

Holy Spirit, nourished by the Holy Spirit, overshadowed and animated by the Holy Spirit—a habitation of God thro' the Spirit—this, as descriptive of each member, and then descriptive of the whole body, describes a Spirit-filled church. "God is Spirit, and they that worship Him must worship in spirit and truth" (John iv: 24).

The Christian life begins in a spiritual renewal—the new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." John (iii: 6). This is Christ's saying—the divine proclamation of a law that is fundamental and universal. We can conceive of only three ways in which life or existence can originate—creation, birth, resurrection—and all these striking figures are used to set forth the beginning of the Christian life. The Christian is one who has been "renewed anew in Christ Jesus," "born of God," and raised "from the death of transgression and sin by divine power."

The spirituality in which the Christian life thus begins is to be continued and nourished by the agencies and activities of the Church. These agencies exist for this very purpose. The great function of the Church is the training and edification of its members. (Paul Ephesians, chap. iv.) The permanent, the constant in action in the Word of God, the meetings for praise and prayer and social Christian intercourse, the varied missionary activities of the Church, the ordinances, the oversight and discipline by the Church of all its members—these all find the important object of their appointment and the choicest fruit of their operation and vigorous maintenance in the promotion and increase of spirituality among all the membership of the Church, as "the whole body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the upbuilding of itself in love."

That great care should be exercised in the reception of members into the Church ought to be a very obvious proposition, but it seems to be very often forgotten. An important function of the Church is to guard its entrance, that none but those who give credible evidence of spiritual renewal may gain admission. Not that great knowledge should be required of a new convert, but there should be no doubt as to his spirit and aspiration and purpose. He must have some reasons for believing that his sins have been pardoned, that his heart has been cleansed, that his will is set to do God's will—all thro' the grace of Christ and by the power of the Holy Spirit—and he can exhibit these reasons to others. Faith and hope may not be strong, and there may be much ignorance but the new convert must at least be able to say, "I believe in the Lord Jesus Christ as my Savior and Sovereign, and I delight to do all His commandments from love to Him, who loved me and gave Himself for me."

Discipline may sometimes be difficult, but it is not therefore to be neglected. Discipline does not necessarily imply censure. It includes everything that pertains to discipleship—instruction, oversight, loving watchfulness, admonition, if need be remonstrance, rebuke, disfellowship, exclusion. Only by such discipline can a church maintain the spirituality of its members and prevent their contamination. But discipline must be administered in the love and tenderness of Christ. "Brethren, if a man be even caught in any transgression, ye who are spiritual restore such a one in a spirit of meekness; considering thyself lest thou also be tempted." (Gal. vi: 1.) Only those who are themselves spiritual can preserve and promote the spirituality of the Church.

Kept Co. Baptist S. S. Conven. ion.

One of the most interesting and instructive S. S. Conventions which the writer has ever attended met with the Buctouche S. S. on Saturday and Sunday, June 28th and 29th. The first session, being the 57 session of the Kent Co. Baptist S. S. Convention, was held on the afternoon of June 28th. It opened with a devotional service led by Pastor Stearns. The president, Pastor Bynon, whom I might add has never

missed a session since he entered the work, then welcomed Bro. W. S. Newcombe to, in a thanks to God for sparing the lives of all the workers during the past year. Some of the interesting features of the session were the "Words of Welcome" from brethren W. Ayer and Chas. Hicks with responses by Bro. W. S. Newcombe and Pastor Stearns, reports from Sunday schools showing that all were prospering and discussions on the following topics: "Are the Present Lesson Helps Satisfactory?" and "Shall S. S. and Praching Service be held at the Same Gathering?" In the first case all agreed the helps would be held if a little of the Americanism and a few of the Sappho and Peonie advertisements were left out. On the second subject all seemed to agree that, with very few exceptions, the two services should not be held at the one gathering.

The evening session met at 7:30. After a praise service led by Bro. Chas. Ward, the subject of "Temperance" and "Missions" were taken up. A good programme was carried out. Interesting addresses on Temperance were given by brethren Chas. Hicks, W. Ayer, W. Newcombe and Pastor Bynon. Subject of "Our Missions" and "Our Missions" were spoken on by Bro. E. H. Hicks and Pastor Stearns respectively. Music and readings helped to make the programme still more entertaining. A very interesting feature of the evening was the time spent in "happy greetings" interspersed with spicy recitations.

The Sunday morning session consisted of devotional service led by Mrs. R. M. Bynon; Opening a Model S. S. J. West; review of three lessons, 5 minutes each, by W. Newcombe, H. Floyd and Mrs. N. King; address to school, W. Ayer; Closing a Model S. S., E. H. Hicks. Pastor Stearns gave an address on "System of Teaching." This was a profitable session to all S. S. workers.

Session 60 opened at 2:30 by praise service led by Mrs. Newcombe and H. H. Floyd, after which entertainments were given by the Little River and St. Mary's S. S. schools with music from Buctouche Village. This session proved one of the most interesting.

At 7:30 p. m. the friends gathered for the last session. A praise service was led by J. Cummins in which a goodly number took part. Addresses on Golden Texts were given by brethren J. West, Chas. Ward, W. S. Newcombe, after which essays on "Power of Influence" by H. H. Floyd and "Preparation of the Lesson" by Mrs. N. King were read. Pastor Bynon preached from Ex. 14:14 a sermon full of earnestness. A short social service was held in which a great number took part. Thanks were tendered to the visiting friends, and especially to Mrs. Newcombe who presided at the organ throughout, by the Buctouche S. S. In behalf of the visiting friends Bro. W. Newcombe and Pastor Stearns made reply in which they expressed our enjoyment of the services and appreciation of the kindness shown by the people. A large number were present at all the services and all went away feeling that God's presence had been with us and a blessing had been received.

One of the Visiting Friends.
St. John Co.

Thanks.

Dear Brother:—Mrs. Townsend and I desire to express our gratitude to you and others for tender words of sympathy during the dark time through which we have been called to pass.

We wish to make special mention of the kind-

ness of the friends at the Narrows, N. B. Among them we must refer particularly to Mr. and Mrs. Alonzo Fowler, with whom my family was staying, and "the beloved physician," Dr. M. C. Macdonald, whose skill is only equalled by his kindness and generosity. The W. M. A. S. of the 1st Hillsborough church and other friends there remembered us in our hour of trial. The church here has been most sympathetic and gave Mrs. Townsend and the children a very cordial welcome upon their arrival.

Among those who sent messages of love from the old country were Mrs. C. H. Spurgeon, Rev. Thomas Spurgeon and Rev. P. S. Doibley, pastor of the Strict Baptist church of the Surrey Tabernacle, London.

As we cannot acknowledge all letters individually, we would esteem it a favour if you would publish this general acknowledgment. God has graciously sustained us in our affliction,

Yours sincerely,

C. W. TOWNSEND.

St. Martins, N. B., July 2.

Roll Call at Point DeBute.

The Book of the minutes of the organization of the church, kept by the late Rufus Fillmore, were lately discovered, and extracts from it proved interesting reading at the Jubilee held on the second of July. Wm. Tingley (the first) was a Baptist, and about 1825 gave a plot of land, and he and others subscribed liberally towards the building of a meeting house. The old ministers preached there, it being part of the Sackville church. About 1850 Rev. Willard Parker preached there occasionally and a religious awakening took place, which culminated in the formation of the Point DeBute church. Revs. Wm. Hobbs, John Francis, and others took part in the recognition services. Deacons were appointed at that meeting and set apart by the laying on of hands. The minute occurs several times, "Such and such brethren were baptized and afterwards partook of the Lord's Supper." We draw attention to this, because the one ordinance ought to follow the other. Rev. Willard Parker resigned at Sackville, and came to take the oversight. Great prosperity was enjoyed for a few years, when Bro. Parker accepted the call to Nictaux. Such were the beginnings of this interest, which has continued with varying fortunes to the present time. The descendants of those who formed and upheld the new organization still held fast by the principle of the New Testament, and the church has been a light to all the surrounding country. Two ministers, Rev. Jos. Cahill and Johnson Miller, besides a number of professional men, have gone forth from this church, and a number have united with other churches. Although past the Jubilee by two years, as we found by the church records, it was determined to celebrate it by a roll call and Jubilee services. On the afternoon of the above date, the numerous carriages around intimated that something unusual was being enacted, and entering the house of God a large congregation gathered from the surrounding country was observed. Rev. D. A. Steele, assisting pastor, conducted the proceedings throughout. Bro. Wm. Tingley, clerk of the church, called the roll names of members, and each present responded, while those absent answered by letter, each making a contribution to the church funds. Some of these gave touching evidences of the life and power of Christ working in us, especially the response from Mrs. Patten (nee Miner) of Oxford, and a letter from Mrs.