

the direction of Mr. A. S. Houghton, the school organist.

Among those present at divine service were: Revs. J. S. Howard, D. F. Bogert, Prof. Jones, A. J. Broughall, and the teachers of the school; Col. Sweeney, Col. Boulton, Cobourg; Messrs. E. Morris, Guelph; Wm. Marling, Montreal; E. Martin, Q.C., Hamilton; J. L. Scarth, J. A. Worrell, E. D. Armour, C. W. Wagner, and Capt. K. Gamble, Toronto.

The distribution of prizes took place in the afternoon. Chancellor Allan presided, and on the dais were Rev. Canon Damoulin, Rev. Dr. Bethune, Rev. Prof. Jones, Mr. E. Martin, Q.C., and Mr. J. A. Worrell. There was a large attendance.

The Head Master read the opening prayer, and in addressing a few words of welcome to those present referred to the fact that thirteen boys who had left the school last year had obtained high distinctions at Toronto University, at Trinity College University, and at the Military College, Kingston. He then presented the prize winners to the President, who with the other gentlemen on the dais handed them the prizes.

The prizes having been distributed, Chancellor Allen delivered a short address. He referred to the fact that this was Dr. Bethune's eighteenth annual "speech day," and congratulated him very heartily on the success which had attended his efforts in Trinity College School. He rejoiced to see the interest which the school excited in the country, and reminded the boys about to leave for their holidays that they had to maintain the character of their school while outside its precincts. He also referred to the privilege of religious instruction received in this school; the privileges were great carrying with them responsibility. Doubtless the eyes of those who disagreed with them on this question of religious instruction would be upon the boys during the vacation and during their after-school career. They would enquire whether the religious training in Trinity school had helped them to become honourable, upright citizens. The students must not forget that fact. Let their motive power in after life be to do right, because they loved God, and loved the right because it was the right. (Applause).

Rev. Canon DuMoulin and Mr. Edward Martin, Q.C., also made short addresses, the latter affirming that Trinity College School had won for itself a place in Canada which was second to none. He believed the school had a deservedly great future before it.

The Head Master then announced that the holidays would extend to September 13, and the meeting closed.

DIOCESE OF NIAGARA.

ARTHUR AND ALMA.—Monday, July 16th, was a red letter day when the corner stone of Holy Trinity was laid. The dimensions of the Church, which will be of white brick, are 55 x 24, with a stone basement. The corner stone bearing the following inscription on the face of it: "The Church of the Holy Trinity erected A.D. 1888. *Laus Deo*," was laid by the Rev. Reginald S. Radcliffe, Rector of Mount Forest. The office for laying corner stone was said by the Mission priest. The Elmira Band furnished the music, and the choirs of Holy Trinity, Alma and Grace Church, Arthur, supplemented by the clergy rendered the musical portion of the service grandly. When the corner stone was laid and whilst the Churchwardens were gathering the offerings, the Rev. C. E. S. Radcliffe, Mission Priest, laid \$1 on the stone for friends unavoidably absent, viz.: Mrs. Spencer, Thorold, \$25; Mr. Elliott, Guelph, \$10; Mr. Walker, Alma, \$10; Rev. J. L. Spencer, \$5; Mr. J. C. Chadwick, \$5; Mr. Selby, Stayner, \$5; Mr. Stinson, \$1. After the Benediction the clergy headed by the Band reformed and marched back to a private residence to unrobe singing Hymn 300 A. & M.

The Rev. R. S. Radcliffe delivered a splendid address after laying the corner stone, and all were greatly impressed with the solemn and beautiful service they had witnessed. After dinner, speeches and music were indulged in.

On the platform and present were, Revs. R. S. Radcliffe and T. Bates, Mount Forest; Rev. Thos. Smith and R. S. Lock, Elora; Rev. A. Bonny, Moorefield; Rev. R. T. W. Webb, Grand Valley; Rev. E. Belt, Hamilton; and Messrs. W. E. A. Lewis, W. F. Webb and H. B. Moore, licensed catechists. There was a nice turn out of church people from Arthur, viz.: Major White and wife, Mrs. Dr. Henderson, Mrs. Dr. Orton and Mrs. Lewis, Vice-president of the Women's Guild of Grace Church; Mr. Henry Clarke and Dr. Pudget, of Elora. Letters were read from Revs. P. L. Spencer and R. C. Caswall regretting their absence. Proceeds \$188.

The scene was one which must live long in the people's memory. *Laus Deo*.

PERSONAL.—The Very Rev. Dean Geddes, acting as Commissary for the Bishop of Niagara, has appointed the Rev. H. G. Moore, priest in charge of Shelburne and Horning Mills, Diocese of Huron, to the Mission of Saltfleet, Binbrook and East Barton, Diocese of Niagara.

The Post-office address will be Tapleytown, Ont.

LOS ANGELES, CALIFORNIA.

Church of the Epiphany.—On Sunday, July 1st, the chapel of Church of the Epiphany, on the rear of the lot on the corner of Sichel and Patrick streets, was opened with appropriate ceremonies.

During morning prayer at half-past nine three children were baptized. At 11 a.m., after sermon by the Rector, Rev. H. S. Jefferys, thirty-five persons received the Holy Communion. At 3 p.m., after Evening prayer, read by Rev. D. F. Mackenzie, of Ascension Mission, Boyle Heights, a sermon was delivered by the Rev. E. Birdsall, Rector of Saint Paul's Church, Los Angeles. Addresses by Rev. Thos. W. Haskins, Rector of Christ Church, Los Angeles. Rev. J. D. H. Browne, rector of All Saints' Church, Pasadena, and the Rev. A. G. L. Trew, Dean of the Convocation of Southern California. The building has been erected by Mr. Hartup, of the East Side. The architect is Mr. Ernest A. Coxhead, who designed Ascension Chapel, Boyle Heights, Saint Augustine's, Santa Monica, besides many other buildings both secular and religious. The chapel is an ornament to the East Side. It is the purpose of the corporation to erect a stone church on the corner of Sichel and Patrick streets, at as early a date as possible.

At the new Epiphany Chapel, on the 8th of July, morning and evening, sermons were preached by the Rev. Henry Scott Jefferys.

CONTEMPORARY CHURCH OPINION.

The Church Year (Jacksonville, Florida), on unity says;

The evidences are lying thickly about us that, for the present at least, the days of religious controversy are passed, and the thoughts and actions of earnest Christian people are centering strongly on the duty of unity among all the followers, in sincerity and truth, of the ONE LORD. But in every great movement for social, political or religious advancement, reform or consolidation, the force of the central question always impels some minds towards an enthusiasm which too greatly lessens distinctions, dwarfs and even breaks down the barriers to its accomplishment. Every such movement, therefore needs, absolutely, the balancing power of a strongly exercised *conservative* influence. The Great Master was in the flesh for thirty years before His active ministry for the truth began. Yet through these years, the world was in pressing need of His work, and humanity, in all its debasements, needs and ex-

pectations was lying about and facing Him. Surely, through all this time the thought and longing and prayer deepest in His heart was for the saving of the lost, and "that they all may be one." And yet He waited. No truly Christian heart can live or pray or breathe separate from that deep longing, and active labour for its accomplishment. He did not abate, or dilute God's truth, requirements, or methods of divine origination, in order to accomplish His burning desire. We need that divine patience, and unflinching loyalty to the truth, while we work and pray. To be true to Him, we must, of necessity work along the same lines with Him.

The Christian world is divided. To strive for the healing of these divisions, is a noble Christlike duty. But there are some who seem to think that this duty is the only great one. To discharge it, everything which stands in the way must be removed, at every hazard. If certain religious bodies, admitted to be sincere in their belief and earnest workers for the cause of Christ, hesitate, stumble at, or object to certain doctrines and discipline, these must be taken out of the way, without just regard to their authority, essential character, or place in Christian domination. Enthusiasm dims the reality that "the faith" must be the only bond of unity, and does not stop in its rapid progress to settle the question, what is the "faith" once, for all, delivered to the Saints." The ministry, sacraments, the divine origin and organization of the Church, these dwindle rapidly down into more or less of insignificance. Against this we must ever be vigilantly on our guard.

Some regard the Church simply as a society of Christian people, drawn together for purposes of mutual comfort, strength and worship. So the *sect* idea is, that those who agree on certain points, teachings, or facts of Christian religion, may come together and organize themselves into a Church, and a body so originating and so organized is entitled to full recognition and authority. If you agree with us, join us, if not, the world is wide, the course is free, choose for yourself, and so, provided only, that you believe that Jesus Christ is the Saviour of the world, you are right in your choice. But loving obedience to the precepts, and institutions of Christ, are as necessary as, indeed are a part of, belief in Him. A true faith asks, and is obedient to the question, "Lord, what wilt thou have me to do?"

The Church theory is, on the contrary, that Christ came into the world for the salvation of men—all men, and everywhere, without distinction of class, condition or nationality. To this end He organized a "Kingdom," that is, a corporate, visible body—divinely officered, with a fundamental basis of purpose and teaching, and a Commission to perpetuate and extend it, to the end of time. It was to be, and is, the training school on earth for bringing men to God, and teaching their relations and duty to Him, and thus to seek and obtain salvation. Being intended not for a class, or a nationality, but for all, the Church of God, recognizes the differences of mental, social and emotional character among men. It is to gather all into the one fold, therefore it must have a place, food and training for all. Its unity is not a unity of uniformity, but a unity of diversity. There are certain divinely fixed, essential, unalterable principles, which, as the basis of the faith, must give way to no enthusiasms, or change or condition. These being preserved, you can build upon them, safely, your "wood hay, stubble." Human thought, and its diverse characteristics have their ample liberty—a liberty not of license but under law. It enforces the essentials of the faith, but sets forth no minute system of merely speculative theology. It recognizes each man's individual responsibility under the law of God, while providing him with divinely instituted guides and instructors, and means of grace. Within that fold there is room for all. It is the one body, having many