

TERMS AND NOTICES.

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The success of a religious paper is according to the strength and growth of the Christian body with which it is connected.

Duty does not dodge, it stands up; it does not hedge—it goes straight on; it does not ask what pays or is pleasant—it asks what is right, and does it.

General Booth is now making a tour of English and Scotch towns and villages in an automobile. He makes an address at every stopping place. He is warmly received everywhere.

In his later years, Mr. Moody devoted himself especially to the quickening of spiritual life in the church. He believed that a revived church is necessary to the evangelization of the world. Revival in the church is a pressing need.

Presbyterianism in India is getting together. The various branches of the Presbyterian church there are to hold a meeting in December for the organization of a General Assembly, to have jurisdiction of all the Presbyteries, and to be independent of control from elsewhere. It will be the Indian Presbyterian Church, and will manage its own affairs.

The Rev. John H. Ritson, M. A., a secretary of the Bible Society in London, will make a tour through Canada during September and October, with a view to assisting in the re-organization of the Bible Society's work, more especially in the Northwest Territories. He will visit the principal cities. A conference of the Canadian Auxiliaries is to be held at Toronto, September 14-15.

The Archbishop of Canterbury will arrive in Canada in a few days. He is to visit several places in the United States, and to attend the general convention of the Protestant Episcopal Church of the United States, which will be held in Boston in October. It is the first visit of the head of the Anglican

Church to this continent. The Archbishop is an evangelical, or low Churchman.

Not long before he died, Cardinal Manning made this statement: "For thirty-five years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink."

In a report of a Roman Catholic "mission" in Halifax, the priest in charge is said to have preached very earnestly on "the two paths," in one or the other of which men go. Among the forms of sin condemned was "Sunday drinking." With all his plain speaking about sin, and his earnest exhortations to right living, we have the utmost sympathy. But we wonder why he should speak of "Sunday drinking" as particularly reprehensible. Sunday drinkers are not a class distinct from other day drinkers. The Sunday drinker is such because he is a drinker on the other six days of the week. The attempt to make it appear that Sunday drinking is the only wrong drinking is of a piece with the attempts to make it appear that the evil consequences of the drink traffic are from illicit selling, and that no harm results where the traffic is licensed.

The British Messenger recalls the striking testimony of Professor Paulus in the closing hours of his life. He refused to accept evangelistic Christianity, and did not believe in a future state. He intended that his death bed experiences should confirm his theories. He had about him a group of friends, that they might see how an atheist and philosopher could die. He asked them to take notes of his feelings as he approached death. He described some of his feelings with much coolness and confidence. As the end drew near, he said: "Now I will describe the process of dissolution. This is the end of what is called the soul." His friends waited for the revelation of what they expected to be an interesting proof of their teacher's creed. He believed in matter; but disbelieved in spirit. For a while he lay motionless. Then, suddenly starting up, his eyes brilliant with an expression of extreme wonder and surprise, he called out in a loud voice: "There is another life! There is another life!" And then he passed into unconsciousness.

EVANGELISM.

Evangelism was the subject of a course of lectures recently preached in London by Dr. Campbell Morgan. He evidently does not share the pessimism of many as to the religious outlook. He sees the dawn of a better day. The morning is coming. The materialism, the passion for theorizing and the deadly indifference to spiritual things which prevailed thirty years ago are disappearing. The materialistic philosophy is gone for ever; the new trend

of thought is towards a complete reversal of materialism. A new affirmation of the spiritual is coming. A sense of coming visitation is breaking down the dull indifference.

The passion for the practical as against the theoretical is a dominant note of the present time. Men no longer ask, "Who was your father?" but "What can you do?" The voice of the age is saying, "Do something!" and not "Dream something." In all his travels in England and in America he said he had found men awaiting expectantly a coming visitation—an approaching daybreak. It is the note of the hour. The evangel that meets the need of the age is the gospel of the Son of God. There is nothing else that can. Christ pointed men to the spiritual realm—seek ye first the kingdom of God.

THE CENSUS AGAIN.

Mr. Fisher, Minister of Agriculture, has made another statement about the census, as it relates to the Free Baptists in this province. The following is from the official record of the Debates of the House of Commons, Tuesday, August 9th, 1904:

Mr. Fowler.—Has the minister done anything about the matter I spoke to him about last year?

Mr. Fisher.—Yes, I sent an official and had an investigation made. The result confirmed what the enumerators had done. The officers I sent down went from house to house in the parishes mentioned by the hon. member (Mr. Fowler) and also by the hon. member for Sunbury and Queen's (Mr. Wilmot)—perhaps not to every house, but to a sufficient number of houses to corroborate the returns.

Mr. Fowler.—That may be true, but it seems very remarkable. Why should these people not give their correct religious denomination particularly when attention was called to it by this officer going round the second time. He must have got into the wrong house.

Mr. Fisher.—The officers' returns were based on affidavits. The census commissioners has power to appoint men to take evidence under oath and this officer was clothed with that power. The persons questioned declared that they were the persons referred to in the schedules filled out by the census officers who first called upon them and that the record in the schedules was according to answers they had given.

Mr. Fowler.—Did these people swear that they gave wrong statements as to their religious denomination?

Mr. Fisher.—No, they said the answers accorded were those they had given. When asked if they were Free Christian Baptists some said they were but had given the other answer. Others said they had belonged to that sect, but they now belonged to another sect of Baptists. I cannot give all the details from memory. But I will be glad to show the hon. gentleman (Mr. Fowler) the papers.

Mr. Fowler.—Will the hon. minister have them brought here.

Mr. Fisher.—I will have them brought tomorrow.

The two parishes to which Mr. Fisher refers are Kars, Kings Co., and Lincoln, Sunbury Co. The census says there are no Free Baptists in those parishes. It was pointed out to the Census Commissioner and to Mr. Fisher that in Kars there are two congregations, and in Lincoln three congregations, of Free Baptists. Mr. Miles Jenkins, who took the census in Kars, admitted to us that he knew of the Free Baptists in that parish, but said he had put them down

simply as Baptists. He did not say they authorized him to do so; it was just his own notion to do it that way. Mr. W. H. Steeves, who took the census in Lincoln, is a member of one of the three Free Baptist churches in that parish. He is not ignorant of the fact that more than half the people of the parish are Free Baptists. Mr. Wilmot, M. P., who lives in Lincoln, assured Census Commissioner Blue that seventy per cent of the people there are Free Baptists. He made a similar statement in parliament.

Mr. Fisher promised to make an investigation. He says he has done so. Early in the session, in reply to questions by Mr. Wilmot, he said the investigation proved the correctness of the returns. In his answers to Mr. Fowler, quoted above, he repeats the statement, and says the Free Baptist people swore "that the record in the schedules was according to answers they had given."

Twice Mr. Fisher says, in effect, that the people swore that while they knew themselves to belong to one denomination, they told the enumerators to put them down as belonging to another.

Errors are excusable in anybody. But these assertions of Mr. Fisher, Mr. Blue and their subordinates have come to be something more serious than simple errors. They are deliberate misstatements.

Mr. Fisher promised, as quoted above, to bring to parliament the details of his "investigation," to support his assertion that the people swore they had told the enumerators to put them down as something else than they are denominationally. But he failed to produce the evidence. We do not believe there is such evidence as he claims.

We challenge Mr. Fisher and Mr. Blue to produce the names of ten Free Baptist heads of families, in either Kars or Lincoln, who swore that they authorized the census enumerators to put them down as belonging to another denomination. We doubt if they can give one clear case in either parish; but we call for ten, because Mr. Fisher is charging hundreds with having done this.

We promise to publish all the names they will furnish of persons who swore to such things as Mr. Fisher says, and, also, to publish their sworn statements. And if there is sufficient evidence to sustain Mr. Fisher's declaration, we will make an apology as full and as widely circulated as the statement we here make—that we believe Mr. Fisher and Mr. Blue now know (as the enumerators named have known since the first mention of the errors) the falseness of the census figures as they relate to the Free Baptists in New Brunswick.

A TITHE CONFERENCE.—Dr. Lausdell, whose articles on "Ancient Tithe-giving" have been appearing in many papers and periodicals throughout the world, has been invited to a Tithe Conference, which is expected to be of "national if not international proportions," and will form part of the Winona Lake Summer School, which is claimed to be the largest in America. The first volume of Dr. Lausdell's new book "The Sacred Tenth," is now in the printer's hands, with a view to publication during the coming autumn.