

is shortly expected at Hai Chang. The combined armies of the Japanese Generals Kuroki and Oku, opposing general Kuropatkin are estimated by a London *Times* correspondent at a little more than 200,000 men. The idea is entertained in some quarters that General Kuropatkin may be surrounded and compelled to surrender but it seems very improbable that so able and experienced a general as the Russian commander-in-chief would permit his army to be caught in such a position as to make that necessary. It is quite possible, however, that he will not be able to establish his forces on a new and strong base without very serious loss. It is regarded as significant that the war correspondents with the Russian army have been ordered back to Harbin. The Vladivostok fleet is still menacing Japanese shipping. The seizure and sinking of a British ship, the 'Knight Commander,' by a Russian cruiser in the eastern seas has caused much excitement in England. It has been held that the British ship had no contraband of war on board and that her sinking was in violation of international law. The Russians appear to claim that they have acted within their rights in the matter, but the Russian government is understood to have given Great Britain assurance that, if inquiry shall prove that the 'Knight Commander' was sunk for insufficient reasons, compensation and apology will be forthcoming. Late despatches indicate that there has been renewed activity in the siege of Port Arthur. A report that the fortress had fallen was of course a canard.

### Editorial Notes.

—Mr. Albert Johnson who was for many years leader of the famous Ruggles street quartet, is dead.

—Mr. Thomas McKelvie, for many years agent of British and Foreign Society, died at Milford, N. S., July 25th.

—Rev. Dr. D. J. Fraser, of St. John, has accepted an appointment in Montreal Presbyterian College to the chair of New Testament Interpretation.

—"Baptists are getting a good hold in Scotland. We have now in that staid land 125 churches with 18,809 members. They are strict Baptists too and are rapidly increasing."

—The Quakers have held their meeting in London. Their increase during the year had been 100, making their number 18,221. This good people have always lacked in quantity, but they stand among the best in quality. They have 37 missionaries in India, 24 in Madagascar, 13 in Syria, 22 in China and 7 in Ceylon.

—The N. Y. *Examiner* endorse the Ministerial Bureau of the State of New York which was "carefully and conscientiously organized at the behest of the New York State Convention to supply what was felt to be a real and growing need." "It has already been shown that the Bureau is a helpful medium for bringing together for profitable acquaintance churches and pastors who would otherwise remain apart." "As a rule the reasons why pastors desire a change are both honorable and worthy." "We have to-day on our list," says the Secretary, "available ministers who, in character, approved ability and good work done, rank with the best. If churches knew of their availability and knew their worth and record as the Bureau knows them, they would be sought for at once, and pulpits committees would thereby save themselves not a little time and trouble and uncertainty, as well as expense." We often wish there was an efficient Bureau in these provinces, for we are asked quite frequently to recommend pastors to churches and churches to pastors, and we feel unequal to a task that requires special study and careful recognition of facts. With our limited knowledge we often shrink from making recommendations; and probably those concerned know our limitations and often do not accept the recommendations we make.

—The July Number of the Baptist Missionary Magazine contains the report of the annual meeting of the Union at Cleveland, Ohio, and the annual report of the Executive Board. It contains 392 pages of valuable matter. Among the names of persons who took part in the proceedings at Cleveland or who are on the list of missionaries may be found a number from the Maritime Provinces, e. g.: Rev. Charles A. Eaton, D. D., of Cleveland; Rev. H. P. Whidden, Pastor of the First Baptist Church, Dayton, Ohio; Rev. W. B. Boggs, D. D., Rev. W. F. Armstrong, Mrs. Armstrong and Miss Kate Armstrong, Rev. S. R. McCurdy, (a native of United States but a graduate of Acadia.) Rev. F. D. Crawley and Mrs. Crawley, Rev. H. Morrow and Mrs. Morrow, Rev. E. W. Kelly and Mrs. Kelly, Rev. G. E. Whitman and Mrs. Whitman, Rev. F. J. Bradshaw, and Mrs. Bradshaw, Rev. C. K. Harrington and Mrs. Harrington, Rev. F. G. Harrington and Mrs. Harrington, Rev. E. H. Jones and Mrs. Jones. The report refers to Rev. E. W. Kelly, a former pastor of the Leinster street church, as follows: "The necessity for the return of Mr. Benninghoff to this country is not a little regretted, particularly in view of the heavy additional burden brought again upon Mr. Kelly, whose many sided efficiency in missionary service has been too often overtaxed. It is hoped measures of relief will soon be found practicable." Résumé of statistics shows that on Dec. 31, 1903, the Union had on its records 2,978

preachers, 2,111 churches, 13,418 Baptisms (in the year,) 226,058 church members, and 127,153 Sunday school scholars. The receipts for the year closing April 1st, 1904, were \$779,595.15.

### Mission Fields of the American Baptist Missionary Union.

At the close of the year 1903 there were reported a total of 2111 churches against 2043 of the preceding year, a gain of 71. There were 2978 preachers in 1903, and 2617 in 1902 making a gain of 361.

The baptisms reported for 1903 were 13,418 against 13,808 for 1902, a decrease of 390. The church membership reported for 1903 was 226,058 against 222,031, making a gain of 4027.

The number of S. S. Scholars reported for 1903 was 127,153 while that for 1902 was 127,767, a decrease of 614.

The Missionary Union are carrying on work in the following countries in Europe—France, Germany, Sweden, Spain, Russia, Finland, Denmark, Norway. The largest number of churches are found in Sweden 567 in all. The next largest is in Germany 173, followed by 112 in Russia. There are 3 churches in Spain under the direction of the Union. The number of baptisms reported were 5987, and the total number of church members was 179,027.

In connection with European missions there are 1439 preachers, 986 churches, 5987 baptisms, and 88176 S. S. Scholars.

In connection with the work in heathen lands there are 1539 preachers (native) 1125 churches, 7431 baptisms, 107,031 church members and 38977 S. S. Scholars.

There are 65 missionaries men and women, not including the wives of missionaries at work among the Telugus, and about \$127,765 are expended annually to support these missionaries and the work they have in hand. There are 125 churches 1394 native helpers, 35,341 church members, and 2019 were added by baptism last year.

And this is the mission which at one time it was proposed to abandon. As is well known to the readers of this journal it is among these peoples that the Baptists of these Maritime Provinces are at work with a good degree of success.

M.

### Boston Letter.

The exodus of a large number of people from the city during the summer months makes a severe drain upon the attendance on Sunday services. Some of the churches seek to maintain their numbers by securing the most attractive preachers from other cities; some arrange for union services with other churches; while still others think it wiser to close their doors for a few weeks during the period of hottest weather and of greatest absence from the city.

BOSTON NEVER HAD A QUIETER FOURTH OF JULY.

Than she enjoyed this year. Usually the racket euphoniously called by many the "noise of patriotism" begins on the night of the 3rd. As the third this year was Sunday, the prospect for a quiet Lord's day and an orderly evening hour for public worship was anything but bright. But to the surprise and delight of all law-abiding citizens, the laws respecting such celebrations as that of the "Fourth" were generally observed or at least splendidly enforced.

The fact that the regulations for patriotic demonstrations were so well observed was due in a very large measure to the fidelity and firmness of the

MUCH TALKED OF MAN,

Judge Emmons, chairman of the Boston Police Commissioners. The Judge is determined that public order is to be maintained and that the orders placed in the hands of the police are to be carried out and not winked at. The vigorous Police Commissioner is accomplishing wonders. The newspapers have taken especial pains to indulge in "innocent" fun at the expense of the Judge. Of course this was to be expected. It is not innocent however. Such an attitude on the part of the press shows with unpleasant clearness by whom and by what spirit it is largely dominated. All honest citizens rejoice in the triumph of whatever contributes to the increase of respect for law and they will delight to honor the man who is in any way instrumental in aiding in the achievement of so desirable a consummation.

Boston is looking forward with more than usual interest to

THREE GREAT GATHERINGS.

The first, to convene on the fifteenth of August, is the Grand Army of the Republic which meets for the 38th National Encampment. Already elaborate preparations are in progress.

On the first week in October the Episcopalians are to meet in large numbers, representatives being expected from all parts of the world. Among the distinguished dignitaries who it is announced will be present is the Primate of the church of England, the Archbishop of Canterbury.

Before this great Ecclesiastical Assembly will have adjourned, the International Peace Congress will begin its sessions in this city. This Congress will bring together Peace leaders from all lands; and in earnest prayer that wisdom and foresight may mark the deliberations and decisions, countless Christian hearts will cheerfully unite.

Boston, July 29.

A. F. Newcomb.

### The Mental Meanderings of a Minister.

Strange things happen these days. Hard to understand some people. One is confounded as he listens to some men. He can't help thinking. Here's a case, for instance: "A man is an evolutionist. He knows all about how God made the earth and man. No doubt about it. The wonder is that every person can't see it as he does, for it is so evident. Indeed a man must be an old 'fogy,' a 'back number,' if he can't see that evolution was God's method of creation. The how of God's creating is as clear as noon-day. It was evolution. But now the subject of the Atonement is up. Men talk of the sacrificial character of the atonement; of vicarious sufferings of Christ. But immediately the man who knows so much about the methods of God's creation laughs at the effort of any man to determine the method of God's salvation. 'It's just absurd to ask how God saved man,' says he. 'There's the fact of the atonement, but theories about the how of it is inquiring into things about which we have no business.' Strange, isn't it, how much some men know about the how of creation and how little they know about the how of redemption? Strange isn't it that one is an open and the other a closed question? One can't help wondering how some men know so much about one thing and so little about another.

Then there's hospitality to truth of which some talk so much. When a scientific conclusion knocks for admission they think it inhospitable to truth if we do not open the door and invite it to the best we have. They say that were prejudiced because we hesitate to entertain scientific findings, when they conflict with the teaching of the Bible, as we see it. It never crosses their minds once that they might be prejudiced against the Bible and biased toward science. They talk about inhospitality to truth and at the same time a truth from written revelation could knock at their door a week before it received attention, providing it didn't give a scientific rap. They boast of hospitality to truth of the Bible. They parade their breadth and liberality, but show a narrowness and dogmatism strange and amusing, when one sits down and thinks of it. Strange days these. These progressive thinkers I can't just understand. They know so much about one thing and so little about another. They are so hospitable to some conclusions and so unfriendly to others.—A. B. Acknumber in Baptist Commonwealth.

We are told Professor Darwin used often to go into the London Zoological Gardens, and, standing by the case containing the cobra de capelli, put his foot against the glass whilst the cobra struck out at him. The glass was between them; Darwin's mind was perfectly convinced as to the inability of the snake to harm him; yet, whenever the venomous thing struck out, the scientist dogged. Time after time he tried it; his will and reason keeping him there, his instinct making him shrink. The instinct was stronger than will and reason. It is much like this with the Christian's attitude toward death. He knows that the sting cannot harm him, but an instinct within him causes him to shrink whenever he comes into contact with the ghastly thing, and this instinct will not be altogether denied whatever the Christian reason may say. But he may thank God that in this shrinking there is no fatal terror or despair.—Ex.

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