

ful emblem our faith in a crucified, buried and risen Saviour, with its purifying power. It is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination."—Baptist Art. Faith.

RULE.—Keep the ordinances as I delivered them unto you.—1 Cor. 11:2.

ORDER.—Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer.—Acts 2:41,42.

CHRIST'S RESTRICTION.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and nor after the tradition which he received of us.—2 Thess. 3:6.—*Journal and Messenger.*

Progress in Religion.

"Things hard to be understood."—2 Peter 3: 16.

To explain the world we live in, we must take two worlds into our thought. Without immortality, life itself is hard to be understood, and God is an impossible faith. We love life, and delight in the thought of its continuance, but all life is a mystery. What is this "mysterious impulse," as one has said, "which is able to strike across the ordinary laws of matter and twist them for a moment from their path?" I do not know what life is, except that it is the best thing that I have. It is myself, or as a Christian, I can say Christ is my life. But I cannot see him, and you cannot discover even physical life. Here is an animal which has great muscular power: it is placed under a glass receiver, the air is exhausted, and after a time, after many agonizing gasps and twitches, the life goes out of it. Where is the life now? Is it in the animal? No! Is it in the glass receiver? No! You never could find it there. Has it penetrated through the glass receiver? I know not. All that we do know is that the wonderful mechanism is without the informing energy and instructive intelligence which were there a short time ago.

And so it is with human life. It goes out of the body, and the very mystery of its nature and of its departure and of its present whereabouts is a new analogy to that mysterious, divine life which we can not see, which we cannot understand, but by which we live, and which is everywhere. I cannot explain how my soul and my brain, how my spirit and my body are united, but I know that I exist, and that I, this thinking, feeling, suffering, willing I, am not the hand which I now lift, I am not this physical organism, this material mechanism called the body. We never come to know ourselves until we come to feel that we belong to God, the infinite Spirit, and that to us is reserved another sphere, a diviner mode of activity. Is immortality hard to be understood? That which thou sowest is not quickened unless it die. Except a corn of wheat fall to the earth and die, its abideth alone. We know in part, and then we shall know even as we are known. But even now, with the great Apostle of Christianity, we may know that through Christ, the Lord of life and the conqueror of death, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—President John H. Farrow.

Religious News.

HARCOURT, KENT CO., Bro. Thorne, our missionary in this part of Kent writes: During my two years of labor in this place I have not witnessed a more solemn service that at my last

visit. On Sabbath I held three services in Canaan, and Monday I visited Mortimore, where I addressed a very attentive audience. Tuesday was spent at Trout Brook and Harcourt: I also preached at Grangeville, returning on Wednesday to Canaan Station.

FAIRFIELD, ST. JOHN CO., Pastor Bynon reports eight stations on his field, with an attendance in all exceeding five hundred. There are also six Sunday Schools, with seventeen teachers. A good work has been begun in Coleraine and Gardiner's Creek, where a Sunday School of some forty scholars has been organized. All the interests are in a prosperous condition.

CENTREVILLE, CARLETON CO. Centreville Baptist church and Knoxford, Good Settlement and Bloomfield churches have engaged the services of Rev. E. P. Calder for the ensuing year.

MARYSVILLE, N. B. Under the management of Bro. C. A. Smith and his staff of efficient teachers our Sunday School is in a most flourishing condition. The concert and Christmas tree on the evening of Dec. 25th were all that could be desired. A crowded house listened attentively to the well rendered programme. The presents were gratefully received, especially the gold watch and chain by the pastor from the members of his church and congregation.

PENOBSCUIS, N. B. We had a great day at Penobscuis last Sunday. The following persons put on Christ by baptism: Miss Jessie McLeod, Miss Florence Morton, Mr. Willard Graves, Mr. Richard Gross, Miss Ella Goddard, Mr. Herbert Morley, Mrs. Joel Gross united by letter, making an addition of eight valuable members. The outlook of this church (which is known in the Year Book as the Cardwell church) is very encouraging. The people of this field are kind and generous and our labors with them have been very pleasant.

Sussex, N. B., Jan. 3rd. W. CAMP.

FIRST HILLSBOROUGH. We record gratefully that within the past month a debt of \$200, which remained on our parsonage, has been wiped out. Also that a very important addition has been made to the parsonage in the shape of a fine new furnace, which has greatly increased the comfort of the pastor and his family. This latter undertaking was due to the kind thoughtfulness of our sisters, who initiated it and collected all the funds necessary. So generous were the responses that after paying for the furnace (costing \$90,) quite a balance was left in hand. To all who contributed to this noble result we are deeply grateful. Above all we thank God and take courage. We have received many kind remembrances during the Christmas season, which has rendered it a specially pleasant one to us.

TABERNACLE, ST. JOHN, N. B. The Lord is still sending showers of blessing on the people of the Tabernacle Baptist Church.

At the close of the evening service on the 20th inst., Pastor Stackhouse baptized one convert, others are expected next Sunday to follow in the same way. Special services are still being held every evening of the week. May the good work still go on.

SURREY, ALBERT CO. The Valley Sunday Sabbath School held their annual Christmas concert and tree on December 23rd. The church was tastefully decorated for the occasion, and the tree was heavily laden with suitable presents for the children, in the form of candy, etc. The pastor's wife was presented by her class with a handsome brass lamp. The children acquitted

themselves well in carrying out the programme of the evening and were greeted with a good audience. In the absence of the superintendent, Deacon George Barnett, the chair was occupied by the pastor.

J. MILES.

TEKKALI, INDIA. We received two more candidates this week for baptism. This makes sixteen baptized thus far this year at Tekkali. We praise God for this little ingathering and pray for greater blessings in the days to come. We are seeking to increase the interest of the Tekkali and Chicaeoc churches in the support of their chosen evangelists (Brethren F. Guraviel and C. L. Naravene.) These are the days of small things with us, but by God's grace we shall see greater things some day.

December 11th, 1899. M. V. H. —M. & V.

"Now Vy Vas Dat?"

The *Interior* tells of a story of a Pennsylvania Dutchman, who was not very learned, but who was never ashamed of his religion. In his neighborhood was a skeptic, who said: "You can't believe anything you can't understand."

And some of the better class of the people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best."

"Have you any objection to the neighbors coming in?"

"No; shust as you tink best." So they made the appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic; when he began suddenly by saying:

"Vell, now, look here! I pleafs the Bible; vat; you pleafs?"

Said he: "I don't believe anything I can't understand."

"Oh, you must be one very smart man! I was mighty glad I meet you; I ask you some questions. The odder day I was riding along the road, and I met von dog, and that dog he had one of his ears standing up in this way, and the odder he stands down so. Now, vy vas dat?"

Now that was very unhandy just then, very unhandy. He either had to explain why the dog had one ear standing up and the other standing down, or else say he did not believe it. So he said,

"I don't know." "Oh, then you are not so very smart after all. I ask you another question. I saw in John Smid's clover patch, the clover come up so nice! And I looked over to de fields and dere vas John Smid's pigs, and dere come out hair on dere backs; and in de very same clover patch was his sheep, and dere come out wool on dere backs. Now, vy vas dat?"

Now, this was as bad as the other, because the same perplexity arose. He had to explain why there was hair on the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally, he said,

"I don't know." "Vell," said the Dutchman, "you are not half so smart as you tink you are. Now I asks you another question: Do you pleaf dere is a God?"

"No; I don't believe any such nonsense." "Oh, yes! I hear about you long ago. I hear about you; my Bible he says. 'The fool hath said in his heart there is no God;' but you, big fool, you blab it right out."

The success of the religious press is in the hands of religious people. They may make it strong, or they may cause it to pursue its way in weakness.

It was because Job devoted all his time to walking uprightly, that he succeeded so well.