

the outpouring of the Spirit at Pentecost would prove the truth of His claims. When Christ speaks of doing nothing of Himself, as here and in ch 5: 19 and 30, He does not mean that He is not co-equal with the Father, but that He can do nothing of His own independent authority. He refers to the perfect union between Himself and the Father. See v. 16.

V. 30.—*These words*—probably the whole preceding discourse.

V. 31—Only by abiding in Christ would they evidence the reality of their religion. Perhaps their faith was only that of the head—a speculative not a saving faith.

V. 32.—They would by honestly following Christ not only understand the truth of the gospel, but feel its power in their hearts. It would give them true freedom,—freedom not only from the heavy yoke of Phariseism, but from the bondage of sin.

V. 33.—Here comes out their Jewish pride. Compare Matt. 3: 19. They understood "bondage" in its literal sense. And yet their claim was not well founded, for at the time they spoke they were under Roman dominion.

V. 34.—See Rom. 6: 16-20; 2 Pet. 2: 19.

Vs. 35, 36.—"They had spoken of themselves as the seed of Abraham. The Lord shows them that there may be, of that seed, two kinds; the son properly so called, and the slave. The latter does not abide in the house for ever; it is not his right nor his position—'Cast out the bondwoman and her son,' [i. e., Hagar and Ishmael.] 'But the son [i. e., Isaac] abideth ever.' Ye then being in sin, are carnal; the sons of the bondwoman, and therefore need liberation. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are truly sons of God."—*Alford*. See Gal. 4: 19 to the end.

#### LESSONS.

1. A state of sin is a state of bondage—the very worst kind of bondage.
2. Many who are under the bondage of sin know it not. So far from that they kiss the chains that bind them.
3. The cordial reception of Christ, in other words the belief of the truth of the gospel, is that which alone can break these chains and introduce into the glorious liberty of the sons of God.

## News of the Church.

It is with pleasure that we record the fact that the Rev. Professor Pollock has returned to Nova Scotia, to enter upon the duties of his Professorship. He has been appointed, to the universal satisfaction of all concerned, to the Chair of Church History and Pastoral Theology in the Divinity Hall of Halifax,

which now comes into the same relation to the United Church which it held to the Presbyterian Church of the Lower Provinces, and to the Free Church of former days. From Professor Pollock's learning, studious habits, and kindly dignified manner, we feel confident that he will leave his mark upon the Divinity College, as he has done upon the Church in which for a quarter of a century he laboured with that efficiency and success, known to every adherent and friend of our Zion.

THE Rev. Simon McGregor has returned to British Columbia, having been more than ordinarily successful in securing the aid of several young ministers to accompany him to the far West. So far removed from his brethren, he felt the necessity of having numbers sufficient to organize a Presbytery on the ground. We hope that much good may be done by this bond of labourers, who have thus gone to the ends of the earth.

THE Rev. George Murray, who was licensed and ordained in Glasgow, a native of Roger's Hill, Pictou, and a young minister of great promise, visited his friends and preached in some of our Churches on his way to the West, to labour with Mr. McGregor in Vancouver's Island. We had fondly hoped that Mr. Murray would have cast in his lot in his native County of Pictou, where there are at present so many fields white to the harvest. But the work is the same, so may the favour of the Master rest upon him wherever his lot may be cast.

It has been resolved to continue the RECORD in its present form throughout the year, and to close the present volume with the December number. Thereafter the United Church will issue One RECORD, much enlarged, of course, from the size of the existing RECORD of the past.

THE following extract from a private letter from Mr. Fitzpatrick, will interest our readers, as showing the work being done in the North of New Brunswick. His journey in the early spring to the sphere of his labours, (no easy matter) he describes as follows:—"I left Shediac on Saturday, passing over 170 miles of road, I arrived at Dalhousie on the following Friday." Here he conducted Divine service on the two fol-