

Sunday schools of 50 pupils and under 100,	\$1.00
" " 100 " " 200,	2.00
" " 200 " " 300,	3.00
" " 300 and upwards,	4.00

"These amounts must be sent to the secretary-treasurer of the synod, marked 'Sunday School Examination Fund,' before the 10th of November, 1890, and will be applied towards defraying the cost of printing and other examination expenses.

"Sunday schools intending to compete, and which have complied with the foregoing rule, must also, before the 10th of November, send notice to the secretary of the committee of the place of examination (whether district or parish) the number of candidates in each grade, the subjects selected, the name of the local examiner, and the sum of 25 cents for each candidate.

"The secretary will, on request, send the requisite forms to any person desiring them.

EXAMINATIONS.

"Teachers' examinations will consist of two divisions:—(1) General; (2) Advanced.

"Pupils' examinations will consist of one division only. It is hoped that the advanced pupils will take the 'General Teachers' Examination,' with a view of qualifying themselves for teachers.

"In the teachers' examination certificates will be given in two grades in each division.

"Class I., 75 per cent.; Class II., 50 per cent.

"In the pupils' examination honour cards will be given in three grades:—

"Class I., 75 per cent.; Class II., 50 per cent.; Class III., 25 per cent.

"Any pupil or teacher may continue to compete until he has received a second certificate in the same grade as the one he already holds.

"For the year 1890 the subjects will be as follows:—

TEACHERS' EXAMINATIONS.

I. GENERAL DIVISION.

"Holy Scripture—St. Luke xviii. 21 to end of Gospel, and

"Prayer Book—history of the Prayer Book, the Ten Commandments and the Lord's Prayer, or

"Holy Scriptures—as above, and

"Church History—from the accession of James II. to the death of William III.

II. ADVANCED DIVISION.

"Holy Scripture—as above, and Prayer Book, as above, or

"Holy Scripture—as above, and Church History, as above.

PUPILS' EXAMINATIONS.

"Holy Scripture—as above, and

"Prayer Book—history of the Prayer Book and Ten Commandments, or

"Holy Scripture—as above, and

"Church History—reign of James II.

"The following books may be found useful in preparing for the Prayer Book and Church History subjects: the Prayer Book, Bishop Barry's Teachers' Prayer Book; Church History, Lane's Illustrated Notes on English Church History."

The regulations for examinations follow.

The circular containing full particulars may be obtained by addressing the secretary of the committee, Rev. Canon Belt, Burlington.

It is only one year since a Sunday school committee was first appointed. A vigorous policy was at once adopted. Last year a depository for Sunday school supplies was established in Hamilton, and this year vigorous efforts are being put forward towards holding a convention for Sunday school teachers and workers. It only now requires the countenance and support of the diocese to put our whole Sunday school work in the position it ought to occupy.

A day school teacher is required to go through long years of training before he is regarded as fit to take charge of a school. We have had no such thing in the diocese as a training school for Sunday school teachers.

We cannot have at present a training school, but a convention is calculated to be of great use to the earnest teacher.

In the past our efforts have been isolated, and every teacher has been doing just what he could by himself, and losing the advantage of that sense of communion which is the most powerful stimulus to increase interest in the work that we have to do.

HURON.

Trial Sermons.—In his annual address, recently delivered to the synod of his diocese, the Bishop of Huron uttered the following timely and wholesome counsel with regard to the preaching of trial sermons:

"And now, passing on to other matters, permit me to mention some subjects of the gravest interest to all. And first, I shall draw your attention to the

great necessity that exists both on the part of the clergy and laity for higher views concerning the sacredness and position of the Christian ministry.

"I refer to the degrading practice, now so often met with, of clergymen going to vacant parishes to preach trial sermons. In the first place, such a practice utterly does away with that most comforting and blessed thought that God's sure hand alone is guiding us. If any of you have done all in your power to obtain some coveted parish; if you have bent every energy and strained every nerve, seen every leading Churchman in the place, and promised all the impossibilities that the varying minds of an influential congregation may require; then, when all is gained, victory secured, and all competitors outstripped, will the greatest of all difficulties present itself, namely—the difficulty of seeing the good hand of God, and of believing that you have been absolutely passive in the matter of your own advancement. So far from this being the case, you have done all in your power to secure the public vote in your favour, and if the future turn out to be a rather rude awakening, surely your discernment must lead you to see at whose door alone must the blame be laid.

"Secondly.—It is absolutely destructive of all self-respect. Congregations are most anxious to have your services, and their anxiety generally maintains its force until Monday morning, when you are politely bowed out as another competitor is to give an exhibition on the following Sunday. After which he, too, as a sort of extinct volcano, will go home a sadder, if not a wiser man. Self-respect, dear friends, must be thrown to the winds, and my advice to you all is: Never consent to go. If, however, you will go, remember that while congregations are no doubt honest in wishing to hear you, and heartily desirous of showing you every courtesy; yet as you have gone to them for criticism, criticism you will most unsparringly receive. You will be treated like jaded horses in a Spanish arena, goaded and goaded, and then, when dead, thrown out beyond the barriers.

"Thirdly.—It is, above all, degrading to the last degree to that Gospel you were sent to preach. Surely it cannot be right to invite people to hear a competition in preaching, as you would in music or athletics. The Gospel is the message delivered by God to us to be proclaimed in the ears of a dying world, and he is the best and truest man who most faithfully, most accurately delivers his message to all. But for the messenger himself to give a public rehearsal of his powers for the sake of obtaining a more influential position in the Church is to dishonour alike the God who sent him, and the message he was commissioned to proclaim. Far better remain a lifetime in the shadow of deep oblivion, than rush into sunlight, unbidden by the voice of God. In the former you may lack, as some of our noblest missionaries lack, the music and cheer which numbers and sympathetic friends impart; but then, like them, you have the presence and sunlight of your Lord; while in the latter you may tread a palace of marble only to find sorrow, anxiety, and defeat.

"Lastly.—It ignores the Headship of Christ. In this age of experience we do well to remember that it is only our Divine Master who can set before us an open door which no man can shut. If we are His, let us believe that He will place us just where He wishes us to be, and if He wishes any of you to occupy high and commanding positions in the Church, be assured that all the congregations and influences of the world cannot keep you out of them. The door which He opens no man can shut.

"In conclusion, let me say, I quite admit the desirability of congregations knowing something about the men who may be coming to them, but certainly there are other ways beside trial sermons of finding out their merits or defects. A visit to a clergyman's own parish is at once a safer and more dignified course."

ALGOMA.

NORTH BAY.—The Rev. L. Sinclair arrived here on Tuesday, August 5th, to attend the Ruri-decanal chapter, but in consequence of the Rev. Rural Dean Chowne's illness no chapter was held. Mr. Sinclair was hospitably entertained by the Rev. Gowan Gillmour until the next day; and before leaving he expressed his agreeable surprise in connection with the advanced condition of St. Michael's and All Angels' church congregation, as well as the promising state of the town, which, in his estimation, had all the appearance of becoming one of Canada's future cities.

Our Indian Homes.—Mr. Wilson's Indian Homes at Sault Ste. Marie re-open, after summer vacation, on August 18th, and those at Elkhorn on September 8th. We regret to record that a death has occurred at the latter: a little boy named Alfred Bear died of consumption on August 4th. A quiet spot on the institution farm has been selected as a cemetery, and there the little child has been buried. The Medicine Hat Home is now in course of erection. It is to be

called the "Sokitahpe Home" (Sokitahpe meaning Prairie Indian), and this first building which is being erected will cost \$4,000. Towards this there is only \$2,100 available; and \$500 to come from the S.P.C.K. when the building is completed and insured; \$1,400 is still needed in order to complete the building before winter. Albert Lahgris, one of the pupils at the Shingwauk Home passed the High School entrance examination at Sault Ste. Marie very creditably the first week in July. Joseph Loney, another pupil, has been accepted for Trinity College school, Port Hope, and will go there on Sept. 11th. He will be partly supported, while there, by S. Paul's Sunday school, London, Ont. The following contributions have been received by the Rev. E. F. Wilson for his work, and are hereby gratefully acknowledged:—The Woman's Auxiliary, Montreal, for Elkhorn, \$50; per Rev. T. H. Almon, \$7.14; Miss Thornton, for girl, \$75; S. George's Sunday school, Owen Sound, for girl, \$26.14; S. James' Sunday school, Ingersoll, for girl, \$25; W. B. Armstrong, \$10.

British and Foreign.

The Church Review gives this interesting bit of gossip: "It was said that when the see of St. Alban's was founded, we know not how truly, and when the late Bishop was expected to remain at Rochester, that Lord Salisbury asked Mr. Disraeli to let Canon Liddon become his diocesan at Hatfield. Be that as it may, there can be no doubt that to Lord Salisbury is due the credit of having offered the great preacher and theologian a mitre, for all the stories of his having been previously offered bishoprics are myths, and the fact was the great topic of discussion at Mrs. Benson's convocation party at Lambeth on Wednesday evening, and was not overlooked at Lady Salisbury's assembly. Canon Liddon at once, we understand, declined the see of St. Alban's, as one bishop said, 'by the next post,' and there is no doubt that his health is not strong enough for the exacting demands of the modern episcopate, while the remainder of his life's work will be almost wholly occupied with his *magnum opus*, the life of Dr. Pusey. All Churchmen, however, will rejoice that the illustrious Chancellor of the university which he adorns, obtained the Sovereign's permission to offer the greatest of English divines a recognition of the goodness and talent which has been too long delayed."

Ruskin on Church Debt.—One of Ruskin's horrors was debt, especially debt contracted under the cloak of religion. And of all religious frauds, that most stupendous and impudent imposture, a church debt, he held in holy detestation. No wonder he fell foul of the sectarians or they of him. He was too outspoken and sterling a Christian to endure pretence, as the following letter will witness. A circular asking for a subscription towards paying off a church debt, or chapel debt (we believe, a Baptist chapel), in some London locality, had been received. Here is the answer:—

"SIR,—I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is, 'Don't get into debt; starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing! But don't buy things you can't pay for!! And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sand-pit, or a coal-hole first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolaters, and Mumbo Jumbo, Log and Fire worshippers—who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write it to them. Ever, nevertheless, and in all this saying, your faithful servant,

JOHN RUSKIN."

Discussing the point of free churches, and Dr. Rainsford's plan of endowed churches, the *New York Sun* says that when churches remove to a more fashionable situation, they go after the people who want them, and leave those whom they have tried in vain to attract. Endowing them so that they may remain as charitable churches would not help the matter, unless the demand was created, and if it was not created while they were run without endowment, what reason is there to suppose that it would grow up afterward? "Rather than employ their time in considering such a measure for keeping up a nominal existence, let all the churches, wheresoever situated, expend their energies in quickening their spiritual