

anything less than we mean to be satisfied with, because every concession short of that which we obtain will be pointed out by the opponents of religious education as special privileges already granted to the Church, and because if the milk and water schemes from time to time suggested by us and adopted by the Government turn out to be failures, we shall be met on future applications with a reference to those failures as an indication of the futility of attempting to impart systematic religious teaching in the public schools. Upon one point the Church should speak with no uncertain sound. We will have no State-taught religion. The State cannot impart definite religious teaching until every citizen in that State adopts one religious system, and then we must remember that our system of education practically monopolizes the teaching profession, and we surely are not going to say that a man who may hold more or less heterodox views on religious questions shall not teach mathematics or English literature in the public schools until he says: "I believe all the articles of the Christian faith." We might as well impose that religious test upon persons entering the other learned professions. My own observation leads me to believe that, to quote your own article, "the doubting sneer, the toss of the head, the shrug of the shoulders, or some such sign of unbelief," is much more frequent in the case of persons who profess to be members of Christian bodies than in the case of men who are what is called "heterodox" or even "agnostics." Of course no one who is an avowed infidel, who is an enemy to religion, and who makes it his business and considers it his duty to destroy the faith of others, could be permitted to teach in the schools; but that is an entirely different thing from barring out men and women who say, and who say with perfect honesty, "I cannot say that I believe that Christ was the Son of God; I cannot say that I believe in the resurrection of the dead, or in everlasting life after the resurrection." There is another objection, one which you point out in your article, to the State undertaking to teach religion, and that is that the teaching must necessarily be coloured by the religious views of the teacher. The influence of a teacher in a public school is far greater than is commonly supposed. In the urban schools there are so many children and the children see so little of the teacher outside of school hours, that the teacher's influence over the child is very much less than in the rural school sections where the teacher is frequently the more or less intimate acquaintance of the family of each pupil. When we consider that only a very small percentage of the public school teachers in this Province are members of the Church of England, we can understand one cause of the Church having fallen behind or made so little progress in our country districts. It is to be hoped that when the Synod meets the report of the committee appointed last year will be carefully and soberly considered, and that any other plan submitted to the Synod will also meet with fair consideration. It is much better to proceed slowly and carefully in matters of this sort, because the progress made is much more likely to be substantial than if we pass hasty and ill-considered resolutions which may turn out as the resolution of the last Synod appears to have turned out, to embody a scheme that is really impracticable. Then, while this is a subject upon which many Churchmen feel very strongly, let us remember that there is all the more need on that account for temperate language in discussion. This is not a political or party question, and any attempt to make political capital out of discussions should be rigorously set upon by the Synod. It is, perhaps, unfortunate that the subject should be brought before us at a time when the Manitoba school question is stirring up the minds of men and arousing the bitterness of feeling which is being exhibited throughout this country, but there is all the more need for calm deliberation and the avoidance, if possible, of anything like political strife in the Synod.

ALLAN M. DYMOND.

Toronto, May 22nd, 1896.

Sound Evangelical Behaviour.

SIR,—The season lately passed through has a lesson not often noticed. At the end of our Lord's fast of forty days, angels came and ministered unto Him. After His agony in Gethsemane, relief was brought by the same messengers. The second Adam, the beloved Son, had most free access to the Father in prayer, yet receives divine comfort, not immediately from the Father, but from those who were sent by the Father to minister to the needs of His human nature. Let us claim to the full our freedom of approach in prayer; it cannot be more free than His. Let us also humble ourselves to take our blessings from those whom God has sent for this purpose. We cannot rightly expect God to deal with us more immediately than with our Lord, else the members would have more honour than the Head. Partaking of His humility we shall honour our clergy as He honoured the angelic ministers. Puffed up with pride, we shall presume to claim more direct

attention than was granted the only one who had some right to demand that neither man nor angel should come between His soul and God. Either Christ was suffering from what we may call the bondage of sacerdotalism, which is rather too absurd and blasphemous for credit, or else grateful reception of spiritual mercies at the hands of our bishops and priests is sound evangelical behaviour, whereby we become conformed to the likeness of His humbleness of mind.

A. B.

Baptismal Regeneration.

SIR,—In your issue of May 7th, the Rev. N. Hewitt pretends to answer the three questions I asked him in my letter of April 9th, but the fact is not one of them is answered. He there denies having used or meant "Baptismal Regeneration." He further says: "I care little for discussions on terms, the very definitions of which are matters of controversy." If this is so, why did he write on "Conversion" at all, for this is a term of controversy? The last sentence of his letter of Feb. 6th proves this clearly, "the vain sectarian shibboleth, I am converted." In his letter of Feb. 6th he says: "Infants after baptism are in a state of salvation." Will he kindly tell us what he does mean? I am not anxious for controversy, but I do want a clear definition of statements in connection with such important subjects as the one in question. If he did not assume, use or mean "Baptismal Regeneration" in his letter of Feb. 6th, will he kindly tell your readers what he did mean? Thanking you in anticipation.

ALPHA BETA.

BRIEF MENTION.

Francis Lewis, Ottawa bar, is chancellor of the Ottawa Diocese.

The grandfather of the Rothschilds, is said to have scarcely owned a penny in 1800.

Frederick the Great had large blue eyes, with the lustre of polished steel.

Rev. J. Gough Brick has returned from England, and is at Barrytown-on-the-Hudson, N. Y.

Germans are going to start a German Bank for India.

Water is now so scarce at Bhatpara, India, that it has to be carried in carts from the river. All the tanks have dried up.

The chimney of a noted chemical factory in Glasgow, Scotland, is 425 feet in height.

The corner-stone of the new church, Rockport, will be laid on June 3rd, by W. R. White, Q. O., Pembroke.

The fastest train in France makes 52½ miles an hour between Paris and Lille.

There is said to be no point in the city of New York more than 100 feet above the water.

Rev. Arthur H. Lord, newly appointed deacon, has been appointed by Archbishop Lewis to the incumbency of Wellington and Gerow Gore.

No less than 535 discharged soldiers were among the 4,050 persons who passed through the casual ward of Nottingham poor-house, during the first three months of this year.

It is said that Nicholas II., Czar of all the Russias, will abolish all forms of corporal punishment in his domains. Ivan the Terrible, first Czar of Russia, put to death 60,000 innocent subjects during his reign.

The Emperor Nero was excessively near-sighted, and used a small gem in the shape of a lens to see at a distance.

Quite a sensation in Sydney has lately been a giant water lily, which cost its wealthy owner no less than £1,000 to propagate.

Rev. Prof. Worrell has been appointed an examining chaplain for the Archbishop of Ontario, to fill a vacancy through division of the diocese.

An experiment is to be made in sheep rearing in Ceylon. The assistance of the Government has been obtained to the extent of securing a lease of 2,000 acres of land, on which 1,000 imported sheep are to be put to graze.

Various mission chapels on Formosa Island are in possession of Japanese troops, in some cases having been used as stables. The native Christians are, however, contributing generously toward repairing the buildings.

After the Countess of Warwick had made an address at a meeting held in the interests of some

British sailors recently, one bronzed old tar stood up in the audience, bowed to her and remarked: "Good-by, Countess. We did not think that the likes of you took any heed of the likes of us."

The Bishop of Durham wears on his breast a cross which is an exact copy of one found in the tomb of his great predecessor, St. Outhbert. While, however, the latter is of gold, richly jeweled, Dr. Westcott's cross is of iron. It was presented to him on his consecration as bishop.

Ex-King Francis I., of Naples, having left some property in England, his will was proved in that country. It closes with these words:—"I thank all those who have been good to me, pardon those who have harmed me, and ask pardon of those whom I have done harm to."

Keep the Spirit on Top.

"Out of the mouth of babes hath thou ordained strength," and surely it is true in the case of a little boy, of whom I heard not many days ago. The child attended service one Sunday with his aunt, his mother being too ill to leave the house. The sermon was upon St Paul's teaching: to keep the body under, and in subjection to the Spirit. His mother asked the boy on his return what the sermon was about, and his answer was:

"Oh, it was about keeping the Spirit on top." This bright saying of a little fellow caused me to realize that most important of truths—which is too often overlooked—how much better it would be to keep the Spirit on top, or in other words, begin to work from the Spirit, to subdue the body, rather than to mortify the body in reaching spiritual perfection. For it is not keeping the mind chained to the body, by thinking of that body so continually—as one is compelled to do—to thoroughly mortify it. While if we set our minds to work to think frequently of the Spirit, it would be a natural and effective way to forget the body. Our minds would become more and more absorbed in the Spiritual living.

"Seek ye first the kingdom of God, which is within you," saith the Lord.

Dominion Bank.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 27th, 1896.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, W. G. Cassels, E. Leadley, M. Boulton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, R. S. Cassels, Walter S. Lee, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, R. D. Gamble and others.

It was moved by Sir Frank Smith, seconded by Mr. E. Leadley, that Mr. James Austin do take the chair.

Col. Mason moved, seconded by Mr. R. S. Cassels and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

To the shareholders:  
The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1896:

Balance of profit and loss account, 30th April, 1895.....	\$15,890 31
Profit for the year ending 30th April, 1896, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	189,862 12
	\$205,752 48
Dividend 8 per cent., paid 1st August, 1895.....	\$45,000 00
Dividend 8 per cent., paid 1st November, 1895.....	45,000 00
Dividend 8 per cent., paid 1st February, 1896.....	45,000 00
Dividend 8 per cent., payable 1st May, 1896.....	45,000 00
	\$180,000 00
Balance of profit and loss carried forward,	\$25,752 48

JAMES AUSTIN, President.