

I know him well, sir. He is not worth a cent—he could not support a wife if he had one."

"Good fellow, though, isn't he?" said the doctor, interrogatively.

"He don't know his place, sir—he don't know his place," responded Mr. Kilgore.

"Well, there are two things in his favour, at least," said Dr. Gilbert decidedly. "He has had the taste to select one of the best women in the world, and has manifested qualities that evidently have secured the love of this woman, I would take that evidence before the certificate of any man living."

"You don't know the circumstances, doctor," said Mr. Kilgore.

"Well, I perceive that you are evidently not the man she has chosen, so that my rallying has all been wild. I hope you will pardon my levity for I really feel very much interested in Miss Hammett, and now that I meet one who knows her father, I wish to secure his good offices on her behalf. Just think of it now, Mr. Kilgore. Here is a young woman who has given her heart to a man—never mind whether he be young or old. That man may be poor. I was poor once, and so were you, if I have heard correctly. Now you are rich, and I am comfortable; and if this man is as industrious as we have been, he may be as prosperous. Suppose you, who, young, had been placed in his circumstances: what would you have said of the man who should deny to you his daughter, because you were poor? What would you have thought of a man who, after his daughter had pledged her truth to you, should drive her from his home because she would not renounce her pledge, and lose that which was more valuable to her than all the world besides? I say it would be brutal, and you would say so too. Now, if you know this woman's father, you can make yourself happy for a lifetime by bringing about a reconciliation between them. It is really too bad for them to live so. It is a shame and a disgrace to him. I would not stand in his shoes, and take his responsibilities, for his wealth ten times told."

Dr. Gilbert said all this impetuously, without giving Mr. Kilgore an opportunity to get in a word. When he got a chance to speak, his face was almost purple with his pent up excitement. "This woman's father, sir, has been disobedient, and there is nothing that enrages him like disobedience. I know him well—well, sir—well. That daughter can have as good a home with him as ever daughter had, but her will must come under, sir—come under." He will not tolerate disobedience in his dependents."

"She has arrived at her majority, I believe," suggested the doctor.

"But she is a daughter, and a dependent."

"No, thank God! she is not a dependent. She takes care of herself, and earns her own living. If I were to offer her a living to-day, as a companion of my daughter, she would not accept it, because she will be independent. No, no! Thank God, she is not a dependent!"

"Well," said Mr. Kilgore, swallowing intently to get rid of his rage, "we cannot discuss this matter. Will you be kind enough to inform me where Miss Hammett is? I have visited the schoolhouse and her lodgings, in vain. She seems to have disappeared suddenly. Do you know where she is?"

"I do, sir."

"Will you direct me to her?"

"She is in my house."

"Will you lead me to her room?"

"She does not receive calls in her room. I will tell her, if you wish, that Mr. Kilgore waits in the parlour to see her."

"No, no, for God's sake! don't tell her I am here. I wish to take her by surprise."

There was a rustle at the head of the stairs, and Aunt Catharine slid down, and came directly into the parlour, her black eyes flashing with excitement, and a bright red spot glowing on either cheek. "Miss Hammett will not see her father," said Aunt Catharine; "and if he's half of a man, he will clear out and let her alone."

"Catharine! Why, Catharine!" exclaimed the doctor. "I don't care a bit—not a single bit. A man who talks and acts as he does, ought not to have any daughter."

Mr. Kilgore turned away from Aunt Catharine in disgust, and then rose and stood before Dr. Gilbert, so excited that he shook in every fibre of his frame. "Her father! eh? Did you know that woman to be my daughter?"

Dr. Gilbert rose at the question, and answered very decidedly, "I did, sir."

"Do you call this courteous treatment?"

"I call it what I choose. I beg you to take the same liberty."

"Well, then, sir, I call it very uncourteous treatment. Your language is less polite than emphatic, but it harms nobody."

Mr. Kilgore started to leave the room. Dr. Gilbert passed out before him, and arrested him at the foot of the stairs.

"Will you allow me to see my daughter, sir?" said Mr. Kilgore, savagely.

"No, sir, I will not; and Dr. Gilbert planted himself firmly before the enraged father, and waved him back.

Mr. Kilgore stood a moment with his hand uplifted, as if about to strike. The doctor watched his eye, which suddenly grew bloodshot, while a purple tinge spread over his features and forehead. The man was evidently arrested by a strange feeling in his head, for he suddenly slapped his hand upon his forehead, as if to dissipate an attack of dizziness; then he staggered, and fell to the floor like a log.

Mr. Kilgore was in a fit.

(To be continued.)

THE Rev. J. B. Smith, Greenock, is spoken of as Moderator of the coming Synod. Mr. Smith is a native of Hamilton, and as successor to the late Dr. Finlayson has, during his long ministry, proved a very useful and able pastor to Union Street congregation, and rendered valuable service to the denomination.

RESPICE FINEM.

I.

"Thou liest, Hope," 'tis said, when unfulfilled
Thy promises on life's worn footpaths rest;
When roofless stands the temple thou didst build:—
But what say they who know and love thee best?—
"Though the rich light which filled the morning skies
Increase and fade into the depths of night,
We sin if we believe the radiance dies,
When, with slow steps, it leaves our common sight.—
Once to have seen is surely still to see!—
So when we speak of early Hope as dead,
We take our hold of words but carelessly,—
Forgetful that on Hope the Spirit fed,
And gained in losing even the truth to be—
The present truth of self-maturity!"

II.

Ah! still the heart sighs on?—Then seek again
Some larger light 'mid drifting clouds of gloom:
For surely something, say you, must remain
After Hope's death—some flowers grace her tomb!—
Nay—tenderly—for she may not be dead,
But sleeping, charmed, until your life kiss hers
Into the living Beauty which you fled
To place your love beside:—She ministers
Not as we do even to our dearest guest;—
For banquet as we may, hunger is still
A few hours distant only,—but her best
Comes last, and ends all hunger!—Wherefore fill
Thy heart with sorrow? Somewhere, it must be
Thy pure, high Hopes touch God's Desires for thee!

John Hogen, in Spectator.

WHAT WAS THE ROSE OF SHARON?

The "Rose of Sharon" has long been a disputed point. The Hebrew word *khabatseleh* occurs only in Canticles ii. 1, and Isaiah xxxv. 1; the revised version reads "rose" in the text and "autumn crocus" in the margin. We are of opinion that the narcissus (*N. tazetta*) is intended. The scene of the Canticles is in the Spring, when the narcissus would be in blossom; it is very sweet, has long been and still is a plant of which the Orientals are passionately fond; Hasselquist noticed it on the plain of Sharon; Tristram in cultivated land and lower hills from Gaza to Lebanon; Mr. H. Chichester Hart in the districts between Yebdha and Jaffa (Plain of Sharon). "Some low-lying patches," he says, "were quite white with it." The October Quarterly Statement (Palestine Exploration Fund) contains a valuable paper by Mr. C. Hart, entitled "A Naturalist's Journey to Sinai, Petra, and South Palestine, made in the autumn of 1883." The autumn crocus has no perfume, and would not be in bloom till late in the year. The narcissus is a bulbous plant, which is apparently implied in part of its Hebrew name—i.e., *betel*, a "ball," or "onion." But quite a different plant has very recently appeared as the true claimant to the honour of being the "Rose of Sharon"; an Assyrian plant name is introduced to us by Dr. F. Delitzsch. Among the names of different kinds of *Edna*, "reed," and of objects made of it, occurring on a tablet in the British Museum and published in "The Cuneiform Inscriptions of Western Asia," mention is made of one called *khabatnillatu*, which in sound is identical with the Hebrew name in Canticles and Isaiah, so that Dr. F. Delitzsch, without a moment's hesitation, upsets all other floral aspirants with one decided blow and reads "reed of Sharon." "The desert shall rejoice and sprout like the reed."—*Edinburgh Review*.

WHAT THE BLIND CAN DO.

A shining example of what the blind who have courage and determination can do could be witnessed in the late lamented Henry Fawcett. He refused to allow his infirmity to interfere materially with his career and habits, though, of course, it modified and altered their channels. It is well known that he was an admirable horseman and fisherman, and if he was undeterred by the drawbacks of his condition when they were suddenly thrust upon him in early manhood, surely children who have never known the blessing of sight can be brought up to regard blindness as nothing which need prevent their taking their place comparatively on a par with the other citizens of the world. Henry Fawcett is not alone. Other blind men have, to all intents and purposes, lived their lives as thoroughly as thousands with their eyes have done. We have heard of sightless travellers and writers innumerable. There were Milton, Prescott, the historian, Huber, the naturalist, and Braille himself, to quote only a few that occur to me. Dr. Armistage, again, has travelled far and wide, frequently visiting most of the European centres, where he could acquire information and, so to speak, see for himself how the blind are educated and cared for. Two years ago he made a prolonged journey through the States of America with the same object, though he did not fail to enjoy the pleasures of travel for his own sake. Only in very rare instances in the future need there be any occasion for allowing a sightless person to become a burden on his family or the charity of the benevolent—"the night cometh when no man can work." Then, of course, the blind, if they have not acquired resources of their own, must be provided for. At the same time it cannot be gainsaid that they do require immense assistance throughout their lives. It is on account of this assistance not having been hitherto always rendered upon a wise and logical system that so many mistaken ideas have prevailed as to what are the real capabilities of the blind.—*The Fortnightly Review*.

THERE has been a hot controversy at Sydney respecting the theatre, one Episcopal clergyman, Rev. North Ash, advising Christians to frequent the playhouse in order to reform it; another Anglican, Rev. Joseph Barnier, warning them, at the peril of their souls, to keep away.

British and Foreign.

LORD SEAFIELD is now spoken of as Lord High Commissioner.

THE coco nut from Jamaica is said to be a cure for dipsomania.

TEN bishops of the Church of England, including the Archbishop of York and the Bishop of London, are abstainers.

THE Norwegian Temperance League embraces 535 societies, with 60,000 members, and publishes three temperance papers.

THE Rev. Mr. Sinclair, who lately resigned his charge as one of the parish ministers of Ayr, has become an official in the Catholic Apostolic (Irvingite) Church in Edinburgh.

DEAN COWPER, who has gone to England on furlough, complains that the Episcopal Church in New South Wales is not so energetic as other bodies in diffusing the Gospel.

THE Rev. C. C. Macdonald, St. Clement's, Aberdeen, addressed a meeting of the Radical Association lately, in support of Mr. Gladstone's Irish Home Rule and Land Bills.

SIR ANDREW CLARK found, on going round the wards of the London hospital, that seventy out of every hundred patients were there through drink, including those afflicted by inherited disorders.

AN impostor, calling himself Rev. Robert M'Millan, has been convicted at the Edinburgh police court of obtaining money under false pretences by representing that he was the missionary of the Canongate.

THE Rev. Robert E. Murray, who has been minister of New Cumnock for forty three years, has petitioned the Presbytery for an assistant and successor. He is the author of several volumes in prose and verse.

CONDITIONAL immortality does not appear to be a popular doctrine in Geneva. Dr. Petavel lately gave a course of twelve lectures on the subject, but the audience did not number more than fifty, and of these twenty were ladies.

REV. RICHARD MOORE, Vicar of Lund, died lately, aged ninety-three. He was the oldest but one clergyman in the Church of England, and the oldest justice in the County Palatine. It is only two years since he retired from active duty.

THE Rev. David Macrae, Dundee, has secured a site for his new Giffillan Memorial Church in Whitehall Street, which will cost \$30,000. He has resolved not to begin building until every penny of the building fund has been subscribed. The site is one of the finest in town.

THE Rev. John G. Paton, who has spent three weeks visiting the churches in Tasmania on behalf of missions, as the Presbyterian cause is very weak in that colony, in some places indeed almost dead, and greatly in need of the sympathy and help of the sister churches in Australia and Great Britain.

THE Rev. Dr. MacGregor, Edinburgh, proposed at a meeting of the white cross army connected with his congregation, which now has 105 members, that a committee be formed to act in concert with the young men's guild in deciding how the objects of the army can be best promoted in the parish.

A LARGE type edition of the French hymn-book used in the M'All Mission is about to be printed in Paisley. This is the third edition of the book issued by the same Scottish firm, who have printed upwards of 100,000 copies. The hymns are chiefly translations of those in use at evangelistic meetings in Britain.

THE Free Church Synod of Dumfries has agreed to continue the sermon at the opening of their meetings, the preacher, however, being permitted to take a topic relating to Christian life and work instead of a doctrinal subject. This was carried by a majority of one over an amendment to discontinue the sermon altogether.

MR. THOMAS DICKSON, curator of the historical department in Edinburgh register house, who has received the degree of LL.D. from Edinburgh University, was a licentiate of the Free Church, but had to abandon ministerial work from an affection of the throat. He is said to be the greatest living authority regarding Scottish MSS.

DR. ROSS, Bridge of Allen, intends to leave the village, and retire from all stated ministerial labour, owing to threatened blindness. During the twenty years he has been pastor \$72,015 have been contributed by the congregation, in addition to \$5,000 collected for a new manse, bringing up the total receipts since the Disruption to \$1,250,000.

THE Rev. James Paton, B.A., St. Paul's, Glasgow, has been presented by his Bible class with a silver revolving-cover breakfast dish and soup tureen combined. Mr. Paton says that in this class, which numbers 200, he has found a complete and satisfactory bridge across the so-called gulf between the Sunday school and the communion table.

PRINCIPAL BROWN, of Aberdeen, wearing his Moderator's robes, officiated at the marriage of his granddaughter, the daughter of Dean of Guild Stewart, to Professor Niven, of Aberdeen University, in the Free South Church. Upwards of 1,500 persons were present, and the choir, which included forty of the best local vocalists, with organ accompaniment, sang suitable hymns.

MR. MACINTYRE, of Portree, has been invited to go to Tasmania, but a petition from 200 people in the island, which Mr. Oliver of Glasgow says is "unique," asking him to remain, was laid before the Glasgow Presbytery recently. Mr. Rennie said they did not want to send to the colonies men who had failed in this country. Mr. MacIntyre is to give his decision next month.

PROF. BLAIRIE presided at a meeting in Edinburgh lately in connection with the Association for the Propagation of the Gospel in Bohemia. Preaching stations are maintained at Leitmeritz, Zebes, Nymburg and Podiebrad. A balance against the society has been paid by donations of \$1,500 from the Centenary Commemoration Fund, and \$250 from an old supporter of the mission, but \$1,100 are required for this year's work.