

goose," said Fred. "Don't mind her, Aunt A very, she's nothing but a child."
 "They say children and fools speak the truth," says I, "and may be you think I'm a fool; and may be I am. But I ain't deaf or blind, and I can't always be dumb. And I won't deny it, Fred, I've had hard thoughts towards you. Not about the money; I don't care for money, and never did. But it's so dreadful to think of your saying you was poor when you wasn't poor, and all those things about your little children a going out to work for their living."
 "That was a mere joke," cried Fred. "You know as well as I did that they were only a parcel of babies."
 "Well, and there's another thing I want to speak of. Did Sam Avery coax me to come here because he thought it would plague you and Maria to have a plain old body like me round the house?"
 "Of Sam Avery be hanged!" said Fred. "The fact is, Aunt Avery, I ain't worse than you. I was in love with Maria, and I was determined to have her. And I wanted her to live with me pretty much as she had been used to living. If you think this is too fine a letter for her to possess, why, you'd better go and examine the one she was brought up in. I economise all I can; we don't keep a carriage, and Maria has often to ride in stages, and pass up her sippets and dikes any old washerwoman. And I deny myself about giving; I give nothing to the poor, and subscribe to no charities, except charity balls; and Sam Avery, a sanctimonious old sinner, has just given five hundred to Foreign Missions. If it wasn't for being twitted about the money I had from you, I could hold up my head as high as any man. But since you've been and set all Goshen on to me, why my life is a dog's life and little more."
 (To be continued.)

"Nehushtan."

The renowned Rev. L. Philletus Dobbs, D. D., favors the *National Baptist* with a copy of one of his discourses, and requests with his usual modesty (!) that the following introductory note be inserted editorially:
 "We are favored with another emanation from the mammoth mind, whose scintillations have so often enriched with verdure these privileged columns, reported especially for this paper, and kindly revised by the author.
 "We place it before our readers as a refreshing piece of sarcasm."
 Text, 2 Kings xviii. 4: *Nehushtan*.
 In addressing you on this interesting occasion, my respected hearers and venerated friends, from the passage of Holy Writ to which your attention has been called, I shall not be able to divide the text into verses, there being none, nor into clauses, for the same cogent reason, nor into words even, as there is but one. I shall therefore pursue a course which is often followed by eminent divines, though it is rare that they have the candor to confess to the fact, as I do on the present occasion. I shall proceed to meander.
 And first, my friends, let us meander philologically and exegetically. On looking at the marginal reading, you will discern that *Nehushtan* means "a piece of brass." With your kind permission, I will read the entire verse, that you may gather the connection:
 He [Hezekiah] removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto these days the children of Israel did burn incense to it; and he called it *Nehushtan* ["a piece of brass"].
 A piece of brass. Let us first consider our theme as developed in the history of an eminent statesman of Massachusetts, hailing from the Lowell district. How happily do the words sum up his character and career. . . .
 Let us next consider our text in its bearing on the action of the late Synod in their memorable assertion. Rarely have I beheld a larger piece of unadulterated brass. Indeed, as I have read the Minute, and considered by whom it was drawn up, I have been led to cry out, in Hibernian speech, "A Dale of Brass."
 But there are other aspects of the text that may engage our attention. The serpent of brass had done a good work in its day; no doubt about that; it had been the means of healing to many a stricken Israelite. But its time had gone by. It was no longer useful; rather it was an obstruction. This is the universal law. That which is before us to-day, our goal, we in time

pass; and then it is a hindrance to us if we attempt to cling to it, to idolize it. The only way is to use it as long as we profitably can, and then to abjure it.
 Hezekiah found that the brazen serpent was a hindrance, that it stood in the way of the devotion that was intended to foster. Fortunate for the nation that he was not a conservative. He lifted up his axe to smash the brazen serpent. At once there arose a shrill cry from all the old stagers, "Venerable relic," "Wisdom of our ancestors," "Gratitude for what it has done," "Hoary antiquity." Fortunately again that Hezekiah possessed that rare attribute of mind that enabled him to see things just as they are, and to call a spade, "a spade," and not "an oblong ligneous and ferruginous implement of agricultural and horticultural husbandry." He said, "It is a piece of brass," and down came his axe; and the serpent was a serpent no more.
 There are a great many cases of brazen serpent all about us. Cases I mean, that were a means of good, but that have been outgrown; or that perhaps have come to be looked on as an end in themselves, have been converted into idols and that need to be looked at very squarely by some plain, outspoken, clear-eyed Hezekiah of the nineteenth century.
 There is the classical brazen serpent. Time was when all the learning of the world was in the classics, or in the classical tongues. The knowledge of these languages was the key to all science, all history, all philosophy. It was not that this key was valuable in itself; but it was that it opened the door to so much. Well, time has passed on; the living languages contain a wealth of learning that the ancients did not dream of; men have sprung up beside whom Xenophon and Herodotus are babes in arms; the treasury has been moved to other storehouses; and the door has been stove in; yet we keep on idolizing the key, sacrificing our children to it, as of old to Moloch. Is it not time that some one raised the cry, "Nehushtan?"
 Often it happens that a party, formed to promote high ends, becomes a brazen serpent, an idol, before which liberty, individual conscience, the public welfare, are sacrificed. When this has taken place, it is time to cry, *Nehushtan*.
 I have known deliberative bodies where parliamentary usage (which was designed to further business) became in time an object of worship, became an obstruction.
 A meeting-house is supposed to be a means for the prosperity of the church that worships in it. But how often does the meeting-house become an idol, a brazen serpent; how often it takes the entire force of the minister and church to keep up the meeting-house, to keep it repaired and insured, and to keep the sheriff at bay.
 I once in my extended travels became conversant with a form of the brazen serpent, which was called in the speech of that country, *Ah Sosashun*. At first it was formed to look after the interests of certain feeble bodies. And it was a great blessing. But in time it came to be felt that these bodies existed for the sake of the *Ah Sosashun*. Pretty much the whole strength of the bodies was taken up in moving this mysterious corporation. It was thought desirable to have in these bodies what was called a wurkugrace, not so much that souls might be saved as that a large number might be reported to the *Ah Sosashun*. The feeble bodies were expected to keep still and not say anything about their needs, lest they should take up the time of the *Ah Sosashun*. When I left that country, a few hardy professors of the popular religion were taking their lives in their hands and were venturing to ask under their breath, in bye and untrodden places, "Do the chur chiz [for that is what they called those bodies] exist for the *Ah Sosashun*, or does it exist for them?" And one or two were heard to whisper, "*Nehushtan*."
 A new chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and entering one of the cells on his first round of inspection, he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No; nor I dinna care," was the nonchalant reply. "Well, I'm your new chaplain." "Oh, ye are? Weel, I hae heard o' ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that the last twa kirks ye were in ye preached them baith empty; but ye'll find it no such easy matter, to do the same with this ane."

Correspondence.

For the Christian Messenger.

Antibiography of Rev. C. Tupper.

APPENDIX, No. 12.

Having been preserved in life to the close of the year 1876, I deem it proper to recognize the Divine goodness still exercised toward me, even in the midst of tribulation. At the commencement of the year my health was quite feeble; but I continued to labor in the ministry. During the Week of Prayer I attended meetings generally in the day time, but was unable to be out in the evenings.
 Notwithstanding my advanced age (81 years) and increasing infirmities, earnest desire to assist in the furtherance of our Foreign Mission, prompted me to encourage the holding of special meetings in aid of it. And, commencing February 7th, I assisted several ministering brethren at Pine Grove, Nictaux, Lawrencetown, and Tremont. After the close of the last of these meetings, on Friday evening, March 3rd, I became quite ill.
 My appointments for the Sabbath following were at Stronach Mountain and Prince Albert Street. Reluctant as I have always been to fail of fulfilling any appointment, my serious bodily indisposition would undoubtedly have kept me at home but for one peculiar circumstance; namely, that some brethren of the Upper Wilmot Church depended on me to give notice in the places named, of a general meeting to be held on the Tuesday following, to determine relative to calling Rev. W. E. Hall; and my failure to notify the people might be the occasion of leaving this important field without ministerial labor. Therefore, sick as I was, I went and preached a short sermon at each of these places, and gave the requisite notice.
 On Monday, March 6th, I returned home. My illness, which doubtless had been gradually preying on my constitution for a length of time, increased to such a degree as evidently rendered it needful to call in medical aid. Besides the frequent attendance of a physician residing in Aylesford, my younger son came about two hundred miles to visit me. My older son also, though engaged in numerous and onerous duties in Ottawa, on learning that I was very low, left all and came quickly. My daughters, likewise, though living 220 miles distant, readily came, and subsequently remained for months with me. These repeated visits, of my kind and affectionate children, with their beneficial attendance, were highly appreciated, and truly consoling. So likewise the constant and assiduous attentions of my dear wife, who never seemed at all weary of waiting on me tended greatly to alleviate my sufferings. Here also I would gratefully acknowledge the kindness of numerous friends, both near and far off.
 When reduced very low, and expecting to depart shortly, I endeavored to make all needful arrangements with regard to my funeral as well as other matters. My mind was not as strongly exercised with religious emotions as I desired. Though sometimes assailed with "fiery darts of the wicked one," yet in general the language of the prophet seemed applicable to my state, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Through Divine goodness I was blessed with quiet submission to the will of God either to die or live. During some days the world seemed almost as dead to me as if I had actually died. It was my earnest desire, that if raised up for a little time, I might still be enabled to labor in some measure, however small, for the advancement of the cause of Christ, and the good of my fellow men.
 It afforded me consolation to know, that the people whom I had been serving were now blessed with the faithful labors of my esteemed brethren, E. O. Read and W. E. Hall. The former, residing near me, by frequent visits and earnest prayers, ministered much to my comfort. Such visits also as the latter could consistently make were highly consolatory.
 My sickness was not usually attended with violent pain, but with extreme nausea, so that pure water tasted to me as bitter as gall. After some months, by the divine blessing attending officious remedies, and good nursing, my disease was so far abated, that, though unable to

walk without help I could be assisted in getting into my waggon, and so visit a few families, especially those in peculiar afflictions.
 Ere long, however, a collateral disease confined me closely to my bed. I then concluded that my ministerial labors, not only in public, but also in private, were at an end. Under these circumstances, having long taken a deep and lively interest in our Foreign Mission, I determined in this case to be my own executor, and forthwith to carry into effect a codicil to my will, bequeathing \$100 for the support of two native Telugu preachers for a year. By this measure though unable to aid the cause by personal labors, it might still, whether living or dying, be my privilege to be, in effect, preaching the gospel to the perishing heathen; and the happy effects might, through the blessing of the Most High, continue for ages, yea, for ever.
 In process of time, however, through Divine favor, my health was so far restored that it was not only in my power to visit families, but also to preach in public. After seven months suspension of these labors, my first sermon was preached in Tremont, October 8th. As my public ministerial labors were commenced March 24th, 1876, from which I have never desisted, excepting some short seasons of sickness or bodily hurts. The 24th day of March, 1876, two Sabbaths more, prior to my late illness, would have completed the round term of 60 years in the ministry. When, therefore, I had preached on the second Sabbath after my partial recovery, in Melvern, Oct. 15th, 1876, this deficiency was made up. Alas! how numerous and great have been my deficiencies! I do humbly trust, however, that it has pleased my gracious Master to render my feeble labors, during the long term of time that has been allotted to me to preach the gospel, a means of some good. To His name alone be all the praise given! As an inspired Apostle speaks of both "life" and "death" as blessings to believers (1 Cor. iii. 22; Phil. i. 20-26.) it is my earnest desire, that the little time it may please God to prolong my life I may be enabled to honor Him, and to be of some service to my fellow creatures; to be truly submissive to the wise arrangements of Providence; and at the close, with steadfast faith to commit my departing spirit into the hands of the adorable Redeemer.
 Tremont, Aylesford, Jan. 1st, 1877.

For the Christian Messenger.

Prince Edward Island Sabbath School Convention.

Pursuant to appointment the above Convention met in its Second Annual Session at Cavendish, on Wednesday, 27th ult., and continued in session through that and the following day. The object of this Convention as set forth in the constitution is, "To foster Sabbath School organization, and to promote generally, the interests of the work."
 At the hour of ten o'clock, A. M., quite a number of delegates, both ministering and lay brethren, had convened in the Baptist Chapel at Cavendish, when a half hour was spent in devotional exercises. The staff of officers for the ensuing year was elected as follows:
 President,—Bro. George MacNeill.
 Vice-Presidents,—Bros. A. Scott and W. B. Howatt.
 Sec'y,—Rev. D. H. Simpson.
 Treasurer,—Bro. W. L. Wellner.
 A committee, appointed for the purpose last year, submitted the following list of subjects for discussion during the present sitting; viz.:
 I. "How to obtain efficient teachers; or Is a normal class practicable?"
 II. "Is it right to give up the Sunday School in the winter?"
 III. "Which is preferable, to divide the Sunday School into small classes under ordinary teachers, or into large classes under superior teachers?"
 IV. "The relation of the Sunday School to the family and the Church."
 V. "Ought the so called controverted subjects of the Bible to be taught in the Sunday School?"
 Each of these questions elicited a very spirited discussion; in the course of which much valuable information from the observation and personal experience of the speakers was given to those present, and many valuable suggestions with regard to conducting Sunday Schools,

and classes in the Sunday Schools were thrown out. There were in all six sittings, three on Wednesday and three on Thursday, all of which were well attended.
 The conclusions arrived at, after discussing the above questions were in substance as follows:
 1st. In the present state of affairs a normal class is impracticable. Our school sars too small. Teachers must be looked out by the Pastor or Superintendent assisted by the parents, and trained in the adult classes.
 2nd. Not right under any circumstances.
 3rd. The junior classes should be small, but adult classes whose interest is more easily secured, may be made large.
 4th. The relation of the Sunday School to the family is of a very intimate nature, since it aids the parents in "training up their children in the way they should go."
 The relation to the church is still closer, as the Sunday School is, or should be, the Church meeting, together for the study of the Bible, with as many others both young and old as they can induce to come in.
 5th. When occasion requires.
 The reports from the schools were of an encouraging character, showing an increase in attendance at most of them, and a deepening interest in Sabbath School work. Eleven schools were represented, delegates coming from East Point and West Cape, almost the two extremes of the Island. It is to be regretted that other schools situated much nearer did not send representatives, but it was supposed that they had committed the old blunder of going into "Winter Quarters," and had neglected appointing delegates before becoming torpid. Other reasons, however, may have hindered their doing so. The meeting was very large, considering that it was only the second session, and will doubtless be larger when it becomes better known. No one interested in Sunday School work could attend and not receive benefit of a lasting practical nature.
 This very interesting, and is to be hoped, profitable meeting was brought to a close by a large Devotional Service on Thursday evening, led by Rev. J. A. Gordon, who preached an excellent sermon from 1 Sam. xxii. 1, 2. Several of the ministering brethren took part in the meeting, rendering it an exceedingly profitable service.
 Such meetings as this Convention cannot but be productive of much good. Laborers in a common cause, get together to consult on the best means of advancing that cause, and in the varied plans of work followed, and from the experience of different workers, much that new and of great value is learned. And not the least item, is getting acquainted with one's fellow laborers, for Scripture says as "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."
 By order of Convention,
 D. H. SIMPSON, Sec'y.
 Montague, Jan. 5th, 1876.

FOREIGN MISSIONS.

The following, from an address by Mrs. C. Van Hutsan read at the semi-annual meeting of the Women's Baptist Missionary Society of the West, at Detroit, is commended to the members of the Nova Scotia Societies by their Central Board.
 DUTY OF PRAYER FOR MISSIONARIES.
 Our heavenly Father has made it the first impulse of every regenerate heart to ask, Lord, what can I do in the vineyard? Manifestly the majority of Christian women cannot go to heathen lands to labor for Christ. But there is a service denied to none, even the feeblest or the poorest. The invalids shut up to the walls of the sick-chamber, equally with the robust and active, may plead with our Father for the few who do go. One test of our loyalty to Christ, and the depth of our love for dying men, is our fervent and believing prayers in their behalf.
 One of our society's missionaries, in speaking of a recent prayer-meeting at one of the stations, when they were giving thanks for an unusual interest in a distant part of the field, says the question was raised, *Why* this great mercy? The conviction was, that it came in answer to fervent prayer, both at the station and at the old home across the sea. My sisters, do we realize that we