

covering and indefatigable and wise efforts of the college agent, Rev. Wm. Burns, the subscriptions to

THE ENDOWMENT FUND

had been swelled to \$158,580. (Applause.) It was to be hoped that before long they would reach \$200,000, after making allowance for losses. During the year \$35,000 had been paid in to the fund, the whole amount paid at the present time being \$121,412.35. (Applause.) As usual the examinations had taken place at the close of the lectures, but before reading the awards made he wished to state that the scholarships were not given uniformly to those who were first in the classes, because there was an understanding that a student shall not, as a rule, receive more than one scholarship. He then read the list of the students standing first in the different subjects as follows:

First Year.—Systematic Theology—C. A. Webster, B.A., J. C. Tolmie, B.A., D. McKenzie, B.A., equal. Exegesis—D. McKenzie, B.A., D. McGillivray, B.A., equal. Church History—D. McGillivray, B.A., A. J. McLeod, B.A., equal. Apologetics—D. McGillivray, B.A., D. McKenzie, B.A., equal. Biblical Criticism—A. J. McLeod, B.A., Christian Ethics—A. R. Barron, B.A., McLeod, B.A., equal. Biblical History—D. McKenzie, B.A.

Second Year.—Systematic Theology—A. E. Doherty, B.A., Exegesis—C. W. Gordon, B.A., Apologetics—D. A. McLean, C. W. Gordon, equal. Church History—D. A. McLean, Church Government and Pastoral Theology—A. E. Doherty, B.A., Christian Ethics—C. W. Gordon, B.A., Biblical History—C. W. Gordon, B.A., A. E. Doherty, B.A.

Third Year.—Systematic Theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig, equal. Exegesis—R. A. Haddow, B.A., Biblical History—J. McKay, B.A., Church Government and Pastoral Theology—J. McKay, B.A., and W. Farquharson, B.A., Christian Ethics—W. Farquharson, B.A.

SCHOLARSHIPS

The following scholarships were awarded:—**First Year.**—Hayne Scholarship, \$50, for Hebrew—D. McKenzie, B.A., J. B. Armstrong Scholarship, \$50, systematic theology—C. A. Webster, B.A., J. C. Tolmie, B.A., Goldie Scholarship, \$50, exegesis—D. McKenzie, B.A., Gilles Scholarship, \$50, Church History—A. R. Barron, B.A., Dunlop Scholarship, \$50, apologetics—J. G. Shearer, J. J. Elliott, B.A., Gilles Scholarship, \$50, Church History—A. J. McLeod, B.A., Hamilton Scholarship, \$40, best average by student who has not gained another scholarship—C. A. Webster, B.A., J. G. Shearer.

Second Year.—J. A. Cameron Scholarship, \$60, general proficiency—A. E. Doherty, B.A., C. W. Gordon, B.A., Knox church (Toronto) Scholarship, \$100, systematic theology—A. E. Doherty, B.A., J. A. Macdonald, Knox church (Toronto) Scholarship, \$100, exegesis—C. W. Gordon, B.A., J. McGillivray, B.A., Loghin Scholarship, \$50, apologetics—D. A. McLean, Heron Scholarship, \$40, Church History—Jonathan G. Gorth, Torrance Scholarship, \$50, best average, etc.—J. McGillivray, B.A., J. Argo.

Third Year.—Huron-Ronar Scholarship, \$80, general proficiency—W. Farquharson, B.A., R. Haddow, B.A., J. McKay, B.A., Fisher Scholarship, \$100, systematic theology—W. Farquharson, B.A., R. Haddow, B.A., S. S. Craig, Fisher Scholarship, \$100, exegesis—R. Haddow, B.A., W. Farquharson, B.A., J. McKay, B.A., Boyd Scholarship, \$40, Biblical History—J. McKay, B.A., R. C. Tibb, B.A., J. L. Campbell, B.A., Cheyne Scholarship, \$40, best average, etc.—R. C. Tibb, B.A., J. L. Campbell, B.A.

Second and Third Years.—Central church (Hamilton) Scholarship, \$60, Church government and pastoral theology—R. C. Tibb, \$100, J. L. Campbell, \$100, A. U. Campbell, B.A., \$40, Smith's Scholarship, \$50, essay on "Love of God in Relation to His Justice," John McGillivray, B.A., Brydon Prize, \$30, special examination on Decrees of God—A. E. Doherty, B.A., J. McKay, B.A.

First, Second and Third Years.—Clark Prize (1), Lange's Commentary, for New Testament Greek—D. McGillivray, B.A., Clark Prize (2), Lange's Commentary, for Old Testament Hebrew—Wm. Farquharson, B.A., Gaelic Scholarship, \$40—J. L. Campbell, B.A.

First and Second Years.—Prince of Wales' Prize, \$60 (for two years), essay on "The Doctrine of Evolution in Relation to Theology and Morals"—Donald McGillivray, B.A.

DEGREE OF B.D.

Dr. Gregg, continuing, said that examinations had also been held for the degree of B.D., three candidates presenting themselves for the first examination. One of these, however, appeared at the second examination. The following passed in the first department—Rev. D. M. Beattie, B.A., Princeton, Rev. Peter Wright, Stratford, and Rev. Mungo Fraser, Hamilton. The following had passed in the second department, and would be admitted to the degree of B.D.—Rev. Peter Wright, Stratford; Rev. D. M. Ramsay, B.A., London; Rev. W. M. Martin, Exeter; Rev. C. D. Macdonald, B.A., Thorold.

Rev. E. D. McLaren then presented these four gentlemen to the Principal in receipt of his hands the distinction the Senate had decided to confer upon them.

Principal Caven placed upon the candidates severally the hood of the degree, and expressed his congratulations.

DEGREE OF D.D.

Rev. Dr. Wardrop said he had much pleasure in presenting Rev. James Middlemiss, of Elora, for the degree of Doctor of Divinity. He counted it a privilege to do so, because of his esteem for Mr. Middlemiss as a personal friend, and as a valued member of the presbytery to which he (Dr. Wardrop) belonged. Mr. Middlemiss had laboured faithfully and efficiently in his pastoral charge for the past thirty years, he enjoyed in a high degree the confidence of the generation now passing away, and he enjoyed in an equal degree the respect and affection of the generation growing up around him. (Applause.) His counsels in the presbytery were always received with deference, and generally acted upon without qualification or change. He had been diligent as a pastor and as a preacher of the gospel of the grace of God, faithful and painstaking and instructive. In the esteem of the community in which he lives he occupies a high place as a man of steadfast principles, warm sympathy, and benevolence. In addition, by his exposition in the press of Christian doctrine and duty he had shown himself able rightly to divide and defend the word of truth. Therefore, he (Dr. Wardrop) asked the Senate of Knox College to give him a place among the graduates as a Doctor of Divinity. (Applause.)

The Principal then conferred the degree of D.D. on Mr. Middlemiss.

Mr. Middlemiss is a native of Dunse (or, according to the old orthography reverted to in late years, *Duns*), in Berwickshire, a small town of some note in border history, and the birthplace of some whose names are not likely to be forgotten in the ecclesiastical history of Scotland—notably, Thomas Boston, author of the "Footstool State," etc., and the elder Dr. Thomas McCrie. Mr. Middlemiss was born in 1823, and received his classical education in the parish school under Mr. John Mercer, who occupied the position of master for over forty years. His father having died when he was only a few months old, he passed his early childhood in the home of his maternal grandfather, on whose death he became the charge of an unmarried uncle till he entered the University of Edinburgh, at the age of fifteen, in November, 1838. His family was connected with the Relief congregation, which had been formed in the latter part of last century, in consequence of a violent settlement in the parish church. During his college course, however, he became deeply interested in the "Ten Years' Conflict," which, in the year 1839, began to assume a very serious aspect in connection with the decisions of the civil courts. He joined in the observance of the Lord's Supper, for the first time, in the parish church of Parton, in Galloway,

where he resided two years and a-half as a tutor of the late celebrated physicist, Clerk Maxwell, to whose father he was recommended, at the close of his first session at college, by a well-known educationalist of that time. From that time he had to depend on his own exertions, and supported himself, during the whole of his course, by teaching. After completing his university curriculum creditably, standing fourth in the Mathematical and Logic classes and second in Natural Philosophy, he began, in 1844, the study of Theology under Dr. Chalmers, under whom he sat for three years, his other theological teachers being Drs. Wm. Cunningham, James Buchanan and John Duncan. He was licensed in 1849, and after continuing to teach for some time, and subsequently spending two or three years as a ministerial assistant, various circumstances determined him to seek a settlement in Canada West. He has now, as is generally known, been for thirty years minister of Chalmers' church, Elora. The congregation was formed early in 1856, and Mr. Middlemiss was settled in the summer of the same year. Though Mr. M. has not taken a very prominent part in the superior courts of the Church, he has in various ways been brought into notice. He was appointed Clerk of the Presbytery of Hamilton in 1858, and immediately after the union in 1861, when several new presbyteries were formed, he was appointed to the same office in the Presbytery of Guelph, resigning it in 1869. He also occupied the Moderator's chair in the Synod of Hamilton previous to the union of 1875, and, besides being for two or three years Convener of the Assembly's Committee on Sabbath Observance, he has, since 1877, appeared regularly before the Assembly as the Convener of its Committee on the Western Fund for Aged and Infirm Ministers. Mr. Middlemiss has occasionally spoken in the Assembly in connection with public questions, and has not unfrequently responded to the request of his brethren to give to the press papers prepared on subjects of general interest to Christians. His articles on "Misconceptions of Calvinism," that appeared some time ago in the REVIEW, are now passing through the press.

Rev. Dr. Laing said he had pleasure in presenting the Rev. John Thompson, of Samia, for the degree of D.D. (Applause.) Mr. Thompson, he said, had been long known to the Church. He was an alumnus of that college, and during his course had distinguished himself as a student. Afterwards he was engaged in the work of education in Morrin College, Quebec, and as lecturer with great success on Homiletics in Queen's College. He had also acquired eminence from a literary point of view, and during a long pastorate, of now over twenty years in Samia, had made himself most useful and efficient in that part of the country, and secured the confidence of the community amongst whom he dwelt. To the Church he had rendered many services from time to time. Important interests connected with the Synod had been committed to him, and the trust was well discharged. With his pen he had supplied many useful contributions on important subjects. As he was still comparatively young in years, he (Dr. Laing) hoped he would continue for many years to adorn the college, to be useful to the Church at large, and abundant in labours for the advancement of the cause of Christ. (Applause.)

Principal Caven then conferred the degree of D.D. on Mr. Thompson.

[A biographical note of Dr. Thompson is unavoidably held over this week.]

Dr. Middlemiss, who was called upon to speak, was received with applause. He said he accepted with humility and thankfulness the Senate's estimate of him, and the distinction which that estimate had prompted them to confer upon him. He regarded it as a very high honour. Looking back upon the past he said he could see that his position as a minister of the gospel, whatever might have been its bearings upon others, had been a great benefit to himself, both as a man and as a Christian. It had been a great stimulus to him, and he could freely say it had been a great safeguard to him. He believed he owed much as a man and as a Christian to the fact that God, in accordance with his early wish, had called him to the ministry, and he thought he might reasonably expect that the honour they had conferred upon him would in like manner be a benefit to him, both as a Christian and as a minister. He thought the words of Dr. Wardrop were perhaps too complimentary, but they were words of great sincerity, and he felt that they laid him under a solemn responsibility, which he trusted, by the blessing of God, he would realize, both to his own good and to the good of the Church, including that college, which, of course, from his relation to it would be more than ever in his mind and heart. (Applause.)

DR. DANIEL WILSON'S ADDRESS.

Dr. Daniel Wilson, who was then called upon to speak, was received with very hearty applause. After expressing his appreciation of the honour they had done him by inviting him to be present, he said he had long looked with pleasure upon the high standing that Knox College takes as a theological school. Years ago he had pointed to Knox College as an exemplar for that branch of the Church to which he belonged. No one who feels an interest in the real progress of the Christian Church in all its branches in our young country could fail to realize a sense of thankfulness in seeing education receiving the attention which was being paid to it among them. He supposed the simplest construction they could place upon the wonderful manifestation on the Pentecostal day was that it was a miraculous giving of culture and requisite knowledge to those who were to be the first teachers in the Christian Church. They could not look back upon the history of the first years of the Christian Church without calling up the fact that among the synoptic gospels, that of the Evangelist Luke attracts attention by its charm; and among all the apostles the educated and cultured Paul, who was trained in the learning of Greece, and who quotes in his epistles from the classical poets, was enabled to accomplish more work than all the other apostles put together. Therefore they attached importance to culture. He felt an interest in Knox College, as being identified with his own University College. From his earliest years he had strongly and earnestly advocated and sympathized with the idea

OF NATIONAL EDUCATION.

In contradistinction to denominational education. Experience of a very personal kind strongly tended to develop that in his early years. His brother, Dr. George Wilson, an earnest Christian man and a distinguished scientific man, was excluded for years from a chair in Edinburgh University because of tests, and when these were abolished he succeeded to the chair and adorned it, and when by a premature death, he left it vacant his memory was revered. Therefore he looked with disfavor upon what interfered with the national care of general education. (Applause.) On the Senate of Toronto University they felt the strength of the representatives of the different theological colleges, and they had learned to look on the wise counsel and judicious advice of the Principal of Knox College as a special aid and service to them. (Applause.) More and more he trusted it would be felt that they were identified together, bound in one common bond of union—that the secular character of University College does not imply anything but a reverent sympathy with the religious character of the theological colleges in connection with it, and that it would be felt that the religious character of these institutions is not incompatible with the secular elements that constitute the special duties of its training. He trusted they would have hearty co-operation between the theological colleges and University College in the building up of a system that will be a pattern for the provinces yet to be formed in the wilderness of the North-West. (Applause.)

DIPLOMAS

Graduation diplomas were then presented by Principal Caven to the following gentlemen who have completed the course of study at the college:—George Ballantine, A. W. Campbell, B.A.; J. L. Campbell, B.A.; S. S. Craig, A. H. Drum, W. Farquharson, B.A.; A. McDi. Hagg, B.A.; R. Haddow, B.A.; G. F. Kinneir, B.A.; Robert McIntyre, John McKay, B.A.; D. S. McPherson, B.A.; William Patterson, J. H. Simpson, R. C. Tibb, B.A.; Thomas Wilson, and J. R. Campbell.

Principal Caven, in a scarcely audible voice, assured the graduates that the faculty would follow them in the future with the solicitude of love and the solicitude of prayer. Their hope and prayer was that the Master would be with them and honour them by enabling them to save souls, and at last receive a blessed reward.

The theology, exegesis, and the benediction pronounced by Rev. Dr. No. Wood, brought the proceedings to a close.

PUBLIC MEETING.

A public meeting was held in the evening in the Central Presbyterian church, which was largely attended. The chair was occupied by Rev. Prof. McLaren. The following gentlemen were on the platform:—Rev. Principal Caven, Rev. Dr. Gregg, Rev. Dr. Thompson, Rev. G. M. Milligan, and Rev. P. McLeod. The opening exercises were conducted by Rev. P. McLeod.

The Chairman said he was glad to be able to announce that a class consisting of seven students had just completed their theological studies, and were at it to go forth to the work of the ministry. This was considerably larger than their ordinary graduating class. The average was about twelve or thirteen, with this year the class was considerably above the average. The attendance at each week a satisfactory increase. It would be a trial for him to compare the class with classes preceding, or classes about to follow, but he would say with all confidence that they are men, speaking of them generally, who, from their attainments and high standing, mentally, morally, and spiritually, would prove a real accession to the ministry of the Church. He thought the Church was to be congratulated upon the large accession to its ministerial force on that occasion. He then addressed

THE GRADUATING CLASS.

He told them that they had completed a very long course of studies to prepare themselves for the Christian ministry. Most of them had gone through the arts course and others had taken the preparatory course which the Church accepts as an equivalent. They had gone through three years' training in theology. They had gone through a more lengthy and protracted course of studies than was required to fit a person for any of the learned professions. At starting they had doubtless thought the course was too long, but now they were likely of the opinion that it was too short. He hoped the time would soon come when the theological season would be increased one month, and that they would have seven months' study in the year instead of six. Three courses of seven months were the very least they should think sufficient to fit them for the great work of the ministry. Some people were apt to think that this study was not so necessary as it was made out to be. Such persons laboured under a great mistake. If they looked at the way in which God worked they would find that there was a very lengthy period of preparation and then a very short period of decisive action. He instanced the life of Moses, who spent forty years in preparatory work, forty years in the wilderness, and at eighty years of age entered upon his life work as a leader, ruler and legislator for a space of forty years. What a course of preparation for so short a time of action! The work, however, was a great one, and

ITS INFLUENCE WAS SPREADING.

and would spread till the end of time. During his work on earth Christ spent thirty years of preparation for three or three and a half years of action. He thought they might learn from that not to think the time of preparation and training long, although the period for work was limited. A very short period of work, if that work was done as it ought to have been done, may tell unspeakably more for the benefit of the Church and the human race than a long period of imperfect performance of duty. They had just commenced to study, and would have to go over all their work again in order to make it their own. If they kept themselves constantly at the work of getting deeper into the Word of God, they would be able to handle it with the greatest power and would be able to carry on their work as they had never done before. It was an important thing to study exegesis, but where one man fails permanently for lack of good education, ten fall because they have not been digging for Divine truths and bringing to the surface things new and fresh. He was sure he could say on behalf of the Faculty that they would follow the graduating class with the greatest interest. They would rejoice to hear of their success. He wished them God-speed in their work and trusted that they would be instrumental by God's blessing in accomplishing a great work for their Master. In due time they would be gathered home and have the reward of them that turn many to righteousness and shine as the stars for ever and ever.

VALUABLE ADDRESS.

Mr. Haddow, one of the graduating class, was the next speaker. He spoke on behalf of his fellow graduates words of farewell to the other classes, to the faculty, and to the friends in the city. He urged on the students the duty of taking the fullest advantage of every opportunity of thorough equipment for the great work of their life. They should be actuated by motives of love to God and man, and by nothing lower. Love to man was to be cultivated by knowing man, and by earnestly seeking to do him good. Love to God was in the same way to be cultivated by seeking to know God through study of his Word and by prayer.

Rev. Dr. Thompson, of Samia, said that among all the great things that God permits men to undertake was the Christian ministry. He had no sympathy whatever with the cry that there are too many colleges. The institutions of learning were doing a great work. Each college had its own special friends, and they were more likely to draw out the latent energy of the people by remaining just as they are at present. He counselled the students to study three volumes—the volume of nature, the volume of human life, and the volume of God's Word. If they were diligent students of these they would become wise men.

NATURE AND REQUIREMENTS OF PREACHING.

Rev. G. M. Milligan delivered an address on the nature and requirements of preaching. He said that those who undertook the Christian ministry were preachers. That was their peculiar work. Everything must flow to that and everything must focus at that. Some people said that the Bible was not taught enough in the theological colleges. He could tell such persons there was not a chair in the college that was not teaching the Bible. The preacher's duty was to proclaim a message, and that message was in the Bible. In the present day men asked: "How did things come to be?" That style was a characteristic of the nineteenth century. The truths of the Bible were simply a history of God's dealings with men. He did not believe in treating the Bible as a lot of congregated atoms, but as a living living principle. They were not simply texts, but behind them were whole centuries of practice. The truths of God were like a dawning light from Genesis to Revelations. The preacher's remarks, in order to be graphic to others, must be impressive to himself. He should study the geography, customs, and topography of the place or people he was speaking of, and try to see the Bible through these things in its original settings. This was the secret of Moody's power. What was the meaning of that assembly? It meant that they were not mystics. It meant that they were not persons who expected to get fruit without the tree and without the blossoms. There were men who told people that if they had faith they should not use quinine. Such men were mystics. Some contended that faith alone was needed to believe in the Bible. Such persons would tell those who did not believe the Bible that it was only because it was not revealed to them. He did not agree with that view. The ministry was the hardest profession a man could undertake. The intelligent farmer would get more from his soil than the ignorant one would, so the intelligent student would get more from the Bible than the ignorant one, all other things being equal.

The address was one of great brilliancy and power, and the speaker was frequently interrupted by bursts of applause.

Rev. Dr. Gregg pronounced the benediction, after which the meeting was brought to a close.—*Enlarged from Mail Report.*



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