#### RELIEF AND EXTENSION FUND. R MEETING IN CON-WITH The following arrangeme Financial Meeting of the P. E. Island District for holding Public Meetings in the behalf of the "Relief and Extension Fund." tension Fund." LIS DISTRICT ranged v. W. 11. Heartz Circuit. Date. Deputation. e arranged Charlottetown Local arrangement. Oct 29th Chairman, F. W. Moor and W. E. Dawson. Oct 30th Chairman, F. W. Moor A W. Nicolson. Cornwall. Little York. Ison and W. H. Heartz Oct 27th Chairman, Dr. Johnson ep. Rev. John Cassidy. Pownall and Rev. J. Cassidy. and W. E. Dawson. Sep 30th President. Oct 22nd Ackman and Deinstadt. Oct 1st President, W. G. Strong Bedeque. Chairman Tryon . irman Rev. J. Cassidy Margate. zed onference. Sep 29th President. Summerside Rev. W. H. Hcartz. -Dep. A W Nicolson Mount Stewart Sep 1st A. Hagarty. p. Rev. W. H. Heartz. Oct 2nd President, Chairman, and Alberton .... Rev. W. H. Heartz. W. G. Strong. rict Meeting J. GAETZ. Fin. Sec'y THOS. J. DEINSTADT. Financial Sec Summerside, Aug. 27th, 1879. DISTRICT. CHURCH RELIEF AND EXTENSION connection with the FUND. NSION FUND. Halifax District. The following arrangement for services has been made Windsor-Sept. 19th Dep.-The President, F. H. Piekles, T. Rogers. Rogers, J. M., Pike, Hanisport-Sept. 23

Dep .- The President, R. Brecken.

Dep.-G. O. Huestis.

by Local arrangement.

Sept. 8, 1879.

Horton-Sept. 21, 22, Dept-The President, R. Brecken. Thoulow, J. Sharp. Kentville-Oct. 5" Dep.-J. McMurray. Hale, James Sharp Newport-Sept. 30 1111 Regers, J. B. Giles Avondale-Oct. 12 psop. Jo coh Hale ers, C. W. Swallow. 23. 24

Dep-W. Tuttle 6th and 17th lemmeon, J. Craig.

J. flemmeon,

B. GILES, Fin. Secretary gements made for on with " REL! EF

ISTRICT ptembe

ocal arrangements and 16th A., Thos Marshall.

C. H. Paisley, M A.

29th urwash. M.A. W. Hamilton.

h. S. C. Wells. No money to pay until Machine is delive UT YOU. 30th. October 1st It makes the shuttle, double-thread, lock-side the same on both sides or the work.) which received ton, E. Whiteside milton. A. Lucas. MARSHALL, Fin. Secretary. Frame. ments made by the ling the MISSION. TRICT. nearly empty. and 31st dy, Kirby, Chappell ce. Comben. Betts Kirby and Betts. 17th idall and Comben. -Brother Weddall own and LePage. and Shrewsbury. cown and Moore nged for holding AND EXTEN-Bro. Hart. -Bro Hart. IcKeown. ro. McKeown ro. Read. One e arranged. WEDDALL, Fin. Secretary MEETINGS trict. d arrangements. M. R. Knight. and W Munro W. W. Brewer M. R. Knight E.E. Turner AGENCY OF v. W. Harrison tober 1 . James Crisp July 19-1v Rev. R. S. Crisp. Rev. W. Penna. d Rev. R. Opi Thomas Allen, ev. W. Penna. DLPITTS.

icial Secretary.

ed the HIGHEST AWARD at the Centennial tion, Phildelphia, Pa., 1876. Complete with a lar-er assortment of Attachments for fice work the any other machine and reduced to only \$25. Has Horisontal Shuttle Motion, with Str Self-adjusting Shuttle, with New Automatic ion (novel Feature.) Extra Long large sized Shuttle, easily removed. Extra large-Sized Bobbins, holding 100 yarded of thread, doing away with the frequent revisi-ing of Bobbins. The Shuttle Tension is directly upon the thread, and not upon the Bobbin, as in other Machine and is invariable, whether the Boddin is full a nearly empty. The very perfection of Stitch and Tension. The upper and lower threads are driwn togen and locked simultaneozsly in the centre of goods, forming the stitch precisely alike on the sides of any thickness of work, from light gu sides of any thickness of work, from here to to leather. Four motion under feed—the only reliable for known; feeds each side of the needle. New Self-adjusting. "Take-up." No tangling of thread," or dropping stiches. Great width of Arm and large capacity for unit Adapted to all the wants of s amily Sewing, mo at restriction. Simplicity and Perfection of Merchanism. Simplicity and Perfection of Merchanism. Intershangable working parts. Manufacture if the polished steel. Positive, Motion guaranteeing Certainty of war More readilly complehended than any other to him. hine. An easy working Treadle. No oxertion method It is always ready and never out of order. It has thoroughly established its reputation broughout the world as the only Reliable Family throughout the world as the only Reliable Fam Sewing Michine. Is an easy and pleasant machine to operate quires the least cate, produces every varies work, and will last until the next century bering Strong, Simple Rapid and Efficient. Use it once and you will use no other. The ey cheerfully refunded if it will not Outwork and Outlast any machine at double the pice. Agents sell them faster than any other in com-quence of their being "the Yest at the Lower Price. Call at Office of this Paper and Examin or order from us through the publishers of this per. Machines sent for examination before r ment of bill. Warrented 5 years. Kept in or free of charge. Money refunded at once, if perfect. Inducements offered by Clergy Teachers, Storekeepers, etc., to act as a Horse and wagon furnished free. For testime see descriptive books, mailed free with sample work, liberal terms, circulars, etc. Address "Family " Sewing Machine Co. 755 BROADWAY, NEW TOL McS WEENEY BROS. MONCTON, N.B., IMPORTERS OF DRY GOODS Carpets, Furniture, Manufacture of Clothing, &c., &c. Butterick's Patters MCSWEENEY BROS. CONCERNING NEWFOUNDLA F any of our readers Visit ST. JOHN'S, M FOUNDLAND, and need to Buy Watches, Clocks, or Fancy Goods, Advise them to patronize EARLE, Jeweller, Water Street. Oct. 19, 76, U 66 DOLLARS a week in your Terms and a \$5 outfit free. HALLETT & Co., Portland, Maine.



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VOL. XXXI.

### HALIFAX, NOVA SCOTIA, FRIDAY. SEPTEMBER 19, 1879.

ENGLISH SKIES.

ACTIVE FAITH.

A man came to our Lord with a with-

#### THE CLOSET.

The softest and most pliant temper may The solvest and most pliant temper may be goaded into a rude and violent out-burst. Christ knew this when He said, "Enter into thy closet." He knew the necessity for intervals of solitude. The jar and fret of active life and the trifling but manifold annoyances which come to us, are so many hints that we need to follow his loving counsel. When we are wearied into urritable moods by noise and care, a few moments or a half hour in some absolutely quiet spot, will bring back that fresh, sweet vein of good-humor which has no need of patience. It is when we have been for some time compelling ourselves to be patient, that we should go into our closet and, as the dear Lord advised, " shut the door." To shut the door on all that tends to

make us testy, sullen. or even fatigued Dep.-G. O. Huestis, R. Daniel. and jaded, is to open the door of the soul to positively needed peace. There should Burlington-Qct 1, 2, Dep.-F. H. Pickles, R. A. Daniel. be such a quiet nook in every house. The caim of it will be like a benediction. Circuits not specified here are to be provided for Lying alone in undisturbed stillness, the influence of the busy, troublesome day A. D. MORTON, will grow faint and far. The excited Fin. Se nerves will be soothed. The heated, angry blood will be cooled. The vorn-out body 65 Dollar Machine reduced to 25 del will be rested. The mind, tormented by anxieties or petty provocations, will regain its balance. A smile will lighten our faces as we calmly remember how small was the cause of our disquiet. The recovery of our amiability by such means is as natural as is the loss of it by vexation. To retain our perfect equipoise is as necessary to the preservation of our happiness and goodness, as it is requisite to the proper movement of the stars. We must have time in which to grow. Sleep allows the body its time. Solitude gives the body its time. We cannot become pure and exalted in thought in the midst of hurry and confusion. To get consciously near to the Divine in THE NEW/STYLE us, we must approach it with the reverence of silence. Communion with ourselves, 'FAMILY,' Sewing Machine which leaves us nobler and more pleasing in His sight, is the prayer which brings its own answer. The cheerful, bright, trust-The Cheapest and best in the world. ful feeling which such retiring into our closets will bring, cannot but put every one about us in happier humour. This unfailing response to our newly-gained TO LONG IN USE TO DOUBT ITS SUPERIOR ME gentleness will be another reminder of His tenderness and wisdom who "Thy Father which seeth in secret stall reward thee openly. LET THEM WORK. Bishop Simpson, in one of his Yale lectures, urged that activity be secured in all the church members, and in so doing he said :-"Active work is also necessary to give to each congregation unity and harmony. An inefficient congregation is usually troublesome one. Among unemployed people discords and strife are sure to en-The familiar lines of Dr. Watts (' Satan finds some mischief still for idle hands to do') are illustrated everywhere. There are men in every congregation who are exceedingly troublesome. They anney the people and the minister. They have immense amount of surplus energy an which is seeking for employment. Such persons need extra work, and must have it to be kept quiet. In one of Dr. Chal-mer's ragged schools in Glasgow, there was a boy who could not be controlled, and was a constant interruption to the school. After bearing long with him it was resolved to expel him. The superintendent of the school, seeing elements of power in the boy, pleaded for one more trial. It was before the days of gas, or even of kerosene lamps, and the school room was lighted with common candles. These were placed on movable stands, such as were formerly used by shoemak-ers, and which consisted of an upright stick, fastened into a square board, with an opening in the top of thestick, through which a piece of leather was drawn that held the candle. The candles needed frequent snuffing, and so the superintendent appointed this uncontrollable boy general candle snuffer. From the commencement of his work a change came over him. He entered into his work with a spirit, and became one of the best boys in the school. He only needed to be employed. Luther so not because they have no opportunity was so restless in school that his master to rest, but because they spend in dissipasometimes flogged him several times a day. God had put into him a soul of power, so that he could not keep still. God made him to shake all Europe. Mothers often pride themselves on having nice little boys that sit still in the nursery and make no noise. Such boys will sit still all their lives, and will accomplish but little for their friends or the world. Give me the boy who cannot keep still; that upsets chairs and puts everything into confusion in the nursery; that at school can scarcely keep his elbows out of the sides of his associates, and I will show you one who has in him the elements of great good, if they can be properly employed. No matter how much steam there is in the locomotive if it is kept on the track and has a heavy enough load to draw; but let it run alone, with a full head of steam, and it will leap the track, and the ruin will be terrible. So these men in our congregations who have so much surplus energy will do mischief unless they are loaded down with work."

The counsel of David to his son, "Be strong and show thyself a man," is one that can with great propriety be repeated to the sons of this generation. Indeed, need of strength and manliness is one of the most pressing demands of the time. It is not so much knowledge that is wanted, for that abounds, but strength, that tense and fibrous knitting of the soul which comes from faith in truth, faith in virtue, faith in God. Wisdom, however exalted, that is limited in its horizon by the narrow view that bounds our human vision, will not keep men from sin. The experiment is an old one, and though repeated with infinite variations, is always a failure. Solomon disregarded the parental warning only to make disastrous shipwreck of character and life. He stood upon the very pinnacle of earthly wisdom, but it was only that his fall might be the more conspicuous and complete. Repentance, bitter and deep, may have brought him back to that wisdom whose beginning is the fear of the Lord. We do not know. But we have in only two deep and shadowy outlines the record of his terrible fall. In the glittering coils which the tempter spun around his life, his great intellect was like a snared bird. He forgot the very beginning of wisdom. He was not strong in divine strength. He did not show himself "a man" in that grand uplifting of soul which faith in God and a noble purpose alone can give. Strength and manhood are indeed the

MORAL STRENGTH.

two crowning graces to which the young men of our generation should most zeal-ously aspire. Young men need strength; strength to say no when the tempter comes, and to say it in such decided tones that the question will not be asked again ; strength to endure even ridicule for the sake of principle; strength to march right onward in pursuit of honesty and truth, and virtuous living, even though friends and enemies alike conspire to belittle their purpose or oppose their progress. Young men need manhood, moral courage, a self-sustained and self-poised power, which springs from earnest belief. It is only in the might of Christian conviction that such victorious purpose springs. The wonderful Christian paradox, "When I am weak then I am strong," gives us the

must I think, be the climate) is the meilowing of all sights and particularly of all sounds. Life there seems softer, richer, sweeter, than it is with us. Bells do not clang so sharp and harsh upon the ear. True, they are not rung so much as they are with us. Even in London, on Sunday their sound is not obstructive. Indeed the only bell sound in the great city of which I have a distinct memory is Big Ben's delicious, mellow boom. In country walks on Sunday the distinct chimes from the little antique spiries or towers float to you like silver voices heard through the still air. Your own voice is hushed by them if you are walking with a companion, and you walk on in sweet and silent sadness. 1 shall never forget the gentle, soothing charm of the Bolney chime in Sussex, which, as the sun was leaving the weald to that long, delicious twilight through which day lapses into night in England, 1 heard in company with one whose sagacious lips, then hushed for a moment, are now silent for ever. These English country chimes are very different from those that stun our ears from Broadway steeples. They are simple, and yet are not formless jangle; but the performers do not undertake to play opera airs affetuoso and con expressione with ropes and iron hammers upon hollow tons of metal.—Atlantic for July.

# THE LOGIC OF UNBELIEF.

The logic of unbelief is a curious study. In science and philosophy a theory is judged by its positive proofs and by its adequacy to the facts; but in unbelief a theory is proved, not so much by positive facts and arguments as by its objections to opposing views. In particular, a theory of which an irreligious use can be made acquires a very high degree of probability from that fact alone. The chief strength of unbelief, so far as it is a matter of reason, lies in this false method. We fail to notice that the unbeliever is also a believer, or that his denials are also amrmations When this is seen, it may appear that his doctrine requires at least as much frith as that of his opponents.

In atheistic arguments we constantly. meet with this oversight. Objections are

One effect of the climate of England (it It was in the spring of 185-, that a powerful revival visited a church in one of our larger cities, resulting in an ingathering of over eighty souls. The pastor having noticed signs of deep religious interest at the service in the lecture-room one Sabbath evening, gave an earnest appeal from the words, "The Spirit and the bride say, Come." At the close of his remarks he invited any who were interested to rise and pass into the adjoining session room while the congregation sang "Jesus, lover of my soul." Two stanzas were sung and no one moved. Again came an appeal from the pastor, stating his assurance that many present were experiencing the drawings of the Spirit. During the singing of the third stanzas my sister a devoted Christian girl whispered in my ear, "Won't you go?" It was a simple word lovingly spoken, but it was all that was needed to settle the conflict within, and instantly rising to my feet, I went, or rather fled to the room. The ice was broken, and forty-eight others followed. From that simple word I date the purpose of heart which sought Christ and found him. Others acknowledged freely that it was my example which gave them courage to take the step that, under God, led to their conversion.

JUST A WORD FOR JESUS.

deleslevan.

What a glofious reward for so small a service. And yet the incident is by no means singular. God chooses the weak things of this world to confound the mighty, and things that are not to bring to naught the things that are. Many have been led to trust bim and serve him by great Christian eloquence, others by broken petitions or stammering remonstrances, or a single word-as when John Bunyan, dissolute and hardened, overheard a poor unlettered woman praying in secret, and was turned by it to pray him-self; or, as when young Malcom, of Brown University, was kindly told by one of his teachers to "one hon ast effort for his soul's sake," went to his room and locked it, and thought of that expression "one honest effort," till he came out a new man, whose name is now revered and beloved by hundreds, thankful for his fidelity.

If the call comes to some in the tempest, the fice and the earthquake, by others it is heard in the still, small voice, as when an eminent preacher was first awakened by hearing the president of the college where he studied, in one of his daily prayers, repeat that tender prophecy of Isaiah, "A bruised reed shall he not break, and the smoking flax shall be not quench." If some are aroused by terrible things seen or heard, like John Newton by a storm at sea, or like Chiefjustice Hale by seeing a companion fall dead in the intoxication of a carnival entertainment, others are touched by some sweet memory or meditation like Sarah Martin, by the remorse that followed the telling of a childish falsehood; here one deeply pierced by a question from a child's lips, and there one by the simple tidings an eminent pious man once observed, he of the conversion of a neighbour. Thousands have owed their awakening to the simple accost of a loving friend uttered with prayer and love. "Call for Simon whose surname is Peter, who shall tell thee words whereby thou and thy house shall be saved," was the divine command to Cornelius. Let us not limit the Almighty as to ways and means. How much might be done if Christians were more ready to speak a simple word for Christ! If we would only watch for opportunities for the "word in season." if an intense desire for souls would fill our hearts with entreaties which would often find expression in the lips, how would the company of believers be multiplied! It was but a word lovingly spoken, but it saved a soul from death.

ered arm, and asked that it might be healed. Our Lord told him to stretch it out. He had faith in the power of Jesus: he stretched out his arm, and it was sound as the other. What should we think of this man had be waited until he had decided the question whether his faith, or his willingness to be healed, or the stretching out of his arm, had the precedence in point of time or importance? There is a passage of Scripture which puts this question of the initiative in a strong and startling point of view (Eph. v. 14), where the difficulty of a dead man rising, and the summons of him to rise, are brought into juxtaposition, as if at once to silence our easonings, and to compel us to cast ourselves on the life-giving power of Christ.

# GOD'S THOUGHTFULNESS.

What life is not full of tokens of the Divine thoughtfulness ? We are so accustomed to the reception of blassings. comfort, relief, or help at the right moment, that we have ceased to think of the loving-kindness that is watchful, and never comes too late. And who that is living in communion with God is not conscious of receiving intimations and suggestions concerning his work, or present duty, which should come only from above ? Who has not been powerfully impressed at some time with the feeling that he ought to do a certain thing, or see a certain person? And when he obeyed the strange impulse, he has found imperative work waiting for him. Following such voices, I have found sometimes sore distress to relieve, sometimes a breaking heart to cheer, sometimes an imperilled life to rescue from a snare, sometimes an anxious soul to lead to Christ. So often have I been divinely led by such whispered voices, that I dare not disregard them.

It is thus among many other ways, that our blessed Master sends us on errands to those who need help. Verily God rules. He never forgets us. Our individual lives, with all their minute interests and needs, he carries ever in his thoughts. Whoever may forget us, he never will. Whoever may neglect us, he is thoughtful, and will at the moment it is

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key to the only inexhaustible treasurehouse of moral strength, and courage, and manliness, and power.

### NEGLECT OF REST A CAUSE OF DRUNKE NNESS.

In the opinion of Dr. Jackson, "the refusal to take proper physical rest, when tired from labor, is one of the most important and powerful causes inducing a ove for an indulgence in the use of ardent spirits. Men work until they get so tired that they cannot wait to feel sensibly rested by process of change going on in their systems from suspension of labor. They either want to work more hours than they are able to do; or when they have done as much as they feel themselves at liberty to de, they are so tired they cannot rest. They get rest therefore, in artificial ways, by resorting to eating and drinking. Some get rested by drinking tea, others by drinking coffee, others by chewing and smoking tobacco; but the great majority of tired people in this country-and the larger share of our people are tireddrink ardent spirits in some other of its forms or preparations. They fall back on stimulants instead of the intrinsic vitalities of their bodies. They therefore are lifted up into false conditions. Accepting these as true, they keep on working until they become so functionally impaired as to induce positive inability to work longer, or they become so constitutionally depreciated as to be smitten with

incurable disease." There can be no doubt that the neglect of physical rest is, as Dr. Jackson asserts, the occasion of much over frequent resorting to alcoholic or other stimulants; but it is not by any means apparent that too long continued work is the only or the main cause of the deficient rest which results so disastrously. Whether workers tion the hours they should and could devo to to sleep .- Scientific American.

"ONLY THE CHISELING."

A Christian mother lay dying. Beside her a loving daughter stood, smoothing from the death-damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face, but still there rested upon those features a calm, peaceful expression, which nothing but a hope in Jesus could give. Tears fell upon the pallid face, from eyes that were closely watching the "changing of the counten-ance." Conscious of the agony that ance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered, " Patience, darling, it is only the chiseling." Reader, the Master Sculptor " seeth not as man seeth." There are many deformities that must needs be chiseled off before thou canst find a place in the gallery on high.

urged against theism and various difficulties are pointed out both in the argument and in the conception. Thus, it is urged that the argument can never amount to demonstration, a claim which all admit, and then the odd conclusion is drawn that therefore. atheism is true. The pointings of probability and the demands of reason are all in favor of theism, but objections can always be raised, and this the atheist mistakes for a proof of his own view. It never occurs to him to ask whether his own theory be not in every way more objectionable and unsatisfactory ; he rests his case on the difficulties of the opposite

doctrine.-Sunday Afternoon.

TESTIMONY OF A CONVERTED SKEPTIC.

Men, who have strayed into skepticism are continually coming back to the Bible, and accepting it again as their teacher. their guide, and their comforter. I am myself an instance of this. Carried away. as by a tempest from my early faith, I wandered for years in the dreary regions of doubt and unbelief. I looked for light beheld darkness. I sought rest and found disquietude. And the farther I went the wcrse I fared, and the longer I remained in those dismal shades the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God in his mercy rescued me from that awful state and brought me back to Christ. And here I am happy in the light

of his truth, and in the assurance of his love. I praise the Bible, and love Christ and Christianity more than ever, and I am more happy in the work of a minister than ever I was in my life. And my ability to maintain the claims of Christ and Christianity and the Bible to the love and reverence and gratitude of mankind is greater than ever. And my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery-the utter degradation and ruin of man's soul.

THE APOSTLES IN PRISON.

The lesson of Christian manliness which may be learned from the conduct of Peter and John in prison is a valuable one for these degenerate days. Knowing that the charges against them were unjust and ab surd, they did not ask for any indulgence, nor did they call for a sham committee of investigation : nor did they run all around Jerusalem to find straw bail. They just committed themselves to the care of God. and went to jail. In the night the angel of the Lord let them out, and the next morning they were on duty as if nothing had happened. Alas ! not many of the red to would have reason to hope for divine interposition were they placed under punishment.

### THE RICHES OF JESUS.

O my soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned with graces, ranked with angels-love him by whom thou art so much belovel! Be intent on him who is so intent on thee seek him who seeketh thee ; love him who loveth thee-whose love anticipates thine. and is its cause ! he has all merit, he is thy reward ; he is the vision and the end ! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldest appear before God, that God should appear to thee! He who is kind and gentle and of great compassion, requires the meek, the kind, the humble and compassionate. Love him who drew thee from the lake of misery, and from the miry clay. Choose him for thy friend above all friends, who, when thou art bereft of all things, can alone remain to thee. In the day of thy burial, when every friend is gone, he will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of

his Majesty, where thou shalt hear the angelic melody-holy, holy, holy! There is the chant of gladness, there the voice of accused politicians thus pungently refer- exultation and salvation, of thanksgiving and praise, and perpetual haliclujah There is accumulated bliss and supereminent glory !- Augustine.

THE SPIRIT OF PRAYER.

There is a vast difference between the spirit of prayer and the gift of prayer. Many possess the latter who do not the former. It is far better to have the spirit of prayer without the gift, than the gift of prayer without the spirit. The former promotes humility, the latter pride. The Christian who has the spirit will pray, if not vocally, he will. like Hannab, in his heart, for prayer is his vital breath. As was born a beggar, he must live a beggar, and die at the throne of grace. No Christian should despair of being able to express the aspirations of his soul in public. Let him seek for a greater degree of the spirit of prayer, and improve the gift he has, and the blessing will increase in his hands. The power of prayer does not consist in its length, breadth and depth, nor in the beauty of expression, but in spirit. The short expressions of the publican had power with God, while the pompous boasting of the Pharisee was reiected.

PROVERBS.

Lord Bacon said that " the genius, wit, and spirit of a nation are discovered in its proverbs." Dr. Guthrie ascribed the thrift and shrewdness of the Scottish people as a whole to the common usage among them of the Book of Proverbs as a school reading-book, rather, than any cause besides. Voltaire affirmed that the maxims of Rochefoucauld contributed more than any to ther work to form the taste of the modern French nation. And just here appears the difference between France and Scotland. The proverbs which influenced the one nation were words of nobleness and truth. The maxims which impressed the other were the expressions of sordid selfishness and unbehef. The drift of Solomon's maxims we all know. Of the maxims of Rochefaucauld, Voltaire says, "There is but one truth running through the whole piece, namely, that self love is the spring of all our actions and determinations," and Chesterfield praises him "for deriving all our actions from the sources of self-love."

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

GOD'S PLAN .- " Upon the first day of the week let every one of you lay by him in store, as God hath .prospered him,"

OUR PLAN.-At the end of every month a few of the willing givers in the church must pay all the bills. Which is the best

