

Famine in the East Indies.

MR. EDITOR,—Is it so that our fellow-subjects in India are dying of want, and no move is made to send to them a morsel out of the abundance which has been gathered from the harvest-fields in Canada? There is reason to fear that our Master will have occasion to say, "I was hungry and ye gave Me no meat." Is there any organization through which those who are able and willing could send donations to the suffering people? If so, please inform us. Sept. 10th, 1877. ENQUIRER.

[As far as we know there is no organization for the reception and forwarding of contributions for our famine-stricken fellow subjects in India. No doubt Dr. Reid in the west, and Dr. McGregor in the east, would willingly receive donations. If anything is to be done in Canada it should be done quickly. The need is wide-spread and pressing.—ED. B. A. P.]

ARE MISSIONS TO JEWS AND ROMANISTS USELESS?

During the proceedings of the committee on the Roy case, the Rev. Mr. Borland said that he had as much hope of the salvation of the Devil himself, as of a Unitarian. The Montreal Witness strongly disapproved of such language. It said that we have no right to condemn any one because he has not arrived at the same conclusion as we have. Well, Jews and Romanists have not arrived at the same conclusions as we, who belong to what are termed "evangelical" churches, have; yet we send missionaries to them. Why? Because we believe that they hold soul-destroying errors. But Presbyterians believe that Methodists are in error, and so do Congregationalists regarding Episcopalianism. The one never thinks however, of sending missionaries for the conversion of the other, because they do not believe that their errors are "damnable heresies." Of course, we would never send missionaries to Jews and Romanists if we took the same view of their errors. Now, I challenge any one to prove that Jews and Romanists hold doctrines in the least degree more dangerous than do Unitarians properly so called—that is those who deny the supreme divinity of the Lord Jesus, and other doctrines necessarily connected with that one. If we must give the right hand of fellowship to Unitarians, we must do the same to Jews and Romanists. According to the reasoning of the Witness, why should we refuse to call even Jews fellow-Christians? The difference between us is very slight—not worth noticing. They believe in a Christ (Messiah) who is to come, we in one who has come; that is all.

Melie, Que.

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.]

THE Rev. Peter Strath, who, during several weeks in August last, supplied the pulpit of the Presbyterian Church at Point Edward, has been appointed by the Home Mission Board of the Presbyterian Church in Canada to go as their Missionary to the Saskatchewan Valley. He left last week for his far field of labour.

THE new Presbyterian Church in London East was formally opened last Sabbath. Rev. John Smith, of Toronto, conducted the morning and evening services, and in the afternoon Rev. Messrs. Cameron, Murray, and Proudfoot also took part. The attendance was large, and on each occasion liberal collections were taken up in aid of the building fund.

THE congregation of Calvin Church, Pembroke, held a meeting last week for the purpose of considering the advisability of erecting a new place of worship. Nothing definite was, we understand, decided upon. Quite a number of the congregation were in favor of enlarging and otherwise improving the present edifice, while others were in favor of erecting a new building of brick. We trust our friends will decide in favor of an entirely new edifice.

A series of Evangelistic meetings were held lately in the Presbyterian Church, Arthur. These meetings were exceedingly interesting and largely attended. The pastor of the congregation was ably assisted by some of his neighboring brethren in the ministry. The Sacrament of the Lord's Supper was dispensed on Sabbath, 16th inst. Quite a number sat down for the first time, several of them professing to have found peace with Christ during the special services above mentioned.

THE Sacramental services of the Presbyterian Church, Uptergrove, were largely attended. On Thursday Rev. J. L. Murray preached an eloquent and effective discourse. The action sermon on Sabbath was preached by Rev. Mr. Rogers, of Ashburn. His discourse was listened to by the large assemblage with intense earnestness. Rev. D. McGregor dispensed the ordinance in a most solemn manner, who also conducted the Gaelic services. In the evening Rev. Mr. Hart, Methodist minister, preached an excellent sermon to a large congregation. The services throughout were impressive,

profitable, and greatly appreciated by all who could say, "My Beloved is mine and I am His."

PROBABLY the largest social gathering that ever met in the village of Theford attended an entertainment in the Drill Shed, given by the young people of the Presbyterian congregation of Wilber last evening, Sept. 24th. The entertainment consisted of a fruit festival, selections by the 27th Battalion Band, vocal and instrumental music, and speeches, all of which were rendered in a very efficient manner. The proceeds amounted to over \$100, which is to be appropriated to the furnishing of their beautiful new church, which is now very nearly completed.—CON.

ONE of the largest social gatherings that ever took place at Cedar Grove was witnessed last Thursday, 13th inst. The object of the gathering was twofold, the one to raise funds in order to carry on successfully the large Sabbath school which is now in existence there under the able superintendency of Mr. McMillan, the other to welcome home the Rev. J. Carmichael, M.A., their pastor, who had been absent to Great Britain during the summer months. The chairman called upon Mr. Wm. Fleming of Cedar Grove who read the following address: To the Rev. J. Carmichael, M.A. Beloved Pastor,—We, the members and adherents of Zion Church, Cedar Grove, take this opportunity of publicly expressing our high appreciation of your services as our minister by extending to you a hearty welcome on your return home from a short visit to the land of your birth. With grateful hearts we offer up praise and thanksgiving to the Giver of every good and perfect gift for His providential dealings with you while absent from us, and in bringing you back in safety to the bosom of your family and the people over whom He has placed you to make known the glad tidings of salvation. Our prayer to Almighty God is that you may have strength of body, vigor of mind, and be long spared to go in and out amongst us breaking the bread of life; that the tie formed between us as pastor and people may be still more strengthened; and that God by His grace, would enable us all to be more earnest and zealous for the extension of our Master's kingdom. And when our earthly tie must be broken we may all have that heavenly welcome, "Well done good and faithful servant, enter thou into the joy of thy Lord." Signed in behalf of the congregation.—JOHN MILROY. Mr. Carmichael replied in substance as follows: My Beloved Friends,—I appreciate most keenly the address which has just been read, and the truly Christian spirit which breathes throughout its every line. Your kind words of welcome home, and your deep sympathy for my welfare and as your pastor are most gratifying. Pleasant as was my visit to the old land, it is infinitely more pleasant to be minister of a people who are so appreciative of my services. I came among you in much weakness, but your constant courtesy and kindness have cheered me in the discharge of the duties which are laid upon me as an ambassador of Christ. I assure you that I most heartily reciprocate the desire you express that I may be long spared to go in and out among you breaking the bread of life; that by grace given I may be the humble instrument of winning many souls to Christ. And I pray God that your work and mine done, we may receive the heavenly welcome with which you conclude your truly kind address. Mr. Carmichael, continuing, gave a rapid and instructive account of many places and objects of interest met with in his travels. Addresses were afterwards delivered by Rev. Messrs. Kennedy, D. J. Macdonnell, B.D., and M. M. McGillivray, B.D. The proceeds amounted to \$90.

Book Reviews.

ST. NICHOLAS. New York: Scribner & Co.

The October number of this beautiful magazine has come to hand, tastefully illustrated and well supplied with amusing and instructive matter as usual. R. A. Proctor's very useful articles on Astronomy are continued, the lesson in this number being "The stars in October, November and December."

Scribner's MONTHLY. New York: Scribner & Co.

The number for October opens with an article entitled "How New York is fed," which is well illustrated, and though written in a lively style contains a large amount of statistical and other information. In this number Dr. Holland's story "Nicholas Minturn" is brought to a close. The writer of "Christianity and Free Thought" has read ecclesiastical history to some purpose, and is also no mean thinker. The article on "The Polyzoa" furnishes a good lesson in Zoology; and the learner will be much aided by the illustrations.

MENOR, SERMONS, ESSAYS AND ADDRESSES OF REV. JOHN BATES. By Rev. J. A. Smith, D.D. Toronto: W. Warwick.

The subject of this memoir was an eminent minister of the Baptist denomination. A native of Northamptonshire, England, his boyhood was mostly spent in assisting

his father, a pious man, in his humble occupation of gardening, hedging, ditching and thatelching. At eighteen he tried peddling for a short time; but becoming disgusted with the necessity of passing the night in public houses, he abandoned this business and entered the service of a dry goods house in London where he continued till he was twenty-six years of age, and gained the confidence and esteem of his employers. At an early period of his London life, under the ministry of some of the most eminent men of his denomination, it appears that the most important of all changes had taken place in his character. At the age last mentioned he had made considerable advancement in those studies necessary to qualify him for the ministry; and had even preached on several occasions. His studies were afterwards completed under the superintendency of a Mr. Allen in Ireland, to which country Mr. Bates was sent by the Baptist Irish Society in 1833. After seventeen years' hard service among the Irish peasantry, in the course of which he, at least on one occasion had his coat torn all up the back, his watch smashed to pieces in his pocket, and his head cut and bruised by Papist clubs, he left that country and came to the United States, where he immediately obtained an appointment as a missionary of the Home Mission Society. The first fifteen years of Mr. Bates' life on this continent were chiefly spent at Cascade, in the State of Iowa; and the last ten years—the closing period of his life—in Canada. Hamilton, Dundas, Woodstock and St. George successively enjoyed his ministrations. He died at the last-mentioned place in 1875.

Taking the sermons preserved in this volume as evidence, Mr. Bates ranked high as a preacher of the Gospel. A sound Calvinist of the old school—the oldest school—a school much older than Calvin, he gave forth no uncertain sound in proclaiming the sovereignty of God and the responsibility of man; the completeness of the atonement, and the necessity of holiness; the imperfection of the believer and the absolute certainty of his salvation. He had a happy facility for concise and pithy utterance, and the power of condensed expression in some of his sermons and essays is remarkable. No reader deplors the lack of ornament in the diction when his mind is fully occupied with original and suggestive thought forcibly and unequivocally expressed. Mr. Bates held very decided opinions regarding the peculiarities of his denomination in matters of church government and ritual; but he reserved these for special occasions, and seldom adverted to them in his ordinary discourses; a trait to be observed more or less in the great men of every evangelical denomination; because they regard the salvation of sinners as the most important matter, and consider the making of proselytes at most as of secondary importance.

The book has a handsome exterior and is got up in a style that reflects credit on the enterprising publisher.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency.

The September number of this publication contains four sermons and a lecture: "The True Faith of the Soul," by Henry P. Liddon, D.D., LL.D.; "The Divine Development," by Robert Patterson, D.D.; "Three Ways to the Lord," from the German of Charles Gerok, D.D.; "What it is to be a Christian," by Philip Brooks, D.D.; "Certainties in Religion," a lecture, by Rev. Joseph Cook. Below we give the introduction and the heads of Mr. Cook's lecture:

"A little while ago we were not in the world—a little while hence we shall be here no longer. This is arithmetic. This is the clock. Demosthenes used to say that every speech should begin with an incontrovertible proposition. Now, it is scientifically incontrovertible that a little time ago we were not here, and a little time hence we shall be here no more. De Toqueville said that you will in vain try to make any man religious who has no thought of dying. Now, the first of religious certainties is that we are going hence soon. As to that proposition there is not a particle of doubt. In this audience we have assembled the eastern west and the western east. But among all the coteries of small philosophy which annoy our unrolling democratic ages, in the Mississippi valley or the Ohio, or in that of the Hudson, the Connecticut or the Merrimack, there is no one who can deny that we are going hence soon, and that we want to go hence in peace. Here, then, are two religious certainties, that we must go out of this world—and that if law is universal in its reign, we shall not in going out of this world escape the sovereignty of the moral law revealed in conscience here, and likely to be revealed in the next world quite as fully as it is in our present low estate. I defy any man to deny that we are going hence. I defy any man to deny that we want to go hence in peace. I defy any man to show that we can go hence in peace unless we are harmonized with our environment. What is that? Our environment is made up of God, of the plan of our own natures and of our record in the past; and therefore we must be harmonized with God in conscience and our record, or in the very nature of things, there cannot be peace for us. Aristotle built his whole philosophy on the proposition that a thing cannot exist and not exist at the same time and in the same sense; that is to say, self-contradiction is the proof of error everywhere. And now, since we have an environment made up of God, conscience and our own record, we must be either in harmony or in dis-

sonance with it; and if we are in dissonance with it, we are not in harmony with it; and if we are in harmony with it, we are not in dissonance with it. And so it is incontrovertible that with whatever environment we cannot escape from we must come into harmony, and that environment consists of conscience and of God, and of our own record. (3) It is incontrovertible certain that according to Herbert Spencer, we need nothing so much as harmonization with our environment. That phrase is Spencerian and singularly strategic when we take the right point of view. Our environment—why, it is not merely physical, it is spiritual as well. And, after all, I am not so much concerned as to my physical environment as to my spiritual, even in this low estate. (4) It is therefore scientifically known that harmonization with conscience, God and our record is the unalterable natural condition of peace of soul. What? natural conditions for salvation? Yes. Well life is rather serious if the very nature of things has in it conditions for salvation. You are at war with the nature of things. Which shall change, you or it? (5) It is scientifically incontrovertible that we know inductively that the soul like everything else is made on a plan; and (6) that the plan of any mechanism is to be ascertained by finding out how it can be operated as nearly frictionless as possible. (7) That the frictionless in a full orbed human nature is the natural in human nature. (8) That continuous joy in all the faculties is a sign of the frictionless or natural action of the faculties. (9) That only when reason and conscience are supreme in the religious sense can a full orbed soul obtain frictionless action within its environs or continuous joy in all its faculties. (10) That the religious is therefore scientifically known by induction to be the only natural, that is the only frictionless, action of human nature within its unalterable environment of God, conscience and our record. (11) That these truths are known by strict induction, independent of revelation itself. (12) That even after we have acquired similarity of feeling with God, the record of our past sin is behind us in an unchangeable past. (13) That the conscience, in the absence of expiation forebodes punishment. (14) That for the harmonization of our record in an unchangeable past, therefore, we need more than our own reformation and personal excellence. (15) That, therefore, not only the necessity of similarity of feeling with God, or the new birth, but the necessity of the atonement also, is scientifically inferable from the necessity of our harmonization with our whole environment.

Church Opening at Rosseau, Muskoka.

The extensive district about Lake Rosseau has, for six or seven years, formed one of the mission fields of the Students Missionary Society of Knox College. Student missionaries have been sent in regularly during the summer months, and slow but steady progress has been made. Two years ago an excellent site for a church was bought and paid for; and this summer the erection of a new church was undertaken. It was commenced in July, and so far completed that it was ready for opening on Sabbath, 2nd September. The Rev. John Leiper, of Barrie, conducted the opening services, preaching morning and evening, to very good congregations. The church accommodates about 200; and though service is held in it regularly, it is not quite finished inside, as the seats are only temporary ones. Mr. Scouler is the Society's missionary to this field for the present summer.

The liberality of many friends who assisted in this good work ought not to pass unnoticed. Mr. J. B. Reid, merchant, Rosseau, a warm friend and strong supporter of the cause, gave \$25; and other very considerable subscriptions, chiefly in the shape of building materials, work, etc., were obtained in the district. Mr. Wm. Christie, of Severn Bridge, gave all the shingles necessary, and Mr. A. P. Cockburn, M.P.P., carried per steamer, free of charge, any material intended for the church, from Gravenhurst to Rosseau. Mrs. Reid and Mr. Scouler, from friends in Toronto and Barrie, obtained about \$125; and donations amounting to nearly \$40 were obtained through Mr. Scouler from friends in Glasgow, Scotland. Then a moonlight excursion on Lake Rosseau brought \$16; service, kindly held by Dr. Usher, Reformed Episcopal minister, Toronto, on behalf of the building fund, \$7.80; and the collections at the opening services amounted to \$18. It is pleasing to be able to state that the church, so far as now completed, is free of debt. The Communion was dispensed in July by Rev. A. Findlay, of Bracebridge, when ten new members were added to the roll. The field is new and difficult, yet there is much to encourage both the people and the missionary. Increasing interest is taken in the services, but to keep this interest alive and growing, it is most necessary that services should be continued during the winter months, else what is done in summer is all but undone in winter. The missionaries who labor in, or visit this district, always receive a warm welcome, and find a comfortable home at the residence of Mr. and Mrs. Reid, Rosseau. Altogether, with God's blessing on the earnest work of the missionary, and the united effort of the people, a prosperous future is before the cause at Rosseau. God will bless meat when we most fully do our duty. Trust Him, and work for Him.

THE Roman Catholics have in China fourteen vicariates apostolic, besides two prefectures. The largest of the vicariates is that of Kiang Nan, which province includes the districts of Kiang Su and Ngan Hwui. The province includes Ningpo, Shanghai, and several other seaports, and has been more accessible to missionaries than almost any other province. A report made last July from the vicariate of the province goes not only into details respecting the progress and present condition of the Catholic missions, but attempts also to give some account of the Protestant missions in the same territory and also in the empire. According to these Catholic statistics, there were in China in 1875, 486 Protestant missionaries. The Catholics had in 1868, 168 European and 169 Chinese priests in the Empire.

Presbytery of Montreal.

This Presbytery met at Dunfermline on the 25th of August, and ordained and inducted the Rev. Mr. Carrasch as minister of that charge. At Chalmers Church, Montreal, on the 13th of September, the Rev. Mr. Weir, of Quebec, was inducted as successor to the Rev. Wm. Mitchell, now of St. John, N.B. The congregations of Chatham and Grenville are giving a call to Rev. James Fraser, of Littlefield, Presbytery of Ottawa. Montreal, however, while thankful for the above, has to chronicle their loss by resignation of the Rev. Joseph Elliott, of Nazareth Street Church, Montreal. The mind of the Presbytery in regard to Mr. Elliott is expressed in the report of the committee appointed to frame a suitable Minute at last quarterly meeting of Presbytery. "The Presbytery deem it right, on accepting the Rev. Joseph Elliott's resignation of the pastorate of Nazareth Street Church and congregation to express their regret that he has felt it his duty to seek severance of his connection with that church, in which his ministrations have been attended with great spiritual blessing. They cannot part with their brother without recording the high esteem with which they regard him, their appreciation of his abilities and faithfulness as a preacher and pastor, and of his courteous and dignified conduct in all meetings of this court. They commend him to the care and guidance of the Great Head of the Church with the earnest prayer that ere long he may be called to exorcise his gifts in another portion of the Lord's vineyard."—JAMES PATTERSON, Presbytery Clerk.

Presbytery of Glengarry.

The quarterly meeting of this Presbytery was held in St. Andrew's Church, Martintown, on Tuesday last, the 18th inst., the Rev. James S. Mullen, Moderator. The rating for the Presbytery Fund for the current year was revised and several alterations made. Session Records from St. John's Church, Cornwall, St. Andrew's Church, Martintown, Avonmore, Knox Church, Roxboro, Indian Lands, Kirk Hill, Kenyon, and Alexandra were examined by Committees, and these Committees having reported, the Clerk was instructed to attest the records in terms of these reports. The Committee appointed at last meeting to hear Mr. Alexander McGillivray's trials with a view to his ordination at Williamstown, reported that these trials had been highly satisfactory. Mr. McGillivray's induction was appointed to take place in St. Andrew's Church, Williamstown, on Friday next, the 21st inst., at 2 p.m., the Rev. D. H. McLennan to preach and preside, Rev. J. S. Mullen to address the minister and the Rev. J. S. Barnes the people. The Rev. Finlay McLennan having intimated his acceptance of the call from the congregation of Kenyon, the Presbytery agreed to have his trials at Kenyon, on Thursday, the 27th inst., and in event of these proving satisfactory they appointed his ordination to take place at one o'clock in the afternoon of that day. Rev. Messrs. McDonald and Cameron to constitute a committee to examine Mr. McLennan; Rev. Mr. McGillivray to preach and preside at the ordination, Rev. Mr. Cameron to address the minister, and Rev. Mr. McDonald the people. Commissioners having been heard for and against the translation of the Rev. K. McDonnell from Indian Lands to "Burns" Church, Martintown, and Mephibah Church, Williamstown, and Mr. McDonnell having intimated his acceptance of the call, the Presbytery resolved to concur in the translation and appointed Mr. McDonnell's induction to take place at Martintown on Wednesday, the 26th inst., at 10 a.m., the Rev. O. Cameron to preach and preside, Rev. Mr. Mullen to address the minister and Rev. Dr. MacNish the people. Rev. O. Cameron was appointed Moderator of the Session of Indian Lands. Commissioners from St. Luke's Church, Finch, having been heard against Dr. Lamont's resignation of that charge, the Presbytery resolved to accept of the resignation to take effect forthwith. The three congregations of St. Andrew's Church, and Knox Church, Dalhousie Mills, and Cote St. George, having produced a basis of union which it was certified had been agreed to by the several congregations, the Presbytery unanimously sanctioned the said union. A call was thereafter presented by these congregations signed by ninety-five communicants and seventy-five adherents in favour of Rev. Dr. Lamont. The stipend promised was \$522 with a house. It was moved, duly seconded and agreed to, that the Presbytery sanction said call as a regular Gospel call, and it was forthwith placed in Dr. Lamont's hands. Commissioners from Dalhousie Mills and Cote St. George having been heard in support of the call, and Dr. Lamont having intimated his desire to leave the matter in the hands of the Presbytery, it was resolved that Dr. Lamont accept said call, and that his induction take place at Dalhousie Mills on Friday, the 25th inst., at 1 p.m., Rev. F. McLennan to preach and preside, Rev. Mr. McDonald to address the minister, and Rev. D. Ross the people. A report of Home Mission work during the quarter was given in by Mr. D. H. McLennan, Convener. The report was received and the thanks of the Presbytery given to the Committee and Convener. It was agreed on motion by Dr. McNish to hold the annual Missionary meetings in October of this year, and the Home Mission Committee were instructed to draw up a programme of these meetings, and make the necessary arrangements. Mr. Mullen was appointed to preach the Church of St. Luke's, Finch, vacant on an early day. He was also appointed as the Moderator of that session. The Presbytery adjourned to meet at Alexandria on the second Tuesday of January, 1878, at 11 a.m.

Two of the princes in South Africa are Christians, and are anxious for their father's conversion. But he sticks to his heathenism. "My sons," he said, "want me to be baptized. I say to them, Christians here," pointing to the Wesleyan station, "and Christians there," pointing to the Anglican monks; "Christians there won't speak to Christians here. When one of them has converted the other, it will be time to come to me."