

Our Contributors.

A FROSTY HINDRANCE.

Very many people who would like to become acquainted with others, allow themselves to remain aloof because they think that someone ought to formally introduce one to the other. It is quite proper, under certain conditions, for strangers to be formally introduced to each other, but there are other situations in which strangers should not wait for anyone to introduce them to one another. One such situation is attendance at church. In many instances two or more persons, occupying pews near each other for long time, have remained strangers all the while, yet desirous of becoming acquainted, but each expected that some one would formally introduce one to the other. I call that a frosty hindrance; but the frost would soon melt away if each stranger would allow no mere formality to hinder him from getting acquainted with the other. Dr. McArthur, of New York, relates the following incident: "Two gentlemen with their families occupied neighboring pews. One Sunday morning one of them said to the pastor, 'How I wish that the white-haired gentleman who sits behind me would speak to me, as I am a stranger in the congregation.' The pastor replied: 'Only last Sunday that gentleman remarked, how I wished the brother in front of me would speak to me.' The fact is that the one who first expressed the desire for acquaintance, and who supposed he was especially a stranger, had been six months longer in the congregation than the other. They were soon introduced and they found that they were both from the same Southern city, and that both knew scores of common friends. They often laughed afterward at their own stupidity or timidity, or both. In all our churches there are men equally stupid or timid, or both. How foolish it is to 'stand on ceremony' in this way!" It is a kind of independence which prevents that cordiality in church life that makes for progress and power. It is no wonder that many people, not in the habit of attending church, are less inclined, after having been at a few services, to continue going. Formality in church is a frost which hinders many timid souls from getting the spiritual benefits which they greatly need.

C. H. WETHERBE.

BAPTISTS IN RUSSIA.

The recent edict of the Czar, granting religious toleration in the Empire, even if not as broad as could be wished, will perhaps make the condition of our Baptist brethren more tolerable than it has been. It will perhaps surprise many to know that there are 108 Baptist churches in Russia, with 22,244 members, and that last year, 1,254 were added by baptism. These are not, however, composed of Russian converts. The membership is made up of Germans,

Lettish, Esthonians, Swedes, and Finns. The work began in 1858 in Poland, where the first converts were baptized. The first church was established in Kicin, Poland, in 1861. In 1864 two churches were founded in western Russia, and gradually the work spread north and south. Severe persecution was encountered, one of the workers, Gottfried Alf, being imprisoned no fewer than thirty-two times. Others were so severely maltreated that they will bear the marks thereof for life. In southern and central Russia a number of pastors were banished from the country or were obliged to give up preaching. This continued until 1879, when a ukase was issued, followed by the enactment of a law, guaranteeing the free exercise of faith to all Baptists of foreign confessions. There are still vexatious restrictions, but the annual reports, since 1879, can be printed, and a denominational monthly paper is published called *Der Hausfreund* (The Housefriend), which has 1,800 subscribers.

Although the Baptist work in Russia is mainly among the foreign population, the churches already established are as lights in a dark room, and the influence of their radiance and warmth cannot fail to be felt among the Russians as larger religious freedom is granted.

FORTY BIBLES A MINUTE.

The Oxford Bible is widely known, but few are aware of the tremendous scale on which it is produced. From the *Caxton Magazine* we glean the following data:

The Bible publications of the Oxford University Press have been issued for three hundred years and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose only. Orders for 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute, and this number can readily be doubled. There are no fewer than 110 different editions of the Oxford Bibles in English, varying from the magnificent folio edition for pulpit use to the "brilliant" Bible, the smallest edition of the Scriptures in the world. Of the Revised Version, fourteen editions are published. More than a million copies of the revised New Testament had been ordered before the day of publication in May of 1881, and it is claimed that the workmen of the establishment refused a bribe of some four thousand pounds to furnish a copy of the book before the day of issue. At the banquet held at 400th celebration of the beginning of art of printing in England, by Caxton, Gladstone took into his hands and exhibited to those present a copy of the Bible which had been printed and bound entirely since midnight of the preceding day.

SEVEN CENTS FOR THE LORD.

Recently a poor Mexican woman was converted in Pachuca and joined our church. In giving her testimony in the prayer meeting a few weeks ago she said: "Every morning as soon as I rise I offer a prayer to God; then I put a cent in a little box I have for the purpose, to keep till Sunday. Then you see, I have seven cents for the Lord, which I bring and put into the collection." Another widow and her mite! This poor widow earns a living for herself and her children by washing. But the pastor tells me she never fails to bring her "seven cents for the Lord." Similar cases are met all over the Mexican mission field and are eloquent testimonies of genuine heart Christians who appreciate Gospel privileges which have been brought to them through mission work.—Rev. John W. Butler, City of Mexico.

We have too little praying face to face with God every day.—A. A. Bonar.

Reverence for age is a fair test of the vigor of youth.—Charles Kingsley.

He who would be a great soul in the future, must be a great soul now.—R. W. Emerson.

Marriages.

GER-RAY.—At the residence of Mr. Geo. Green, Summerfield, Car. Co., on June 10, by Rev. L. A. Fenwick, Hartley M. Gee, of Upper Wicklow, and L. Mabel Ray, of Summerfield, Car. Co.

PARKER-GOSLINE.—On June 15, at the residence of the bride's father, Jas. H. Gosline, Duke street, St. John (West), by Rev. R. W. Ferguson, George Parker, of Greenwich Hill, Kings Co., to Bessie J. Gosline.

LINDSAY-DUNLOP.—At Woodstock on the 10th inst., by the Rev. F. Allison Currier, M. A., Mr. Manzer Lindsay, of Campbell Settlement; to Miss Clara B. Dunlop, of the same place.

WATSON-COGSWELL.—On June 10, at Woodstock, by the Rev. F. Allison Currier, A. M., Mr. Clyde B. Watson to Miss Susie A. Cogswell, both members of the Woodstock F. B. church and choir.

HAWKES-MOORE.—At Mt. Pleasant, Blisville, June 8th, 1903, by Rev. T. O. DeWitt, Mr. George W. Hawkes, to Miss Alice Maud Moore, both of Blisville.

HOTT-PERKINS.—At Gasperaud, Queens Co., by Rev. T. O. DeWitt, June 17th, 1903, Mr. Austin Hoyt to Miss Georgie S. Perkins, both of Gasperaud.

MCALARY-WILLIAMS.—At the residence of Mr. A. Mahony, Victoria Street, St. John, June 9th, by Rev. David Long, John B. McAlary to Amy H. Williams, both of St. John.

CHESELY-HOLDER.—At the residence of the bride's father, Main Street, St. John, June 13, by Rev. David Long, Edith May, daughter of Geo. M. Holder, to Orlando W. Chesley, of St. John.

NICKERSON-HARRISON.—At the Free Baptist parsonage, Sussex, by Rev. B. H. Nobles, June 19th, William Nickerson, of Anagnance, and Bessie Harrison, of Newtown.

Deaths.

MITCHELL.—At Wilson's Beach, May 2nd, Thos. Mitchell, in the 6th year of his age, son of James and Bilda Mitchell.

BURLOCK.—The people of Corn Hill, Kings Co., mourn the death of J. A. Burlock which took place June 11. He leaves a widow, three sons, three daughters and two brothers. He was 54 years old, and had been a Christian for a good many years. He was church treasurer and leader of the choir. He will be very much missed.

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