

(Continued from first page.)

as the waves were breaking over her head. Two young men, who were strong swimmers, reached the stake and disengaged her apparently lifeless form. The cold waves had blanched her cheek, and matted her chestnut hair, but as consciousness was restored her eyes re-opened with a calm light in them of faith and hope and love, that showed there had been no bitterness, in the death that she had tasted; and she came back to life with the name of her Saviour on her lips.

At this moment the watchers on the hills heard the valley ring with such a shout from the multitude on the shore as showed the tension of their pent-up feelings. But their joy was short-lived. When urged to abjure her principles, and take the test, Margaret replied, "I may not, I cannot, I will not! I am Christ's; let me go."

"Margaret, Margaret!" cried her father; "say, 'God save the king!'" "Yea, God save him," she replied, "for his salvation I desire."

"She has said it," cried Wilson, "she has said it! My precious bairn!" Windram would have spared her on this expression of loyalty; but his comrade, Grier of Lagg, crueller than "Black Windram," insisted on the oath, which her conscience forbade.

The brave girl was thrust rudely back into the sea with the words of her dying Saviour on her lips, "Father, into Thy hands I commend my spirit." Her body was found sadly changed when the tide went back, and was committed to rest; in the sure and certain hope of a blessed resurrection, in a corner of Wigton churchyard.

It is not easy to decipher so much as her name to-day on her crumbling tombstone, all moss-grown and lichen-stained as it is; but it is written on the hearts and memories of young and old in her native land. A lady, not long since, searching for her grave in the old kirkyard at Wigton, had almost given it up in despair, when a sunburnt, barefooted boy led her to the spot, and said as he looked up, with mingled love and awe, "See, she was but a lassie, yet she died for the Covenant!" and then he helped her to make out the following lines, half hidden by the protecting heather—

"Let earth and stone still witness bear, There lies a virgine martyr here, Murder'd for owning Christ supreme. . . . Within the sea, tyed to a stake, She suffered for Christ Jesus' sake." —Family Friend.

OUR PICTURE GALLERY.

DESCRIPTIONS OF THE PICTURES.

- 1.—THE INFANT MOSES. This beautiful and celebrated picture by De La Roche shows in the foreground Moses, a chubby little baby, lying in his cradle made of bulrushes. He is a beautiful, lively, little fellow with eyes wide open, and looking seriously, as if before them were passing all the events of his future history. If the original Moses were but half as interesting in appearance as this picture represents him to be, it is no wonder that Pharaoh's daughter took such an interest in him. Just behind the cradle and half hidden in the reeds that are growing on the bank, stands his sister Miriam looking earnestly across the river. 2.—THE BUGLE CALL AFTER THE BATTLE. This is a scene of a different nature. On an eminence in the field where the battle had been fought is the bugler on horseback sounding the call to form into line. The horses of a cavalry brigade hearing the call, of themselves respond and gallop into line, some of them wounded, some of them unwounded, but all riderless. It is a touching picture—and an animal counterpart of the Roll Call. 3.—LASSING WILD HORSES is another exciting horse picture. The herd of wild horses are dashing down a slope pursued by the Mexican rangers who are throwing the lasso around the necks of some of them. There is life in every line of this picture. 4.—"SIMPLY TO TRY CROSS I CLING." This is an old favorite. Most of our readers have seen it in one form or another. The cross surrounded by a flood of light, the figure clinging to it with upturned face full of hope, the waves dashing against the rock on which the cross stands, and the dark hand pulling away the piece of wreck that might have been a support. But holding to the cross she is secure—safe above the dashing waves. 5.—HARBOR SCENE AT NIGHT.—This is one of the most striking of all. It cannot be described. The play of light and shadow is exquisite. 6.—AT HOME—IN CAPTIVITY. This pair of pictures represents the orang-outang first, in his native jungle as voracious an animal as well as can be imagined, and in his cage in the menagerie having a grand frolic. This pair of pictures will just suit the boys. 7.—AFTER DUCKS. This represents an Irish spaniel dashing through the reeds after a duck, and makes a very pretty picture. 8.—GOING TO SCHOOL is a very pretty picture of a Normandy peasant girl dressed in the picturesque costume of her country with books and basket going to the school. 9.—PORTRAIT OF ROBERT BURNS.—This excellent portrait we presented year before last to subscribers of the Witness on certain conditions. 10.—THE LION'S BRIDE.—This picture of Gabriel Max's represents a young girl, who had been accustomed to feed this lion for so long a time as to make them warm friends, but was at last killed by him, apparently out of affection.

WHO CAN GET THESE PICTURES?

Everybody who chooses to work for them!

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XI.

Sept. 14, 1884. [Ps. 40: 1-17.]

WAITING FOR THE LORD.

COMMIT TO MEMORY vs. 1-5.

- 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry. 2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. 3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. 4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. 5. Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered. 6. Sacrifice and offering thou didst not desire; mine ears, hast thou opened: burnt-offering and sin-offering hast thou not required. 7. Thou saidst, Lo, I come; in the volume of the book it is written of me. 8. I delight to do thy will, O my God; yea, thy law is within my heart. 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord; thou knowest. 10. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation. 11. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. 12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. 13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. 14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. 15. Let them be desolate for a reward of their shame that say unto me, Aha, aha. 16. Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified. 17. But I am poor and needy; yet the Lord, thinketh upon me; thou art my help and my deliverer: make no tarrying, O my God.

GOLDEN TEXT.

"I delight to do thy will, O my God."—Ps. 40: 8.

HOME READINGS.

- M. Ps. 40: 1-17. The Waiting Sufferer Delivered. T. Ps. 22: 1-31. Christ's Complaint and Triumph. W. Heb. 10: 1-14. The One Offering. Th. Heb. 5: 1-10. Heard in that he Feared. F. Isa. 53: 1-12. The Suffering Saviour. Sa. Ps. 16: 1-11. Christ's Sufferings, Resurrection and Glory. S. Heb. 12: 1-13. "Lest ye be wearied."

LESSON PLAN.

- 1. Mercy Remembered. 2. Obedience Promised. 3. Confidence in Danger.

Time, Place and Occasion unknown.—Written by David in the name of the Messiah, of whom he was a type.

LESSON NOTES.

- I. V. 1. I WAITED PATIENTLY.—"In waiting I waited"—an expression of patience and trust in distress. V. 2. HORRIBLE PIT. MIRY CLAY—compare Jer. 38: 6-12. Christ's endurance of suffering, his earnest prayer for deliverance, and his Father's answer to his prayer in bringing him up from the grave and exalting him to joy and glory, are here described. V. 3. OUR GOD—thus identifying himself with his people. TO US-WARD—here the use of the plural again shows the union of Christ and his people in suffering and in triumph. Rom. 8: 17; Phil. 1: 29; 2 Tim. 2: 11, 12. II.—V. 6. SACRIFICE—a bloody offering. OFFERING—without blood, as a peace-offering. BURNT-OFFERING—one wholly consumed by fire. SIN-OFFERING—one made to atone for sin. These four embrace all the kinds of sacrifices known to the Jewish law. V. 7. LO, I COME—only Christ could possibly use this language. Since legal sacrifices availed not to put away sin, he came to do the will of God by meeting the demand of the law by his obedience unto death. Phil. 2: 8. (Compare Heb. 10: 7.) III.—V. 11. WITHHOLD NOT—a prayer of Christ that God would give him support and deliverance in his sufferings. V. 12. EVILS—suffering in Gethsemane, in the judgment-hall, on the cross to save man. MINE INIQUITIES—punishment laid on me—a frequent meaning of the word. (See Ps. 31: 10; 38: 4; Isa. 53: 11.) V. 13. DELIVER ME—see Matt. 26: 39; also Ps. 22: 19. V. 17. MAKE NO TARRYING—do not delay in coming to my assistance. Thus the psalm ends with the suffering Saviour afflicted, crushed, forsaken, yet confident in God, and assured that he will not leave him in his sufferings.

WHAT HAVE I LEARNED?

- 1. That God will hear the cry of those in distress. 2. That his mercies should be acknowledged and remembered with gratitude and praise. 3. That we cannot be saved by our own obedience or offerings. 4. That Christ by his obedience unto death has purchased full salvation for us. 5. That the mercy of God in the gift of Christ should fill our hearts with joy and faith.

LESSON XII.

Sept. 21, 1884. [Pa. 103: 1-22.]

A SONG OF PRAISE.

COMMIT TO MEMORY vs. 1-5.

- 1. Bless the Lord, O my soul; and all that is within me, bless his holy name. 2. Bless the Lord, O my soul, and forget not all his benefits. 3. Who forgiveth all thine iniquities; who healeth all thy diseases; 4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; 5. Who satisfieth thy mouth with good things, so that thy youths are renewed like the eagles. 6. The Lord executeth righteousness and judgment for all that are oppressed. 7. He made known his ways unto Moses, his acts unto the children of Israel. 8. The Lord is merciful and gracious, slow to anger and plenteous in mercy. 9. He will not always chide: neither will he keep his anger for ever. 10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11. For as heaven is high above the earth, so great is his mercy toward them that fear him. 12. As far as the east is from the west, so far hath he removed our transgressions from us. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him. 14. For he knoweth our frame: he remembereth that we are dust. 15. As for man, his days are as grass: as a flower of the field, so he flourisheth. 16. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; 18. To such as keep his covenant, and to those that remember his commandments to do them. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word. 21. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. 22. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.

GOLDEN TEXT.

"Bless the Lord, O my soul, and forget not all his benefits."—Ps. 103: 2.

HOME READINGS.

- M. Ps. 103: 1-22. A Song of Praise. T. Ps. 104: 1-35. Perpetual Praise. W. Ps. 145: 1-21. Greatly to be Praised. Th. Luke 1: 46-55. Mary's Song. F. Luke 1: 67-79. Zachariah's Song. Sa. Rev. 5: 1-14. The New Song. S. Rev. 7: 9-17. The Song of Saints and Angels.

LESSON PLAN.

- 1. Remembering God's Benefits. 2. Recounting God's Goodness. 3. Calling to Praise. Time and Place, uncertain. Written by David on his recovery from dangerous sickness.

LESSON NOTES.

- I.—V. 1. ALL THAT IS WITHIN ME—all my powers and affections. Deut. 6: 5. V. 3. DISEASES—God cured the sickness of his body and forgave his spiritual diseases, his sins, and helped him to overcome them. V. 4. REDEEMETH—delivereth. CROWNETH—adorneth. Ps. 65: 11. V. 5. "So completely does God's bounty feed thy strength that even in old age thou growest young again and soarest like an eagle." Thus far, his reasons for praise are drawn from personal experiences. With these all our grateful exercises must begin. V. 6. From private causes of thanksgiving he now turns to more general views of God's providence. He is not only merciful to me, but to all his people. V. 7. HIS WAYS—his modes of dealing with his people. (See Ex. 33: 13. Compare Ps. 24: 4; 67: 2.) II.—V. 6. MERCIFUL—compare Ex. 34: 6. V. 9. WILL NOT ALWAYS CHIDE—as soon as the sinner repents God will pardon. V. 12. REMOVED—put far from us, as no longer having anything to do with us. V. 13. LIKE AS A FATHER—always ready to receive an erring son. Luke 15: 11-24. V. 14. OUR FRAME—our make, our build. WE ARE DUST—made of it and tending to it. Gen. 2: 7; Ps. 90: 3. Vs. 15, 16. So short and frail is life that a breath may destroy it. V. 17. In marked contrast with man's frailty is God's everlasting mercy. Ps. 90: 6; 102: 27. HIS RIGHTeousNESS—his faithfulness to his covenant of mercy. V. 18. To the children of those that fear him the covenant promise avails nothing unless they are faithful to the covenant and obey his laws. V. 19. PREPARED—established. OVER ALL—Ps. 14: 3. III.—V. 20. The Psalmist now calls upon all God's creatures to render him praise. HARKENING—listening intently for the faintest intimation of his will. Deut. 28: 17. V. 21. HIS HOSTS—his armies. It denotes both power and multitude. MINISTERS—Heb. 1: 14. V. 22. ALL HIS WORKS—all that he has made; creatures of every sort everywhere. BLESS THE LORD, O MY SOUL—he thus returns to himself, and ends as he began.

WHAT HAVE I LEARNED?

- 1. That God is the giver of all my mercies and blessings. 2. That God's goodness calls upon me for gratitude and praise. 3. That God is ever ready to pardon the penitent sinner. 4. That his love for his children exceeds that of the most tender and loving father. 5. That he will crown with everlasting glory all who "fear him" and "keep his covenant" and "do his commandments." "BLESS THE LORD, O MY SOUL,"

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