

Sunday Reading.

Come unto Me.

A sweeter song than e'er was sung
By poet, priest or sage,
A song which thro' all heaven has rung...

O wise provision, sweet command,
Vouchsafed the weak and weary;
A friend to find on either hand...

"Come unto Me." The way's not long,
His hands are stretched to meet thee;
Now still thy sobbing, list the song...

A sweeter song than e'er was sung
By poet, priest, or sage—
A song which through all Heaven has rung...

Cottage City Sermon.

BY REV. A. H. MUNRO, OF MONTREAL.

Our respected correspondent at
Martha's Vineyard, has kindly sent us
a report of a sermon preached there...

A large congregation was present in
the temple. "I love to tell the story"
was sung by the people with a heartiness...

Text, Job xxxviii. 1. "Then the
Lord answered Job out of the whirl-
wind."

The book of Job will ever be a fa-
vorite part of the Bible with many.

1. Because of the way in which it
blends the natural and poetic. Job is
a real man, and the workings of his
mind are true to nature.

2. Because of the remarkable revela-
tion it gives of human character and
the heart of man. We know Job bet-
ter than any one else of whom we have
read, or with whom we have been
acquainted.

3. Because of the portrait it gives of
possible human goodness. Job is a grand
man, not in completeness, but in sin-
cerity. He has his faults, but they are
such as do not destroy our respect, but
increase our sympathy.

4. Because of the great facts and
truths belonging to human life and des-
tiny, with which it deals, and the out-
spoken manner in which it treats them.
All the great facts and common features
of human nature and experience are
discussed—all the dark mysteries and
unsolvable problems of human life are
freely and boldly handled—often in
language we would scarce dare apply to
them.

5. And then all this, either as narra-
tive or debate, is presented in practical
form, and clothed with a wealth of
rhetorical adornment and sublimity of
thought, which gives to the book the
highest and most enduring of literary
abstractions. Yet the book disappoints
us. It points to mysteries none can
explain, discussing problems none can
solve, and debating themes the highest,
deepest, most momentous man can con-

sider, with the plainness and eager
earnestness of a man face to face with
the dark, stern realities of life, and
whose soul cries out to be told what it
is, why it is and whither it is going in the
universe of God. Why did God answer
Job as he did, and why did it have
such an effect on Job? 1. God's ways
are not like ours. No human being,
without such an example, would have
dealt with a case like Job's as God did.
Why do so? Job has been perplexed at
the existence of evil—the mysteries
of the present—in the suffering of the
good and the prosperity of the wicked,
and the dark shadows that rest upon
the future—not a word is said of all
these. But God speaks of Himself as
the author and sustainer of all life.
Job's questions were not answered,
because it is intended and best that
the answers and explanations should
not be given man; that God sees it
best for man that his life should be
shadowed with mystery, and be one of
uncertainty and dependence upon the
unforeseen in which only faith in God
can guide him and keep him in peace.
Perhaps the mystery and uncertainty of
life in this world are intended to have,
and do have, moral and spiritual effects
whose source we do not see, and whose
value we do not appreciate, as a check
to the wicked and a discipline of the
righteous. 2. We see the nature and
operation of faith. What produced
the marvellous changes in Job? Simp-
ly faith in God. For a time Job had
lost that faith, or nearly so. This
made him curse the day he was born.
But faith soon reasserts its power in
his soul. His questions are not an-
swered; his problems are not solved,
but God has come to him. Faith in
God is again triumphant in his soul.
He has God to trust. In vain do we
search for the successive steps he took,
the intellectual path along which he
travelled, the logical process he followed.
My friends, there was none. There
never is in the exercise of faith in God.
It is an act, not a course of action, a
step not a journey. One moment the
soul is in belief, the next it believes.
Often men have tried to write the his-
tory of their conversion. They have
never succeeded. They may tell us of
the sinful life they led, the unbelief
they cherished, the conviction of sin
they felt, the wishes for peace and hope
that grew in their hearts, perhaps of
their difficulties and perplexities. All
this we can understand; but when they
tell us how suddenly, completely and
forever they passed from doubt to faith,
in vain do we try to see how this was
done—in vain do we ask for explana-
tions of the process. It was done.
Then came a moment in which he
ceased to deny, to doubt, and began to
believe in a crucified and risen Saviour,
to believe in him forever more.

For the Christian Messenger.
Fundamental Truths of Christianity.
LUTHARDT'S APOLOGETICAL DIS-
COURSES.
Eighth Discourse, translated from the
German by Prof. D. M. Welton.
THE HISTORY OF REVELATION.
HEATHENISM AND JUDAISM.
V.
Yet the hope of a better future was
warmly cherished. Indeed the misery
of the present made the longing of the
heart the more intense, so that it grew
almost to a direct prophecy of the time
of Christ. The fourth Eclogue of Vir-
gil is famous, in which the Roman poet,
on occasion of the peace between
Antonius and Octavian, which the con-
sul Pollio mediated, and of the son
which was born to the latter, celebrates
with inspired words the dawn of the
great world-peace and greets the new-
born one as the future restorer of the
world, whom the Sibylline books an-
nounced:
Already appears to the Sibyl of Cuma
The last age of the world;
Again beginneth anew the great course
of the centuries.
Already the Virgin returns, the reigning
of Saturn returns,
And a new race comes forth from the
lofty heavens.
See with its vaulted burden the high
shuddering universe.
Lands around, and the spaces of the sea
and the depths of the heavens,
See how everything rejoices over the
coming century of bliss!
Another time he greets Augustus
as the son of God who should restore
the golden rule of Saturn and subdue
the whole world, and whose coming the
oracles of the gods already announced
in the kingdoms of the Caspian as well
as at the mouth of the Nile—how then
Augustus designated himself on his
coins as "Saviour of the world" (salus
generis humani) and had himself repre-
sented as the god Apollo (who accord-
ing to a common belief should be the
Ruler of the renovated world.) In
this there is indeed untrue flattery and
pride; but it enables us to perceive
what thoughts and hopes were at that
time entertained. In addition to this
prophetic voices came from the Orient
of a victorious king, who should arise
in Judea, by which voices men at that
time, according to the testimony of the
Historians Suetonius, Tacitus and Jose-
phus, were generally influenced.
But it is not simply isolated voices in
which this longing expresses itself.
Through the whole heathen world there
runs a tone of prophecy, a trace of
yearning and a presentment of truth.
When Paul came to Athens, he de-
clared to the Athenians the "Unknown
God" whom they ignorantly worshipped.
As once at the time of a plague the
Athenians erected altars with this in-
scription, in order to neglect nothing and
pass by none of the gods, they hereby
expressed the insufficiency of their
knowledge of God and reverence for
him, for they confessed that they did
not fully possess the truth. In the last
analysis the heathen mean the Most
High God, without knowing and pos-
sessing him.
They presume that above their indi-
vidual gods there must be a Supreme
One, whom they name Jupiter or
Brahma or Odin—but they ever drag
him down again into narrow limitations.
When the inner feeling of the troubled
heart seeks relief, it betrays this hidden
ground of faith in a Great God.
Tertullian the church-father reminds
the heathen that in prayer or other
utterances of their stirred souls they
unvoluntarily raise their eyes and hands,
not to the Capitol, but to heaven, they
call not upon this or that particular
divinity, but the Most High God: O
God I desire it! God will recompense
it, &c. "O soul of man," he exclaims,
"thou art a Christian by nature."

All the offerings and prayers, all the
expiations and purifications of the hea-
then world are such presentiments of the
truth, whose reality is the living and
personal, the holy and gracious God.
In particular examples we see also the
trace of this truth, making itself felt as
the controlling power of the individual
life. One of the finest examples of this
searching after the truth is Justinus,
who himself relates to us the story of
his life. From early life on he had a
longing after truth and certainty. He
sought for satisfaction of his longing
among the Philosophers. But in vain.
He first applied to a Stoic, but found
not with him what he most sought: the

knowledge of God; that philosopher
rather despised this. He turned to a
Peripatetic; he however had his mind
open to money. He went to a Pytha-
gorean: but he wished to know nothing
but mathematics. Finally he applied
to a Platonist, who had recently settled
in the city where he lived, and he made
great progress in his studies: he lived
entirely in the world of higher ideas,
with which this philosophy deals: this
gave his mind a higher sweep, and soon
he hoped to come to the vision of God
himself. In order to bury himself still
deeper in this world of ideas, he retired
to the shore of the ocean to give him-
self entirely to his philosophic contem-
plations. There it happened that he
met an old man, in whose countenance
worth and mildness shone, who also fell
into conversation with him concerning
God, immortality, retribution, &c., and
soon convinced him how mean and
perishable all his knowledge was. The
old man referred him to the prophets
and to Jesus Christ himself, above all
however he admonished him to pray
that his eyes might be opened to the
understanding of divine truth. Then
Justinus felt in his soul the enkindling
of a fire which he had never previously
experienced, he read the Scripture, he
listened to Christians, and he became a
christian philosopher and a defender of
Christianity, and he sealed his faith by
the martyr's death. (A. D. 168.)
Here we have a picture of seeking
heathenism. What it sought it found
in the revelation of which Israel was
called to be the bearer.
Let us now turn from Heathenism
to Judaism.
While other nations were bound in
their religious life by the powers of
nature and were even intoxicated by
nature, it was the Hebrews who broke
through the spell, made the human
spirit free from nature, and, through
the cloudy atmosphere which veiled the
religious thoughts of others, pressed
their way to God, the one personal
God. It was a great deed to espouse,
in opposition to all the world beside,
this thought, this faith in the extra-
mundane God, to maintain the ground
against the overwhelming authority
of all nations and religions, to cling
energetically to this faith in spite
of the bias still so strong towards
nature, and to aim at the central point
and goal of the entire life. The mono-
theism of Abraham rested on a very
ancient tradition. It was the oldest
tradition of mankind. But at that time
it was in danger of perishing; polythe-
ism was inundating the whole world.
Then God took this one family and
the nation springing from it from their
connection with the rest of mankind
and made it the bearer of the old truth
and of the hope of the future.
Not a conceit of pride was it, but an
expression of real truth, when this peo-
ple regarded and designated itself as
the people of God. For God entered
into a peculiar relation to this house
and people; here he planted his truth and
established it as an immovable rock, in
the commotion of the sea of nations;
here he prepared the place in which the
history of his revelation should com-
pletely accomplished itself. Truth,
religion, revelation restricted themselves
to this one nation, as all the religious
of the world were national religions, so
also the true religion, the religion of
revelation belonged to the nation, but
only that from this nation it might
proceed to become the religion of mankind.
This faith, so significant for entire
humanity, this hope of the future was
the soul of this people and of their
national life. The separateness of
Israel carried within itself the germ
of universality. In Christ and christian-
ity this germ blossomed.
Herein consisted the vocation of this
nation. It existed not for the further-
ance of human culture as did the Greeks
and Romans. It was not art and a
taste for the beautiful, it was not the
spirit of philosophy, it was not a gift
for worldly rule, it was not legal accom-
plishments that distinguished this nation
and was native to it—its whole signifi-
cance lay in this, to be the nation of
religion, the nation of revelation. This
gives to its entire literature its peculiar
character. We have in the Scriptures
of the Old Testament a rich collection
of literary works, from the different
periods of the history of this nation,
under different external relations,
written by men of different grades of

Correspondence.
For the Christian Messenger.
Report of the N. S. Central Board
of W. M. A. Societies for 1881
and to July 31, 1882.
The Women's Missionary Aid Soci-
eties have now been organized and at
work for twelve years, doing what they
can to aid our Foreign Missionaries in
their distant homes, but with especial
reference to the wants of heathen wo-
men and children, believing that in
that direction lies their more immedi-
ate field of labour.
CHICACOLE.
We regret very much that we can
report but one Missionary under our
special care. Miss Hammond has
worked steadily, under the pressure of
many difficulties at Chicacole. The
arrival of Mr. and Mrs. Hutchinson
at the close of last year brought her
the relief and assistance which she so
much needed. The record of the past
eighteen months may be better obtained
by a reference to her letters, some
extracts from which we will now
furnish.
Early in the year 1881 small pox
attacked some inmates of the Mission
compound; Miss H. writes in April:
"I hope that small pox has finally
left us; many here had it, and some
very badly, among the latter Harri-
amah, although she had had it before.
It has been a great care to me, but I
am so thankful I did not take it, that
I have not a word to say, but praise for
the Father's care and goodness. I feel
I am cared for, and blessed in answer
to prayers of friends at home."
Aug.—Harriamah and Papanah my
two Bible women, seem to be doing very
good work, and they are also much in-
terested in it. Both they and the col-
porteurs speak of an increased interest
among the people—a more than usual
willingness to hear. Only God can
give the hearing ear and understanding
heart, and clothe the speaker's words
with power that may be felt.
Dec.—I had a long letter from
Bagawan Bayrah, the other day. He
reports quite a move in the village
where he was laboring, toward the right
side. Three men have broken caste,
and eaten with the christians, and have
also asked for baptism. Our work
about the station and villages is pro-
gressing fairly, I think. My Bible
women are out nearly every day, and
I believe are winning the confidence
of many heathen women. I feel that
God is willing to give us christians as
fast as we are able to take care of
them, and I am very grateful that He
is blessing us in a measure."
Miss Hammond's health which stood
the long continued strain so well, at last
gave way, and for some months past she
has been far from strong. She went
to the conference at Akidu in January,
and remained some weeks in Cocanada
to rest and recruit. Her last letter was
dated from Bimili, where she went on
her way back, in order to assist and say
good bye to Mrs. Sanford, before she
sailed for home.
She writes, Bimili, Mar. 1882:—
"I came away from Cocanada feel-
ing much better, but with no desire to
work very hard at present, as I am not
very strong, and my lungs will probably
be weak for some time.
The time is fast approaching when
your first little band of workers must
all leave the field; unless our people
intend their missions to be a failure, the
hour for a strong reinforcement has
more than come. As I think of this
matter in the light of our great need, I
wish I could speak to the Ladies'
Boards. We have concluded that this
station must be left alone for the pre-
sent. The missionaries at Chicacole
are new, and I do not need to be told
that the work is heavy, and they are
fully expecting my return, which I shall
do shortly, taking with me the three
boarding girls. Help is what we want,
and I feel that it is there for us, only
the Lord's people must seek it with
full purpose of heart."
Miss Hammond's health failing to
improve, it was thought desirable to try
a more complete rest and change of
air. Mr. and Mrs. Timpany were going
away at this time for three months,
and urged Miss H. to accompany them,
which she accordingly did; and here
we must leave our dear sister praying
that her health may be restored, and
her heart's desire as regards needful
help be granted.
During the past year, the Central
Boards have rendered some assistance
to the two other mission stations, work-
ing with the Foreign Mission Board,
thus making a brief notice desirable.
BOBBILL.
At Bobbill, Mr. and Mrs. Churchill
have been called upon to part with