

the general platform below him I would have on one side of the bishop one of his archdeacons, the clerical and lay secretaries, and on the other side I would have the second archdeacon with the chancellor and registrar. These and these alone ought to occupy seats on the platform; all others are interlopers, needless ornaments (?). The archdeacons are there, being the eyes of the bishop, "Oculi Episcopi." The chancellor and registrar are there to advise the chair, should a point of law arise; the two secretaries are there to keep a faithful record of the proceedings of the session; no one else has any right there, but brothers, sometimes of low degree, will rejoice that they are exalted. This foolish crowding began by the late Provost Body taking his seat on the platform; he made the mistake by thinking that his predecessor, Provost Whittaker, sat there. As long as Provost Whittaker was only Provost of Trinity, he never sat and would not sit on the platform; it was only when he became Archdeacon of York, and by virtue of his having become so, that he took his seat on the platform as the bishop's eye. This mistake was the one Provost Body made. Now, if the Provost of Trinity and the Principal of Wycliffe (we rejoice to see them, if only for a season, occupying the same platform, and many simple people seeing them do so ask how it is that we have two theological schools in the diocese) are on that platform on account of their being teachers of youth, why not invite to it the principals of Port Hope and the Church Grammar School of Toronto; and as many "blue ruin" people think that the outcome of the Women's Auxiliary will be that women will vote ere long at the Synod, why not take to the platform in anticipation the lady principals of The Bishop Strachan's School and Havergal Hall? Would you allow me to use a common expression of the street, and say to those who have no business there, "Come off the roof."

OBSERVER.

Dominion Bank.

The Annual General Meeting of the Dominion Bank was held at the banking house of the Institution, Toronto, on Wednesday, May 26th, 1897.

Among those present were noticed Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, John Scott, William Ramsay, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, E. Leadlay, M. Boulton, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, Walter S. Lee, W. D. Matthews, Charles Cookshutt, H. M. Pellatt, Wm. Ross, A. W. Austin, George W. Lewis, W. G. Cassels, Thomas Walmsley, J. K. Niven, J. D. Montgomery, E. B. Freeland, George Robinson, R. D. Gamble and others.

It was moved by Mr. E. B. Osler, seconded by Mr. E. Leadlay, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. W. G. 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, 1897:

Balance of Profit and Loss Account, 30th April, 1896.....	\$ 25,752 43
Profit for the year ending 30th April, 1897, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	184,173 32
	\$209,925 75

Dividend 3 per cent., paid Aug. 1st, 1896.....	\$45,000 00
Dividend 3 per cent., paid Nov. 1st, 1896.....	45,000 00
Dividend 3 per cent., paid Feb. 1st, 1897.....	45,000 00
Dividend 3 per cent., payable May 1st, 1897.....	45,000 00
	\$180,000 00

Balance of Profit and Loss carried forward..... \$ 29,925 75

It has been decided to extend the operations of the Bank to the Province of Manitoba, and your Directors have made arrangements to open a branch in the city of Winnipeg at an early date.

It is with deep regret your Directors have to record the death, which occurred in February last, of Mr. James Austin, who had so honourably filled the position of President of the Bank since its organization in 1871. The Hon. Sir Frank Smith was appointed president, and Mr. E. B. Osler, vice-president. Mr. A. W. Austin was appointed a director to fill the vacancy on the Board.

FRANK SMITH, President.

Sir Frank Smith moved, seconded by Mr. E. B. Osler, and resolved: That the report be adopted.

It was moved by Mr. S. Alcorn, seconded by Mr. John Stewart, and resolved: That the thanks of this meeting be given to the president, vice-president and directors for their services during the past year.

It was moved by Mr. William Hendrie, seconded by Mr. George Robinson, and resolved: That the thanks of this meeting be given to the General Manager, Managers and Agents, Inspectors and other officers of the Bank for the efficient performance of their respective duties.

It was moved by Mr. George W. Lewis, seconded by Mr. A. W. Austin, and resolved: That the poll be now opened for the election of seven directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. John Scott moved, seconded by Mr. William Ross, and resolved: That the thanks of this meeting be given to Sir Frank Smith for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors, Sir Frank Smith was elected president and Mr. E. B. Osler vice-president for the ensuing term.

Family Reading.

Love

"Many waters cannot quench love: neither can the floods drown it."

—Song of Solomon.

Fierce flames of hate and anger
Burn out as years roll by,
Short lived as that which lit them—
But Love can never die.

The charms of grace and beauty
With youth's bright hours are gone,
The mind's powers later fail us—
But Love will still live on.

Love, deathless as its Author,
Will shine with rays sublime
In undiminished glory,
Above the wrecks of time.

The waves of care and sorrow,
The floods of grief and pain,
Unite their strongest forces
To quench its fires in vain.

Here, groping in the dimness
Of anguish and of doubt,
Life's lamp begins to flicker,
Its light will soon go out.

But there's a glorious future
To which our spirits move,
A shadowless existence,
A life whose name is Love.

Buried Souls.

There is a story of an Italian nobleman who took his terrible revenge on one whom he hated. He set him alive in a niche in the palace that he was building, and piled rows of bricks and stones about him until the wall closed over his head, and shut him in his dark and awful living tomb.

Horrible as this story is, it is just what many men are doing with their souls. They are piling bricks and stones upon them, walling them in, and leaving them there to die. In the very core of many a great fortune which men have gathered; in the inner chamber of many a beautiful palace which men have builded; in the deepest shrine of many a temple of honour which men have reared in their own praise—hidden away out of sight is a grave over which God's angels weep—the grave of a soul.

Many a man has buried his manhood in his business. Many a poor slave has dug a deep grave for his soul with a wine-cup for a spade. Fashion has woven the shroud and pall for many a poor girl's soul. In many a garden of beauty and pleasure, hidden among the flowers, is a grave where innocence, faith, purity, virtue, honour and truth, lie buried.

Habits that Bring Health.

On getting up in the morning take a cold bath, if possible, but for delicate people, or those who suffer from heart disease, tepid water is best. Add to the water a cup of sea salt, which will be found strengthening and especially good for the spine. Only stay in the bath a very short time, then rub yourself briskly with a rough Turkish towel and dress quickly.

Before leaving your bedroom turn your bed-clothes down, turn your night gown inside out and leave your cupboard and drawers open. Thus they will become thoroughly aired by the draught of air between the door and the windows, which day and night should be always open two inches at the top. When you return later, the cupboard and drawers can, of course, be closed. Do not put the cover over your toothbrush and nailbrush dish and do not put hairbrushes away in a drawer. It is better to let the fresh air purify them, for you will notice that brushes put away without airing have generally a faint, disagreeable odour. Thus, often tidy people are most prone to unhealthy habits.

Christian Courtesy.

Christian courtesy in its varied forms of expression is the very perfection of self-forgetfulness, the highest practical exhibition of self-restraint, and inward recollection. Let such grace of courtesy be shown in readiness to do kind actions, yet making nothing of them; in quickness of sympathy towards any who may be lonely or depressed; in habitual response to the least sign of desire of reconciliation where there has been estrangement, or rather, an anticipated winningness of manner predisposing towards it; in facilitating the restoration of love between others with whom there may have been differences; in lovingly welcoming home those who have been absent, and at all times hindering the sense of strangeness, or of loneliness; in quickly observing opportunities of giving assistance in times of need, or encouragement in despondency, or the gentle removal of any painful reserve, of shyness or chill, by words spoken in due season; in giving necessary, though trying reproof, with the sweetness that disarms opposition. Such acts require effort till they become habitual. They may in some degree be the results of constitutional temperament, or of a happy ease and facility of manner, but they are the true fruits of the Spirit, to be learnt in the school of a holy self-discipline.

The Claims of Christianity.

We are frequently reminded that while Christians are too often contending among themselves on matters of small moment, a dangerous enemy is threatening our gates, and Christianity itself, we might almost say religion itself, is now upon its trial. In days when every kind of institution is summoned to give an account of itself, and to defend its existence, we could scarcely expect that even the most sacred and venerable should be exempted from the ordeal. But while we are ready to accept the position without misgiving, and to meet the attack with patience, readiness, and candour, it is our duty as well as our right to stipulate that the trial shall be fair. Try Christianity by all means, we say; but try it on the grounds of its own claims and its own definitions; not by some imaginary standard which its professors would reject, but by its own account of the object it proposes, and by its own explanation of its methods, its sanctions, and its powers. Try it also on its own merits, and not in the light of the many faults and shortcomings of its adherents. This is surely one of the plainest and simplest rules of justice. But, unfortunately, it is still necessary to insist upon it, because it is so frequently forgotten. What is the most characteristic account of Christianity, the one by which its supporters may demand that its pretensions shall be tried? It is a system which aims at the remission of sins, through the means of faith in Jesus Christ, the Son of God, as a preparation for the life of eternity. It is a method designed by the divine wisdom, and carried out through a supreme divine sacrifice, to bring all men back under the moral standard of exalted purity, bright-