

TERMS AND NOTICES.

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

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Editorial.

—The encouragement of the establishment and preservation of the family altar in the homes of his people is one of the most important works that can engage the attention of a pastor.

—To restore the erring is the duty of Christians. The *Northwest Baptist* well says that "the spirit that permits a brother to go back without a tender endeavour to save him is not the spirit of Christ. "If thy brother sin, go and tell him his fault; if he hear thee thou hast gained thy brother." This is a duty too much neglected. A young man dying, said to his pastor: "Not one of our 360 members ever gave me a word of cheer. Tell them, at my funeral, not to treat another poor fellow so."

—The *Congregationalist* tells of a church that pays \$2,000 a year to four persons to sing three times at one service each Sunday, and pays only \$250 a year towards the Sunday-school work which seeks to provide religious teaching for over five hundred children. The paid singers give a performance in which, usually, there is little or no worship. It is better to "let the people praise" the Lord, and devote the money to real Christian work.

—The latest word from Australia shows that the question of church union there is being considered very seriously and favourably. The Congregational churches of New South Wales and the Methodist churches of New Zealand and Victoria are very much in earnest in the matter, but the most important steps thus far appear to have been taken by the Congregationalists of Melbourne. Committees appointed by the two churches respectively have met and accepted with a few amendments a statement of belief submitted by the Presbyterian Assembly. The Melbourne Specta-

tor, a Wesleyan organ, says that is a wonderful movement, and the wonder of it is increased by the fact that it is the older and more conservative church which has taken the initiative.

—In an interview in the London *Christian World*, Rev. R. J. Campbell, successor of the late Dr. Joseph Parker, tells something of the impressions received during his recent United States trip. He tells of the religious conventions, which are made so much of on this side of the water, especially amongst our neighbors. He was much pleased with the Northfield meetings, especially those for students and for Christian workers. Of a convention at Ocean Grove, he says it amazed him by its sheer size. There were 18,000 people there, and Mr. Campbell addressed a gathering of 10,000. "I fancy," he said, "that a good many were there in quest of a cheap holiday, and I must say that I did not greatly appreciate the tone of the meetings. There was a good deal of emotionalism—almost sensationalism. As you say, it out-Keswicked Keswick. It seemed to me to be rather an unhealthy type of religious revivalism. The same tendency seemed to me evident at Winona Lake. One felt that one had to be careful lest one said something that would shock them. They seemed people who were ready to be shocked. I did not like the patronizing airs some of them put on. They seemed to indicate that they thought that when you had gone on thinking for a long time you might ultimately attain to the high altitude to which they had soared. I confess it did not make me feel very comfortable."

And so he met the people with the patronizing religion, and didn't feel comfortable. But how comfortable they feel!

THE CENSUS.

The *Presbyterian Witness* (Halifax), in a recent issue said:

We see with regret that the Free Baptist census has not yet been rectified. The RELIGIOUS INTELLIGENCER has done its very best to secure the end in view, but without success. A parliamentary commission might do good. But surely Hon. Sydney Fisher will be found equal to the occasion. If the authorities of the Free Baptist denomination present a concise statement of the case before Hon. Mr. Fisher, the result we should hope would be entirely good. Let a deputation wait upon the Hon. Mr. Fisher. Correspondence will not do. Evidently there are strained relations somewhere. Try a personal deputation. It is worth while securing the fullest justice in the matter, as a precedent. It is true that the Free Baptists are numerically weak. But Hon. Mr. Fisher will not be influenced adversely by that fact. He would be even more anxious, if possible, to do justice to one of the smaller denominations than to, say, the Methodist, or Roman Catholic, or Presbyterian bodies. This is our conviction with regard to Mr. Fisher; but of other gentlemen who have had to do at Ottawa with this census business we know nothing.

Our good contemporary has evinced an interest in this matter from the beginning, and has urged that justice be done the Free Baptists. As to the

suggestion that a personal deputation wait on Hon. Mr. Fisher, there is no reason to believe that that, or anything else, will secure a correction of the errors. Mr. Fisher has had enough facts placed before him to show him that a great injustice has been done. He promised to investigate. He says he has investigated, and declared that the census is right. Mr. Fisher evidently takes his "facts" from Mr. Blue, and Mr. Blue makes them to suit his unworthy purpose. We were innocent enough to believe at the outset, and for some months, that the Census Commissioner would be glad to correct the errors. We did not know the man, nor his methods. After more than twelve months of earnest endeavour to secure justice for wronged people, having in that time presented abundant evidence of gross blundering by the census officials, we are compelled to believe that the Census Commissioner has not intended to correct his errors. And we have reason to believe that he has concealed facts in his possession which support our contention. The Minister of Agriculture, we are sorry to have to say, has seemed more anxious to endorse the commissioner than to have him do right.

CONVERSION IN FIJI.

The Fiji Islands are now a part of the British Empire, and they are Christian. In 1835 they were sunk in utter cannibalism and savagery. In that year two devoted missionaries, the Rev. William Cross (English) and David Cargill (Scotch) landed on one of the remotest islands of the group. From the first hour of landing they were in constant danger of death; but they were strong in the Lord and fearless because they knew God was with them. The Fijians habitually killed their enemies in war if they could get them in their power, and they cooked and ate them, without any hesitation. When there was no war, there must still be meat—human flesh—for the feast. There were no domestic animals on the island, and there were no beasts of the chase. Cannibalism was therefore an ordinary incident in the lives of the people. A serf or a weaker neighbor, or a neighbor's child, or some helpless waif was caught and in due season killed, cooked and eaten. Crews of vessels driven by tempest, or by treacherous currents, were uniformly clubbed and eaten. Crews of different islands driven ashore were also devoured. In these circumstances war was incessant.

Human life is never precious among the heathen; and cruelty seems to be a source of exquisite enjoyment among all spectators. What the bull-fight is in Spain or Mexico that the cannibal feast was to the Fijian. Widows were strangled at the death of their husbands. Slaves were buried standing alive by the posts of the chief's houses. Slaves were compelled to prostrate themselves as rollers over which the new canoes of the chiefs could be launch-

ed. The brave men that devoted themselves to make known the Gospel to the cannibals of Fiji were Methodists. The Society in England speedily sent aid; but the work prospered so wonderfully that now there is not one of the two hundred isles of the group that has not become Christianized. What the Presbyterians are doing for the New Hebrides, what the Church of England has done for New Zealand, what the Congregationalists did long ago for Hawaii, all this the Wesleyans have done for the beautiful Fijian archipelago. Over 100,000 are connected with the Methodist church. These form over 1,200 congregations who have their own churches in which service is held three times every Sunday and on week days also. Family worship is universal, morning and evening. Three thousand Fijians have been trained for the ministry in the Theological College. They have shewn noble qualities since their conversion to Christ.

It is related that when a missionary was killed and eaten in one of the isles, one of the native preachers volunteered to take his place. The English missionaries dissuaded him as best they could, but he insisted. He obtained a canoe and crew. They took him to the place. They saw the chief and his people awaiting their victim. His crew refused to take him farther. He said, "I must go on: the English came here when we were all cannibals: I must go on." He sprang into the water and swam to the shore holding his Bible high up lest it should be injured by the water. His fearless courage so affected the awaiting crowd that they received him as a friend and gave heed to his teaching.

The people of the island of Ono were converted by the report brought to them by one of themselves of what they had seen and learned among Tongan converts. The name of this man was Wai. He told the people that there was but one true God whom all must serve, and that one day in seven must be devoted to His worship. He had notched a stick to mark the seven days. On the sixth day they prepared food for the seventh, and, dressed up in their best they met at Wai's house. He told them that the Christians began by singing, but he only knew one verse, so they must sing it often. After this, he said, the Christians knelt down to pray, but, as none of them knew what to say, they sent to bring the heathen priest, and asked him to speak in their name to this unknown God. He did so, to the best of his ability, taking care to mention that he was merely spokesman for his neighbors, being himself the priest of another god! This was the first act of Christian worship in the lonely isle of Ono.

They sent to Tonga for teachers, and before long one of themselves who had been under instruction with the Methodists came and told them more fully what God wished them to