

OUR graduates are distributed thus: Foreign missionaries, 9—China, 3; India, 3; Formosa, Palestine, and Asiatic Turkey, each 1. In our own land: British Columbia, 9; Northwest Territories, 4; Manitoba, 26; Ontario, 313; Quebec, 9; New Brunswick, 3; Nova Scotia, 2; Prince Edward Island, 2; Scotland, 8; England, 2; Ireland, 3. In foreign lands: United States, 50.

It was currently rumored in the spring that Prof. Thomson's gift was to be applied for prizes for criticals. The senate has seen fit to apply it otherwise. With all due deference to that august body, we think the first plan would have been better. A college course is good for nothing if it does not teach men to study, and lead to original research, and for this there is no part of our work so valuable as these criticals; but unless it be for the intrinsic value of themselves, there is no inducement to make these as thorough as possible. They do not even count on exams. It may be that the senate thought the critical, well done, brought its own reward. It does, but this would be rather an invidious comparison with the note-plugging part of our work.

KNOX theologues may be divided into three classes, according to their predilections—high, low, and broad. (1) The high churchmen, not numerous, but growing; leader, J. M. These advocate a return to the Confession of Faith views of the church, her ministry, and sacraments, and desire to have the church services raised to a higher plane, and made more beautiful. They strongly believe in the benediction, and the pulpit robe. In this last we heartily agree with them, for we think no Presbyterian minister ought to conduct public worship without being decently apparelled in one of these. The text-books of this party are the Confession of Faith, especially the Appendices, and, above all, the Book of Common Order, or Euchologion. Instead of shovel hats and dog collars, our high churchmen seem rather to incline to silk hats, probably because they are higher. (2) Broad churchmen, out-and-outers, few; leader, R. W. These advocate wide culture, liberal views, loose interpretation, and a broad charity towards all, especially those who agree with them. (3) Low churchmen, the majority. We may say they are those who oppose the high churchmen, as they have no distinctive teachings of their own. Many of them are afraid the high are tending towards formalism and externalism; but many are low because tradition tells them to be so. For us, we would recommend to both high and low a good study of the Confession of Faith, especially from the Directory of Public Worship to the end. It is in most things good enough for us. We should like to see more attention paid to these parts of ministerial duty in our college course, as many of our men go out unprepared to conduct public worship aright, and have no right idea of their duties in this regard.