

Church News.

We are thankful for items of Church News...

Rev. D. Mc Donald, of Glenora, Presbytery of Lindsay...

Rev. Dr. Smith, of Kingston, recently lectured in the town hall...

Intelligence has been received of the death at Santa Clara, California...

Rev. W. G. Hanna, late of Tara, was inducted, Aug. 14, into the pastoral charge of Uxbridge congregation...

At the late meeting of the Presbytery of Lindsay strong resolutions were presented by the congregation and the Young People's Society...

were brought to a close by a short address and the benediction from the pastor. A sumptuous repast provided by the ladies of the congregation was served.

Rev. J. I. Mitchell preached his farewell sermon, First Church, Port Hope, Sabbath evening, Aug. 19, taking as his text 2 Cor. xiii. 14.

At two o'clock the audience re-assembled, and after music by the band of St. Anne's, they were called to order and the exercises resumed.

"After his address and those of several other speakers were heard, the assembly separated for supper, and in the evening re-assembled to witness the display of fireworks, and the day ended with all pleased and many good wishes for many more years of happiness and usefulness for the venerable man who had lived to benefit his fellowmen."

MEETINGS OF PRESBYTERIES.

HAMILTON.

On the 7th August, at an adjourned meeting, Mr. John A. Clark, Dundas, and Mr. John Wilson, of Ancaster, were received as students under the care of the Presbytery.

PRINCE EDWARD ISLAND.

Met in the hall of St. James' Church on the 6th inst. Malcolm Campbell, Moderator. Rev. A. B. McLeod was elected Moderator for the ensuing six months and Rev. Jas. Carruthers was appointed Clerk.

FATHER CHINIQUY'S BIRTHDAY.

The following account of the celebration of the 80th anniversary of the birthday of Rev. Father Chiniquy, we clip from the Chicago Western American of August 7th.

"St. Anne's, the home of Father Chiniquy, was on the 30th of July the scene of an ovation to one who has so lived and battled for religious liberty, that the demons rations of honor, honour, and veneration which were given on that occasion but faintly expressed the full measure of his deserts."

"We stepped from the cars at the station to be greeted by Dr. Thomas, who tendered us the hospitality of his home, which was accepted, and with whom and his estimable wife a delightful evening was passed."

"In the morning a call upon Father Chiniquy was in order, when an hour was spent in pleasant converse, and several gentlemen were met. Among them was the Rev. John Gray, of Windsor, Ontario,

who had come to aid in appropriately celebrating the eightieth birthday of the world-renowned apostle of temperance and evangelical Christianity. While at the house chatting and making acquaintance with earnest workers who realize the dangers of Roman supremacy in this land, many of whom had been in the "inner circle" of the Roman machine, we were suddenly greeted with music by a fine band who played in good taste.

"Father Chiniquy and his friends at once formed and marched to the church near the residence, where a short religious service was held, conducted by the Rev. Mr. Bondreau, now pastor of the congregation collected by Father Chiniquy. The service finished, the audience followed their beloved leader to a grove in the grounds of the church, where a platform had been erected and seats provided. Here preparatory exercises were held. Doctor Thomas named Rev. Mr. Bondreau for chairman, who was elected, and he proceeded to address the audience."

"At two o'clock the audience re-assembled, and after music by the band of St. Anne's, they were called to order and the exercises resumed."

"After his address and those of several other speakers were heard, the assembly separated for supper, and in the evening re-assembled to witness the display of fireworks, and the day ended with all pleased and many good wishes for many more years of happiness and usefulness for the venerable man who had lived to benefit his fellowmen."

"From the report of the eloquent speech delivered by Father Chiniquy on the occasion we make a few brief extracts."

"DEAR CHRISTIAN FRIENDS:—As most of you speak French only, I will address you in that language."

"This great demonstration is to remind me that I am 80 years old. * * * There is an aspect of that fact that is very saddening. For to tell a man he has reached his 80th year, is as to tell a condemned prisoner that the hour of execution is at hand. * * * The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; it is soon cut off, and we fly away. * * * Yes, every one is condemned to die, and soon I know I will fall under the merciless blows of death. * * * But death for the Christian is only the welcome messenger whom our Divine Father sends to announce to his beloved child the hour of deliverance, the return to the heavenly home. * * * Viewed in that light, the eightieth anniversary of my birth is for me a blessed day, and I can accept with joy as well as thankfulness all these tokens of your confidence and affection. Your praises and congratulations I accept joyfully, but only to convey them to whom they are due—to our Heavenly Father, who in His mercy has taken me by the hand from my infancy, and carried me safely through the perils and dangers of these eighty years; and He alone has done the work for the renovation of mankind which you attribute to me. The strength and courage which have sustained me through the many battles I have fought for righteousness and truth I found in the Gospel which is the power of God."

"On a providential day, glorious and ever to be present to my mind, the bonds and shackles which tied me at the feet of the Pope, fell, consumed by the same divine fire. * * *"

"The truth having made me free, and rejoicing now in the liberty of the children of God, I invited you, people of St. Anne, to bark in the same glorious light, to feed with the same divine bread, and to enroll under the banner of Christ. The voice of God found an echo in your noble hearts, and thousands of you accepted the message of life which God had chosen me to offer you. Our acceptance of the truth was considered by bishops and priests of Rome as a declaration of war to them; ever true to their inquisitorial principles, ever thirsty for the blood of those who break the papal yoke, they determined to exterminate us, according to the teaching of their great theologian and guide, Thomas Aquinas. Thirty-three times they brought me before criminal courts to answer to their false accusations. I have been a prisoner under bail fifteen years; many of you have been called to testify in the courts to my innocence, and can today bear me out in what I say."

"But if God is for us, who can be against us? We trusted in Him, in Him alone, and He has not forsaken us. He has delivered us from the hands of our enemies; he has rescued us from their plots to kill us. Many of them have already been called to their own reward. Bishop Duggan lost his mind and ended his life in an asylum; Bishop O'Regan, after having been degraded by the Pope on account of his depravity, died a miserable death. These two bishops had been, in the hands of the Church of Rome, the two main instruments of persecution against us, as you will remember. The have passed away, and the same identical flag which we raised at their first attack and on which we have written "no surrender," unfurls yet to-day its inspiring folds over our heads, and bears witness to our victory."

"Now, why do I recall these struggles and deliverances? * * * To show you, first, how many reasons I have to unite my voice to day with that of the psalmist and say: "Bless the Lord, O my soul, and all that is within me, bless His holy name," and then to inspire you also with a renewed zeal and devotion to that great God who has proved to be our great deliverer."

"I rejoice to see you united under such a faithful pastor as my brother Mr. Bondreau, being assured that with the guidance of such a consecrated servant of God, the work of emancipation from sin and error, began in this fair land of Illinois years ago, will go on till every tongue shall sing the praise of God, and every knee shall bow to Christ."

THE GENERAL ASSEMBLY

REPORT ON TEMPERANCE.

(Continued from last issue)

Complaints of failure are made against both the prohibitory and permissive measures. The causes may thus be summarized: (1) Political influence unfavourable to the enforcement of the law. (2) The fear of offending the liquor party, evinced by both the Federal and Provincial Governments. (3) A low moral tone in society which tacitly condones perjury when committed in the interests of the traffic. (4) The difficulty in obtaining detectives. (5) The burden of enforcement being thrown on private citizens, and the want of proper machinery for the discovery and conviction of offenders; and (6) the weariness in the doing of many temperance men. Surely it is a marvel that an Act enforced by such adverse conditions should have been in any degree beneficial! And yet the good effects of the Scott Act have been amply attested, and are now seen in a more lurid light by the results of repeal. In three contiguous counties in Ontario forty-four Sessions had watched the working of the Scott Act for three years, and now have watched the change to license for one year, and their verdict is distinct and clear as to the superiority of a prohibitory over a permissive measure. The latest Government statistics, too, are instructive on this point, as they clearly show that wherever prohibitory legislation has prevailed the result has been to reduce in a marked degree the consumption of alcoholic liquor.

6. Do you think the people are ready for prohibition?

Many say "yes," a larger proportion than last year say "no." This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which Sessions interpret the meaning of repeal. Some imagine it reveals a change of public sentiment on the whole question; others, perhaps with a truer insight, see in it only public disgust at the way in which the law has been administered and a determination to abandon all half-way measures. Facts favour the contention that our Ontario people have detected the inherent weakness of mere local prohibition, and have rejected it as an effective remedy for the evils of intemperance. Nor is there the slightest ground to believe that any Province of our Dominion has accepted as a permanency the license system. Certainly the Church, God's chosen instrument for regenerating society, can never acquiesce in a legalized wrong. She must protest against this shame of our civilization, even though she speaks to deaf ears. She can afford to brave, for centuries if need be, the fiercest hate of avarice and lust. But never, as God's witness for truth and righteousness, can she lower her standard, tone down her testimony, or make any compromise with a traffic so hurtful to man.

7. Are the young people in your schools receiving instruction in the Principles of Scientific Temperance?

This is a vital question: for if scientific temperance is efficiently taught in our schools, it will yield a rich revenue of good in future years.

In Ontario this subject is taught in about half the schools. In Quebec some attention is given to it in city schools, but none in rural districts. In Manitoba and the North-west only three sessions answer in the affirmative. In Nova Scotia the Board of Education has adopted a text-book; but the use of it is optional with local boards, and the teachers get no credit for work devoted to temperance in the annual summary of results. Hence, but little is accomplished, or even attempted. In the Presbytery of Pictou only one Session answers "yes"; and two or three other Presbyteries state that no such instruction is imparted in their public schools.

In New Brunswick a most important advance has been made since the present year began. The Board of Education has placed a text-book in the curriculum of the schools. Oral temperance teaching begins as early as the little ones can understand it. In the higher grades it becomes pronounced and systematic, and takes its place as an acknowledged and vital element in the education of youth. In Prince Edward Island no provision is made for teaching this subject in the schools. But the Synod has agreed to memorialize the Island Government on the matter; and since the Government is also the Board of Education for that Province, it is expected the Synod's action will bear fruit.

In connection with this subject, it ought to be gratefully noted that the Ontario Minister of Education has arranged that henceforth, in the schools of this Province, fair value will be given for results attained in teaching Scientific Temperance.

8. Will you kindly furnish the Committee with any information that may be helpful in presenting the whole subject of Temperance to the next Assembly?

The following are the chief suggestions offered:—"Teach the people," "Educate the children," "Let the Supreme Court enjoin ministers and teachers to keep the subject prominently before the people," "Let the Moderator of Assembly issue a pastoral address on the subject," "Am at a prohibitory law for the whole Dominion."

On the whole, there is much in these reports to inspire hope and courage. He must be a blind reader of history who sees ground for alarm in any seeming reflux of the temperance wave. All great movements have their ebbs and flows. But, as in the advancing tide, the losses are only temporary and seeming, while the gains are permanent and real. Anything that shows the folly of compromise; that sends us to our knees and nerves us to heroic measures; that makes us patient and pitiful to the drunkard, yet remorseless as fate to the traffic by which he is enslaved, should be hailed by this Assembly as a blessing, even when it comes in the form of thwartings and defeats.

Your Committee, as instructed by last Assembly, has taken steps to secure the co-operation of the other Churches, with a view of petitioning the Dominion Houses of Parliament for a general prohibitory law for the whole Dominion.

[The recommendations adopted by the Assembly have already appeared in our columns.—ED. REVIEW.]

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