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All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

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**Religious Intelligencer.**

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

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

WEDNESDAY, APRIL 15, 1903.

### Editorial.

—Churches grow by helping. The same is true of individual Christian life.

—It is not the part of good citizenship to surrender the control of the public to men of the baser sort.

—Not only added members, but holier living by the whole church and more zealous endeavors to extend Christ's Kingdom are the things that attend upon a real revival.

—A Supreme Court judge, in conversation with a minister about preaching, said: "Ministers nowadays preach too much love and sentimentality, and too little retributive justice." There is reason to fear that the statement is true of too many preachers. Every preacher of the Gospel should be able to say, "I have not shunned to declare the whole counsel of God."

—From one Episcopal church in London there lately went out a curate and thirty-two adult members to join the Church of Rome. And it is stated that fifty-three other members of the same church, besides a large number of children, are under instruction and will soon pass over to Rome. It is to be feared that quietly a good deal of this kind of work is going on in many Anglican churches.

—The members of the newly elected New Brunswick Legislature have been classified thus: Roman Catholics, 12; Church of England, 12; Presbyterians, 8; Methodists, 7; Baptists, 4; Free Baptists, 3. If representation in the Legislature were according to the strength of the denominations the members representing the Protestant bodies would have to be changed considerably.

The Baptists are the largest Protestant body in the province. Baptists and Free Baptists together have about double the membership of the next largest Protestant denomination—the Anglicans.

—The editor of *The Converted Catholic*, Dr. James O'Connor, was educated for the Roman Catholic priesthood. He, therefore, knows of what he speaks, and his career since he left the Roman church has been such that his statements are known to be thoroughly reliable. He says:

The reason why the Roman church objects to the general reading of the Bible is simply because the people would learn what Almighty God has done for them, as for other Christians, and such knowledge would enable them to dispense with the services of the priests in saving their souls. One who reads the Bible regularly and prayerfully will not close the Holy Book and kneel down to a priest to confess the sins that are known only to God, or bow in worship before a statue or image to reach the throne of grace. "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." The religion of Christians is found in the Bible.

—Being asked what he would do if he were put in charge of a church burdened with debt and needing many things for the development of its own work and quite discouraged by its difficulties, Bishop Philips Brooks said,—"The first thing I would do would be to ask that congregation to make an offering for foreign missions." Commenting on the method proposed, which must seem strange to many, the *Central Presbyterian* says: It is both good philosophy and good theology. It is both common sense and Bible truth. It is belittling, narrowing and weakening to keep the people's attention on the small things immediately around them. It is elevating and inspiring to keep their eyes and their hearts on the great things of the kingdom of God. The people who are heartily interested in missions will find it easy to take care of the small things at home."

—After many years of observation from the editorial tripod, the editor of *The Examiner* is moved to express the belief that "a thorough course in the two letters of that shrewd old professor of moral philosophy, Paul, to the young preacher Timothy, would be worth more as a preparation for the pastoral office than the most exhaustive study of systematic theology. They are packed full with common sense, and thorough indoctrination in their sound and wholesome teachings would save many a young minister from sad mistakes—errors of inexperience and of ignorance of men and women, especially the latter—in his early pastoral labors. So it seems to us that it would be a good thing to know these letters very familiarly—even better than some other works much accounted of in the Seminary curriculum. But then—we may be mistaken.

## FREE BAPTISTS IN THE CENSUS.

The Census Commissioner has made another report on the census as it relates to the Free Baptists in New Brunswick. He says:

Our schedules and compilation sheets of the 1901 census have been very carefully revised, and the result is the discovery of two mistakes made by one of our clerks in preparing the final table from the compilation sheets. In one case 472 persons, recorded as F. C. Baptists in the town of Marysville, were added to Calvinistic Baptists, and grouped in the table with Baptists. In another case, in Kings Co., 29 persons recorded as O. Baptists (presumably Orserite) and one old Baptist were added to Free Baptists instead of to Baptists. These corrections would give the total number of Free Baptists in New Brunswick in 1901 as 16,116, of whom eleven are recorded in the schedules as Freewill Baptists.

This is the result of what Mr. Blue says is his third revision. He is quite as sure of the correctness of this announcement as he was of the correctness of each previous one. And he will, doubtless, be just as sure of the absolute accuracy of any subsequent revisions he may make. At his rate of progress towards facts several more revisions will need to be made before he gets within speaking distance of them.

It is necessary, for clearness of statement, to briefly recall some of the main facts in the endeavour to have the census do justice to the Free Baptists in New Brunswick. A year ago we first called attention to the gross inaccuracy of the census. The Commissioner said he was glad his attention had been directed to the matter. He undertook a revision, the result of which was to add 166 names to the number of Free Baptists.

Several thousands of our people being yet unaccounted for, we continued to urge upon the Commissioner that more should be done to discover them. He evidently thought the 166 he had added should satisfy us, for he made no attempt to ascertain the whereabouts of the others.

The matter was presented to Conference in October last. That fact coming to the attention of the Commissioner he had himself interviewed by the *Montreal Herald*, declaring that "the census report of 15,668 Free Baptists in New Brunswick, formed as it was after a careful and thorough investigation, is correct, notwithstanding what has been said by Dr. McLeod."

In January last the first volume of the census was issued. Previous census announcements were in bulletins which gave totals only. The census volume gives details. And in it was found the evidence of all that had been said about the gross inaccuracy of the census figures relating to Free Baptists. Samples of the glaring errors were given in the *INTELLIGENCER* of January 14th. A marked copy of the paper containing them was sent to the Commissioner. He was written to about them more than once. The Minister of Agriculture, also, was communicated with. After a while we were told that the matter would receive attention. Mr. Blue's report quoted above

is the result. He has added 437 more names to the Free Baptist column, and says there are 16,105 Free Baptists in this province.

After receiving Mr. Blue's report of his third revision, to make sure whether that was all he intended to do in corrections, the Corresponding Secretary of the Conference wrote him as follows:

Am I to understand that you therein (in his report) give the final results of your attempt to correct the errors of the census as it relates to the Free Baptists of New Brunswick, to which your attention has been several times directed? I should like to know this before proceeding further in the endeavor to secure something like justice for the Free Baptist people in this province.

To which Mr. Blue made reply thus:

I do not at present see what more can be done to meet your views than has been done, but if you have any suggestions to make, I shall be glad to receive them and consider them.

And there the matter rests for the present, Mr. Blue evidently feeling that he has done the Free Baptists full justice. Perhaps we ought to be thankful that the Commissioner has been willing to bring even 603 out of the concealment in which he had held them. But we cannot forget that several thousands are still kept concealed. And Mr. Blue's "revisions" are so slow, and he releases his prisoners in so small squads—one of 166, and another of 437 in a year—that the time for taking the next census of Canada will have come long before our hidden people are let out into the light.

The Commissioner expresses his willingness to consider suggestions. We regret to have to say that offering suggestions to him as to the census has been wholly in vain. It is enough, in this connection, to mention our last attempt to help him to correct the errors of the census.

Before he began his last revision we pointed out a number of distinct cases of glaring error. The evidence of the errors was on their face, printed in the volume prepared by Mr. Blue. They were so plainly wrong that nobody could mistake about them. And yet, after weeks of so called "revision," Mr. Blue tells us he has discovered just one case in which Free Baptists were mistakenly classified. The other cases put before him were just as plainly wrong as was Marysville. But he does nothing to make them right; he simply confirms the original falsehoods. If it were any use we would suggest to Mr. Blue that he now make one real effort to set out the facts, at least in those cases where the errors have been pointed out to him, and are so plain that it is impossible not to see them unless one refuses to look.

We refer him again to the figures for St. John city, Woodstock town and parish, the whole of Carleton Co., Grand Manan, Lincoln, S. Co., and Kars, K. Co. He has the proof of the errors in these cases.

There are other features of the Commissioner's last "revision" report which will be treated later.