

"Yes, mamma: I am sure he sent us here. It could have been nothing else than the direct hand of God which sent me this situation just when we were so sorely pressed and could not see which way to turn. It would have been wrong for me not to have accepted it, and, as you say, he may have a work for us to do. I shall keep my eyes very wide open to see if I can find it."

"Yes, dear, I don't know what we should have done, if God had not come to our aid. It certainly was he who sent us here; and if we try to do our duty we shall be happy. I doubt not."

Mrs. Walton had caught some of her daughter's light spirits, and when she lay down to rest a little after, the sinister words, though not forgotten, were entirely forgiven, and she was "hoping in God."

Cyclone at Ongole, India.

Rev. W. B. Boggs sends us a copy of the Madras Times of Nov. 28, 1879, which contains a letter from Rev. J. E. Clough, missionary of the American Baptist Union, with whom Brother Boggs is laboring. It shows the fearful devastation recently experienced from a Cyclone following the monsoon:

ONGOLE, Nov. 24, 1879.

A week ago the outlook at Ongole was good. The monsoon had been a fair one, and the tanks contained a sufficient supply of water to mature the paddy under them. The crops of dry grains, such as jonna, veragalu, castor oil, &c., were never more promising. The ryots were happy and contented, and the effects of the famine were fast disappearing. But the 19th instant came, and with it the most severe cyclone that has visited Ongole in this generation.

The afternoon of the 18th was cloudy, wind to N. E., and frequent squalls of drizzling rain. This state continued until about 1 o'clock P. M. of the 19th, when the wind veered to the north, and the rain fell continuously. At daylight, the wind was blowing from the N. N. W., with great force. By 1 P. M. the wind was from the N. W. and blowing a gale. By three o'clock the wind was terrific, and the rain came in sheets, and with such force that it was impossible to walk facing it, or to see distinctly more than 100 yards. Limbs from the trees first began to fall, or to fly through the air like feathers before an ordinary wind; then here a tree and there one fell, or was twisted off a few feet above the ground. A little later the walls of houses built of mud, or laid in mud, began to give way, and the inmates to flee to their more fortunate neighbours for protection, who, in turn, probably had in a short time to seek shelter elsewhere. The chuttrums were soon filled, but as these gave way, or came down, the frightened hundreds fled to the taluq cutcherry, the Moonsiff's Cutcherry, the Mission Chapel, Mission houses, and to other pukka built bungalows, as the only places of real safety.

Soon after 6 o'clock P. M. the wind veered to the west, and the storm shortly after began to subside. By 10 o'clock the wind was from the S. S. W. and the rain had ceased.

The outlook on the morning of the 20th beggars description. One-half more or less of all avenue shade and fruit trees were either torn up by the roots or were broken off. Houses everywhere were in ruins, some entirely fallen down, others just standing, but few only of ordinary native houses unless sheltered by other buildings, are uninjured. The jonna crop, the day before so fine, was flat on the ground, and, of course, badly injured. The leaves on many trees still standing had been whipped off, or the fibre only remained. The main trunk road to Guntoor and Hyderabad to the north of Ongole, had been carried away, and was impassable, except for footmen, and must remain so for some time to come. The Ongole tank had burst; and the water was mostly gone, and the sad faces of the ryots and the wails of women gave intensity to the scene.

I understand that every tank between Ramapatam and Guntoor, a distance of 100 miles, is breached. Of course this means that the paddy crop is generally ruined. Many cattle, in the aggregate, chilled to death. The loss of human life is comparatively small. I have only heard of eight or ten deaths. Most of these were drowned while trying to find a place of safety. Had the severe part of the cyclone come at night, the conse-

quences would have been fearful. The loss of property, public and private, is great; no estimate can at this date be made.

The storm seems to have passed on in nearly a northern direction. Rev. Mr. Clough was in camp fifteen miles north of Ongole on the 19th. The storm at his camp was the same as at Ongole, but about half an hour later in the day. At 3 o'clock, to save his tents, which were lashed to small tamarind trees, from being all torn to shreds, he cut them loose, and made his way to the village. This was mostly flooded by water from the tank, but finally he found a place of safety in a cow-shed, where he passed the night. The loss to the American Baptist Mission by the cyclone is heavy.

Some fifteen or twenty houses occupied by students, teachers and catechists in the Mission compound, are either fallen down, or are so badly injured that they must be rebuilt before they can be occupied. The five new dormitories built in the Anglo-Vernacular School compound about two years ago are in utter ruin. Thus some ninety girls and one hundred and twenty boys in their boarding schools are without houses or shelter. Their books and clothes were mostly buried in the falling dormitories. Over twenty school houses in as many villages over which the cyclone passed have fallen down. The loss to the mission, so far as heard from at this date, is above Rs. 3,000, (near \$1,500). But no doubt the many friends of the Ongole Mission in America, England and India will soon replace all that can be replaced by money.

[We hope the Cyclone did not reach so far northward as to injure our missionaries and their habitations. If it had we should probably have heard of it before this.—Ed. C. M.]

Churches and the Lord's Day.

The following is a melancholy view of Sabbath observance in New York and other American cities.

The condition of any community is tested by the condition of its church or churches. The proverb, "Like priest like people," is a truism. The Christian community has been aroused because of the crimes committed during the sacred hours. Theatres are thrown open for the thousands. Steamers drag heavily with the tens of thousands crowding their decks. No one locomotive is powerful enough for our excursion trains. Monday mornings our criminal docks are full. The alarm-bell has rung none too soon.

But if such tendencies are among the people, where are the priests? What shall we say of the churches? We turn our gaze from the vicious to the virtuous. A curious fact meets our attention. Hundreds of our churches have given over the second service of the sanctuary because it is so wearisome to worship God twice a day. Well, the thousands on our harbors and rivers say it is wearisome to worship God once on the Sabbath!—and these stay away from the first service just as the churches, by being closed, forbid attendance upon the once customary second service.

"But," say these hundreds of churches of the one service, "it is not restful to meet longer than for an hour of worship. The sermon must not exceed half an hour, and every part must be brief." "Just so!" ten thousand voices answer in chorus from the groves and beaches. "And if an hour is too much for you of higher pretensions, you must not blame us, who profess nothing, when we say the same and stay away."

"Let us have a vesper service," say the priests. "Amen!" respond the people, "a second sermon is as indigestible as a stone. Music is better." "Yes," echo the tramping crowds on the streets, "we like music, and you shall not forbid our 'sacred' concerts." Is there a parallel in the drift of the two classes?

But, say these hundreds of churches, it is too much to require two sermons from our pastors; it is beyond their ability. We submit that the inability may be on the part of those who hear. Our greatest preachers hold their two congregations a day; and the ministry at large is surely not deficient in ability to preach the unsearchable riches of the gospel twice during the whole week.

Thousands who, as a routine, attend our morning services, are not too weary

to leave their comfortable homes the same evening for "sacred" concerts and entertainments. The inside of the cup needs cleansing first; and then the outside. Our convention needs great discretion. The cause of the evil rest with the more responsible parties; and no one can doubt who the responsible parties are. Make the priests and churches right; and the people will profit by their example.

The giving up of religious services in so many of our cities and country towns, and the increase of Sabbath desecration therein, are parallel facts. Belittling the sanctuary, or toning down its services under whatever pretext, does not lift up those who can only be saved by the preaching of the gospel of salvation. The Sabbath was made for man, but not by man; for man's highest development in character, and not for his pleasurable whims. No mere appeal to the law will remedy the evil. Our churches have more power than our district attorneys. A pure example is stronger than legal force.

"Ye shall keep my Sabbaths and reverence my sanctuary."—Golden Rule.

Correspondence.

For the Christian Messenger.
Luthardt's Apologetical Discourses.

Translated from the German for the Christian Messenger, by Prof. D. M. Wotton.

FOURTH DISCOURSE.
The Creation of the World.

The two heroes, however, in the domain of this science, (Astronomy,) namely, Kepler, and Newton, were humble and zealous Christians.

But it may be said: these great founders of modern astronomy have not yet surveyed the consequences of their important discoveries. We must stand on solid ground.

Our reply is this: the quantity is not the measure of the quality. Does not the smallest space often conceal the greatest wonders. If the telescope shows us that our world is only a grain of sand in the universe, the microscope shows us that there is in every grain of sand almost a new world. The significance of a thing depends not upon its outer extension; quantity and quality often stand in inverse ratio to each other. The 8th Psalm, indeed, gives expression to this thought when it represents man as only an insignificant atom in comparison with the vast heavenly bodies, and yet as the organon of God. The smallest organism stands higher than the mightiest inorganic mass, the rose in the valley higher than the bald projecting cliff, and the mind is of greater worth than universal matter, and accordingly the perpetuity of its unfolding is more important than the extended space which is only the vestibule of its development. Our earth contains the most convincing vouchers of this. It is clearly appointed to be the dwelling place of man and not of whales. And yet it consists of two-thirds water. And of the one-third land, a large portion is again made uninhabitable through cold, heat, sand, and morass, or at least is so conditioned that it seems as if nature would learn by experiment how far man is capable of developing under the most unfavorable relations, as Herder says of the Esquimaux. And why must man still share his portion of the earth with all manner of beasts of prey and reptiles which contest the place with him? We must not thus set up the external measure of quantity, the quantity of space is absolutely unimportant for the manifestations of mind which often encloses the greatest wonders in the smallest room." As the small human body is not unworthy of the mind which spans the world, so the small earth is not unworthy of God who reveals himself upon it. Or, "how many square miles must a planet have in order to be a fitting place for the incarnation of the Eternal?"

But we can also perceive—so far at least as we are able to judge—that our earth occupies in our solar system a central position, not indeed in mathematical sense, but objectively and by virtue of its condition, so that it is not the sensible but spiritual centre of the same. For no other planet of our system is suited

as the earth to be the abode of organic life. Such a comparison of the earth with the other planets we may institute, because not only do the same laws govern the earth as govern them, but they also, as Astronomy and Physics teach, consist of elements similar to those which compose the earth. On the other hand organic life, as that of the mind and heart, presupposes such conditions as do not exist at all in the other planets of our system, or are not present in the same perfection as upon our earth. First of all at the sun the weight of its mass is so great, and the bonds of matter there are consequently so many (28) times stronger than with us, that, as Mädler says, "our Herculeses, placed upon the sun, would become palsied, deplorable weaklings, if indeed the glowing condition of the sun would not at the beginning exclude the possibility of habitableness and of organic life generally. The farther, however, we remove from the sun the more unsuited are all material relations for existence similar to that of man. Not to mention the remotest of the planets, Neptune, on which the conditions are most unfavorable, but speaking of Uranus, which is over 2000 million miles from the sun, the light of this planet is so feeble that the eye would have to be constructed almost like the eye of a night-owl to be able in this dismal twilight to see anything at all. It might indeed have pleased God so to construct the eye in that place. But there the sun appears so small—scarcely three times as large as Jupiter appears to us—that it is almost lost among other stars. And since the sunlight there is only three-thousandths of the strength and clearness of our earthly sunlight, there is consequently hardly any perceptible difference between day and night, between evening and morning, but everything is veiled in a monotonous gray. No poetry then is possible there, and with it also no truly emotional enjoyments. Further, since the axis of Uranus falls in the plane of its orbit, the sun stands during one-half of the year (equal to 42 of our years) over its northern half, and during the other half over its southern. As the axis of Saturn is 40 degrees more inclined the relation of the seasons there is better adjusted, and upon it the sun seems larger; but in all probability it consists only of water, ice and snow, and so offers no chance for anything like human existence; in addition to this its density amounts to only one-tenth of the density of the earth, about double that of cork-wood, no other planet is consequently so loosely composed. The ring moreover which surrounds it throws its shadow, which is several million miles long, fifteen of our years upon its winter half, so that its inhabitants are obliged during these years to wander about in darkness. Jupiter has a perpendicular axis, for this reason no change of seasons, and its revolution occupies not quite 10 hours, so that its day is only about 5 hours long—a brevity of day's length with which we cannot well associate the thought of a life of high culture. And if in the movement of the belts which surround it we have rightly seen the variations of its clouds which indeed are not stationary—we must conclude that there the storms travel from seven to eleven thousand feet a second, while on earth the most violent ones have a velocity of only 60 feet a second,—so that it would be utterly impossible for anything to exist on that storm-lashed sphere. We may well pass the asteroids by, since they are only the scattered fragments of a great planet and have so little attractive power that the muscular effort which is here necessary only to raise our feet would there fling us house-high into the air. On Mars existence would be more endurable because of its partial resemblance to the earth. The condition of Venus comes very near to that of the earth, as its axis has an inclination of 70 degrees the course of its seasons is marked by too excessive a glare. From the cloudless character of its atmosphere also we may conclude that it is without water and unsuited to organic life. As to Mercury, whose superficial area is only one ninth of the earth, it is too small to be the abode of man: "his Fatherland must be greater." Moreover on this planet the quantity of heat and light is four times greater than upon the earth—to us, if we think of the summer months, an unendurable thought. We see, accordingly, that the true idea of the planet is only realized on earth. The

other planets are only a stairs thereto; the earth is the planet par excellence, the goal and central point of the planetary system,—so far at least as we are able to judge—the single body in our solar system which is adapted to the development of a high type of organic life.

Of the fixed stars which lie beyond our solar system we know almost nothing. We may assume that our world (sidereal system) constitutes a system complete in itself, bordered by the light-wall of the Milky Way, with a centre which Mädler thinks he has found in the Pleiades, and indeed in the star Alcione. In this sidereal world, and in that part of it having the fewest stars, lies our solar system as an island in the ocean, not in its centre but near its centre, "as it were in the spacious market-place" of the sidereal city, "something like our earth in the solar system." And beyond our fixed star systems lie new worlds—but who will explore them and fix their bounds? We have only conjectures, nothing further.

In modern times the immense space which Astronomy discloses has been considered as paralleled by the immense time which Geology demands. But apart from the essential limitations which the early astronomical assumptions concerning the distance of the fixed stars have recently undergone through the calculations of Struve, and admitting the parallel to be just, we may say: as the immense period of the formation of the earth finds its true end in man, should not the immense space of the world stand in like manner in relation to the abode of man? As man stands in relation to time, so does the abode of man stand in relation to space. Why shall not a history be accomplished on earth which shall have a decisive signification for the universe? Had the sovereignty of God been put in question here, then here it would have to be established; was a revelation of mercy necessary here, then here it would have to be made. And what has taken place here has taken place for the universe, and is decisive for the universe, because as an act of God it is of fundamental significance. We must weigh the inner meaning of that which has taken place, and not measure the outer circumference of the space in which it has occurred. Of this consideration Astronomy knows nothing of itself, but it does not forbid it, but grants it and furnishes premises corresponding to it.

For the Christian Messenger.
From Rev. David Freeman.

ST. ANDREWS, LOWER STEWIAKKE, COLCHESTER CO., JAN. 12, 1880.

Dear Brother,—

I have been laboring in the field since the middle of last October. It will be an inviting field for some good man who loved to work with warm hearted helpers, when I leave the last of next April. We occupy three stations in Lower Stewiacke, three in Musquodoboit valley, and two near the Shubenacadie Railway Station. A few Baptist people are scattered over this region, who so far as I can judge are of the right stamp. But the cause of vital religion is low, except at St. Andrews, a very small manufacturing village, about the centre of the field. Here twenty six (26) were added to the Lower Stewiacke Church during last summer, mostly young converts, who seem to be doing well. Here we have a perennial Sabbath School, and four prayer meetings, each week. In Lower Stewiacke branch we have a beautiful new meeting house finished, with the too common appendage of a debt of \$500.00. A friend offers \$100.00 if the debt can be paid. Most of our members of this locality have emigrated to foreign parts. Who will help this little struggling band out of their present embarrassment? The smallest favors will be thankfully received.

A Meeting house is needed here in St. Andrew's also. But we tell the friends to meet and ask the Lord about it first, then raise the money, then build free from encumbrance. The Lord never yet told any church of His to incur a debt on His house. He tells His people to "owe no man anything, but to love one another." When shall the "abomination of desolation standing in the holy place," of church debts be done away?

I have just returned from a short visit home to spend New Year's Day with my