

\$20, the Bishop of Toronto's prize for general proficiency value \$20. The Hamilton Memorial Prize value \$30. A prize for apologetics value \$10 given by Rev. W. E. Cooper. A layman's prize for Greek Testament, value \$20 and others are all closed to the men taking the honor course in Theology. It can only be an oversight which thus deprives a course that ought to be especially encouraged, of the incentive which prizes certainly afford. Some at least of these valuable prizes might be thrown open for competition to the honor men.

ONE WHO IS INTERESTED.

COLLEGE NEWS.

Summer is here and Trinity is again beginning to look her best, the flower beds and shrubs and vines are putting forth their best efforts to solace the weary students preparing for that annual ordeal—the examination.

The prompt attention paid to our gentle hints about the flag-pole has emboldened us to make some mention of that old chestnut the front fence, and ask when it is to be sold to an Archaeological Society, and a decent one put up in its place?

Never before has the Tennis Court been so ceaselessly used; day after day, the men fill up every spare hour practising for the coming tournament about which there seems to be no little excitement and uncertainty as to the probable winners. The fact that the games are to be largely for *kudos* has made a much pleasanter feeling among the competitors.

The first general meeting this term of the Missionary and Theological Society was held on Monday evening, the 9th of May. A very large attendance greeted the lecturer and we were especially pleased to see more of our own Rev. Professors present than usual. Representatives were also present from the Church of England Working Men's Association and a few women from its sister order. The paper of the evening was written and read by the Rev. T. W. Patterson, M.A., of Deer Park, upon the "Life and Work of John Wesley." It was an excellent paper, and bore evidence of much careful reading and study, but more than that, it was fair, the merits of Wesley and his associates were recognized, and the then deadness of the Church was fully admitted. After the reading a short discussion followed upon the proper method of dealing with dissenters, which called forth some rather dictatorial remarks upon both sides until the Provost with characteristic liberality and broad-mindedness pointed out the common platform upon which we might meet them, viz., baptism. We were all baptized into, not this or that special communion, but "*the Body of Christ which is His Church*." Here we could all meet as members, one of another, but beyond that we must never try to hide from ourselves, or them, the barriers between us.

In our last issue we made some slight mention of the new window recently erected in our Chapel which is certainly deserving of a fuller notice. It is the first one of a series of 9 windows now being erected for the Chancel, which when completed, will represent the following figures: Our Lord, (the one about to be described) occupying the central window, on His left will be, representative Apostles: S. John, S. Peter, S. Paul, and S. Matthew; on His right, representatives of our Lord: David Moses, Abraham, Melchizedech. In the design and treatment of this Christ window the artist has evidently preferred to depart alike from the many conventional renderings of the subject, and of mere pictorial realism. The picture is a masterly attempt, conceived in a reverential spirit, to embody, not the man Jesus, so much as the abstract conception of Beneficent Omnipotence. Thus, whilst the right hand is raised in benediction, in His left is resting the emblem of Power and Sovereignty, which the artist, in a daring departure, has portrayed an emblem of the universe, a solidified lustrous firmament, bright azure in tint and containing within its all embracing sphere, other, and distinct worlds. A jewelled cross of exquisite technique surmounts this charming emblem, symbolizing the universal sway over the heaven and earth, which He literally "holds in the hollow of His hand." The expression of the face and pose of the head, are details sufficient in themselves to suggest a long and pleasurable study. Majestic and severe repose are here generally depicted. The figure, full of dignity and grace, is enhanced by the disposition of the oriental type of vesture which is studiously wrought in harmonious color-contrasts and superb drapery and finely finished ornament. The upper portion of the window is composed of a skilfully arranged group of angels, one is seen playing on a psaltery, two others holding reverentially over the head of our blessed Lord, the celestial crown, in which, half hidden by the encircling thorns, is discerned the pearl of great price. The angels rest on a strata of clouds and being accessory to the subject are given a color-texture decidedly subservient to the other portions of the painting. In the back and foreground of the picture are seen tender foliage and flowers in their natural tints. The base of the window too (immediately beneath the figure) is treated in a manner which is also an agreeable departure, and is in harmony with the whole work. It represents golden cherubs with wings of sapphire and emerald, supporting a permanent scroll bearing the inscription, "Rex Regum et Dominus Dominantium."

This has been erected in memory of Bishop Strachan by his descendants, chiefly through the endeavours of Mrs. James and Mrs. John Strachan. Four others are now being prepared, in memory of Bishop Bethune, Chief Justice Sir J. B. Robertson, first Chancellor of the University, Rev. J. D. Mackenzie, and the late Provost Whitaker. The first three of these are being given by the families