

## THE SABBATH.

Sweetly the Sabbath morning dawns-A calm is on the air; Like an o'erwearied child, the world Lies 'neath the wings of prayer, The very clouds that float along, The blue and silent skies, Look heavy with the holy thoughts That slowly heaven-ward rise. I love to deem the Sabbath day,

A fairy isthmus g ven To man, where he may breath awhile On earth the gales of heaven : The wheels of life stand motionless-Action in slumber lies-Then thought resumes its throne, and Faith Points, flame-like, to the skies.

Upon our ear the sound of bells-The Sabbath music falls , Rejoicing let us enter in Religion's hallowed walls !

A day of joy ! Why walk ye then With steps so sad and slow: 1s not God's smile above you spread "Are not the dead below ?"

They are- but 'tis not well to mourn, Our brethren neath the sod ; Can tears be grateful to the dead ! They are the care of God !

Sweetly the Sabbath morning dawns-A calm is on the nir-

Ye have six days to laugh and weep, Oh ! give the seventh to prayer !

Correspondence. Reminiscences of the Past.

NO. III.

BELOVED BROTHER-

give you more than you bargained for. But I have suppressed many things I should like to state; and which I think necessary to a right understanding of my story. But I have determined, as much as possible, to abbrevi-

church might have an opportunity of judging whether we were called of God to preach the Gospel or not. No excuses now could avail give them opportunity. worship of God in the place. tect to her father, and obtain his consent ; but cers.

happy as she could be in this world. I could not resist the inclination to introduce this anecdote, as it was immediately connected with my early ministry. I could name other incidents which occurred before l left that country, but prudence bids me forbear. During the three years and over, while I staid in England, I felt the need of more know. ledge, and desired to have my mind disciplined to study. I applied to the pastor for advice and assistance. There were two Baptist literary and theological institutions in existence ; one at Bradford in Yorkshile ; the other at Stepney, near London. Application was made for the admission of two young men who had been licensed by the church. But, it was found that only one from one church could be received, as there were so many applications more than could be admitted. The result was, that as I was merried, and brother Winter single, it was judged advisable to let him go, in preference to me. Thus I was thrown on my own resources. I had no where to look to but to God. If He had called me and laid upon me a dispensation of the gospel, would He not carry me through, and afford me aid in the time of need ? And I have to confess to the glory of his rich, sovereign grace, that hitherto he hath helped me. In the year 1816, the pastor of our church, received an urgent invitation from some old friends, then living in this city to come to America. After several letters represent-BELOVED BROTHER— I begin to feel alarmed at the want of bre-New Brunswick, he laid the case before the vity in my narrative, and fear that you and the church ; and expressed a wish that some my brethren will begin to think that I shall of his friends woul I accompany hira to what

e. While these conflicts were going on in my igrate to this country. It was a new and unmind, the subject was brought regularly be; tried experiment. Not one of us had ever fore the church. Some old brethren brought been on the ocean ; I believe had never seen before the church the question whether there the briny deep. We took each other by the before the church the question whether there the briny deep. We took each other by the ware not several young men amongst them, possessing gifts for usefulness in the gospel rinistry? Several persons were mentioned, and their cases discussed. The church final-ly decided that Brother John Winter and myself should exercise our gifts before the church the embarkation, and incidents of the voyage three times, on week evenings, that the to another occasion. D. NUTTER. TOBIQUE, November 3, 1855. anything. The church must rule, and be Dear Brother, From Becaguimick we obeyed. I had no alternative but to submit. proceeded directly to St. Francis. On our With fear and trembling I took the Deagon's way we passed through several beautiful and with fear and trembling Floor the beautils, way we passed through several beautilui and seat. I could go no higher. I introduced the words, "Let him that thinketh he stand-eth take heed lest he fall." Whatever my brethren thought of it, I concluded that I should never engage in that work again.— The old experienced members and the minis- Large and splendid chapels may be seen at ter present were mountains before me; and if a distance from each other of 12 or 15 miles. I must preach, I heartily wished that it might We reached Bakersville, a small English not be to old Christians and able preachers, settlement on the borders of the Parish of St. but to ignorant unconverted men who knew Francis, on Saturday evening, Oct. 20th, and little or nothing more of theology than my- had the pleasure of preaching for the first At the end of this trial, the church deter. We preached again Sabbath morning, with mined to call these two brethren to preach much encouragement and proceeded in the the Gospel. The next Lord's day, the pastor afternoon to attend an appointment 15 miles of the church delivered a sermon on the further up the River. When we were about work of the gospel ministry, and addressed to 7 miles from the place we met two brethren the candidates a solemn charge to be faithful who had come down to meet us, so eager to the trust which God had committed to were they of our arrival. Our meeting vas them; and to preach Christ and Him cruci- held at Brother Slocomb's and was deeply fied, wherever God in his providence might interesting. We met a most cordial reception. We never saw people more anxious From this time forth I felt the solemn vows to listen to the Gospel. Two individuals that of God upon me, and continued to engage in attended our meeting in the morning, travellwhat is called, in England, village preaching. I continued to follow my business in the week, but went out on the Sabbath. I gen-crally travelled 18 or 20 miles, and preached two or three times. I received every encour- the divine blessing. Several converts offered agement I could desire, from such as were themselves for baptism and the few brethren disciples of Christ, but much opposition from present expressed a desire to be united into a the ruder sort. In one instance, the friends were under the necessity of prosecuting one man, as an example, or to discontinue the tist Minister, who kindly came to our assist-God was pleased to bless the word; and in ance. We had the pleasure of witnessing on this place a church was organized, and a Wednesday last the baptism of three converts. brick meeting-house erected. One young This was truly an impressive scene. In the lady, very gay, very light, went to this place evening we met for the for the first time, to hear the young preacher, and was converted. When she asked her father's consent to be baptized, he positively re- thren and sisters presented themselves to be fused ; and though he was wealthy, and she an only child, he told her he would disinherit Covenant of the Baptist Associations in this her it she dared to do any such thing. She Province, were then read and assented to, took another opportunity to introduce the sub- and the brethren proceeded to elect their offi-

to the place, about 18 miles, and offered to in St. Francis, commending them to God and I got his letter, and, sure enough, there was take her home, and promised to do for her as the word of his grace. We were loath to no place in Halifax to hold them. They had with his own children. She accepted the of- leave them, so entreatingly did they urge us to be left in the market sqare in charge of a fer; and for a year after, up to the time 1 to remain, but our appointments compelled watchman all night, and almost all next day, left England, she was in this family ; and she us to bid them farewell. before your city could furnish a place large At nearly all our meetings there were chough to hold them. We paid the Indians 

ly with devout attention. Our private inter- about #300 for baskets. And they chopped views with them were highly encouraging and piled up in the most handsome manner, and we longed to be able to speak to them of and were paid for it, about 260 cords of wood, Jesus in their own language, not all how the second of the

miles beyond Brother Slocomb's. Brother S. ground early in the morning, and they stuck accompanied me. We employed a French- to it till night. Each night they could at once man who ably pulled us along in a Canoe. count up the profits of the day. They learn-We visited the people on either side of the ed that "time is money." If they lost their river, conversing, reading and praying with day, they lost their pay. We have all now When the body is feeble, and bends towards

them with much satisfaction. In the evening found out that an Indian will work fast if we the grave ; and the mind, if clear, is filled we endcavoured to spread before a solemn will pay him. And now, forsooth, there are with the retrospect of time and the prospect congregation the glorious Gospel. those who can tell us with great certainty that of eternity. When the heary hairs, the wrin-St. Francis presents a most inviting field we can screw them down a little, and pay kled skin, the dim eye, the dull ear, the sil-

for Missionary operations. It will not be ex- them less, and they will still be willing to very voice, the trembling hand, the tottering pensive to the Board. The people are dis- work. For my own part I don't think we step, betoken nature's decay and the final posed to aid in the support of the Gospel have paid them at all extravagantly. But passing away of this world, the putting off of amongst them to the extent of their power. that I think is not the question, but what do this tabernacle, and the entrance into the spi-The people are intending to proceed in those think upon whom we depend for ritual and eternal state. How repulsive is old the erection of a place of worship. There aid, and what do those think who have the age to the worldly mind ! How many strive he did when he was worth only £100. That are several preaching stations where the chief responsibility in distributing the funds, to keep the bloom of youth or the vigor of prospects are encouraging. It would be de- In the arrangements and directions of the manhood! How many would fain deceive sirable for the Missionary to have a know- Committee as stated in the Report, I shall others, how many would fain deceive them- firm, would walk from the public room in ledge of the French language, as he would cheerfully acquiesce. have an opportunity to mingle with them, and Mr. Rand referred to another point. He perfectly unprofitable do the years of decretheir minds in many instances seem open for was not sure but the opposition and violence pitude seem to the carnal eye! How peculi- who left at his death more than a million and the reception of the truth.

We reached this place to day, on our re- all events it amounts to very little. True, he and effects of the Gospel, which make old his wealth and honors were to be inherited by did not, he said, make it a point to call upon age to the eye of faith perhaps the most hap- a grandson of my Lord Trevor's' who had them for donations. He always passed them py and fruitful period of life.

"When first I le rned to ing an I pray,"

"This glorious foretaste makes me sing."

Ot giory, glory, glory,

" And praise my Saviour and my King."

Like those who dwell in glory.

Welly dahsy un kees in medoon nah gwek-

Tan boke toke ke aoo dum mah se an nek.

Unt oo le ah lah soo dum man,

Ac unt oo e ust ah heg e en.

Go-lo-de ando-de oo-lo-de.

Oa-lo-de, oo-lo-de, oo-lo-de

Ho-lo-de, no-lo-de, oo-lo-de.

Oo-lo-de, oo-lo-de, oo-lo-de.

Fruitful old Age.

How solemn is the period of old age !--

From the Presbyterian Banner.

by, unless by mistake. He had several times The Psalmist describing the righteous, who so careful to save a sixpence for the sake of found himself in this respect in the "wrong are planted in the house of the Lord, com- his heir? Not for the sake of his heir, but pew," but had never been insulted on such paring them to the palm-tree and the cedar he would always have saved a sixpence. Sir occasions. One gentleman simply remarked, of Lebanon, says: "They shall still bring James Lowther, after changing a piece of "I can't contribute to that object." Another, forth fruit in old age; they shall be fat and silver in George's Coffee-house, and paying The Bev. S. T. Rand's Speech delivered after a little h\_sitution, drew out his money flourishing." There is beauty in the old age two-pence for his dish of coffee, was helped at the meent Anniversary of the Mic Mac bag and gave a donation, and did not object to of the Christian. "His leaf does not wither." into his chariot (for he was then lame and inhis name appearing. It will be published in The frosts and storms and droughts of a life- firm.) and went home; sometime after, he the Report. It was only discovered after I time have not checked his growth. He is, returned to the same coffee house on purpose went out that he was a Roman Catholic. And like the cedar and the palm, evergreen.- to acquaint the woman who kept it that she Mr. RAND moved the next Resolution, and then just look at the "Halifax Catholic" of Where on earth is a lovelier sight, to the eye had given him a bad half-penny, and demand then just look at the "Halifax Catholic" of Where on earth is a lovelier sight, to the eye had given him a bad half-penny, and demand this week! Why they have advertized our that can discern true spiritual beauty, than an ed another in exchange for it. Sir James to the exchange for it. meeting for us! We supposed they would aged saint, ready to fall into the grave, but about £40,000 per annum, and was at P Resolved, That this meeting learn with not insert our notice for either love or money. leaning upon the Lord; the outward man perpleasure of the success attending the Industrial They have inserted it however of their own ishing, but the inward man firm and strong; Thomas Colby, who lived at Kensi ne Sir Establishment, so far as its effects in awaken-ing a spirit of industry among the Indians is -whatever may have been the motive. ting forth the radiance of his holiness. The ing Office; he killed himselft the Victual-"GREAT ATTRACTION" they have headed it. bloom of eternal youth is seen beneath the middle of the night, when The large audience present shows that they snowy locks of age. How delightfully is the profuse sweat, the effect ne was in a very of a medicine which understood the matter. "FOR ONE NIGHT eve relieved to see scattered amongst the na- he had taken for that ONLY." I suppose they inferred this from ked, moaning trees of youder mountain the what they knew of such events. Anniversa stately pines and cedars, even in mid-winter ries are apt to be celebrated but once a year. dressed in the verdure of spring. Yet "not his parlor; h advertently left on a table m ries are apt to be celebrated but once a year. dressed in the verture of spring. They describe the meeting, state who are to Lebanon with all its trees," yields so beauti-be present, and what is to be done. "Rev: ful and sublime a sight as the hoary head, a bottle constructed to the ways of righteousness. The port wine. This man died intes-tate, of port wine. This man died intesmer in which it had been conducted, nor the Roderick Random in costume complete, long which is found in the ways of righteousness. success which had attended it. These things beard included is to be present." Singular But there is more of beauty than sublimity fund are clearly set forth in the Report, and had what protean forms the monosyllabic name here. "They shall bring forth fruit." The d Rand will assume, through the difficulty of believer, under the infirmities of age, especisentiment has very generally prevailed that spelling English. It must be a shocking hard ally if his life has been one of active Christian an Indian is constitutionally so lazy that no name to manage. It requires no little skill to labor, is no doubt often tempted to think decipher it, as it sometimes appears in letters, his work is done; that he can be of no tage will induce him to engage in steady em-ployment. This notion we have dissipated. Indians are very like white men in this re-spect. They don't like to work very hard and very long unless there is a fair prospect. The Wran, 'Wran,' Wrand,' Wrhanne,' and and very long unless there is a fair prospect. The Wran,' Wran,' Wrand,' Wrhanne,' and the 'Wran,' Wrand,' Wrhanne,' and the world, and may as well be ' more But this is not the prompting of tr 'emoved. The true servant of God is not o' de religion. 'wait all the days of his app' dly willing to and very long unless there is a fair prospect. The Wran,' Wrand,' Wrhanne,' and '' wrand,' Wrhanne,' and '' wrand,' Wrhanne,' and '' wrand,'' Wranne,' and '' wrand,'' Wranne,' and '' wrand,'' Wranne,' and '' wrand,'' Wranne,' and '' wrand,'' Wranne,'' and '' wranne,'' wran,'' wranne,'' wranne,'' and '' wranne,'' wranne,'' and '' wranne,'' and '' wranne,'' and '' wranne,'' wranne,'' wranne,'' and '' wranne,'' and '' wranne,'' wranne,'' wranne,'' wranne,'' wranne,'' wranne,'' wranne,'' wranne of getting something for their labor. And if in the Rev. "Mr. Walsh's" edition of it lengthening out his feeble life for a purpose. of his life; but as soon as the operation was of getting something for their labor. And if his the new. Int. watsing entropy of the some of the for a purpose. If his life; but as soon as the operation was there are to be found Indians who preferbeg. comes out ' Ranny,' Gronny,' and 'Random.' And it is not hard for sight with an one to see what gary and s arvation to hard work, the same The best fun yet upon this name was perperint at purpose may ' we. On the other hand, effects of it, instead of being overjoyed, as gary and s arvation to hard work, the same The best fun yet upon this name was perpertinat purpose may de. On the other hand, trated by an Irish gentleman (?) of Charlotte- some on whom de burden of years is heavy, too much for their work that they might have been satisfied with a smaller remuneration involving less loss to the Establishment. sidered his religion assailed, and came man- may still bear fruit, they feel as if they were I think it quite probable we might have satis-fied them with a smaller scale of payment.— What a puty some one could not have told us this before the experiment was tried? What a favourable impression our efforts to make be designated. I suppose "Rev. P. ob. the people told us, "you cannot induce to go to Hantsport, and you cannot induce to go to Hantsport, and you cannot induce. The torturing of a P'ame affects not I think it quite probable we might have satis- fully to the rescue. Among other epithets be aring no fruit. They should reflect that them to work steadily by any reasonable offer on me. The torturing of a plame affects not is, with the true Christian, doing. The Christian necessarily its wearer, and is it not pitiful tian spirit of submission is not far from that offered to take all their baskets and pay them spite after all? But stich things show that of active obedience. It is an element of that at the same rate at which they usually sell our efforts are telling. Certainly I have no spirit of heavenly strength, by which the bethem. We would give them 2s. for a good unkind feelings towards Roman Catholics- liever overcomes all evil, controls it all, and ash bushel basket -- and if such a basket is why should I? am I not professedly devoting makes it serve his own religious improvement. not worth 2s. it is not worth anything, it does my life to their spiritual and temporal good? It turns the sword into the plough share, and seem to me -and the same price for a large and I humbly hope sincerely-God is inv bonnet basket and for others in a similar pro-judge. I am pleased that no unkind epithets into the pruning hook : the instru-ments of destruction into implements of the portion. Formerly they got a bushel of po- and no very hard things have been applied to divine husbandry for his good. It goes far iatoes for the basket that held them-now it them as a body this evening in this place. towards making suffering a voluntary act; the required after all an additional basket. To They talk very hard about us. Should any believer freely coasening to endure it, as a their untutored minds this seems very like doubt this, let them borrow-I cannot advise way of serving God ; and in fact taking it getting only half as much as formerly. This you to pay for it-the Halifax Catholic of willingly upon himself as the means of his

fliction ! How it lightens the burden, cheers the gloom, strengthens the weakness, and fills with activity the otherwise unprofitable hours of old age !

Thus the aged disciple brings forth fruit, if in no other way, still by his example of patient waiting in Christian hope; by showing to those who would say, Where is now your God ? that the Lord does not cast off his people in the time of old age; that religion outlives the decay of nature, and cheers the saint to the end with a hope, which no delay of the promise can impair. In those "evil days," when the ungodly are really of no more service to any around them, but are as dry sticks prepared for the burning, the righteous, tho' unable to do any more temporal services for others, are still fruitful, perhaps more fruitful than ever, in the far more precious gifts of spiritual benefit. They stand at the gate of heaven ; they breat' e its air ; they reflect its glory ; they point to its rest. W. D. C.

## Anecdotes of Avarice.

My Lord Hardwicke, the late Lord Chancellor, who is said to be worth £800,000, sets the same value on half a crown now as great captain, the Duke of Marlborough, when he was in the last stage of life, and very inselves, respecting the advances of age ! How Bath to his lodgings, in a cold, dark night, to save sixpence in chair bire. If the duke, of the Roman Catholics were overrated. At any precious, therefore, are those promises a half sterling, could have foreseen that all been one of his enemies, would he have been whom to appoint his heir. I know c / 1 loss middle of the night, when ' oy rising in the down stars to look ... purpose, and walking which he had in for the key of his cellar, which he had in and left more than £1,200,000 in the is, which was shared among five, or six av-laborers, who were his nearest relations. Sir William Smythe, of Bedfordshire, who was my kinsman, when he was near seventy, was wholly deprived of his sight; he was perthat . any other person would have been, he began to lament the loss (as he called it) of his sixty guineas. His contrivance, therefore, was how to cheat the occulist; he pretended that Whipping and Feeding. An English minister was acting as chaplain to English people in a German town .----He was really in earnest to do good among his congregation, but be was very ignorant of the right way of doing it. I He saw iniquity abounding, and he thought the only way to lessen it was to frighten his audience out of it, by crashing over them the terrible thunders of the law. Or if he referred to the fountain opened, it was only to endeavor to thrust his rebellious people into it " at the point of the bayonet." We need scarcely add another tirade from "Tim Carthy" of Liver-pool.-I cannot wonder that the writer of the Stoic to his fate. But from Christ. It is the that his labors were abortive of all spiritual or moral effect, and he was greatly discouraged. Need we refer to the experience of the greatletter is asha med to affix his real name to an spirit of Christ, working in the believer to will est of Scottish preachers-who says that he denounced vice and extolled virtue for several years without knowing of one person in his parish reformed-to show that the terrors of the law, per se, are, and ever have been, powerless for effecting any real good ? There is "a more excellent way ;" and some ladies residing in that German town know it, and,

The Mic-Mac Mission.

I must now close or be too late for the

ISA. WALLACE.

turn down river.

mail .- Farewell ! Pray for us.

Yours in Christ,

Mission, a notice of which appeared in our last issue.

he, in a great passion, positively declared Brethren Caleb E. Slocomb and Thomas that if she was baptized she should never Kating were unanimously chosen Deacons, enter his house again. She replied with great and Brother Slocomb, Clerk of the Church. firmness that she believed it her duty to be Brethren Jesse Wheelock, and Enoch Baker. and Mr. Webster were appointed Trustees, to buntized.

And although she was ready and willing to whom a title of the land upon which their obey all his just commands ; yet, in this thing contemplated Meeting-house is to be erected she had a duty to do to God and her own may be given.

vou chop we will pay you 6s 3d. We though it possible they might be induced to cut fifty or sixty cords by the fast day of March.— And what was the result? Why perfectly appalling. Such a stream of baskets of all sorts and sizes came pouring into the depot; that we were likely to be swamped, we could scarcely find room for them. We sent of one load to Halifax as soon as the snow came, and immediately after, despatched another huge load, which made everybody stare and wonder as it passed through the country, and conscience; and she must discharge this.— The next day we held our farewell meet-she added, that if he carried out this threat, ing. After preaching three persons more She added, that if he carried out this threat, she had still a resource in God, who had pro-mised, " that when thy father and thy mother forsake thee, then the Lord will take thee up;" and was determined to go forward and trust in Him. The result was, she was turn-ed out of her father's house. But, God veri-fied his promise, and raised up friends where fied his promise, and then the little band, consisting of thirteen, she little expected it. A wealthy gentleman, a member of the Cannon-street Baptist church of Birmingham heard of the circumter in Ged and the good will of his people to ear

P. C. Hill, Esq. seconded it. it ran as for-Tows : when any pier is which the work with the

ing a spirit of industry among the Indians is concerned, and recommend that measures be adopted for increasing its usefulness and for placing it upon such a basis as to occasion as little loss as possible.

In moving this resolution Mr. Rand said he did not deem it necessary to enter into a lengthened detail of the causes which led to the Industrial Establishment, nor of the manbeen sufficiently spoken to already. The prospect of comfort or of pecuniary advanof pay." We tried the experiment. We fact must not be overlooked. Then we told last week-Oct. 20-and read the announce- own sanctification. For whence does this them it was quite ridiculous for able bodied ment referred to of the meeting-and also spirit of submission come?' Not from the namen to be making baskets. Let the old and the blind and the women, do that, and let the men take their axes and go and clear a piece of land at Mount Mic-Mac, and let us get up article so full of anger and wrath and malice and to do. a field of wheat here one of these days. And we made them this offer. "If you will cut the undergrowth, and chop and pile up the the undergrowth, and chop and pile up the wood properly, and make roads to it, we will cover his face with his hand when I met him life, that I might take it again. No man tagive you the wood for your pay. It is worth it the street on a very late visit to Liverpool. keth it from me, but I lay it down of myself. on the spot 6s: 3d. per cord; for every cord you chop we will pay you 6s 3d. We thought this better man. I am glad he is not dead, to take it again." In Paul it said : "I can