

Correspondence.

For the Christian Messenger. The Wonders of Divine Love.

"God commendeth His love towards us, in that while we were yet sinners, Christ died for us."

That God should have created the universe, we cannot wonder; for, in so far as we can understand His nature, from the revelations He has given of Himself in His works and word, He must delight in life, action, intelligence. That the God of infinite power and wisdom should have peopled the infinite space with these great, whirling systems of worlds, whose very silence sings His praise, we cannot wonder; for, though God and space might exist alone, and space be filled and God be perfect, yet the very idea of God brings with it to our minds the idea of life, abounding-life, and intelligence.

That God should take delight in His work we cannot wonder, for that which shines with beauty, when we gaze, who see but surface, outlines, parts, and grows more glorious as we see it more and better, must shine with grander form and richer glow to Him who sees it through and through. If the grand old ocean makes a Byron sing—

"Thou glorious mirror where the Almighty's form, Glasses itself in tempest, in all time, Calm or convulsed, in breeze, or gale, or storm, Icing the pole, or in the torrid clime, Dark heaving, boundless, endless, and sublime."

If it stirs to life and words such thoughts as these in man, poor man, who stands upon the stones its waves have raised and dreads its power, how much more grand, how tenfold glorious must it be to Him who holds its waters in the hollow of His hand. If the great deep blue above us, decked with countless shining worlds, so far removed that each appears a gilded speck—if this great, whirling maze of worlds that God has made, so dimly, faintly seen by eyes which look from earth, and see that but half of all, but half of each, yet wakes our song—

"The heavens declare Thy glory Lord," how much more glorious must they be to Him who comprehends their vast extent and sees them as a whole, whose hand shapes all their orbits and whose word they all obey. Man cannot but expect that God should take delight in that which He has made, for "marvellous are His works," and all resound with praise.

But, when man, created in the image of his Maker, the last and crowning work of all that God had made, by wilful sin had given himself to lusts of earth and marred the glory God had given him; when he had, by wilful disobedience, separated himself from the service of Him to whom he owed his wondrous being, his exalted powers, and given his heart and life to work the will of Satan—enemy avowed of God and man; when he, whom God had made to lead the life, and taste the joys, and revel in the liberty of Heaven, had wilfully cut loose from these and plunged to feed with devils in the slough of sin on husks that starved his soul, then wonder, Oh Heavens, and be astonished Oh Earth that God forsook him not, that almighty, heavenly Love still followed him out into the darkness he had chosen and sought to win him back. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Behold man—wretched, vile, and ruined by the fall, his mind degraded, and his powers benumbed by sin, the noblest life God gave, dead; and purity, that pearl from heaven's own shore with which his Maker decked him, cast aside and trampled in the filth of lust; and, notwithstanding all, hear God address him still as son and call him back with words so kind, see that, in spite of all his vileness, Mercy cries—"Why will ye die?" and opens up for him the road to heaven, the new and living way, although it lay through dark Gethsemane, and over Calvary's height, and then herself goes out to seek him, rebel that he is, and lead him back to God and good, to point him to the Way of Life, and guide and guard him till in safety where it ends in joys eternal—then let wonder wake and admiration, and long with Paul, "to com-

prehend what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge." G. A. C.

For the Christian Messenger. New Brunswick.

Dear Editor,—

In our churches there is at present no marked special interest to report.

In the Leinster Street Church, there have been a few baptisms recently, and Pastor Kelly is being encouraged by the gradual enlargement of his congregation, and by the active support of many of his members, especially, of the younger ones.

A short time since his church was solicited through a committee of the Foreign Mission Board to permit their pastor to accept an appointment as missionary to the Chicacole field where Miss Hammond is toiling, under too great a pressure, and at great risk to her health.

But, though no official response has yet been returned to the Foreign Mission Board, it is currently reported that the Church is unwilling to place their claims on their beloved pastor on the altar of sacrifice. Perhaps, few churches in our land would do otherwise under like circumstances.

In the early part of the month, our Germain Street brethren rejoiced in the return of their long absent Pastor, but they rejoiced with trembling, as they had heard of the overtures made by those Ontario churches, who certainly seem to heed the apostolic injunction to "covet earnestly the best gifts," and who had expressed a desire to secure the pastoral services of Brother Carey. But many of us concluded that since Mr. C. had previously declined flattering invitations to wide and important spheres of labor, that his reply to Guelph and Hamilton would be, "I dwell among my own people." For it must be remembered that Mr. Carey is now the veteran pastor of New Brunswick, in the sense of continuance in the pastorate of one church. For 15 years he has ministered to the people of his present charge, and so protracted a connection is not to be lightly severed. But in order that the aspiring churches of Ontario might not be embittered by the spirit of competition, Providence opened to our brother another field, and it is now highly probable that he will not "go West."

A call sent by lightning speed beneath the "vast deep," to assume the pastorate of a church in Liverpool, G. B., was received by Mr. Carey last week, and we understand that Mr. Carey has responded favorably thereto, and it is expected he will enter his new field in April or May next.

Fortunately, he will not go to labor among entire strangers, since several of the members of the church and congregation in Liverpool were formerly members, and some of them, officers in the Germain Street Church.

Many will sympathize with the Germain Street Church in the loss of their talented and popular pastor, and will earnestly pray that the Lord may soon supply them with an able successor.

We have no doubt that Brother C. will achieve a grand success in Liverpool, and we hope his popularity and influence may tell as favorably for the Baptist interests in that city as have those of Rev. H. Stowell Brown, who, we regret to learn, is relinquishing the pastorate to enter the political arena.

In Brussels Street, in Carleton, and in Portland the pastors are all at their posts hoping for manifest tokens of the divine favor.

Pastors Corey and Everett have commenced a series of week night meetings in the Mission Hall on the Bridge. There are some indications of a revival at that point.

TEMPERANCE.

The Temperance cause is being somewhat revived. Several prominent men, among whom is Hon. Geo. E. King, have lately connected themselves with the Sons of Temperance. The friends of the Scott Act rejoice in the prospects of its becoming law in our country. A number of our leading citizens are now taking hold of the movement, and an effort is being made to secure \$2000 for the purpose of enforcing the law when enacted. Over half of this amount has been raised and the rest will be secured. The Ladies of Portland have com-

pleted their new Temperance Hall, and the various Temperance organizations of the city are agitating the question of erecting a spacious hall in the City. More anon.

BRUNSWICK.

St. John, N. B., Nov. 26th, 1880.

For the Christian Messenger.

Letter from India.

ONGOLE, INDIA, Oct. 18th, 1880.

Dear Brother Selden,—

Another Quarterly Meeting of the Ongole Mission has just closed. These are always seasons of deep interest. The preachers, helpers, teachers, colporteurs, Bible women, &c., gather from far and near, to report regarding the progress of the gospel in their respective fields of labor, to receive the small pecuniary assistance given by the Mission, and such advice, instruction, and encouragement as each one's circumstances require. To meet the missionaries and each other again, and spend a few days together in Christian fellowship is a great joy to them. It is also a real pleasure to us to meet these dear servants of God, for we love them as we love our dearest Christian brethren in any land. Many of them are remarkably lovable, and I do not see how a Christian could be here long, and become well acquainted with them, and not feel bound to them by the ties of deep affection. For instance, there are among the preachers, two dear old men, who are so true, so faithful, such patterns of Christian deportment, so intelligent in their piety, so occupied with the blessed gospel, and so full of love that one feels drawn towards them by a strong feeling of mingled admiration and affection. And the middle aged and younger men, what noble brethren, what faithful workers, what warm hearted friends, how manifestly the spirit of Christ dwells in them! And these were once the base outcasts, despised and trodden down by their aristocratic heathen neighbors. Verily they are God's jewels now; gems that will shine "as the stars forever and ever." Oh the riches of grace divine!

But I must come back from this digression to speak of the Quarterly Meeting.

On Sunday morning, 10th inst., a very large congregation having assembled, Bro. Clough preached from Psalm xlviii. 14, "For this God is our God forever and ever; he will be our guide even unto death." We then commemorated the death of the Saviour, through whom these multitudes are now finding life and peace.

The whole afternoon was devoted to the examination of applicants for baptism, of whom there were many. They were examined by six different committees, composed of preachers, helpers and teachers, sitting at the same time in six different places. These persons who come seeking baptism are all well known to the preachers while in their distant villages, and those only are encouraged to come with them to Ongole whom they regard as true believers.

At 4.30 o'clock, all came together into one place, and it was found that three hundred and twenty seven (327) persons were considered by the preachers, helpers and teachers, as fit subjects for the ordinance of baptism. They were then received, and in the evening were baptized—each ordained preacher baptizing those who had come from his own field of labor. This makes 1880 baptisms in the Ongole Mission, since Jan. 1st. The majority of these 327 came from the Northern part of this field; many of them from long distances, from sixty to ninety miles. They walk all the way and bear their own expenses coming and going and while here. We are convinced that the work is genuine. Some of these are old people, but most of them are men in the prime of life, who will, we feel sure, be the strength of our churches in years to come.

This mission is growing mightily towards the North. We hear of multitudes more who have renounced idolatry and are now declaring their belief in the Lord Jesus Christ. And I expect that before many months a great host from that region will openly "put on Christ."

One very interesting part of the work done at this meeting was the setting off of twenty six (26) separate and independent churches, in as many different towns and villages. The persons com-

posing them belonged previously to the one large Ongole Church, with its 15000 members, but now they are established as separate churches in central localities. We expect that a large number more will soon be organized. Our aim is to have eventually a self-supporting church in every town and village where Christians dwell.

We also appoint seventy-five (75) new "helpers," or lay preachers. These men carry on their own work, and earn their own living, but on Sundays, especially in places where there is no regular preacher, they engage in Christian work, and in many ways render valuable help to the preachers.

We now have in the Ongole mission 62 preachers, 31 of whom are ordained; 140 helpers; and 126 school teachers, and the number of workers is constantly and rapidly increasing, but the field is so great that very many villages in which there are Christian families, have neither preacher nor teacher.

Surely there is no more inspiring field of labor on the face of the earth than this. Its present state is full of the deepest interest; every month witnesses new triumphs, and brings new and solemn responsibilities; and the future is "big with mercy." We see just before us great numbers pressing into the kingdom, and asking for direction and instruction.

Is there not some one in the Maritime Provinces who should serve Christ here, who would now share in this soul inspiring work? If so, come on brethren, the field is wide, and the harvest is abundant, and he that reapeth "gathereth fruit unto life eternal."

Our health is perfect. From week to week, and month to month we have uninterrupted health and strength; scarcely ever even a headache to mar our comfort or hinder our work. To God be the praise for a blessing so rich!

Ever yours sincerely,

W. B. BODGES.

For the Christian Messenger. Glimpses at Chicago.

Perhaps in no city is there a greater blending of good and evil—more activity manifest in serving the world and combating it than in Chicago. Especially may this be said to be true at the present time. All classes appear to be intent upon taking a step in advance of any thing before attained, and there is on every hand apparent the concentration of efforts, the jealousies, the excitement, and the strife to which such a course of procedure naturally gives rise. Monied men are excited over the fluctuating stocks, and are investing with great seeming recklessness. The Board of Trade is in no less excitement over the unparalleled commercial activity, and monopolies are formed in almost every department. Mercantile life boasts of great prosperity, and competition was never carried to greater extremes. Railroad corporations have been for some time plunged in deadly combat, and the war is still raging. Tickets have been cut down by first one and then another road, until they have now reached a merely nominal price, being issued to St. Louis for \$1.00 and to Kansas City, a distance of 530 miles, for \$4.00. The activity among the beer drinking population may be imagined when it is known that they have imbibed over 15,000,000 glasses of that beverage within the last six months. Criminal suits, base crimes, and fearful murders, require a more than usual amount of space in the daily periodicals. While the political arena, though many of its contestants have laid by their armour and with unenviable expressions of countenance have submitted to the inevitable, is still, however, kept interesting by the mutual congratulations, the bestowal of the spoil, and the settlement of old disputes by the victors, and by the continued resistance of a few impetuous and unsubmitive natures who will not readily admit their swords to have been ruinously blunted.

The religious world also presents many features worthy of notice, and is characterized by much activity, and by at least one startling departure from the faith once delivered to the saints. The heresy so called, of Dr. Thomas caused the last Conference of the Methodist denomination to possess no little interest, and has caused much comment generally throughout the West. For some time the Dr. had been regarded as holding

views not in conformity with those preached by Wesley, and consequently those—at least supposed to be—acceded to by the denomination bearing his name, but had never put them into tangible form until the time came for his farewell sermon before the church in this city over which he has been for three years pastor. In that sermon he expressed himself as believing neither in the commonly received view of the Atonement, nor in the inspiration of Scripture, nor in the endless duration of future punishment. When the Conference met, soon after he was arraigned before it. Being called upon to give his belief upon the above subjects, he arose and with great calmness read a few extracts from his sermon and sat down. The Conference then proceeded to consider his views, and voted condemnation upon them as heretical. He was expected to withdraw from the denomination, but contrary to expectation, he arose and testified to his great love for the Society, and his desire still to remain in it, and stated still farther, his intention so to do, and in reality told them they might help themselves since there was no definite criterion, he said, belonging to the denomination by which he could be judged. The result was he was placed upon the supernumerary list, and held over for trial. The trial is still pending. In the mean time he has accepted a call to what is termed the people's church, and preaches from the platform of Hooley's theatre every Sabbath morning to very large audiences, this being the second church of the same character now in the city, the platform of the other being occupied by Prof. Swing.

The ministers of the city and suburbs are at present united in holding a series of all-day meetings. These meetings are held weekly in different churches, and are to continue for one or two months. Their object is especially prayer and they serve as a mustering place, where the forces are collected and the armour brightened for the conflict without. The Baptist ministers meetings, held in the Grand Pacific Hotel, every Monday morning at 10.30 a. m., are frequently of great interest. Drs. Hulbert and Lorimer, and the Rev. J. T. Burhoe—one of the famous sons of P. E. Island—are usually present and their remarks add greatly to the interest of the meetings. At the last meeting a paper was read by C. C. Kohlvaat, Esq., "a lawyer of the city, the subject being Baptist Ministers, Baptist Churches, and the Lord." This paper was one as may be imagined from its subject, of great practical import, and called attention to legal points which it is almost necessary pastors of churches should be familiar with, but of which they are too frequently entirely ignorant.

Christianity has made great strides in the city within the last few years, and with the earnest, noble exertions now being put forth, and the unnumbered prayers constantly ascending, are we not justified in looking for the day; nay may we not say we are already in the morn of the day when Chicago shall be as illustrious for its piety and its christianity as it has been for its debasing wickedness.

BLUENOSE.

Chicago, Nov. 25th, 1880.

For the Christian Messenger.

Dr. Welton's Convention Speech.

Dear Editor,—

I perceive that Prof. Welton has replied to my letter which found a place in your issue of the 10th inst., and in doing so he very positively denies that he used the language I attributed to him, and takes me to task for bringing charges against him in a public manner, based upon information obtained from unreliable sources, and goes on to advise me to attend the Convention myself, or else learn of what is said there from more "authentic sources before bringing my charges in the manner I have done."

I thank the good brother for his "kindly suggestions" and will, in the future as in the past, attend the Convention whenever it is at all convenient for me to do so—and whatever we may say to each other in this discussion, I hope it will be my good fortune always to meet with him upon these occasions,—but just now I must try to place myself right before your readers.

The Telegraph of St. John, N. B., is