

"You refuse, then? How cruel! Well will you at least come and spend a quiet evening with us?" said Mrs. Riddell.

"I thank ye for yer offered kindness, Mrs. Riddell," said Miss Nesbit, rising; "but neither Tibbie nor me can accept it, now or at any other time."

A curious gleam shot through Mrs. Riddell's dark eyes, but she preserved her smiling exterior.

"Ah! well, you are inexorable. I am sorry, because I think your sister would be my friend, if you would let her," said she, gathering her skirts in her hand. "Come, Louis, we are dismissed. Your Scotch way may be very good, Miss Nesbit, but I do not appreciate it."

Very deliberately Louis Reynaud bent over Tibbie, and whispered something in her ear, then bowing himself again to Miss Nesbit, preceded his sister out of the room. She kissed Tibbie, and Janet saw that her sister not only permitted the caress, but returned it. When the door closed upon the intruders, Janet looked toward Tibbie, her face flushed with indignant anger.

"Tibbie!" she said almost roughly; "hae ye forgottin' what is befitin' a young gentlewoman, that ye permit sic liberties in strangers?"

"You are too strait-laced!" said Tibbie sullenly. "Mrs. Riddell is a very nice woman. She knows how to enjoy life, at any rate, which is more than you do."

"What richt has that ill man to sit as near tae ye, an' whisper in yer ear?" demanded Miss Nesbit. "Hae ye seen him afore?"

"At Scottrigg, three times, I telled ye, Janet."

"Ye telt me Sand' Riddell an' his wife cam tae Scottrigg, but ye made nae mention o' the brither," said Miss Nesbit slowly.

"Ye needna scold me, Janet," said Tibbie, firing up. "I'm old enough to tak care o' mysel'. I winna brook tae be called to account for every word an' action as if I was a bairn."

Miss Nesbit turned about, and went away up-stairs dazed, bewildered, and half afraid to think what a terrible responsibility Tibbie was. For the first time in her life she realized that there might be things worse than death.

"Father, father!" she whispered, bowing her burdened head on her patient hands, "ye didna ken hoo heavy a charge ye left me when ye said, 'Tak care o' Tibbie.'"

With this terrible new anxiety concerning Tibbie, she could not go away to Scottrigg, unless she could be assured that Louis Reynaud had gone clear away from Ravelaw.

She never spoke a word on the subject to Tibbie, but many an earnest talk she had with Marget. On the Saturday, when Marget had been to Aldershope for her weekly errands, she returned with the news that Louis Reynaud had left Ravelaw for London in the morning. So there seemed to be no just impediment in the way of Miss Nesbit's visit to Scottrigg.

"I wonder ye would go away, Janet," said Tibbie saucily when she observed her sister making preparations. "I would have thought I couldna be left my lane at Windyknowe?"

Janet made no answer. Tibbie had spoken in the same bitter manner since the Riddells had called, and seemed bent on wounding Janet in every possible way.

(To be continued.)

CONQUERING THE WORLD'S EAR.

Recently, in Venice, lay down in death one whom many considered the greatest musical composer of the century. Struggling on up from six years of age, when he was left fatherless, Wagner rose through the obloquy of the world, and oftentimes all nations seemingly against him, until he gained the favour of a king, and won the enthusiasm of the opera-houses of Europe and America. Struggling all the way on to seventy years of age, to conquer the world's ear.

In that same attempt to master the human ear and gain supremacy over this gate of the immortal soul, great battles were fought by Mozart, Gluck and Weber, and by Beethoven and Meyerbeer, by Rossini and by all the roll of German and Italian and French composers, some of them in the battle leaving their blood on the keynotes and the musical scores. Great battles fought for the ear—fought with baton, with organ pipe, with trumpet, with cornet-a-piston, with all ivory and brass and silver and golden weapons of the orchestra; royal theatre and cathedral and academy of music the fortresses of the contest for the ear. England and Egypt fought for the supremacy of the Suez Canal, and the Spartans and the Persians fought for the defile at Thermopylae, but the musicians of all ages have fought for the mastery of the auditory canal and the defile of the immortal soul and the Thermopylae of struggling cadences.

For the conquest of the ear, Haydn struggled on up from the garret, where he had neither fire nor food, on and on, until under the too great nervous strain of hearing his own oratorio of the "Creation" performed, he was carried out to die, but leaving as his legacy to the world 118 symphonies, 163 pieces for the baritone, 15 Masses, 5 oratorios, 42 German and Italian songs, 39 canons, 365 English and Scotch songs with accompaniment, and 1,536 pages of libretti. All that to capture the gate of the body that swings in from the typinum to the "snail shell" lying on the beach of the ocean of the immortal soul.

To conquer the ear, Handel struggled on from the time when his father would not let him go to school lest he learn the gamut and become a musician, and from the time when he was allowed in the organ-loft just to play after the audience had left, one voluntary, to the time when he left to all nations his unparalleled oratorios of "Esther," "Deborah," "Samson," "Jephthah," "Judas Maccabeus," "Israel in Egypt," and the "Messiah," the soul of the great German composer still weeping in the Dead March of our great obsequies and triumphing in the raptures of every Easter morn.

To conquer the ear and take this gate of the immortal soul, Schubert composed his great "Serenade," writing the staves of the music on the bill of fare in a restaurant, and went on until he could leave as a legacy to the world over a

thousand magnificent compositions in music. To conquer the ear and take this gate of the soul's castle, Mozart struggled on through poverty until he came to a pauper's grave, and one chilly, wet afternoon the body of him who gave to the world the "Requiem" and the "G-minor Symphony," was crunched in on top of two other paupers into a grave which to this day is epitaphless.—Dr. Talmage, in *Frank Leslie's Sunday Magazine* for December.

REST IN THE LORD.

Is there storm in the cloud, is there gloom in the sky?
O rest in the Lord till the tempest pass by.
He is pledged to defend thee, His might is thy shield,
Trust all to the love in thy Saviour revealed.

Is the path of our feet thick with brier and thorn?
Do hindrances meet thee at eve and at morn?
And oft art thou weary, as oft art dismayed?
O rest in the Lord, nor be weakly afraid.

Surely, all things together shall work for thy good,
Among them, the things that are least understood,
The losses, the crosses, the griefs, and the cares—
And the pain, blessed thought, that the Lord with thee shares.

O rest in the Lord, wherefore struggle in vain,
And fret like a captive who tugs at a chain?
'Tis resting, not toiling, He gives thee to-day,
'Tis waiting, not weeping, O hear and obey.

Dear child, of thy Father in heaven be sure,
Whatever He sends, He will help thee endure;
And in the hereafter thine eyes shall behold
Himself in the light of the city of gold.

Then sight shall be thine, where to-day thou hast faith
And fulness of vision, for so the Word saith;
But O, 'tis so sweet, here to trust to His love;
What wisdom may reckon the treasure above!

—Margaret E. Sangster.

ROBERT BURNS AND THE AYRSHIRE MODERATES.

This is the title of a privately-printed quarto pamphlet containing an interesting correspondence which appeared in the "Scotsman" in the spring of 1872, and which had its origin in an anecdote related by Mr. Taylor Innes in a critique of L'ean Stanley's lectures on the Church of Scotland contributed to the "Contemporary Review." The anecdote said to have been communicated by Dr. Smith, minister of the Laigh Kirk, Kilmarnock, to Dr. Duff in 1836, was to the effect that an eminent Moderate minister advised Burns, when a very young man, to keep clear of Scotch religion and theology in his poems. The reference was doubtless to Dr. McGill, of Ayr; and another anecdote of similar import, which was given by Mr. Innes in one of his letters, was believed to reflect on Dr. Dalrymple, of the same town. As to the first of these stories, it appeared that Dr. Duff had really heard it from the famous Dr. Mackinlay of Kilmarnock; while the second seems inconsistent with the facts of Burns' early life, and especially with the account which he has himself left on record of his first deflection from the path of virtue. The writer who called the first anecdote in question, and who wrote under the signature of "Aliquinto Lutor," in now dead; and by his death one link between the present time and that of Burns is broken, few if any now remaining of those who knew personally any contemporaries of the poet. The surviving families of the deceased therefore thought fit to reprint for preservation his testimony against what they believe to be mistakes regarding Burns and his contemporaries. To the letters of their departed relative they have added some remarks, and a series of excerpts from the session records of Mauchline relating to Gavin Hamilton, the friend of the poet. The remarks, like the letters, are written in a judicial spirit, and they cannot fail to be helpful in eliciting the truth. We quite agree with the writer of the exceedingly temperate preface that Burns did not receive justice from his early biographers, even from the amiable and well-meaning Currie; and no doubt the memory of some of his particular friends suffered along with his. In arriving at a right conclusion on this subject, the publication before us will be helpful; and it certainly succeeds in proving the anecdotes about Drs. McGill and Dalrymple to be apocryphal. It remains to be said, however, that this will not in any degree weaken the impression in the minds of many people who have paid attention to the subject, and who are eminently fair-minded, that Burns was injuriously influenced by his connection with the Moderates. In spite of the great amount of writing on the subject of Burns, the point is one that has not yet been treated in a comprehensive manner by a competent hand.

DOUBT AND FAITH.

Mr. Spurgeon tells of himself that one day he told his people that he had just come out of some doubts. One of the elders of his church said to him: "Mr. Spurgeon, why didn't you tell them that you had been swearing, that you had an awful time blaspheming?" "O, I couldn't tell such a thing." "If you had, would you have got up and told them?" "No, sir; I never could have told that of myself." "You might just as well. I would like to know if doubting is not just as dishonouring to God as blasphemy?" Mr. Spurgeon said he thought the elder was right. Yet people seem to think it a good deal of virtue to doubt, and they praise it and tell about their doubts. And it is doubts, doubts, all the time. If God says a thing that is enough. When the Lord bids us to come, we want to walk right out, and let the devil come and cast his insinuations, and ask us, "How do you know that is true?" we want to say, "Christ says it, that is enough. If that planks doesn't hold what will

BRITISH AND FOREIGN ITEMS.

It is said Tennyson will shortly be raised to the peerage. The society for promoting Christian knowledge is preparing a revised Gaelic version of the Scriptures.

"FROM DAWN to the Perfect Day" is the title of a new volume of sermons by the late Dr. Raleigh.

Of the newly-constituted town council of Glasgow fifteen are understood to be abstainers, and five of these are magistrates.

PROF. MASSON playfully describes Prof Blackie as "an Israelite in whom there is a great deal of pawkiness, but no guile."

THE Missouri River, which forms a new bed for itself somewhere with every freshet, is threatening to make Leavenworth an insular city.

EASTPORT, Me., tried the standard time, but the villagers made a fuss, and the Selectmen yielded and went back to the old time on Sunday.

Of the twenty women who have taken the B.A. degree at London University this year, nineteen have been placed in the first division.

THE paucity of marriages in Jamaica, says Sir Anthony Musgrave in his recent official report on the condition of that island, is much to be deplored.

THE late Mr. James Bain, of Helensburgh, has bequeathed £1,250 to the schemes of the Free Church, and £1,300 to charitable institutions in Glasgow.

THE new Lord Mayor of London declines to take out his state carriages and liveries on Sunday because it would give work to his servants, and he wishes them to have a day of rest.

THE four buildings for the World's Industrial and Cotton Exposition in New Orleans are to have 1,000,000 square feet of exhibition space, and are to cost in the aggregate only \$255,000.

MR. ROBERT WALLACE, formerly minister of Old Greyfriars, Edinburgh, professor of church history in Edinburgh University, and editor of the "Scotsman," has been called to the English bar.

DR. W. B. CARPENTER, C.B., F.R.S., after fifty years' experience, asserts that alcohol is a substance so foreign to the constitution of the body that the body tried to get rid of it as quickly as it could.

REV. A. VERRAN, Congregational minister of Whitechurch, has resigned owing to the persecution he says he has received from some of his influential members because of his strong temperance views.

DR. KENNEDY, of Dingwall, has been presented by his congregation with £135 on leaving for the Continent, and a similar sum was handed to him by friends at Inverness station while on his journey.

BISHOP WILBERFORCE pays small respect to the old ideas relating to Episcopal dignity. He has been presiding at a Saturday night free concert in Newcastle, given by the Church of England Temperance Society.

REV. W. SPRIGGS-SMITH, curate at Barton-on-Trent, has been dismissed by the vicar for publishing a pamphlet, on the liquor traffic, the brewers having threatened to withdraw their subscriptions to the church societies.

THE "Inter-Ocean" of Nov. 26 said: "Just fifty years ago to-day the first Chicago newspaper was issued. One hundred and forty-seven copies were worked off, the editor also being printer and publisher, all combined."

AN attempt to recover from the United States Government the value of slaves emancipated in Texas during the rebellion, based on a clause in the State Constitution, approved by Congress at the time of the union, is spoken of.

THE Rev. Wm. Affleck, of Auchtermuchty, Scotland, advocates immediate efforts to secure union with the U. P. Church by means of joint conferences and exchange of pulpits, especially between Highland ministers and U. P.'s in Fife and the Lowlands.

SHARFU, a wonderfully clever East Indian, who confessed to nearly 100 crimes, was lately sentenced to penal servitude for life. His practice was to ingratiate himself with travellers, get them to eat with him, and then drug, rob, and, if necessary, murder them.

IN the monastery at Tepl there is a manuscript of the New Testament dating from about the middle of the fourteenth century. This is the celebrated Codex Teplensis, the basis, as far as the New Testament is concerned, of all the pre-Lutheran printed German Bibles.

THE Bishop of Oxford at a recent meeting said he thought Parliament should set themselves as seriously to remove intemperance as they had set themselves to work to remove ignorance, and he for one, should not be satisfied until he saw public opinion on those two points going alongside.

DR. NOAH PORTER says that the idea that evolution is a self-generated migration from lower to higher forms is not tenable, but that evolution under the guidance of a formulated plan of Deity is perfectly rational, and is "a theory which, rightly received, brings God into our view, and justifies the purpose and progress of the universe."

AN old printer states, that when the late Rev. Charles Stovel was a journeyman baker he objected after his conversion to work on the Sabbath, and could not procure a situation, being driven to break stones on the road. He was doing this when his predecessor in the pulpit took him by the hand and procured him admission to Stepney college.

HARVARD University catalogue for 1883-4 shows that there are 167 teachers. The senior class numbers 209 students; the junior, 195; the sophomore, 248; the freshman, 253; and special students, 67; total, 972 students. There are 21 students in the divinity school, 146 in the law, 26 in the scientific, 243 in the medical, 30 in the dental, and 28 others.