did not number as many by 14,000 as that census credited them with. Mr. Blue's census showed a gain instead of a loss. And this nonsense of Mr. Blue Mr. Fisher apparently regarded seriously, for he said:

That is, I think, a complete explanation of the situation, and accounts fully for the discrepancy which the Rev. Mr. McLeod complained of.

He did not, however, explain how the non appearance in the census of 1901 of all the Free Baptists in Marysville and Lincoln and Kars, not to say anything of thousands in other places, could be charged to the blundering of the census officials of ten years before. It was only when, by persistent effort, these special cases were forced upon his attention that he had to admit that possibly something was wrong.

Of particular cases Mr. Fisher declares that neither he nor the Census Commissioner had knowledge prior to the discussion in Parliament. He said:

Nothing has been brought to the attention of the department beyond the general statement by Mr. McLeod, that indicated that the people had been misrepresented in the schedules.

The only letter Mr. Fisher quoted would seem to support his contention. It was our first letter to Mr. Blue, dated May 31st, 1902. That letter did deal with the subject in a general way. It was not possible at that time to do anything else, for the only figures about the religions of the people then made public were those giving the numbers of the denominations by Provinces, and for the whole Dominion. If Mr. Fisher knew this—and he ought to have known it before venturing to speak authoritatively about the matter—his statement is a misrepresentation of the case. If he did not know it, he is acquitted of misrepresentation, but the alternative ignorance of the subject is not easy to excuse in a Minister of the Crown pretending to give information.

As a matter of fact, from the day in January, 1903, that Vol. I of the census came into our hands we have been directing attention to particular cases of errors affecting the Free Baptists. They have been set out in detail and sent to the Census Commissioner. Among the special cases brought to his attention are cases in Victoria, Carleton, York, Sunbury, Kings, Westmorland, and Charlotte Counties and St. John city. The only case that Mr. Blue has corrected is one in York Co. The others are as though they had not been mentioned, except that there is now a denial, by authority, that they have ever been brought to the attention of the department. How far that denial is from the fact will be seen in the next paragraph.