

visitors, and that the total number of persons in the ward was returned as 4,287, while the Dominion number as 4,450. Then he adds: "In the case of other Protestant denominations, I find they all fell a little short of the number given in the Dominion census. . . . But the Free Baptists, instead of being slightly less under our enumeration, as might have been expected, overrun by fifty per cent the figures of the Dominion census." And yet Mr. Fisher persists that his man found evidence that the census figures are correct.

Much of the blundering in St. John was in the wards on the west side, as we pointed out at the time. So far as we can learn, Mr. Fisher's special investigator did not make any inquiries there.

Nothing could be more glaring than the wrong in the Lincoln and Kars cases. And the course pursued by the enumerators in those parishes is wholly inexcusable. We venture to say that Messrs. Steeves and Jenkins, the enumerators, know their districts thoroughly. Either of them could, without going out of his home, tell the religious denomination of nine-tenths of the people in his district. If they had wished they could have made the corrections for the Ottawa investigation without calling on a single family. Instead, they helped him go through the form of an investigation, and report what they know to be untrue. It is stated that when Mr. McPhail, the special sent from Ottawa, came to Lincoln to begin his "inquiries," he asked Mr. Steeves if he thought he had entered the Free Baptists as such, and Steeves answered that he thought he had done so. And this agrees with what he wrote us in January of last year, in answer to an inquiry. He then said he felt confident that the Free Baptists were recorded as such. But now, rather than acknowledge his blunder, and to help Messrs. Fisher and Blue maintain their false and worthless census, he is willing that all his Free Baptist neighbors shall be regarded as a lot of idiots who do not know their denominational name.

The Kars enumerator, Mr. Jenkins, is in the same class. He wrote us in April of last year that he knew there were two Free Baptist churches in the parish, that he had not given the Free Baptist people their distinctive name in his enumeration, but had regarded them, as he phrased it, "just simply Baptists, and they were so recorded whether they were F. C. B. or C. B." Mr. Jenkins admits knowledge of the people's religions, and he does not say that they told him they were of another denomination, but he is willing to join Fisher and Blue in an insulting reflection on the intelligence of his neighbors.

Both Mr. Steeves and Mr. Jenkins know full well that very few, if any, of the people failed to answer the question correctly as to their religion, and that they, and not the people, did the blundering. We do not, even now, think they had any wrong design when they enumerated the people; but their subsequent course, in helping to perpetuate the wrong, when by a word they could have made it right, is most reprehensible.

We are not writing of this last trick

of the Census Bureau with any expectation of securing corrections. We simply want the Free Baptist people to know how they are being treated. When, in May, 1902, we called Mr. Blue's attention to the fact that there was something very wrong in the figures then announced, we believed correction would be promptly made. Honorable men are not unwilling to acknowledge mistakes when pointed out, and rectify them. Some time ago we had to abandon hope of Messrs. Fisher and Blue doing so.

We have several times stated in these columns that we did not believe the wrong enumeration of Free Baptists to be by design, either by the heads of the Census Bureau or of the enumerators. And we still hold that belief, notwithstanding the refusal to do our denomination justice.

The original wrong was due, in part, to the incapacity of Commissioner Blue, and in part to the stupidity or carelessness of certain enumerators. But for the last year and a half, ever since the wholesale character of the blundering was shown, Mr. Blue, endorsed and aided by his chief, the Minister of Agriculture, has been determined to maintain his fraudulent census. In pursuance of this purpose he has resorted to sundry evasions and sham investigations. And Mr. Fisher has aided and abetted him. He had endorsed all his commissioner has done, and has not been able to show himself superior to Mr. Blue in any respect—except in the position he chances to occupy. To uphold his subordinate he has even gone so far as to insult the wronged people—charging them with lack of ordinary intelligence. It is a cowardly use to make of official power.

But in spite of all they have done, it has been possible to show the utter falseness of the enumeration of Free Baptists, and with that we must be satisfied.

THE PRESBYTERIAN ASSEMBLY.

The Presbyterian General Assembly of Canada closed Thursday, having been in session eight days. It is pronounced one of the best, if not the very best sessions of the Assembly ever held. Many questions of large importance were under consideration, and were dealt with with the thoroughness which characterizes the work of our Presbyterian brethren. In missions, both home and foreign, large things are planned for the current year.

On the temperance question the report of the committee on church life and work, while stating that there is "absolute unanimity in regard to the drink traffic as one of the most gigantic evils against which the church has to contend," regretted that there is so little organized effort within the church against the destroyer. The report adds: "Surely the church, which is God's elect instrument for the salvation of man, can, if she will, do something more aggressive for the suppression of a traffic so irretrievably vicious and ruinous, than to express its horror in the awful carnival of crime, its detestation of the moral corruption, its shame at the burdens and agony of innocent victims, and its indignation against the whole viper-brood of which the accursed

drink evil is the undoubted parent."

It was voted that "all our people be earnestly urged to use strenuously all proper means for the effectual suppression of the liquor traffic."

Among the other recommendations of the Church Life and Work Report were more careful oversight and training of the young for Christian service, more attention to the prayer-meeting, special meetings for the quickening and deepening of spiritual life, more liberal contributions for the Lord's work, the recognition of the offering as part of the public worship.

Nine ministers were received from other denominations into the ministry of the Presbyterian church: Revs. A. F. Thompson, John H. Davis, C. R. Askdowne, H. G. Gunn, William Cameron, M. A., J. O. Ralston, T. G. MacLeod, John Fernie, F. J. Coffin, Ph. D.

The question of widest interest, and which evoked great enthusiasm, was that of Presbyterian-Methodist-Congregational union. There were, of course, some who doubted the practicability of union, but the desire for it was practically unanimous, and a resolution expressing gratification that the question is receiving so much consideration by the ministers and members of the bodies concerned, and a desire to promote organic union, was unanimously adopted. A strong and representative committee was appointed to confer with committees of the Methodist and Congregational churches, to report to the next Assembly. The speeches of leading men expressed the belief that the proposed union would promote the efficiency of the church of Christ in carrying forward its great work at home and abroad. The movement of these great bodies towards union is one of the most suggestive indications of the Christian spirit and purpose of the times.

News of the Churches.

NEWTOWN, K. Co.—There was baptism at Newtown Sunday, May 29th; reception of new members Sunday, June 12th. B. H. N.

HAMPSTEAD PASTORATE.—Church work throughout the pastorate is progressing quite encouragingly. I administered the ordinance of baptism last Sabbath to one candidate at Queenstown, who will likely unite with Upper Hampstead church. I attend three preaching services each Sabbath. There are six Sabbath schools conducted on the pastorate, also five prayer-meetings, with a fair degree of interest. We are hoping and praying for a larger degree and manifestation of the Divine presence in our midst. C. B. LEWIS.

PUBNICO, N. S.—Believing there are friends who would be interested in matters in this vicinity, I take this opportunity to make a brief statement through the INTELLIGENCER. I brought my family to this pastorate in November last, and attempted to get settled as soon as possible, and familiarize myself with the condition of things which would naturally affect my works. I found kind-hearted and sympathizing friends, and many earnest workers, hop-

ing to see the salvation of our God. Many, very many, of the people were living without a Christian hope, and many were "at ease in Zion," or actually "standing in the way of sinners." The frequent storms of winter and spring made it very difficult to do pastoral work, or carry on the regular services; so the results did not come up to the standard of our desires. The preaching and social services are well attended, and the interest manifested, especially by the young people, gives us courage and hope. The Sunday-schools are under the care of earnest Christian superintendents, but these are often hampered in their work through lack of teachers. While the need of the many who have no hope of salvation continually appeals to our hearts, we can only work and pray. Lord send us thy salvation. The frequent and prolonged absence of so many of our people so affects our plans for work that we are forced to look upon this as one of the most serious difficulties which we have to meet, and one which, in the nature of things, others who follow after us will have to contend with for years which are yet to come.

A week ago last Sunday evening an excellent concert was given at the church at East Pubnico; the attendance was large, and the different selections well rendered.

Last Tuesday evening friends of this place, between thirty and forty in number, came to our home with messages of cheer and substantial tokens of regard, and after an evening very pleasantly passed, separated, leaving us feeling very grateful for the love of the Heavenly Father, and the good will and esteem of the friends about us.

Last Sunday afternoon we were privileged to gather at the water-side, where the ordinance of baptism was administered. The presence of the Lord was manifested in the midst of us, and our hope and prayer is that the Lord will continue to show us new and blessed evidences of his favor.

J. K. WEST.

June 6th, 1904.

NOVA SCOTIA.—Rev. L. A. Cosman, who since August last has been on the Kempt pastorate, closed his labors with that people recently. He has accepted a call from the Caledonia pastorate, and will begin work as soon as it is possible to get to the field.

Three good men are needed in Nova Scotia for vacant pastorates. Are there not some in New Brunswick who feel moved to come this way. These pastorates must be cared for, or they must necessarily suffer. J. E. G.

BARRINGTON, N. S.—It is with great pleasure we report the blessing of God in this part of the field. Three weeks since some special interest was manifested, and it was thought best to encourage the work. For two weeks special services were held. God was evidently manifest, and several of the services were with much power. Several backsliders were reclaimed, and eight new voices were heard praising God for his mercy and forgiving grace. On Sunday, June 5th, at the close of the

(Continued on Page 12.)