

In mechanical skill the natives of Aneityum and the New Hebrides generally are greatly inferior to the Malays of Wolynesia. Their houses, canoes, ornaments, and weapons of war showed the least possible skill in their form and workmanship. But they are quite an improvable race, and are eager to imitate their superiors. In their movements they are active and energetic; they work well at any kind of unskilled labor, and when trained, they show a fair aptitude for acquiring a knowledge of European skilled labor. The women make excellent nurses and good domestic servants.

The natives are in general low in stature and small in size, though some of them are powerful, muscular, well made men.

They have only one name. They often change their names, but there are no surnames. At one time when the population was 3,500, there were 3,000 distinct names. Dr. Geddie and Dr. Inglis wrote down every one of them. The name of every fish, fowl, tree, and flower, has been pressed into the list of names for men and women; also every color and every quality. Men's and women's names were always quite distinct.

When we come to know natives thoroughly, and converse with them in their own language, especially when they come to understand the gospel, we begin to find that these degraded savages are thoroughly human, that they are capable of all the warm, and tender, and grateful affection which one human being can feel towards another.

We had a very severe hurricane at one time. It lasted from Friday till Monday. On Sabbath it was at its height. The sea as far as the eye could reach was like a great boiling bubbling mass of water. The tops of the tall cocanut trees almost touched the ground. The waves rushed up through the native houses near the beach, and obliged the occupants to abandon them. Our mission house was built of stone, and we felt a little uneasy lest we might be buried in its ruins. The storm was too severe to admit of our going outside, besides we could not have kept on our feet had we tried it. About midnight, we were roused by a knocking on our bedroom window. I went immediately, knowing that something extraordinary must have happened. There stood Nowarad, a teacher from a district several miles away.

"Oh, Misi!" he said, "the hurricane has blown the little mission vessel right out of the sea away up on to the land." "But Nowarad," I answered, "what are you doing so far from home at this time of night?"

"Oh, Misi!" he replied, "Mr. Geddie always told us that you had no hurricanes in your land, and I have been on the verandah under your window for three nights, watching to get you all out in time if there should be danger of the house falling."

Surely such devotion could not be surpassed by men of any class or nationality. It was not necessary to watch a fourth night, for the next day the wind ceased, and there was a great calm.

Getting the John Knox afloat again was a great piece of work, but the natives all set to work with a will, and the thing was done.

ANEITA.

## Our Weekly Sermons By Celebrated Divines.

Written specially for the LADIES PICTORIAL WEEKLY.

### God's Promises.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—Romans viii, 32.

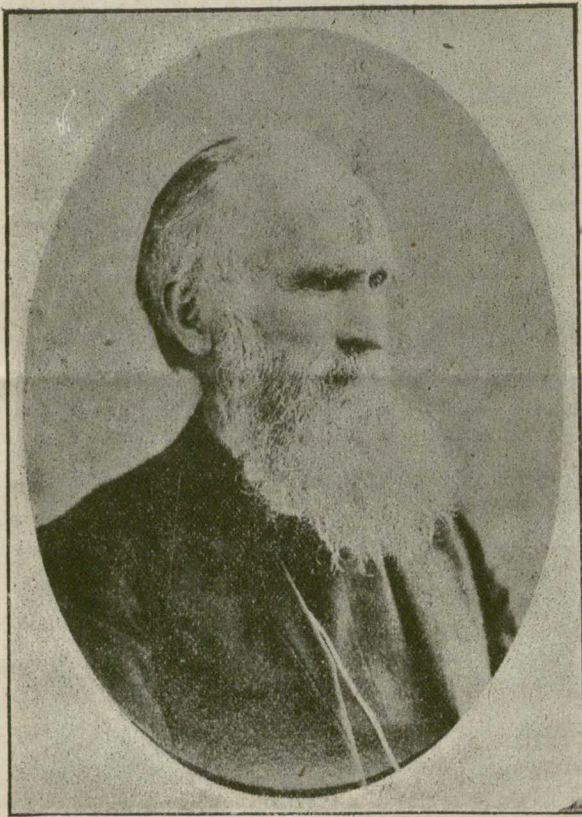
The promises made to God's people are exceedingly precious. It is said, for example, that God will withhold from them no good thing. It is said that all things are theirs, whether Paul or Apollos or Cephas, or the word, or life or death, things present or things to come. It is said, also, that all things work together for good to them that love God; who are the called according to his purpose. So exceedingly precious are the promises that it is hard to believe that they will be realized. The strong faith, therefore, even of advanced believers, sometimes staggers beneath their weight. Is it possible, the Christian is sometimes tempted to ask, that upon me God should not only lavish the bounties of His Providence and bestow the riches of His grace, but that He should hereafter confer an exceeding and eternal weight of glory? All this is far too much for me to believe. Now, if at any time, my believing hearers, you are tempted in this way to question the fulfilment of God's covenant promises, there are various ways in which you might endeavor to have your faith reassured. You might, for example, fall back on the recollection of God's almighty power, for which nothing is too hard; or, you might fall back on the recollection of His inviolable truthfulness, for He is not a man that He should lie, or the son of man that He should repent; hath He said and shall He not do it, or hath He spoken and shall He not make it good? But there is another way which, perhaps, better than any other, is fitted to reassure the confidence of a believer, and that is by simply falling back on the recollection of the great fact which is stated in the text. Is it a fact that God has already bestowed upon us the best gift which it was possible for him to bestow, even the gift of His own Son? If we can only realize this one great fact we need have no difficulty whatever in believing that God will bestow upon us any promised blessing: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Let us then, for our comfort, meditate for a little in the first place on the great fact stated in the text, and secondly on the comprehensive conclusion thence deduced.

I. *The Great Fact.*—In considering the great fact let us first think of the dignity of the person delivered up for us. This was God's own Son and equal. For, when Christ is called God's own Son, He is so called because He is of the same nature with the Father, equal in power and glory. The titles "God's own Son" and "only begotten Son" are never, in Scripture, given to any

creature. They belong exclusively to Christ, because of his essential deity. Accordingly, when Christ claimed, in this high and peculiar sense, to be the Son of God, He was charged with blasphemy, but He persisted to the very last in claiming to be the Son of God in a sense which he knew his accusers understood to imply equality with the Father. Christ is thus God's own Son and equal. Yet God so loved the world that he gave His Son, His only begotten and well-beloved Son, that those who believe in Him might not perish but have everlasting life.

In considering the fact stated in the text, notice is further to be taken of the sufferings which the Saviour, as the substitute and surety of His people was called to endure. God spared not but delivered up his Son. In these words "spared not but delivered up," there is a depth of meaning we cannot fathom. We may form some adequate idea of the bodily suffering to which he was exposed from hunger and thirst, from scourging and buffeting, from Calvary's Cross and the crown of thorns. But who can form any adequate conception of the sufferings of the Saviour's soul? Who can fathom the meaning of the words of agony uttered in the garden of Gethsemane, "My soul is exceedingly sorrowful even unto death"? Who can tell the soul anguish of the Redeemer when on Him, as the substitute of the guilty, there was laid the accumulated weight of all the transgressions of countless millions, and when on this account the Father unsheathed against Him the sword of eternal justice, and so hid from Him the light of His lovely face, that in the bitterness of His spirit He was forced to exclaim, "My God, my God, why hast Thou forsaken me?" Yet, God spared not His own Son, but delivered Him up to such sufferings as these, that those in whose room He suffered might be saved from the wrath and become heirs of glory.

In considering the fact stated in the text, notice is still further to be taken of the kind of persons for whom God's own Son was delivered up to shame and suffering and death? The apostle is here speaking in the name of believers who have been regenerated



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by the spirit and justified by the righteousness of Christ. But, it is to be borne in mind that among this class were persons of the worst and most abandoned characters—murderers, adulterers, persecutors, and idolaters. Yet, God so loved the world that He delivered up His Son for the salvation of sinners, even the chief.

2. *The Comprehensive Conclusion.*—Let us now advert to the comprehensive conclusion deduced from the fact stated in the text. The mode of reasoning here employed is of the strongest kind, and is easily understood by the unlearned as well as by the learned. If an earthly father had given all the wealth he owned to rescue a son who had been imprisoned in a foreign land, and if as the result of the ransom paid the son had reached within a few yards of his father's house and was ready to sink exhausted for want of a cup of cold water is it to be supposed that the father would refuse to give him this? In like manner, the Apostle reasons that if God so loved His people as to bestow for their salvation the greatest, the best possible gift, a gift of infinite worth, it is not to be supposed that he will withhold from them any good thing. "He that spared not His own Son, but delivered him for us all, how shall He not with Him freely give us all things?" How, for example, shall He not, with Christ, bestow upon us the blessings of His Providence, the riches of His grace and the inheritance of glory?

As to dealings of God's Providence we have, in a text already quoted, this precious assurance, "that all things work together for good to them that love God, to them that are called according to His purpose." On the ground of this and other declarations the believer is entitled to cherish the assurance that nothing in the dealings of God's Providence can happen to Him amiss. Come weal or woe, come health or sickness, come poverty or wealth, whatever may betide, he is warranted to believe that all things, in one way or other, now or afterwards, will conduce to his highest good. It is, indeed, hard to believe this, especially when afflictions come. But why should we doubt it? Are not all dispensations in the hands of our Heavenly Father and overruled by Him even to

the minutest particular, and if he so loved us as to give His own Son to die for us, why should we hesitate to believe that He will make all things work together for our good?

Then, as to the provisions of His grace, God has promised to bless His people with all spiritual blessings in Christ. He has promised to sanctify their unholy natures, to pardon their many sins, to adopt them into His family and to perform the good work He has begun in them until the day of Jesus Christ. All this it is difficult to believe. Is it possible, we are tempted to say, that God will give us the victory over unholy dispositions and affections, that He will fling the mantle of forgiveness over all our sins, so numerous and so aggravated; that He will receive us, the children of disobedience, into His own family, and that He will, notwithstanding all temptations from the world, the flesh and the devil, make good to us the promise that we shall never perish and that none shall pluck us out of His hand? Yet, why should we doubt it? Was it not for the purpose of procuring these blessings that God delivered up His Son to death? Why, then, should we question His willingness to bestow the blessings for the securing of which the Saviour suffered?

Still further, as to the inheritance of glory, the Scriptures assume us that beyond death and the grave there is reserved for God's people an inheritance, incorruptable, undefiled and unfading. This inheritance is described in various forms of figurative expressions which are fitted to convey to us the loftiest ideas of its glory and blessedness. It is spoken of as a city surrounded by a wall great and high, resting on foundations garnished with all manner of precious stones, where fountains are pearls, whose streets are gold, where flows the crystal stream on whose banks blooms the tree of life, ever fresh and fair, yielding its fruit every month and whose leaves are for the healing of the nations. It is spoken of under the more touching image of a Father's house with its many mansions. There dwell the happy hosts of the immortals, the unfallen angels, and the white-robed throngs. There is the throne of God and of the Lamb. Now, when we read such descriptions as these of the heavenly inheritance, it is hard to believe that such an inheritance will be ours. Is it possible the believer is ready to ask that such an inheritance can be mine? Is it possible that these feet which have so often turned aside to the paths of sin and folly shall ever tread the golden streets of the New Jerusalem, that I, who have so often delighted in the company of the ungodly, shall ever mingle with the white-robed throng, that these hands shall clasp the palm of victory and these eyes behold the King in His beauty? All this is far too much for me to be true. Yet why should I doubt it? For what are all the beauty and grandeur of the heavenly mansion compared with the gift God has already bestowed? All the gorgeous magnificence of heaven is nothing in comparison with Him Who is the brightness of the Father's glory and the express image of His person. If God then has given for my salvation His only begotten and well beloved Son why should I not believe that heaven will be mine at last? Very important are the lessons and reflections which are suggested by the text to which your attention has now been directed. Does it not, for example, furnish proof and illustration of the infinite love of God to men—of that love, in virtue of which God has sworn by Himself that He has no pleasure in the death of sinners, but that He would rather—Oh! how much rather—that they should turn to Him and live? Does it not furnish, also, the strongest motive to render to God the homage of our hearts and lives, to dedicate to the advancement of His cause and kingdom in the world, all our faculties and powers, all we are, all we have, all we can do? Does it not still further serve to warn the unbelieving and unrepentant of the terrible doom which awaits them if they continue to turn a deaf ear to the offers of mercy? No rejecting Christ, they are trampling, as it were, under foot the precious blood of the Incarnate Son of God and virtually flinging defiance in the face of the Almighty, despising His mercy and braving His wrath. What awaits them if they remain unrepentant and unbelieving, but a fearful looking foe of judgment and fiery indignation? For if, he who despised Moses' law died without mercy. Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace. May that precious Spirit touch the hearts of sinners, awaken their consciences to a sense of their guilt and persuade and enable them to accept the invitations of mercy which are addressed even to the chief sinners.

### Rev. William Gregg, D. D.

Rev. William Gregg, D. D., is a native of Ireland, born July 5, 1817, at Killycreen, near Ramelton, County Donegal. He pursued his studies in English and classics with a view to the ministry till 1833, when, in consequence of fears for his health if his studies were continued, he spent some years in mercantile and banking business. He afterwards studied in Glasgow College, where he obtained the degree of B. A., and in Edinburgh College, where he graduated as M. A. He studied theology in the new college of the Free Church, Edinburgh, under Drs. Chalmers, Cunningham and Welsh. In July, 1846, he was licensed by the Free Church Presbytery of Edinburgh, and immediately afterwards sent as a missionary to Canada. His labors for the first year in Canada were confined within the bounds of the Presbytery of Kingston. In June, 1847, he was ordained minister of the Free Church congregation of Belleville, of which he remained in charge till 1857, when he was translated to Toronto to become pastor of Cooke's Church. While pastor of this church he was appointed (1864) lecturer in Apologetics in Knox College and (1867) lecturer in Apologetics, Church History and Systematic Theology during the first part of the first session of Montreal College. In 1872 he resigned the charge of Cooke's Church on being appointed Professor of Apologetics in Knox College. In the College, besides Apologetics, he