

quickenings truths, and yet disregard and ignore them with the greatest unconcern. We want more work and less talk; more active aggression on the strongholds of vice, and less vamping enthusiasm. The time has come for sifting discipline—for calling things by their right names—for a revival of holiness which shall burn up the dross of sin as with unquenchable fire.

I know that the sphere of my hearers and mine is limited. I know that we personally can do little to purge the world of its wickedness. But I know, too, that

WE CAN

each of us be, in our own place, living embodiments of the Gospel; that we, as Christians, can show by our attendance on ordinances that we believe in the efficacy of prayer, and that God is really glorified by our songs of praise; that as parents we can train our own families in the fear of God, respect His Sabbaths, and stand fast in the name of Jesus. We can mortify pride; we can put away vanity and extravagance; we can eschew social rivalries, and be satisfied with peace of conscience and the favor of God; we can keep out of debt and pay to every man his due; we can conduct ourselves with modesty and propriety in all the relations of life, and thus quietly frown down and reform in our neighborhood much that is unwholesome and unreasonable. And, brethren, if by the grace of God we were enabled to do these things—and we would have His help if we were really to try—what a glorious and blessed thanksgiving we would have this time next year. Some of our friends and neighbors might laugh at our quaker-like notions and make a joke at our expense, but we would have the hearty approbation of all good men, the good-will of all who have the sense to see that righteousness works for prosperity, and above all, our life would be to the glory of His grace who hath redeemed us with His own blood unto life everlasting and an inheritance which is incorruptible, and undefiled, and that fadeth not away.

OUR CONTRIBUTORS.

DIVISIONS OF THE BIBLE.

MR. EDITOR,—While we are commanded to "search the Scriptures," not to gratify curiosity, but to gain a knowledge of Him whom to know is life eternal, and to realize that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," yet I conceive that a brief historical outline of the divisions of the Bible is in no way foreign to this design, while at the same time, the young, if not some of the old as well, may be interested and instructed, and peradventure be attracted to and induced to "search the Scriptures" thereby.

The word "Bible" we know includes the whole Word of God, and exists in its two grand divisions of the Scriptures of the Old and New Testaments. The former was divided by Ezra into the Law, the Prophets, and the Hagiographa or holy writings. These were again arranged by him into twenty-two sections, corresponding with the number of letters in their alphabet; and further, the Law was divided by him into as many parts as there were Sabbaths in the year, so that by reading one of these each Sabbath in succession the whole Law was thus read within the year. The division of the thirty-nine books of the Old Testament, into chapters, of which there are 920, is attributed to Cardinal Hugo, who did so about the middle of the thirteenth century, for the greater convenience of reference in connection with a Latin concordance he was preparing. It was not till two hundred years after this that these chapters were divided into verses, of which there are 23,214, by one Nathan, a famous Jew, in connection with his Hebrew concordance. In the Old Testament the middle book is Proverbs; the middle chapter is Job xxix.; the middle verse is 2 Chron. xx. 17; the least verse is 1 Chron. i. 25, and the word Jehovah or Lord occurs 6,855 times.

The twenty-seven books of the New Testament, divided into 260 chapters, also it is supposed by Hugo, were again divided into their 7,959 verses, by one Robert Stephens, about the middle of the sixteenth century. None of these divisions are of any, far less of divine, authority. These divisions though very convenient, and now all but indispensable, do not neces-

sarily govern the sense, on the contrary, there are instances not a few in which by such injudicious divisions the sense is materially injured if not destroyed. Take for instance a few out of many chapters, such as 1 Cor. xii. 31 with xiii. 1; 2 Cor. vi. 18 with vii. 1; Eph. iv. 32 with v. 1, and Phil. iii. 31 with iv. 1. The division of the verses is often also equally injudicious, such as seen in Luke iii. 21, 22; 2 Cor. vi. 6, 7; 1 Pet. i. 3, 4; while sometimes a part of a subject is separated from its proper place and put where it is without any connection as in Col. iii. 25 with iv. 1. The punctuation of the Bible is supposed to be done by some one unknown as late as the ninth century. The middle book of the New Testament is 2 Thes.; the middle verse is Acts xvii. 17; the smallest verse is John xi. 35.

The middle chapter as well as the shortest in the whole Bible is Ps. cxvii., and the middle verse is Ps. cxviii. 8, while Ezra vii. 21 has all the letters of the alphabet. Thus in the Old Testament there are 39 books, 929 chapters, 23,214 verses, 592,439 words, and 2,728,100 letters; and in the New 27 books, 260 chapters, 7,959 verses, 181,253 words, 838,380 letters. In the whole Bible there are then 66 books, 1,189 chapters, 31,173 verses, 773,692 words, and 3,566,480 letters.

The Old Testament Apocrypha, which is no part of the Bible, and should not be bound up with it though it often is, is of no authority farther than Popish pretention and presumption can give it; while the New Testament Apocrypha is of a kindred nature, and should receive as little courtesy.

Dunbarton.

PRESBYTERIAN PIONEERS.

MR. EDITOR,—Will you please to insert in an early number of the PRESBYTERIAN the following corrections of two of the statements made by me in a sketch of the history of the United Synod of Upper Canada, published lately in the PRESBYTERIAN.

I said in that paper, that, so far as I knew, I was then the only surviving minister of that Church. This was perfectly true as things then stood, but a friend has since informed me that Mr. James Rogers, who was once a minister of that Church, but who went a good many years ago to the United States, was not long since both alive and laboring as a minister of the "United Presbyterian Church of North America." As I had not heard anything of Mr. Rogers since he left Canada a long time ago, I supposed that he was dead. But I am happy to find that in this I was mistaken, and that he is usefully employed. I also understand that a Mr. Porter, who was also a minister of the U. Synod, having joined it some time between 1834 and 1840, when the Synod ceased to exist, is now living in retirement in some part of the Presbytery of Barrie.

The only other correction that I wish to make is, that there is reason to believe that Mr. Eastman had joined the U. Presbytery, some time—I don't know how long—before 1828, and that his name should have been put along with the ministers who composed the Presbytery then, and not with those who joined it afterwards.

D. McMILLAN.

Komoka, 30th Nov., 1878.

SAWING ONE'S SELF OFF.

We once had a man employed putting up a ridge-pole on a crotched pole set in the ground. The pole was somewhat too long, and he went up to saw the end off. It was about fifteen feet in the air, pretty thick, and green hickory. After sawing away for some time we looked up and saw that he was sitting on the piece that he was cutting off. Feeling that it would be improper to raise an alarm on such an occasion, reflecting too that he would gain a new idea in a few moments, we kept still, simply looking on. Pretty soon the stick began to crack; he uttered a scream and made a clutch at the sky, but it was a race between him, the log, and saw which should get down first. His mother earth kindly caught him, but he never tried that trick afterwards, so far as we know.

Reader, did you ever saw yourself off? Well, we advise you not to do it. Are you a bank officer? If so, don't take the funds in your care—you will saw yourself off if you do. Are you employed to take collections? Pay them promptly, or you will saw yourself off. Never cheat in your dealings; if you do, you are sure to be found out, and will then learn that you have sawed yourself off.—Presbyterian.

MINISTERS AND CHURCHES.

THE anniversary of Zion Presbyterian Church, Orangeville, will be held on the evening of the 25th inst.

THE congregation of Widder street Presbyterian Church, St. Mary's, are agitating for the erection of a new place of worship.

THE Presbyterian congregation of Cromarty have let the contract for a handsome brick manse for the pastor, Rev. P. Scott. It is to be erected next summer, and will cost \$1,310.

THE annual soiree of the Presbyterian Church, Windsor, was held on Tuesday evening, the 10th inst. Addresses were delivered by Rev. John Gray, the pastor, Rev. F. T. Bayley and Rev. R. DeWitt Mallory, of Detroit.

ON Tuesday evening, 10th inst., Rev. John Laing, M.A., of Dundas, delivered a lecture on "Poetry and Science" in the Presbyterian Church, Cobourg. The lecture was exhaustive and eloquent, and was evidently much appreciated by a large audience.

A SERMON preached on Sabbath evening the 8th inst. by Rev. D. J. Macdonnell, of St. Andrew's Church in this city, from Luke xv. 17: "And when he came to himself," is highly eulogised by the Toronto correspondent of the "Stratford Beacon" for its originality and point.

THE annual soiree and concert of St. Andrew's Church, Berlin, was held on Wednesday evening, the 11th inst. The programme comprised vocal and instrumental music, readings, and addresses. The entertainment, in all its aspects, was attractive, and a large sum was realized.

ON the evening of Monday, the 9th inst., the Rev. John Smith of Toronto gave a lecture under the auspices of the "Young People's Association" in Knox Church, Harriston. Although the weather was very unfavourable the audience was uncommonly large. The lecture was very much appreciated. The proceeds amounted to over \$100.

THE deputation of Presbytery, consisting of Rev. Messrs. E. W. Waits and J. W. Mitchell, delivered addresses on missionary work in the Presbyterian Church, Cromarty, on Tuesday evening, the 10th inst. The chair was occupied by Rev. P. Scott, who made some very appropriate remarks. Although the weather was very unfavourable, quite a number of people were present.

ON the evening of the 12th inst., Rev. T. Goldsmith delivered a lecture in St. John's Church, Hamilton, on "Peter the Hermit." Mr. James Walker acted as chairman, and introduced the lecturer in a few appropriate remarks. The chivalrous character of the great crusade preacher was well brought out in the lecture. At the conclusion Mr. John I. McKenzie moved a vote of thanks to the chairman.

THE Rev. Robert Scrimgeour was inducted into the pastoral charge of Glenmorris, in the Presbytery of Paris, on the 10th inst. Mr. McKay of Woodstock preached an appropriate and able discourse on the occasion, and Dr. Cochrane and Mr. McMullen addressed the minister and congregation on their respective duties. A social meeting was held in the evening, and a very cordial welcome was given to the newly inducted minister.

THE Rev. R. J. Beattie was inducted into the pastoral charge of the First Presbyterian Church, Port Hope, on Thursday, the 12th inst. Rev. F. R. Beattie, of Baltimore, preached; Rev. J. Cleland delivered the charge to the pastor; and Rev. P. Duncan, of Colborne, addressed the people. In the evening a very pleasant and successful social was held, at which addresses were delivered by Rev. Messrs. Smith, Butt, Gourlay, F. R. Beattie and G. Burnfield.

OUR readers will join with us in congratulating the congregation of St. David's Church, St. John, N.B., on the rebuilding of their church, destroyed by the great fire last summer. The new building was formally opened for divine service on the 8th inst. Rev. Principal McKnight preached in the morning. In the afternoon a service was held specially for the Sabbath school and Bible class, at which addresses were delivered by Revs. Dr. Waters, the pastor, Dr. Hamlin, Dr. Bennet, G. M. W. Carey, Howard Sprague, W. Mitchell and Principal McKnight. The evening sermon was preached by Rev. Dr. Hamlin.