

Mrs. Carroll, in a highly elated mood, almost ran to where Mr. Tate was standing, while her husband was hitching his horse, and eagerly said, "Mr. Tate, I asked Mr. Carroll if he would be willing for me to have the baby baptized to-day and he said yes, of course, he would, if I would only show him an authority in the Bible for it. Now, just tell me where it is to be found, and I will show it to him."

Mr. Tate, a man highly regarded for his sincerity looked her straight in the face and said, "Mrs. Carroll it isn't there."

He tried to explain their position by saying something about basing their practice on "interference" and not on authority, but it did not satisfy her. She was indignantly surprised and greatly disappointed. She walked quietly to the church without saying a word to her husband.

After the services were over, as they were driving home, she said, "Mr. Carroll, I don't want the baby baptized. Mr. Tate says there is no authority in the Bible for infant baptism. I don't want you to join the Presbyterian church, but I want to join the Baptist church, because I know you must have authority for what you do or you wouldn't do it. I see, as I have never seen before, the necessity for basing the practices of a church on the direct authority of God's word, and not on tradition, sentiment, or inference."

Trenton, S. C.

**Shrubs.**

May Field McKean.

A bit of velvety softness—a breath of perfume rare—  
 A faded brown thing in my fingers—forgotten is all my care;  
 It needs but this magical presence to make me a child again,  
 And I see once more as children who now are women and men,  
 'Tis spring time of life, and of season—  
 I stand in a garden wide;  
 There's a whitewashed picket fence runs along that farther side  
 With hollyhock bushes against it getting ready for blooms in July;  
 Here, close to the house, is the arbor, with promise of fruit hanging high,  
 There are the white "Bridal roses," and here is the "Prairie Queen,"  
 Each showing her first new blossoms. And that fair, symmetrical green  
 Is the sturdy, yet dainty bay-wood—there's nothing can take its place,  
 Though you call it old-fashioned and stunted, your heart confesses its grace,  
 The lilies of the valley are here in this quiet nook,  
 And the four o'clocks and the bleeding hearts their shelter overlook.  
 The lilacs, tall in a stately row, shake their perfume on the air,  
 And the pansies and the violets are scattered everywhere,  
 "And where are the shrubs?" Why, yonder—there where the children call,  
 As they gather the brown velvet blossoms, to them the best of all,  
 Then they hold them tight in their fingers till the bruised petals give forth,  
 The rarest and sweetest of fragrance, exceeding all beauty's worth  
 I turn, and look from my window on brick and mortar and stone,  
 I hear the rattle of traffic—my beautiful vision is gone;  
 The thoughts of the years come trooping back to my heart again,  
 The girls and boys of the garden once more are women and men,  
 They are scattered afar—perhaps lonely—and each, with a burden of care  
 Is proving, I ween, the old lesson which we with the shrub blossoms share,  
 That bruising is oftentimes needed to bring out life's fragrance sweet  
 Ere we in the Master's garden for His holy use are made meet.  
 New York City, June, 1902.

**The Insight of Faith**

It is not necessary to suppose that the reports of Judah and Joshua on the one hand, or the Ten Tribes on the other, as to the land of Canaan, were not honest and impartial. The narrative illustrates what is constantly being shown, that a man's point of view and his unconscious assumption and attitude are largely influential in determining the significance to his mind of any set of facts or conditions.

Any one cannot read the narrative without seeing that it runs through the chapters recounting this episode, an unmistakable condemnation of the majority report. The author of the Book of Numbers plainly shows that he believes that the report was not one that ought to have been made.

The reason for his conviction is plain. It was not that their conclusions were unwarranted by the facts of God's guidance of Israel and His declared purpose to give them this land added to what they had seen in Canaan. In other words, the majority report was not based on all the facts of the situation—upon the spiritual as well as the physical. The miracle of the Ten was one that has by no means been outgrown by modern conditions. In trade and professional life, in legislative bodies and in churches the temptation is almost overwhelming to leave out of account the considerations involved in the insight of faith, and to make what appeals to the senses the sole basis of reference.

The difference between a materialistic and a spiritual interpreter of human life and history is not that the logic of the former is unsound, and of the latter flawless; the difference is in the bases of fact from which each proceeds. If you leave God and the insights of faith out of your reckoning you may readily reach conclusions that banish hope from the world, while another from the outlook of these spiritual facts sees that which brightens and exalts the possibilities of human souls. More than one line of fact needs to be taken into account.

We cannot miss seeing, also, the picture outlined in this narrative of the losses of unfaith. The losses men sustain through lack of judgment or knowledge or capacity are trivial compared with those they incur from lack of faith in God. The Israelites, for want of faith, refused to go up and possess the land, and were turned back into the wilderness for thirty eight years, when their children came back to this place, they crossed the Jordan and entered the Promised Land. Their fathers lost the best of their lives, spending them in the wilderness instead of in Canaan, because they lacked faith. Men speak of faith as though it were silly credulity. It is just the opposite of that. It is a truer and wider vision; it is a revealing glimpse. When men turn away from any clear revelation of God's will, even if obedience to it involves grave peril, they turn their backs upon their blessing; they shut themselves out of Canaan and choose to spend their years in wandering beneath the olives and the vines of the Promised Land.

—The British Baptist Handbook for 1904, lately issued, indicates, according to the *London Baptist Times*, a considerable increase and advance in the denomination during the past year. The increase in the membership of the churches was twice as large as in 1902, and the increase in the seating accommodation afforded by the houses of worship, four times as great. The total number of churches included in the statistics is 2,875, showing an increase of 72. The membership of the churches has grown from 377,747 to 388,387; the number of Sunday-school scholars from 542,396 to 567,635. The number of chapels is 3,977, affording seating accommodation for 1,368,666 persons, an increase of 24,132 for the year. The number of accredited ministers in charge of churches is 2,117, as compared with 2,072 in 1902. There is an increase of 1,081 teachers in the Sunday-schools, and 411 local preachers connected with the churches.

An old proverb says that "a still tongue makes a wise head." But we would rather put it, that a wise head keeps a still tongue.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof, Prov. 18:21.

**A MOTHER'S TRAINING.**—Says the *Canadian Baptist*: One of the most noteworthy testimonies to the power of a training that we have known for many a day was that given by the negro bicyclist, Taylor, who refused an offer of \$7,000, the acceptance of which would have involved Sunday wheeling. His reply was, "It's against my bringing up, and I will not go back on the teachings of my mother." Only let mothers, and other teachers of the young, go on instilling right principles on the minds of their impressible pupils, and their work will always tell upon the integrity and stability of the future citizens of our country.

**Religious News.**

**It was my extreme pleasure**  
**ZION CHURCH,** to baptize another young man from the Sunday School on the Sabbath, who was formerly a member of the Roman Catholic Church. There are yet others inquiring the way.  
**TRURO.** ADAM S. GREEN.

**On Sunday 1st inst. I had**  
**ST MARTINS, N. B.** the joy of baptizing five young sisters. It was very beautiful on the first day, which was also the first Sunday of May, thus to see those in the may-time of life putting on Christ in baptism. We have good reason to hope that others will shortly follow.  
 C. W. TOWNSEND.

**The second anniversary of**  
**LEINSTER ST.** the Pastor's settlement was observed on Sunday, April 24th. Pastor Christopher Burnett preached a special sermon in the morning and the Rev. Dr. Gates in the evening. On Wed. 27th, a social public meeting was held when beside a miscellaneous program and refreshments, congregatory addresses were delivered by Revs. Dr. Manning, C. T. Philips, C. W. Hamilton, (Methodist) Mr. E. L. Rising and the pastor. The meetings were all well attended, and the offerings were used for the reduction of the heavy indebtedness incurred last fall by the complete renovation of the exterior of the building.

**We have been holding**  
**CHIPMAN, N. B.** special meetings for 21 days. About forty unconverted people have become interested in their soul's salvation. A large number of these we believe to be hopefully converted to God. Some of these converts are particularly and encouragingly bright in testimony, prayer, evidence and life. The work proceeds notwithstanding much open and latent opposition from the forces of evil who are always ready to raise their heads in a time like this. We expect to begin baptism next Sunday and to continue to administer the ordinance from Sabbath to Sabbath for some time. We earnestly solicit your prayers for God's blessings upon the efforts of his people here.  
 E. T. M., PASTOR.

**We had the joy of baptizing**  
**DOARTOWN, N. B.** four in the 'beautiful Miramichi.' Three young women and a young man.  
 C. P. WILSON.

**Pastor Gates reports a good**  
**GERMAIN ST.** degree of interest in all departments of Church work.  
 Two more baptized on May 1st.

**On Lord's Day, April 10th,**  
**FIRST MONCTON,** Pastor D. Hutchinson baptized three converts and at the close of the morning service May 1st he baptized two more. In the evening before observing the ordinance of the Lord's supper he gave the hand of welcome and fellowship to ten.

Careful for nothing.  
 Prayerful for everything.  
 Thankful for anything.

—D. L. Moody.