"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 11, 1865.

Editor and Proprietor.

Whole No. 604.

WICK AND NOVA SCOTIA.

Organized at Coverdale, Albert County, N. B., July 4th, 1865.

OFFICERS.

REV. E. McLEOD. Dice- Presibents. REV. JOSEPH NOBLE,

GEORGE T. HARTLEY, Esq.

JAMES R. HARTLEY, Esq. Treasurer.

MR. GEORGE W. BOYER.

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JAS. R. HARTLEY, Clerk, ELDRED CAHOON, Esq. REV. BENJ. MERRITT,

ARTICLE I .- NAME. This Organization shall be known as the Free Baptist Education

Society of New Brunswick and Nova Scotia. ARTICLE II.-MEMBERSHIP.

Any person subscribing two dollars annually to this Society

ARTICLE III .- OFFICERS.

The Officers of this Society shall consist of a President and Secretary, who shall be ex-officio Directors; two Vice-Presidents, and a Treasurer, with five other Directors; said Directors, with the President and Secretary of the Society, shall constitute the Board of Directors.

ARTICLE IV.—ELIGIBILITY TO OFFICE.

Only life members shall be eligible to the offices of Vice President and Treasurer, and no person shall be eligible to the office of either Director, President, or Secretary, who has not subscribed at one time at least forty dollars (\$40) for the benefit of this Society.

ARTICLE V .- DUTIES OF OFFICERS.

Sec. 1. The President, or in his absence, the senior Vice President present, shall preside at each meeting, and, as near as may be, conduct the same according to parliamentary usage. Sec. 2. The Secretary shall conduct all the correspondence of the Society, keeping a copy of the same. He shall also keep a

correct record of the meetings and doings of the Society. Sec. 3. The Treasurer shall receive and disburse all monies belonging to the Society, giving complete and satisfactory security for the same; no money to be paid out by the Treasurer except by the written order of the Secretary, endorsed by the President of the Society.

a written report, giving a full statement of all the business transacted in his department, and lay said report before the Society at each annual meeting.

Sec. 5. The Board of Directors shall have the control of all business connected with the Society. May purchase lands and erect buildings thereon for Educational purposes; employ persons as Teachers, and have the whole supervision of such Institutions as they may have means to erect.

ABTICLE VI.—ELECTION OF OFFICERS.

his ballot not more than five names of the persons eligible, whom | during the absence of the elder Phillips, and a number of converts | do as we please with them." he may desire to fill the office. Ballots to be counted by the Pre- from heathenism have been baptized and joined the mission church; This your careful owner does not admit. He knows that the the fifth of the five first elected shall retire at the end of the third nesses to the truth of inspiration, that "their sorrows are multiplied guarded treasures. year; after which the two Directors longest in office shall retire that hasten after another God;" and that "the dark places of the But what have we to do with lumbermen, logs, and rafts? A

ARTICLE VII.-POWER OF BOARD OF DIRECTORS.

Sec. 1. The Board of Directors shall have no power to contract a debt beyond the amount in the Treasurer's hands, or bona fide pledges made, except to the amount of the salaries of the Teachers engaged, and in all cases provision for payment of said salaries must be made at the end of each year.

Sec. 2. The President of the Society shall be Chairman of the Board of Directors, and the Secretary of the Society shall be Clerk | Churches was adopted by our last General Conference, and requested of the same. He shall keep a correct account of all their doings, to be published in the RELIGIOUS INTELLIGENCER. - [ED. INT.] and report the same fully at each annual meeting. All reports of this nature are to be read before the election of any officer. Said Board shall have power to adopt such by laws from time to time as they may need, but not to conflict with this Constitution,

ARTICLE VIII.—SCHOLARSHIP,

for the benefit of the Society, shall be entitled to send a pupil, continaously, to any Free Baptist school that may be established by this Society, free from any and all tuition fees; half and quarterly scholarships to be secured on payment of \$200 and \$100 respectively; persons taking either half or quarterly scholarships shall have deduction either one half, or one quarter, as the case may be, from all tuition fees charged them by the Society.

ARTICLE IX .- TIME OF ANNUAL MEETING.

The annual meeting of this Society shall be held during the sitting of the General Conference. The time and place of meeting to be named by the President, who shall give due notice thereof.

ARTICLE X .- AMENDMENT OF CONSTITUTION.

This Constitution may be altered or amended at any annual meeting of this Society, by a two-thirds vote of the members pre- he Church, did no necessity exist for it within. sent, twenty members constituting a quorum. No change shall be made in the Constitution, however, unless a notice of the inten-

FREE BAPTIST EDUCATION SOCIETY OF NEW BRUNS- FIRST ANNUAL REPORT OF THE FREE BAPTIST FOREIGN MISSION SOCIETY OF NEW BRUNSWICK AND

NOVA SCOTIA.

COVERDALE, July 4th, 1865. In making our first Annual Report little, of course, can be said relative to the operations of your Society. It may be necessary, least two or three times in each year. however, for the information of some into whose hands this report | 2d. Every church member, having the ability, should be brought to feel that a number of persons in our body had felt that something should be 3d. The Officers of every Sabbath School, when to be had, should be fully done by our Denomination in the great work of giving the gospel competent to the task assigned, and should be selected because of their zeal, to the heathen; some contributed their offerings to other Societies, and aided through those channels the Foreign Mission work. Our without reference to either nomination or canvass. The selection of officers last General Conference was attended by the Rev. C. O. Libby, should be the deliberate judgment and wish of the School. Phillips, a young man, the son of Missionary parents, born in India, peets in the School, with suggestions on desired improvements, modes of maand who had come to America at the age of twelve years. Since nagement, &c. his arrival it has pleased God to convert him, and a longing, burning desire has also been awakened in his heart to return to India, his in company with his father and others, who were about to return to rian, and by him filed for additional usefulness their work in the mission field. Our Conference was deeply in-India, as well as in his proclamation of the gospel to ourselves. School :- First, the spiritual force and design of the Scriptures; the need of Foreign Mission Society to co-operate with the Freewill Baptist and also the moral code, accompanied with regular but brief lessons on proper Foreign Mission Society, and to raise (if possible) an amount annu- behaviour in public, and especially in the house of God. and Rules were accordingly drafted by a Committee, and submitted should be delivered before the School on Temperance, and especially against the pernicious habit and practice of the use of ardent spirits and tobacco, and that ciety was formally organized by the election of officers. Arrangements were made with Brethren Libby and Graham for Brother arrive at a correct knowledge of the state and statistics of our Sabbath Schools, so sionary of our Society, and to be supported by our funds. The arrangements were approved by the Parent Society, and thereby confirmed. In consequence of the war in the United States, fewer vessels than formerly were engaged in the Indian commerce, and hence a considerable delay occurred before a ship could be obtained, shall be a regular member of the same; and any person subscrib- sailing for Calcutta, in which the missionaries could embark. On ing twenty dollars (\$20) at one time, shall become a life member. the 20th of December last, however, a party of missionaries including Brother Phillips and wife, sailed from Boston in the ship "Elcano." We deeply regret to state that no news of their arrival in India bas yet reached us, and great fears are beginning to be awakened for their safety. The whole party of missionaries on and the sea to their vessel during the long days and nights which with large pearl buttons; the boots-into which the pasts are tucked

The field of labour to which your missionary has been sent is the his taste in garments. British province of Orissa. Orissa is situated near the head of the These stalwart sons of the Pine Tree State have a gait of their west side of the Bay of Bengal. It is about 80 miles long and on her forest trees for great works, both on land and sea. an average 30 or 40 miles wide, and contains about 500,000 inhabi- Strong and tough, and full of life and cheer, they go forth every

own, for religious light and influence.

The following Report on the Sabbath School interest in the the many whose names stand somewhere on a church-book,

REPORT ON SABBATH SCHOOLS. best mode of managing the same, beg leave to submit the following paper, for

Your Committee believe the Sabbath School the nursery of the Church; and What is his example doing? Is he not a log, in the way of the In a few hours, she was upon a long and toilsome You might as well fancy that a knife and fork as the young vine is carefully trained for future usefulness in the vineyard, so brethren who have a mind to work? Any person subscribing at any time \$400, and paying the same should the children of our families be trained up in the way they should go, and we have the promise that when they are old they will not depart from it.

If a careful training of children was required under the Law, and parents tion of Ood's will in the doctrine of his own dear Son. should his followers be, that they seek to impart a blessing, by faithfully and tenderly imparting to them that knowledge of God's revealed will, which will,

in after years, be at once a protection and a guide to them. children attend the Sabbath Schools, your Committee fear is too generally be- do that; besides, her pastor made her promise, the night she was and in the courage of despair. It was all her Reved, and still more generally practiced; but that the doctrine is pernicious, and that much evil results therefrom, is too apparent, from the absence in many amilies of almost all religious instruction and training at home, as well as the reluctance of parents to inquire into the spiritual condition and religious know- pose everybody should take letters who is absent? That church, granted, and afterward, a pardon. Let asking be my ears to all unkind and malicious slander. ledge of their children in the family circle. But should every christian parent which now numbers four hundred, couldn't report two hundred and only the beginning. If asking is not followed by Let Charity keep my hands busy with profit-

In order that an additional interest may be awakened, and that uniformity | might report more exclusions ! may be established, your Committee wish to make such suggestions as they |

1st, Your Committee believe, in order that the Sabbath School cause may be successful, the ministers of the Gospel should take a personal and active interest in the Sabbath School. Ministers should be present as often as possible, in order that, both by precept and example, they may show their interest

may come, as well as for future information and reference to state, be (or she) should find a place in the Sabbath School; and when not engaged that this Society was organized during the Annual Session of the study of God's word; and on this the minister (if any) should insist, when in teaching, they should arrange themselves into Bible or other classes, for the Oh, no; his church only looks after men's souls; is a glorious harvest of rejoicing. - Observer.

as shown by the care taken to sustain and interest the School.

Corresponding Secretary to the Freewill Baptist Foreign Mission Society of the United States, and Rev. Dr. Graham, one of the whole School should be known as the Sabbath School prayer meeting, to which the whole School should be invited. Executive Committee; they were accompanied by Rev. James L. whole School should be invited; and at the close of which a short conference

5th. When and where it is practicable, Sabbath School Concerts should be occasionally held, for the encouragement of the pupils, and to raise the necesnative land, to labour as a missionary among the degraded heathen devised to raise funds with which to procure reading matter for the School. sary funds; but when not practicable, some other approved means should be there. Brother Phillips is a young man, liberally educated, deeply Your Committee are of the opinion that a judicious selection of Sabbath School pious, and of brilliant talents. He had been accepted by the Free- papers is to be preferred, not only to give interest to the School, but to encouwill Baptist Foreign Mission Society to go out under their auspices, rage reading. The papers should be carefully preserved, returned to the Libra-

Your Committee are also of the opinion that additional attention is required in the system of imparting instruction, and that the officers of every School terested in the narratives given by Bro. Phillips of the idolatries of should take care that the following features should be prominently seen in their After deliberate consideration it was determined to organize a salvation and its only source—faith in Christ, and obedience to his laws. So

ally, sufficient to support Brother Phillips in India. A Constitution In addition to the above, your Committee recommend that occasional lectures pledges be taken in every school against the use of these articles.

Your Committee suggest that some organization be made, by which we may Phillips to go out to the mission field under our auspices, as a mis- that a report may be prepared annually, and laid before the General Conference, Your Committee hope, by the adoption of the spirit of the above suggestions, to see not only greater uniformity in the management of our Schools, but greater nterest begotten, and a much more glorious result.

E. C. FREEZE, D. W. CLARK, WM. PETERS.

From the Examiner and Chronicle. DRIFTWOOD.

If you have been "down East," you have doubtless met some of board the "Eleano," include your missionary and his wife, his the class styled "lumbermen," or "log drivers." With forms father, the Rev. Jereiniah Phillips, his wife and two daughters, going erect, broad shoulders, and heads aloft, you see at a glance that they out under the auspices of the Freewill Baptist Foreign Mission | consider themselves men who are not ashamed of their work. They Society, and two Presbyterian missionaries, with their wives. We are not afraid to look either the dapper shop-boy or the lily-handed are anxiously awaiting tidings of these voyagers on the dangerous scholar in the eye; they feel conscious of ten times the muscle of deep to their far off field of Christian toil, and we but hope that the the first, and a little of the knowledge of the other class. Their God of missions has held them in his hand, and tempered the wind "uniform" is neat and picturesque—a brilliant red shirt, decorated they have been on the deep. But if Infinite wisdom has seen other - being built like the compartment ocean steamers, to keep out wise, and shipwreck or other calausty has befallen them, we bow water; and the jaunty, low-crowned tarpaulin hat, with its long submissively to his Providence, exclaiming with the apostle : " How ends of black ribbon flying to the breeze. When " off duty," they unsearchable are His ways, and His judgments past finding out." dress like clerks, lawyers, anybody who has money enough to suit

Bay of Bengal, on its north-western shore, a short distance south- own-let no one dare to call it a swagger, for there is none of the west from Calcutta. It is divided into three civil districts, viz.: "rowdy" element in the class it is merely a free-and-easy bearing Pooree in the south, Cuttuck in the centre, and Balasore on the and swaying, to which every American has a right. They are north. The districts of Poorce and Cuttuck are occupied by the proud of the State which gave them birth, and of the blessings she English General Baptist missionaries, the district of Balasore being showered upon them from her school-houses, before she put the the site of the Freewill Baptist mission. This district lies on the broadaxe over their shoulders, and sent them forth to hew from

Sec. 4. The Secretary and Treasurer shall each prepare, annually, to the Province of Bengal, which is inhabited by Oriyas. On the dreds of miles from home and its comforts. Nor is this a long, untants. On its northern boundary lies a considerable tract belonging winter to cut down trees by day and to rest in camps at night, hunwest are several tributary states governed by native Princes, which | broken toil. They have their sports and pleasures; they bake their are peopled by Oriyas, Santals, &c. These are as numerous as in pork and beans in holes made in the earth, and fry "doughnuts" the district of Balasore, so that there are about ONE MILLION souls by the bushel, to remind them of home and mother; they sing, dependent on the Frewill Baptist Foreign Mission Society, and our read, chat, and tell stories by the light of the camp fire. The long nights are gone before they have wearied of them. Then the Missionary operations were commenced in Orissa several years rivers are loosed from their wintry fetters. The logs are then ago by the Freewill Baptists, and the first missionaries sent out pinioned together in rafts, or marked each on its end with the initial were the Rev. Jeremiah Phillips and the late Rev. Eli Noyes, D. D., of its owner, in color not to be mistaken. This care is taken, that with their wives. There your missionary, the Rev. James L. no trouble may occur when they reach their destination. But as Phillips, was born; beneath the shadow of the mission church at there are careless men in this as well as in every other calling, con-Sec. 1. At the first annual meeting there shall be chosen a Pre- Balasore sleeps the dust of his sainted mother, and the field of his fusion is not always prevented. Some men are very zealous in sident, two Vice Presidents, a Secretary, and Treasurer, with five labour is hallowed to him by all the associations of his childhood. baving their trees felled, but very careless in getting them to the Directors; and annually thereafter a President, two Vice Presi- The Santal language of the people, market—casting them into the stream, and then leaving them to take dents, a Secretary, and Treasurer, shall be chosen by a majority of the learned in childhood. Into this language his father translated a care of themselves, and to annoy the more thrifty fellers who, on the members present. All who are eligible to the representative portion of the Scriptures during his former missionary tour in India. their rafts, are steering and watching their own property. If you offices shall be considered as candidates, and said officers shall be The whole Scriptures, it is expected, will be completed by him on question such as to their course, they may reply, "These loose his return, assisted by his son. Several missionaries from the Free- logs and this driftwood is ours; if we choose to risk it affoat with-Sec. 2. On the election of Directors each member shall place on | will Baptist Foreign Mission Society have been labouring there out care, the loss, if there be any, is our own. We have a right to

sident of the Society, assisted by the Secretary; at the close of schools are being established in different parts of the country; Bible loose logs and driftwood may run into and break up his well-arwhich the President shall declare the five persons bearing the and Tract distribution among the people is being prosecuted, and ranged rafts, may block up the channel, and result in what is technigreatest number of votes duly elected. The two Directors having the leaven of a pure religion is permeating the heathen mind. In cally termed a "jain," causing delay and often loss of life. Not the least number of votes shall retire at the end of the first year; this Report we cannot speak of the awful idolatries which the misthe two next lowest to retire at the end of the second year; and sionaries have been compelled to witness. They are living wit- the property, as well as settling the ownership of the floating, un-

annually, except each third year, when one only shall retire; said earth are full of the habitations of cruelty." Our duty is to aid in great deal. We have to do with every thing and creature God has vacancies to be filled at each annual meeting by a vote of a majo- the great work of giving the Gospel to the world. Perhaps we made either as an example or a warning. We are all trees in a rity of the members present; retiring Directors to be eligible for can do but little, but if we "do what we can," our memorial will be forest, which old Rutherford tells us "is given over to death," and re-election. All ties in elections, when necessary, to be balloted everlasting. The Treasurer's Report shows considerable liberality some of us have, by command of the powerful Owner, been selected as our Lord directs in the Sermon on the Mount: already manifested on the part of our people in behalf of this infant for His own service, to be used in building up His spiritual temple. Ask, seek, knock ! This is prayer begun with cause. We trust our zeal will not abate, but that the sum required It becomes us to inquire how we are likened to these trees, which supplication, continued with endeavor, and followfor the support of our missionary (which is about \$700 annually), are the glory of nature, and in what way we may retard or aid the ed with patient waiting at the door of blessing. will be contributed without grudging, and we are sure the blessing descent of those who, like us, are floating on, to be transformed and A few days ago, a dispatch was received in the

made meet for the Master's use, Look abroad at the driftwood in our churches, and say if it is not South, announcing the approaching execution of a to those who have struggled up to the heights-CORRESPONDING SECRETARY F. M. SOCIETY, one of the chief hindrances to progress. Go no farther than your soldier within the passing week. It brought own church, and tell us how much you are belped or hindered by anguish to a woman's heart, who had cherished

Brother L .-- you must call him brother, because he tells you he ever been to him a self-sacrificing mother. For belongs to a church in S --- , sits in your sanctuary, exhorts in your her sake one of the most singularly faithful of meetings, interferes with your church business, invites persons human beings-letters were immediately for-Your Committee, appointed in 1864 to Report on Sabbath Schools, and the minister, and riddenles your singing. He does everything but share reprieve. That was her asking—and it was asked whom you consider disqualified to your communion, criticises your | warded to the seat of Government, asking for a the careful consideration of the General Conference, and of the members of the to Dr. V.'s church, and can't pay to both. Does he pay in either? And this was but the beginning of her petition. happiness is to mistake the means for the end.

Look at sister L. She has married, and removed into your land, a journey over States to the nation's capital, ments we receive from another confers more pleasure. place from an adjacent city. Her husband belongs to "the world," in anxious haste to anticipate the dreadful fate sure than the biggest compliment we pay to our-Were enjoined so to do, how much more now when we have an extended revelation to it is not very distant. She patronizes your that hung over the condemned. That was her selves! Most fashions are ridiculous, but one is Sabbath service half a day, protesting that "she does so only because seeking -seeking through days and nights of un- obliged to tumble into the ridicule to avoid apshe is such a thorough Baptist!" Before you knew her well, you certainty, delay, danger, cold, hunger and sleepurged her to bring a letter, and east in her lot with you, but she less sorrow. But this was not all. For now she started at the thought. "What, leave the church where her was at the place where deliverance might be found-The idea that christians are excused from parental instruction because their mother belonged!" She left her mother. "Oh, no, she couldn't and there she knocked with her remaining strength, married, that she would never leave him, but get her husband to asking; but how she sought and knocked! Her drive to town on communion Sundays." "Why," she asks, "sup- perseverance was rewarded—the reprieve was may be shut from my sight. Let Charity close perform faithfully his daty in these respects, the necessity still remains for Sabwhither these floating ones have gone, and across whose way they spread the sail toward the breeze, and make no e doctrine of Christ; and hence, the Sabbath School is still needed, outside have thrown themselves, like uncared-for-logs, might report more effort with the ears to push off the lee of the land,

it never meddles with their business." Besides all this, his minister begs him not to leave his old brethren, a hundred and fifty miles away; so he pays his pew-rent with you, but sends his missionary money through them. He writes a semiwhile with you, he joins the ungodly in sustaining pairing the fence was, therefore, not a very pleasant the opera, the Sunday-night concert, the "religious gaming-table"-everything but that which savors of the purity of the gospel. That is, the little light, and the little it is, which he sheds abroad, is shot off as if from a musket, to shine at a distance of a "you took an early start this morning." It was the responsibility of his inconsistencies, and that without the power of disciplining him for them. Thus he lies like a log in the stream; and others of weaker mould and lower social position, thinking that they enter a higher caste by touching him, cluster around him, and thus block up the channel. Is not this driftwood, belonging either to the careless or the aspiring, a great curse in the church? Bearing faintly the mark of Jesus, bound to none, floating hither and thither, or lodging useless in the muddy banks, is not this one of the greatest obstacles in the way of the church of the present day? And who is responsible for it? It is rather a delicate matter for humble people in the pews to look up and preach to wise men in the pulpits, but cannot those whose life covers one long license to exhort and admonish others, I should wait till all my corn is destroyed."

These are the hewers in the great forest of life, and a more earnest, laborious, unwearying, self-denying class breathes not on earth. Never will their works and sacrifices be made manifest until, before a mulitude which no man can number, we shall hear their "Well done" spoken. But for all this, they are mortal, and of like passions with their brethren, and it need not cause great wonder if this human frailty should now and then discover itself.

There are two classes of men toiling in this forest. The first cut down their trees, and afterwards, with great care, mark and bring them to the stream. Their eye is ever on them, and it one chances to stray from the rest, no pains is spared to bring it back to its place. Thus, by great watchfulness and effort, all are safely landed, and finally take their places, either for strength or beauty, in the temple of the Lord.

The second class of fellers in "the forest of life" are apparently more earnest, at least more noisy in their work. They shout to their helpers, their axes clang tremendously, their chips fly furiously, their trees fall rapidly. Their chief desire seems to be to count a given number of prostrate trees, and then to east them marked with their name-on the bosom of the stream. Then they go home to rest, or else rush back to fell more, while these are left to trouble the careful, or to find their way to the mill as best they may. They take no more thought of them, unless some one, because annoved by them, takes them in an orderly way to their destination. Then they take alarm. They ery out for their rights, and show their name -if it be not obliterated in the crowd- suffering ing and crushing it has undergone. No matter though they be decayed and worthless before they hear of them again, they are still theirs, and each counts one, and these value numbers before order

Our churches are full of driftwood-members coming from the country to the city, or from the city to the country, loose from all bonds and responsibility. No one has rightfully any watchcare over them, and their own souls suffer loss, perience," as it is called, will be like that of everya short sermon on the subject.

to look to this matter, and either bind the trees and that is all we need care for, of Lebanon together, or pass them over to men The young disciple should not expect too much who will care for them, and bring them to their light at once. It will grow brighter with every

KNOCKING.

city of Detroit, from a military station at the this boy from infancy as her own, and who had journey through what was to her an unknown would give you an appetite. The smallest compliprogress. Some churches and this is not always a sign of death when the breath of heaven fills the atmosphere, A woman horsewhipped her husband in the

your number. You have his presence and his become seking-true, prudent, careful search for purse, but you are quite too strait in your views every influence that brings us in the way of bles for him. Men are allowed to believe what they ing. And let our seeking become knocking, as please in his church; indeed, he never saw the we wait at the door of the treasury, till it opens Your Committee believe that our Ministers should call the attention of the community in which they labour to the advantages of the Sabbath Schools at "a little too narrow for the day." "Do you as this has its promise and its precious fruit. think he would belong to a church that once ex- Asking is the blade. Seeking is the ear. Knockcluded a hotel-keeper for selling ardent spirits ! ing is the full corn in the ear. The answer to all

FORBEARING.

Mr. Hare was at work by the roadside, repai:ing a piece of rail fence. The land was swampy, annual letter to them, full of pious exhortation; and rain had fallen in the night. The job of re-

> Mr. Henry came along on horseback, and seeing Mr. Hare, stopped his horse, and bade him

"Not earlier than you did. You had some

cattle in your cornfield last night?"

"Did they get in from the road?" "Yes, they got into Jackson's field here, and then over his fence into my corn, or rather over the line where his fence ought to be."

"He don't keep good fences?" Mr. Hare could not deny the assertion, and was therefore silent.

" Was there much damage done to your corn?" " About half of it was destroyed." "Too bad! Why don't you make him keep his fences in order? The fence you are putting up belongs to him, I believe?"

"Yes, but if I were to wait for him to repair it,

" Why don't you threaten to sue him?" " Because I do not mean to sue him, and again, the good Book tells us to forbear threatening. "Your property won't be very safe, if it is understood that you mean to act on that principle," "I don't know about that. I don't think anything is lost by following the example of the

"I agree with you, but the question is, whether allowing others to impose upon you is following the Master's example. Something is due to society and the law. We are to obey the law ourselves, and not to countenance disobedience in

"No doubt, but it still may be our duty to suffer wrong for the sake of peace, for the sake of

" Well, all I have to say is, that if Jackson had me to deal with, he would not find me a very easy customer. Good morning.

Mr. Henry rode on, and left Mr. Hare to his reflections. He had suffered a great deal of inconvenience and loss, on account of Jackson's carelessness in regard to his cattle and his fences. Complaint only provoked anger and insult. What was to be done? Should be seek legal redress? He felt that he had a right to do so. He was almost resolved to do so. Then the question arose in his mind, Am I under obligation to seek legal redress? May I omit to do so, and be without sin in the matter? This question led to a train of thought which resulted in a determination to suffer wrong for peace's sake. He resolved to look to the Saviour as an example of long

Did Mr. Hare do well in thus neglecting to seek legal redress? did he pursue a more excellent way when he repaired Mr. Jackson's fences, and thus secured his fields from invasion? The cost of so doing was probably much less than that of litigation, and the security greater.

CONVERSIONS.

The new convert should not expect "his exwhile the cause of Christ is wounded by their body else, or anybody else. No two faces are inconsistency. While these seldom use their alike in any audience; no two trees are alike in power for good, they exercise great influence for the woods; no two blades of grass in the field. vil, and almost universally they lay the sin of So no two human minds are so constituted as to their spiritual vagrancy at the door of their be affected in the same way by the same truths. minister! If this is a scandal, it is a cruel one; It matters not if you cannot tell just when you but if those who preach unselfishuess to us do, from | became a Christian. I do not suppose one Chrisambition, neglect these floating souls, and thus tian in twenty could do it. If we sow a handful elog up the passage of others on the stream home- of wheat in our garden, we could not tell, though ward, it surely is time that some one preach them | we watched it ever so narrowly, the exact moment when it germinated; but when we see the waving Would it not be well for ministers and churches grain in the autumn, we know it did germinate,

> Christian duty he performs. The Christian life is a sort of mountain-path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveller who has ascended to the summit of Mount Blane, the sun rises earlier and sets later, and the night therefore is shorter than to the peasant who lives in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to the heavenly places in Christ Jesus. Conversion may be the work of a moment; but a saint is not made in at hour. Character-Christian character. is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree; and, like a tree, it requires patient care and unwearied cultivation, - Monthly Religious

pearing still more ridiculous,

CHARITY .- Let my lips be sealed with Charity, that they may open only for the good of my neighbor. Let my eyes be veiled with Charity, that they may rest upon good, and that wickedness wards those whom God hath given me power to

tion thereof be published in some journal in the Province at least to the cause of God among us, and of still greater advantage to the young us, and of still greater advantage to the young us.

Again, look at your neighbor in the broad aisle, who patronizes the waves, to the cause of God among us, and of still greater advantage to the young who have showed opposition when his son followed up the He smiles at your presumption in asking him to become one of desire as a spiritual gift. Then let our asking mother by belathering his papa with an umbrella.