

into the clear blue atmosphere of truth, but as we rise to higher attainments let us see to it that we do not divest ourselves of that robe of humility which in the sight of God is of priceless value. St. Paul was eminently the apostle of liberty. You cannot devote yourselves to the perusal and reperusal of his epistles without imbibing a freedom from all forms of superstition. But mark that while his burning intellect was consuming all error, and irradiating the whole expanse of Christian truth, his heart not only retained its graces, but deepened in reverence from day to day. And that apostle whose knowledge was so boundless, and so comprehensive, is also the Apostle who has sung in sweetest strains the praises of Christ-like Charity; who has told us that, in comparison with charity, not only is all knowledge nothing—it is less than nothing—for knowledge shall vanish away—Charity abideth ever.

And how may we attain to and maintain it? Thus: "To us there is but one God—the Father." Be children of your Father in Heaven. And thus: "To us there is but one Lord Jesus Christ, by whom are all things and we by Him." Meditate on this mystery of the Saviour's love. Think, what were all our knowledge in comparison with His, the Creator. Think, had He disdained us, our fathers, the world of man—on account of that world's ignorance, vileness, shame—what then? How then have achieved our emancipation to the boasted 19th century civilization? Where, then, that Spirit and Comforter, by whom we are being taught all things, and having all things brought to our remembrance? "We by Him;" redeemed by Him, brought to God and the Father by Him. When the temptation is strong to ridicule what we deem some idle scruples, some error of one who, in our eyes, is weak,—think that such as He, Christ, came to seek and save,—that more than all systems of theology, all clearness of knowledge, all attainments of speculative truth, is a single man. The Scriptures, and all that the Scriptures contain, exist for man. The soul will be but beginning its existence, so to speak, when all knowledge of the present shall seem to be but tales of children—dreams, shadows, symbols, to be laid aside and

forgotten. And when we come to our dying hour, as come we swiftly shall, more precious to our memories will be a single cup of cold water, given in the name of our Lord and Master, than the knowledge of Solomon without humility, the liberty of Britain without reverence, the comprehension of an angel without love.

## REVIVAL OF RELIGION IN THE EAST OF NOVA SCOTIA

The promise in last month's *Record* of a continuation of the jottings on this subject require me to speak now more particularly of Tatamagouche, Earltown, Pictou, &c. In none of these places have I been privileged to see so much of the Lord's great work as in River John, but, aided by information gathered from others, I shall try to give readers, in places not yet similarly blessed, sufficient to stir them up to praise and prayer.

The Rev. T. Sedgwick, of Tatamagouche, had come to River John, seen the work there, and joyously aided in it. Returning home he had told his people what he had witnessed, and this, together with tidings of the work in Antigonish and New Glasgow, had increased the desire they already felt for similar blessing, and encouraged them to expect a speedy answer to their prayers for it. Special meetings were presently held and continued every night, and sometimes during the day, "for three weeks." (I quote from Mr. Sedgwick) "when they were brought to a close not so much from abatement of interest as from sheer physical inability to carry them on. The attendance from the outset was large, averaging, I should say, upwards of five hundred every night, the church generally being filled to its utmost capacity. We had also meetings for prayer during the day, which were well attended. For the first week I was alone, though most effectively assisted by my elders and others of the congregation. We had the timely and valuable assistance of the Revd. Alex. Stirling, (who was with us about a week in all) the Rev. H. B. McKay, the Rev. J. F. Campbell, and the Rev. John Munro, who came to us one and all in the fulness of the blessing of the gospel of peace, and of whose services we desire to make special and grateful mention.

And now a word as to the means employed at those meetings. They were in no degree of a sensational kind. First of all, the word was preached, plainly, faithfully,