

Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 2.—No. 43. (New Series).
Whole No. 394.

Toronto, Friday, August 22nd, 1879.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

CONTENTS.

	Page
NOTES OF THE WEEK.....	673
PASTOR AND PEOPLE.....	674
OUR CONTRIBUTORS—	
Anglo-Israel: IV.....	675
The Gold Hunters of Metis—Sermon Outline: No. 1—Presbyterian College, Montreal—The Creed of the Hinites—Things as they Are.....	677
Books and Magazines.....	678
Scientific and Useful.....	679
Advertisements.....	679
EDITORIALS—	
Home Mission Appeal.....	680
Ontario Teachers' Association—Woman as a Religious Force.....	681
Choice Literature.....	682
British and Foreign.....	683
Ministers and Churches.....	684
Sabbath School Teacher.....	685
Our Young Folks.....	686
Words of the Wise.....	687
Advertisements.....	687, 688

NOTES OF THE WEEK.

OUR Belfast contemporary, the "Witness," remarks:—There is now, it is said, every likelihood that the Rev. Dr. W. M. Taylor, of New York, may be induced to accept a call to St. John's Wood Church, London, as successor to Rev. Dr. Drummond, now of Glasgow.

REV. WILLIAM H. H. MURRAY, of Boston, editor and publisher of the "Golden Rule," is visiting in California; and many construe his absence as a flight. Mr. Murray's difficulties arose chiefly out of a newspaper enterprise which made large and frequent demands on his means.

WE notice that Mr. Kerr, who has lately been connected with the London & Lancashire Life Insurance Company has transferred his services to the "Reliance Mutual" of London, England. The Reliance is among the oldest and strongest of English companies and having lately reduced their rates are likely to do a large business in the Dominion.

THE Rev. Dr. Crosby expresses, in the "Christian at Work," his protest against the nude in art. "God has clearly shown us," he says, "that the human body is to be covered. Art comes forward and declares in direct opposition to God that the human body shall be stark naked. Christians leave God and follow art. Then when we tell these Christians that they are aiding vice, they ridicule our verdancy, and call on the world of culture to join them in the laugh."

IT is worth while to call attention to the progress of Christianity in Japan during the last seven years. There are now 43 Protestant churches in the country, with a membership of 1,500; 54 Sunday schools, with 2,000 scholars; 3 theological schools, with 175 students; 81 missionaries, 93 native assistants, 10 native pastors, and 150 preaching places. Much of the work done in the Empire has thus far been of a preparatory character; but the results have been very gratifying, and there is no doubt that they will be more so in the future.

THE Ultramontanes in Belgium are coming into open collision with the government in the matter of elementary education. The bishops have published a collective pastoral letter condemning the new school law, and commanding all Catholic parents not to send their children to the reformed schools, nor to participate in any way in its execution. They wind up their

letter, after stating that all the resources which the Catholics possess must be devoted to the creation of Catholic schools in opposition to the public schools, with the old crusaders' cry, *Dieu le veut!*

THE death of Mr. McLeod, one of the representatives for Cape Breton in the House of Commons, was not unexpected. He had been long ill with consumption, and it was predicted by many last session that he would not return to Ottawa again. Unfortunately, this prediction has proven to be but too true. Mr. McLeod was the eldest son of the Rev. Hugh McLeod, D.D., minister of Sydney and one of the ex-Moderators of the General Assembly of the Presbyterian Church in Canada. He was born in the parish of Logie-Easter, Ross-shire, Scotland, of which his father was then minister.

THE Paris "Transcript" says: "Always Ready," presumably a Presbyterian himself, has adopted the Anglo-Israel theory in its fulness, and is now writing a series of letters in support of that theory to the CANADA PRESBYTERIAN. Whatever may be thought regarding the soundness of this comparatively recent but extending belief, there is no question as to the interest which surrounds its discussion, abounding as it does with at least very striking coincidences. 'Always Ready' presents his case well, and if it should after all turn out to be 'a rousing whid,' he is, to his own satisfaction at all events, 'nailin' wi' Scripture' as he goes along."

REFERRING to Dr. Topp, of this city, who is at present in Europe, the Elgin "Courant" of a recent date says: "This respected clergyman preached in the Free High Church, of which he was formerly minister, on Sabbath forenoon last. The church was very full, a number having to be accommodated in the passages. The rev. doctor took for his text Psalm lxxii. 17, from which he delivered an excellent and most effective discourse. Dr. Topp is a great favourite in Elgin, and it must have been exceedingly gratifying to his numerous friends and well-wishers in this district to have such an evidence as was afforded on Sabbath last that, notwithstanding his long ministry and many labours both at home and abroad, his mental eye is not yet dim nor his natural strength abated."

IT is just about time that people should cease amusing and entertaining themselves and others under cover of giving extra attention to religion. We have now before us a poster which, while bearing unmistakeable marks of authenticity, would be in good place as a keen satire on the religious summer gatherings so much in vogue at present. When so-called religious services get to be of such a nature as to necessitate or encourage Sabbath breaking it is time to enquire whether they ought not to be abolished. The advertisement to which we refer invites all and sundry to an "Evangelical Camp Meeting" at a certain place in Ontario, describing it as "the attractive spot of the season for pleasure and profit," and directing particular attention to the facts that "special trains will run" from about a dozen stations along a certain line of railway on three specified days, one of which is a week day and the other two Sabbath days, and that "a steamer will be in readiness, on the arrival of each train, to take excursionists down" a certain "beautiful" river to the "evangelical meeting," which, it is stated, "promises to be the most attrac-

tive and immense of the kind ever held in Western Canada." The principal attractions set forth are "superb location," "fresh breezes," "blue waters," "nature's temples," "every pleasure and comfort," "boarding hall," "provision store," "baggage room," "book store," "post office," "rare chance to hear the most clever men of the continent," "trifling expense" (including ten cents taken at the gate), "songs of praise" led by "the Indian jubilee singers, thirty-five in number," and to sanctify the whole enormous piece of wickedness and folly, a series of religious services opened by a Bishop.

THE Rev. J. M. Douglas, of our mission in Central India, writes a very interesting account of the conversion of a Brahman of the fourth or highest order. Gungaghir is a native of Bhilwara, in the North-west Province. He married at an early age a lady to whom he was passionately attached. His wife died and left him inconsolable. He abandoned the world and became a wandering devotee or fakir, and resolved to reach the highest position in this order. The process of acquiring the title of fakir, as described by Mr. Douglas, on the authority of Gungaghir, is a very singular one. 1. For the first four months he abstained from salt. 2. For five months, in the native city of Poona, he endured the trial of swinging in the smoke. The smoke is of manure from the sacred bull, and the devotee, hung by the heels, is swung backward and forward through the smoke, his head brushing the flame. This is kept up on every occasion, until the fire dies away. 3. For the next six months he was concealed in a cave dug in the earth. He saw not the light of day, but sat in meditation, only emerging from his retreat at midnight to receive the food left for him. 4. The next six months he passed in communion with the river god (Gunga). From twelve to four each night he stood in the Ganges, waist-deep in water, and had his sins washed away, and imitated the wakefulness of Brahm. 5. He next practised sitting in the presence of the dead every night for a year, on the banks of the Ganges. The next rites—such as painting the body with ashes of the dead, remaining silent, etc.—were duly observed, and thereupon Gungaghir received the coveted title of Swami. Thereafter he was worshipped as a deity. Thenceforward he led the life of a wanderer, demanding and receiving (for no one dared to deny him) whatever he needed. In the course of his wanderings he became possessed of a copy of the New Testament. He read and studied it diligently for eight months, and, emerging from the jungle, he sought out Mr. Douglas. He told the missionary that he was convinced of the truth of Christ's claims and the efficacy of prayer, and desired to read and study further, in company with Mr. Douglas. Mr. Douglas says his faith is beautifully simple. He accompanied the missionary in his village tours and gave decided testimony of his Christian faith. He was baptized in February and is a zealous convert. He speaks eloquently, and his influence with his countrymen is expected to be very strong. On approaching a village at early dawn, he said: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins and God's salvation." Frequently he remarked, with much feeling: "I have been a great sinner. I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."