

as soon as she awoke herself again, she set out once more on her wanderings round the glimmering yet black pool and in and out among the dark, moaning trees. Now and then she called, though her voice, unknown to herself never rose above a whisper. That strange wild whisper, "Father! Little Dot!" could not reach any ears. No ear but God's could catch that cry; no eye but His could see her misery.

There was not a sign of daybreak when the gates were open at five o'clock in the morning. The sun would not rise for nearly three hours yet; but Hagar felt herself disturbed by the occasional tread of a workman going past on his day's labor. As in a dream, she made her way to one of the gates at the north of the Gardens. She was benumbed and bewildered. The baby had been moaning for the last few hours, and though the low, mournful sound filled her ears, she felt unable to do anything to lull and hush it. She did not know where she was going, or what she was to do. Like one blind and deaf she staggered on into the road, still as dark as at midnight; when suddenly she heard the rattle of wheels close upon her, mingled with the trampling of a horse's hoofs, and the angry shouts of the driver. But it was too late; she was already under the horse's feet, and knew and felt nothing beyond that.

Professor Wells

is known to many of our readers—a graduate of Acadia he has for a number of years been a very successful teacher in the Canadian Literary Institute. Being afflicted with deafness, he has obtained an important educational engagement in connection with one of the Toronto papers. A complimentary dinner was given him a few days ago at the Institute. We learn from the *Sentinel Review* that among those present were Rev. J. J. Hill, M. A., Rev. W. H. Landon, Rev. W. T. McMullen, Rev. W. W. Carson, Rev. Mr. Willis, Rev. S. C. Keetch, and a number of the students of the school who are now in the work of the church. The Town was represented by Messrs. H. Parker, W. Totten, J. M. Grant, W. Schofield, R. Martin, R. H. Burtch, R. W. Sawtell, and others.

All the students, ladies and gentlemen, were present, with the whole teaching staff of the institution—the number who sat down being about three hundred. The chair was occupied by the Rev. B. F. Ashley.

Mr. W. Wallace spoke on behalf of the students, and expressed in appropriate terms the feeling of the students at the loss of Professor Wells. He also alluded, amid the applause of the whole audience, to the work and influence of Mrs. Wells, who for some time has so worthily held the position of Lady Principal.

Rev. J. McLaurin was then called to represent the professors and teachers of the college, and alluded in feeling language to the pleasant relations that had always existed between the retiring principal and the teaching staff. He dwelt upon the great moral and intellectual influence that had been exerted by Prof. Wells, and the high position he had won as an educationist. He deplored his departure, and extended to himself and wife the good wishes of his past co-workers in the Institute.

F. B. Schofield, Esq., represented the Executive Board of the college, and expressed the hope that Principal Wells would never forget the interests of the college for which he had done so much.

Mr. R. W. Sawtell gave some reminiscences of the past 17 years during which time he had been associated with Professor Wells in connection with the Institute. He alluded in forcible terms to his genuine worth as a man, a husband, a S. S. teacher, a professor, a writer, a member of the Executive, and a Christian gentleman. He expressed the fear that they would never see his like again.

Rev. W. T. McMullen, on behalf of the ministers of the town, made some appropriate allusions to the Institute and to the work of Professor Wells. He rejoiced that upon entering the powerful profession of journalism he was to be in a position where his influence would be widely felt in behalf of all the great moral educational movements of the day.

An appropriate address to Principal Wells was then read by Professor M. S. Clarke.

The learned Principal, in reply, apologized for not having been able, through pressure of work, to express his feelings on the occasion, in the form of a written response. He hoped that the sentiments of both himself and his wife would be interpreted by all present, although he failed to give adequate expression to them. He remarked that his own sense of short coming during the past seventeen years contrasted strangely with the kindly expressions of appreciation he had heard to day. Alluding to the work of the teacher, he said, he had always regarded it as one of the very highest callings in which any one could engage, and he thought so still. The aims of the true teacher should be higher than this life. He expressed the most earnest hope for the future success of the Institution. He alluded briefly to his happy relations with the Executive Committee, and to the people of Woodstock, expressing, however, the regret that his many duties in the College had prevented him from being so good a citizen of the town as he would have liked. He felt that in his new work he could bring to the discussion and investigation of all subjects an unprejudiced mind and a desire to arrive at the truth. He concluded, amid great applause, by thanking all the speakers of the evening for their kindly expressions and good wishes.

Correspondence.

For the Christian Messenger. Some Enquiries.

Dear Sir,—

I want very much to know from some person or persons, either Baptists or Presbyterians, as there are many Baptists who were formerly in the Presbyterian Church, What is the real belief of the Presbyterian body in regard to Infant Baptism? Is it as the Church of Rome and the Church of England holds, Baptismal Regeneration? or what is it? I know they do not all believe alike, that is the Presbyterian body. I heard one of their ministers say, after he had performed the rite on some infants, that they now stood in a very different light before God than they did before this ceremony was performed, for now God was bound, as it were, to care for them, that they were church members, sealed and signed. Another, when urging one of his church to get his children baptized, was asked the question, What was the good of it? He said, "It is a subject I wish to say little about, the main object is, it keeps our people together." Still another undertook to prove from Scripture that as Lydia and her household and the jailer and his household were added to the church, and, no doubt, there were children there, it proved that whole families should belong to the church.

Such teaching is calculated to, and does lead the children to trust in this as a passport to heaven. Parents say, if questioned on the subject by Baptists, that they do not want their children to grow up heathens. The children at school tell the children of Baptists that they are not as good as them, as they were not baptized. Why the anxiety, if a child is taken sick and likely to die, to have it baptized before death? An old lady said, "What a blessed thing it was they got the minister there a moment before the child died!" What is this? If it is not Baptismal Regeneration, What is it? I want others as well as myself to be enlightened on this difficult matter. It is, I think, one of the greatest sources of evil that ever afflicted the Church of Christ, and is filling our land with infidels, and sapping the foundations of our churches.

ENQUIRER.

For the Christian Messenger. Letters from Uncle Ned about Farming.

II.

I see that my letter has been printed in the *Messenger*, which encourages me to try again, and should encourage other farmers to write letters to the paper, if they have anything to say that might benefit their brother farmers. This matter of professional education for farmers is one that every farmer should think about, and talk about, and write about too; until we have agriculture taught in all country schools and acad-

emies by teachers who have graduated at our own Agricultural College and Model and Experimental Farm. That is what we want, what we must have. We outnumber all the rest of the trades and professions put together; we pay by far the largest share of the taxes and revenue, which gives us both power and right; and, as we have to feed and clothe the world, it is to the interest of all that we should be taught how to do so in the best and cheapest way.

I have read somewhere a verse something like this:

"Water that runs at its own will, Was never known to turn a mill,"

which seems to me to have a good idea in it that might come in here if I can get it on to paper. Farmers are like a great river, their wishes like its waters may all run the same way, and yet not have power to turn the government mill; but get them into a good organization like the waters of the river in a mill pond, and bring their power to bear upon the wheel of government, through their Provincial Grange for instance, and round it goes, and the legislative machinery is set in motion, and our rough ideas are worked up into good laws and regulations on this matter of Agricultural Education.

Since I wrote my first letter I have seen a lot of pieces in newspapers on this matter, which makes me think that our farmers are going to call for help on Science, the modern Hercules.

I have just been reading in the *Maritime Farmer*, of Fredericton, reports of proceedings of the New Brunswick Board of Agriculture, and of a first rate speech of the President of the Board, who is also the Provincial Secretary, who goes in strongly for Agricultural education commencing in the common schools, and finishing off at an Agricultural College and Model Farm. The key note having been struck by the President, the Board took the pitch and sang in harmony.

I have also been studying the "Fifth Annual Report of the Ontario School of Agriculture and Experimental Farm," for the year ending 31st December, 1879, which gives besides the rules and regulations, course of study, estimates and expenditures, and all that kind of thing, experiments with different breeds of sheep and cattle in feeding and fattening, in wool growing and milk, butter and cheese producing, experiments with different kinds of grains and plants, and manures of all kinds used in every kind of way. Now, this is what we want. We have neither time, nor patience, nor means for making these experiments.

When the season comes round for work to be done, we must do it in the best way we know of, and in the quickest too. What farmer could bether with dividing a piece of ground into eighteen equal lots, manuring one with Superphosphate alone, another with manure and Superphosphate, another with barn manure alone, and so on with bone dust, lime, salt, plaster, etc., separately and with barn manure, leaving one lot unmanured, then carefully watching and noting the results through the season, keeping an account of growth and appearance, and at harvest the weight of straw and grain, or of roots on each lot? But I have got to the bottom of my paper, which is enough for this time, and I will stop just here, and take it up just here again next time.

UNCLE NED.

RELIGIOUS INTELLIGENCE.

BAPTISTS IN BRITISH COLUMBIA.—W. S. Freed writes from Victoria to the *Canadian Baptist* an appeal to the Baptists of Ontario, and says the church which he represents is the only living Baptist church in all British Columbia. It was formed about four and a half years ago under what was then considered rather favorable auspices, when, from the discovery of gold in Cassiar, and the excitement resulting therefrom, labor, and as a consequence material, commanded a high price. A very unpretentious chapel was built, which with the ground cost nearly six thousand dollars.

We pay ten per cent. interest, or twenty-five dollars per month. Our insurance costs us over sixty dollars a year, and gas bills are extremely high here, so that without paying anything for a pastor, it taxes us to the utmost of our strength to meet current expenses.

We have hesitated to ask you for help before, but we now feel that without it we must die.

The writer asks: Are there not twelve churches in Ontario that could each give us twenty-five dollars a year for ten years? Or, could you send us a pastor free of expense for one year—a pastor approved by the Convention—with a view of taking his advice as to the propriety or necessity of further aid? Money without a pastor would be of little use. A pastor, without money, would be of no use at all, as we could not support him. We can raise among ourselves the amount of six hundred dollars yearly, and this is the utmost we can do.

We are keeping up the regular Lord's day services, Sunday school and prayer meeting, but without a pastor our congregations are small and our collections correspond.

The Baptist Missionary Magazine, January, contains a memoir of MURTURE OBALU, a Telugu Native Preacher, written by Rev. W. B. Boggs. Mr. B. gives the following as an illustration of the character of his piety:

"On one occasion when brethren Clough and Drake were making the long, difficult, and somewhat perilous journey from Ongole to Kurnool, Obalu was one of the native preachers who accompanied them. They had to cross the Eastern Ghauts, or Nulla Mulla Hills,—a range of mountains about thirty-five miles wide, and at that time infested by man-eating tigers. When on the march, Obalu was put in charge of the three ox-carts which carried the tent, cooking utensils, baggage, &c., and with him were the bullock drivers, tent men, &c., several of whom were heathen. As they went along one night through the mountain defiles, a large tiger sprang into the road, but was frightened away by torches. Soon after this, as they were passing along an exceedingly narrow track on the brink of a fearful precipice, one of the carts fell off; but just at that spot there happened to be a small tree growing out of the rocks on the lower side of the road, and that caught the cart as it tipped over, and barely kept it from falling hundreds of feet below. As soon as they got things righted, Obalu proposed that they thank God, and commit themselves anew to him; and there in the road, with the jungle about them swarming with tigers, they knelt down, and all thanked God and prayed, heathen and all; and some of the heathen declared their belief in the Christians' God from that time."

BURMAH.—Rev. E. A. Stevens, D. D., gives the following respecting the Theological Class of Native Preachers at Rangoon:

"I had seven students in daily attendance except Saturdays and Sundays, and sometimes four or five others four mornings in the week.

"Instruction commenced in June and continued to the end of September. The class was taken through Matthew, comparing, of course the other Gospels, and through the first seven chapters of John. In the Old Testament they were occupied chiefly with Daniel, (the first ten chapters). They have also been engaged upon sacred geography, especially that portion of it which concerns both the Old and New Testaments, with a particular study of Palestine. Every Monday afternoon they brought in a written exposition of texts given to them severally. The behaviour of all was very satisfactory, showing a sincere desire to learn, that they might be more useful in their respective fields. And I cannot but feel that the result will be a decided increase in their efficiency."

FROM JAPAN Rev. T. P. Poate writes: "I left Yokohama the 10th of July in company with my wife and Miss Sands of our own mission, and Mrs. Pierson of the Home Mission. We began to work as soon as we got ashore; foreigners, especially ladies, being rare, many came to hear.

"Baptism.—Arrived at Sendai, I immediately called on Seino Tomonoshin, one of the men baptized in May. He seemed perfectly overcome with joy, and could hardly find words to express his feelings. Two days previously he had telegraphed to Yokohama to find out when I was coming; his wife had embraced Christianity, and now desired baptism. The examination proving satisfactory, I baptized her in the Shirosegawa, a broad but shallow river which washes the castle walls. I preached to a most attentive audience, and have

since found that it was blessed of God. To him be the praise!

A New Church.—I have had a young man at work in this neighborhood for three months. He is a colporteur; Seino worked with him, and the Lord owned their efforts. I found five candidates for baptism; three of these having passed satisfactory examinations, and given proof of a change of heart, I had the happiness of baptizing yesterday, and, in conjunction with three others previously baptized, of forming into a church the First Baptist Church of Sendai. To God alone be the praise! We celebrated the Lord's Supper in the afternoon.

"The Japan Weekly Mail, a secular journal in English, published at Yokohama, proposes to devote a portion of its space each week to 'Ecclesiastical and Missionary Notes.' In introducing this new feature of the paper, the editor remarks, 'Christianity is exercising a constantly-increasing influence in this empire, and anything which tends to give prominence to the various missionary enterprises in the country must eventually be productive of good.'"

FROM MADRAS, INDIA, Dr. Jewett writes, Oct. 17, 1880:

"Two Karen young men, one a member of Mr. Carpenter's church, have come to Madras, and are preparing to enter our Christian College. On learning the facts from Mr. Carpenter, we sought them out, and have cared for them. The younger of the two has lately joined our church by baptism. He related his experience to the church in Karen, while his friend interpreted into English, and a third partly into Telugu."

FROM KURNOL Rev. F. E. Morgan writes, Oct. 13, 1880:

"We had church meetings the first Sabbaths in August and this month, for the observance of the Lord's Supper. At the last meeting three persons related their Christian experience in a very satisfactory manner. The examination lasted an hour, and it was evident that they had clear ideas of the nature of Christ's work, of the new birth, and of other important doctrines of the Scriptures. One of the three was an old man, who seemed unusually happy in his experience. It gave me great pleasure to baptize them on Sabbath evening and afterwards to join with them and others in remembering the Lord's death.

On the day following communion Sabbath I had long conversations with the Christians, encouraging them to meet together in their villages on Sabbaths, and hear the Bible read when any of their number is able to read; and also to send to the school which we hope to start next week such of their numbers as they would be willing to support when they should become prepared to teach."

Nearly a hundred missionaries have sailed from the United States in the last five months. It is estimated that every missionary to the heathen lands has been worth ten thousand dollars a year in the profits which commerce has reaped directly from their labors.

France. For the first time in all the history of France, there is complete religious liberty. The government is favorable to the spread of Protestantism, and the masses of the people are eager to hear the pure doctrines of the Bible.

In the church connected with the American Board at Ezeroum, the men, women, and children give an average of fifteen dollars each.

The Calcutta "Star of the East" says that there are one hundred and fifty students in the Baptist Theological Seminary at Ramapatam, who are in training for the Christian ministry.

Though the Methodist Church has not yet been ten years in India, and has no help from government, or from any home society, it now supports from thirty five to forty missionaries in the Presidencies, has acquired church property valued at three hundred thousand rupees, and last year raised one hundred and nineteen thousand rupees for its own work from the free-will offerings of the people.

In Japan a colporteur recently sold one thousand Bibles in one week.

The Buddhist priests have taken the Bible into their course of study, with a view of learning more about it in order to oppose it more effectively; the opinion is expressed that the ultimate result of this step will be in favor of Christianity.

It is stated that out of one hundred and twenty five thousand Fiji Islanders, one hundred and two thousand are regular attendants upon church, and that every family in the islands is a Christian family.