

ters and the best lives is a new spiritual principle implanted by the Holy Ghost. That is the meaning of regeneration. This root is as invisible to the eye as the root of an apple tree; but the tree is visible with its beautiful blossoms in May, and its bountiful fruitage in October. The inward life of the tree overhangs the boughs with innumerable apples which the sun crimson with its warm flush, and then the "good tree" presents to its owner its "good fruit" as its consummated season's work.

There is a striking analogy between an orchard and the true Christian church—which is not a monopoly of any single denomination. It is made up of "the faithful in Christ Jesus." Christians are simply converted sinners. They have turned to God under the drawing influence of the wondrous divine love; and the Holy Spirit is the author of their regeneration.

The attempt to take the supernatural out of our religion would be as fatal as the attempt to remove from the skies the light and the life-giving warmth of the sun. God's Word meets every minister as he enters his pulpit, and every teacher or parent who desires the conversion of a child with the emphatic declaration—"With the Holy Spirit *everything*, without the Spirit *nothing*! Every true Christian is "born of the Spirit." He is created anew in Christ Jesus. To the carnal heart sinning is as natural as breathing; the incontestable evidence that the heart is renewed and under a new Master is that it bears the fruits of the Spirit.

Let us go around this godly tree of Christian character and shake down a few of these apples of gold. The first one specified by the Apostle is *Love*. It well deserves the pre-eminence. The very essence of Bible piety is to love the Lord our God with all the heart and soul, and our neighbors as ourselves. Our religion ought to be saturated with love; it ought to breathe out in our every-day talk as freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to own his purse and be felt in the grasp of his hand. He that thus loveth is born of God.

The next grace is *Joy*; and this is as different a thing from mere jollity as the steady sunlight is from the brief flash of the lightning. I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of adversities. A genuine child of Jesus Christ can sing in the dark and "rejoice in tribulation." Can a skeptic or a worldling do that?

Peace is the third in the catalogue of the Holy Spirit's fruits. This is the sweet serenity of a pardoned and accepted soul that has found the "rest" which Christ promised. When wicked and wayward selfishness has grounded arms in the citadel of the heart, and surrendered its will as well as its affections, Jesus says to us, "My peace I give unto you." Worries about the transient things and the temporal things ought to be no more disturbing than the ruffling of a light breeze on the surface of the great deep sea.

Long-Suffering and Gentleness are mentioned as twin graces. The literal meaning of the first word is the power of holding still under provocation. It is the rare and beautiful grace of forbearance. Christ Jesus was its loftiest embodiment when he breathed out on the cross that divinest prayer of magnanimity and patience, "Father, forgive them; for they know not what they do."

Goodness is philanthropy—the unselfish love of our fellow men, whatever their caste, color or condition. It is Christianity on foot,—with a Bible in one hand and a loaf of bread in the other—food for hungry souls and bodies too. It is not the religion that suns itself on the warm side of a well endowed church, but the practical Christ-likeness that seeks out the lost, going down in the diving-bell of practical mission work to bring up pearls for Christ's crown out of the slimy depths of ignorance and vice.

But this article is too brief to dwell on all the fruits of the Spirit in a consecrated life. There is *Faith* that join the soul to Jesus and overcomes the world; and there is *Mekness* that chooses an humble place, esteeming others before itself. By no means least comes *Temperance*, which means self-control for our own sake, and self-denial for the sake of those who might be tempted to their own destruction. Righteous law may prohibit the open haunts of temptation as slaughter-houses for body and soul; but Bible-temperance goes deeper yet, when it forbids the use of that ensnaring beverage which bites like a serpent and stings like a viper. When professed Christianity put the bottle out of its own house it is better

able to break the bottles of the dramshop.

What a glorious catalogue of fruits we have been beholding on the well laden tree of a godly life! What an evidence of the power of Calvary's atoning blood and the gospel of redeeming love! What a proof of the vital and indispensable need of the *Holy Spirit* in subduing the power of Satan and of sin in the heart, and of producing the genuine and enduring graces that beautify and bless humanity! And what a tremendous argument for fervent and importunate prayer for the outpourings of the Holy Spirit!

Religious News.

We had a glorious day last UPPER BLACKVILLE Sunday, when six young men and two young women made a public profession of their faith in baptism. The scene was beautiful, as a large crowd of all denominations gathered on the banks of the Miramichi to observe the ordinance. Bro C. O Howlett has been a great help to us.

C. P. WILSON.

Closed labours here on Aug COLES ISLAND AND 21st, while we can not report THORNTOWN. any additions to the church membership yet we believe both people and pastor have been mutually helped by the summer's work. The Word preached has been listened to with keenest attention and by large congregations. The interest has increased continually. The people are very kind and appreciative and are able and ready to support a pastor should he remain with them permanently. Owing to circumstance we were not able to hold any special services during the summer. I am leaving here to enter upon my theological course. This church would be glad to correspond with any pastor with a view to settle.

H. B. KILLAM.

During Dr. Gates absence on vacation, the Germain St. pulpit has been very acceptably supplied by Rev. A. J. Hughes of East Boston, Rev. Mr. Haughton (Congregationalist) of New England, and Rev. H. F. Adams of Wolfville.

CHANGE OF FIELD.

I desire to say a little in regard to the churches I have recently vacated. During my pastorate of eight years, I experienced nothing but kindness, and on the eve of my departure, the church at Macnacque, presented me with an address and a very valuable clock, and Mrs. Howard was made the recipient of a snug sum of money. So I left them sorrowful yet rejoicing. The field presents a splendid opportunity for work, with a beautiful House of Worship free from debt, and a large number of young people, and a fairly good salary promptly paid may perhaps be mentioned as some of the inducements for some good brother to visit the field. I am settling down to work on my new field. The outlook seems bright. The congregations are large, and very attentive to the word spoken. May the power of the Lord be present to heal."

GEORGE HOWARD.

On the 7th inst. I said farewell to SHEFFIELD 1ST & well to the 1st and 2nd SHEFFIELD churches, after a pastorate of 3 years. At the close of the evening service a request was made that, in view of the fact that a candidate was awaiting Baptism, I return for the 21st inst. When at 2nd Sheffield we baptized into the fellowship of the church Mrs. Thomas Young, in the presence of a number of spectators. After which we had service in the Little Church and the Lord's Supper was observed at the close of service.

N. B. ROGERS.

On the 14th inst. at the MAUGERVILLE, close of morning service it was our privilege to baptize two young candidates (one the second son of G. R. Camp, M. D., the other Ella Chase of Upper Manguerville) into the fellowship of the Manguerville church. At the evening service the hand of fellowship was extended and the Lord's Supper was observed. The farewell was said and the commendation into the loving care of a Heavenly Father uttered after a 3 years service. It is pleasing to note that the churches of this group do not remain pastorless. N. B. ROGERS.

On Saturday last Rev. W. C. Kierstead Ph. D., pastor of the Baptist church at Rockford, Ill., was united in marriage to Miss Gertrude L. Seely, daughter of Capt. George Seely of St. John, West. The happy couple will make their way leisurely to their Rockford home via Boston, Toronto, Niagara Falls and other places of interest.

Married.

MEITZ MORAN—At the residence of the bride's father, Charles Albert Meitz, to Carlina Jane, third daughter of Captain W. H. Moran of St. Martin, N. B.

BURT CRAIG—At Cumberland Bay, by the Rev. J. Williams on the first inst, Mr. Enoch Burk of the parish of Waterboro, Q. Co., to Miss Annie Craig of St. John.

FREEZE BROWN—At the Germain St. Baptist church, St. John, Sept. 1st, by Rev. G. O. Gates, D. D. J. Arthur Freeze, Barrister, Sussex, and Miss Melissa A., daughter of the late Isaac H. Brown of St. John.

THURBER SABEAN—At the Baptist parsonage Digby June 28th, by Rev. A. J. Archibald Joseph, Willia Thurber to Edith Lulu Sabean both of Weymouth, Digby Co., N. S.

MCCORMICK-TROTT—At Springfield, N. S. Aug. 18th, by Rev. A. G. Estabrook assisted by Rev. F. W. Patterson, Mr. Fenwick McCormick and Miss Annie Trott, both of Springfield.

SPEARS DEERMAN—At the Baptist parsonage, South Rawdon, Aug. 20th, by Pastor L. J. Slaughtenwhite, Charlie Spears of Sheet Harbor, and Gertrude Deerman of South Rawdon, N. S.

TURNER RUSSELL—At the home of the bride's father, John Russell, Aug. 17, by Pastor J. W. Brown, Amos F. Turner of Harvey, and Charlotte E. Russell of Hopewell, N. B.

DUFF WILSON—At the Methodist parsonage, Truro, N. S., on Sept. 2, 1904, by Rev. J. W. Ackens, William H. Duff of Lower "Stewacke, N. S., to Alice M. Wilson of Prosser Brook, N. B.

STEEVES JONAH—At the home of the bride, Aug. 11th, by Harry S. Erb, Reuben E. Steeves of Salem, N. B., to Lilly E. Jonah of Dawson, A. Co.

BUTLAND OSBORNE—At residence of bride's father, Deacon Moses Osborne, Aug. 18th, by Harry S. Erb, James Rutland of Alma, to Carry Osborne of Osborne Corner, N. B.

Died.

SLIPP—At Coles Island, N. B. Aug. 3rd, of paralysis, Gilbert R. Slipp, aged 65 years. Our deceased Bro. was converted at the age of 18 years uniting with the Free Baptist church at Hampstead, later uniting with the Coles Island Baptist church. Our Brother was characterized by a love for the word of God, it being his pocket companion. To him the church of Christ meant much, and while not able to attend worship for a year previous to his death yet on his pastor had the joy of knowing that his trust was firmly planted in Christ Jesus. The interment took place at the Narrows, the sermon being preached by his pastor from Num. 23: 10. A large gathering was in attendance. Blessed are the dead that die in the Lord.

GRANT—At Nictau, Vic. Co. (Tobique) Aug. 11th, Deacon William Grant, aged 83 years. The remains were brought to Homeville, Car. Co., and were interred in the Curry Burial ground, Bath. The sermon was preached by Pastor Irving, assisted by Rev. L. A. Fenwick, B. A., Free Baptist, and E. Oser, Baptist.