

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,
And down thro' all the ages;
A precious strain of sweet accord,
A note of cheer from Christ our Lord;
List as it vibrates full and free,
O grieving heart, "Come unto Me."

O wise provision, sweet command,
Vouchsafed the weak and weary;
A friend to find on either hand,
A sight for prospects dreary,
A friend who knows our bitter need,
Of each endeavor taking heed;
Who calls to every soul oppressed,
"Come unto Me, I'll give you rest."

"Come unto Me." The way's not long,
His hands are stretched to meet thee;
Now still thy sobbing, list the song
Which everywhere shall greet thee.
Here at his feet your burden lay;
Why 'neath it bend another day,
Since One so loving calls to thee,
"O heavy laden, come to Me!"

A sweeter song than e'er was sung
By poet, priest, or sage—
A song which through all Heaven has rung,
And down thro' all the ages. [sung,
How can we turn from such a strain,
Or longer wait to ease our pain?
Oh, draw us closer, Lord, that we
May find our sweetest rest in thee.

MAUDE SPURGEON.

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 August 15th, by our friend, Rev. A. H. Munro, formerly pastor of the North Baptist Church in this city—to which he referred in his letter last week. It will be perused with interest by many of our readers, who are also friends of the preacher.

A large congregation was present in the temple. "I love to tell the story" was sung by the people with a heartiness of expression that was enjoyable and stimulating. Rev. A. H. Strong, D.D., President of Rochester Theological Seminary, Rochester, N. Y., and Rev. W. H. Eaton, D. D., of Keene, N. H., conducted the devotional exercises. "Come believing" was sung by Prof. Thacher with all his characteristic power of expression. Rev. J. S. Chambliss, of Charleston, S. C., was the preacher announced on the programme, but being providentially detained, his place was filled at a very short notice by Rev. A. H. Munro, of Montreal, Canada. He proved to be a "minute man" indeed, one of the most effective preachers of the series.

Text, Job xxxviii. 1. "Then the Lord answered Job out of the whirlwind."

The book of Job will ever be a favorite 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 revelation it gives of human character and the heart of man. We know Job better 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 sincerity. 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 destiny, with which it deals, and the outspoken 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 narrative 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 unforseen 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? Simply 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 answered; 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 unbelieving, the next it believes. Often men have tried to write the history 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 explanations 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.

The speaker then made some practical application of his subject. In relation to skepticism—to the sincere inquirer, to God's tried and afflicted people, to all the book of Job says: Be not affrighted at mysteries; be not discouraged because the questionings of your heart are not immediately answered. Acquiesce in the will of God. Have faith in God though the mystery of iniquity work and the experience of evil be sad and bitter, do not doubt God. Yea though the tempest sweep through your sky and strew the wrecks of your treasure all around you, believe still that God is good, pitiful, kind. Do not ask for proof. Believe—believe—God is your father and knows and loves and cares for you. Wait for Him though it be in the darkness of the night and the fierceness of the storm, and He will yet speak to thee in loving kindness and tender mercy while you bow before Him in penitence, thankfulness and joy. The sermon was delivered with all the earnestness, tenderness and effective oratory so characteristic of our English brethren, and held the large audience closely to the end, eliciting approving amens from the hearts of many whom the word had impressed. The day's services have advanced the spiritual interests of the meetings, and there are great expectations of gracious and soul-saving blessing from the Father of Assemblies. Rev. Mr. Swett, of Middleboro', offered the closing prayer, and after singing "Nearer my God to Thee," Rev. T. DeWitt Talmage, of Brooklyn, pronounced the benediction.

The greatest wealth is contentment with a little.

For the Christian Messenger.
Fundamental Truths of Christianity.

LUTHARDT'S APOLOGETICAL DISCOURSES.

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 Virgil is famous, in which the Roman poet, on occasion of the peace between Antonius and Octavian, which the consul 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 announced.

Already appears to the Sibyl of Cumæ 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 represented as the god Apollo (who according 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 voice men at that time, according to the testimony of the historians Suetonius, Tacitus and Josephus, 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 presentiment of truth.

When Paul came to Athens, he declared to the Athenians the "Unknown God" whom they ignorantly worshipped. As once at the time of a plague the Athenians erected altars with this inscription, 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 possessing him.

They presume that above their individual 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 involuntarily 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 heathen 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 only on money. He went to a Pythagorean; 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 himself entirely to his philosophic contemplations. 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 extramundane 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 monotheism 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; polytheism 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 people 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 completely 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 christianity this germ blossomed.

Herein consisted the vocation of this nation. It existed not for the furtherance 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 accomplishments that distinguished this nation and was native to it—its whole significance 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

culture, in manifold frames of mind and for different objects—historical and poetic, lyric and didactic writings; but one spirit marks them all, it is the religious spirit, the religious method of contemplating the world, the spirit of severe, ardent, lofty, inflexible monotheism, that controls this entire literature and impresses its peculiar stamp upon it, that distinguishes it specifically, from the literatures of all other nations and invests it with an eternally abiding validity for man. The criticism of the natural relations of the world, the ordering and improvement of the natural life, these we can learn from the other nations, from Greece and Rome; but the highest, the supreme truth of this life, the certainty and the power of this consciousness of God, the relation of the whole natural life to this supreme truth, to God—in short, religion as the truth of life and as the source of the power of true morality—this religion have the nations, this religion have we also received from this religious nation.

This religion and its spirit of unconditional divine authority in the entire life and thought was no product of the naturalness of this people; it is not nature, it is a fact of history, a divine fact. It grows not upon the soil of nature in this people, but is implanted in their history and spirit by God. History teaches us how great has been the proneness and the danger of aberration, of resignation to the forces of the natural life,—the sensuous natural life. Only by a school of severe experience and chastisement, only by the energetic struggle of the great leaders of religious thought, whom God chose or prepared in this people, only by continued acts of judgment did it happen, that the truth of religion was established here as an immovable rock for the rest of mankind.

Driving the Cattle to Market.

D. acon Ranson Parker, of New York, says: "It is all very well to talk about the cattle of a thousand hills being the Lord's, but the fact is, some one must collect them together and drive them to market before they can be of much service to the Lord's cause."

This is a most sensible remark. In our churches there might be abundant funds for the work of the Lord if a more businesslike method was taken to collect the money. The poor pastor pines in poverty and many loving hearts are ignorant of his need, or being unsolicited do not dare to offer a supply. The silver and gold are the Lord's, but a kindly, genial person to collect the precious metals is often needed. We know a church which contributes more than £300 to missions, but this was not the case till an enthusiastic deacon took up the laborious task of going round to the friends. Are there not gifts of collection as well as gifts of preaching? If some deacons were really to care about their minister, might they not save him from downright want by personally looking up the seat subscriptions? It is wisdom to go round the thousand hills, if there be so many within reach, and fetch home some of the cattle, large and small, that there may be meat in the Lord's House.

C. H. S., in *Sword and Trowel*.

Pulpit Style.

A few years ago Mr. Moody, who took no pains to correct his errors in speech, and who preached in the most matter of fact way possible, so moved the Church as hardly any other man had done for half a century, and no part of it so thoroughly, perhaps, as the Presbyterian. It thereupon became the rule to declare that the Church was dying of "dignity," and the ambition of preachers was to be pointed, brief, witty, off hand and bold in imitation of the distinguished evangelist. Now, however, the tide of sentiment sets in strongly the other way, and there is fear expressed that there will be irreparable loss if the "mean, irregular and extravagant effusions" are not displaced by a "venerable, antique and grand phraseology," in which to express the worship. The swing of a pendulum is an interesting study.—*United Presbyterian*.

The highest form of the incredible is sometimes the initial form of the credible.

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 Societies 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 women and children, believing that in that direction lies their more immediate 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 Harriamah, 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 Papamah my two Bible women, seem to be doing very good work, and they are also much interested in it. Both they and the colporteurs 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 progressing 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 feeling 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 present. 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, working with the Foreign Mission Board, thus making a brief notice desirable.

BOBBILI.

At Bobbili, Mr. and Mrs. Churchill have been called upon to part with