

of the great explorer is brought out with considerable skill throughout the whole volume which is fittingly closed by an account of the present state of affairs in East Africa and the prospect of Missions there. The volume is highly to be commended for family reading and Sabbath School libraries.

MESSRS. BAKER & TAYLOR CO., of New York, announce a revised and improved edition of Todd's "Index Recur."

THE numbers of *The Living Age* for the weeks ending June 29th and July 6th, contain "What the Revolution of 1789 did," and "The French Revolution and War," *Fortnightly*; "England's Climatic Phenomena," *National*; "Recent Conversations in a Studio," by W. W. Story; "Elizabeth of Valois" and "The Tragedy of Don Carlos," and "On the Riviera," *Blackwood*; "Greek Islands and Highlands," *Gentleman's*; "Macaulay at Home," *Temple Bar*; "John Bright and Quakerism," *Macmillan*; "The Last of the Southey's," *Cornhill*. A new volume begins with the number for July 6th. [Littell & Co., Boston.]

A USFUL edition of the New Testament is one prepared by Rev. Edward T. Cardale, late rector of Uckfield, on a plan advocated by him in a tractate published a few years ago and partly carried out in an edition of the Gospels. The Divine names throughout are printed in capital letters, while all appellations and metaphors designating and applying to the Father, Son, and Spirit, receive the initial capital if used by believers. The object is to draw the special attention of the student to words tending to prove the divinity of Christ and the doctrine of the Trinity. The authorized version is that employed, but marginal various readings are given from eight other English, Latin, French and German versions. Livingtons are the publishers.

### Contributed.

#### IN THE JORDAN VALLEY.

SIXTH LETTER FROM MR. WILLIAM MORTIMER CLARK JERICHO.—THE CAVES OF THE HERMITS.—THE SALT SEA.—A SALINE BATH.—THE JORDAN VALLEY.—A BAND OF BEDOUINS.—BETHANY.

OUR first camp, as I mentioned in my last, was at the site of Old Jericho. This is quite a different place from the modern Jericho which lies to the south-east of the ancient city. A few heaps of rubbish are all that remains of the old city, and it is selected as a camping ground on account of the pure and abundant water issuing from Elisha's Spring. The stream seems to be fed by several fountains, as the brook has a temperature at some neighbouring points of 84 Fahr. Behind us rose the abrupt face of the Mountain of the Quarantana, so called from tradition locating the site of the forty days temptation on its lofty summit. Far up on its bleached and weather-beaten ledges may be seen the caves in which the hermits formerly found for themselves a safe retreat. These hermitages are of very ancient origin. Observing that a foot-path leading to one of these holes seemed to bear marks of recent use, I found that two Abyssinian hermits still lived there. Jackals and hyenas seemed from their nightly cries to find a refuge in the ancient homes of the anchorites.

As the lower part of the Plain of the Jordan and the Valley of the Dead Sea are so surrounded by lofty mountains and are sunk so far under the sea level, the region is regarded as one of the hottest places on the face of the earth. Our dragoon, therefore, summoned us by six a. m., and shortly we were off towards the north end of the Dead Sea. The plain is very flat, and where any stream is found, is covered with rich verdure. Where no water exists it is an arid waste. Formerly under the ancient system of reservoirs and conduits, remains of which still are found, this district was rendered a paradise. Herod had in this locality his winter palace, and I observed a few houses surrounded by luxuriant gardens which were, I was informed, owned by residents of Jerusalem, and used by them in winter. A large mission school for girls, I noticed at New Jericho, and, from the condition of the gardens about it, could form some idea of what, under other hands than those of the Turks, might be made of this plain.

As we rode south and east towards the Salt Sea the ground became more and more arid, till about its shores it became devoid of all vegetation, and occasionally incrustated with alkali. The shore, itself, is composed of soft white sand, which it is painful to look at in the intense sunlight streaming down from a cloudless sky. Along the high water mark, on the north shore at least, are strewn quantities of branches of trees, etc., all bleached white. These had been floated down by the Jordan in its rapid course and thrown on the beach by the waves. The sea lay like a mirror before us, with bold headlands running into it. Its limpid and peaceful waters, lying in their bosom of hills and covered with a soft haze, gave no indication of its dread record. I was tempted by its crystalline appearance to bathe, and hastily undressing plunged into it. Immediately my eyes, nostrils and lips felt as if they had been scalded and smarted most painfully. I remained some time, however, in the water, and found that, extended on its surface, one

could float as if lying on a couch. It was impossible, in fact, to sink. The specific gravity of the water being high, it had a different feeling from ordinary sea water. I cannot say that I experienced the "oily" sensation spoken of by some writers. As we afterwards rode on our way to the Jordan, I observed that in every fold and wrinkle of the skin were formed white incrustations of salt, and that my hair was stiff and matted with the deposits from my bath. I thought that I would, however, wash in Jordan, and like Naaman, be clean. In this I was disappointed, as we found that river rolling down a turbid stream of dark dirty water, between banks unapproachable for mud. I was disappointed in my first sight of this famous river, not so far as concerns its size, for the volume of water was considerable, but in regard to its colour. The river issues clear and limpid from the Lake of Tiberias, but rapidly assumes a tawny colour from the clayey nature of the soil through which it passes. From the high temperature of the water it is unrefreshing for drinking purposes. The appearance of its uninviting waters gives point to the unwillingness of Naaman to bathe in them, and to his unfavourable comparison of them to the crystalline waters of the Abana.

The Jordan Valley, or Araba, may be divided into two parts: first, the wide plain, in some places extending in width to a distance of eight miles, and, secondly, the narrower channel formed in the midst of this by the river in its floods. Into this last, usually about a mile in width, we descended by steep banks of clay about fifty feet in height. The banks of the river are fringed with trees and thickets out of which the lions in former days used to come in fury when driven out by the "swellings of Jordan." I need hardly say that as we pitched our lunch tent among the willows we were undisturbed by any of these long extinct terrors of the Jew. After resting, during the great heat of the day, among the trees lining the banks of the river, we returned to our camp delighted to find that indications of the near approach of dinner were apparent. We had ridden some eighteen miles under an Eastern sun, and having got rid of the traces of the bath in the Dead Sea, in the waters of Elisha's Spring, were glad of the quietude of the camp, and to rest by the running waters of the stream as they flowed among thickets of oleander and many unfamiliar shrubs and bushes.

Distances, I may mention, in Palestine, are never measured by miles, but only by hours. From the nature of the roads (7) three and a-half miles per hour is considered very good travelling, and I do not think that on an ordinary day's journey, more than three miles per hour are ever accomplished.

In the evening a band of Bedouins encamped near New Jericho, visited our tents, and intimated their intention of singing and playing to us. Knowing what this meant, we informed them that we were not musical, and suggested the propriety of their passing on to a camp of Chicagoan tourists further up the valley. Some time after one of these gentlemen informed me dolefully of what they had suffered from these musicians, and vowed vengeance on whoever had sent them to their camp.

During the night we were disturbed by loud shouts, the pattering of innumerable feet, and a violent altercation going on in Arabic. We found next morning that a large tribe of Bedouins were passing with their flocks, and that an interchange of compliments had been taking place between our guards and these wanderers. On the following day on our return to Jerusalem we passed them, and had some opportunity of seeing them closely. The men were rather small in size, dirty, and clad in garments such as must have been worn by the Gibeonites. They were almost all walking armoured, bristling with pistols, guns, daggers, and swords. Their flocks consisted chiefly of sheep and goats of small size. Their household stuff was carried on microscopic donkeys and a few mangy looking camels. Usually perched on the top of the load was a woman or some hens. The latter were tied by the leg to the burthen, and gave animation to the scene by their frantic utterings. The whole caravan was a picture of wretchedness, discomfort and degradation. There seemed to be as little truth in the stereotyped idea of the noble Son of the Desert as there is in that of the Red Indian.

We lunched next day in our tent under some olive trees near Bethany. This village is known as El-Azariyeh, from Lazarus, as the Arabs mistake the t. for an article. There is no doubt that the site corresponds with that of the Bethany of the time of Our Saviour. The path leading from it to Jerusalem is doubtless the same as that so often trod by Christ, as the nature of the ground seems almost necessarily to suggest the direction of the travellers' steps. As we rode round the shoulder of the Mount of Olives on our way to camp our thoughts naturally turned to that day when "He led them out as far as to Bethany, and He lifted up His hands and blessed them and . . . while He blessed them He was parted from them and carried up into heaven," and of the words of the angels, so little thought of in the Church these days, as they addressed the gazing disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." W. M. C.

Bayrou, HOTEL D'ORIENT.

### "HIGHER RELIGIOUS INSTRUCTION"

Examination Syllabus for 1889.

DEPARTMENT I.—BIBLICAL.

Junior and Intermediate.—The International S. S. Lessons from July 1st to Dec. 31st, 1889. (In future the lessons of the whole year will be assigned.)

Senior.—The same as for Junior, but with somewhat more difficult questions. Also an additional paper on "The Life of David," by Rev. Peter Thomson, M.A.

DEPARTMENT II.—DOCTRINAL.

Junior and Intermediate.—"The Shorter Catechism," by Prof. Salmond, D.D. Part I. (Quest. 1-38). Also prepared to write out correctly the full answer to any question in the first part of the Catechism. (Q. 1-53 inclusive).

Senior.—"The Shorter Catechism," by Alex. Whyte, D.D., pp. 1-100 (Q. 1-38). Also prepared to write out correctly the full answer to any question in the Catechism.

DEPARTMENT III.—HISTORICAL.

Junior and Intermediate.—"The History of the Reformation," by the Rev. Prof. Withrow.

Senior.—"The Reformation," by Prof. Landis, D.D.

DEPARTMENT IV.—ESSAYS.

Junior, Intermediate and Senior.—"Israel in the Time of Solomon." (Junior, Intermediate and Senior will be classed separately in valuing the essays.)

Departments I, II and IV will recur every year. Department III is supplementary, and the subjects will vary from time to time, and will embrace Church History, Church Government, the Sacraments, Experimental Religion, Evidences of Christianity and history of Missions.

REGULATIONS.

1. Examinations will be held at as many centres in each presbytery as the convenience of candidates may require. Presiding examiners will be appointed by the Committee to make the necessary local arrangements and superintend the examination.

2. Examinations will be held simultaneously at all the centres on the day and at the hour named for each paper.

3. Candidates must enroll themselves by handing to their respective ministers, on or before Jan. 1st, 1890, their names, ages on March 1st, 1890, and subject or subjects in which they propose to present themselves. The minister will then transmit the application at once to the convener of the Sabbath school Committee of his Presbytery, who must report to the convener of the General Assembly's Committee not later than Jan. 31st. Question papers cannot be issued to any candidates whose names do not reach the convener before Feb. 1st, as after that date parcels will be made up for Presiding Examiners.

4. Candidates may enter in any of the prescribed departments, but are recommended to limit themselves to one, or at most two.

5. Children under twelve years of age ought not, in the opinion of the Committee, to be encouraged to enter for examination; but should their names be sent in by their ministers, with the approval of their parents, they will not be excluded. Candidates under sixteen years of age will rank as Junior; those over sixteen and under twenty as Intermediate, and those over twenty as Senior. Ages to be reckoned as on March 1st, 1890. No medal or prize will be given to any over the age of twenty-five.

6. Candidates obtaining ninety per cent. of the full marks in any department, will be entitled to a silver medal; those obtaining seventy-five per cent., but less than ninety per cent., will be entitled to a book prize; all candidates (including those over twenty-five years of age), who obtain fifty per cent., will be entitled to a diploma.

7. The value of each paper will be 200, and two hours will be allowed for writing the answers.

8. One question paper for the whole Church will be set on each subject, and copies forwarded, under sealed covers, to the Presiding Examiners. The covers shall not be removed till the candidates are assembled, and the written answers shall be covered and sealed for transmission to the examiners before the candidates leave the place of examination. These packages must be posted within twenty-four hours thereafter.

9. The centres of local examinations and Presiding Examiners will be appointed as soon as possible after Presbyterianian conveners have reported the names, etc., of candidates.

\*. The foregoing regulations do not apply to ESSAYISTS.

10. Essays must be forwarded to the convener not later than Feb. 28th. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be in the composition and in the handwriting of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and all quotations must be carefully marked. The writer's name, address, congregation, age on March 1st, 1890, and motto, must be written upon a slip of paper and enclosed in an envelope, on the outside of which

the motto, and nothing else, must be written. This envelope must then be sealed and sent enclosed in another envelope, separate from the essay, to the Rev. T. F. Fotheringham, M.A., 107 Hazen Street, St. John, N.B. The sealed envelope will not be opened until the time when the prizes are to be awarded, and in the presence of the Committee. Medals, prizes and diplomas will be given to essayists, as in the examinations.

No essay in the Junior or Intermediate classes shall exceed 5,000 words, nor in the Senior, 10,000 words in length. The attention of intending essayists is drawn to the instructions to examiners of essays appended to these regulations. The essays will be returned as soon as possible after the rising of the General Assembly.

INSTRUCTIONS TO EXAMINERS OF ESSAYS. (Published for the information of Candidates.)

1. The merits of each essay to be estimated more by the excellence of its matter than its literary form.

2. A fixed round number, say 200, to be taken by all the judges as representing the "full marks" due to an essay in all respects as such that might be expected from a young person of the maximum prescribed age.

3. Of these marks a certain definite proportion, say three-fourths, to be given on the ground of (a) excellence of substance, and the remainder for (b) excellence of form. The marks may be apportioned as follows:—

A.—(1) For fullness of historical research combined with accuracy of historical statement, a maximum of seventy-five.

(11.) For aptness, sagacity, originality of investigation, illustration, comment or deduction—seventy-five.

B.—(111.) For excellence of style as regards choice of appropriate words and grammar, vigour, rhythm of sentences—twenty-five.

(iv.) For symmetry and proportion of the composition as a whole, indicating some feeling for literary form—twenty-five.

### Correspondence.

#### HOME MISSION WORK.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—Allow me to give some facts respecting Home Mission work in one part of the Province that, in my opinion, are pregnant with suggestion.

In the county of Hastings, in the Presbytery of Kingston, there are twelve townships on the colonization roads. In these are four or five mission fields and many preaching stations. The principal fields are Thicket and the Ridge, L'Amable, Carlow and Mayo and Mont-eagle and Herschel (or Maynooth). In these fields there is a number of very important settlements and a few business centres. These fields have been mission fields of the Presbyterian Church for more than sixteen years. During that time the population of the district has been much increased. At present it is two or three times what it was fifteen years ago. It has now a railway, and schools and post offices in every part. Sixteen years ago the district was supplied with the preaching of the Word during half of the year by students. During the other half of the year the Presbyterian settlers were, for the most part, abandoned to their own resources by the Church of their birth or adoption. How are matters now? As they were

With some exceptions, our Church has now a less secure footing than it had then. Has the Presbyterian population diminished during that time? It has been largely increased. Our Church has in that district retrograded in many important respects. Why? The chief reason is this: During half of the year the fields are almost entirely abandoned by our Church; during the other half much good work has been, and is, done by student missionaries. In their labours these young men are, for the most part, devoted, energetic and popular. I have no desire to blame them for the marked failure to build up these fields and make the people better Presbyterians and better Christians. There is some townships in which the population is almost wholly Scotch or Scotch-Canadian, the people are from the standpoint of the Church and of the cause of religion, degenerating, is not the fault of the missionaries. It is the fault of the system. Is it necessary for the Presbyterian Church of Canada thus to neglect its people? They are, it is true, poor. Their country is sparsely settled. They do not, in Church matters, try to help themselves as they might. Prayer-meetings and Sabbath schools might be carried on during the winter months when there are no missionaries. That is all true. Is that, however, a reason for a Church—a missionary Church—to neglect them? Are the funds at the disposal of the Home Mission Committee so scanty that these fields cannot be occupied during the year? Surely not. If so, the Church should know it.

Cannot missionaries be secured? I have been told, by those who ought to know, that they cannot. Are our young men and women striving to get appointments as missionaries to China and India, and cannot some be induced to "hold the fort" for the Church and Christ in our own land? Far be it from me to belittles the importance of Foreign Missions. "The world for Christ" should be the motto of every Church. We should not, however, shut our eyes to the vast importance of conquering Canada for our Master. Let us do what we can—much more than we have been doing—for the extension of the Saviour's cause in India and China. Let us recognize with increasing clearness and force the claims of our French-Canadian fellow-countrymen. Surely, however, we should not allow Presbyterian settlers to go for fifteen years without pastoral oversight for a large part of each year.

I have written this, Mr. Editor, not with any desire to blame any one. I am

not prepared to say that any individual is to blame. My only wish is to call the attention of the Church to a state of affairs, in all probability not peculiar to the Presbytery of Kingston, that is, to say the least, no credit to us as Presbyterians. Yours, etc., PRESBYTERIAN.

### Church News.

#### OWEN SOUND PRESBYTERIAL MEETINGS.

THE first meeting of the Owen Sound Presbyterial Ministerial Association was held on the afternoon of the 24th of June. The opening devotional exercises were conducted by the President, Rev. J. F. McLaren.

A pulpit Scripture reading was given by Rev. L. W. Waits, followed by criticism by members of the Association. A theological essay on "The Question of Probation after Death," was read by Rev. J. McAlpine and discussed. A homiletic analysis of John. iv 24 was given by Rev. J. Somerville. A brief review of Dr. Turnbull's "Yale Lectures on the Sunday School" was read by Rev. J. Griffith. A practical paper on "Giving" was contributed by Rev. R. Rodgers. Arrangements were made for next meeting, and a selection of Magazines and Reviews made, for which the Association will subscribe, and which will be circulated by mail among the members. The afternoon was spent pleasantly and profitably. Next meeting will be held in connection with the September meeting of Presbytery.

In connection with the same meeting of Presbytery, which was held on the evening of the 24th ult., and the forenoon of the 25th, there was also held a Presbyterial Sabbath School Conference on the afternoon and evening of the 25th. The afternoon Session was opened by Rev. J. B. Fraser, who presided. An excellent paper on "Infant Class Work" was read by Mrs. Tate Robertson, which elicited a good deal of compliment and discussion in which Mrs. (Rev.) A. McLennan, Miss McDowell and Miss Ireland took part. The views of the ladies were well expressed, well received, and added much to the interest of the discussion. The subject of "S.S. Classification" was introduced by Rev. J. McAlpine, who advocated not more than four classes in each school:—Infant, Junior, Intermediate and Senior, with the very best available teacher for each. Mr. McAlpine's advanced views provoked a spirited discussion. Rev. J. Somerville called attention to the important but far too little thought of subject of "S.S. Registration," and recommended very strongly the use of the system approved by the General Assembly and published at the REVIEW office.

The Rev. E. W. Waits presided at the evening session, when the following subjects were discussed: "The Relation of Parents to the Sabbath School," introduced by Rev. J. F. McLaren; "Preparing to Teach," by Mr. F. W. Merchant, Principal of the College Institute; "The Shorter Catechism," by Rev. J. Somerville, and "The Assembly's Report on Sabbath Schools," by Rev. J. B. Fraser.

Though the outside attendance was small, the Conference was felt by all to

have been very profitable, and the hope was expressed that another would be arranged for. A meeting of Presbytery with a Conference on Ministerial Work before, and on Sabbath School Work after, is a new departure worth trying in Presbyteries where ministers are widely separated and have few opportunities for personal intercourse and discussion. COM

REV. W. G. MILLER, B.A., the esteemed pastor of Sunderland, having been granted two-and-a-half months' leave of absence by his congregation, sailed for the Old Country by "Sardinian" on July 20th. Mr. Miller has been in poor health for some time and it is earnestly hoped that he may return greatly benefited by the trip.

Rev. D. McKee, of Victoria, B.C., conducted Divine service at the request of the pastor in Woodland's church, on Sabbath, 23rd June, a large and appreciative congregation being present. On Monday and Tuesday evenings he gave admirable addresses on Home and Foreign Mission work carried on by the Church. In North Luther church on Monday evening and Woodland's, Tuesday evening, Mr. McKee gave a deeply interesting account of the work in British Columbia.

WE learn that at a meeting regularly called the congregation of Dumfries street church, Paris, agreed to contribute \$250 over and above the amount they now give for Home Missions to support a missionary at Riverside, Manitoba. As the circumstances of the mission improve and it becomes a congregation, a second mission will be adopted and the congregation will in this way help to plant the Gospel in the plains of the North West. The congregation is to be strongly commended for such timely liberality. The movement has the cordial support of the pastor.

A CORRESPONDENT writes to the REVIEW. The Presbyterians of Bethel church, Prof. Line, have been taking an unusually deep interest in Church affairs since the settlement of their new pastor, the Rev. D. Thompson, a recent graduate of the Presbyterian College, Montreal. New life seems to be infused into all departments of the congregational work. The attendance at the ordinary Sabbath services has almost doubled in six months. At the celebration of the Lord's Supper on the 16th ult., sixteen new members joined the church, two by certificate and fourteen on profession of their faith. The Ladies' Aid, which was organized a few months ago, has been doing capital work. Under the auspices of this society a lawn social was given on the 26th ult., and was quite a success. To the thirty dollars then in the treasury they were able to add over seventy more. The funds of the Ladies' Aid are to be used at the present time in effecting improvements to the church buildings. The new manse, which was commenced in April, is approaching completion, and, when finished, will be one of the finest new manses in Ontario. It is built of brick, is two stories in height, with nice verandah, and has bath-room and a fine large library. A first-class furnace has just been put in with seven registers. In all probability the pastor and his wife will be comfortably settled in their own home by the first of September.

### Handbooks for Bible Classes and Private Students.

EDITED BY

REV. MARCUS DODS, D.D., AND REV. ALEXANDER WHYTE, D.D.

#### NOW READY.

- The Epistle to the Galatians. By James Macgregor, D.D., late of New College, Edinburgh. Price 50 cents.
- The Post-Exilic Prophets. With Introductions and Notes. By Rev. Marcus Dods, D.D., Glasgow. Price 70 cents.
- A Life of Christ. By Rev. James Stalker, M.A. Price 50 cents.
- The Sacraments. By Rev. Professor Candlish, D.D. Price 50 cents.
- The Books of Chronicles. By Rev. Professor Murphy, LL.D., Belfast. Price 50 cents.
- The Confession of Faith. By Rev. John Macpherson, M.A., Fimhorn. Price 70 cents.
- The Book of Judges. By Rev. Principal Douglas, D.D. Price 50 cents.
- The Book of Joshua. By Rev. Principal Douglas, D.D. Price 50 cents.
- The Epistle to the Hebrews. By Rev. Professor Davidson, D.D., Edinburgh. Price 90 cents.
- Scottish Church History. By Rev. N. L. Walker. Price 50 cents.
- The Church. By Rev. Professor Bunne, D.D., Aberdeen. Price 50 cents.
- The Reformation. By Rev. Professor Landis, D.D. Price 70 cents.
- The Book of Genesis. By Rev. Marcus Dods, D.D. Price 70 cents.
- The Epistle to the Romans. By Rev. Principal Brown, D.D., Aberdeen. Price 70 cents.
- Presbyterianism. By Rev. John Macpherson, M.A. Price 50 cents.
- Lessons on the Life of Christ. By Rev. Wm. Scrymgeour, Glasgow. Price 90 cents.
- The Shorter Catechism. By Rev. Alexander Whyte, D.D., Edinburgh. Price 90 cents.
- The Gospel according to St. Mark. By Rev. Professor Landis, D.D. Glasgow. Price 90 cents.
- A Short History of Christian Missions. By George Smith LL.D. F.R.G.S. Price 90 cents.
- A Life of St. Paul. By Rev. James Stalker, M.A. Price 50 cents.
- Palestine. With Maps. By Rev. Arch. Henderson, M.A., Cref. Price 90 cents.
- The Book of Acts. By Rev. Professor Landis, D.D. Two parts. Price, each 50 cents.
- The Work of the Holy Spirit. By Rev. Professor Candlish, D.D. Price 50 cents.
- The Sum of Saving Knowledge. By Rev. John Macpherson, M.A., Fimhorn. Price 50 cents.
- History of the Irish Presbyterian Church. By Rev. Thomas Hamilton, D.D. Belfast. Price 70 cents.
- The Gospel according to St. Luke. By Rev. Professor Landis, M.A., D.D. Part I, price 70 cents. Part II, price 50 cents.
- The Christian Miracles and the Conclusions of Science. By Rev. W. D. Thompson, M.A., Lochend. Price 70 cents.
- Butler's Three Sermons on Human Nature. With Introduction and Notes. By Rev. T. B. Kilpatrick, B.D. Price 60 cents.
- The Christian Doctrine of God. By Professor Candlish, D.D. Price 60 cents.
- The Book of Exodus. Part I. Ch. I.-XIV. By James Macgregor, D.D., late of New College, Edinburgh. Price 70 cents.

#### IN PREPARATION.

- The Sabbath. By Rev. Professor Salmond, D.D., Aberdeen.
- The Gospel according to St. John. By Rev. George Reith, M.A., Glasgow. [Shortly.]
- The First Epistle to the Corinthians. By Rev. Marcus Dods, D.D., Glasgow.
- The Second Epistle to the Corinthians. By Rev. Principal Davidson, D.D., Edinburgh.
- The Epistle to the Philippians. By Rev. James Mella, M.A., Southampton.
- The Epistle to the Colossians. By Rev. Simon R. Macphail, M.A., Liverpool.
- Church and State. By A. Taylor Innes, Esq., Advocate, Edinburgh.
- Christian Ethics. By Rev. Professor Landis, D.D., Glasgow.
- Apologetics. By Rev. Professor Fether, M.A., Aberdeen.
- The Doctrine of Sin. By Rev. Professor Candlish, D.D.
- Isaiah. By Rev. Professor Elmhurst, M.A., London.

D. T. MCALINSH,

Corner Toronto and Adelaide Streets,  
TORONTO, ONT.