

To the Shareholders of the Western Canada Loan and Savings Company:

We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Company, and made the usual inspection of the securities (with the exception of the business of the Manitoba branch, which has been audited and inspected by a local auditor), and certify that the above statements of Assets and Liabilities and Profit and Loss are correct, and show the true position of the Company's affairs. The bank balances and cash are certified as correct.

W. R. HARRIS,)
A. E. OSLER,) Auditors.

Scrutineers having been appointed, a ballot was taken, and the retiring Directors, George Gooderham, Esq., Alfred Gooderham, Esq., George W. Lewis, Esq., and Walter S. Lee, Esq., were re-elected. These gentlemen, with Messrs. George F. Galt, Thomas H. Lee and the Hon. G. W. Allan, form the Board.

At a subsequent meeting held by the Directors, the Hon. George W. Allan and George Gooderham, Esq., were re-elected president and vice-president respectively.

Family Reading.

If We Could Know.

If we could know when soft replies
And smiling lips, and tranquil eyes
Hide hearts that tremble, throb, and ache,
As silently they grieve and break,
Beneath their mask of graceful lies,
We might not deem ourselves so wise
To measure grief by tears and sighs;
Some hasty judgments might not make,
But spare, for hidden sorrow's sake,
Our friend behind the gay disguise.

If we could know how in the mines
Of tenderness the pure gold shines,
We might not feel the smarting stings
The lodged for message often brings,
From heart that round our own entwines;
We'd read, between the formal lines
And careless words, unerring signs
Of love that onward, upward springs
To meet its own on steadfast wings,
And commune hold on sacred shrines.

—Margaret Holmes Bates.

The Motive Power of Noble Lives.

Now, what has been the motive power of noble lives? What is it which has lifted them on the double wings of purity and kindness, above the oozy waste of our commonplace? I think the moral power which has given such sweep to their wings has been always twofold: first, "mercy and human pity." There are beautiful souls who have so deeply suffered with those whom they always see suffering that they have asked for no higher service than to do them good, and no higher reward than that service, than the unspeakable gift of being intrusted with such a task. The other great motive for such noble lives has been "the love of Christ." The love of Christ has constrained them. I do not say that before Christ came there was no true pity, or that all men were friends. The Athenians built an altar to Pity. Yet whole populations of ancient pagans could look on enraptured while hundreds of wretched gladiators hacked each other to pieces in the arenas, and some even of the best ancient philosophers regarded pity as at best a pardonable weakness; but I say that since Christ came, pity has acquired a thousand-fold force. It was pity that rescued the perishing children, it was pity that led Telemachus to descend into the arena to end the cruel wrongs of gladiators; it was pity that built our hospitals, it was pity which purified our prisons, it was pity which flung theegis of the State over the children in factories, and over the women in the mines; it was pity which made the Swedish princess say that the tear of gratitude which fell upon her hand from the eyes of a sufferer was worth more to her than all the jewels she had sold to help the poor. And whence came this pity? It came from the love of God. Even as it requires the sun and the air and the clouds and all the sea and the stupendous laws of the universe to produce so much as a single dewdrop, so it requires great principles to enable any of you to perform even little duties.

National Art Society.

We are glad to welcome among us an institution well known and appreciated in Europe, but new to this country. The National Art Society founded in England in 1876, with the object of enabling all classes to participate in the pleasure and profit to be derived from the works of the best artists, has recently opened a branch at 8 Snowden Chambers, 9½ Adelaide street east, Toronto, and is offering at nominal prices the engravings detailed in another column. These engravings are produced from the original fine line copyright plates by a new process which, while saving wear and tear to the plate, softens the engraving and makes it more closely resemble the original painting. Those who cannot afford original National Gallery pictures, cannot do better than secure some of the National Art Society's reproductions. This opportunity may not recur.

The Prayer Book.

The Book of Common Prayer is our peculiar inheritance, which in the providence of God we hold for the good of this people, and for the distribution of which we alone are responsible. It is the talent—or five or ten talents, if you please—intrusted to this Church. Shall we use it, or keep it wrapped up in a napkin? The Prayer Book is the one bond of unity between all Churchmen. However we may differ among ourselves, we are all Prayer-Book Churchmen. We all believe in it and love it, and vie with each other in the value we set upon that inestimable treasure. And the people will learn its worth. "After the Bible," said the great Nonconformist, Adam Clarke, "the Book of Common Prayer is the book of my understanding and my heart." It carries the Gospel in fullness and in due proportion in the system of the Christian Year. Its festivals and fasts expound the great facts and doctrines of Divine Revelation, and group the incidents and teachings of our Lord's Ministry; its creeds embody the faith of Christendom; its anthems and canticles lift up the soul in loftiest acts of worship; its psalter, in proportion for daily use, sweeps the whole range of human experience; its catechism instructs childhood in the elements of religion; and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

In purity of language, elevation of thought, chaste and sublime eloquence, it is a model of literary style. In reverence and humility toward God, and in respect for law and order, it is a wholesome teacher. In mercy, justice and charity toward the lowliest, it breathes a spirit of brotherhood. No other book is so worthy to become the religious book of the households of America, taking its place beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living.—Rev. Wm. S. Langford, D.D.

The Lily of France, the Thistle, the Cactus and the Shamrock.

There is a pretty tradition about the lily of France. Three black toads formed the curious device on the shield of King Clovis. But one night, as an aged hermit sat musing in his lonely cell, there appeared an angel before him, bearing a shield of wondrous beauty. On its azure front three golden lilies shone like radiant stars. This shield the angel bade the hermit deliver to Queen Clothilde. Receiving the celestial shield, Clothilde gave it to the King, whose arms thenceforth were always victorious.

The Thistle of Scotland—Once upon a time, many hundred years ago, the Danes made war upon the Scots, and invaded their country. One dark night, as they were marching upon an encampment of sleeping Scots, one of their number trod upon a thistle. The pain was so sudden and intense that the man gave a loud cry. This awakened the slumbering Scots, who sprang to arms and defeated their assailants. In gratitude for their deliverance, the Scots made the thistle their national emblem.

The Cactus of Mexico—Many, many years ago

the Aztecs were journeying southward to the country now called Mexico. They had been told by one of their wise men that when they came to a spot where an eagle was perched upon a rock, in that place they must build their city. As they drew near Lake Tezcuco they saw an eagle perched upon a branch of a cactus, which grew out of a crevice in a rock. The eagle held a serpent in its beak. They recognized this as the spot designated by the wise man, and here they builded their city. In recognition of what the omen had done for them they placed the eagle upon their coat of arms, and adopted the cactus as their national flower.

The Shamrock of Ireland—The adoption of the shamrock as the emblem of Ireland is placed to the century when St. Patrick, the great apostle of Erin, was preaching to the Celts and laying the foundation for the spread of Christianity in the "Green Isle." The story goes that he was preaching one day on the hillside, and, wishing to illustrate from nature the doctrine of the Trinity to his pagan hearers, he bent down, plucked a piece of shamrock at his feet and held up its tripartite leaf as the symbol of the Almighty—three in one.

The Gospel Revelation.

As on the darkness of the physical world light rose at the Eternal "Be," and all things appeared as they were, not a creation, but a manifestation—and yet, in truth, a real creation (as but for light, this world were as if it were not, since it is what it is in consequence of light); so, on the moral darkness of a world in sin and ignorance, the light of revealed truth showed things as they are, and exhibited them in their true relative proportions. That revelation created, indeed, a new world, which yet was not a creation of things that had not existed before, for the Gospel did not make God our Father; it revealed what He had ever been, is, and ever shall be; it disclosed Him, not as a tyrant, but as a Father; not as a chance or a fate; not as a necessary thing, but as a Person; and in the life of Christ, the love of God has become intelligible to us. The Gospel threw light on God, light unknown before, even to the holiest hearts among the Jews. "Clouds and darkness are the habitation of His seat," spoke the Old Testament. "God is light, and in Him is no darkness at all," declared the New. For out of Christ our God is only a dark, dim, and dreadful mystery. There is only an awful silence, which is never broken by an articulate voice. But all is brightness in the Redeemer's life and death.—F. W. Robertson.

"For All Things are for Your Sakes."

This passage teaches this glorious fact, that "all things are yours" or "for your sakes." Every process of godly advancement is all to our advantage. Christ is heir of all things. Then if Christ is yours all things are yours. Let us understand and do justice to that expression, "all things are yours" as to this, not only the present wealth and possession, but also the power we have in connection with that wealth for present enjoyment and usefulness. It is in proportion as I feel "all things are mine" that I feel joy unspeakable and full of glory. Exactly in proportion as we have faith to grasp these mighty truths do they carry us through all our difficulties. Lay hold of these truths now; they will give you a joy, strength, and power no tongue can tell. It turns our attention off from self to others. "All things are yours." There is the value of the doctrine of the sovereignty of God. Whether we see what He is doing or not, whether we can understand its bearing or not, whether we can realize its benefit or not, the fundamental truth in regard to practical and experimental Christianity is "the Lord reigneth." With His Son He has promised, pledged, and secured to me eternal happiness and glory. Then what follows? Everything that occurs to me must be subordinate to that. All things must of moral necessity work together for my good. Trials serve to bring me nearer to God, to make me more meet for the everlasting inheritance, and finally to be the means which will bring me before my God perfect as He is perfect, and holy as He is holy.]