

such mischief. Philosophic unbelievers actually professed to teach theology in German universities. Ministers went forth to preach doctrines of which, at best, they were doubtful. They were not and could not be in earnest. School teachers too often taught downright infidelity in the schools. Whatsoever a man sows, that shall he also reap. To this law there is no exception. The coarse materialistic infidelity that is too common among Germans in their own and in this country is traceable to the speculative scepticism of the school. You may find a Christian socialist, but you will never come across a Christian anarchist. The increasing number of earnest young men devoting themselves to the ministry of the Gospel will no doubt be able to do a great work, and the great German nation will take its place with the foremost nations of the earth in works of Christian beneficence and philanthropy. German scholarship and German piety are of the highest type, and ought to be indissolubly blended.

THE PROBATIONERS SCHEME.

THE first report of the Distribution of Probationers Committee appears in this issue. The facts therein related are suggestive. The report ought to be read over carefully, and then as carefully pondered. It affords ample illustration of the fact that all great bodies move slowly. It would seem that Presbyteries have been in no haste to put the new scheme into early working order, a number even not having reported to the Committee at all, and not a single Presbytery outside of Ontario has presented a report, good, bad or indifferent. Time no doubt is required to evolve anything like order and equity out of the chaotic state in which the matter of distribution has been for years, but that time should not be unduly protracted.

Another point will strike the courteous reader very forcibly. Among all the vacancies reported only two were described as being in a condition to call a minister. What are the others doing meanwhile? How and from whence are they receiving their supplies? No fewer than eighteen probationers have already forwarded their names to the committee, but for these it seems there is but little to do. Is this state of things creditable to the wisdom and the executive ability so abundant in the Church? There are excellent and capable men on the probationers' list, men into whose souls the iron has entered. Of late years theirs has been a hard and trying discipline. For their sakes and for the general prosperity of the Church it is high time that the present anomalous condition of things should be brought to a close as speedily as possible. Presbyteries and congregations could do much to make the position of the probationer more satisfactory, and his services might be rendered much more profitable than is now the case.

Books and Magazines.

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.) This comparatively recent candidate for literary fame is rapidly approaching the front rank. The papers, by prominent *litterateurs*, are bright, readable and timely. Henry Ward Beecher's sermons, preached in England; and Dr. Talmage's out-of-town sermons occupy a place in the August number. The first of a series of letters from England, by Mrs. Beecher, appears in this month's issue.

THE TRIALS AND CRUCIFIXION OF CHRIST. By A. P. Stout. (Cincinnati: Standard Publishing Co.)—The purpose of this admirable little book is explained in this sentence from the preface: The only way one can obtain a complete and connected knowledge of the Saviour's trials and crucifixion is by arranging the Gospel narrative in chronological order, and by making one evangelist alternately supply the omissions of another. Such is the nature of the book.

ELEMENTS NECESSARY TO THE FORMATION OF BUSINESS CHARACTER. By John Macdonald. (Toronto: William Briggs.)—Advice is valued usually when it comes from a competent adviser. In this little book sound and sensible counsels are tendered by one who from lengthened experience and successful endeavour is eminently qualified to speak of what he knows. The substance of the work was given as an address to the students attending the British American Commercial College, Toronto, and is now printed

in neat form for general circulation. It affords valuable reading for young men.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—There are three profusely illustrated papers in the August number of the *Methodist Magazine*. The first is entitled "Picturesque Canada," the next relates to lands beyond the Atlantic, "Saunterings in England and Scotland," while the third takes us to the Asiatic continent, being the first of a series on "Our Indian Empire." This series promises to be most interesting. Dr. Dewar contributes an able and lucid paper, "Does Materialism Satisfactorily Account for All Things?"

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This most welcome literary and artistic monthly opens the August number with a very fine engraving. In "Leicester Square" and "Old Chester" there is a number of historical details well told, and finely illustrated. "My Cousin Jim," an excellent serial, deepens in interest, and "A Golden Memory" is also continued. Katharine S. Macquoid contributes a capital short story to the present number. This, the cheapest of the first-class magazines, occupies an important place in current literature.

CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. (Chicago: Fleming and Revell.)—This is the third annual issue of this valuable publication. Its object is to *take stock* of the work done during the year in the various departments of theological learning. The present volume presupposes, to some extent, a knowledge of the preceding volumes, but is quite intelligible without such knowledge to any person who has moderate acquaintance with theological literature. We have already expressed our opinion of the "Discussions" in a notice of the second volume. The very favourable judgment there indicated does not require revision. This third of the series is perhaps fully as good as either of the preceding. Even those who carefully read the review will find it highly useful to peruse a work of this kind, in which we have a condensed and highly intelligent account of the work done in the "different fields of sacred learning during the past twelve months." We do not know of any other publication which can take the place of this. If not indispensable to the theologian, it is of great value to him, and it can be read with advantage by those who are not professional theologians. —WM. CAVEN, D.D.

VOICES FROM THE ORIENT. By Rev. G. Burnfield, M.A., B.D. (Toronto: C. Blackett Robinson.)—Notwithstanding the great number of books lately published on Palestine and the Bible lands, that of Mr. Burnfield will claim a place for itself. The author is an excellent Oriental scholar, is well read in Biblical subjects, and is specially prepared himself for intelligent travel in "The Orient." The record here found is not, therefore, merely that of impressions made on one whose senses are fully awake; it deals with problems and questions which are of permanent interest to Bible students, and which would occur only to the traveller who is himself a student. And yet the writer's manner and style are as far as possible from being dull or heavy. The book is alive with incident and personal experience, vividly and graphically related. From beginning to end—from Rome to Constantinople the interest never flags. Mr. Burnfield finds confirmation of Scripture in what he saw in the desert and in Palestine, and his scholarship and study of the monuments give real *apologetical* value to what he has written. It is hoped that the thousands of intelligent readers in the Presbyterian Church in Canada will not forget that this able and very interesting volume has been written by a young minister of our own denomination. There is no reason indeed why the circulation of the book should be limited to Presbyterians, or to Canadians; but there is much reason why we Canadian Presbyterians should manifest interest in meritorious productions of our own ministers. We hope that Mr. Burnfield will receive the encouragement to further authorship which the excellence of his first considerable publication abundantly justifies. —WM. CAVEN, D.D.

RECEIVED:—COMMENCEMENT PROGRAM AND ANNUAL SOUVENIR, NEW ENGLAND CONSERVATORY OF MUSIC, also the CALENDAR for 1886-7 (Boston: E. Tourgée), THE SANITARIAN (New York: 113 Fulton Street), THE CONVERTED CATHOLIC (New York: James A. O'Connor), THE RAILWAY SIGNAL (Toronto: W. E. Burford).

THE MISSIONARY WORLD.

REPORT OF CHANOO.

I have taught school in two places during this year, and also have preached in many different places as I had opportunity. Sometimes by speaking to a shop-keeper I was invited to sit down to talk about religion, when generally a number would gather round to listen. At other times meeting a pilgrim, I would begin talking to him about where he came from, his object in coming, etc., and so led up to the true Saviour of men—a number soon joining and listening to us. At other times the time has been spent inside the house of some person who had invited us, and with whom more quietly and more freely than in the public places I talked of theondrous love of Christ.

Though the Hindus and Mohammedans constantly live at enmity in Oojain, yet they are both on very good terms with us just now, and both classes that come to the school, through learning about Jesus, seem to be drawing nearer to one another and to have lost not a little of their old hostility.

It is strange that, though the two religions are so opposed to one another, yet the Mohammedans in so many cases act just like the Hindus. In the last Dassara I saw a Mohammedan take his sick child to the image of Mata and fall on his face before it. The priest then took some of the ashes left from the incense, and put it on the child's head and, making a sacred thread, put it on its neck, saying that now it would get quite well. On his way home, although many Mohammedans had seen what he did, and now could see the ashes, etc., on the child's head—such as no orthodox Mohammedan would think of—yet nothing was said about it. In Oojain especially, more than in any other city I have visited, the Mohammedans are thus given to idol worship.

Fifty miles from Oojain is Jaora, a great Mohammedan centre, where, at the present time, it is said Hassan and Hussain, Mohammedan saints, are showing themselves. Many different people have gone there, but no two of them tell the same story. The substance of it is that the people who go to see it are forced to go up on a hill and from thence look down on the plain in front of them on what may be seen. At a distance of 200 or 300 yards first a red light is seen, which soon turns white, and then in the midst of it appears a window-like structure, having in it the appearance of two men. This is repeated in two or three different places 100 or 150 yards apart from each other. It of course all takes place at night and if any sceptical or curious one dares to go near a row is raised, and the whole vanishes from view. This has been going on now for nearly two months, and Mohammedan pilgrims from great distances have been flocking there, to the profit of the school of lazy fakeers, who have established themselves there. It has however come to grief within the last few days by the arrest of the tricksters.

In Oojain the attempt has been made to repeat the same trick, but with less success—so that it only provoked scepticism and gave me a good opportunity to preach the truth.

Amongst the malis (gardeners) my work is very interesting. They listen very well, and many of them have begun praying after the manner of Christians. Amongst the mangs however there is the greatest awakening. Though one of the lowest castes, yet they hold very tenaciously to their own particular customs, and when first I began to work amongst them they spoke of us as outcasted, and therefore inferior to them. This has now become quite changed however. I thank God that He has sent His Spirit to the patel of His caste and to some of His caste people, so that nine people now wish to be received into the Christian Church. I beg of my brothers and sisters in Canada to pray for me and for this caste especially, the whole of whom we hope soon to see following in the footsteps of Jesus.

THE last twelve months have been specially marked for depression, and it is cheering to notice that amid all this there should be such a vitality in favour of missions in the Free Church of Scotland. The Foreign Missions report disclosed a larger revenue than had ever been the case in the history of the Free Church. For Foreign Missions the revenue had amounted to \$486,145, and, including the sums raised for the work among the Jews, as well as other mission work, the total missionary revenue of the Church had been \$560,045.