

WHAT THEY SAY ABOUT THE CENSUS.

Some of the papers have taken notice of the injustice done the Free Baptists in the census. We quote as follows:

*Presbyterian Witness:* Remarkable and to us altogether unaccountable is the way the Free Baptists have been treated by our census authorities. In 1891 the numbered 24,674. In 1901 they are returned as numbering 15,502, a loss of over 9,000. The RELIGIOUS INTELLIGENCER challenged the accuracy of this total, and the editor was able from local knowledge to make a very convincing case. Evidently some one had blundered. But the explanation offered by the chief of the census bureau is that the census of 1891 gave credit to the Free Baptists for 14,000 too many! Why not order a proper enumeration of the wronged denomination?

*Woodstock Press:* Dr. McLeod, of the RELIGIOUS INTELLIGENCER still keeps after Census Commissioner Blue. Gradually the facts of the case are becoming clearer that a great injustice was done the Free Baptist body. The fact that such grave errors occurred can only be ascribed to carelessness or ignorance of the authorities. Dr. McLeod is to be commended for the vigorous manner in which he has taken up the cause of justice.

The *Sun*: Commissioner Blue, who is still engaged in his two-priced, but ridiculously incorrect census, is acting in a most remarkable way in regard to the Free Baptist enumeration. His report is so absurdly inaccurate that an officer not hopelessly stupid, or absolutely determined not to be right, would have had the correction made when the errors were pointed out to him. Mr. Blue has proved to the satisfaction of every Free Baptist in this province, and of all who live in the same communities with Free Baptists, that he is utterly incapable of performing the simplest part of a chief census commissioner's work. He cannot make a count of the people with even approximate correctness. Those who have followed his discussion with Dr. McLeod, or who living in the same communities with Free Baptist people have seen his report, will not place the slightest faith in any statement in the census reports. Mr. Blue has before him the fact that Free Baptist churches and congregations exist in places where he does not allow enough to fill a pew, and that in many parishes the number of church members is much larger than he represents the whole Free Baptist population. He is offered in proof the names and residences of persons who are not counted, and is assured that absolute verification of the charges against his census can be heard from almost every county in which there is a Free Baptist population. The facts are so easy to learn and to prove, the mistakes are so patent to all, that even such stupidity and ignorance as was exhibited in Mr. Blue's first calculation of the effect of the census on the representation in parliament is no explanation of his obstinate adherence to his foolish census figures. The man must be wilfully perverse. But perverse as Mr. Blue is Dr. McLeod, as the statistician of his denomination, has driven him into a new position.

Here the *Sun* explains Mr. Blue's attempt to justify his count by the reduction of the 1891 enumeration of Free Baptists, and adds:

"The people are fortunately there whether they are counted or not. But what is the good of a census which is not nearly so correct as an ordinary guess? What reason is there to sup-

pose that anything in the census is right when these ridiculous and obvious blunders occur? If the portion under examination is a fair sample of the whole, and the enquiry seems to be sufficient to establish Mr. Blue's incapacity to do anything right, the best service that can be done the country in that connection is to burn up at once the reports prepared, write off the million dollars as wasted money, and find a commissioner capable of taking the census."

THE DUTY OF CHRISTIAN GIVING.

The *Yarmouth Times* has a synoptical report of a sermon on the above subject, preached by Rev. Edwin Crowell, M.A., in the Yarmouth Free Baptist Church, Sunday evening, 19th ult. The report says:

Mr. Crowell chose for his text Luke 6: 38, and viewed the question from several different standpoints. He took it for granted that "giving" was universally recognized as a duty by all Christians, the question was how much should we give. Mr. Crowell enumerated the reasons that led to the establishment of the tithe-giving, but could not endorse that as a standard of giving today. It was too cold, too legal in its nature. Even in old testament times the giving was not restricted to tithes. That was compulsory, but there was also what was recognized as a free-will offering, the offering prompted by the heart out of love and gratitude. This was the spirit that should characterize our giving today. We should give of our means because of our gratitude to Christ who had done so much for us.

Giving had three objects in view:—The maintenance of the church, the spread of the gospel, and the ministering to the needs of the poor, the helpless, the ignorant without respect to church or creed. How much an individual should give toward these three objects, depended upon the extent to which his life had been given up to the Master. There could be no hard and fast rule set. He whose whole heart was aglow with love and gratitude to Christ gave of his all freely. We often hear our Lord's commendation of the widow's mite used as an argument for giving in niggardly fashion. People say those two mites were in value but one farthing yet the giver was blessed, and straightway a farthing or a cent is made to do duty for a larger offering. But this is not the standard to judge by. We must bear in mind that Christ represented the day's pay in one of His parables as one penny, so that the widow's mite meant one-fourth of her living, perhaps enough to supply her needs for a whole day. Taking one dollar as the basis of a day's pay now, twenty-five cents would only equal the widow's contribution. We could not hide behind this small contribution and excuse our niggardliness.

Mr. Crowell referred to the benefit we received spiritually from giving freely to the Lord. The rich man gave of his abundance and felt no inconvenience nor gained any particular benefit. But the man of limited means who gave freely of his all, did so because the love of God and gratitude to Christ so possessed his soul that he could not refrain from giving. He in return would receive good measure, pressed down and running over.

The per capita wealth of the world is thus given by Mulhall: England, \$1,584; Scotland, \$1,257; Australia, \$1,228; France, \$1,210; United States, \$1,123; Denmark, \$1,104; Canada, \$904; Holland, \$878; Switzerland, \$787; Germany, \$739; Argentina, \$789.

THE REFORMER.

In the nature of things, and of men a true reformer is not a dwadler, and he is not always "an easy man to get along with." He is a man of convictions, and of thought. He thinks and not infrequently thinks things which his neighbors can not accept as altogether true, even though they may agree with him in very much and the most vital part of his thinking. It is sometimes said of Roger Williams that he was what would now be called "a crank;" a man of angles, of a rather obtrusive personality. He could not live with the ordinary Puritans, for could he live any more happily with his Baptist brethren, many of whom he had himself baptized. He was not only a—"separatist," but he was "a seeker." He could separate from the Church of England, and then from the Independents, and then further from the Baptists. The truth seems to be that he could not live with himself (that is, with the same mind) a great while at a time. But no matter; he was a true reformer, and the reforms which he instituted were such as the world has been appreciating more and more highly ever since.—*Journal and Messenger.*

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