

of the Augmentation of Stipends, when it was moved by Mr. Cockburn, seconded by Mr. Ross and agreed, that the Presbytery having heard the Rev. D. J. Macdonnell of St. Andrew's Church, Toronto, deputy from the Home Mission Committee, in behalf of the scheme for the Augmentation of Stipends, tender him their thanks for the ability with which he has presented the matter before them, express their approval of it, commend it to the liberal support of the members and adherents within their bounds, and pledge themselves to put forth all legitimate efforts to assist in making the scheme successful. As a call from Barrie congregation to the Rev. E. Cockburn, of Uxbridge, had been sustained by Barrie Presbytery, it was agreed to cite the congregation of Uxbridge to an adjourned meeting to be held at Uxbridge on Tuesday, 18th December, at ten o'clock a.m.—JAMES R. SCOTT, *Pres Clerk*.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

The opening meeting of this Association was held in the principal's class room on the 24th inst. The vice-president, Mr. McTavish occupied the chair, and conducted the introductory exercises. The minutes of the last regular meeting, having been read and approved of, it was moved and seconded that the regular order of business be suspended, for the reception of new members, when several persons joined the Association. The retiring officers then reported, as to their work of last year. Mr. Dyde declared the past session to have been in many respects, one of the most prosperous and satisfactory the Association has experienced. Mr. Pollock testified, as to the unvaried courtesy of THE PRESBYTERIAN and "Record" in giving such excellent reports of the meetings, from time to time. Mr. McLeod reported a balance in hand, of \$93.80 with which to commence the present session, and Messrs. Pollock and Gow, were appointed auditors of the books. The librarian and tract distributor, Mr. A. Patterson, informed the meeting of his doings, by no means the least important of the duties of the Association. We doubt not that many a silent messenger has won a soul for Christ, whom the living voice might have failed to influence.

The following gentlemen were elected officers of the association for the ensuing year. President, Daniel McTavish, M.A.; vice-president, John Hay, B.A.; recording secretary, Robert Gow, B.A.; corresponding secretary, S. W. Dyde, B.A.; treasurer, R. C. Murray, B.A.; librarian and tract distributor, John McNeil; committee of management, Misses. Oliver and Beattie, and Messrs J. Bennett B.A., and J. Buchanan.

The president addressed the meeting, and after thanking the society for his election, foreshadowed the programme of work for the coming winter. He believed it to be to the interest of the association to spend more time in discussing matters of missionary import, both in regard to the Home and Foreign field, than formerly. His heart warmed as he saw before him, men and women who had consecrated themselves to the glorious work of preaching Christ to the heathen. Hitherto we had spent too much time in listening to each other orating on the magnificence of Canadian scenery, and uttering common-places on the joys and sorrows of our mission fields; he would suggest that there should be more of the cultivation of the missionary spirit. He was glad to think, that such a spirit animated many of his young brethren, and he trusted it might grow and spread, by the purchase of missionary literature, and maps by the society, and by frequent consultations and discussions with each other by the members on this all important subject.

Mr. McTavish gave an account of his visit to Toronto, as the association's representative, the association agreed to join the Inter-Seminary Missionary alliance. Mr. McTavish was listened to with the rapt attention his interesting and eloquent address deserved and closed with again thanking the society for the honour done him, and the hope that he would worthily fill the most honourable office the ministry can bestow.

It was moved, seconded and carried, that only the missionaries employed by the association be required to hand in written reports, and that all others give verbal reports of their summer's work, such reports not to exceed ten minutes each.

It was also moved and seconded, that a suitable resolution be passed by this association, with regard to the death of two former members, and brilliant orna-

ments of it. The Rev. Messrs. Jas. W. Mason, B.A., and Donald McConnell, B.A., the former at Providence, Rhode Island, N.S. of consumption, the later at Carberry, Manitoba, of typhoid fever, while in the very hey day of Christian usefulness. Also, that a committee, consisting of Messrs. McTavish, Moore and Somerville be appointed to draft such resolution, that, when approved by the association, it be engrossed in the minutes, and a copy sent to the sorrowing relatives of the deceased.

The association commences work, with renewed vigour, is more than ever determined to make itself felt in the land as a power for good; an instrument in God's hand of "turning many from darkness to light and from the power of Satan unto God." The President closed with prayer and the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LI.

Dec. 23, 1883. } DEATH OF SAUL AND JONATHAN. { 1 Sam. 31: 1-13.

GOLDEN TEXT.—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."—Prov. 14: 32.

CONNECTION.—In our last lesson Saul and David parted in peace. But Saul soon forgot his promises, and sought David's life as much as before. David had many adventures, and much danger; and once again spared Saul's life when he might have slain him. The Philistines invaded Israel in great force; and the battle on Mount Gilboa took place, as in our lesson.

I. DEFEAT AND DEATH OF SAUL.—Philistines fought against Israel: for ages these brave and powerful enemies of Israel were ever ready to attack them. Are not they like our sins?—always at war with the soul. Fled from before the Philistines: Saul was dispirited (28: 20) and his men probably had little heart, and they fled at the terrible onset of the horsemen and chariots of the Philistines. (2 Sam. 1: 6.) In Mount Gilboa: 500 or 600 feet above the plain or valley. Probably took to the heights to escape the chariots of the Philistines.

Ver. 2. Followed hard upon Saul and upon his sons: it is the policy of war to single out its leaders. Nelson always attacked the admiral's ship. The most mighty men of the army would be around Saul, and perhaps it was the only point where desperate resistance was made. The three sons named were all of the sons of Saul, except Ish-bosheth (or Esh-baal, 1 Chron. 8: 33).

Ver. 3.—Battle went sore against Saul: some read it that the whole weight of the battle was directed against Saul, which was very likely the case. The archers hit him: wounded by Philistine arrows. Saul was older than we are apt to think. He was at least seventy, probably near eighty. His youngest son was forty (2 Sam. 2: 10); and he had reigned forty years. (Acts 13: 21.) Poor old man; brave and despairing. He had forsaken God, and God had forsaken him.

Ver. 4.—Then said Saul unto his armour-bearer: the rabbies say it was Doeg. (22: 9, 18.) Perhaps so. Draw thy sword: he asked his armour-bearer to kill him outright, that he might not be taken prisoner to be disgraced or tortured. Sooner or later the man who forsakes God finds his extremity. Saul took a sword and fell upon it: the armour-bearer would not kill him, and he killed himself. The story told by the Amalakite, in the next chapter, was an invention. What he showed David he had obtained by stripping the slain. (2 Sam. 1: 10.)

Ver. 5, 6.—The armour-bearer, like his master, put an end to his own life.

Oh, bloody Gilboa! a curse ever lie
Where the king and his people were slaughtered together;
May the dew and the rain leave thy herbage to dry,
Thy flocks to decay and thy forests to wither.—Knox.

Ver. 7.—Other side of the valley: valley of Jezreel, lying north of Gilboa, on the west opening out in the plain of Esdraelon, and in the east descending to the Jordan. Forsook the cities and fled: when they saw how the battle went they deserted a number of towns and fled; the panic extending into, and perhaps beyond, the Jordan valley. Came and dwelt in them: so terrible was the defeat of the Israelites that the Philistines took possession of many cities in the neighbourhood.

II. BURIAL OF SAUL AND HIS SONS.—Ver. 8.—On the morrow: as in many famous battles (e.g. Flodden) night had put end to the fight. Next day the victors came to strip the slain and collect the spoil. Saul and his three sons: all dead upon the mountain. Jonathan was a good man; yet he suffered for his father's sins (physical evil only; such is denounced in II. Commandment; moral evil never so follows. (Ezek. 18: 20.)

Ver. 9.—They cut off his head: they practised every indignity upon the dead bodies of the king and his sons, and sent glowing messages of victory to their idol temples and all their cities. They imagined they had gained a victory over Jehovah Himself. Wicked and foolish men now think they can, with success, oppose God.

Ver. 10.—House of Ashtaroth: here they placed Saul's armour. David, in his lamentation, says: "Publish it not in the streets of Askelon," and as Herodotus, the ancient and reliable Greek historian, mentions a most famous temple of Venus (same as Astarte or Ashtaroth) in

Askelon, we may judge it was there Saul's armour was taken. Bethshan: this city was farther down the valley, toward the Jordan, which it overlooked. Here the bodies were fastened—either to the wall surrounding the city, or the wall or rocky side of the citadel. Bethshan was after called Scythopolis, because Scythians are supposed to have settled there 631 B. C. on their march to Egypt; spoken of by Herodotus, (See II. Maccabees, 12: 30, about "Jews who lived among the Scythians.")

Ver. 11.—Jabesh-Gilead: Jabesh was in a ravine opposite Bethshan, across the river, but visible from Bethshan. Saul had once delivered Jabesh (11: 9), and the people revered his memory.

Ver. 12.—The valiant men arose: they determined to make a night march and carry off the remains of Saul and his sons. Went all night: distance, ten miles. They probably crept up the ravine of a brawling stream, immediately north of the citadel rock, and descended the same on their return. Strange as it may seem to us the ancients never had the elaborate system of sentries, found by the moderns so useful in war. Burnt them: perhaps because they were becoming offensive, or to make sure they would not be retaken. "Cremation," though a frequent Roman custom, was not practised among the Jews.

Ver. 13.—Buried them under a tree: (or the tree). A tree was a good mark for a grave. This was some particular and well-known tree. Livingstone speaks of his wife as sleeping beneath "a great baobab tree," on the banks of the Zambesi, 100 miles from the sea. David afterward removed the remains to the family sepulchre of Kish, Saul's father. (2 Sam. 21: 12.) Fasted seven days: made a public mourning for Saul. Fasting is usually connected in the Scriptures with humiliation and prayer.

PRACTICAL LESSONS.

1. See what Saul might have been, and what he made himself to be. He had every advantage, but his sin was wilfulness and disobedience.

2. Even righteous Jonathan falls with rebellious Saul. A man's sin brings evil upon his family as well as on himself. How often is this the case with the drunkard? And who makes the drunkard?

3. David sinned, and Saul sinned. "But David's sins sent him to the Mercy Seat; Saul's sins sent him to the care of Endor. There is the root of the difference between the two."—Taylor.

4.—David blessed the men of Jabesh-gilead, and we feel like blessing them too. Kindness to the dead is a worthy trait, and even for the unworthy dead we wish to forget their evil, even as we hope others will forget ours.

5. From this history we may learn that the disobedient man will grow worse and worse; and that his doom will at last overtake him. Saul saw a good old age, with respect to years, but without honour, because without humility. And God's wrath, suspended long, overtook him at last.

SAUL'S ARMOURBEARER SLAIN.

MARTIN LUTHER.

The world has no provision of its heroes. Nature gives no warning when a great man is born. Had any soothsayer undertaken to point out, among the children cast upon the world in electoral Saxony on the 10th of November, 1483, the one who would shake Christendom to its centre, this peasant babe, just arrived in the cottage of Hans Luther at Eisleben, might have been the last on whom his prophecy would have fallen. The great man is unpredictable; but reflection finds in the birth of Luther a peculiar fitness of place and time. Fitness of place, inasmuch as Frederick the Wise, Elector of Saxony, his native prince and patron, was probably the only one among the potentates of that day who, from sympathy and force of character, possessed the will and the ability to shield the Reformer from prelatical wiles and the wrath of Rome. Fitness of time. A generation had scarcely gone by since the new invented printing-press had issued its first Bible; and during the very year of this nativity, in 1483, Christopher Columbus was making his first appeals for royal aid in realizing his dream of a western hemisphere hidden from European ken behind the waves of the Atlantic, where the Protestant principle, born of Luther, was destined to find its most congenial soil and to yield its consummate fruit.

More important than fitness of time and place is the adaptation of the man to his appointed work. There is an easy, levelling theory, held by some, that men are the product of their time, great actors the necessary product of extraordinary circumstances; that Cæsar and Mohammed and Napoleon, had they not lived precisely when they did, would have plodded through life, and slipped into their graves without a record; and that, on the other hand, quite ordinary men, if thrown upon the times in which those heroes lived, would have done as they did and accomplished the same results—would have overthrown the Roman aristocracy, abolished idolatry, and brought order out of chaotic revolution.

But man and history are not, I think, to be construed so. There is a law which adapts the man to his time. The work to be done is not laid upon a chance individual; the availing of the crisis is not left to one who happens to be on the spot; but from the foundation of the world the man was selected to stand just there, and to do just that. The opportunity does not make the man, but finds him. He is the providential man; all the past is in him, all the future is to flow from him.—*December Atlantic*.

LITERATURE is a mere step to knowledge and the error often lies in our identifying one with the other. Literature may, perhaps, make us vain; true knowledge must render us humble.