

Our Contributors.

THE FRUITS OF THE HOLY SPIRIT.

BY REV. THEODORE L. CUYLER, D. D.

A bountiful crop of weeds will always grow spontaneously on any neglected piece of ground. In like manner sin is spontaneous in the carnal heart. The Apostle Paul calls the roll of a very ugly brood of what he styles "the works of the flesh" in the fifth chapter of his letter to the Galatians. But wheat and corn must be sown, and orchards must be planted. Wherefore in vivid contrast to the spontaneous products of unregenerate hearts, he specifies certain most beautiful and precious "fruits of the Holy Spirit."

While many talk confidently about man's self-reforming power, yet God's Word and human experience make it certain that when men have tried to reach the highest, noblest, purest spiritual life without the aid of God's Spirit, they have lamentably failed. Bible religion is a growth, a development; and it requires a root. That root is of divine origin. The root of the best characters 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 blush, and then the "good tree" presents to its owner its "good fruits" as its consummated season's work.

There is a striking analogy between an orchard and the 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 goodly tree of Christian character and shake down a few of these apples of gold. 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 everyday talk as

freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to write his ballot and sweeten his citizenship; 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 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 promiseth. 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 not to be more disturbing than the ruffings 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 joins the soul to Jesus and overcomes the world; and there is *Meekness* 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 puts the bottle out of its own house it is bet-

ter able to break the bottle 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.

BAPTIST UNION VOTES.

The following reports of churches voting on Baptist union will interest our readers:

WOODSTOCK, October 3, 1904.

Preached on Baptist union last night to a very large audience. At the close of the sermon took the church's vote on question, the result of which was: yeas, 70; nays, 0. F. A. CURRIER.

On the evening of September 28th a large number of the members of the Baptist and Free Baptist churches met in the Baptist church at Upper Gagetown. The meeting was called to order by the pastor of the Baptist church. After singing, reading of the scripture and prayer, the proposed basis of union was called for. It was read section by section and voted for in its amended form and accepted. The vote was then taken on the basis in full, and was unanimously accepted. The choir then sang the hymn commencing "Blest be the tie that binds." I am happy to say we two are now one church, and hope in our present form to do more and better work for the Master. Any information from the committee would be acceptable. R. MUTCH.

The clerk of the First Baptist church, Moncton, sends the following resolution adopted unanimously by that church at a meeting held Thursday evening, 6th inst.:

"Inasmuch as our Body in its Convention at Truro adopted the amended Basis of Union between our denomination and the Free Baptists; and inasmuch as the Free Baptists in their Conference recently held at Tracey adopted the same;

Therefore resolved, That we, the members of the First Moncton Baptist Church, put ourselves on record as being in hearty favor of such union, and hope soon to see it consummated."

The Germain Street Baptist Church, St. John, Rev. Dr. Gates, pastor, adopted the following resolution Wednesday evening, 5th inst.:

Resolved, The Germain Street church is prepared to enter into organic union with the Free Baptist churches of New Brunswick on the Basis of Union as adopted by the conventions in Truro, August, 1904, and also by the Free Baptist Conference, September, 1904.

The Leinster Street Baptist church, St. John, Rev. Mr. Burnett, pastor, on the 5th inst. unanimously passed the following:

Whereas, Leinster Street Baptist church of St. John, having learned that the Basis of Union, prepared by a joint committee of the Baptist and Free Baptist denominations of New Brunswick has been adopted by the Baptist convention, assembled at Truro, N. S., in August last, and by the Free Baptist Conference assembled at Tracey Station in September last;

Therefore be it resolved, That we most heartily endorse the above-mentioned action, and prayerfully pledge ourselves to do all in our power to promote organic union between the two denominations.

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