

"I went once, a little bit, when I was a little un an' had a daddy, but he's dead long ago, an' granny wont lemme go no more. She'll bang me like old boots ter-morry."

What makes your grandmother act so? asked Leila with flashing eyes and reddening cheeks.

"Whiskey," said Sim, with a pitiful sigh. "She swabs bread that I've begged for her for whiskey, and gets drunk and beats me most ter death. I haint stole nor lied since I jined Sunday-school, an' I've pretty near starved on 'count of it, an' she's beat me till I'm black and blue all over. It'll be that way allus, unless the perlice nab me sometime. Will Jesus love me even in the calaboose, if I git there for some other feller's stealins or meanness and not for no meanness that I do myself?"

The eager, hungry soul that looked out from the eyes of the boy, spoke to Mrs. Grey's compassionate heart. "Jesus has had many dear, brave followers in prison walls," she said, "and he loved them and comforted them to the end. He will never forget you nor forsake you. I believe he has better things for you than hunger, and beatings, and prison. If you wish, you may remain here as my waiter. I think I can make it satisfactory to your grandmother and perhaps we can help her some as well. And you shall go to school and be clothed and fed comfortably, and in return shall serve me faithfully out of school hours. Do you agree to it?"

Sim was dumb with surprise. The sweet, smiling face of Mrs. Grey, the astonished but glad countenances of Bob and Tim, Arthur's radiant eyes, all swam before his vision as he looked about him, and sobbed, with a dry, choking gasp, "Oh don't, please don't, I'd rather ye'd beat an' bang me, than make fun o' me;" and the poor boy dropped upon the hearth rug, and cried like a baby.

"He thinks yer foolin'," said Tim. "Yer aint, are ye? Yer in dead earnest, aint yer? Git up Sim, this ere's yer Christmas. Can't ye understand good news when it comes ter ye? Git up and say, Thank yer! Aint yer got manners?"

"Poor feller," said Bob, "he don't know no better. He's been treated like a dog."

And then Arthur spoke. "Mamma means it, Sim. She'll take care of you. You'll be her waiter-boy, like those in the hotels, you know. 'Tisn't anything to cry about."

And poor Sim was encouraged to look up and cease from his crying, and in few but earnest and forcible words, he thanked Mrs. Grey for her great kindness, and promised to do his best in return for it.

Then Leila, who had slipped out of the room, returned, bearing three large packages, one of which she presented to each lad. Each contained a warm suit of clothes, cap, mittens, and comforter.

"Wont we hurrah when we git outside?" said Timmy, with sparkling eyes as the bundles were unrolled, and the gifts displayed.

But Bob shook his head. "We ought n't ter take 'em," he said. "I thank ye a thousand times, but they'd be sold same as Timmy's shoes was. They'd all go for whiskey. Me an' Timmy'll have to tough it out same as we has done, till God takes us up there. We must honour our father an' mother, an' pray for 'em, and love 'em, same's Jesus loves us, but we ought n't ter put no harm in their way. I know what them ere clothes'll go for, if we take 'em home."

"That's so," said Timmy ruefully. "Yer head's level, Bobby. But aint it too bad?"

Tim's delicate, pretty face had quite won Leila's heart. "Let them keep them here mamma," she urged. "There's room enough in the carriage-house. They can come here and dress on Sunday, when they need their clothes. A trunk in Sim's room will hold them all. Only Timmy must have his shoes and stockings now. Tell your father, Timmy, that a young lady whose little brother you once carried home, gave them to you, and that she'll buy papers of you as long as you wear them," added laughingly. And so it was arranged. Sim was to have the room over the carriage-house, and take charge of the boy's suits, and they were to be welcome to come there to dress; and amid happiness such as those three boys had never known, the partings were said, and Arthur bade good-by to Bob and Tim.

"Come again, he said. "Come and tell mamma your troubles. She's as good as an angel. She'll help you out. Be good and live for Jesus. Good-by."

And when they were gone and the doc-

tor who had lately entered the house, had taken Sim to the bath-room for a thorough cleansing, Arthur turned to his mother and said, "Dear, good mamma, is n't this a happy Christmas eve? There's been an angel in the room all the evening. Look! It is there among the flowers in the window."

"It is the snow, darling, on the evergreens without. The blinds are unclosed, you know."

But he only smiled and answered, "It is an angel, and it is so beautiful." Presently he said, "I hear sweet music. Where is it, mamma?"

The rapturous face, upturned to the flower-wreathed window, was radiant with joy. "Oh don't you see, mamma? It is the angel of Christmas? Leila, Cousin Walter, Bobby, Timmy, come."

"What is it Arthur dear?" asked his mother. "Do you feel worse?"

Leila ran and brought the doctor. He took the little wan hand in his, scanned the face of the dear boy earnestly, and said sadly, "It is the end. The cancer has reached the artery. He has been dying for an hour. You will be in heaven on Christmas-day, Arthur."

"Yes," replied Arthur, his face radiant with joy. "The angel has come—I am going home—to Jesus. Where are you, dear, good mamma? Don't forget Bob and Timmy, and the other poor boys. Tell Tim good-by, for me. Kiss me, mamma, Leila, Cousin Walt"—and then the pale lips murmured the words of the old grand Christmas carol. "Glory to God in the highest, and on earth peace, good will toward men."

The eyes wandered from face to face, and turned at last with yearning gaze to the window where his spiritual vision discerned the shining angel.

The Christmas chimed pealed out on the midnight air, and in the dawn of Christmas morn Arthur was borne in the arms of the waiting angel, up to the heavenly city, whose gates are not shut at all by day.

"And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

Beside the lovely dead on Christmas-day, with Bob and Timmy, and Sim kneeling by her side, the mother prayed that the sweet spirit of utter consecration that had made Arthur's life so full of beauty and benediction, might also rest upon her soul, and that she, as she had opportunity, might ever be a ministering spirit of helpful succor to the Lord's uncared-for poor. And as she prayed, a presence whose precious name is the Comforter, entered her stricken heart and poured a heavenly balm within her soul, and anointed with the oil of consecration another brave worker for the vineyard of the blessed Lord of Christmas. For, from that hour, Bob Tinker settled in his heart, always and everywhere, to live and do, and love, and suffer for Jesus. Hunger, and cold, and beatings, and scorn, were what he chose, in choosing thus, but he believed the promise made, "to him that evercometh" And the sweet peace that filled his heart in the joy of this comforting promise, came to him as earnest of the recompense awaiting him—the gift of the angel of Christmas.

be out of my power to return home for a considerable length of time if I did not proceed immediately, I travelled in my waggon, ten or eleven miles on Monday, January 28th; which was undoubtedly one of the coldest and most boisterous days of the winter. Some persons were said to be frost-bitten while merely taking care of their cattle. Through mercy I was preserved from suffering any injury from this exposure to storm and cold.

After our extra meetings in Tremont had been suspended for a season, toward spring they were revived. The prospect appeared somewhat encouraging; but it was judged advisable in dependence on Divine influence, to seek assistance from abroad. An earnest-Brother was therefore invited, and he came to our aid early in March. I endeavored to assist him a part of the time, but, as he had many more to assist him than he had who was laboring on Stronach Mountain, I deemed it the part of duty to devote a portion of the time there, though it was more inconvenient for me. Indeed, as that was the place where I first opened my mouth in public to speak for the Saviour—February 19, 1815—I was peculiarly disposed to labor there for the furtherance of His cause. It was, however, my delightful privilege to witness, in my advanced age, an extensive revival of the Lord's work in nearly the whole of the large field in which my stated labors have been bestowed upwards of twenty years; and to bear some humble part in efforts for its promotion. In the course of this gracious work there were 74 added by baptism to the Church of Upper Wilmot, and 140 to that of Lower Aylesford and South Wilmot.

It would have been pleasing to me to attend the Western Association, held at Lockeport; but, as the journey was long, I could not be there and at the Central and Eastern Associations, and therefore concluded to omit the first named, and attend the other two. The Central commenced June 27th in Cornwallis, where I was born, August 6, 1794, brought up, baptized by the venerable Edward Manning, May 14, 1815, where I commenced preaching as a Licentiate March 24, 1816, and where I was ordained July 17, 1817. In this place, therefore, as may be naturally supposed, my interest is deep and lively. A contemplation of what God has wrought in this Township with reference to the Baptist denomination since my Union with the body, may well excite thankfulness and praise. It may also afford encouragement to labor in His cause. In 1814, the year previous to my baptism, according to the Associational Minutes, there were in Cornwallis only one Baptist Minister, and one Church, consisting of 68 members. There are now 5 Ministers, and 7 Churches, containing 1757 members. Of these 300 were received by baptism in the course of the year preceding the holding of the Association in Canard, June 27, 1874.

The Session was peculiarly harmonious and pleasant. Mrs. Tupper and I were very kindly entertained by our esteemed sister Carruthers, (with her amiable children), the only surviving child of my late justly venerable father, Rev. Edward Manning, in the house formerly occupied by him.

I trust none of my friends will suspect the soundness of my sentiments as a Baptist from the fact, that on the Sabbath I preached, by request, in the Methodist Chapel in Canning. My text was Psal. iii. 5; "Let this mind be in you, which was also in Christ Jesus." The sermon was such as would have been preached by me from this text in a Baptist Meeting House. At the close Rev. Mr. Pickle, whose voice has greatly failed, and who is now *Supernumerary*, arose, and kindly remarked, that he "had enjoyed an agreeable and harmonious acquaintance with the preacher about forty years; and had often heard him preach with interest and pleasure, but never more so than on the present occasion. Such friendly intercourse between Ministers of Christ belonging to different denominations, without any sacrifice of principle, appears to me highly desirable and beneficial."

It was also my privilege to attend the Eastern Association, which assembled in Parrsborough Village July 11th. In the success of the cause of Christ in this region especially as connected with the Baptist body, my interest is naturally strong and abiding. Here a considerable portion of my early evangelistic labors was expended. On my first visiting Parrsborough, July 2, 1816, there were only one or two Baptists, and these women, in all that extensive region. Indeed, within the limits of what now constitutes the Eastern Association,

there was then only one ordained Baptist Minister, the late eminently pious Nathan Cleveland, Pastor of the Church in Onslow, containing 56 members, which, with that of Amherst, 16 in number, together 72, were all the Associated Baptists, where now there are 25 ordained Ministers, and 7 Licentiates, with 57 Churches, containing 3843 members. I could hardly have imagined, when I commenced travelling, in a feeble state of health, up and down the shores of Parrsborough, a distance of nearly 40 miles, principally on the beach, with small houses, in general, on the high land, few and far between, that I would live to see a Baptist Association, with numerous Ministers and many other delegates, assembled in what is now Parrsborough Village, but then consisted of only 3 or 4 houses.

As the Annual Meeting of the Nova Scotia Baptist Missionary Union was held with the Eastern Association, in the discussions that arose on matters brought before these bodies, some diversities of opinion very naturally appear. They were in general treated with kindness and courtesy, and the resolutions were usually passed with unanimity. It was cheering to perceive that a special Divine blessing had evidently attended the extensive labors of the Union, as evinced by the fact, that in the course of the year past 417 persons had been baptized on a profession of faith, by the Missionaries employed. Blessed be the name of the Lord for His rich displays of grace!

For the Christian Messenger.

A WORD ABOUT HYMN-BOOKS.

Dear Mr. Editor,—

Within the present few months I have visited quite a number of harbors on the Nova Scotia shore, and although nineteenth-twentieth of the Baptists can sing, yet not one-twentieth possess a Baptist hymn-book! Some have "Wesley's hymns," more have the "Psalms," but very few possess the "Psalmist." Why? They can purchase Wesley's for 25 cents, and a Testament for about the same, with "psalms and paraphrases" to boot, but the "Psalmist" being the largest collection, costs 75 cents. But this is not the only cause, for while Ministers of other denominations know that the possession of a hymn-book with many in a mixed community, is as good as a promissory note to attend service, our Ministers appear ignorant of that fact! In one harbor where the Baptist population was no mean proportion, other singing books were found in abundance, but not a sufficient number of Psalmists to ensure Baptist singing, and we used Wesley's hymns for one or two meetings. After the first service, however, I told the people about a nice compilation called the "SELECTION" containing 179 hymns—135 of them amongst the best hymns from the Psalmist, and 44 others mostly of the more modern popular melodies in use at revival meetings, costing only \$1.25 per dozen. Some of them had not heard of it before, but when assured of the fact of its existence, three dozen were ordered immediately. That congregation require three dozen more. Send for them friends, bro. Selden I have no doubt, is prepared to meet your order.

Just a word to Pastors. Have your churches well supplied with hymn-books; if they cannot afford the PSALMIST see that they get the SELECTION. A word to Missionaries. Do not go to your fields this "New Year vacation" without a few dozens of the "Selection," for you will be received better, you will have no bad dreams about men with open mouths and straining eyes trying to sing from a book on the opposite side of the building, and you will have no guilty conscience for having "laughed up your sleeve" at the poor bookless ones.

Yours, &c.,
CHRISTIAN.

For the Christian Messenger.

HALIFAX, PROCEEDINGS OF COUNCIL.

(Concluded.)

HALIFAX, NOV. 27TH, 1874.

To the North Baptist Church:—

DEAR BRETHREN,—In reply to your communication of the 23rd inst, the Council have to state in answer to—

Question 1st. The names of the several members of the North Baptist Church inviting the Council, will be found contained in a paper handed to Bro. Parsons, bearing date 15th October 1874, (See annexed paper A. A. W. C.) The council

is informed that in a few instances some of the names were signed by husbands for their wives with the concurrence of the latter, and the names of a few others were inserted in the list at their request, and that the supplementary list furnished the North Baptist Church through Brother Parsons by Brother Irish was a list of names inserted by himself upon the authority of the parties making the request to have their names appended (See B). The Brethren calling this Council have been requested to place the Council in possession of a document containing the original signatures of those seeking their dismissal, which will as early as possible be furnished the North Church. The Council herewith transmit a copy of the requisition by which it was convened. (C)

2nd. The Churches invited to send delegates to sit in Council are Granville Street, Dartmouth, Sackville, Hammond's Plains, Fall River, Margarets Bay, Mahoce Bay, Tanook, Newport, Wolfville, Gaspereaux, Truro, Onslow and North Baptist Church.

3rd and 4th. These questions were answered in a letter from the Secretary of this Council dated 23rd inst.

5th. The following Brethren appeared before this Council as the representatives of those by whom the Council was called, and did not sit or vote as members of said Council:

Rev. J. F. Avery, Bros. David McPherson, Benjamin Hubley, Watson Eaton, Caleb Langille, and J. E. Irish. Dr. Clay was appointed a delegate to this Council from the Sackville Church, but upon considering his position, he has requested leave to withdraw from the Council, which leave has been granted. At the previous meeting of this Council Dr. Clay did not vote, and the report of his having done so, was an error in the minutes, and no other member of the North Baptist Church has taken his seat as a member of this Council.

6th. This Council have to state that the Brethren by whom the Council has been called, have rented a Hall on Gerrish Street, where they hold their regular worship; and that all other arrangements made by them were preliminary to their organization, pending the advice of this Council.

The Council is gratified to know that the Brethren of the North Baptist Church, entertain no other feelings than those of kindness and brotherly love toward the Brethren who now seek the formation of a new Baptist Church in this City, and would with them deeply deplore the sad spectacle of a Church of Christ divided; "one saying I am of Paul, another I am of Apollos." The Council cannot fail to see that in the exercise of this Christian spirit by the Senior Deacon and Brethren of the Church, there is an assurance that when the spirit and desire of the Brethren, who now ask for their dismissal, are known, such an adjustment of this most unhappy difficulty will be effected, as shall save the Church of Christ from presenting to the world the aspect of a house divided against itself.

By order and on behalf of the Council
R. N. BECKWITH, Sec'y.

The Council has adjourned to Thursday Evening next at 7 1/2 o'clock when it is hoped a reply to the Resolution previously submitted will be received.

R. N. BECKWITH,
Secretary.

(A.)
Halifax, Oct. 15th, 1874.

On account of the unhappy feeling existing among the members of this the North Baptist Church and congregation, and in order that we may be enabled to worship in unity and thus advance the Kingdom of God upon the earth, we the undersigned desire that we shall have our letters granted us from this Church, so that we will be in a position to establish a sister Church of the same faith and order in this City.

(Here follow 63 names.)

(B)
To the North Baptist Church:—

Continuation of requisition signed and presented, dated Oct. 15th, 1874.

The undersigned names desire their letters from this Church to assist in establishing another Church of the same faith and order in this City.

(Here follow 17 additional names.)

Mr. Parsons, Please take these two names off the book. (names given).

(C)
TO THE PASTOR, DEACONS AND MEMBERS OF THE NORTH BAPTIST CHURCH.

Dear Brethren,—It is with deep feelings of anxiety and solicitude, that we address you at this time for the purpose of asking your counsel with reference to organizing a

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHY OF REV. C. TUPPER.

APPENDIX NO. 8.

The year 1874 has been, through the riches of Divine mercy, in many places a year of special grace. The people resident in the field of my labors have been greatly favored.

During the Week of Prayer it appeared to be my duty, and was accordant with my desire, to aid my brethren in Tremont. Our meetings were usually held at 10 o'clock in the morning, and 6 in the evening. Though there were no extraordinary manifestations of Divine influence, yet, as there seemed to be some encouraging indications, it was judged desirable to continue these exercises in the evenings; but, as the state of the weather and of the roads was frequently unfavorable, the meetings were not attended with constancy.

It may be remarked here, that the roads being unfit for sleighing often during the winter, I went to Stronach Mountain in my waggon to preach, near the last of January. On the night of Lord's day, 25th, there came on a violent snow storm. As the roads were being rapidly obstructed by drifts, and it seemed probable that it would