

"She's gone!" groaned the old man, dropping the hand of his little grand-child, and letting his stick fall to the ground. The despair that had conquered Hagar was catching him in its coils. What was to become of him now? He was old and blind; homeless and penniless. He had often sworn to lie down and die like a dog, rather than go into the workhouse. But it is no easy thing to die. Death will not come when he is called. The most wretched man cannot die when he will, or as quickly as he will. Now Hagar had deserted him, there was nothing before him but the dreaded and hated workhouse.

TEMPERANCE.

Sharing the Disgrace.

The ages have borne witness to womanhood's devotion. Wherever there has been an opportunity to do, or bear, or suffer, with her companion and head, she has been ready to embrace it. No matter how great the sacrifice, she has been willing to bear not only her own burden, but also the burden which belongs to another.

It was not good for man, even in innocence, to be alone; and since he has fallen, amid the wreck of his fortunes and his hopes, she who was first in the transgression has ample reason for standing steadfast by his side.

They who would separate manhood and womanhood, are doing an injury to both. Any institution, association, privilege, enjoyment, or recreation, from which one-half of the race is excluded, writes its own condemnation in advance. Man has no business to be where woman has no right to be; and anything from which either is debarred is quite likely to be a curse to both.

A little incident may illustrate our thought: A young man had for some reason learned to prefer a billiard saloon to his home. His wife lamented his absence, and watched and waited long for his return. One evening while pursuing his habitual amusement in his customary haunt, the door opened and his neatly dressed wife entered, leading their little child. He looked up astonished at the apparition.

"Why, Mary, are you here?"

"Yes, husband, I got tired of staying alone, and I thought that as you were here I would come too. How pleasant it is, and so bright and cheery; and such agreeable companions."

Somehow the young man did not seem to enjoy his amusement as he usually did. He expostulated with the little lady, but she chatted gaily, and told him how much she enjoyed being with him.

"This is disgraceful," said he.

"I know it," said his wife, "but you have borne the disgrace so long alone that now I am willing to share it with you."

She was thoroughly mistress of the situation, and he speedily came to know that though the man was the head of the family, the woman was the neck which turned the head around; and he made up his mind that it is time for the head of the family to turn around, and so taking his wife and child he started for home; and when he got home he stayed there, and we doubt not found that a home presided over by such a wife had charms such as no billiard saloon could offer.

We suggest this as a promising style of treatment for cases of a similar character. If the places where so many men spend the time which should be devoted to their families are good places, then let the wife take her children and go there too; if they are bad places let the husband leave them, and turn his footsteps towards his home. If pleasure is to be gained there, let all the family share it; if it is only a disgrace, then let husband and wife bear it together. And when this matter is brought squarely before any intelligent and sensible man, it will not require long to decide what is the proper course for him to take. A place unfit for women and children is unfit for men also. Where woman has no right to go man has no business to stay; and the sooner he recognizes the fact the better for himself and all concerned. It is not good for man to be alone, and he who excludes woman from his presence generally goes farther for company and fares worse.—Safeguard.

Week of Prayer.

EVANGELICAL ALLIANCE.

Invitation for a Week of United and Universal Prayer at the commencement of the year, January 2-9, 1881.

We again invite all the followers of the Lord Jesus Christ, whom our voice can reach, to unite in praise and prayer during the first week of the year. We have much to be grateful for when we review the year 1880; we have peace at home and peace with all the world; exemption from plague and famine as well as from the ravages of war. We have, above all the Gospel amongst us, preached, believed and exemplified. What shall we render for all the Lord's benefits?

Looking to the future we dare not take one step forward without leaning upon His hand who is infinitely wise, good and powerful. Let us ask His presence and guidance during all our pilgrimage; and unite our prayers with those of the faithful everywhere upon His footstool.

The following topics are suggested for exhortation and prayer on the successive days of meeting:

SUNDAY, January 2.—Theme: Christ the only hope of a lost world.

MONDAY, January 3.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

TUESDAY, January 4.—Humiliation and confession on account of individual, social and national sins.

WEDNESDAY, January 5.—Prayer for the Church of Christ, its unity and purity, its ministry; and for revivals of religion.

THURSDAY, January 6.—Christian education: Prayer for the Family, Sunday-schools, and all educational institutions, for Young Men's Christian Associations, and for the Press.

FRIDAY, January 7.—Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration.

SATURDAY, January 8.—Prayer for Christian missions and the conversion of the world to Christ.

SUNDAY, January 9.—Theme: On the Ministration of the Holy Spirit.

The following arrangements have been made for the City of Halifax:—

SUNDAY, January 2.—Meeting at 4 1/2 o'clock, conducted by the Young Men's Christian Association.

Morning Meetings will be held in the Y. M. C. A. Hall, beginning on Monday and closing on Saturday, commencing at 9 1/2 o'clock. Evening Meetings will be held as follows, commencing at 7 1/2 o'clock:

MONDAY, January 3.—Grafton Street (Methodist) Church, St. John's (Presbyterian) Church, and Kaye Street (Methodist) Church.

TUESDAY, January 4.—St. Andrew's (Presbyterian) Church, and Brunswick Street (Methodist) Church.

WEDNESDAY, January 5.—In all the Churches.

THURSDAY, January 6.—Fort Massey (Presbyterian) Church, North Baptist Church, and Richmond (Presbyterian) Church.

FRIDAY, January 7.—Gravelly Street (Baptist) Church, Charles Street (Methodist) Church, and Tabernacle (Baptist) Church.

SATURDAY, January 8.—St. Matthew's (Presbyterian) Church, at 3 o'clock, p.m.

SUNDAY, January 9.—Meeting at 4 1/2 o'clock, conducted by the Young Men's Christian Association.

COLLECTIONS will be made on Wednesday Morning in the Hall, and in all the Churches in the evenings, in aid of the funds of the Alliance.

S. L. SHANNON, President. ROBERT MURRAY, Secretary.

The way to have the firmest belief of the Christian faith is to draw near and taste and try it, and lay bare the heart to receive the impression of it; and then, by the sense of its admirable effects, we shall know that which bare speculation could not discover. The melody of music is better known by hearing it than by reports of it, and the sweetness of meat is known better by tasting than by hearsay.—R. Baxter.

Jesus does more than to provide a propitiation. He does more than to exhibit a propitiation. He is a propitiation. He does not put our sins upon some one else, but He bears them in His own body on the tree.

Every man, woman and child has got something to do, and an opportunity for doing it. Remember, that in a little well done, much has been accomplished.

Correspondence.

For the Christian Messenger. From Rev. E. O. Read.

Dear Brother Selden,—

Please allow me a little space in your valuable paper, to make a statement in reference to myself and the Church at Lower Aylesford.

In writing to the Messenger in February [last, I gave expression to a strong hope, that I would soon be able to resume my work, but I found after taking some active part in the meetings, and preaching a few times, that my voice was not sufficiently restored to justify me in continuing to preach or to retain my pastoral charge. As a matter of duty, not of choice, I then resigned the pastorate, the church reluctantly accepted the same about the first of June. Since that time the pulpit has been partially supplied by different brethren, but the church has been without a pastor, and in this regard has suffered loss. Having received no salary from the church since the first of January last, I trust, that in no way have I been any hindrance in the way of obtaining a pastor, but have, rather urged upon the brethren the necessity of obtaining a good man to fill the vacancy. The field is large and important, the excellent parsonage is vacant. Much ministerial work is needed, and any brother chosen by the church will receive a hearty welcome from me.

A sense of duty prompts me to make these statements, both for the information of my friends, and any brother in the ministry who may be called or directed this way.

The difficulty with my voice still prevents me from preaching the gospel that I so dearly love, I know that the Master can carry forward his work without me, but if it is his will that I should again resume the work, it would afford me unspeakable delight. Many things in our lives are mysterious to us, but they are all plain to our Heavenly Father, and he makes all things work together for the good of his chosen.

May you, dear brother, be very successful in your work.

Yours truly,

E. O. READ. December 24th, 1880.

For the Christian Messenger.

Letters from Uncle Ned about Farming.

I am a farmer. I try to be a farmer, I should say. It takes a lot of knowledge to make a good farmer, so it does to make a good doctor, or a good minister, who is fit to tell people more than they know themselves. City people—most people who are not farmers, think that any one who is not fit for any other business, is good enough to be a farmer—good enough to tickle the ground with plow, harrow, spade or hoe, and make it laugh, all the things farmers bring to market, or that they see growing, when they get away from their dust and din, and coal smoke, and "conventionality," isn't that the word for doing and saying things just so. When I read the agricultural papers or agricultural pieces in papers, which almost all papers have now a days, and books about farming, I think this way—"The science of Agriculture is a great army of facts and theories (which are poor soldiers mostly) divisions, regiments, companies of single facts and theories, with which we have got to carry on the warfare of farming and win from Nature the food of the world. I don't think I know the names of the Divisions of this army, I am quite sure I don't know the names of all the regiments, but I know a good many facts, and want to know a great many more, and to be able to put them in their proper companies, regiments and divisions, and have all disciplined and ready to come to the front when wanted, Carpenters, blacksmiths, shoemakers, and almost all other tradesmen, when they get the handy use of the tools of their trade are all right; practice makes them more handy so that they can turn off a better job, but there don't seem to be anything particular to learn about these trades like there is about farming. A farmer should know what his soil is made of; what food different plants need; whether the manure

he is going to give his potatoes or oats, or wheat, to feed on, has in it what they severally want, and which the soil has not got in it, else he is as likely as not to give potatoes what the wheat should have, and go to the trouble of giving the wheat what the potatoes would make better use of, and so on.

Every year a pile of hard cash goes out of this country to buy superphosphate and guano and other fertilizers, which for want of knowledge is more than half-wasted, and which would not have been bought at all if our farmers knew how to make use of the plant food that is wasted in Halifax and other towns and villages, or even about their own farms. If making two blades of grass grow where only one grew before, adds to the wealth of a country; and if a penny saved is as good as two earned, if a plan could be hit on for giving the rising generation of farmers the right kind of an education, all the money spent in fitting up an Agricultural College, and model and experimental farm in first class style, would be paid back to the government over and over again. And this is just what I am driving at. If the country and the government could be got to see this—that money spent in providing the right kind of education for the hand and head, that wins the bread, would add to the solid wealth of the country besides being paid back with compound interest—the farm would soon be bought and stocked and provided with buildings and all things needful. Something might be done, a fair beginning made in the common schools. An agricultural reading book, such as I have seen, might be used in them, would lay a good foundation to build on. But I must not make this letter too long. I may want to come again, and too long a letter might wear out my welcome.

I wish you and all to whom the Christian Messenger comes, and every body else, a Happy and prosperous New Year.

I am yours truly, UNCLE NED.

For the Christian Messenger.

The French Mission at Grande Ligne.

Mr. Editor,—

At the meeting of the Baptist Union of Canada held in Toronto in October last, considerable prominence was given to the work of the Grande Ligne Mission. As that work is closely related to one branch of our Home Mission work, I send you some extracts from addresses given on that occasion as reported in the Canadian Baptist, hoping that the perusal of them will stimulate to greater interest in our work among the French.

A. COHOON, Cor. Sec'y. Hebron, Dec. 27, 1880.

GRANDE LIGNE MISSION.

Rev. Theodore Lafleur read the report of the Grande Ligne Mission among the French Canadian Catholics. This report was an exceedingly interesting one, as it gave a full account of the work at present going on in this field, as well as a history of what had been done hitherto. According to the report it was almost 49 years since those who began this work, Mme. Feller and Mr. Roussy, landed in Montreal. The first converts were hailed with joy, but when the novelty of mission work wore away, public interest in it ceased. The spirit which impelled missionaries to go 20, 40, or 60 miles through indescribable roads to evangelize one individual, seemed to be dying away. The Grande Ligne Mission was begun in 1840. During the 40 years since then at least 1,800 pupils of both sexes had passed from one to four years in the institution. At one time the mission numbered a dozen churches, with a membership of over 600, besides twelve preaching stations. The churches were now reduced to seven. From the beginning more than 2,000 people had been baptized, while the mission had been the means of converting more than 4,000 French Romanists.

Mr. J. Richards, of Montreal, came forward to speak particularly of the Grande Ligne Mission. Though a home mission, it had many of the charms and much of the romance of foreign work. The people spoke what to us was a foreign language, and though they met them in the streets, and even in their homes, yet they were divided from them

religiously by a wall which was harder to break down than that which surrounded the Burmese and the Telugus. Within five years they had 600 applications to the Grande Ligne Mission School, of whom 300 had passed from one to four terms in the School, besides the 300 passed through the other schools, making together 600 pupils. In order to prove that the instruction given was thorough, he said that ten young women had passed through the Normal School in Montreal and were now School teachers and five young men were passing through college. There had been for many years no volunteers for mission work, and their missionaries were growing old. Now, however, they had four earnest young men in McGill College ready to enter upon the work. There had been seventy conversions, but who could tell of the influence of the three hundred who had passed through the school? As an instance of the unexpected way in which the influence of the Church made itself felt, he said that there was a woman who spent a year in college thirty years ago, was married to a Catholic like herself, and raised a respectable family, but when laid on a bed of sickness became converted, accepted Christ as her Saviour, her conversion being the result of the memory of verses of Scripture she had learned when at the Grande Ligne Mission. On telling her husband of her change of heart he became very angry, and drove her out of the house. Though not at all strong, she walked seventeen miles and was baptized in the mission. He told of a priest, who was now growing somewhat old, after having given his best years to the Church of Rome, and who came to him and offered to do what he could for the Lord. He (Mr. Richards) said he could do much more inside than outside the walls, and there he now was, connected with one of the largest Roman Catholic institutions in Quebec, and yet a living monument of the salvation of the Lord Jesus Christ. Mr. Richards assured this large and representative audience that he had never in his whole life seen greater self sacrifice or more earnest plodding work in the cause of the Lord Jesus Christ than could be recorded of every labourer in the Grande Ligne Mission. In conclusion he hoped that they would feel that the work of the mission was their own work, and would see their way to giving it a hearty support.

Rev. Mr. Munro followed with an outline of the great evangelistic work going on in France as seen by himself. Of all cities in the civilized world the most hopeless, to all appearance, for revival work was Paris, and of that great, wicked city the most notorious quarter was Belleville. What a place in which to begin evangelistic work! On the Rue Hectore they were shown a wall to which the priests were tied and shot down by the Communists. In that city the extent to which atheism and wickedness existed in the highest circles as well as in the lowest was incredible. There the evangelistic work was begun by Rev. Mr. McAll. Meetings were held, at which the freest discussion was invited. In this way an interest was excited, the services were thronged by crowds of eager listeners and much good was being accomplished. There was now order prevailing in Belleville which had never been known before, and lately a workman took Mr. McAll's hand and said, "Ah, Sir, if you had been here ten years ago there would have been no revolt, no bloodshed, no incendiary fires."

In connection with the Grande Ligne Mission he desired to state one pleasing fact. A young gentleman from France travelling in America met at Detroit a former student of the mission, who succeeded in converting him to Christ. Going back to his home near Paris he established a church, and notwithstanding the difficulties with which he met, he persevered, and now there was in the middle of France a Baptist Church of 80 members as an indirect result of the Grande Ligne Mission.

The inhabitants of New Hebrides have consigned to London 3,700 pounds weight of arrowroot, by way of payment for an edition of the New Testament in their language.

It is believed that the number of Christians in India, Ceylon and Burmah increased 200,000 last year.