

did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay preachers, both to unconverted people and to believers who happen to overhear them.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are so soon to be laid aside, to feel that our best and largest "interests are in the next world."

Moody and Sankey at Salt Lake.

On their way to San Francisco, Messrs. Moody and Sankey stopped at Salt Lake and held some meetings in the Methodist church.

"To those of us who have lived here many years, and who know what crimes against God and humanity are committed daily in our midst, in the name of religion, the conversion of the people seems among the impossibilities."

Undeniably the way is more open now than in the past. Fifteen years ago, Mr. Moody, coming here on such a mission would most probably have been mobbed.

THE FORM OF BAPTISM.—Suppose the views of the Baptists should prevail and the ordinances of the church should regain their original form and significance—suppose baptism should again be only for believers, and should be the immersion of the whole body in water in the name of the Trinity—ought such a thing to cause one pang of regret to any lover of Christian culture and refinement?

Jesse Clement, of Chicago, a correspondent of the Daily Inter-Ocean and the Baptist Standard of that city, is in town, stopping at the International Hotel.

For the Christian Messenger. From Fredericton, N. B.

Mr. Selden.—Will you kindly oblige the Woman's Mission Aid Society at Fredericton by putting the enclosed in next week's MESSENGER.

The members of the Woman's Aid Society, Fredericton, have received with deep regret the announcement of the severance of the connexion with their much esteemed missionary, Mrs. Armstrong, and cannot but express the hope that the decision may not prove to be final.

For the Christian Messenger. Our Foreign Missions.

Dear Brother Selden.—

At the monthly meeting of the Foreign Mission Board held last Tuesday, a Committee to secure a speedy reinforcement of our Missionary corps was appointed, and it is hoped that ere long the "coming man" may appear.

The second quarterly report of Miss Hammond's receipts and disbursements on her field was received, and was very satisfactory. Her promptness in forwarding quarterly reports is quite commendable and will enable the Board to meet regularly all the financial necessities of the Chicacole station.

A letter from Rev. G. Churchill, November, 1880, was read, and the following extracts may be of general interest to your readers.

"Yours of September was received nearly two weeks since, and I intended to reply by last mail, but my work for sometime past has been in such a condition as to require all my time and strength to keep it moving properly."

I have four carpenters at work now, and to keep them and the sawyers and some Coolies at work, besides working myself most of the time, gives me enough to do.

I am so tired most of the time when night comes, that I am not able to do anything in the evening. But I hope it will soon be easier.

I had expected to be able to write this time that all the large timber is on; anyway I trust that the end of next week will see it so.

You can have no idea of how slowly and tediously such work goes on. A carpenter will work and "potter" around all day, and at the day's end you can scarcely see what he has accomplished.

The weather is lately favorable for me to work, and I am trying to take advantage of it. Though my health is not to be relied on, still I manage to work most of the time.

I am glad to say the rest of the family are all very well. The cold weather should be here shortly, and I hope it will brace us all up.

I was very glad to learn from you that something is being done to strengthen our Mission. As you do not particularize, I am at a loss to conjecture, but hope some one will soon be on the way to join us.

But to carry on the Mission properly, our people will have to take hold of it in earnest in the future, and give more liberally of their means, especially, if we are to have four men at an increased salary.

The salary question has given me little anxiety heretofore, and the news that it is to be increased, does not elate me very much. As I said before, I had far rather go on with our former salary than that an increase should hinder another man from coming. Any way let us have another man.

The young Rajah who lately attained his majority, and the Ranees are engaged

in litigation. The Ranees has lost one law-suit.

Mr. Marsh the Rajah's tutor has received notice from the Ranees that he is not needed any longer. The notice has rather disconcerted Mr. M., but he will probably continue here a little while longer, since by the terms of his engagement, it could not be terminated without six months previous notice.

While I am busy with my building, you must not expect much of an account of work done among the people. I was in town on Sunday evening. It seemed difficult to get any one interested, though at last two men did begin to enquire about how to worship God acceptably, and they seemed to be sincere inquirers.

No doubt the harvest will be gathered some day by our brother and sister. Yours, fraternally, W. P. EVERETT, Sec'y F. M. Board. St. John, N. B., 7 Jan., 1881.

HOME MISSIONS.

The Strong to Aid the Weak.

Some time last year the Home Mission Board requested churches having pastors to allow their pastors to go out to some of the destitute fields for a few weeks. We are glad to report that the pastor of Upper Wilmet Church, Bro. W. E. Hall, has since August last, made two visits to destitute fields, and reported his work to our Board.

His first visit was to the Margaret's Bay Churches. Here he baptized two, assisted in removing a very serious difficulty, and greatly strengthened the brethren.

His second visit, was to Musquash and adjacent stations. Here the people heard the word with gladness. The Lord's Supper was administered, and a good season enjoyed.

Both these fields have since secured pastors, and doubtless the visit of Bro. H. helped to encourage them to put forth efforts to that end.

Who will go and do likewise? The Corresponding Secretary will be glad to give information as to fields requiring labor.

A. COHOON, Cor. Sec'y. Hebron, Jan. 6th, 1881.

The Christian Messenger.

Halifax, N. S., January 12, 1881.

The Morning Prayer Meetings of the past Week were all largely attended the Y. M. C. Association Hall was filled each morning from 1/2 past 9 to 1/2 past 10. These were presided over by Messrs. J. S. McLean, S. L. Shannon, S. Selden, P. C. Hill, E. Lloyd, and R. Murray.

The evening meetings were held in the several Houses of Worship, two or three each evening, and presided over by the minister of the church, but were attended by the ministers and people of other churches as well. So much interest was manifested that another meeting was called in the Y. M. C. A. Hall for Monday morning last to pray for a revival of religion in Halifax, this was also largely attended.

At the meeting on Saturday morning for Prayer on behalf of missions, Rev. W. F. Armstrong made an excellent address on the great demands of the missionary fields, especially among the millions in India as yet without the gospel.

At the meeting on Saturday morning for Prayer on behalf of missions, Rev. W. F. Armstrong made an excellent address on the great demands of the missionary fields, especially among the millions in India as yet without the gospel. He drew a striking contrast between the labor expended among professedly Christian people at home, and that given to those in heathen darkness abroad, and then compared the success in one case with that in the other.

Saturday last was appropriated to Missions in the programme of the Week of Prayer. Rev. R. Murray presided. The meeting was quite large and full of interest. Prayer was offered by several christian brethren. Rev. E. M. Saunders stated that he had received a short paper appropriate to the occasion from Mrs. H. M. N. ARMSTRONG, who was unable herself to be present.

Weeks of Prayer are not unknown to the heathen. Every idol has its special season of worship, when, year by year, its devotees meet together to present their offerings and their prayers; and to spend a longer or shorter period in united efforts to propitiate their God and obtain his favor.

Here we meet with the Invisible, and offer Him spiritual worship, realizing the presence and power of His Spirit as we draw nigh to Him. There they bring fruits and flowers, rice and oil, they offer the priests money and other gifts, they repeat words which have no meaning to them, and, having done this, they listen to stories of the wicked deeds the idol took delight in, when he lived among men; they watch the music and dancing, and feast at the refreshment stalls, always provided for such occasions.

Yet there is a spiritual influence emanating from all such gatherings. Here when God, the pure, is worshipped, the power of His Spirit descends upon the assembly, and even wicked men acknowledge, "Surely the Lord is in this place, and I knew it not."

So in these heathen orgies, the worship of the impure, observed, as they are, principally at night, there is an intoxication of evil, a presence and power of Satan manifested, which strengthens everything vicious, and winds closer round its victims the net of superstition and devotion to the sensual.

Here we see around us everywhere the moral elevation that our worship induces, there, everywhere, the degradation that idolatry engenders. Speak as we may of the witness God bears to himself even among the heathen, and the measure of light that every human being enjoys, the fact remains that idolatry is evil, only evil continually.

These social gatherings which are to us a power for good, where our souls are refreshed, and high impulses and holy resolves are born, where, in drawing nigh to a pure and holy God, we catch some inspiration of his purity and power, these very gatherings among the heathen are confessedly the greatest demoralizing influence in the country.

The British Government has found at last that it is necessary to use coercive measures towards the lawless Irishmen who are causing the ruin of Ireland and its people. They find that the voice of the people of all shades of politics is in their favor, the only complaint is that they have been so long in coming to this conclusion.

COLLEGE AND UNIVERSITY MATTERS.

The meeting of the Senate of the Halifax University seems to have awakened our contemporaries to a consideration of the College Question, and to a presentation of their views and expectations in anticipation of the coming session of the Local Legislature. The plain talk of Chancellor Hill which we placed before our readers last week, has led some to suppose that he would not be very much disappointed, if the Legislature should abolish that institution.

Unless they bestir themselves, the last trace of any public recognition of religion in our Educational system will be obliterated in six months from the present time, when, by the operation of an Act passed in 1876, the Grants to the Denominational Colleges will cease, unless renewed in the next Session,

he is using an argument in which we have no faith or sympathy. He quotes from the petition of the Church Synod for a renewal of the grant to Kings College, as follows: That the only public recognition of religion, as an element in the education of the young, is to be found in these Grants to Denominational Colleges, and that it is decidedly for the interest of the Province, that the institutions in which the ministers of the several bodies of Christians are trained, should be but merely Theological Seminaries, but rather Colleges for general education, where they may associate with others preparing for secular occupation and professions.

This argument we regard as altogether without the weight of a feather in an application to the legislature for a continuation of aid, and we predict that no member will venture to use it as a ground of appeal in the House of Assembly.

We hold that the only claim for a legislative grant to the Colleges that has any solid ground on which to rest, is that of the secular learning provided and imparted in said Colleges. The large sums of money expended by the patrons of the Colleges in providing buildings and sustaining a corps of well-qualified teachers and professors makes this an economical and efficient means of supplying the country with educated men required for the professions, for teachers, and for the higher branches of commerce and agriculture.

Our Convention, which has Acadia College in charge, embraces Nova Scotia, New Brunswick, and Prince Edward Island, took no action in reference to Legislative Grants; being more concerned in providing men of superior standing for their institutions, so that said institutions should speak for themselves and secure fair and just consideration in any legislative enactments in reference to Higher Education.

The Wesleyan in its remarks on the College and University matters last week, hints at some possible "future offer of marriage" as likely to arise from the "intimations of aid to the University from Dr. Ross and others of Dalhousie."

We hardly think the Wesleyan's suspicions are well-founded, as both would, by such a combination, be materially damaged in public estimation. Far better that the University should die and be decently buried all alone in its glory, although that is not the common destiny of "great ghosts," as this institution has been so profanely styled. We must wait patiently and we shall probably see what is to be.