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SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

SIXTH DAY.—MORNING SEDERUNT.

The Synod met at eleven o'clock, and spent one hour in devotional exercises.

Rev. Prof. BAYNE, of Nova Scotia, being about to take leave of the Synod, made a few remarks upon the Mission work carried on by the Presbyterian Church of that Province. Referring to union, he said it was only distance that kept the Churches apart; but, considering the state of political feeling in Nova Scotia, he did not think overtures toward union would meet with a very cordial response at present.

Rev. Mr. Kemp then resumed his remarks in favor of his motion regarding instrumental music, introduced by him at the last sederunt. He thought those went too far who said that the Presbyterian church of Scotland and Ireland was superior in piety to the rest of the Protestant Christian world. The tendency in our own church was to disregard this form of praise, and he did not hesitate to say that our piety was suffering therefrom. The chief opposition to the proposed change came from the highlanders, and he protested against a section of the church intruding their particular notions upon the other portions of the church. The opponents of the change had threatened the disruption of the church if it were adopted. Of these threats he thought all true friends of the church had a just right to complain as being uncalled for and unwarranted by the nature of the difference. A feeling existed among other denominations that they were unable to make any change in the church upon this point, from fear of a disruption. Those upon his side believed their Christian liberty was restricted, and feared that they were to be brought under a system of ecclesiasticism. He hoped the agitation would no longer be continued, but that every congregation should be allowed to go in the path its own conscience dictated.

Rev. Mr. COCHRANE seconded Mr. KEMP'S motion. He thought Mr. Laing's motion was quite inadequate; and if he believed with Mr. Middlemiss, he could not conscientiously agree with Mr. Laing's motion. It was entirely inconsistent to say with Mr. Laing's motion that the organ might be used, but at the same time it was inexpedient and prejudicial of the interests of the church. We have seen very many instances of churches where the organ is used having great spiritual success. The other side to be consistent, should not only refuse to allow such an abomination, but under pain of excommunication should not allow a minister of their church to enter any place where an organ was used. Some had objected to the use of the organ because it was popish and prelatic. Very well; but that did not make it sacrilegious. He was in favor of copying anything good from all churches. A great deal more than a question of the use of an organ in Knox Church was involved in the decision of this matter. If disallowed, they must refuse its admission into every other church and Sabbath-school within their body.

At the conclusion of Mr. Cochrane's speech the Synod adjourned. In addition to the motions already supported, five others have been introduced and tabled. They are all against the use of instrumental music.

AFTERNOON SEDERUNT.

Rev. Mr. ROSS moved that the future speakers upon the organ question be limited to ten minutes.—Carried.

Rev. Mr. WILSON said that the advocates of instrumental music had in principle said that Christ had enjoined the use of instruments; therefore they should at once introduce them into every church. He contended that the New Testament was entirely silent upon this question, and that it was only upon the declension of the Church that musical instruments were introduced. When the Reformation occurred, instrumental music fell into disuse, and at the time of the adoption of the Confession of Faith, there could scarcely be found an organ or organ-builder in all England. He moved an amendment to resolve that, as a majority of Presbyteries disapprove of the overture aent the use of instrumental music in worship, the overture be now rejected, adherence to the standards and uniform practice of this Church in the manner of praise affirmed, and that Kirk Sessions and congregations be recommended to use all proper means to cultivate sacred music that they may join more harmoniously in the worship of God.

Rev. Mr. ROSS supported the motion. The sole question was, Is the use of organs wrong? Popular custom is nothing, for we know who is the god of this world. They were not to mould their forms from what was without; a great many new customs, of whose expediency mostly everybody doubted, were waiting to gain an entrance into the church. He claimed that instruments of music were as much symbolical as any other objects generally conceded as such. Symbolism was an appeal to the senses. If instrumental music was not symbolical, then the sense of hearing was an exception in this particular to all the other senses.

Rev. Mr. McDONALD moved, seconded by Rev. Mr. SCOTT, to resolve that, the majority of Sessions and Presbyteries having declared against permission to use musical instruments in worship, the Synod decide in accordance therewith, and declare it inexpedient to discuss the subject farther. He said that he thought the best arguments in favor of his motion were the speeches, on the other side, of Mr. Irvine, Mr. Kemp, and Mr. Laing.

Rev. Mr. McPHERSON also moved, in amendment,—That the Synod find that a majority of Presbyteries, for various reasons, are opposed to granting the prayer of the memorial, and there are diversities of views on the subject that no amount of discussion would harmonize; that, with all due regard to conscientious convictions, as well as to Christian liberty and the right of private judgment, this Synod declines to sanction, by Synodical authority, the use of instrumental music in worship, and, therefore, refuses to grant the prayer of the memorial; at the same time recommending all parties to exercise Christian forbearance towards the views and

conscientious practices of those who think differently from the majority on this and all kindred subjects.

The other motions either authoritatively denied the sanction of Scripture to instrumental music, or altogether excluded the use of such music from the church. He desired to treat the question in some other way. Liberty of conscience should be regarded. As to the scriptural arguments, the Head of the Church had left the question in comparative obscurity, and meant that we should do that which edified. He pleaded for forbearance on the part of both parties.

Rev. Mr. INGLIS seconded the motion. He opposed Mr. Middlemiss' motion because it laid down a new term of communion; but Mr. Laing's was also objectionable, because it declared instrumental music to be sanctioned by the Scriptures. He believed that apostolic practice was as authoritative as apostolic precept with regard to the use of instrumental music. In the Confession of Faith, section 6th, he contended, regarded this question as being one of those which should be "regulated by the light of nature and the teachings of the word of God." Although personally opposed to the use of the organ, if there were those who desired such use, he knew of no principle by which he could refuse it.

Rev. Mr. McLAREN moved to resolve that the Synod, without pronouncing instrumental music in worship inconsistent with the word of God or the standards of this Church, having respect to the peace and unity of the Church and the importance of giving time for careful consideration of a proposal affecting established usage of worship, declined to grant the prayer of the overture.

He was gratified to see the difference in tone of the debate this year and that of last year. He denied that instrumental music had the sanction of divine authority under the new dispensation. Such music was not part of the Mosaic dispensation. It was said to have been invented before the time of Job, because in the 21st chapter of Job it is said, "The wicked rejoice at the sound of the organ." Another authority had ascribed the invention to Tubal Cain. Therefore he could not allow that it was specially a part of the Mosaic dispensation.

Rev. Mr. WATERS said that his great desire was to preserve the peace of the Church. He had no idea that they would be able to settle this question until it was settled upon the grand principle of Christian forbearance,—that of allowing every congregation to use organs which they wished. He was willing to defer action out of respect to the feelings of the opponents of the measure, hoping that time and careful study would, in the end, lead them to grant the request of the overture.

Rev. Principal WILLIS moved the following: That having considered the reports on remits, &c., the Synod do decline to give the sanction asked, and, gratified at the respect evinced by the congregations favorable to the practice to the authority of the Church, would urge such congregations to have continued regard to the general interests of order and peace; moreover, sympathizing with the desire to improve the singing of our congregations, recommend attention to this part of the service of the House of God, so as to secure general concert in praise. He complimented the speakers upon the temperance with which they had conducted the debate. He could not claim that instrumental music was unscriptural or that it was decidedly injurious to the service of praise but that it needed to be surrounded by careful regulations which they were not able to guarantee, therefore he was opposed to the change.

Rev. Mr. McTAVISH seconded the motion. He considered the proposal under consideration to be one of the signs of ritualistic tendency to which Protestant churches were subject, and he should oppose it as long as he had the power of speech.

Rev. Dr. JENNINGS desired to act the part of a peacemaker and moved that "The overture aent the use of instrumental music be laid on the table." Whichever way the matter terminated one of the parties would feel aggrieved, and it would be best to say nothing about the subject. He feared that, if the decision was adverse to the prayer of the overture, the organ, which so many feared, would be brought into immediate use.

Rev. Mr. GRAY seconded the motion, stating his objections to each of the preceding resolutions.

Rev. Mr. TOLMIE moved another amendment declaring that the Synod would express no judgment on this matter, fearing that if sanction should be given to the use of organs the peace of the Church would be endangered. The motion was seconded by the Rev. Mr. McMillan.

Rev. Prof. CAVAN said the consciences of the two parties were not equally implicated in this matter. Those who believed that it was contrary to scripture to use instrumental music believed so conscientiously, while those who did not believe thus were not conscientiously implicated, for they did not pretend to believe that instrumental music was positively commanded, and would not feel that they were doing wrong if they did not use such music. The Synod then adjourned.

EVENING SEDERUNT.

The Committee appointed to employ lecturers for the Knox College, recommended Rev. Messrs. Ure, of Goderich, and Proudfoot, of London, and that the remuneration be \$400 each. The report was adopted.

Rev. Mr. LAWRENCE moved that the next meeting of the Synod be held in McNabb Street Church, in the city of Hamilton, on the evening of the Tuesday after the first Sabbath in June of 1869.—Carried.

The Committee on the reception of ministers reported favorably in the case of Mr. William Furlong, of Nova Scotia. The report was adopted.

Rev. Mr. McLAREN then read the report of the Foreign Mission work. In British Columbia, under direction of Rev. R. Jamieson, a congregation of twenty families had been formed, who had contributed \$679 towards the support of a pastor, and for the purpose of building. Rev.

Alexander Mathieson has been laboring in Red River, Fort Garrie, with much success. A number of Indian children have been instructed in English by the Rev. Mr. Nisbet, and the committee ask for increased means toward extending education among the natives. The Hudson-Bay Company have granted £25 annually toward the support of the mission in Prince Albert. The committee had been thinking much of turning their attention toward China, and only waited the instructions of the Synod. During the year the expenditure had been \$5,790, and the balance on hand is \$3,360.

Rev. Mr. NESBITT addressed the Synod concerning the work in which he had been engaged. For the last two years he had been laboring in the valley of the Saskatchewan among the Indians. He gave a very interesting account of his intercourse with the Indians, who had been very friendly at all times. It was exceedingly difficult to make much religious impression upon them on account of their wandering habits of life,—hardly ever staying in one place more than three weeks at a time. Therefore the first object was to induce them to settle down and engage in some regular industry, and to this end efforts had already been made. The Indians were very hospitable, and had a great many feasts, and to these feasts they were very liberal in their invitations to the traders and missionaries. At these feasts he found his greatest opportunities to gain their friendship, and to inform them of the object of his mission. Whenever a mission had been established, in a very short time the traders and servants of the Hudson's Bay Company gathered around with their families for the purpose of receiving the benefits of school and church. He wished to be allowed to receive into the mission schools such children as he could expect to benefit, and to be put in a position to induce the Indians to settle around the missions. He would propose that the whole burdens of these mission schools should be borne by the Sabbath-schools in Canada. 316 schools could raise enough to do an incalculable amount of good in these distant parts. He would also propose that the children of the Sabbath-schools unite in making up little parcels of clothing and such goods, to be sent on to the little Indian boys and girls of the Saskatchewan. The Synod might establish missions in the South Sea Islands or China, but he besought them not to do so at the expense of the mission in the valley of the Saskatchewan, where God had opened up a way, and they had already made a good beginning. He concluded by saying that there was no danger among the Indians if they were only treated kindly.

An overture was read from the Kirk Session of Erskine Church, asking the Church to engage more extensively in mission work.

Dr. DAWSON, in speaking to the overture, said that a foreign mission was a plain duty,—the duty of spreading the gospel before all the world. That was acknowledged by the church and was acknowledged by that Court in the reception given to the missionary who had just addressed them. But in Erskine Church they thought they did not do so much as they might. He gave a short account of the manner in which a very few Churches in Nova Scotia had undertaken a mission for the South Sea Islands. That was followed by one to Trinidad, and more money was raised by that little church than the amount just reported to them. They had heard that that mission was in a somewhat depressed condition, which arose from want of men, which the church in Canada might have helped them to supply. Union had been spoken of, and the best way to union was to begin at once to help the Lower-Province Mission. New fields of labor were also spoken of, and he recommended that some of these fields should be designated; and their men procured, who being appointed, should go through the churches and then should be allowed to choose their own field. He believed the question of money was no question at all,—that if they could get a few men they might have any amount of money. Finally he recommended that a board with various business talent should be established in some centre where there was some missionary zeal.

Capt. Kerr then gave an account of some of the scenes he had seen in India, where, in even the church itself, heathen servants waved the punkahs over their masters, and, having got through their labors, went to a heathen pagoda. He gave an account of what took place in the neighborhood of Golconda, where there was a missionary whom he went to visit. There was a hideous idol, painted like a devil, at whose yearly festival a number of boys, first fattened up, were afterwards slain in honor of the idol. Mr. Johnson, however, applied to the Governor, before the festival, who sent soldiers and took the boys away. They were put under the charge of the speaker, and he took them to Madras. He also gave an account of a number of Sepoys whom he had conveyed from one Indian post to another, and who, in a storm, when they expected to be drowned, got together a quantity of gold and tied it up in a piece of canvas as an offering, which, when they landed, was carried in triumphant procession to a temple. The Temple of Juggernaut now served as a sea-mark to the mariner. He hoped it would soon be destroyed, and that in its place would arise a temple of the living God that would not only point the way to the harbor, but be a station on the way to Heaven.

A Committee was then named to consider and report on the overture.

SEVENTH DAY.—MORNING SEDERUNT.

The consideration of the overture aent instrumental music was resumed, the elders being now privileged to speak.

Hon. Mr. VIDAL was grateful that the lay element was permitted to make themselves heard upon this very important subject, and moved to strike out from Mr. McPherson's resolution, all after the first-class, and substituted the following: "That the introduction of instrumental music as an aid to singing praise to God, in the public worship of the congregation of the Church, is an unnecessary innovation upon

its long established usage,—but that inasmuch as it is not unscriptural, the Synod cannot make a difference of opinion or of practice in respect thereto, a barrier against receiving congregations in which the practice prevails,—nor authoritatively interfere with the Christian liberty of congregations to adopt the use of instruments of music where there may be unanimity, or a near approach to unanimity, in a congregation in respect to its desirableness.

That while thus recognizing their rights the Synod enjoins upon such congregations that they be careful to regulate their action in such matter by the principles and rules given in the word of God to guide them in the use of their liberty,—lest by any means it prove a stumbling block to them that are weak."

He said he could not but regard this proposed innovation with grave apprehension. He held that they stood upon an eternal rock, and should and could resist that flood which it had been said would ultimately overwhelm them. Taste and sentiment were slowly creeping into the forms of service of most churches, but they should keep them out of their own church as much as possible. Our ministers should have sufficient life and energy to keep their congregations together without resorting to the expedient of introducing instruments. The principle upon which the advocates of instruments argued for their introduction was exactly similar to that upon which the walls of Catholic churches were adorned with pictures. Such music was a part of ritualism, appealing to the senses, and should be opposed. He earnestly advocated the preservation of the purity and simplicity of those forms which had come down to them from their fathers. Nevertheless, as his resolution expressed it, he did not consider it absolutely unscriptural, and, on the ground of Christian liberty, was in favor of allowing such congregations as desired, to introduce organs into their churches.

Mr. D. McKay, Elder of Erskine Church, supported the motion. He thought that as the opponents of the measure were in a majority the appeal for forbearance applied especially to them. He acknowledged it was an innovation, but all innovations were not wrong. The Reformation was an innovation and a glorious one too, and he hoped they should have more of such innovations until the earth became the dwelling place of the Lord. This glorious era would not come until tolerance and Christian liberty were acknowledged and practised by Christians.

Rev. Mr. WATSON moved, seconded by Rev. Mr. COULTHARD, the following: "That the use of instrumental music in the worship of God, being reasonable and scriptural, the Synod agrees to grant the petition of the overture, subject to the provisions of the barrier act."

Hon. Mr. McMURRICH had come to the conclusion that the use of instrumental music was not sinful, and he was willing it should be used by those who desired to do so. The tendency was plainly in its favor, and if the Synod denied its introduction at the present time it would, he feared, be forced to reverse its decision in a few years. If the matter was sent down again, he thought the Synod could act with some degree of safety when the subject next came before it.

Col. HAULTAIN said the great point was whether they were at liberty to grant Christian liberty to those who differed with them. The question was non-essential, and he pleaded for liberty in non-essentials. How could they hope for the extension of the Presbyterian Church when they made the condition of union an entire conformity to themselves in every little unimportant opinion? He was in favor of sending back the matter to the churches. The advocates of the measure did not ask its opponents to do anything contrary to their conscience; they only asked for Christian liberty in using the organ, and were willing to allow the other side Christian liberty in not using the organ.

Mr. BARTLETT, elder, said he had observed that churches which used the organ were more successful in their Sabbath-schools, and dealings with the youth generally, than those which did not use the organ. Instrumental music did not necessarily lead to the abandonment of singing on the part of congregations. He had attended Zion Church last Sabbath, where they used an organ, but nearly the whole congregation united in singing, and he never heard anything superior to it in his life. As for its being ritualistic, the gowns and neckties which Presbyterian ministers used were just as much a part of ritualism. They could not find authority in the New Testament for the use of any such garments.

The Synod then proceeded to vote. The Moderator announced that there were thirteen motions to be disposed of, and then put the last one (Mr. Watson's) as against the next (Mr. Vidal's), when Mr. Vidal's carried, and Mr. Watson's dropped off. Mr. Vidal's also carried over Mr. Tolmie's by 83 to 62. Mr. Vidal's motion, as against Dr. Jennings' (that the whole matter lie on the table), received 80 to 83 votes. At this point, Rev. Mr. McMullin moved that the roll be called.

Mr. Vidal's motion was read again, and those in favor of it, as against Dr. Jennings', were directed to stand,—89 members arose. Dr. Jennings' motion received 97 votes. Mr. Vidal's motion was then dropped. Dr. Jennings' motion, as against that of Principal Willis, received 111 votes to 68,—the latter then fell out. Dr. Jennings' motion, as against Mr. McLaren's, received 114 to 45,—the latter fell out.—Dr. Jennings' motion as against Mr. McPherson's received 134 to 40; the latter fell out. Dr. Jennings' motion as against Mr. McDonald's received 119 to 70; the latter fell out. Dr. Jennings' motion as against Mr. Wilson's (uncompromisingly opposed to the organ) received 126 to 51; the latter fell out. Dr. Jennings' motion as against Mr. Kemp's (leaving the matter to the discretion of each congregation) received 144 to 36; the latter fell out. Dr. Jennings' motion as against Mr. Laing's (deploring the introduction of organs, yet allowing unanimous congregations to use them) received 122 to 37; the latter fell out. Dr. Jennings' motion as against Dr. Irving's (allowing the use of organs by congregations who unanimously or by large majorities desire it) received 143 to 31; the latter fell out. Dr. Jennings' motion as against Mr. Middlemiss' (disallowing the use of the organ as contrary to the principles of the practice of the church) received 128 to 56.

The yeas and nays on Dr. Jennings' motion being called for, that received 126 yeas to 39 nays. The Moderator then declared that motion to be the will of the Synod.

Rev. Dr. IRVINE said he wished to enter his dissent, and read a written declaration to that effect in the name of the congregation of Knox Church. The reasons were, because such finding of the Synod refused to grant the memorial of that Church to the Synod last year, and denied them what they considered a right and privilege as Christians; because, by this decision, the Synod virtually establish a new term of communion; because this decision, taken in connection with the decision of last year, would inevitably bring the congregation into collision with the Presbytery of Montreal, and lead to serious annoyances should the court persist rigidly to execute the finding; because this finding, instead of soothing the minds of members of his congregation, would, by its severe and harsh action, revive those feelings which nothing but the hope of milder legislation had kept in check during the past year; because this finding would exclude instruments of music from lecture-rooms and Sabbath-schools and drive away the young to other churches; finally because, inasmuch as the principal part of the subscriptions to the building of Knox Church were made on the understanding that an organ was to be used in said church, and in order to keep good faith with the subscribers the arrangements had been made to serve such a purpose, the disallowing of the use of the organ would make useless those special arrangements, and also prevent the responsible parties to keep faith with the subscribers.

Dr. Irvine then proceeded to say that he could not tell what would be the effect of this finding of the court upon his congregation. He had suffered the utmost anxiety upon this subject during the past year. They had been thinking and working about this matter for a whole year, and now the Synod had said in answer to them—literally nothing. What could he say to his congregation? The Synod then adjourned.

AFTERNOON SEDERUNT.

An overture was received from the Presbytery of Hamilton, respecting an application from a church in St. Catharines, seeking admission into the Canada Presbyterian body. It was stated that this church used instrumental music, but in other respects conformed to the practices and doctrines of the Canada Presbyterian Church. Several members of Synod objected to the admission of the St. Catharines church with its organ, while at the same time they would not permit one of the churches already within their own body to use an organ. Other members were in favor of receiving said church, saying that by the action of the Synod to-day the question of instrumental music was left in the same position it had before occupied. Inasmuch as the question was left in abeyance, this church might be admitted without reference to the use of the organ. It was also contended that if this church was rejected on account of its use of the organ, it would in effect be establishing a new term of communion.

Rev. Mr. MIDDLEMISS moved "that the Synod remit the case to the Presbytery of Hamilton, to be dealt with in accordance with the laws of this church." Carried.

Upon suggestion of Rev. Dr. Taylor, Rev. Mr. Bonar, of the American Presbyterian church, was cordially invited to take a seat in the Synod as corresponding member.

An overture aent the marriage of a deceased wife's sister, from a number of ministers, was received, asking that that portion of the standards of the Church which implicitly affirms the unscriptural character of such marriages be carefully reconsidered; and such change be made as the Synod may deem conformable to the word of God, and to afford relief to those excommunicated for such marriages.

Rev. Mr. LAING supported the overture. A great many persons in the Church had contracted such marriage, and they were of most undoubted Christian worth and piety. He contended that passages adduced against such marriage were quite inconclusive. The particular expression in the standards to which he objected was: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." He did not advocate this change, because the laws of the land allowed it. He did not, however, mean to ask for any alteration in the standards of the Church; but only following the Old School Presbyterians to grant some relief in cases of excommunication. Admitting that the law of Leviticus was the rule to govern the case, he still doubted whether the standard of the Church was correct in this particular. He contended that the rule which prohibited marriage with certain relations to woman, did not necessarily prohibit it to man. He contended that the real prohibition in Leviticus was against marriage with parties allied by consanguinity, not affinity. According to the Levitical law, husband and wife were one; but physiological works showed that the wife was one with the husband, in a sense that the husband was not one with the wife, the wife becoming thus truly consanguineous with the husband, though he was not so with her. From this he derived the principle that, though a man might not marry his own collateral relations by blood, the only prohibition against marrying his wife's collateral relations was that the man must not marry his wife's sister during her lifetime to vex her. Such marriage was permitted by the Jews, and it is permitted by them to-day. He must say that it was a very undesirable relation, and he would rejoice to find it prohibited in the word of God; but as he

could not, he could neither prohibit persons thus married from church communion nor their children from baptism.

Rev. Mr. McMullen remarked that, till 1834 and Lord Lyndhurst's act, those marriages were only voidable,—not void. In Upper Canada, the case had been tried, and Vice-Chancellor Esten admitted the marriages to be so far valid as to make the children legitimate. In Australia, a law had been passed to legitimize such marriages. In the Church of England, all persons thus married before the 31st of December, 1835, and now living, were lawfully married. In the Old-School Presbyterian Church, in the United States, the law had become a dead letter, and several eminent clergymen had married their deceased wife's sister.

The Rev. Principal Willis moved, seconded by Rev. Mr. Gaseg, that, having regard to the importance of the subject, on which the Confession of Faith gives no uncertain sound, declaring that on scriptural grounds marriages to a deceased wife's sister are forbidden by the divine law,—the Synod has no sufficient grounds for modifying the existing rules which are in conformity to the civil laws of Great Britain; but, willing to treat with respect the difficulties of some among whom have arisen a difficulty as to the scriptural grounds on which these prohibitions rest, agrees to appoint a committee to consider the subject with a view to elucidate the scriptural basis of the law, in order to show to parties who feel aggrieved that this rule of discipline does not rest on slight or arbitrary grounds.

The Synod then adjourned.

EVENING SESSION.

The Moderator (Rev. Mr. Topp) having asked for leave of absence for the evening, the chair was taken by the Rev. D. Inglis, Hamilton.

A large number of spectators were present in the galleries and body of the church, drawn thither by the announcement that Father Chiniquy would address the Synod upon the Kankakee mission.

Rev. Mr. Scott then read the report of the St. Ann's mission, near Kankakee, Illinois. This mission was composed of French Canadians who had left the Catholic Church and embraced Protestantism under the guidance of Rev. C. Chiniquy, formerly a Roman-Catholic priest. Several missionaries had each been engaged for a few months and paid out of the funds of the mission, from which also Rev. Mr. Chiniquy was paid \$1,000 annually. At St. Ann's about 200 families compose the congregation, which numbers 600 communicants. During the year there had been 170 baptisms. Great zeal was manifested among the converts at St. Ann's for the conversion of their Canadian brethren. Of the funds raised in Europe and the Lower Provinces, a portion were devoted to the support and education of missionaries and the remainder was used by Mr. Chiniquy in defending his life, his honor, and his people against Rome. A mission school, with an average attendance of 90 or 100 scholars, was in active operation. One class of this school was composed of six young men preparing for mission work among those of their own language. Each week they received a few hours' teaching by Mr. Chiniquy, upon the chief points in controversy between them and the Church of Rome. There was also a congregation in the town of Kankakee and vicinity. The number of families connected with it was 20, and the number of communicants 40. At five different stations in the country adjacent preaching was supplied, and at each place there were the beginnings of congregations.

Three suits at law were pending which were attended with considerable expense. First, a chancery suit regarding property claimed by the Catholic Church. Second, a suit with the beadle, urged on by Roman Catholics, who claim \$400 as wages, but which claim is not just. Third, a suit against parties who attempted to take forcible possession of the church. The following is the state of the finances:—

Collected by Rev. C. Chiniquy: in Ontario, \$863; Nova Scotia, \$1,428; New Brunswick, \$143; P. E. Island, \$465; received from Scotland, \$30; Ireland, \$840; Synod's Committee, \$450; premium on exchange, \$1,570. Expenditures: for support of students, \$860; support of schools, \$1,493.59; support of church and missions, \$1,043; law expenses, \$3,763.45; expenses of collecting, \$200,—leaving a balance due Mr. Chiniquy of \$461.04.

Rev. Mr. Chiniquy was then invited to address the Synod from the pulpit, and, as he did so, was received with applause. He said the God whom we adore was called the eternal God, but his experience had been that he is eminently a merciful God. Twenty years ago he was on his knees in this city receiving the blessing of the Church of Rome for his labors on behalf of that Church. Then he was walking in the light of human glory and in the way to perdition. But to-day God, in his great mercy, had brought him out of those perishing ways, and here he was with the children of the Lamb invoking the name of Jesus in which alone they could find salvation. He proposed to give some details concerning the work of the Kankakee Mission; and those details would convince the Synod that God had been great and good and merciful to his countrymen, the dear French Canadian people. The work which was done there was not his work if it were he would be silent. It was the work of God, in answer to the prayer of Protestants, that he would send his shining light to their Roman-Catholic countrymen, whom they saw around them in the darkness of an idolatrous worship. Many Protestants doubted whether they should expend their money and time on those parts in the far distant west of the United States. But he was there to tell them that this was what God meant them to do. Why had the Lord taken the glorious British flag from the other side of the sea and planted it upon the almost impregnable fortress of Quebec? Was it that Great Britain might become great in the eyes of the world? No, it was because God had looked down in pity upon the poor French Canadians who were far away from the ways of salvation. They had no light to guide them, no bread of life; they were starving, and, in His great mercy, God said to the British people, Go and conquer that land, and take your Bible and the bread of life and give it to that perishing people. Protestants were the messengers of God; their work was the salvation of the speaker's countrymen. Some might ask if the missions at Pointe aux Trembles and Grande Ligne were not enough. No, they were not enough. In the eyes of God there was

no such thing as the boundaries between nations. But, if by their contributions to the United States they would endanger the missions at Pointe aux Trembles and Grande Ligne, he would say, Give up the Kankakee mission. But the people in Illinois and Canada were in the same darkness and equally deserving of help. The poor farmer would read his Bible and say to his wife,—It is evident that the priest is wrong, that our religion is a mistake, and that purgatory is an invention of man to take our money from our purse. It is evident that a god whom we can eat and drink cannot be the God who sent his son Jesus to save the world. It is evident that we must follow the Gospel. But when these poor people had taken the first step, there was always a priest ready to crush them down. So they would come to him and say, Mr. Chiniquy, we are free to receive the gospel of Christ. And he would take them to his heart and bring them to the feet of Jesus. Then they would return to their neighbors, and when they commenced to talk with them they shook the Church of Rome by their conversation. The Pointe-aux-Trembles Missionaries were noble and heroic men, and he would by no means suffer the Kankakee Mission to cramp their labors. He knew very well what great difficulties they had to encounter. When he was a priest of the Church of Rome, he used to persecute them in every way. He put himself at the head of mobs against them, and, to his shame, he remembered that one day, when he was at Pointe-aux-Trembles, some of those heroes came to meet him and to talk with him. But he was too much of a coward to meet them as a Christian, and told them that he had not time to talk with them. Instead of treating them kindly as a gentleman, he was mean enough to induce the mob to beat them; and the farmers, excited by his fanatical utterances, took them and beat them cruelly, tearing their coats and covering them with wounds and blood; and, instead of restraining their fury, he was glad. And when these poor missionaries went to their homes bruised, naked, and half dead, they fell on their knees and raising their hearts to God, said, Be merciful to that poor Chiniquy. Open his eyes and forgive him. And the Lord had heard their prayers and opened his eyes; and, now, if that mission had a friend it was himself. He was certain that before long his dear countrymen would be converted. Almost daily he received letters from Catholics in the United States and Canada, asking to be shown the way of salvation. On these letters was from a priest, whose photograph showed him to have the spirit of Martin Luther. He blamed Protestants because they had not done more for the missionaries at Pointe-aux-Trembles in their work against the mighty enemy. Instead of giving their ten cents, they ought to have given their dollars or pounds. They talked of sending missionaries to the heathen; but there were those just as needy at their own door, as was shown last Sunday in the streets of Montreal, when the bishop, followed by a great procession, bore about a wafer which he claimed to be the body of Christ. That people, though, had many noble qualities, and had far surpassed some of our best judges and some of our bravest soldiers. God had called him to Illinois that he might the more easily do the work of evangelizing Canada, by making a flank movement; and while the Protestants of Canada were laboring in the front, the Protestants of Illinois were laboring in the rear. Great numbers of French Canadians in the States, after being converted to Protestantism, wrote home to their friends, who, by this means, also became converted. All sorts of stories were set afloat by the priests to prejudice the people against his mission. The college was a humbug, the numbers were few, and the missionaries were fools; but if the priests were asked what Father Chiniquy was doing with the money sent from Canada, they would say that he was destroying the Catholic Church. Protestants might think him a quarrelsome person in engaging in so many lawsuits; but he was absolutely driven into them in self-defence. They could have no idea what a terrible fight he had to wage with the Church of Rome. When he first left the Church of Rome the priests tried to put him into the penitentiary, and, as it was not pleasant to go there, he took the matter into the civil courts. He had either to fight the Church of Rome or flee away and leave the field to that Church. He would not conceal the fact that he had thus spent \$12,000, but every cent of it was now paid. The Church of Rome was making great efforts to spread their religion around his mission. It had spent \$45,000 in a single year in erecting churches and colleges in which to educate her children. In this she shows herself wiser than Protestants. She respects herself too much to send her children to Protestant schools. He wished Protestants would have equal respect for themselves, but they do not. They send their sons and daughters to Roman Catholic schools and they soon become Catholics. It was necessary for him to have more money very soon if he was to keep up the mission. Many Roman Catholics thought they could not die in peace until they saw Father Chiniquy, and they frequently came long distances to see him. He must be able to entertain them if he hoped to do them any good. He urged the Synod and Protestants in general to take steps to educate a Missionary Ministry. He was nearly sixty years of age and heard God calling him to come soon, and he wished to see others rising up to take his place. He had founded a college at Kankakee, and had to mortgage everything to keep it up. The lawsuits had cost him a great deal, and would yet, and he knew not what to do to meet the expenses. Many times he had fallen on his knees, and, with tears in his eyes, asked God if he was to give up the work, and God had told him, no! not to give up the work, and he had gone on. He knew that the Pope of Rome was sad and grieved that he was enabled to keep up the work. He besought the Protestants to come to his aid. He wanted to show the priests that the Protestants sympathized with him and were one with him, in the great work. The Roman Catholic Church is to Canada as a stone to one's neck. If Protestants do not convert that Church, it will be in the end their destruction, and they owe it to themselves, their country and their God to make Protestant Christians of the French Canadian Roman Catholics.

At the close of Father Chiniquy's address, a committee was appointed to consider the Kankakee mission report, after which the Synod adjourned.

EIGHTH DAY—MORNING SESSION.

Rev. Mr. McPherson wished to draw the attention of the Synod to a communication which appeared in the Montreal Gazette of yesterday, in which his own character had been assailed, and the character of the Court unfavorably reflected upon, and which he characterized as grossly unjust and untruthful. This communication had reference to the action of the committee in the Ramsay appeal case.

Rev. Mr. Laing sympathized with Mr. McPherson in his indignation at the communication referred to, but he thought the dignity of the Synod would best be sustained by observing toward all such communications a severe silence. The matter then dropped. The consideration of the overture anent the marriage of a deceased wife's sister being next in order, Rev. Mr. McMullen resumed the discussion which was broken off at the conclusion of yesterday's sederunt. He dwelt upon the meaning of the 16th and 18th verses of the 18th chapter of Leviticus, which were mainly relied upon by the defenders of the present Church rules forbidding the marriage under consideration. In the 16th verse, he claimed that only adultery with the wife's sister during the former's lifetime was forbidden, and in the eighteenth verse the meaning was unquestionably the same, as shown by the expression "in her lifetime." If they added such a marriage to the list of prohibited marriages, they were adding to a list already most complete. The speaker then enumerated the prohibited marriages. As to the argument of its expediency he admitted it, but this Church did not propose to consider any such question in the light of expediency, but only in its scriptural relation.

Rev. Principal Willis then supported his own motion, which was read last night. He said that the authors of the Confession of Faith had not laid down this rule without careful study, and, as they were very learned and good men, he should not lightly set aside their conclusions, especially when we have once committed ourselves to their views. The speaker then went into a critical review of the controverted texts.

Rev. Mr. Gaseg seconded the motion of Principal Willis. He contended that all the commands regarding marriage were binding upon the man as upon the woman. For instance in the tenth commandment a man is forbidden to covet his neighbor's wife, but because a woman was not forbidden in terms to covet her neighbor's husband, would any one contend that the law of God permitted it? He denied also that the woman was prohibited from forming marriage relations which were not forbidden to men; and showed that, in a great many of the laws bearing upon marriage relations, both sexes were meant, although the male only was mentioned. He deprecated the adoption of the proposed change as tending to the views of Chief Justice Story, who held that no marriages were positively forbidden except the marriage of a man with his own sister.

Rev. Mr. Inglis moved, seconded by Rev. Mr. Wilson, that the prayer of the overture be not granted, and that this Synod affirm their continued adherence to the declaration of the Westminster Confession on the subject to which the overture refers. He was dissatisfied with the indefiniteness with which Principal Willis' motion affirmed the existing law of the church, and wished to settle this question once for all.

Rev. Mr. Wilson affirmed the principle, that what was morally wrong for the woman was equally wrong for the man, and quoted authorities. He hoped they would not allow themselves to be forced by public opinion into an abandonment of the existing law of the church. The Synod then adjourned.

AFTERNOON SESSION.

Rev. Principal Willis moved that this Synod, recognizing the goodness of God during the past year, instruct the Moderator to appoint a day of thanksgiving and praise. Carried. Rev. Mr. McMullen resumed and concluded the discussion on the question of marriage with a deceased wife's sister. The vote between the two amendments (Dr. Willis' and Mr. Inglis') was then taken, and resulted in the choice of Mr. Inglis' amendment over that of Dr. Willis by 48 to 40. Mr. Inglis' amendment was also carried over Mr. McMullen's motion by 49 to 37, and was declared the law of the Synod.

Rev. Messrs. McMullen and Cross asked and obtained leave to enter their dissent against the finding of the Synod. The Synod next proceeded to consider the appeal of Miss Baird against a decision of the Ottawa Presbytery, which occupied the time till the hour of adjournment.

EVENING SESSION.

The records of the several Presbyteries were attested upon the recommendation of the committee to whom they were referred. Rev. Mr. Young then read the report of the Board of the Presbyterian College. Ten students have been in attendance since the opening, and it has been affiliated with McGill University. Several valuable books have been presented to the college by Rev. W. B. Clarke, of Quebec. Financially, the college is very prosperous. The amount received on the endowment fund during the past year was \$8,776.85. For the ordinary fund, \$1,215.04 has been received. The amount received for scholarships during the year has been \$242.45; and, through the liberality of friends in Montreal, 11 bursaries have been formed. The Board recommended that the Rev. D. H. McVicar, of Montreal, be appointed Professor of Divinity in this college.

The report was received, and the Rev. W. B. Clarke, of Quebec, moved that the recommendation of Mr. McVicar as Professor of Divinity be adopted. He proceeded to state that he was in favor, in principle, of appointing a young man to this chair. Rev. Principal Willis had great pleasure in seconding the motion. He took some credit to himself and to Knox College, inasmuch as Mr. McVicar looked to Knox College as his alma mater.

Rev. Mr. Gaseg supported the motion, in terms highly flattering to Mr. McVicar. Rev. Dr. Taylor moved that the Synod cause notice to be published in the Free Church in Scotland and in the U. P. Church of Scotland, inviting applications to be made for the chair of Theological Professor in the College, by ministers of these churches or of sister churches in England and Ireland, setting forth the claims of the college, salary, &c.

Dr. Taylor proceeded to say that, in accordance with implied instructions the Board had

corresponded with several eminent men in Great Britain, with a view to employing some one of them as professor in this college, and in the object the Board was likely to be successful. He had high personal regard for Mr. McVicar, but he believed such an appointment would be fatal to the new college. He remarked upon the fact that this nomination was supported by members from the extreme east and the extreme west of the Church and not from those in the vicinity of the college. Nearly all such colleges on this side of the Atlantic were supplied from Europe, and it would be a new thing to depart from this custom.

Rev. Dr. Irvine seconded the motion. He had high respect for Mr. McVicar as an educated and talented gentleman, and he endorsed everything that had been said with regard to his character and attainments; but he thought a man already of recognized abilities and experience, such a one as they could obtain in Europe, would give the college a higher position and standing than any one of our untried men could do.

Rev. Mr. Wardrop was in favor of the appointment of Mr. McVicar. He thought it was high time they gave up their notions of the superiority of a European education as such, to the disparagement of our own institutions and men.

Rev. Mr. Inglis thought it very unlikely that they would be enabled to obtain from Great Britain a man who would fill the office acceptably. He thought it unfortunate that young men of this Church should be excluded from positions of honor, simply because they happened to be educated in Canada.

Rev. Mr. Watkins wished to see this college as thoroughly equipped as possible. He yet believed that this Church had among its many ministers those who would fill this position acceptably. We should allow our men an opportunity to distinguish themselves before they would ever become so. He was strongly opposed to the idea of debarring from positions of eminence our young men, simply because they were Canadians. Such a course would also discourage any special culture on the part of our ministers.

Rev. Mr. Gourlay moved in amendment that Rev. William Aitken, of Smith's Falls, be appointed to the chair in the new college.

Rev. Mr. McKaszie, of South Gower, seconded the amendment, on the ground that Mr. Aitken had had experience, which Mr. McVicar had not.

Rev. Mr. Laing thought that opportunities afforded by our first-class Canadian Universities were fully as good as those of the Edinburgh University, and capable of turning out just as good men.

Upon the vote being taken, Mr. Gourlay's amendment as against D. Taylor's received 12 to 13 votes. Dr. Taylor's amendment as against Mr. Clarke's motion received 8 to 63. The latter was declared to be the will of the Synod.

Rev. Drs. Taylor, Irvine, and Dr. Edmunson, elder, asked to have their dissent entered. The Synod then adjourned.

NINTH DAY—MORNING SESSION.

Rev. Mr. Clarke, Rev. Dr. Willis, and Mr. McMurrich, elder, were appointed a committee to confer with Mr. McVicar and intimate to him his appointment to the chair of Divinity in the Presbyterian College of Montreal.

The report of the committee on standing committees was read and received, and, after a few alterations, adopted.

Rev. Mr. McLaren read the report of the committee to whom was referred the report of the St. Ann's Mission, Kankakee. The report recommended the mission to be conducted with as much economy as may be efficient to its successful working.

Hon. Mr. McMurich expressed his disapprobation of the expenditure of so large an amount of money, \$3,700 in one year, in law suits, instead of being devoted to the spiritual interests of the people about that mission. He thought the finances had been mismanaged, and did not see how a large expenditure in Illinois could benefit Protestantism in Lower Canada.

Rev. Mr. Wilson explained that this money which Mr. Chiniquy had expended in lawsuits had been given him on the express understanding that it was to be used for this purpose. He thought they were fighting Popery very effectually in Illinois in the Courts of Law. Mr. Chiniquy was absolutely compelled thus to resist the attacks of the priests, who were anxious to destroy him and his work. Were they to suffer Mr. Chiniquy, a Protestant, and a member of this Synod, to be crushed by the priests, for want of means to defend himself?

Rev. Mr. Kerm said that the Committee of last year had very carefully examined the expenditures in connection with the mission, and were perfectly satisfied that all items had been well and judiciously expended. He also approved the law expenses as having been necessary on the part of Mr. Chiniquy for his own defence, and from his being a representative of Protestantism in opposition to the Romish Church.

Mr. Court said that Mr. Chiniquy had obtained his subscriptions on the ground that he belonged to the Canada Presbyterian Church. He thought this Church had made a grave error in receiving Mr. Chiniquy while he was under the discipline of the Old School Church, and that the Canada Presbyterian Church should soon make a radical change in the conduct of the Mission. At present this mission was distracting the means of the Church from the million Catholics in Lower Canada, who were increasing so rapidly, to the handful of French Canadians in a foreign country who were surrounded by Protestants, and who would soon become absorbed by them as Americans. The mission would inevitably soon become a portion of the American Church. Mr. Court here referred to a letter which had come before the committee, written by Father Chiniquy, wherein the latter had spoke of severing the connection of this mission with this church, and connecting it with the American Presbyterian Church. He also complained that one of the missionaries, named Lafontaine, who had been guilty of intemperance, had not been more severely dealt with. Mr. Chiniquy had not shown himself at all capable of the management of the finances. He wished that some change might be made by which Mr. C. could be enabled to labor among his own countrymen in Lower Canada, where his great eloquence would be much more effective than in the narrow field where he is at present employed.

Rev. Mr. Chiniquy acknowledged that there had been some defects in his management of the finances. He complained that the private letter which he had written to Mr. Lafontaine should

have been made public. In explaining the sentiments of the letter, Mr. Chiniquy said that Mr. Lafontaine had shown much penitence for his intemperance, and had determined to reform. He asked Mr. Chiniquy's forgiveness, and he could not refuse to grant it. The speaker had told Mr. Lafontaine that he looked upon the latter as his successor in the conduct of the mission, and suggested that it might be better to connect the mission with the Old-School American Church, but only with the consent of the Canada Presbyterian Church, with which it is now connected. He denied that he had ever tried to betray this Church. He thought the Synod had no right to ask him what he had done with the money which he had personally raised in the Lower Provinces and by lecturing in Canada.

Rev. Mr. Thompson said the letter referred to was legally before the Committee. The letter, he thought at the time, compromised Mr. Chiniquy, but he accepted Mr. C's explanation. It stated that while the writer was passing through Canada he found a growing desire among the ministers of the Canada Presbyterian Church to be relieved of the mission, and that it should be connected with the Old-School Presbyterian Church. With regard to the finances, he was satisfied with the way Mr. Chiniquy had conducted them.

Rev. Dr. Oamiston had the utmost confidence in Mr. C. as a man and a christian minister. He thought, however, that the money raised by Mr. Chiniquy in lecturing upon subjects specially sanctioned and connected with the mission, should be considered as rightful y belonging to the mission fund. The whole question of finance of the St. Ann's mission was in a most rotten condition. He found fault with the people of the mission for their want of zeal in contributing so little towards the support of their own minister. With six hundred members, they had contributed but \$500 towards the support of Mr. Chiniquy, while in Canada congregations of only seventy contributed an equal amount. He would prefer to see Mr. C. working in Canada, if he could leave this mission in good hands. However honest Mr. C. might have been in writing the letter, it had destroyed his faith in the future of the mission. The lawsuits were also against it, and these things would ultimately smother it. There were a great many things about this mission which wore an air of mystery, and which he desired to see cleared up.

Rev. Mr. Kerm defended the people of the mission. They were, in the first place, all very poor, and the whole burden was borne by one half of the whole. Besides they had all large families. He knew personally that some of the members of the congregation had actually mortgaged their farms for money with which to support their church and its work. He was sure that if Dr. Oamiston would visit this mission for himself, he would come back more zealous for it than ever.

Rev. Mr. Court moved, seconded by Mr. McMurrich, that the committee be instructed to confer with the Old-School Presbyterians of the United States with a view to the transference of the mission to that Church.

Rev. Mr. Inglis thought that this mission should be under the care of the American Old-School Presbyterian Church, and should have been from the beginning. He felt aggrieved with the working of the mission.

Rev. Mr. McLaren thought they ought to hesitate before they turned this mission over to the American Presbyterian Church; and that especially they ought not to do so at this moment when the Synod was so thinly attended, seeing, moreover, that the mission was received into this Church by a very large majority.

Rev. Messrs. Clark and Ross spoke strongly against Mr. Court's motion, as proposing to cast this mission overboard, and reversing the action of the Synod, taken after cool deliberation and before a full house.

After much pressure, Mr. Court consented to the withdrawal of his motion, and the recommendation of the committee was concurred in. The Synod then proceeded to the consideration of the Ramsay appeal case, which occupied its time until the hour of adjournment.

AFTERNOON SESSION.

The salary of Mr. McVicar, as Professor of Divinity in the Presbyterian college of Montreal, was fixed at \$2,000 per year.

Rev. Mr. Clarke reported that Mr. McVicar was not ready to decide upon accepting the post until after consulting his congregation.

The Synod therefore provided that, in case Mr. McVicar should decline, the Presbytery of Montreal should be empowered to provide lecturers until the next meeting of Synod; and, if Mr. McVicar should accept, the Presbytery should take steps to dissolve his connection with his congregation and induct him to his office.

The Synod then proceeded to consider the Ramsay appeal case. The matter was finally disposed of by the appointment of a commission to proceed to Ramsay and settle the matter between the parties.

The subject of the establishment of a General Assembly coming up, the opinions of the different Presbyteries were read,—the majority being favorable to such a measure.

Rev. Mr. Kerm thought such a measure had become a necessity, as the Synod was now so large as to make it inconvenient to the congregations in any of the cities to furnish entertainments to the members. In case of the establishment of a General Assembly, District Synods were to be held.

The Committee to whom the matter had been committed was re-appointed, with instructions to take the subject again before the Presbyteries in such a manner as to enable the Synod to take some decided action.

The subject of increasing ministers' stipends was brought up by the reading of the report of a Committee who had been instructed to obtain the opinion of the congregations. The Committee reported that last year the average stipend of ministers was \$597, while this year the average had increased to \$620.

A report was brought up from a meeting of elders now present at the Synod, which had considered the subject of ministers' salaries. The meeting had agreed that the salaries of ministers were so low as to make it difficult to suppose that young men, except strongly impelled by the grace of God, would enter the ministry; that the stipends of ministers should not be less than \$600, and if possible \$800, as the minimum, with a free manse; moreover, that means should be taken to watch this subject and promote the object of the meeting; and that a subscription should be begun by the persons present giving

\$1 per annum each, to educate for the ministry two young men, one English and one Gaelic.

Rev. Mr. WILSON remarked that last year there were 26 ministers with salaries of less than \$400 per annum; 50 with less than \$500; 53 with less than \$600; 57 with less than \$800, and so forth. These salaries were less than those of common-school teachers, or even than clerks in stores.

Rev. Mr. COCHRANE moved that the attention of Presbyteries be directed to this matter, and a standing committee be appointed to further the same. Carried.

The Court then took up an overture by several ministers to appoint deputations to enter into communication with the other Presbyterian Churches in England, Scotland, the Lower Provinces, &c, as well as those of the United States and of Canada; and to represent the Canada Presbyterian Church in the proceedings of these Churches.

Rev. Dr. TAYLOR said he had this morning received an address from the Congregational Union sitting in Toronto, reciprocating the fraternal sentiments which had been addressed to the Union.

The Clerk read communications of similar import from the Evangelical Society, of Belgium, and the United States Presbyterian Church of America.

Rev. Mr. KAMP moved that the report of the Committee be received and its recommendations adopted, and that a Committee be appointed to return the fraternal greetings of the U. P. Church and the Belgian Church; carried. The reports of the Committee on psalmody being next called for, Rev. Mr. Wilson moved that the subject be put off till next Synod.

Rev. Mr. INGLES moved that the book of hymns used by the English Presbyterian Church be sent down to the Sessions to obtain their opinion upon the expediency of introducing it into the Canada Presbyterian Church.

Rev. Mr. ROSS said, if they were to be inundated by such books as the one proposed, then he should hope to see overtures brought before the next Synod forbidding every book and scrap of paper to be used in the church except the divine word of God. The church could not cease singing the psalms, which were ordained by God, without relinquishing its claim to be a divine institution. In singing from hymn-books he sang from a denominational book, like the Baptists, or Methodists, or any other sect. He did not know, when he was singing hymns, that he was singing that which was acceptable to God, while in singing psalms he knew he was doing right.

He implored the Synod to take a stand against the flood of innovations which were pressing themselves upon the Church.

Rev. Mr. INGLES said, Mr. Wilson's views regarding hymns were not those of the Canada Presbyterian Church, nor could he find a home in the Church of Scotland.

Mr. WILSON disclaimed the opinion which had been imputed to him that the singing of hymns would be idolatry. He meant only that the abandonment of the psalms left the service of praise to the fallible taste of man.

Upon the vote being taken, Mr. Ingles' motion was carried over that of Mr. Wilson by 19 to 4.

Mr. WILSON wished to have his dissent entered against the finding of the Synod.

The Synod then adjourned.

EVENING SEDERUNT.

The report of the statistics was read. There are 273 ministers on the roll, of whom 16 have no pastoral charges. In settled pastors there is an increase of 11, making thirty within the two last years. In families there is an increase of 930; of communicants, 1,549; of baptisms, 238; of sabbath school scholars, 3,065; of bible classes, 17; of elders, 17; church accommodation, 3,331. There is a decrease in the number of stations.

Financially, the increase was not so large as might have been expected. The average stipend has increased from \$600 without settlements to \$620 with settlements. In the Home Mission Fund, there has been a decrease of \$675, resulting chiefly from a diminution in the contributions of the Montreal Presbytery. \$3,289 have been raised for the Kawakee Mission. The average of contributions for all purposes has been \$332 for each communicant, being an increase of exactly one dollar over last year.

The report of the Board of Examiners was read and received. It recommended two separate boards,—one for Knox College, and one for Montreal College. The recommendation was adopted.

The report of the Aged and Infirm Ministers' Fund showed that \$1,306 had been contributed during the year. At the beginning of last year, there was a balance on hand of \$3,148. The interest on the invested fund amounted to \$96. Paid out in annuities, \$680.

The report of the Widows and Orphans' Fund for the year showed that there was a balance on hand from last year of \$2,191; collections and contributions, \$2,568; ministers' rates, \$1,399; interest, \$3,420; investments falling due, \$690. Expenditure—Annuities paid to widows and orphans of deceased ministers, \$2,400; amount invested, \$4,685. There are at present 220 ministers contributing \$8 each annually to the fund. Total assets of the fund—Invested in debentures, \$18,544; in mortgages, \$38,439; cash on hand, \$1,245.

Dr. JENNINGS paid a high compliment to the zeal and success of the Rev. Mr. Reid in his capacity as clerk, and, on motion, it was ordered that Mr. Reid should have leave to procure clerical assistance if required.

The report of the Committee on the overture from Erskine Church regarding Foreign Missions, recommended,—1. That the support of pupils in the school for Red Indian children, at Prince Albert, be cordially commended to the liberality of Sabbath Schools and the youth of the Church. 2. That the Synod authorize the Foreign Mission Committee to send a Mission to British Columbia and Red River. 3. That the Committee be instructed to take the necessary steps for initiating, at an early day, a Mission to the heathen. The report and its recommendations were adopted by the Synod.

The committee of Sabbath observance were instructed to take such steps as may tend to prevent the running of trains on the railways of this country, and the Moderator was authorized to sign, on behalf of the Synod, petitions to that effect.

A number of reports were called for, but no

response was made to them as their committees had departed for their homes.

After some formal business was disposed of, the Synod broke up, having held twenty-three seditants and despatched a large amount of business.

THE CONGREGATIONAL UNION OF CANADA.

This body met in Hamilton on Thursday. There were about forty ministers and an equal number of delegates of churches present. After the adoption of a resolution of respect for the memory of the Rev. John Climie, Chairman of the Union, who died last year, the Rev. R. Robinson, of Owen Sound, was elected chairman, and the various business committees were appointed. In the afternoon the usual annual meeting of the Congregational Missionary Society was held, Chas. Whitlaw, Esq., of Paris, in the chair, and Dr. Wilkes, of Montreal, reading the report. The Rev. W. Clarke then read a paper on the question, "How can we best work our Mission Field?" for which he received a vote of thanks.

On the second day, after devotional exercises and routine business, Rev. Wm. Clarke, of Owen Sound, gave an interesting résumé of the operations of the mission from its first inception in 1849. Four native evangelists and teachers are permanently at work. Fifty to sixty native children are in the schools. He proposed to visit the stations and several bands of pagan Indians in Manitoulin, and on the North Shore of Georgian Bay, and had the promise of several brethren to accompany him. There were two or three Indians qualified for teachers, anxious to be employed in the work. \$1,400 was necessary for the work the Society had laid out for the present year. It was also proposed to change the headquarters of the Society from Owen Sound to Toronto. They proposed this summer to present every scholar able to read (many of whom belonged to pagan families) with a copy of the Objibway New Testament and hymn-book. Peter W. Wood, Esq., then spoke of the "Weekly Offering" in the churches, showing the advantages of the weekly contribution above any other yet introduced. Rev. R. Lewis then read an elaborate and spirited paper on the subject, "How can a church best work its own field?"

In the afternoon session the Rev. K. N. Fenwick, of Kingston, read a paper on "Doctrinal Uniformity,—how far desirable and attainable." Many valuable points were brought up, which gave rise to an animated discussion. Rev. Dr. Lillie moved a vote of thanks to the writer, and asked for the paper for publication. Several speakers took part in the discussion, and some were unwilling to vote for the question as it stood, lest the Union should be necessarily supposed to sanction (by its publication) all and every sentiment therein contained. Rev. Dr. Wilkes and others explained that when the Union asked the publication of a valuable paper, it did not make itself responsible for its sentiments. The discussion was adjourned to next morning, after college and magazine business. The Union adjourned at 6 o'clock.

THIRD DAY—SATURDAY, JUNE 13.

Questions concerning uniformity of doctrine, and the doctrinal basis of admission to the Union, were debated at length, chiefly bearing upon the extent to which the Union is committed to Calvinistic views of Divine truth. The debate ended in the whole subject being dismissed.

FIFTH DAY—MONDAY, JUNE 15.

Prof. Cornish, on behalf of the business committee, reported the draft of an address of congratulation to the Queen, on the providential escape of Prince Alfred from death at the hands of an assassin.

Rev. John Wood, Secretary, then read the annual paper on "The State of Religion in the Churches." One pastor has deceased during the year, and three pastors have lost their wives by death. None of the ministers have left the Dominion, and some accessions have been received, from various sources, to the ministerial ranks. One Unruen edifice has been burned and rebuilt; and three handsome and commodious chapels have been opened. Four others are building. Two parsonages have been built; two others are about being built. Membership (not including Zion Church, Toronto, not reported), 3,682. Added by profession, 219; by letter, 219. Removals by death, 67; by letter, 155; by excommunication, 33; total, 255. Ministers reported, 60; chapels, 88; preaching stations, 130. Hearers, 13,780; sum raised for religious purposes (as reported), \$56,703. The Report, on the whole, was encouraging, as to the tone of the churches reported. The Report was adopted and ordered to be printed, with the thanks of the Union to the Secretary.

The Business Committee reported recommending a day of prayer for the college, and for colleges and schools generally,—adopted; also, warmly indorsing the establishment of an Inebriate Asylum,—adopted.

An opportunity for Rev. J. T. Byrne to address the Union on behalf of the French Canadian Missionary Society, and Rev. J. McMilligan on behalf of the Canada S. S. Union, was granted.

A telegraphic communication to the Canada Presbyterian Synod, now sitting at Montreal, acknowledging the fraternal message of Rev. Dr. Ormiston, and conveying similar sentiments, was adopted.

On motion of the Nomination Committee, the next meeting of the Union was fixed to be held in Montreal, on the Wednesday after the first Sabbath in June, 1869, at 7:30 p.m.

Rev. F. H. Marling was appointed Secretary of the Union, in room of Rev. John Wood, resigned. Mr. Marling accepted the office, asking the Union that some member be speedily appointed to prepare the "Annual Narrative," and the Statistical Table. This suggestion was referred to the Nomination Committee. Delegates to represent the Union were then appointed to several other ecclesiastical bodies.

The Union adjourned at 12.15 to 3 o'clock.

CANADA ECCLISIATICAL NEWS.

BIBLE-CHRISTIAN CONFERENCE.

The annual conference was held at Mitchell, commencing on the 4th of June, and continued in session seven days. Mr. C. Barker was elected President. The total number of ministers in the denomination is 62. Two young men, named Pearce and L. W. Wickett, were received as probationers. The Conference, following the example of the English body, abolished the use of certificates for all preachers in full connexion with it. The question of allowing the stations

in the United States in connexion with the Canadian body the entire control of their own finances, is to be submitted to the next quarterly meeting on each station in Canada. The question of the relation of children to the Church was decided by the adoption of the following:— That where practicable such of our Sabbath-school and other children as shall accept an invitation to receive special religious instruction be formed into Catechumen classes, under the care of suitable persons, to be appointed by the elders' meeting, and that they be made the subjects of discipline, religious instruction, and encouragement, suited to their age and capacity.

That they be continued in this relation until the elders' meeting shall judge them to be proper persons to be received on probation for Church membership. On Tuesday, 9th, the Committee on temperance reported that it is high time for the Church, in relation to this matter, to awake out of sleep. As a body of ministers, and other officials of the Church, we solemnly pledge ourselves to use our best endeavor to serve the cause of temperance. In the evening a public meeting for the advocacy of temperance was held in the Town Hall. The Committee on statistics reported that, after allowing for deaths, removals, and unfaithfulness, we have a net increase of 249 persons meeting in our societies.

The Committee on Sabbath observance presented their report, deploring the running of railway trains on the Sabbath, and suggesting to the authorities the desirability of laws, regarding them equally stringent with those recently passed concerning the canals. The Conference then came to a close.

METHODIST N. C. CONFERENCE.

This Conference was opened in London on the 3rd inst., most of the ministers and many spectators being present. The election of officers for the year was proceeded with, when Rev. Mr. Cocker, D. D., was duly elected president. Rev. Geo. Richardson was appointed recording secretary, and Rev. C. Shaw, Conference reporter. The following committees were appointed:—On division and increase of circuits—Revs. H. Wilkinson, D. D. Dalton, Jas. McAlister, with Messrs. C. Eddy and B. Pearson. On the examination of ministers' character and circuit testimonials—Revs. W. Birks and Jas. Gundy. On Connexional Statistics—Revs. E. Holmes and J. Elliot. On the 4th, at roll call, considerable discussion arose on sundry points of order in relation to local arrangements. The Report of the Annual Committee was then read, in which were several matters of interest and importance, and one painful case of character. Ordination service took place on the 8th; Revs. W. Henderson and W. McCann were ordained. On the 9th, the discussion on the general subject of Mission finance was resumed, resulting in the following resolution:—"That we as a Conference disapprove of the present system of grants and assessments, and that we recommend the plan of paying into the mission fund all moneys raised for this purpose; leaving the missionary committee to make such grants as the fund will warrant them in doing. This resolution to be submitted to the quarterly meetings of all our circuits for their approval, before it becomes the law of our connexion."

The report of the Publishing Committee was read, showing a satisfactory state of matters. The missionary report showed an increase in every branch of the work. The statistics of the whole connexion were reviewed, showing an advance in all departments. The members and adherents now number 41,276, divided into 489 congregations. A resolution of condolence and sympathy with our gracious Queen in her affliction at the attempted assassination of Prince Alfred, was unanimously adopted. Also a resolution expressing sympathy with Mrs. McGee in her sad bereavement. Also a resolution expressive of indignation against the Fenian organization. Applications for the next Conference were received from Waterdown, Cavan, Northport, and Milton. The selection was left with the Executive Committee. On the 11th, resolutions were introduced on the subject of temperance and Sabbath observance, and with reference to the more efficient working of our Sabbath-schools. The address from the English Conference was then read. It was received with marked pleasure. Notice was given of a resolution to be introduced for the division of the Conference into two or more annual conferences. The following is the appointment of ministers for the Montreal district:—Geo. Brown, Geo. Jackson, Montreal; W. Peck, Dunham; J. H. Fowler, Bolton; J. S. Orr, Bromo.

CONFERENCE OF PRIMITIVE METHODIST CHURCH.

The fifteenth annual Conference of the Primitive Methodist Church commenced its sessions in the Gore street Primitive Methodist Church, Hamilton, on Friday, June 5th, at 9 o'clock a.m. About one hundred ministers and laymen were present.

Revs. R. Auger and T. Dudley requested to be left without a station for the next year on account of illness, which was granted. Rev. Wm. Codville's resignation was accepted, he having changed his views on baptism, and taken charge of a Baptist Church in the United States.

A resolution of regret was placed on record by the Conference in regard to the loss by death of the Rev. W. E. Cooper.

A mission was established in London east, (Hamilton Road) by the London Circuit, and on application of that circuit was taken under the care of the General Missionary Committee.

A committee was appointed to take into consideration the whole of the circumstances connected with the Theological institute and report to Conference. The Rev. T. Crompton was re-elected Educational Tutor and Editor of the Christian Journal. Robert Walker, Esq., was re-elected General Treasurer, and R. S. Walker, Esq., Deputy Treasurer.

On the 6th, a letter from Dr. Mair, of Kingston, was read by the Rev. W. Herridge relative to the observance of the Christian Sabbath, and the use of fermented wine in the Sacrament of the Lord's Supper.

The Rev. J. T. Byrne, agent for the French Canadian Missionary Society, addressed the Conference. He presented the claims of the society, after which a resolution was unanimously passed by the Conference expressing its sense of the importance and value of the operations of that Society, and commending it to the sympathy and support of the members of churches. The report of the committee appointed to take into consideration the state of the Theological Institute was submitted by the Rev. W. Rowe, showing the necessity of secular education in the preparation of an effective ministry, and re-

commending the continuance of the institute, and the change of its name from Theological to Educational Institute; also the utmost economy in its management, and the appointment of a committee to carry out its views. After a very animated discussion the report was adopted.

The Book Committee then presented their report. The amount paid out during the year in connection with the Book Room was \$7,853.46; amount received, \$8,622.11; leaving a balance in hand of \$768.65. The position of the Book Room gave great satisfaction to Conference, and the report was unanimously carried.

The Rev. Wm. Rowe was re-elected to the office of General Secretary and Book-Steward.

On the 10th, William Bee, chairman of the Temperance committee, submitted a report. The committee had examined the reports, and expressed gratification on finding that all the ministers still continued to report themselves as total abstainers. It is also gratifying to find from the reports that the number of total abstainers among our officials is increasing, yet we think there is still room for improvement, and would strongly recommend those who are total abstainers to agitate the question among non-abstaining officials.

A very warm discussion then occurred relative to Methodist union in Canada, and a Committee was appointed to be in readiness to cooperate with Committees of other Methodist bodies. The first Sabbath in October was appointed to be a thanksgiving day throughout the Connexion. It was resolved that the Brampton District be requested to take the Conference next year. Moved by the Rev. R. Boyle, seconded by the Rev. R. Cade, that the General Committee propose a code of new Society rules, and present it to the next Conference. Carried. The matter of sending the Rev. J. Davidson as a delegate from the Canadian to the English Conference was introduced, considered, and a resolution passed that he attend the next Primitive M. Conference in England. It was then moved and seconded that the minutes be confirmed and signed; after which the Conference adjourned. The rev. gentlemen and laymen returned to their several stations. The former will not take up their new appointments until the first Sunday in July.

BRITISH AND FOREIGN NEWS.

—The London Telegraph says Sydney and the other towns and stations of New South Wales have sent a memorial literally half a mile long to the Queen, expressing faithful and humble condolence, on account of the attempted assassination of Prince Alfred.

—The desertions from the Papal army are now become so serious that the authorities find great difficulty to supply vacancies caused by this epidemic. The new military laws of France will interfere very much with foreign enlistments, and so the Pope is looking towards North and South America for recruits.

—A telegram from St. Petersburg states that 40,000 of the Southern Chinese insurgents were besieging Tientsin, and that they threatened to storm the town. The villages around had been already laid desolate. The force garrisoning the place amounted to 20,000 men, and three gunboats were there for the protection of the Europeans.

—Disraeli has at length resolved to appeal from the Liberal majority of the House of Commons to the people. Parliament will be dissolved in October; the elections will take place in November, and the new Parliament will meet on the 9th of December. The electoral contest is likely to be one of the most excited and most memorable in the history of England, for both parties will look upon it as a pitched battle between the power of the Tories and the reformatory spirit of the majority of the people.

—Our European files by the steamship "Hammonia," at this port, convey the following interesting accounts, from French sources, of Theodoros' last moments:—The Paris Patrie prints what purports to be an Abyssinian version of the tragedy in Magdala. This narrative is signed by Count R. du Buisson, a traveller in Abyssinia, who was always on friendly terms with its late ruler. The Count says the number of Abyssinians buried amounted to 757, while 2,139 were wounded. Among the dead were seven "balantcheras," or men who had resembled Theodoros, and were purposely dressed like him. Theodoros did not commit suicide. On seeing his power fleeing from him with the blood of his soldiers, contemplating his empire destroyed, his dynasty overturned, his reign finished, two streams of tears coursed down his cheeks. Two "balantcheras," pistol in hand, stood silently waiting his order. He gave his will to one of them. "In the bosom of Trinity," said he to the balantcheras, "fire." One of them fired, and his bullet broke the skull of King Theodoros. In Theodoros' will he says: "If the British retire I desire that my son Mechecha may succeed me; and I, Emperor, say to him: 'Be the friend of those to whom God hath given the victory, for they know how to protect their friends; be the friend of those warriors, for they are invincible.'"

AMERICAN NEWS.

—Catherine Carty, a servant girl in David Ballou's family, Woodstock, attempted to kindle a fire on Sunday morning with fluid. The can exploded, enveloping her in flames, and burning her so badly that she died in four hours.—Am. Paper.

—Last Wednesday night desperadoes entered the Treasurer's Office of Clinton County, Ohio, at Wilmington, and knocked down the Treasurer, Mr. A. Hackett, as he was depositing the day's receipts in the vault. The thieves after binding and gagging him took \$5,000 from the vault and escaped.

THE KILLING OF CORNELIUS HOLMES.—Mr. Cornelius Holmes, brother of Mr. Alex. Holmes, formerly President of the Old Colony Railroad, was found murdered, at about 7 o'clock on the morning of the 27th of May last, in a by-road near the back entrance to the cemetery in the town of Kingston (adjoining Plymouth), Mass. His brains had been beaten out with a stone. The report which came by telegraph represented that at 8 o'clock on the evening of the 26th while Holmes was at Deacon Samuel Andrew's house, a boy delivered a note to him, upon which he remarked that he must be going. He started by the path across the cemetery for the Stony Brook neighborhood, at the depot. Mr. Holmes was a wealthy man, but, not being of a strong mind,

his property had been held in trust. For a while no arrest was made; but at length suspicion fell on Deacon Andrews, at whose house and in whose company the deceased gentleman was last seen, and he was, on the 3rd of June, taken into custody. The community of Plymouth and Kingston, among whom the Deacon bore a high reputation, was shocked by this arrest, and the general impression was that the suspicions of his guilt were not only unfounded but cruel. Deacon Andrews waived any preliminary examination, and on the 5th of June avowed his determination to make a confession of all he knew to the Grand Jury. That confession was made yesterday, and was qualified by the claim that the killing was done in self-defence. After describing their last interview, which took place at about 8 o'clock p.m., on Tuesday, May 26, when Holmes found the Deacon at work in his garden, Andrews says: "He asked me to walk with him down to the new cemetery to see some new lots. We looked at Mr. T. Prince's and some other lots, and then returned to the stile, and sat down on the steps a few minutes. He then asked me to walk a little way with him. I told him I was tired, and thought we had better go home. We then started. He took me by the arm, and drew me down the road on which his body was found. He stepped up on the bank, on the left hand side of the road where his hat was found among the trees, and asked me to come in there. I told him I should not. He again asked me to come in there. I told him I should not. He then came out from among the trees, looking like a madman, caught hold of me, and threw me down, and threatened me very roughly. I caught up a stone that was near my right hand, and struck him with it on the side of the head. He caught me by the beard then by the hair; I think he fell once or twice; I felt that I must kill him to save myself; but I cannot remember all the circumstances, but that I afterward threw two stones on his head, then ran over the stile to the cemetery pond, and washed the blood from my face and hands. Several times he has attempted something of this sort before. One time while he was living at his father's house, he came to my house one stormy night and stayed all night, where he undertook the same thing; I told of this occurrence about that time to L. Wilson Barnes, now of Attleboro'; he (Cornelius Holmes) had always been so sorry about that transaction that I had forgiven him." The above embraces all that Andrews says directly relating to the tragedy. Opinions upon its credibility are various; but the Deacon's friends feel relieved, and seem to gather a little hope as certain circumstances tend to corroborate the Deacon's story.

CANADIAN NEWS.

ONTARIO.

—The Port Hope Young Men's Christian Association, following the example of some other associations in lake-port towns, have commenced holding religious services on board the vessels in the harbor.

—A Board of Trade was organized at Seaford, O., on the 9th instant.

Shor.—Last week a boy of 14 years, son of Wm. Foster, Township of Toronto, accidentally shot his brother, aged 3 years, not knowing that the gun was loaded.

—An insane woman on one of the Goderich boats the other day got on the walking-beam and enjoyed her sea-saw for some time before she could be got off.

—A child of Mr. John Carter, Walkerton, drew from the top of the stove a tin full of hot tea on itself, which scalded it so severely that it died on the following day. The child was about 14 months old.—Bruce Herald.

QUEBEC.

—The Sweetsburg Times says that the Bedford battalion (No. 52) has been called out by detachments for drill and active service on the frontier during the next three weeks.

—Very grateful reports have been received from the fishery at the Magdalen Islands. The total catch of spring herrings is stated at 39,000 brls., being 29,370 more than last year.

STICHE.—Mr. Hartey, deputy-collector of the inland revenue, poisoned himself on Wednesday night, in presence of his wife, by taking an overdose of laudanum. He died in a few hours.—Quebec Mercury.

—We learn that last Sunday, in honoring the Fête Dieu, at St. Gabriel de Brandon, an old man named Sarason, was killed by the firing off by boys, of some gunpowder which had been crammed into a hole in a heavy iron weight in order to cause a detonation.

TEMPERANCE REVIVAL.—The last few days have been observed by the worshippers at St. Babien's Church, Richmond, as *les fêtes d'obligation*. Rev. Fathers from Quebec and Montreal have also officiated. Special efforts have been made in behalf of the temperance cause, which have proved very successful, several hundreds having publicly enrolled themselves as total abstainers. We also learn that several vendors of liquor have expressed their determination to desist from the traffic. We hope that others may soon follow, and one and all continue firm.—Richmond Guardian.

RED RIVER.

—The bishop left the settlement on Saturday by the steamer for Georgetown. He proceeds to Moore, via the United States and Canada. He intends spending a short time in Canada on his way back in the fall, on business connected with the Church, and may be expected in the settlement about the end of October. He has appointed the Venerable Archdeacon McLean to be his Commissary for administering the affairs of the Diocese during his absence.—Nor-Wester, May 23rd.

—The Big Head (Sioux Chief) says that he is going to move a war to attack Fort Totten, at the Devil's Lake, and likewise all Americans. He says he does not wish to interfere with the Red River people, but they must have a white flag with them when travelling in the Plains, in order that the Sioux may distinguish them from the Americans. He says that if he loses two thousand men in the enterprise this summer, he will raise more the summer following.—Jb.

—The Cree chief, "Fox," had an interview with Governor McTavish, in which the former complained of the smallness of the presents his tribe are now receiving, and that the company are selling Indian lands.

AGENTS WANTED FOR PUBLICATIONS OF THE WITNESS OFFICE.

Agents wanted in every city and county of the Dominion of Canada, to canvass for the Daily Witness.....\$3.00 per an. Montreal Witness, (semi-weekly) 2 00 " Weekly Witness..... 1.00 " Canadian Messenger, twice a month..... 25 " New Dominion Monthly..... 1.00 "

THE WITNESS.

WEDNESDAY, JUNE 24, 1868.

NOTICE TO SUBSCRIBERS.

Parties writing us to change the address of their papers must, in ALL CASES, give the name of the post-office from which they wish them transferred, as well as that of the new one. Failure to do so renders it impossible for us to comply with their request.

We cannot longer receive the old five and ten cent postage-stamps in payment of subscriptions.

NEWS OF THE WEEK.

A proclamation has been issued by the Governor-General, making Dominion-Day a general holiday.

September 3rd has been fixed for the Carleton County Assizes, at which the prisoner Whelan will be tried.

The fourth and last detachment of Canadian Zouaves will leave for Rome about the 25th of the present month.

The True Witness says that free love is essentially Protestant. We say it is essentially beastly, and doubtless Roman-Catholic readers will acknowledge that our opinions are those of advanced Protestants.

The appointment of Rev. Mr. McVicar to the professorship of the Canada Presbyterian College in this city will meet with general approval. A sound, able, earnest, vigorous man is what is wanted for such an important office, and such is Mr. W. McVicar.

The "organ question" was decided in the Synod of the Canada Presbyterian Church, by voting down every resolution proposed, except that of laying the whole subject on the table. This is regarded by some as a final disposition of the matter, and a virtual liberty to congregations to do as they see fit.

A gentleman who has just returned from Huron county, and has travelled extensively through the lake counties, reports the grass and grain crops in that locality as being very promising. The country in that neighborhood looks very fine just now.

The Halifax Chronicle asserts that it is no exaggeration to say that a large percentage of the people of that city are hopelessly in debt.

Mr. B. W. Chipman, of Halifax, has commenced a suit against Messrs. Dan, Wiman, & Co., of the Mercantile Agency, for having injured his credit by circulating false reports.

The six months' experimental contract for carrying the British mails to and from Halifax, will expire on the 30th June. It has been renewed for three years.

Bismarck has temporarily retired from office to recruit his health.

Longfellow has been made an LL.D. by the University of Cambridge.

Egypt is contemplating the establishment of courts of law to protect the rights of residents of foreign birth.

A proposition, made in the House of Lords, to confer some special favor upon the troops engaged in the Abyssinian campaign, was afterwards dropped, the Duke of Cambridge, the commander-in-chief of the British army, expressing the opinion that it would be a bad precedent.

A new sect of Protestants is rapidly spreading in Hungary. The Catholic authorities are quite alarmed at the progress made by the new dogmas. Whole villages have ceased to attend the old churches and join the new creed. These Christians call themselves Nazarenes, and adopt the Scriptures as their only guide.

A strong movement is made in Hungary to remove the control of the clergy over the schools of that country, and to substitute everywhere lay teachers. The citizens who have begun the agitation on the subject attribute the increase of crime and demoralization to the defective old educational system or rather to the great ignorance fostered by the clergy.

The cost of living has steadily been increasing, though the means of production and locomotion have multiplied. The greatest improvement brought upon nations, in a physical point of view, by civilization, is the diminishing of the chances of famines, which were so common in old Europe before the present century. We see by an ancient chronicle, published in Paris in the fourteenth century, that the editor was already complaining of the alarming and growing dearth of meat. "Meat is so dear in Paris," said the editor, "that an ox which a short time ago could be had for 8 or 10 francs (8 to 10 shillings) costs now fifty francs (\$10); a calf is worth four francs, and a sheep three francs."

The Paraguayans have again repulsed the allied forces in a fierce assault made by the latter. The siege of Humaita is still continued, with no present success, however.

The allied forces have given up the idea of carrying Humaita by storm, and now propose to starve out the Paraguayan garrison.

Since the earthquakes occurred at St. Thomas, it has been observed that the courses of the various currents in the neighborhood of the island are all changed, and do not at all correspond with the admiralty charts, a good many wrecks have been occasioned in consequence.

The United States Government have abandoned the charge of treason against Surratt, but he has been indicted for giving aid and comfort to the enemy.

The Hon. Reverdy Johnson has been offered,

and has accepted, the position of U. S. Minister at the Court of St. James. His instructions will, it is said, embody full powers to settle the "Alabama" claims.

WEEKLY SYNOPSIS OF MONTREAL NEWS.—On Saturday, 20th inst., a Lacrosse match was played between the Montreal and Shamrock Clubs for the possession of the Claxton Champion flag. Three games were played, and two of them were won by the Montreal and one by the Shamrock. It was, however, to be three out of five, but, the darkness interfering, the playing was discontinued, without the match having been decided.—The Canada Presbyterian Synod has finished its sittings; and, in connection with this body, we may say that on Sunday last the organ in Knox Church was again used in the service of praise, the Synod not having taken upon itself to decide upon the vexed organ question.—The Episcopalian Synod, Diocese of Montreal, has also held its sittings during the present week. They were comparatively brief; and the most important business, perhaps, was that connected with the ritualistic question, which has been referred to the Provincial Synod; also with the amalgamation of the Church Society with the Synod, likewise the appointing of a committee to carry out a resolution to found, either in Montreal or its neighborhood, a school, under the auspices of the Synod, for the higher education of females.—Several deaths from drowning have lately taken place in the river opposite the city; and on Tuesday morning, the 23rd, a boiler explosion took place in the carpenter's shop of A. McDonald & Son, Lagachetiere street, whereby a portion of the premises were destroyed, and damage done, chiefly to the windows of the surrounding houses. Fortunately no lives were lost.—A reinforcement of more than 1,100 men arrived at Quebec on Wednesday for the different military corps now serving in Canada. Some were left in Quebec, others in this city, and the remainder have gone westward to their different regiments.—On Monday, a person named Edward Loane, residing in this city, committed suicide by hanging himself, whilst in a state of despondency.

SMALL-POX AND FEVER SIGNALS.—It is said to be customary in some cities for families in which there is a highly contagious disease to be required to put out a flag or other signal to warn people, who might otherwise carelessly rush into a dangerous atmosphere.

INCENDIARISM IN CHICAGO.—The number of fires in some of the principal American cities during the last year has greatly increased. In Chicago there were 515 fires during that time, one-fourth of which number are supposed to have been caused by incendiarism. A system of investigation, by a Police Board, into the causes of fires in that city has been established there, and no less than twenty-one persons lately charged with incendiarism, have been held to bail; and four of them have been tried and condemned to the penitentiary.

POOR FARE AND BLOWS IN PERSPECTIVE.—A Canadian Zouave writes from Rome: "Our life in the barracks is always the same and very tedious. The food is very bad and quite insufficient. We have only two meals a day, and those who have no money suffer much, for they are obliged to eat dry bread alone when hunger torments them. * * * There is much talk of war here; all the Zouaves desire it, as they propose repeating the route of Mentana,—that is, if Piedmont does not interfere: but it is very probable that it will be a second bloody tragedy like Castelfidardo."

QUEBEC FORTIFICATIONS TO BE RAISED.—Le Canadien says that the military authorities have come to the conclusion that fortifications surrounding the city of Quebec are useless, and have decided to take them down. Within the last few years the corporation of the old capital has spent \$50,000 for the widening of St. John's gate. That work then becomes useless and will have to be pulled down. The wall which encloses the upper town is to be replaced by detached forts in combination with the citadel.

WHO PAYS FOR THE MUSIC?—We see by the French Canadian papers that Mr. Labelle, organist and professor of music, has been appointed inspector of petroleum. This favor is supposed to be the reward for the Confederation Cantata, a musical composition which the public did not seem to appreciate much, but which deserved some kind of public acknowledgment as it was a most fervent glorification of Hon. Mr. Cartier. If the nominee had been appointed general band-master of the future Canadian army no fault would have been found; but, as the Journal de St. Hyacinthe says, "the appointment causes irrepressible laughter." However, thus it happens that people who did not hear the famous Cantata, and probably cared little for it, will have to pay the piper.

DRINK REDUCING AMOUNT OF DAMAGES.—The Circuit Court, District of Bedford, rendered, in 1867, judgment, giving \$120 damages in favor of the plaintiff, one Casey, who in driving home from a fair in a buggy one night, had the vehicle upset by a log of wood which projected on the highway, and by which he was thrown out of his buggy and sustained serious injury. The defendants, namely, the corporation of the township of Broome, appealed from this decision, to the Superior Court of Montreal, to have it reversed. This court maintained, however, the decision, but reduced the amount of damages to \$30,—partly because the log in question did not

seem to have been quite as serious an obstruction as had been represented, but chiefly because the complainant was drunk at the time of the accident.

A PIOUS EXHIBITION.—A Canadian Zouave writes from Rome, to the Progrès de Lévis, a long description of the wonders he saw there. Among the relics which attracted his attention and veneration are, the very table upon which was served our Lord's last supper; and he has been, through a most lucky chance, able to procure a portion of that piece of furniture, and he is sending it to Canada. He also saw part of the true cross upon which the Saviour was crucified, with several of the nails used in his martyrdom, and two thorns from his crown. He has also seen the finger which St. Thomas placed into the Lord's wounds, and the table upon which St. Peter and St. Paul performed for the first time the rite of the Eucharist. He has touched the manger in which Jesus Christ, newly born, was placed, and the Holy Virgin's cloak, as well as the veil which St. Monique placed upon the Saviour's face!

CONFEDERATION.—The people of Nova Scotia have, to all appearance, been the victims of the foolish talk in which they have indulged about annexation. We cannot account otherwise for the un-English treatment they have received from the British Parliament, which, by a majority of two-thirds, has refused to examine into the objections which nine-tenths of them have to union with Canada. That they should be loyal citizens of the Dominion into which we ourselves have been forced, is of course our strong desire concerning them; but every step taken by the existing powers in England and Ottawa seems directly opposed to this happy consummation, and to urge on the movement which all would avoid. We hope forbearance will characterize our fellow-colonists on the coast, and lead them, after a better acquaintance, to help us in our struggles, in which we so much need the assistance of able, honest, and liberal men.

THE CONFEDERATION QUESTION IN THE BRITISH PARLIAMENT.—The cable telegram of this morning will be read by all with deep interest. The British House of Commons has decisively negatived the appeal of the people of Nova Scotia against the act of Confederation, by a strong vote of 183 to 87, on a motion of Mr. Bright for the appointment of a commission to inquire into the causes of Nova Scotian discontent. The under-Secretary of the Colonial Department, replying to Mr. Bright's powerful speech, argued that the appointment of such a commission would be a great evil and an insult to the Dominion. He stated that the approval of the acts of the recent session of the Canadian Parliament by Nova Scotia proved that the feeling was not so bitter as had been represented, but notwithstanding this that the British Government had taken steps to allay the hostility which really did to some extent prevail. He believed this antagonism to Confederation would gradually subside.—The Irish Church Appointments Suspensory bill has passed to a third reading.

CONFLICT BETWEEN THE ARCHBISHOP OF ALGIERS AND THE MILITARY GOVERNOR.—A serious conflict has arisen in Algiers between the Archbishop and General McMahon, the military Governor of that French colony. The first has called upon the Catholics of France for funds to help the suffering Arabs during the present horrible famine with which that country is afflicted, and has begun the distribution in a manner which has displeased the superior authorities. The General accuses the Archbishop of taking advantage of his position, and of the misfortune of the Mussulmans, for making converts and baptizing children who do not know the consequence of that act, thereby creating mistrust and discontent among the Mahometan population who had been guaranteed respect and protection for their religion by solemn treaties. The Archbishop replies that he has baptized people without their will, only at the moment of their death, and that all others are free to preserve their religious notions, and he denies energetically having made conversion to Catholicism a condition of relief. He adds that there is no other means of saving the colony but to make the Arabs Christians, or to chase them to their mountains and deserts. Upon being reproached by the Governor for expressing such barbarous sentiments, the Archbishop replies that he used the expressions not as an advice, but merely as a statement of facts, and that, far from desiring to ill-treat the Arab populations, his missionaries are ready, if permitted to do so, to go among them to evangelize them, at the risk of losing their lives.

The discussion is not ended, and the Emperor will have shortly to decide between the two opponents.

THE FENIAN BOGGER.—An old and experienced volunteer officer of high rank in the service, and who has had ample opportunities of ascertaining the facts of the case, assures us that there is really not the slightest foundation for the thousand and one idle and malicious reports which, within the past few weeks, have been circulated respecting the imminent danger of another Fenian raid upon Canada. The large majority of these rumors, traced to their original source, are based upon the maudlin utterances of a few enthusiastic but half-drunken Americanized Hibernians, assembled in some

obscure grogery on the frontier, where they utter the most terrible threats of what they are about to do in Canada to revenge the wrongs of Ireland, &c., &c. The stories of Fenian meetings on the other side, the exciting intelligence of the transportation of large quantities of munitions of war to the neighborhood of the boundary line, and similar sensational reports, are falsehoods from first to last. These telegrams are generally manufactured expressly for Canadian reading, and nothing is heard of Fenianism beyond the frontier. The respectable residents of the border towns and villages either laugh at the credulity of the Canadian people who believe such arrant nonsense, or else in many cases feel insulted at the publication of these stupid statements, which, to a certain degree, compromise their honor as friendly citizens of a friendly State. The Fenians are bankrupt in character, in purse, in influence, and in military resources, and the brotherhood is even now nothing more than a mere sham, about which, if Canadians desire to maintain their dignity, they will not further trouble themselves. The idea is seriously entertained by some of our American neighbors of tarring and feathering the first "Canadian spy" they may detect in the fabrication of these rumors for to such authorship are many of them credited.

EXTRAORDINARY DEBATES.—Very long debates took place lately in the French Senate upon the general subject of education. The subject was brought before that body by a petition from some citizens complaining that materialistic doctrines and general infidelity were openly promoted by colleges and schools. Several eminent speakers took part in this discussion. The defenders of Government—being generally opposed to the conclusions of the petitioners, who claim for the clergy the freedom of teaching—were arrayed on one side and denied the accusations; whilst the organs of the ultramontane party did their utmost to prove that education, in all its degrees, ought to be exclusively confined to them.

We observe that Cardinal de Bonnechose, one of the Senators, stated that a professor of medicine had written a treatise upon the functions of the brain and the different degrees of lunacy in which the author places among the different classes of insane individuals those who sincerely believe in Catholicism, and that those who support the belief by statements of miracles and other supernatural agencies have arrived at the point at which insanity turns to delirium.

We find these statements in the official reports of the proceedings in the French Legislature, and repeat them merely to show what subjects are now agitating the minds of statesmen in "La Belle France."

The minister of education, M. Duruy, energetically protested against the pretensions and encroachments of the members of the high Catholic clergy. He warned the country of the dangers of allowing them, and particularly the Jesuits, to acquire more influence, and to exercise it in the scholastic institutions. He intimated that the petition was the result of secret instructions from Rome. The liberal members of the Senate supported the Government, and the petition was rejected by a vote of 81 to 31.

That debate was followed by noisy demonstrations of students of the School of Medicine, who felicitated the professors accused by the petitioners, and expressed strong sentiments of disapproval as they were passing before the residences of some of the clerical senators. A policeman, who endeavored to interfere, was seriously ill-treated.

THE GRANDE-LIGNE MISSION.

We have now before us an appeal from the laborers and committee of the Grande-Ligne Mission on behalf of its claims, which are now very pressing. This document, which is too lengthy to be copied into our columns, has appended to it the testimonials and indorsement of several eminent ministers in the United States, in order to show the confidence in and the affection felt for this worthy enterprise by those so well-known to the Christian public. This appeal, which is signed by the Rev. Mr. Roussy of the mission, and the Rev. John Alexander, pastor First Baptist Church, Montreal, closes as follows:

"The Rev. L. A. Dunn, of Fairfax, Vermont, has kindly sent us the following testimonials:— 'We, the undersigned, believing that the Grande-Ligne mission has been signally owned and blessed by the great Head of the Church, and is an instrumentality of much good, cheerfully and heartily indorse the above appeal of the committee, and earnestly hope that the mission will receive immediate and generous aid from our American churches. A. D. GILLOTTE, D. D., Washington, D. C. S. D. PHELPS, D. D., Newhaven, Con. ROBERT TURNBULL, D. D., Hartford, Con. JAMES UPHAM, D. D., Boston, Mass. REV. L. A. DUNN, Fairfax, Vermont. HON. J. M. HITCHCOCK, do. do. DEACON ELIAS BELLUS, do. do.'"

MONTREAL GARDEN AND ORCHARD REPORT.

The winter has been hard upon such apple pear, plum, and cherry trees as overbore themselves last year. Indeed, a large crop of fruit seems so far to lower vitality as to render many kinds of trees unable to resist the rigor of our climate; even the indigenous hawthorn suffers on this account. There has been a tolerably fair show of blossom this spring, but nothing to indicate an overcrop. The apple-caterpillar has not, so far as we know, made its appearance at all on the city side

of the mountain, where it entirely perished two years ago; but, on the north-west side, it is still found to a limited extent.

The gooseberry caterpillars came out as usual, but a tea made of powdered hellebore seems an effectual remedy for them, when watered over the infested bushes. Some say that to dust them when the dew is on the leaves with the dry powder is equally effectual.

We have not yet seen the yellow looper-caterpillars which used, in old times, to be the only kind that attacked the currant and gooseberry bushes.

No kind of improved native grape that is left uncovered seems to stand our winter, except the Clinton. The Adirondac appears to be as tender as any.

Early vegetables—such as rhubarb, asparagus, shallots, &c.—have grown luxuriantly this spring, and the markets have been well supplied with them, as well as with radishes and lettuces grown under glass.

Strawberries suffered a good deal from the winter, but those which survived in a healthy state are now looking well for an abundant crop.

Raspberries that are laid down are apt to have the canes injured; and, if left tied up, they are apt to be injured by the frost. They are not, however, so much injured when tied up as if left to be blown about by the wind.

Several kinds of shrubs have suffered more last winter than usual; and it will be of great service to our shrubberies to try as many different ornamental varieties as possible, and make known what kinds are perfectly hardy.

The gardens in which early flowering bulbous roots are cultivated, were specially beautiful this year in March, April, and May. The succession of spring flowers is somewhat as follows:—Snow-drop, crocus, hepatica, saxifrage, daffodil, crown-imperial, early tulip, hyacinth, trillium, narcissus, late tulip, delphinium, &c., &c. These, and some others that we have omitted, will keep the garden beautiful for April and May; and in June come lilacs, snow-balls, peonies, roses, and various other flowers. In July, and on to the end of the season, bedding-out plants, as they are called,—lilies, dahlias, and annuals,—give a profusion of flowers.

Hitherto gardens have been mainly dependent for their beauty on flowers which blossom in June and afterward; and April and May have been lost; but, when it is remembered that most families are away for the summer at the sea-side or elsewhere, this appears to be a very poor calculation. The chief effort should be to have the gardens beautiful from the very opening of the season to the end of June, and again for the three autumn months; and this can be secured by a little care and calculation. Most of the bulbous roots are very hardy and easily cultivated. They require no protection through the winter, and only ordinary care in taking up and separating when they grow too thick. The difficulty with them, and what makes gardeners dislike them, is that their decaying foliage is unsightly, and borders cannot be dug over and dressed freely in which these roots are planted. It is, however, to be remarked that the foliage does not decay much till July, when it may be removed, and that strong pins should indicate where bulbous roots are planted, so as to avoid them in digging.

We may take the culture of the tulip as more or less suitable for most bulbous roots, and show the common mistakes made regarding them.

The tulip should be planted in fall, in mellow soil, and on no account kept out of the ground through the winter. This is the rule also with nearly all bulbous roots,—the gladiolus, which will not stand the frost, being the chief exception. The ground should be of a tolerably dry nature, as water lodging about the roots of bulbous plants is very injurious. In spring all that is necessary is to keep free from weeds by lightly stirring the earth around them, taking care neither to injure the roots nor stems. No protection of any kind should be attempted through the winter, as any manure or straw above these plants in winter, draws up the stems to be too long and slender in spring. After the flowers have fallen, the seed-pods should be carefully broken off, otherwise the plant's strength will go to mature the seed, and the bulb will shrink in the process, just like that of a carrot or onion when it runs to seed. This is the way in which people say their tulips run out. Or there is an opposite way which is equally common and equally destructive,—viz., cutting off the stalks close by the ground as soon as the flowering season is over. In this case, the bulbs can no more mature for next year, than an animal could thrive which had its stomach and lungs cut out. After the foliage has fairly begun to wither, it may be cut clean away or the bulbs may be taken up, but not till then.

We shall not enlarge upon another source of danger to bulbous roots which has been but too common; namely, "st-alage," and that, too, on the part of those appointed to take care of them. This is a delicate subject, which we see has at last come before our courts, and by alluding to it we do not mean to cast any slur upon the honest and honorable gardeners who are, doubtless, in the majority in the profession.

When upon the subject of flower-gardens, we may point out a great want which still exists among us; namely, a supply at this season of the year of choice annuals, in healthy, stocky condition in little pots. Annuals usually stand far too thick in the hot-beds in which they are raised, so that neither the tops nor roots can develop properly; and when planted out they are feeble and sickly, requiring careful watering and shading, and taking a long time, even if they survive, to gather strength. This is not at all as it should be. Market gardeners who have greenhouses should prick out the annuals from the hot-beds into little pots, and when well developed sell them as they now do verbenas, &c. Such plants could be turned out of the pots into the borders without requiring any covering or watering, and be ready to flower early and long.

Montreal, June 12, 1868.

SABBATH-AFTERNOON RELIGIOUS TEMPERANCE MEETING.

This meeting was held last Sabbath for the first time in Perry's Hall, Craig street, opposite the Bible House and Young Men's Christian Association rooms. The attendance on this occasion was thinner than usual, probably because Father Chiquiquy was preaching at the same hour; but the addresses were deeply interesting. The chairman congratulated the meeting on

its improved accommodations, and hoped the Lord would bless it even more in the future than he had done for the past nearly ten years of its existence, during which time it, he believed, accomplished much good, and had enabled the public of Montreal to hear many ministers, missionaries, and philanthropists from a distance, who would otherwise have had no opportunity of addressing us.

Rev. Mr. PATTERSON, of Martintown, Ont., said, he had, early in his ministerial career, become convinced that it was not for a minister of the gospel to use intoxicating drinks, as that use, however moderate, tied his hands from making efforts to reform the intemperate or to prevent the drinking usages which were continually leading to intemperance. He believed that moral science made progress by successive developments or discoveries, like physical science; and that total abstinence—as the safe, easy, effectual, and rational cure for the wide-spread and continual-growing evils caused by drinking—was one of these discoveries; and, further, that the minister or other teacher who refused to make use of this discovery, was depriving himself of a weapon of great efficiency which was providentially offered to him, and was responsible for this neglect. He believed that there was a growing sentiment among good men in favor of total abstinence; and though there seemed to be a deficiency of public efforts in Canada West, yet a silent influence was accumulating in its favor. He knew men in the church of Christ who, humanly speaking, would never have been there but for total abstinence, and this fact was enough for him. He thought total abstinence a great help to the Gospel, and, if any one opposed it, he planted himself on the sixth commandment.

Mr. BURGESS, formerly of Montreal, and now of Ogdensburg, said there had been a great revival of temperance there. Last winter nineteen men, of whom he was one, went forward drunk and joined the Sons of Temperance, and they, with many others, had since been zealous teetotalers. It would have been of the greatest consequence to him had he joined the teetotalers when in Montreal many years ago, for he had since gone through every phase of intemperance, and none who, like him, had seen the snakes upon the wall, could be benefited by any ministry that was not teetotal. It was no use to preach to them about moderation. For his part, he never could pray to God whilst he knew he was offending Him by drinking, and, as a matter of fact, drinking-men did not usually pray until they became total abstainers. There had been established a Sabbath afternoon meeting in Ogdensburg, like that in Montreal, which was attended and addressed by the most respectable persons of the place. He thought the higher a man stood in the Church, the greater was his responsibility to be a temperance man, and he knew that a great number of drinking-men could be reached and reformed only through temperance influences.

A gentleman present read some extracts from letters which had appeared in a city journal, concerning the question of excluding liquor-sellers from membership in the Church of Christ, one of which stated that the writer knew some good ministers who were loud advocates of temperance in public, but who nevertheless would "take a nip" in private. Upon this statement two comments were made. First, that it was a great pity it could be made at all; and, second, the question was asked, whether the ministers alluded to were most in character when advocating temperance in public, or when taking a "nip" in private. Both could not be right, but which was wrong? Another passage said that many of the best church members and most benevolent men in the city used intoxicating drinks daily, and many of them were engaged in the traffic. To which it was replied, that the best and most munificent Jews were opposed to Christ in his day, and many of the best and most magnificent church members and office-bearers in the Southern States had been slaveholders. It was objected that, if you exclude the liquor-seller, you must, to be consistent, exclude the liquor-drinker too; but the slave-trade was abolished long before slavery, and in every reform of the kind it is found practically necessary to limit efforts to the most flagrant cases of cases at first. Besides, the tempter or minister to vice of any kind was always deemed worse than the tempted. "Woe unto him that puts his bottle to his neighbor's mouth, and makes him drunken."

A TRIP THROUGH THE NORTH-WEST—MAKING WATCHES ON THE PRAIRIES OF ILLINOIS.

(From our Correspondent)

ON THIS WEEK, JUNE 10, 1868.

On Wednesday, 3rd inst., the remains of Hon. Steven A. Douglas were taken from the grave where they have lain since 1861, and placed in a marble sarcophagus that stands within the mausoleum of the partially completed monument at Cottage Grove, just south of the city. The location is a beautiful one,—lake Michigan on the east, a grove of oak trees on the north and west. The monument is being erected by Leo W. Volk, Chicago's famed sculptor, whose bust of Lincoln gave him pre-eminence as an artist. Appropriate ceremonies were introduced at the removal, and a large crowd of persons were present, and viewed the remarkably preserved features of the eminent statesman, lying so silently within the leaden casket, covered with the colors that he loved so well, and with wreaths and crosses of flowers that relieved the gloom of the mausoleum.

Friday morning, 5th inst., we took a seat in an elegant new day-car on the Galena division of the Chicago and North-Western railroad, and after a ride of forty-two miles through as fine a country as ever shone upon, found ourselves at Elgin (Illinois), situated on the beautiful stream called Fox River. All nature was at its best, and we could do no less than give place to feelings of rapturous delight as each new beauty met our sight. We risk our reputation for good judgment when we hold that there is no pleasanter town of six thousand inhabitants, all things considered, than this same Elgin, with its half dozen churches, academy, woollen factory, three iron foundries, five grist-mills, two railroads, Bor-

den's factory, so justly celebrated for its condensed milk and meats,—which last took the first premium at the Paris exposition, over those exhibited by Prof. Liebig,—its celebrated dairies, which largely supply Chicago with milk; its two newspapers; and lastly, and principally, its watch factory, to which we had the pleasure of paying a flying visit, thanks to the politeness of Major Whittle, agent of the National Watch Company, and G. P. Lord, Esq., business manager of the works. The buildings are of brick, two stories in height, half a mile south from the village, in a beautiful grove, just on the bank of the river. And what shall we say of the interior? A series of rooms and departments, filled with intelligent, often intellectual, ladies and gentlemen, some two hundred and twenty-five in number,—each operating, or controlling the motion rather, of some machine that is marvellously like a thing of life, save in this, that they never err the thousandth fraction of an inch. Does it seem like truth or fiction, when we say that we have seen a machine that revolved four thousand times each sixty seconds, and another whose two wheels aggregate fifteen thousand revolutions in the same length of time? And this but one of a thousand wonders here to be seen. Here steel, worth \$1.35 per pound, is converted into 300,000 screws, that look like filings to the naked eye, and will now cost \$3,500!—a trifling advance for the skilled labor necessary to transform each microscopic bit of steel into a perfect screw, with seven evenly cut threads, and a head that has a cut for the screw-drivers! Gang-saws that saw chrysolites, garnets, rubies, and aqua marina, into planks; these gang-saws, aforesaid, being the size of a common button in diameter. But it is useless to enumerate. The wonders are legion. The whole building is one of mystery. All these wonderful machines are manufactured on the spot, under the supervision of Charles S. Mosely, an inventor and practical machinist of seemingly superhuman powers. Six different grades of watches are produced, and sixty per day are finished up. With the most superficial glance possible at the wonders of the National Watch Company's manufactory, we came away bewildered, astonished, delighted, and fully determined that at no distant day, we would avail ourselves of the kindly invitations from Mr. Lord, as we stepped from his buggy on board the train, to "come again, and stay longer."

Friends in the New Dominion—subjects of the Queen, (long may she live!) if Chicago ever comes within your line of travel, make a detour to Elgin, then thank us for the advice now given.

Back to the junction, twelve miles, then away over the green prairies of Illinois, past broad lands, homelike homes, picturesque groves of trees, through beautiful towns and villages, that seemed like other Edens; on through a genuine western thunderstorm, with lightnings playing around us, and thunders rolling over our wheels, the rain pouring in torrents, and wind raving wildly, all bringing to mind the numerous hurricanes that have so recently visited the State in various parts, with sufficient force to inspire awe and respect. Arriving at Fulton, one hundred and thirty-six miles from Chicago, we find ourselves on the East shore of the Mississippi River, with the beautiful village of Lyons, Iowa, just opposite, and two miles lower down on the same side, the thriving town of Clinton.

A quiet Sabbath in the country, with church services at a fine new school-house; an enchanting view of the river from the bluffs; a day or two longer in the country, then across the river by the North-Western Railroad, over the only bridge that spans the Mississippi below St. Paul, into Clinton, that has five or six thousand inhabitants, and is still rapidly growing.

The Iowa State Sunday-school Convention met here on Tuesday, the 9th inst., at which there was a full attendance from all parts of this fine large commonwealth, and such enthusiasm manifested as would awaken hopes for a glorious future here in the Sabbath-school cause.

SYNOD OF THE DIOCESE OF MONTREAL.

At two o'clock, on Tuesday, 17th instant, the Synod met in the cathedral school-room,—the Lord Bishop in the chair.

The Rev. Canon BALCH was elected clerical secretary, to act till the next meeting of Synod; and Mr. A. Sanborn was appointed lay secretary pro tem. Jas. Hutton, Esq., was re-elected treasurer, and Messrs. Gault and R. McKay, auditors.

The minutes of the last meeting of Synod having been read and confirmed,

His Lordship read an address of considerable length. In it he alluded to his having visited England, to attend the Conference of Bishops that met at Lambeth on the 24th of September. After some further remarks, he said:—Through the operation of their Synod acts, and according to the opinion of the law-officers of the Crown, they were now in the position of an independent branch of the Anglican Church, without the interference of any other authority save such as appertains to the Crown, as supreme over all causes within the empire, whether ecclesiastical or civil. The position of the Episcopal church in Canada, he found, excited a good deal of interest, and even admiration, in England, in connection with the disendowment question as raised through the proposed disestablishment of the Irish Church. He was informed that at the approaching Church Congress to be held in Dublin next September, one of the subjects would be, "The Canadian and American churches, their organization and practical working."

His Lordship then reviewed some of the more prominent proceedings at the Lambeth Conference of Bishops, and stated that he did not apprehend that if the Irish Church were disestablished, the work of disestablishment of the Church of England would quickly follow. On the other hand he rather apprehended danger from those who held that they ought not to require any special subscription to particular articles of faith on the part of the clergy. He likewise referred to the ritualistic controversy now going on in England, and spoke approvingly of Dr. Phillimore's judgment on this subject in the Ecclesiastical Court in London. On this point he concluded by saying: In the meantime, they must remember that there is no necessity for any one uniform ritual being established in every branch of the Church alike; and if necessity should require it, they in Canada could take such order as in the matter might seem needful.

The evangelical letter of the Lambeth Confer-

ence was then read to the Synod, the members standing to hear it.

The report of the committee on amalgamation was adopted.

The Rev. M. S. BALDWIN moved.—That the Synod, having observed with deep regret the excesses to which many of the clergy of England have gone in the introduction of novel forms, ceremonies, and vestments, into the services of the Church; and feeling the present to be a fitting opportunity to lay down rules for our future guidance in this country,—petition the Provincial Synod to take the whole matter of Ritualism into its mature consideration, and to pass such laws as will effectually prevent the occurrence of the above in the Canadian Church, and will establish as far as possible a uniform mode of conducting worship.

Mr. Baldwin spoke at some length in support of his motion, which was seconded by the Rev. Canon Bond.

His Lordship said a great deal of misapprehension existed as to the extent in Canada of the evil complained of. It was confined to very few, who made a great show, and attracted a certain number of adherents. A man might reduce the ceremonial of the Church far beyond what he had any right to do, and yet very few would be induced to go and see him; but let him add ever so little to it, and numbers would be at once attracted. (Laughter and cheer.) As to the authority of the Provincial Synod, he felt quite sure that full powers to rule and regulate existed within their own Church, and he hoped they would keep to the just and temperate path which had so far been the heritage of the Church.

Canon LOOSEMORE moved.—"That the Provincial Synod be respectfully requested to take such steps as they may deem necessary to provide that the rubrics and the Book of Common Prayer be maintained in their integrity."

Rev. J. C. DAVIDSON seconded the amendment.

After some discussion, His Lordship suggested that the matter should be referred to the Provincial Synod, with a request that, when necessary, it would make such alterations as might remove any of those ambiguities which have occasioned difficulty of interpretation as to the meaning and purpose of the rubrics.

The debate was then adjourned till to-day.

WEDNESDAY, JUNE 17.

Major ROBISSON moved that a committee of nine persons, representing the various portions of this Diocese, be named by the Lord Bishop to consider and report upon the best plan for the division of the present Diocese of Montreal, together with such reasons as, in the opinion of said Committee, render such a division necessary.

Rev. G. SLACK seconded the motion, and in doing so complained of the want of sufficient episcopal oversight in the Eastern Townships, where, he said, an annual visitation, a more intimate relationship between the bishop and his clergy, readiness of access to him as emergencies rose, and the personal influence of his presence, were greatly wanted.

Rev. D. LINDSAY advocated the necessity for a division of the diocese.

Canon BOND deprecated it, and said he had no doubt that, if the Bishop saw it necessary more frequently to visit the Eastern Townships, he would gladly do so. His Lordship could within one day reach any part of the diocese in which his presence and services might be required.

Canon LOOSEMORE opposed the motion. It seemed to be forgotten, he said, that it was intended that another diocese should be formed, with Ottawa for its centre.

Several other members of Synod spoke, some for, and others against, the motion.

His Lordship replied at some length. He was not opposed to a division of the diocese, or indifferent to the advantages accruing from an extension of episcopal service, but this division might take place in accordance with some understood rule. It would have been more respectful and more regular to have brought the matter before the Bishop before submitting it to the Synod. He was of opinion that the capital of the Dominion should be the centre of the new diocese, if one were erected.

After a further lengthened discussion, the motion was put and carried by a large majority.

The question of Ritualism then came up, and, in the course of the debate, Dr. Bancroft referred to proofs of the existence of Ritualism in this diocese.

The Synod then adjourned, but met again at two o'clock.

Rev. Mr. NORMAN said, Ritualism was not Romanism essentially. It was not the use of vestments which drove people to the Church of Rome. These vestments were not peculiar to the Roman-Catholic Church. They also obtained in the Lutheran and Scandinavian Churches, which were as thoroughly Protestant as the gentlemen on the other side could possibly wish them to be. (Laughter and cheer.) Then they were not the novelties they were represented as being; they were not nearly so novel as many other articles which were used in the Church. The speaker concluded his address by saying that he believed in the real presence of the Lord Jesus Christ in the Holy Communion. This faith he had received from the Church in which he had been reared. It was his comfort and stay in life, and he trusted it would be his consolation in the hour of death.

After a rather sharp discussion, Canon Loosemore's amendment, with the addition of the words suggested by his Lordship, was carried. The whole was as follows:—

"That the Provincial Synod be respectfully requested to take such steps as they may deem necessary to provide that the Rubrics and the Book of Common Prayer be maintained in their integrity, and, where necessary, make such alterations as may remove any of those ambiguities which have caused such difficulties of interpretation as to their meaning and purpose."

The discussion on the amalgamation question was then resumed, and the canons, as revised, were adopted.

Rev. R. LINDSAY moved for a Committee to inquire into the right of a rector and churchwardens, in their separate capacity, to hold land; and into the powers of a rector.

The matter was understood to be referred to the Committee appointed on Dr. Bancroft's motion.

Some other business was transacted, after which the Synod adjourned until to-day.

THURSDAY, JUNE 18.

The Synod assembled at ten a.m., but it was

afterwards discovered that there was no quorum, and the Synod adjourned until 2 p.m.

At that hour it reassembled, and after some discussion elected the Rev. Canon Balch to the office of the Secretary of the Synod, the salary to be settled by the executive committee.

The Rev. Canon BALCH then rose and alluded to the circumstances which had led to his connection with the Episcopal Church in Canada, and the kindness which he had since received, more especially in the Cathedral parish of Montreal. He said he felt with regard to his election to this office, that he must conform strictly to the just and reasonable wishes of such a congregation. He must beg the Synod to accept the assurance that if he found that it was his duty to assume the Secretaryship he would do so; but if not—and this could only be ascertained by conferring with the Dean and Wardens, and obtaining the advice of the chief pastor—he should decline it.

He then went on to show the importance of the system of weekly contributions, adopted at the last meeting of the Church Society. No man, he said, would rise in his place in that room or in the diocese, and tell his clergyman that he would not give to missions. But what no one would think of doing directly was often done through coolness or indifference. It was not hostility which was going to defeat their plans and destroy the work of missions in the Diocese. It was the feeling that the work could not succeed, and might therefore be let alone. (Hear.) From three country parishes he had received, under the hand and seal of their respective incumbents, a statement that the plan had succeeded both in the amount realized and in the approbation of the people. How had it been in the Cathedral? He had visited about half the congregation, and the sum realized was \$1,500 more than the whole amount realized in any preceding year, with one exception. He was prepared to say that in two years the revenue of missions in the Diocese might be raised to \$20,000. (Hear.) In a short time, the grant from the Society for the Propagation of the Gospel would be withdrawn, and it was quite right it should be. But in what position would they then be? Were they then to fall back on the old plan, by which only \$5,000 could be raised, and that with the utmost difficulty, or would they adopt the simple and feasible plan now submitted.

His Lordship said that they must accede to the terms on which Canon Balch had notified his acceptance of the office.

After some routine business, CANON BALCH read the report of the Committee on Education. It was received, and, after some discussion, adopted.

The Synod was then adjourned until the evening, when

The Chancellor moved, that it is desirable to found, with the least possible delay, in or near the city of Montreal, a school of the highest order for the education of girls, to be under the control of this Synod; and that His Lordship the Metropolitan, the Ven. Archdeacon, the Rural Deans, the Rector of the School, and four laymen, to be elected annually, be a Board of Trustees to manage and administer the affairs of the school. And that, with a view to carry out the above object, a Committee be appointed to collect subscriptions, with power to erect a school, and put the same in operation as soon as, in the judgment of the Committee, the state of the funds at their disposal will justify their doing so. It being understood, however, that under no circumstances shall the funds or property of the Synod be pledged, or held liable, or responsible in connection with the object in question.

The motion was carried, and the necessary Committee struck.

A number of motions were afterwards made. Some of these were agreed to, and it was ordered that others should stand over. A vote of thanks was then passed to the Bishop, for his conduct in the chair.

His Lordship replied, and, in so doing, referred to the movement now going on in some parts of England for the establishing of Synods, and also mentioned the fact that the Church in Canada and in the United States was frequently quoted to show the successful working of the plan.

His Lordship now pronounced the benediction, and the senate was adjourned.

NEW WESLEYAN CHURCH AT OSHAWA.

OSHAWA.—A correspondent, at Oshawa, Ont., writes:—"On Sabbath last, the Wesleyan Methodists of this place opened a splendid new church, of large capacity and of tasteful arrangement. The main edifice, the steeple, and the two-story school-room in the rear, are all of white brick, with handsome Ohio stone cornices. The new church stands on Simcoe street, nearly opposite the Canada Presbyterian Church, in such a position as to greatly improve the appearance of the town. The Rev. E. Ryerson, chief-superintendent of schools for the province, preached in the morning. Among the crowded audience was the Rev. Wm. Morley Punshon. In the afternoon, Rev. Dr. Jeffers, the editor of the Christian Guardian, preached a powerful sermon. Among the belated, who could only get into the school-room within hearing distance, was Mr. Punshon, who preached in the evening to as many as could squeeze themselves within, or climb up planks to the windows without. Dr. Thornton, of the Canada Presbyterian Church, was present, and, learning that hundreds were still outside, offered the use of his church, to which a large congregation repaired, and was addressed by Dr. Jeffers. Mr. Punshon's text was from the Psalms, 'I followed the multitude to the house of the Lord with joy and praise.' The sermon was most appropriate to the occasion, and will long be remembered by every one present as a moving appeal for the dedication of their hearts to God. He made a dry cut at saint-worship in an incidental allusion to the prayer of the rich man to Abraham, by stating that it was the only Bible precedent for prayer to saints, and that prayer was made in hell, and to this day had remained unanswered. Those who heard Mr. Punshon's sermon at Montreal, several of whom were present, state that it was a very ordinary one compared with that at Oshawa. About a dozen ministers on their way to the General Conference at Kingston were present throughout the day, and Mr. Punshon left with them by early train on Monday morning, to preside over that gathering. The dedication services are to be continued, next Sabbath-day, by Rev. Mr. Borland, of Montreal, who preaches in the morning and afternoon, and by Rev. Mr. Poilard, of Barrie, in the evening. On

Monday evening, the 15th, a service is to be held. The collection on Sabbath last amounted to nearly \$300. The building cost about \$15,000. This is the third brick church opened by the Wesleyans of Oshawa,—the first and second having in turn proved too small for their proper accommodation.

THE CONFESION AND EXECUTION OF PRINCE ALFRED'S ASSASSIN.

The day prior to execution, O'Farrell asked for writing materials and made a dying declaration before the visiting justice and addressed it to the Colonial Secretary, to be opened on the following day. The declaration was as follows:—

"Being now about to appear before my Creator, I feel it my duty to give expression to my heartfelt sorrow for the grievous crime I have committed. From the very bottom of my heart do I grieve for what I have done. I have hitherto said that I was one of many who were prepared to do the deed, had I not done it. I had not the slightest foundation for such a statement. I was never connected with any man or any body of men who had for their object the taking of the life of the Duke of Edinburgh. Neither was I in any other than an indirect manner connected with the organization in Ireland and elsewhere which is known by the name of the Fenian organization. I wish, moreover, distinctly to assert that there was not a human being in existence who had the slightest idea of the object I had in view when I meditated on—and, through the merciful Providence of God, failed in carrying into effect—the death of the Duke of Edinburgh. I have written to the printers of two Irish periodicals an address to the people of Ireland. So certain was I of the death of the Duke of Edinburgh, that I stated therein that which I believed would be the fact; and I think I have more than implied that I was but one of an organization to carry the same into effect.

"I need but say that the truth of the latter portion rests upon a slighter foundation than the former; in fact, that unless from mere hearsay, I had no foundation for stating that there was a Fenian organization in New South Wales. From continually thinking and talking of what I may still be allowed to call 'the wrongs of Ireland,' I became excited and filled with enthusiasm on the subject, and it was when under the influence of these feelings that I attempted to perpetrate the deed for which I am now justly called upon to suffer."

The execution was strictly private. Many persons assembled on an adjacent eminence, from which the scaffold could be seen, but only a few who had special permits from the sheriff were admitted inside the goal. The authorities had made ample arrangements to prevent any outbreak, soldiers and armed police were in and about the prison, and the military were under arms in their barracks; but everything passed off with unusual quietude.

It was confidently expected by many persons that the prisoner would make a statement on the scaffold, but no word did he utter after he had shaken hands with the clergyman. The adjustment of the rope, and drawing the white cap over the unhappy man's head, were but the work of a few seconds, and barely had these preparations been made by one of the executioners than the other withdrew the bolt, and O'Farrell dropped dead, his neck having evidently been broken by the sudden jerk. The only motion observable in the body was a slight drawing up of the feet immediately after the drop fell, but this was simply the action of the muscles without conscious pain.

After hanging for half an hour the body was lowered into a shell and examined by the medical attendants, who found the neck completely dislocated and the throat considerably torn. A cast of the face and head were taken, and the remains were then conveyed to the Necropolis and interred in the Roman Catholic portion of the cemetery.

SPECIAL NOTICES.

Montreal, April, 1868.—To the Montreal Tea Company, 6 Hospital street, Montreal: We notice with pleasure the large amount of tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your teas are giving general satisfaction, as, out of the large amount forwarded, we have only had occasion to return one box, which, we understand, was sent out through a mistake.—G. CHERNY, Manager, Canadian Express Company. Our teas are put up in 12, 15, 20, and 25 lb. boxes. They are giving unusual satisfaction, and any tea not proving satisfactory can be returned. We deliver tea in the city five times daily. A fair trial solicited. Note the address.—The Montreal Tea Company, 6 Hospital street. See advertisement.

TESTED BY TIME.—For THROAT DISEASES, Colds, and Coughs, "Brown's Bronchial Troches" have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only "Brown's Bronchial Troches."

—Hunt's Hair-Gloss has a rapidly increasing sale.—Jacob's Liquid for external and internal use.—S. J. Foss & Co., Sherbrooke, proprietors of Colby's Pills.

—The last days of ex-President Martin Van Buren were made comfortable by the use of Jonas Whitcomb's Asthma-Remedy. Letters in our possession from his physician, and from Mr. Van Buren himself, express much gratification with the result of its use. Joseph Burnett & Co., proprietors, Boston and New York.

—F. Gross's Chest-Expanding Steel Shoulder Braces, manufactured at the Canada Truss Factory, 36 Victoria square, Montreal.—This is an entirely new and superior article for ladies and gentlemen who have acquired a habit of stooping. This brace is certain to answer the purpose of keeping the chest expanded and the body upright, and will also prove conducive to health and gracefulness. For gentlemen, this Chest-Expander will enable them to do away with the common suspenders. Caution to Parents.—Parents, look to your children. Gross's newly-invented Steel Shoulder Braces are almost indispensable for children, as they are liable to contract the habit of stooping and shrugging their shoulders at school, causing them to grow narrow-chested, and laying the foundation for consumption and lung disease. Parents should bear this in mind, as wearing our Braces will counteract this bad habit.

Family Reading.

[For the WITNESS.]

LIFE'S TRIALS.

A thorn in the flesh, it is well! Not here can we rest, nor long shall we dwell; This world, with its sorrows, its troubles and cares, Gives a relish for heaven, for its bliss it prepares.

Could unalloyed pleasure be found here below, Our cup have no sorrow, our bliss have no woe; Content with our lot, no better we'd crave, Nor dream of a brighter beyond the dark grave.

As, after the tempest, the sun's glorious light, Dispelleth the darkness with radiance so bright, As the ocean-tossed mariner besprinkled with foam, Feels the keener delight when he reaches his home;

So man, rudely tossed on the ocean of life, Engaged in its conflicts, its troubles and strife, Grows weary and sighs, for some spot where to rest, Till faith gets a view of the realms of the blest.

There trouble and sorrow no more shall be known, There sinning and sighing for ever are gone, In the home of the ransomed, those regions above, Dwell infinite pleasures and infinite love.

W. E. S.

A VISIT TO NAZARETH.

NAZARETH, March 12, 1868.

APPEARANCE OF THE TOWN.

The scenery around the town of Nazareth is very much like that to be found in Vermont,—rounded hills, narrow valleys, limestone rocks, sunny slopes, patches of green fields and verdant pastures. You do not see the sugar-maple crowning the hill tops, nor the graceful elm in the hollows, but the dark green of the olive and the spreading branches of the fig-tree instead. You travel on horseback, along winding paths, instead of rolling in buggies over country carriage roads. There are no cottages or farm houses, with great barns and hay stacks, along the way; no bustling towns, no click and clatter of factory machinery. Travelling from the plain of Esdrael, climbing the hills just as we might go up from the meadows along the Connecticut, a ride of four miles brings us to a hollow among the hills. We look down into it and have a view of the town west of us, on the sunny slope of a hill, which rises four or five hundred feet above the town. The flat-roofed stone houses are nestled on the hillside, just as the dwellings are in many a New-England village. Banish from your mind any other resemblance. There are no wide streets, no front yards filled with roses and lilacs, no trim cottages with green blinds; but stone walls, with holes for windows, heaps of mud and manure around the doors. At the bottom of the hollow are old olive-trees, garden walls, and hedges of prickly pear. East of the town, at the foot of the hill, is a fountain, pouring out copious streams of water, through a marble slab. We pitch our tents within a stone's throw of the fountain, close by the grove of old olives, the limestone ledges cropping out along the hillside behind us, giving shelter from the cold winds sweeping down from the north.

THE FOUNTAIN.

The fountain is the only public resort of the town. Here the women and girls fill their water-jars, chat together, talk over the news, balance their jars upon the crown of the head, and walk back to their homes. Here they pound the dirt from their clothes upon the rocks; they have no scrubbing boards, no patent washing machines, or clothes-wringers, neither wash-tubs. The brook below the fountain is the public washing-place,—the place, also, where the horses, donkeys, sheep, and goats of the town slake their thirst.

There is no pleasanter village in Palestine, none where the people are more kind and courteous, none where the maidens are more beautiful; not such a beauty as you find in the West, but as widely separated from the common type among the Arabs as the Madonna of Raphael is from our conception of the witches of Midsummer Night's Dream. The population is Christian. Very pleasant it is to hear the tolling of the church bell for vespers falling on the evening air. And now let me ask your readers to climb the hillside with me, the hill north of the town, that we may have an hour for quiet reflection.

VIEW BY MOONLIGHT.

It is evening, and the sights and sounds of day are fading on the eye and ear. The moon is approaching the full, and throws a flood of light upon hills. There are drifting clouds in the sky overhead. In the north there is a dark thunder-cloud,—vivid flashes of lightning playing round Lebanon and Hermon. East of us is the rounded height of Tabor, and beyond, over the Jordan Valley, light, fleecy clouds, lined with silver and edged with gold, hovering in mid-air as the cherubim and seraphim once hovered over the hills of Bethlehem. We look across the plain of Esdrael in the south and behold Little Hermon and Gilboa, while far away through the haze we trace dimly the outlines of Ebal and Gerizim; westward, clearer and more distinct, is Mount Carmel. We hear the tinkling of bells in the sheep-folds, the barking of dogs, the howl of jackals on the hills, and the deep thunder far away. From the vale below us ascend the voices of our own multitudes, singing around their camp-fires. We behold our own white tents, and those of an English party just arrived. The place, the scene, the hour, alike are soothing to body and soul, and we feel the appropriateness of the words:

"Here in the body pent, Absent—from I roam, But nightly pitch my moving tent, A day's march nearer home."

With such calming influences around us, we forget the present and go back 1865 years to behold Nazareth as it was at that time,—a

vale as peaceful then as now,—an insignificant town, so small that the people of other towns spoke of it contemptuously, just as we sometimes speak of Slab City and Hard Scrabble. No great public thoroughfare led through the place. There was a Roman road down the reconst, and another from the seacoast through Sepharis in the valley five or six miles north, extending eastward to the sea of Galilee; so the tides of travel and commerce flowed past Nazareth, leaving it a small village, among the hills, without a history.

THE PARENTS OF JESUS.

Among the inhabitants we see the carpenter Joseph using the axe, the saw, the plane, and chisel, laying wooden beams for the roofs of houses, making tables and stools; and among the maidens who fill their jars at the fountain is one named Mary, betrothed to the carpenter. She is low in station, though she has royal blood in her veins. Through all the centuries since, painters have thought of her as an ideal of perfect loveliness, purity, and truth. It is not fancy or fiction. Such a girl lived here, walked along these paths, breathed the fragrance of the flowers blooming in the garden, plucked the lily of the valley, perhaps, to adorn her hair, strolled with her mates beneath the olives.

JESUS AS A CHILD.

But not as the piece of the Annunciation, not as the home of Mary, do we think of Nazareth,—but as the childhood and manhood home of Jesus Christ. We think of him as lying in Mary's arms, a child of adorable beauty. The mother's hand leads him, as she comes to the fountain to fill her pitcher. He plays his feet in the running stream. He hears the sparrows chirp, and the hum of the bees, and gathers the scarlet and purple anemones. His childhood is like our own. He has his play-hours, rambles over these hills, becomes acquainted with every locality. As the boys of America know every acre around their homes, each towering rock, each nook, each brook and tree, so he became acquainted with the places around this, his boyhood home.

The father and mother have stories for him, as our parents have for us,—of his ancestry; how Abraham, the father of the nation, came down from the distant north and stopped at Shechem. From this hill-top they perchance point out to him Mount Ebal and Mount Gerizim, and the valley between them, where the patriarch first pitched his tent. They tell him the story of Joseph, and show him the hill of Dothan, across the plain of Esdrael, where the Midianites took him from his cruel brethren to be a slave in Egypt, and what came of it,—a story more wonderful than any romance. As we listen to the stories of our parents of the early history of our own country,—of Washington and Franklin and their compatriots, so he heard of Moses and Joshua, the first great leaders of Israel. From this hill he sees the battle-ground where Barak defeated Sisera, and where Gideon, with his three hundred, put the multitude of Midianites to flight. Beyond that field he beholds the rugged mountain of Gilboa, where Saul and Jonathan were slain. On the Sabbath, in the synagogue, he chants with all the congregation the grand elegy written by his great ancestor, David, on the occasion of their death:

"The beauty of Israel is slain on the high places, How are the mighty fallen!"

Familiar to him is the life of the Prophet Elijah. We fancy Joseph coming up here with the child, and with extended arm pointing to Carmel, the scene of sacrifice, where fire came down from Heaven and consumed the prophets of Baal. He cannot quite see the village of Shunem, where Elisha raised the widow's son, for it is round the point of Little Hermon.

HIS BOYHOOD.

We see him when twelve years old going with his parents, their neighbors, and companies from surrounding villages, to Jerusalem, in the month of March, to keep the great National Festival—the Fourth of July, and Thanksgiving day in one—commemorative of the deliverance of the nation from slavery. The flowers are blooming on the hills,—the scarlet and purple anemones, the violets, iris, lilies, and phloxes. The festival over, his parents begin their homeward journey, but the child remains, enters the Temple, and gravely questions the gray-bearded and venerable men who have devoted their lives to profound study. Strange his words when reprimanded by his mother for having stayed behind. He must be about his Father's business! His father was a carpenter, and he was to follow the same occupation. In the Museum at Naples we see, from the exhumations of Pompeii, how rude must have been the implements of his craft.

A MECHANIC.

He becomes a mechanic, labors as many a mechanic who may read these lines labors,—working from morning till night,—lying down weary when the work of the day is done. During ten of manhood's years this is his occupation. He is inured to toil. In the prime of life we see him laying aside the saw and plane, and taking a journey eastward, to the river Jordan, where his cousin John is baptizing those who have resolved to lead a new life. He goes not to repent of any evil way, but to be consecrated to a new work.

THE FOUNDER OF A KINGDOM.

He purposes to found an empire! He is not learned, but he goes to become a teacher. He walks up the path which leads across the ridge east of us, bent on such an undertaking. What in all human probability will be the result of his effort? He is poor,—has very little if any money, is unknown except to his fellow-townsmen. He hails from a place which is held in contempt all the country round. Rome rules the nation. Her legions are trampling over all these hills; they garrison every town. Turbulent spirits are great for revolt. They will spring to arms when a great leader appears, and they are expecting a deliverer. But this mechanic purposes to rear his throne as no other throne ever was reared—on love. Love! Who will follow such a leader? Who

will rally round his standard? Position, place, power, money, honor, distinction, bribes, ambition,—these are motives which govern men. Fathom human love, measure all its capabilities, the love which one man has for another, and what will be the probable result?

He returns from the Jordan and the Wilderness to his home. We see him in the synagogue on the Sabbath, reading from the prophecy of Isaiah, saying "To-day this is fulfilled." The people are amazed. This is the carpenter's son! Whence his learning? Shall one so low as he be their teacher? They rise in anger and thrust him violently out of the synagogue, with the intention of throwing him headlong down one of the ledges of this hillside. His own townsmen reject him. A poor beginning of a kingdom, this. Human eyes can discover no prospect of success.

Nazareth is no longer his home. He goes to Capernaum, on the shores of the lake, reposing among the hills a few hours' ride east of us. He begins his kingdom there by asking two fishermen, as poor as himself, to become his followers. He begins to teach, but was there ever a teacher, ever a philosopher, who put forth such doctrines? His instructions are contrary to the teachings of the most learned men of the nation. He becomes a physician, goes into the towns and villages using such remedies as no other physician can use,—putting clay on the eyes of a blind man,—telling another to wash himself, thus restoring his sight. An officer of the Roman army has a little daughter dead; he takes her by the hand and brings her to life. The fevered, the lame, the leprous,—all afflicted with disease come and are healed. He has power even over the forces of nature, but he never uses it for selfish ends.

He informs his followers that they must have a new moral creation. What other founder of a kingdom ever began with such an idea? There is caste in the nation, society has its classes and sects, and there are bitter animosities. There are great families who have wealth and power. He is of the lowest class, but he panders to no one,—cultivates no courtly friendship. He goes to Jerusalem,—a carpenter, a Nazarene, has no authority,—yet he enters the temple, clears it of the money-changers and dove-sellers, as if he were the chief priest or the head of the Sanhedrim. Most men having gained power lay plans to retain it; but he leaves the temple, goes back to Capernaum alone, or attended only by the poor fishermen. Men say that he is crazy, a drunkard, a glutton. He travels over the country as physician and teacher,—some people believing that he is a good man, others declaring that he is a deceiver. He has a warm heart and quick sympathies,—weeping at others' woes, never for his own. His friendships are among the poor. Other men make mistakes, but himself never. He indulges in no vain regrets.

Three years pass. He goes to Jerusalem, is seized by those whom he has not injured; all of his followers forsake him when he most needs them. He is innocent of crime, but is publicly executed as a criminal,—goes to an ignominious death. To all human appearance his kingdom is at an end.

THE PROGRESSION OF THE KINGDOM.

Eighteen centuries have gone by since then, and his kingdom has been increasing the while. It is diverse from all others in that it advances by love alone, never by the sword. Here is the mystery of the ages. We recall at this point the words of a man who has been accounted great at rearing and tearing down thrones,—the words of Napoleon to Bertrand at St. Helena:

"I know men," said the dethroned monarch, "and I tell you that Jesus Christ was not a man. His birth, the history of his life, the profundity of his doctrines, his gospel, his opposition, his empire, his march across the ages and the realms,—everything to me is a mystery. Here I see nothing human, Christ proved that he was the son of the Eternal by his disregard of time. All his doctrines are one and the same thing—Eternity."

The chained exile contrasts the great men of the ages,—Alexander Caesar, and himself also,—with the mechanic of the obscure town, mournfully lamenting his own bitter fate. He asks "Who now will die for me?" But men and women, and children even, through all the centuries, have died for him who laid down his axe and plane, and went out of this village, past yonder fountain, to consecrate himself to the work of rearing a moral realm. They have given up their lives in exile, in dungeons, on the scaffold; they have been torn limb from limb by savage beasts, cast headlong from rocky heights, endured all tortures rather than abjure their faith in Jesus Christ, who said that he was the Son of God. He either was or was not what he claimed to be. Accepting the claim we can understand why this kingdom, founded on love alone, continues and thrives, while all other kingdoms have their periods of growth and decay. Rejecting the claim,—esteeming him to be only a man,—his life, his death, and what has grown out of it, is the darkest, deepest, most incomprehensible mystery of all time. Who will explain it?—"Carleton" in Boston Journal.

BYGONES.

In what sense are by-gones to be by-gones? We answer: In the sense of exercising Christian charity; in the sense of forgiving the faults, and cherishing reticence concerning the imperfections and failures of our fellow-men. Nothing more clearly displays the littleness of the natural man, or the weakness of the spiritual life in the professed Christian, than the constant allusion to the faults of others who are regarded as enemies. Nor does anything show greater nobility of character, and truer assimilation to the holy God-Man, than the forgiveness of, and sympathy with, wrong-doers. Oh, it is a beautiful and God-like thing to pass by private offences with silent compassion for the offender. We do not counsel the reader to look with complacency on sins in any person. "The best man hates them most; the worst man cannot love them; but are these the man?"

Does a woman bear that form in virtue of these? Lies there not within the man and the woman a divine element of brotherhood, of sisterhood; a something lovely and lovable?" Let that divine element be recognized by us. Let us love the brother and the sister, but so hate that which is imperfect and unlovely about them as to hasten to forget it.

Making by-gones by-gones thus would neither endanger nor lessen public security. We make a distinction between private and public wrongs. A Christian man, however influenced by charity, is still a citizen of the earth, and has social rights which Christianity does not ask him to forego, but rather to defend. To be Christ-like is not to be a coward. Public sins should be followed by chastisement. The law and its penalty, which are a terror to evil-doers, must be upheld. But when justice has had its demands, and especially when the correction has proved reformatory, it is the part, not only of Christian charity, but of common fairness, to say, "Let by-gones be by-gones." Do not check the man's eager efforts to gain an honest livelihood, to offer society some degree of reparation for the past, and to re-instate himself and those dear to him in the esteem of men, from which in the hour of temptation he fell. Remember how the Divine Father deals with you, and think of the heart-probing petition put into your lips by Jesus, "Forgive us our trespasses, as we forgive them who trespass against us." How can we expect to receive forgiveness of God while we exclude a brother from our mercy? —Rev. J. H. Hitchens.

BE POOR BEFORE YOU ARE RICH.

Explain to me, if you can, why it is that so many young people are ashamed to have it thought that they have no money? or why it is that they are ashamed of economy in the management of slender means, and of frugality in living?

There is no disgrace in being an acorn before being an oak. Young people frequently wish that they were grown men. But they are not ashamed of being young! No one is ashamed to have it discovered that his strength, knowledge, and skill are proportional to his years. But these same persons will blush, and suffer shame, at being supposed not to have money, under circumstances in which all the sensible world knows that they ought to have none!

A young fellow has been put to school by the rigorous economy of his father and mother. Only by the very hardest industry and closest economy can they sustain him in college. Every single shilling is important, and, like shingles on the roof, the absence of one makes the whole house inconvenient. And yet this lad will be ashamed not to bear his part in social expenses. He is utterly unable to say: "I cannot afford it!" It is the harder to say it, I must confess, because, in a community of several hundred young men, two-thirds of whom are poor and the children of poor men, there is a lurking shame of poverty, which radiates into public sentiment and reflects a kind of disrepute upon those who boldly say: "I must deny myself, beyond the bare necessities of life, of whatever costs money." Poverty has enough trouble without the addition of foolish and dishonorable sentiments.

Who expects young men to have money to spare? Does not the whole world know that they are but starting in life; that as yet they have earned nothing, and that they inherit no fortune; that they receive but a small stipend; and that, if they would be honest, they must practise a rigorous economy? Why, then, do young men engage in pleasure bouts which drain their pockets dry, and lay them under temptations to dishonesty, for fear people will think that they have no money.

Of course, folks will think so! And just as much if you are inveigled into unwise giving as if you refused! A poor young man ought to be poor until he has broken the spell of poverty by industrious enterprise; and he should rather glory in it than be ashamed of it.

It is necessary that you should be frugal; it is not necessary that you should spend five dollars in taking a young lady to the opera. It is necessary that you should be honest; it is not necessary to attempt to walk in circles of society that will swallow up the pitiful pennies of poverty like a quicksand, and leave only irresistible temptations to dishonesty. It is a good reason for not joining a club, an excursion, a riding party, and still more an extravagant ball, that "you cannot honestly raise the money." Who ought to hold up his head the highest, the young man who quietly says, "I cannot yet indulge in such expenses," or the fellow who is ashamed to own poverty, but is not ashamed to steal the money on which he makes a false appearance?

I hear a good deal of Yankee meanness,—of the spirit of trade and dicker;—of the stinginess and parsimony of Northern men. But, while the manner of showing economy may be unfortunate, the essential spirit of thrift and economy is a thousand times nobler than that free-handed squandering of money which gives a spurious reputation for generosity to people who are on the road to bankruptcy, and who have long spent money not their own with a special gracefulness!—Henry Ward Beecher.

A SPIRITUAL INVENTORY.—Occasional retirements, self-inquiry, meditation and secret communion with God, are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the church and gives occasion to the world to blaspheme. Many could say, in the words of the Canticles, "They made me a keeper of the vineyards, but my own vineyard have I not kept."—Rev. J. C. Ryle.

CHILDREN'S CORNER.

SAVED BY PET.

I believe the boy came to steal. Why also did he creep into the kitchen window without knocking?

Pet was sitting there in one of her thoughtful moods. I could see through the side-window, though the luxuriant grape vine hid me completely from view. At first sight the boy startled me. He was uncouth; he was ugly. Not only that, but his brow was low, and to me his eye was vicious. Some children would have screamed at the sight of such an apparition; Pet did not. Instead, a smile broke over her face like a burst of sunshine.

Nothing human repulsed her. I have shuddered to see her clasp a filthy little creature round the neck. Everybody was "nice" with her, and in her vocabulary "nice" meant good.

But to go back to the rough intruder. It startled him to see her smile, but in an instant the boy looked ashamed. A flush spread to the purplish swellings under his eyes.

"Is 'oo hungry?" cried Pet, in a clear, small, bird-like voice.

A moment after she emerged from her corner with a lovely rose apple, that filled both her wee hands, and running toward him, her eyes shining,—I thought I had never seen so beautiful an expression in a human face,—she said:

"Take 'is and 'ool be nice—'oo is nice, aint 'oo?"

The boy looked down at the small blessing; his lips worked a little. Sure am I no sermon would have reached his poor heart as did that little act. He seemed to hesitate.

"Take it," said I cheerfully; "Pet would rather you would eat it I know. What did you wish when you came? Can I do anything for you?" coming in as I spoke.

The tears stood in his eyes now.

"I don't know as I want anything, ma'am; I—well—I—I—don't know as I need any thing!"

"Have you a home?" I asked.

"A—home—that's what I never had."

"Divide him somefin more, mamma," said Pet pitifully, grieving for the tears.

He looked at her with an almost worshipping glance.

"I have two or three coils of wood that want splitting and piling down in the cellar," said I.

"I'll do it," he cried, brightening.

I looked at him keenly.

"Can I trust you?" I asked; but I tried to say it with a smile.

"Yes, you may, ma'am; indeed you may," he said; and then, with a swift motion, jerked his sleeve across his eyes. He told me that he was called Bertie, and I imparted his name to Pet. So every little while she would pat-a-pat to the head of the cellar stairs and cry out:

"Bertie, is 'oo nice?" then throw back her little head and burst into such silvery peals of laughter, and I laughed softly to myself every time I heard her.

Bertie came next day to finish his job, and his gray eyes grew positively beautiful at sight of Pet.

My husband became interested in the boy. "Depend upon it, Hetty," said he, "he's a neglected genius, or he never would have shown such sensibility. I'll see about him."

He did see about him to some purpose. He gave him occupation; found him reliable and steady work. The war broke out; Bertie enlisted, was wounded, and came near dying in the hospital. From that sick bed he returned home refined, spiritualized. Ah me! he came home to weep over Pet's still, waxen features.

Pet in her home above must rejoice if she sees Bertie, now an earnest student in Christ, for this sketch is not all fancy. Bertie will be a shining light, a brand saved from the burning, to minister to the heirs of glory.

RIDDLES.

No. 334.

I am a word of 11 letters, My 5, 7, 2, 1 is a building, My 3, 4, 6, 7 is an insect, My 6, 7, 2, 4, 5 means a god, My 9, 2, 1 is a boy's pet name, My 3, 4, 5, 10, 11 is a person mentioned in the Old Testament, My 1, 4, 9, 8 means finished, My whole was a celebrated orator.

No. 335.

My first is a being by mothers first taught; My second is that by which many are caught; My whole the young offspring of poet's thought.

No. 336.

What is it which is made with a train, travels with a train, is of no use to a train, but a train cannot travel without?

No. 337.

In a certain orchard, 1 of the trees bear apples, 1 of them bear peaches, 1 of them plums, 120 of them cherries, and 80 of them pears: how many trees are there in the orchard?

ANSWERS TO RIDDLES.

No. 330.—Leghorn. No. 331.—Zamzummins, Deut. 2:20. No. 332.—Because he takes every miss for a myth. No. 333.—4 days.

BIBLE QUESTIONS.

No. 549.

When did the Lord speak unto a fish?

No. 550.

How did a man once slay more people at his death than he slew in his life?

No. 551.

When the ark set forward on the journey through the desert, what did Moses say?

No. 552.

What did he say when it rested?

No. 553.

What is the beginning of wisdom?

ANSWERS TO BIBLE QUESTIONS.

No. 544.—Prov. 21:1. No. 545.—Neh. 13:15-22. No. 546.—Neh. 5:17. No. 547.—2 Kings 8:7-15. No. 548.—1 Kings 16:31.

The Miscellany.

WE'LL HAE AN UNTAX'D BIBLE.

Ah! wae's me I am weary,
An' my heart is sick and sair;
A' British buiks are seal'd anes noo,
For here they come naseair.

To tax municipalities
To teach the bairns to read,
An' to tax their mental aliment,
Before the food they've preed,

Immortal Willie Shakespeare,
Eh! he was a canie clie!
An' our ain braw bonnie Robby,
Wha to Scotland's cause was lea;

As they've tax'd our rarest buikies,
It's maybe my opinion,
That they'd tax the sun for shinin'
To illumine the Dominion;

SPURGEON'S MODE OF PREACHING.

The Tremont Temple was filled to overflowing last evening, May 3rd, to listen to Rev. Matthew Hale Smith on the above interesting topic. After the introductory devotional exercises, Mr. Smith commenced his address, introducing his subject by referring to the great change which had been wrought in England during the past ten years on the subject of religion.

His manner of preaching was peculiar. He usually spoke fifteen minutes without notes, and then paused for a few minutes to rest and allow his congregation to rest, after which he resumed his topic for fifteen minutes, and another rest was made, and so for an hour.

capacities, and, if not competent, they are rejected. One woman in his society commenced a Bible class of four persons, which now contains over seven hundred regular pupils, and there is also a large class for men, and one hundred and twenty-five prayer-meetings are frequently held in one week in connection with this large church.

THE PRODUCTION AND CONSUMPTION OF INTOXICATING DRINKS IN FRANCE.

The following letter was received by us, too late for our last number. We were glad, however, to see it afterward published in the Wisconsin Chief, April 2nd, and subsequently in the New York Observer, Peninsular Herald, and other papers.

To the Hon. William E. Dodge, President of the National Temperance Society, New York:

MY DEAR SIR,—While here for the winter, I have gathered up some government statistics, with regard to the production and consumption of intoxicating drinks in Paris, as well as in all France, adding some explanations and opinions of my own, which I have thought might be interesting to you.

The population of Paris is now estimated at 1,825,000. The consumption of wine in the city in 1866 was estimated at 77,000,000 (seventy-seven millions) of gallons, being an average consumption to each individual of forty-two gallons, from the earliest infancy up to each individual over fifteen years of age, an average of sixty gallons.

The balance of exportations of all kinds of drinks, as given by the government, in 1866, amounts to 66,591,582 gallons.

The statistics of distilled spirits and strong beers, cordials, cider, and other intoxicating drinks, exclusive of wine, are not included in the above, as I have not been able to procure them; but I have for the whole nation. The production of wine for the year 1865, in France, was rated at 1,089,000,000 gallons. Of distilled spirits, and all other alcoholic drinks not called wine, 427,746,000. The proportion of this 427,746,000 drank in Paris I don't add to the above averages of 42 gallons and 60 gallons of wine; but I conclude as regards this proportion, taking in all the ardent spirit, that it equals in naked alcohol that in the 77,000,000 gallons of wine drank in the city per year; but I have for this no positive data.

The production of intoxicating drinks of all kinds—wine, distilled spirits, beer, cider, cordials—was estimated at 1,516,746,000 gallons; this, divided by the population of the whole empire (38,000,000), gives an average of about 40 gallons to each individual from infancy up, including not only distilled, but wine and other fermented, liquors.

No chemists in the world are more skilled than those of France in providing the material for the transmutation of liquors. I could fill a volume with facts in this department of fraud.

When here, in 1860, I had a letter of introduction to the partner of one of the most extensive wine-producing concerns in the world. This establishment only sold pure wine, from their own vineyards. He told me that he found much difficulty in making sales, as the fabrications are so perfect that few could distinguish between the pure and the falsified.

To my inquiry, what proportion of the wines sold and drank in Paris, in his opinion, were fabricated, he replied, "One-half." With regard to the exportation of intoxicating liquors from France, they are, I believe, almost universally fabricated.

I will not ask any one to add to the government statistics which I have given, the consumption of fabricated wine which I don't give. I think it would be safe, however, to let the government estimate of yearly consumption stand as it does, and permit the exportation and use of pure and falsified liquors in France to balance the falsified liquors made in the country and not recorded as productions. It is my belief that the amount of naked alcohol drank in this country exceeds that of any nation on the face of the earth, according to population. I hope I am mistaken. Drinking is, in fact, universal.

The higher classes, as a whole, are moderate drinkers; still, all drink wine as freely as we do tea and coffee; and the laboring classes drink (as a general rule) to the extent of their ability to pay.

Any one who has become enlightened as to the nature of alcohol, as now fully developed by the learned chemists of France, England, and America, can form his own estimate as to the "temperance of France."

I understood from the most trustworthy authority, that the average strength of French wines, either by natural fermentation or the addition of distilled spirits, is 12 per cent.; still, I doubt not, large quantities of the common wine of the country are drank without any enforcement by distilled spirits.

What is wanted in this country is truthful statistics, under the sanction of government, with regard to the effect of the drinking usages of the French people on the morals, longevity, and pecuniary interests of the nation. Everybody drinks here; and I have never

found the individual, male or female, who drank wine, that did not defend its use. When I was here, thirty years since, Louis Philippe told me that wine was the curse of France; that he wished every grape-vine was destroyed, except for the production of food; that total abstinence was the only true temperance; that he did not believe there were fifteen persons in Paris who understood it as it was understood by his family and myself; but he hoped for the labors in America, in time, an influence would flow back upon France that would be beneficial. I am here again after the lapse of so many years, and, in place of witnessing any abatement of the evil, I think it is on the increase, especially in the use of distilled spirits, greatly stimulated, as I believe, by the almost universal use of tobacco.

The main object I have had in view in collecting these statistics, has been to dissuade my countrymen from using any section of our country for the production of wine. It is my belief that the use of our soil for such a purpose would be an unmitigated evil, without a single redeeming benefit.

France has been held up for imitation as a temperate nation, and the cultivation of the vine in America recommended as a temperance measure. Not one in 100,000 of the travellers who visit this continent, takes the least pains to make personal examination in regard to the temperance of wine-producing countries, and the poverty and crime resulting therefrom. But some have, and their examinations have resulted in facts fully sustaining the opinions so imperatively expressed by Louis Philippe, and others of his countrymen who have made thorough and personal examinations.

The Count de Montalembert (and he, a Frenchman, should know) said in the National Assembly of France, "Where there is a wine-shop, there are the elements of disease and the frightful source of all that is at enmity with the interests of the workman." And here I would express a belief that, while the government seeks perfect exactness in all details of commerce, yet, we know in America, as it is known in Great Britain, how great is the temptation to give false statements with regard to intoxicating liquors, for the purpose of avoiding taxation.

I desire to avoid the least appearance of exaggeration or an approach to it, as to the production and consumption of alcoholic liquors in France. It is sufficiently frightful, as was remarked to me three months since, when I commenced my examinations and inquiries on a question so full of interest to the welfare of this great nation as well as to the world at large.

I am, my dear sir, yours very truly, EDWARD C. DELAVAN. Paris, Feb. 20, 1868.

P.S.—I add the estimate of cost to the consumer of intoxicating drinks in France, which may be instructive to some, and induce those interested in political economy, as well as morals, to look deeper into the effects of the drinking usages of nations than they have yet done.

From the preceding statistics I have made a calculation of the cost in gold, for a single year, to the drinkers who, besides consuming these large quantities of alcoholic liquors glass by glass, have to pay the whole series of cost, including profits of retailers, taxes, and so forth; and the remoter consequences to the drinker form even a more terrible and distressing load to carry than any mere burden of money or taxation.

The whole production of intoxicating drinks, distilled and fermented, in France, during the year 1865, being one billion five hundred and sixteen million seven hundred and forty-six thousand gallons, rating five bottles to the gallon, gives seven billion five hundred and eighty-three million seven hundred and thirty thousand bottles, which, at the low cost of one franc a bottle to the drinker, would amount to seven billion five hundred and eighty-three million seven hundred and thirty thousand francs; or in American dollars, calculating five francs to the dollar, one billion five hundred and sixteen million five hundred and forty-six thousand dollars for a single year's drinking. E. C. D.—National Temperance Advocate.

HONEY OF THE PSALMS.

While we do not agree with some of our Scotch-Irish brethren that the Psalms of David are to be our only vehicle of sanctuary praise, we do agree with them in the profound awe they bear to those wonderful lyrics of the Divine Spirit. We claim the privilege to sing not only them, but "Jesus, Lover of my soul" and "Rock of Ages," likewise. We insist on singing the New Testament as well as the Old; but we heartily acknowledge that in all the Old Testament there are no utterances dearer to the devout heart than these delicious melodies. Sweeter are they than honey and the honey-comb.

When we come to the book of Psalms, we seem to leave the world and to enter the temple of Jehovah. Hitherto we have been in patriarchal tents, in royal courts, and in the camp of the warrior. But now the gates of God's house swing open before us, and we hear the solemn voices issuing forth: "How amiable are Thy tabernacles, O Lord of Hosts! Blessed are they that dwell in Thy house. Come, let us worship and bow down; let us kneel before the Lord our Maker."

As we enter this sublime house of prayer the paltry vanities of earth pass away from our sight. Our souls are drawn upward from the world; and something of the feeling which overawed the disciples on the Mount of Transfiguration steals over our spirit. Before the soul's inner eyes are unfolded things the most tender, the most melting, the most soothing, and the most lofty and majestic. At one time we are lifted into adoring rapture, as we hear the voice of inspiration chanting forth, "The heavens declare the glory of God, and the firmament showeth forth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Then the mighty roll of trium-

phant anthems shakes the arches. "Oh sing unto the Lord a new song; for He hath done marvellous things. His right hand and His holy arm have gotten Him the victory. Let the sea roar, and the fulness thereof; let the world, and they that dwell therein!"

And then, again, a low and plaintive sound steals upon the air, like a lamentation for the dead. As we listen, we hear a voice, as the voice of a mourner, wailing forth, "Have mercy upon me, O God! according to Thy loving kindness; according to Thy tender mercies, blot out my transgressions. Create in me a clean heart, and renew a right spirit within me. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Thus every utterance of devotion, from the loftiest praise to the lowliest penitence, finds here a place. In this "epitome of the Scriptures" nearly everything that belongs to the Divine glory or to the Christian's experience is embodied.—Rev. T. L. Cuyler, in Independent.

MAN-WORSHIP.

The ancient heathen were noted for hero-worship. They deified the spirits of heroes; or, more truly, the demons, whom they supposed to be the spirits of heroes, because the demons taught them so. Now, the world is deifying man. This is emphatically an age of man-worship. Man is put in the place of God, "showing himself that he is God." We have no doubt that the spirit of man-worship will increase more and more till Jesus comes to set up his kingdom.

The following is from the May number of the Prophetic Times:—

"As we read the word of God, or observe this world-drama, we find that the whole drift and efforts of this age is to exalt man rather than God. The idol of the nineteenth century is not Christ, but humanity. It worships Jesus, only as it discovers him to be the highest type of that humanity, which is something more sacred than himself. The golden age, of which it dreams, is not an age in which the renovating power of Jesus is felt through all the frame-work of human society, and over the face of nature; in which he is confessed and crowned Lord, to the glory of God the Father; but one in which the human race, schooled by experience, and improved by progress, shall emancipate itself from the evils that environ and afflict it, and come to the full possession of the earth, as its inheritance. Then it can proudly exult in its own success. Man will crown himself lord in this dominion.

"The naturalistic and atheistic philosophy of the age, which goes hand in hand with its progress, since the days when Voltaire and Paine sowed the seeds of the French revolution, will not rest until man is crowned as God in the temple of nature. The highest representative man will attract and receive the homage of the nations as God."

SECRET SOCIETIES.

At a late meeting of some friends of Temperance, in New York, there was (says the Congregationalist) only one dissentient voice, among thirty gentlemen, to the conclusion that the promotion of moral reforms by secret societies is neither scriptural, rational, nor profitable.

Rev. John Marsh, D.D., who has been so long identified with the temperance movement, has just published "A Letter on the Promotion of Moral Reforms by Secret Societies," addressed to Hon. W. E. Dodge. He gives eleven reasons for his position, and believes that the old public organizations of the Washingtonian movement of 1840-1 were far more efficient for good than the lodges of the Sons of Temperance or the Good Templars of the present day. "One reason," said Dr. Justin Edwards—"than whom we have seldom had a wiser or better man—"why temperance has secured such public confidence, and accomplished such great good, has been that its friends, from the first until lately, have conducted all their operations openly, and invited the most public inspection and inquiry." It is to restore the temperance cause to this state, from which, in his opinion, it has sadly departed, that Dr. Marsh has issued this pamphlet; and we think the public, especially the ministers and churches, in whose behalf he has spoken, will feel greatly obliged to him for it. It closely coincides with Dr. Edward Beecher's great resolution at the Aurora Convention, in October last:

"Whereas, The history of secret temperance orders, for the last twenty years, plainly demonstrates that organizations operating secretly for good objects are easy stepping-stones to the more mystic and dangerous orders; therefore, as the earnest friends of the temperance reformation, we ask for it an open field and free discussion, believing that it is impossible to reform men by ceremonial obligations, but alone by the creation of a right feeling and principles, through the truth, untrammelled by rites and ceremonies, and unimpeded by the suspicion which always follows secrecy; we, therefore, deem it unwise and unsafe to affiliate with secret organizations."

AGRICULTURAL ITEMS.

—A new variety of corn, the result of selecting seed of high culture, has originated in Minnesota. The yield last year was as high as one hundred and thirty-seven bushels to the acre.

—The editor of a French agricultural paper suggests that school-boys should be out in the fields once a week, to hunt after insects injurious to the crops. It is estimated that 600 schools, attended by pupils, can destroy 6,000,000 insects every fortnight.

—Asparagus in order to produce large shoots, should have plenty of room in the bed; the crown of the root be kept six inches below the surface in very rich, loose soil; and the shoots cut deep in the ground when the tops are not more than an inch or two above the surface.

HAY THAT IS HAY.—The readers of agricultural papers will remember that about two years ago, a statement was published by Mr. Amasa Scott of Craftsbury, of his success in substituting early cut hay for late cut and meal, which he formerly used, more particularly for milch cows. He begins haying about the 8th of June, and finishes by the 25th if he can. Another crop is cut the last of August, and in some places a third crop in September. With such hay and warm stables he believes a cow can be made to give as much milk on hay in winter as on grass in summer.—Vermont Paper.

CORN-MEAL FOR MILCH-COWS.—The statement is often made, through the agricultural press, that corn meal is the best feed for cows as a milk producer. Why this should be repeated, when the experience of almost every farmer is to the contrary, we cannot tell, unless it be for the reason that corn meal is the best grain feed for cows not giving milk. There is no grain so good for keeping up animal heat and producing flesh and fat, and it is used in winter by most dairy men for this purpose; but as a milk producer it is the poorest grain that can be given. Oatmeal and wheat-bran are far superior. These statements are based upon actual experiment and the experience of many farmers.—Ohio Farmer.

BEES ON A SMALL SCALE.—There are many householders whose means will not enable them to buy a cow, or to provide keeping for her, were they in possession of one. But they may be equal to the purchase of a colony of bees, and to provide hives for the swarms resulting therefrom. Bees, like other stock, require pasturage; but, unlike horses, cattle, and sheep, they are free commoners, ranging at will in search of stores, nor can they be arrested and punished for their intrusion upon premises alien to their owners. A single colony of bees, in a good condition in the spring, may be counted upon to double or treble their numbers in a single season, securing ample stores for winter consumption, while supplying a gratifying surplus each autumn for household uses. This accumulation will prove most acceptable, in families especially, while the price of butter rules so high as to place it beyond the reach of those not blest with elongated and plethoric purses. Try a colony of bees as an experiment.—Rural New Yorker.

MATERIAL FOR CELLAR WALLS AND FLOORS.—It is well-nigh impossible to make a cellar dry in the midst of a wet soil. The best place to lay a drain to secure a dry cellar is directly beneath the foundation stones—lay tiles if they can be got, otherwise a small V-shaped drain of small stones. The walls should be laid of stones in a mortar four parts lime and one part cement, with plenty of clean, sharp sand. Any kind of earth or gravel may be used to fill in between the standing earth and the wall. The best cellar floor is made of a grouting of broken stones spread over the surface; this pounded flat and coated with a cement mortar mixed with coarse gravel and smoothed down level before it sets. If cellars are wet, deeply laid-drains on the up-hill side will usually prove a cure. Shallow drains through the cellar and carried off down the hill would usually be effective.

MISCELLANEOUS.

—Lord Brougham's longevity is now attributed to his having been preserved in Canned.

—A Connecticut congregation has passed a resolution that no voluntary pieces shall be sung by the choir unless the words shall be intelligible to the congregation.

—Nowadays black is so much worn that it is not considered out of place at any time; with a pretty bonnet and shawl or mantle, it is full dress enough for any occasion, and in black a lady cannot be overdressed.—Am. paper.

—An old woman was charged before the tribunal at Berlin with causing the death of several young children by the process of starvation known in England as baby-farming. "Wretch," said the President, "what have you to say to this horrible charge?" "Monsieur le Président," was the reply, "I made them angels."

—A learned professor, having used the word epitome in an address to school children, and suspecting that he might be using too big a word for their comprehension, thus translated it into childish vernacular: "But perhaps, children, you don't know what epitome meanth. Epitome, epitome; why, it is thynomouth with thynophthith."

—One of the clerical notabilities of the Old World, is Father Hyacinthe, of Paris, concededly the most eloquent preacher of the Roman Catholic Church in France, and here is his photograph. "His splendidly formed head is closely shaven, with only a ring of thick, dark hair left. His profile is perfect Roman, and his dress of black cloaking, with ceral, girle, beads, and clasped breviary, and bare sandled feet, make him look as if he had stepped out from an old picture. He spoke only French, but with so rich and mellow a voice that his words and manners were quite fascinating."

SEA-BIRDS.—The question is often asked, Where do sea-birds obtain fresh water to slake their thirst? But we have never seen it satisfactorily answered till a few days ago. An old skipper with whom we were conversing on the subject, said that he had frequently seen these birds at sea, far from any land that could furnish them with water, hovering round and under a storm-cloud, chattering like ducks in a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squall a hundred miles, or even farther off, and scud for it with almost inconceivable swiftness. How long sea-birds can exist without water is only a matter of conjecture; but probably their powers of enduring thirst are increased by habit, and possibly they can go without it for many days, if not for several weeks.

COMMERCIAL.

WITNESS OFFICE, Thursday, June 25.

The hot, sultry spell of last week has been succeeded by cool, genial weather. The atmosphere this morning is clear and beautiful. Thermometer at 7 a.m., 59° above zero.

Greenbacks bought at 29 discount, and sold at 28 1/2 to 29 dis. Silver bought at 44 to 45 dis., and sold at 4 1/2 discount. 5-20's sold at 11 1/2 to 11 3/4, and 7 30's bought at 110.

PRODUCE MARKET.—JUNE 23.

FLOUR.—No change to note to day; business quiet. The weather having become cooler the danger of souring is not so great as last week.

PETROLEUM.—Hardly anything doing in the market, and prices are stationary at 17c. to 18c. for No. 1 refined, and 15c. to 16c., silver, for No. 2.

TRADE.—Now that the spring business may fairly be considered over, there is no disappointment experienced at the present inactive state and slow movement in every department of trade. The inquiry for any particular class of goods has not exceeded that of any other, and until the latter part of August, no material change can be anticipated.

REMARKS.—Market fully supplied; demand limited; very few cattle required to supply the butchers, the weather is so fearfully hot.

to-day, but beyond these no business was done, and the market very dull indeed. The lot of spring wheat reported in the Corn Exchange as 5,700 bush. of spring on p. t., was afterwards raised by the addition of some other lots to 7,000 bush., and the price was, we are informed by the buyer, \$1.42, f.o.b. The other cargo lot was sold outside, and consisted of 5,000 bush. of fall on p. t. Flour was very dull, there being scarcely any offered. In other grains there was nothing. On the street a load of midge-proof sold at \$1.38.

TORONTO CATTLE MARKET.—Cattle.—The supply has fallen off somewhat during the week, but is still equal to the demand. Prices are unchanged, first-class selling at \$7.50, second-class at \$6.50, and third-class at \$6.

Sheep.—There are a good many offerings, but the demand is sufficient to absorb it. First-class, clipped, sell at \$4.00 to \$5; second-class, \$3 to \$4; and third class \$3, with small demand.

Wool in Toronto sells at 26c. with a good deal offering. The *Sumac Canadian*, 17th says:—Large quantities of wool were sold in this market last week. Prices ranged from 25c. to 27c. per lb. A New York circular states that some small lots of Canada combing wool, lately arrived, sold readily at 67c. per pound for best, and 63c. to 65c. for medium.

ST. GABRIEL CATTLE MARKET, June 23. Cattle, Extra, none; First Quality, \$7.50 to \$8.50; Second and Third, \$6.50 to \$6.00; Milch Cows, \$20 to \$25; Extra, \$40 to \$45; Sheep, \$3 to \$5; Lambs, \$2.00 to \$3.00; Hogs, live-weight, \$6.25 to \$7 (silver); Hides, 8c. to 9c.; Pelts, 25c. Tallow, 5c.

MONTREAL RETAIL MARKET PRICES.—FOR MARKET DAY, June 23, 1868. Flour, country, per 100 lbs. 16 to 18 1/2; Oatmeal, " " 14 to 16 1/2; Indian Meal (Ohio) " " 9 to 10 1/2; Barley, per minot (36 lbs.) " " 0 to 0 1/2; Pease, " " 6 to 6 1/2; Oats, do " " 2 1/2 to 3 1/2; Buckwheat, " " 4 to 4 1/2; Indian Corn (Canada) " " 0 to 0 1/2; Flax Seed, " " 0 to 0 1/2; Timothy, " " 0 to 0 1/2; Turkeys (old), per couple " " 14 to 15 1/2; Geese, per couple " " 7 to 7 1/2; Ducks, per couple " " 0 to 0 1/2; Do Wild " " 0 to 0 1/2; Poultry, " " 3 to 3 1/2; Pigeons (tame), per pair " " 1 to 1 1/2; Beef, per lb. " " 0 to 0 1/2; Pork, per lb. " " 0 7/8 to 0 7/4; Mutton, per lb. " " 0 to 0 1/2; Lamb, quarter, " " 4 to 6 1/2; Veal, per lb. " " 0 to 0 1/2; Butter, fresh, per lb. " " 1 to 1 1/2; Do salt per lb. " " 0 8/8 to 0 8/8; Potatoes, per bag " " 5 to 6 1/2; Sugar, Maple, per lb. " " 0 1/2 to 0 5/8; Maple Syrup, per gallon " " 0 to 0 1/2; Lard, per lb. " " 0 8 to 0 9; Eggs, fresh, per dozen " " 0 10 to 0 10; Haddock, per lb. " " 0 3 to 0 4; Beef, per 100 lbs. " " \$10.00 to \$11.00; Pork, fresh, per 100 lbs. " " \$9.50 to \$10.00; Apples, per brl. " " \$5.00 to \$5.50.

REMARKS.—The attendance at market to-day was remarkably small, and no change in prices.

CORN EXCHANGE DAILY REPORT.

MONTREAL CORN EXCHANGE, June 23. Flour, per brl. of 196 lbs.—Superior Extra nominal; Extra, \$7.00 to \$7.25, nominal; Fancy, \$6.70 to \$6.75, nominal; Superfine, from Canada Wheat, \$6.20 to \$6.30; Strong Superfine, from Canada Wheat, \$6.50 to \$6.65; Superfine from Western Wheat, \$6.45 to \$6.50, nominal; City-brands of Superfine, \$6.50, nominal; Superfine No. 2, \$6.00; Fine, \$5.70 to \$5.80; Middlings, \$5.40 to \$5.50; Pollards, \$5.00 to \$5.25; Bag-Flour, \$3.15 to \$3.20 per 100 lbs. The Flour Market was steady this forenoon, at about yesterday's rates for Superfines. Ordinary brands were sold at \$6.22 1/2, nearly 1,000 brls. changing hands at that price,—one or two sales at \$6.25, and one at \$6.30. Good inquiry for fresh-ground Strong Bakers' Flour, with sales ranging from \$6.55 to \$6.65, a trifle more being paid for choice brands. A sale of Welland Canal Flour within the range quoted,—City brands nominal. A lot of 400 brls No. 2 Super sold at \$6.00,—also a few sales of lower grades.

THE CROPS.

The rates on flour by the Grand Trunk to Halifax have been reduced to 80c per barrel, and to St. John 75c. per barrel, from Toronto.—Leader. The Farmers' Advocate, says, we have just heard from the township of Westminster, that the white and black grub are committing great depredations in some of the fields, particularly among the barley and oats; also, the wire-worm is unusually thick in some places. For the latter, roll the ground well; it prevents their working. Our own crops are looking well.—St. Thomas Despatch. The Dunville Luminary reports that the crops in that section never looked better than they do at this time, and give promise of an abundant harvest. The spring has been as favorable for getting in the seed as the more recent showers and sunshine have proved for the growth since.—Elora Observer. The crop reports from the principal grain-growing departments of France are highly favorable, with the exception, perhaps of Indre, where, except on well-cultivated land, the wheat looks poor. Hay-cutting has commenced in the vicinity of Philadelphia, and the crop will be a good one. Strawberries are plenty in that city.

TORONTO CORN EXCHANGE.—JUNE 19.

Wheat.—Receipts 201 bush., same date last year 360 bush. Market quiet; a sale of a cargo lot of spring, consisting of 5,700 bush, was made on private terms, and 1 car of spring sold at \$1.41 f.o.b. Flour.—Receipts 260 brls, same date last year 100 brls. Market dull and little offering; sale 50 brls. of coarse at \$5.75 f.o.b. Oats.—Receipts 600 brls, same date last year nil. Market dull; nothing doing. Barley.—Receipts 450 bushels; same date last year nil. Nothing offering; no transactions. Pease.—Receipts nil, same date last year nil. No sales; nothing offering. There were sales of a couple of cargo lots of wheat

DEATHS.—On the 17th instant, the wife of Mr. J. Strachan, of a daughter. SLEESER.—On the 17th instant, at 221 Beury street, the wife of Mr. James M. Slesser, of a daughter. BURKE.—On the 17th inst., at 212 Georges street Mrs. Walter Burke, of a daughter. MURRAY.—At 619 St. Catherine street, on the 16th inst., the wife of Mr. Alex. Murray, of a son. COWAN.—In this city, on the 20th inst., the wife of Mr. R. L. Cowan, of a son. SMITH.—At Richmond street, on the 18th inst., the wife of W. D. Smith, of a daughter. SIMMS.—On the 20th instant, the wife of F. H. Simms, of a son.

MARRIED. REID, MCKAY.—In this city, on the 16th inst., at the R. C. Bishop's Palace, by the Rev. Canon Faber, M. A., of Victoria, the Miss Jessie Stewart McKay, youngest daughter of Mr. Henry McKay, No. 60, St. Nicholas street, to Mr. Wm. Reid, of the same city.

LOVE, WILSON.—At Valleyfield, P. Q., on the 17th instant, by the Rev. Wm. Cowburn, George M. Love, to Elizabeth, second daughter of Hugh Wilson, Esq.; all of Valleyfield.

FRYER, LEE.—At Brockville, on the 17th inst., by the Rev. L. H. Howard, the Fulter, Jr., Esq., of Montreal, to Miss Ella Annie Lee, of Brockville, Ont.

CHAPMAN, CARR.—On the 11th April, at the residence of C. Warburton Carr, Esq., Avoca, Victoria, New Zealand, by the Rev. E. K. Yeatman, M. A., the Hon. Henry Samuel Chapman, Judge of the Supreme Court, New Zealand, late Attorney General of Victoria, to Miss Frances, second daughter of the late Rev. Thomas C. Carr, M. A., Rector of Aghavoe, Queen's County, Ireland. Judge Chapman, now in his 65th year, was, more than thirty years ago, a citizen of Montreal, and with Samuel Revans established the first daily newspaper ever published in this city. His first wife, eldest and youngest sons, and only daughter, were all lost in the unfortunate steamer "London," which foundered in the Bay of Biscay, about two years since.

LOAN.—On the 17th instant, Edward Loan, aged 38 years. BROWN.—In Montreal, on the 17th June, 1868, Ethelbert William Dna y, infant son of the Rev. Wm. Ross Brown, Aylwin, Upper Gatinaw, aged two months and 21 days.

BURKE.—In this city, on the 17th inst., Emma Connell, the beloved wife of Mr. Walter Burke, a native of Prince Edward Island, in the 25th year of her age.

McMULLEN.—On Monday, 15th inst., after a lingering illness, Mrs. Sarah McMullen, widow of the late Joseph McMullen, aged 76 years.

HARDIE.—On the 15th inst., at Acton Vale, after a long lingering illness, James Hardie, Jr., son of Mr. James Hardie, Longueuil, aged 32 years.

BEAUCHAMP.—In this city, on the 16th inst., John Thomas, infant son of Wm. Beauchamp, aged 2 months and 14 days.

DUNLOP.—On the 19th instant, after a short illness, William Dunlop, aged 67 years. SMITH.—In this city, on the 19th inst., Harriet Howell Smith, aged 27 years and eight months.

SIMMS.—On the 20th inst., the infant son of F. H. Simms. DEASE.—On Saturday, Mary Ann Gates, wife of Charles Dease, aged 12 years, of Upper Canada, passed peacefully.

CUTLER.—In this city, on the 17th instant, O. J. Cutler, of Knutsford, England. WIDD.—On the 19th instant, Thomas Huron Widd, infant son of Thomas Widd, aged six months.

GREGUINETTE.—In this city, on the 17th inst., William Shackell Greguinette, aged 10 months and 1 day. SANCTUARY.—In this city, on the 17th inst., after a long illness, Alfred Daniel, eldest son of Mr. William Sanctuary, aged 23 years and 7 months.

SEWALY.—In this city, on the 18th instant, J. W. Sewaly, son of Mr. J. W. Sewaly, aged four months. NAINVILLE.—At the Montreal General Hospital, on the 21st instant (Sunday) John Nainville, aged 30 years, Chief Officer of the ship "Roseenth."

McMARTIN.—At her residence, La-bine, on the 21st inst., Christiana Ferguson, relict of the late Mr. McMARTIN, aged 78 years, a native of Perthshire, Scotland. San Francisco papers will please copy.

Advertisements.

LECTURING TOUR.

UNDER THE AUSPICES OF THE MONTREAL TEMPERANCE SOCIETY. MR. THOS. HUTCHINGS will visit the following places with a view to holding meetings to promote the Temperance cause, revive old societies and form new ones on the open basis. Whether it is desired he will hold a meeting for the young in the afternoon, with a view to the formation of a Band of Hope; and for these purposes he will have a supply of blank books, with Constitution, ready to commence Temperance Societies or Bands of Hope on the spot.—Troquois, Thursday, June 25th. Brick Saw House (near Lancaster), Friday, June 26th.

BIBLE SOCIETY MEETINGS.

1868.—The Anniversary Meetings of the Branch Bible Societies in connection with the Montreal Auxiliary, will (D. V.) be held as follows:—The Ministers of the Gospel in the various localities, and the Rev. J. GREEN, Travelling Agent of the M. A. B. S., will give addresses on the Bible Mission in various parts of the world. The public are respectfully invited to attend. Cookshire, Thursday, June 25th, 7 p.m. Waterville, Friday, June 26th, 7 p.m. Compton, Saturday, June 27th, 7 p.m. Compton, Sunday, June 28th, 10 a.m. West Clifton, Sunday, June 28th, 3 p.m. Coaticook, Monday, June 29th, 7 p.m. Barford, Tuesday, June 30th, 7 p.m. Barville, Wednesday, July 1st, 7 p.m. Hatley, Thursday, July 2nd, 7 p.m. English River, Saturday, July 11th, 6 p.m. South Georgetown, Sunday, July 12th, 11 a.m. Howick, Sunday, July 12th, 2 p.m. English River, Sunday July 12th, 7 p.m. Lachine, Sunday, July 19th.

JAMES GREENE, Travelling Agent M. A. B. S.

MOWING AND REAPING MACHINES.

We have for sale, and are manufacturing, the highest and most durable Mowing, and Combining Mowing and Reaping Machine in use (no woodwork), wrought iron frame with wrought iron steel-Plated Guards. Price of Mower, \$80; Combined, \$85. Also 8-horse power Thrashing-Machines; 20 sets Thrashers and Separators; 10 sets Double Flange Powers to match; 10 sets Portable-Geared Iron Powers, known as the Watch Power. Purchasers can have their choice of the Powers. These Machines are made in the most substantial manner and warranted. Price, complete, including Belts, Wrenches, &c., \$250. Also, Two-horse Railroad Powers; 50 sets of our new Double-Pit-on-Railroad Power Thrashing-Machines complete. For ease upon the team, amount of work, and manner in which it is done, they have no equal. Also, 50 sets of our Common Two-Horse Machines with improvements, which are so well known as to need no comment. Every Machine is warranted as recommended, all of which will be sold at very low prices on reasonable terms. Large discount for cash down. E. & R. P. PAIGE, Nos. 84, 86, 88, and 90 Wellington street, Montreal.

WANTED SECOND GROWTH WHITE BEECH, seasoned, in planks or scantling. Address: H. ORLAND, WATSON, & CO., 887 ST. PAUL STREET, Montreal.

STORE-KEEPERS, FARMERS.

SAND OTHERS should buy their Teas direct from the Importers.—THE MONTREAL TEA COMPANY, 6 Hospital Street, Montreal.

It has been established, by the best medical authority, that one-half the nervous diseases are caused by drinking impure Teas. The Teas we are continually importing have been chosen for their intrinsic worth, keeping in mind health, economy, and a high degree of pleasure in drinking them. We sell for the smallest possible profits, effecting a saving to the purchaser of 5c. to 20c. per lb. Our Teas are put up in 12, 15, 25, and 25 lb. boxes. Orders for two 12 lb. boxes, or one 25, or 25 lb. box, sent carriage free to any Railway station in the Dominion. Teas will be forwarded immediately on receipt of the order by mail containing money, or the money can be collected on delivery by express-man, where there are express offices. In sending orders below the amount of \$15, to save expense, it will be better to send money with the order. Where a 25 lb. Box would be too much, two or three, culling together, could divide. We warrant all the Teas we sell to give entire satisfaction. If they are not satisfactory, they can be returned at our expense. Post-office orders and drafts payable to the Montreal Tea Company, 6 Hospital street, Montreal. We deliver Tea free of charge, but in addition to this expense the Express Company charge for collection. This item would be saved to us if purchasers would enclose the cash with order, but this is optional.

BLACK TEA.—English Breakfast. Broken Leaf 50c, 55c, 60c; Fine Flavored New Season do, 55c, 60c, 65c; very best Full Flavored do, 75c; Sun do Oolong, 45c; Rich Flavored do, 60c; Very Fine do, 40c, 45c; Japan, good, 55c, 50c; Fine do, 60c; Very Fine, 65c; Fine, 55c.

GREEN TEA.—Twankey, 50c, 55c, 65c; Young Hyson, 50c, 60c, 65c, and 70c; Fine do, 75c; Very Fine, 85c; Superior and Very Choice, \$1; Fine Gunpowder, 85c; Extra superfine do, \$1.

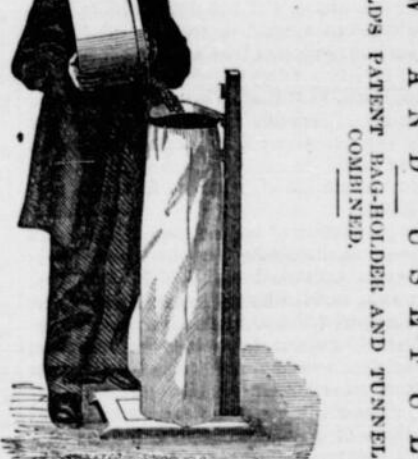
Is not mentioned in this Circular equally cheap. Tea only, sold by this Company. An excellent Mixed Tea could be sent for 60c, and 70c; very good for common purposes, 50c.

In consequence of the increasing demand for our Teas, it will be better for those sending orders if they will send them a day or two in advance, so that we find it impossible to send them the same day.

See that our name is printed on each box. Note the address:—THE MONTREAL TEA COMPANY, 6 HOSPITAL STREET, MONTREAL.

MONTREAL, April, 1868.—To the Montreal Tea Company, 6 Hospital street, Montreal: We notice with pleasure the large amount of Tea that we have forwarded for you to different parts of the Dominion, and we are glad to find your business so rapidly increasing. We presume your Teas are giving general satisfaction, as out of the large amount forwarded we have only had occasion to return a box, which, we understand, was sent out through a mistake.

G. CHENEY, Manager, Canadian Express Company.



FAIRBANKS' PATENT RAILROAD AND TUNNEL.

This very useful patent consists of a METALLIC TUNNEL, to which are attached Steel Hooks, which hold the Bag extended while being filled, as shown in the engraving.

It is strong, durable, compact, Simple, Convenient, and Cheap, and indispensable to Farmers, Grain-Dealers, and others.

One of these labor-saving articles may be seen in constant use at the "DAILY WITNESS" OFFICE, as a Mail-Bag Holder, where it has been found almost invaluable.

PRICE, THREE DOLLARS.

For sale at PROWSE BROTHERS' House-Furnishing Establishment, 128 Great St. James street.

ENGINE AND BOILER FOR SALE.

For sale, a two horse-power ENGINE, vertical four-inch Cylinder, balance beam, eight inch stroke, with vertical tube boiler, two feet diameter, four feet three inches long. Price, \$150. May be seen at the Eagle Foundry, King and Queen streets, Griffintown.

IMPORTANT NOTICE.

HARRY LEWIS' DOG MEDICINES were established in Montreal in 1858, and are patronized by most of the officers of Her Majesty's Regiments, and the Sportsmen in the New Dominion, viz.: Distemper, Worm, and Alternative Cough Bals. Price, \$1.00 each box (post free); also, the Ear Canker specific, \$1.00. Mange Ointment, a cure for all skin diseases, \$1.00; three boxes of Flea Soap, \$1.00. Each of the last three packages sent free to any station on the G. T. Railway or Steamboat Landing. Directions with each article. All letters containing a remittance for any of the above will be sent without delay. HARRY LEWIS, Proprietor of the Dog Restory, Established in 1858. Box 684, Post-office, Montreal.

CANADA TRUSS FACTORY.

F. GROSS, 36 Victoria Square, Montreal, Surgical Machinist, Inventor and Manufacturer of all kinds of instruments for physical deformities. List of articles always on hand, or made to order: F. Gross's Artificial Legs and Arms (patented, January, 1868); Air-Beds, Pillows, Foot Pans, and Water Beds; Abdominal Supporters, made of elastic cloth, or leather; Carriages and Chairs for invalids made to order; Chest Expanders and Shoulder-Braces, new improvement; Crutches of every description; Elastic Stockings, Knee-Caps, Ankle-Supporters, &c., &c.; India-Rubber Sheeting and Rubber Goods of every description; Splints of Iron, Wood, and Gutta-Percha; Syringes of Brass, Rubber and Glass; Suspensory Bandages, Silk, Cotton, and Thread, on hand and made to order; Urinals for day or night use. All necessary repairs to any of the above articles, done with neatness, and at moderate charges. Catalogues, containing full descriptions, may be obtained, or sent by Post, without charge.

NEW YORK HOTEL.

The above well-known House, Nos. 12, 14, 16, and 18 St. Helix street, Montreal, near the Potash Inspection Stores, will be opened on the 8th May as a strict TEMPERANCE HOUSE. The Table will fully maintain its present high reputation, and will be second to none in the city. The tables are extensive and commodious; and the undersigned Proprietor trusts by a strict attention to every branch of his business, of which he has nineteen years' experience to merit the patronage of the public. Terms: One Dollar a Day; Meals, 25c. JOHN W. LOW.

MONTREAL OCEAN STEAMSHIP COMPANY.

Under contract with the Government of Canada and the United States' Mail, steamships of the Montreal and United States' Mail Company's Lines are composed of the undermentioned first class, full-powered, Clyde-built, double-engine, Iron Steamships:—PRUSSIAN, 3,000 tons. Building. GERMAN, 3,250 tons. Capt. Graham. AUSTRIAN, 2,700 tons. Capt. Wylie. NESTORIAN, 2,700 tons. Lt. Dutton, R.N.R. PERUVIAN, 2,300 tons. Capt. Blomhult. MONTAN, 2,650 tons. Capt. Brown. LIBERIAN, 2,400 tons. Lt. Smith, R.N.R. NOVA-SCOTIAN, 2,390 tons. Capt. Auld. NORTH AMERICAN, 1,781 tons. Capt. Hill. BELGIAN, 2,400 tons. Capt. George. JAMAICAN, 1,600 tons. Capt. Allan. OTTAWA, 1,851 tons. Capt. Wylie. ST. DAVID, 1,670 tons. Capt. Watt. ST. GEORGE, 1,488 tons. Capt. Jones. ST. ANDREW, 1,432 tons. Capt. Scott. ST. PATRICK, 1,207 tons. Capt. Trucks. THE STEAMERS OF THE LIVERPOOL MAIL LINE (Sailing from LIVERPOOL every THURSDAY, and from QUEBEC every SATURDAY, calling at Loch Foye to receive on board and land mails direct passages to and from Ireland and Scotland) are intended to be despatched from Quebec:—HIBERNIAN, 3,000 tons. May 9th. MORAVIAN, 2,700 tons. " 16th. PERUVIAN, 2,300 tons. " 23rd. NESTORIAN, 2,700 tons. " 30th. MONTAN, 2,650 tons. June 6th. AUSTRIAN, 2,700 tons. " 13th.

Rates of passage from Quebec: Cabin, \$50 to \$80. Steerage, \$25 to \$50.

THE STEAMERS OF THE GLASGOW LINE.

(Sailing from Glasgow via Kingston, (Dublin) every TUESDAY, and from Quebec for Glasgow direct every THURSDAY.) are intended to be despatched from Quebec:—ST. ANDREW, 2,000 tons. May 7th. ST. GEORGE, 2,000 tons. " 14th. ST. DAVID, 2,000 tons. " 21st. ST. PATRICK, 2,000 tons. " 28th. OTTAWA, 2,000 tons. " 4th.

Rates of passage from Quebec—Cabin, \$60; Intermediate, \$40; Steerage, \$25.

An experienced Surgeon carried on each vessel. Berths not secured until paid for. For freight or other particulars, apply to H. & A. ALLAN, corner of Youville and Common streets, Montreal.

HUNT'S EMPIRE HAIR GLOSS.

This pleasant, agreeable, and scientific preparation is an indispensable article for the toilet. It cleanses the scalp, renders the hair of a dark, or appearance, is easily applied, and will not stain the finest linen. Those using the Empire Hair Gloss will find that it renders the hair soft and coarsens hair soft, easy, fine, and beautiful, disposing it to stay in any position in which it is placed. It prevents the hair from falling out, invigorates and strengthens it, and often produces a new growth of hair where it has already disappeared, by invigorating and restoring the skin, nerves, muscles, blood, and vitality of the hair. Price 25 cents. S. J. FOSS & CO., proprietors and sole manufacturers, Sherbrooke, Province of Quebec, Henry Simpson & Co., Montreal; Lyman, Elliot, & Co., Toronto, Wholesale Agents.

JACOB'S RHEUMATIC LIQUID.

For the immediate relief and permanent cure of Rheumatism, Sprains, Bruises, Burns, Frost-bites, Back, Side, Limbs, or Stomach, Cramps, Numbness of Limbs, Swelling of Joints, Sudden Colds, Diphtheria, Sore Throat.

JACOB'S RHEUMATIC LIQUID has been before the public for upwards of twenty years, and such are its merits that it is now justly considered as an indispensable article in every family where it is known.

It has never been focused on public attention by flaming advertisements of remarkable cures that never had any existence, but by its own peculiar value as an unfailing remedy, it has worked its way into public favor.

It is a wonderful cure when taken internally, in quickening the circulation of the blood, it is invaluable to persons predisposed to Paralysis, or subject to attacks of Heart Disease, in cases of dyspepsia, where food distresses, it affords prompt relief, and continued for a short time, cures everything right.

The name of the medicine is blown in each bottle of the genuine, and the purposes for which it is intended, as well as the mode of using it.

Henry, Simpson & Co., Montreal, Wholesale Agents, S. J. Foss & Co., Sherbrooke, P. Q., Sole Proprietors. sw-w

DR. COLBY'S ANTI-COSTIVE AND TONIC PILLS.

Are a safe and reliable remedy in all diseases of the Stomach, Liver and Bowels. They are no Quack Medicine, puffed up, by high sounding testimonials from imaginary people, but are the result of forty years experience of a first-class physician, and their extraordinary success is due to the fact that they answer exactly their name.

The formula from which they are prepared, is based on sound, scientific principles, and has received the unqualified approbation of the medical profession. They do not profess to be a cure for all, but for all diseases arising from any derangement of the Stomach, Liver, and Bowels, they furnish an effectual remedy. We have in our possession over one hundred testimonials from physicians who have used them in their practice and highly approve of them, among which are the following:

The undersigned physicians cheerfully certify to the high professional standing of Dr. Colby, of St. Louis, one of the oldest and best physicians, and to the excellent qualities of his "ANTI-COSTIVE AND TONIC PILLS," which we have used in our practice, and highly approve.

J. H. Gibson, M. D., Dunham, C. E. C. E. Cotton, M. D., Cowansville. Charles Brown, M. D., Cowansville. S. S. Foster, M. D., Bromo. J. D. Butler, M. D., Waterloo. John Erskine, M. D., Waterloo. Norman Cleveland, M. D., Barnston. N. Jenks, M. D., Barnston. W. W. Cowles, M. D., Stanstead. John Meigs, M. D., Stanstead. Joseph Brandon, M. D., Surgeon, R. N. Benjamin Damon, M. D., Coaticook. Lemuel Richmond, M. D., Derby Line.

S. J. Foss & Co., Sherbrooke, P. Q., sole proprietors. HENRY SIMPSON & Co., Montreal, Wholesale Agents. sw-w

TERMS.

"DAILY WITNESS" \$3 per annum, or \$4 delivered in town,—jd. each. "MONTREAL WITNESS" (semi-weekly), \$2 per annum,—21, each. "WEEKLY WITNESS" ready on Thursday, \$1 per annum,—21, each.

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