

to the workhouse. So to save her he stole her away, and they've been living anyhow they could at the East End, nights and nights never in a bed, days and days with hardly a morsel to eat—only he went short himself that Dot might have enough. And he never forsook her. And he overworked himself and starved himself." She sobbed, her voice breaking down when she uttered the word "starved."

"I'll take care of him," cried Hagar; "I'll be good to him as long as he lives. Oh, if I'd only been true like him!"

"He's dead!" said Mrs. Clack, after a short silence. "I've known other folks die in this way. It's hard to bear hunger at first, but they get used to it after a while, and they never think its killing them. I'm sure Don didn't think he was so near dying, he said folks told him he wasn't long for this world. He bid me good-night quite joyful, and him and Dot were quite quiet. If he'd only stirred or groaned in the night I couldn't help hearing him. But he went away in his sleep, and now surely he is where the Lord Jesus is, though he knew so little about Him. He wanted to learn more about him, and now he sees his face."

It seemed to bring the other world very near to them, as with a strange sense of awe and sorrow, they thought of Don standing in the presence of the Saviour, whose foot-steps he had followed so faithfully.

They set out for the low, dark coach-house, where his body lay. The nearest way was through Kensington Gardens, and every step brought back to Hagar the sick despair that had conquered her when she had left her father and little Dot. She had cast away her burden and Don had taken it up. But she knew more now of the loving kindness of God, which never fails, even if it leads his children homewards along a path as full of gloom as that which Don had trodden.

"But He can't undo the wicked things I've done," she said, half aloud; "it will never be the same as if I hadn't forsook them. If I'd kept true, Don would be alive now. He's died in my stead, maybe; and it seems as if little Dot belonged more to him by rights than to me."

There was but a dim light in the coach-house, though it was full noonday when they entered it; but it was light enough to see Don's calm, pale face, and the peaceful smile lingering upon it. He had passed away in a tranquil sleep, and his weary body was lying for ever at rest. There was no more labor for the hands to do, no rough road for the feet to tread. There would never more be hunger and thirst for him. "He was gone home to his Father, God."

CHAPTER XIX.
A SHAMEFUL VERDICT.

It was necessary to have an inquest held on the death of the homeless and nameless boy; and the usual verdict of death through starvation was returned. This verdict is growing common enough to lose its power of giving a shock to the hundreds of thousands of hearts where comfort and ease abound. But Mrs. Clack had some few visitors who came, with aching hearts, to learn all the particulars of Don's early death, and to see if anything could be done to prevent such deaths in the future. To perish of hunger in the midst of plenty such as the world never knew before! To die of famine and the want of all things, while our river is thronged with heavily-laden ships coming in day after day, bringing stores of corn and food from the farthest ends of the earth! To be stinted in the absolute necessities of life, while luxury and waste run riot on every hand, while hundreds of tons of food are thrown away lest prices should come too low! That was terrible. Christ had come among us in the form of one of the least of his brethren; he had been hungry, and we had not fed him; naked, and we clothed him not; a stranger, and we took him not in.

They buried him in the grave that Abbott had bought for his mother, and where Hagar's baby was lying; for they could not bear the thought of laying him in a common grave, where every trace of his resting-place would soon be lost. He had no name that they could put upon the headstone; but they added a new inscription to the one already upon it—one which would remind them of him whenever they came to the spot.

After Hagar and Abbott had been married a few months they persuaded Mrs. Clack to give up her old home in

the court and her toilsome business, and to come and live in the pleasant attic which had been Hagar's place of refuge.

As time passed on Hagar grew happier, for, though she could never forget the past, her thoughts no longer brooded over it.

Little Dot was never weary of listening to the story of Don's great love for her; and Mrs. Clack was fond of telling it. Hagar herself would sometimes lay aside her work and draw near to hear it, in spite of the pain it stirred in her heart.

"Don loved you, and gave himself for you," Hagar would say to her child, with a sad smile upon her face; "and Jesus loved us all, and gave himself for us all. He laid down his life for us."

THE END.

Tobacco Harmful.

Some religious sects are making the use of tobacco a bar to entrance into the ministry. No candidate can receive ordination from them who is a slave to the weed. The French military schools are adopting a similar rule of admission; and some of the universities as well. It has been found by careful observation, that those students who use tobacco freely, seldom stand in the front rank of scholars.

A distinguished teacher in a professional school near Boston, says that after two weeks' acquaintance with his students in the lecture-room, he can mark those who indulge in smoking or chewing. They show a decided inferiority in insight and mental force.

Physicians are beginning to be alarmed at the mischief done to the physical system by excessive smoking. It occasions paralysis, which ends fatally.

When a habit so useless and expensive is also dangerous to health, young men ought not to form it. It stunts growth, weakens the appetite, disturbs the nerves, and unfits for a long intellectual strain. It is great folly for boys thus to inflict permanent injury on themselves. The use of tobacco is not a sign of manliness.

The Seen and the Unseen.

If a man be confined simply to material studies, he tends to become a materialist. And one of the reasons why men who study only natural science are liable to be skeptical is that they fix their thoughts wholly on the seen. They are analyzing flowers and minerals, and examining rocks and classifying fossils, and their whole thought is on the visible, and they begin to think there is nothing but the visible—there is so much relation in the physical, so much beauty in the affinities, such an expansion of forms from the lowest to the very highest, such a procession of age in the development. Take the machinery of the vast heavens, and the fact that there has evidently been a contraction and aggregation of matter, and that process may even be going on to-day, and this thought turns the man to the physical or material. But where under his education he is also led to consider that the unseen was necessary, that matter would not be its own former, that there must be spirit, mind, thought, that these beautiful laws he examines must be the thoughts of a mind, and a great mind, he will be saved from this tendency to skepticism; and as he examines matter his mind will expand and he will think of the Creator of matter, and pass up from nature towards nature's God.—*Bishop Simpson.*

Obey Your Parents.

A miserable-looking man went into a grocer's shop in York, and begged for bread. The grocer thought that he knew the man, and asked him if his name was not—, who had once a good fortune and house of his own. Yes, it was the same man. The grocer spoke kindly to him, and inquired how he had become so poor.

"Ah, sir, I am suffering for my bad conduct to my widowed mother. I used to wish her dead that I might have her property; but when I got my desire I never prospered; the money was soon squandered, and now I am reduced to want."

Let all boys and girls take warning by this. God has said that he will bless those children who love and obey their parents; but his curse shall be upon the disobedient.

Correspondence.

For the Christian Messenger.

At the meeting of the Digby County Ministerial Conference, held in Digby, April 12th, the following resolution was passed unanimously and ordered to be published:

Whereas, It is reported that a very serious difficulty exists between our Foreign Mission Board and our Missionaries.

And whereas, It is necessary to our success in this enterprise that the confidence which has hitherto existed between our churches and our Missionaries and Mission Board be perpetuated.

And whereas, This confidence can only exist as it is mutual.

Therefore resolved, That this Conference do record its conviction that we are fairly entitled to further information touching all matters in which our Foreign Mission Board are directing our operations in this department of our denominational work; and that the absence of such information will very unfavorably affect the benevolent work of our churches.

J. H. SAUNDERS, Sec'y.

Dear Bro. Selden,—

The Conference wished me to forward the above for the MESSENGER; I overlooked this duty, or you would have had it before.

J. H. S.

Digby, April 25, 1881.

For the Christian Messenger.

Letters from Uncle Ned.

It is some months since Uncle Ned last mounted the *Christian Messenger* platform. In the mean time, of the many who have, and who are much better able to address its audience, a large proportion of whom must be farmers, not one has had a word to say in favor of the establishment, in and for this province, of an Agricultural College and Model and Experimental Farm, or of making the rudiments of agricultural science a part of the common school course of instruction.

This proves that our farmers do not feel the need of a better agricultural education for their sons, than they themselves got in the home fields. I think that the thoughts and feelings of the great bulk of our farmers put into words would amount to this, "To plow and to sow, to plant and to hoe, to reap and to mow, requires skill rather than science, experience rather than theories. What connection can there be between the frizzlings and explosions and flashings of the lecturer's stand or of the laboratory, and the quiet work that nature does? Plow well and harrow well, put in plenty of manure, keep down the weeds, harvest the crop when it is ready, take good care of it when harvested, and trust the Great Master of the universal grange for his blessing on our labors. Elements! Analyze! What does it all amount to? Earth, air, fire and water. Simply these and nothing more." Some few raise their heads above this and see what has been done, and is doing in other lands.

In Germany, Agricultural Farm Schools, Agricultural Middle Schools, Agricultural Colleges, and Agricultural Universities. In France, numerous agricultural schools, supported by the State, aiming "to furnish good examples of tillage to the farmers of the district," and "to form agriculturists capable of intelligent cultivation either upon their own property or that of others, as farmers, tenants or managers." In almost every country in Europe, is a more or less perfect system of agricultural education; in 32 of the States of the neighboring Republic agricultural colleges, or agricultural departments in Universities endowed by the Federal Government; and lastly, and comparing favorably with any, the Ontario Agricultural College and Experimental Farm. The few who thus raise their heads and see these things, ask Why are we in agricultural education so far behind these other lands,—half a century behind "poor" France, where we might suppose Governments had time for nothing else than upsetting each other? It must be because those who hold the reins here do not know that agriculture underlies the foundations of governments. That "improvements in agriculture constitute the only solid foundation for further progress in all other branches of knowledge," and that "every step in advance made by agriculture serves to alleviate the sufferings and troubles of mankind."

These quotations, the first an utter-

ance of Daniel Webster, the other two of Liebig, (an army in himself in any war of agricultural opinion) must be accepted as axioms, they should be truisms. It should then only be needed to prove that "improvements in agriculture" will be effected by Agricultural Colleges, Model and Experimental Farms and the teaching in common schools of first things in the practice and science of farming, to have them.

That the farming of this province might be improved, that is to say that the capital and labor expended in farming could be made to yield much more of crops and of stock, of wealth in fact, to the farmer and the nation, we will take for granted. We have then only to consider how this is to be accomplished. The farmer has to do with soil of every kind and in all stages of fertility and sterility—with manures of home and foreign production, differing widely in fertilizing value and properties, with domestic animals of various breeds and capacities in health and disease—and with the productions of the soil. It is obviously very desirable that he should know how these things are related. How his soils and manures are related to each other, and the crops to be raised from them—how the latter are related to the animals which consume them—and how his stock are related to various influences that affect their health and condition. How and where is this knowledge to be got? Chemistry reveals the elementary constitution of plants and animals, of soils and fertilizers. Animal and vegetable anatomy and physiology teaches the construction, functions and requirements of organized bodies, the adaptation of food or fertilizers to them, and should enable the farmer to keep the animals dependent upon him so related to their surroundings, as that they shall enjoy the best possible condition of health. But neither all this theoretical knowledge, nor any amount of getting of a purely scientific nature, will make a good farmer, any more than will a merely theoretical acquaintance with the human system, medicinal properties and healing agencies, make a good physician, or a theoretical knowledge of surgery make a skillful surgeon. This, the making of a good farmer or a good physician or surgeon, can only be effected in either case by the union of theory and practice, which is the aim of existing systems of education at Agricultural and Medical Colleges. It is the object of agricultural education to bring labor into the laboratory and theory into the field—to make theory practical, and practice theoretical. To effect a union between theory and practice, because science is their legitimate offspring.

I need scarcely pause to argue the question that might here be asked. Might not each and every individual farmer do this for himself, on his own farm, and with his own resources—without that large expenditure of public funds which would be required in order to purchase and equip a farm for an Agricultural College? Suffice it to point out that the equipment that would be essential for the education of a single farmer, would suffice for that of a hundred, and that what can be proved to be for the natural wealth and welfare, should be a charge on the national treasury. On the latter principle steamboat, railway, telegraph, and other companies are subsidised, to manufacturing companies bonuses given, notwithstanding that the main thing with these corporations is to make money out of the public. Why is it then that while the country spends its money to aid commerce and manufactures and general education, agricultural education is neglected? Is it because the one knocks at the door of the public treasury loudly and persistently, and the other does not knock at all? "Ask and ye shall receive, knock and it shall be opened unto you," might well be engraved upon the public chest.

To quote with slight alteration the words of Professor Wm. Brown of the Ontario Agricultural College, (6th Annual Report, page 99) "The case of the farmer is largely one of compulsion, the bettering of his condition, when effected or attempted at all, has been forced upon him by outsiders, he has been petted and even dragged to the doors of his own school," and I may add that this is what will have to be done here in Nova Scotia. When our government sees that the wealth and prosperity

of the country grows out of the soil, and must be in the ratio of its productions, and that these, the productions of the soil, will increase with agricultural education. Nova Scotia will have an Agricultural College and Model and Experimental Farm, and the rudiments of agriculture will be taught in our common schools.

Who can question, or calculate the vast amount of good which must result to the agriculture of this province from the leaven of scientific precept and practical example that would be yearly mixed through it by the graduates of our Agricultural College, returning to put in practice upon farms the science and skill obtained at their Alma Mater? Who can question that what has been done for manufacturing industries will yet be done for farming and for the country through it, and much more abundantly in proportion to the greater importance and extent of the agriculture.

When hand in hand, science and skill step forth into the field, nature will celebrate the nuptials, and Flora, Ceres, and Pomona will strew the way with flowers, golden grain, and luscious fruits. I have not thus far given credit to Agricultural Colleges and Experimental Farms for the great saving they are the means of effecting, analysing commercial fertilizers and foods, assigning to each its true value; in experimenting upon the adaptability of breeds of stock, and of new kinds of plants, to climate, and their suitability to various purposes, which work alone is calculated to save thousands of dollars to the country.

In conclusion I must apologise to the *Christian Messenger* audience for occupying so much time. Let the importance of the subject, the interest it should possess for all, and my anxiety to do it justice, be my excuse, and obtain fair and favorable hearing for

UNCLE NED.

FOREIGN MISSIONS.

Medical Missions.

BY REV. G. L. MASON.

Mark well the following considerations regarding medical missions in general, and this one at Ningpo in particular:—

1. Healing the body was pre-eminently Christ's method of reaching the soul.
2. Dr. Barchet's work has been one of mercy on a large scale, at small cost. Think of twenty thousand cases prescribed for, and two hundred and twenty-five victims of opium cured in a year, at an expense of only about one thousand dollars. Many of the patients are wretchedly poor; and those not poor are almost helpless, for the native doctors know little of medicine and nothing of surgery.
3. This work affords large opportunity for gospel-teaching. Native teachers speak of Christ to those waiting to enter the dispensary. Many thus hear, who would not otherwise. The hospital patients are required to attend morning prayers in the doctor's family, a service by no means dry and formal. Some of the reformed smokers have become Christians, and others are regular attendants at the mission chapels.
4. Medical work is one of the tangible, practical "evidences of Christianity,"—an unanswerable argument.
5. Scientific medical work dispels superstition, and prepares the way for gospel truth.
6. The missionaries of all denominations here in Ningpo regard this work as a direct, economical, and successful means of building up the church of Christ.
7. The opium hospital helps to convince the people that Christianity is hostile to the opium habit and the opium traffic, and is, therefore, worthy of respect. The average Chinaman finds it hard to believe that Christians really seek his welfare, when a professedly Christian government (British India) has a net annual revenue of thirty-five million dollars, through its monopoly of the sale of opium, a very large share of which comes to China; the Chinese Government being at the same time unfriendly to the importation, but unable to resist so strong a power as England.

Christian friends of America, let us not restrain prayer nor withhold the Lord's money, and thus lose the great advantage afforded by medical missions.