

supplies for the development of the intellectual man, but revelation is the heaven-provided nourishment for the development of faith, love, joy and patience.

Follow-followers of the Lord Jesus Christ, look not then at the chaff spread pages abounding in the chaff-colored covers at railway depots and on trains, for these will distort, deceive and destroy your moral capabilities. In this vast and fair Dominion overflowing with wonders in lakes, rivers, mountains, forests, earth and sky—wonders of interest and value that have never been conceived by the world's writers of fiction, do you then want to cultivate your intellectual parts? Do you want to develop the intellectual man? Then side by side with the development of the moral nature, study these wonders, dive deep down into these creations of God, and, instead of a depraved, shrivelled, weakened mind, an appetite will be whetted for these marvels, spread so profusely at our feet by the Divine Architect of the universe.

There is most assuredly room for great improvement in the tendencies of men's minds in the matter of selecting reading for growth and stability. What could be more charming or interesting than to pursue the study of the homes and habits of Canadian birds, fishes and reptiles? What more elevating or refining than the study of Canadian flowers in forests, fields and gardens? Surely a man would rise from meditation on these things more truly developed than he would after skimming over pages of sensational literature!

Many excuse themselves for their choice of reading matter by saying that they read the flippant, the frothy, to pass time. They should remember, however, that time is very sternly and really passing them, and that there is not a moment of it to be wasted. The period of probation allotted to each one on earth is brief enough, so that with the revealed Word to develop Christian character and with the best literature at hand to strengthen intellectual powers and capacities, the Christian should be developed very symmetrically.

As a church let us arise. Let every member within its fold strive to utilize the vast resources at his command for grappling with powers of evil, for gaining victory after victory over sin, and for advancing from glory to glory, even as by the Spirit of the Lord. Ignatius, looking at his approaching suffering and death, exclaimed: "Now I begin to be a disciple, nor shall anything, visible or invisible, move me so that I may attain unto Jesus Christ. Let the grinding to pieces of the whole frame, and all the cruel torments of the devil, only let me enjoy Jesus Christ." Nothing but Divine growth in the soul could enable a frail mortal to stand so firmly, and sing so cheerfully, when confronted by the horrors of agonizing death.

(3) With overgrowing Christian principles, we are equipped to go forward crushing racial prejudices. Racial prejudice was the first barrier I had to encounter in North Formosa, and although much has been accomplished, it still lingers in the minds of the heathen Chinese. So much greater the reason that we Christians in western lands should free ourselves entirely from its trammels! Whatever we may hold theoretically, however much we may proclaim that God "hath made of one blood all nations of men for to dwell on all the face of the earth," unless this theory dominates our practical daily life, our pretensions become as sounding gongs or tinkling cymbals, and hinder rather than help the cause of Christ.

In this connection it may be well to notice that the sentence on page 41 of the second book of the Ontario readers—"long pigtail hanging down his back"—referring to the Chinaman picking tea, should be eliminated; for, however insignificant that phrase may appear, it is unworthy of Christians to have it in a Public School Reader to be taught the youth. In the actual warfare of life, let us show that lakes, rivers, and mountains, languages, customs and flags do not divide the Church of God. Having gone around this globe once, and being now half-way round again, I declare that some of the best men I ever met were black-faced, thick-lipped, and woolly-headed negroes; others were Norwegians, Danes, Germans, French, English, Irish, Scotch, and still others, Americans, Canadians and Chinese. The Gospel of Jesus is for a field of world-wide magnitude, irrespective of dress, color and nationality. Eskimo, stretch out your hand from beneath the cold snows; Hottentot, reach out from the hot sands, and all ye dwellers on this one planet, stand forth that we may hail you as creatures of one creator! And all ye followers of Jesus on land or sea, we hail you as brethren under one blood-stained banner of Emmanuel. "In essentials unity; in non-essentials, liberty; and in all things charity."

The Moderator proceeded to urge the duty of grappling with living issues and of extending the church, and closed the sermon with an eloquent peroration.

Home Missions.

The Home mission report is a bulky and highly interesting document. The introduction is as follows: In presenting their Annual Report to the General Assembly, the Home Mission Committee desire to acknowledge the goodness of God, which has enabled them, during another year, to prosecute their work, in spite of many difficulties and discouragements. Severe sickness has temporarily laid aside some of the Missionaries, and death has also invaded our ranks, but taking into account the large number of laborers in the field, there is cause for devout gratitude that health and strength have been continued to so many, and that the results of their abundant services "in the regions beyond" have been so great.

The commercial depression referred to in last Report, instead of passing away, has prevailed during the present year to a greater extent than ever, and has doubtless very materially affected the funds. In the North-West, the depression has been severely felt, and unexpected failure of crops in many places, with small returns for those marketed in others, have lessened their contributions toward the support of the Missionaries and the funds of the Church. In British Columbia disastrous floods swept over large portions of the Province, and rendered it impossible for the settlers to do almost anything for missions, their homes and property being destroyed. In these circumstances, the Committee had no alternative but to make up the deficiency to the Missionaries, who suffered in common with the people and in several cases lost their all.

Those unexpected reverses, coupled with constantly increasing requests for additional Missionaries and grants to the North-West and British Columbia, demanding—instead of a decreasing revenue one far beyond that of former years—was the cause of great anxiety to the Committee at its meeting in March. At that date the prospect of closing the year without a very large deficit seemed well-nigh impossible. The funds at that date (including the handsome contributions from British Churches) were \$18,500 short of the claims, and even making allowance for congregational contributions expected during April, there was still a deficit of \$10,000. As the steps taken to meet this deficit are referred to in connection with the financial statement towards the close of the Report, it is sufficient to say that the entire indebtedness has been met, and the entire staff of Missionaries paid in full their just claims for the year.

In the Report now submitted, in addition to the regular congregational contributions to the funds, there are presented the amounts expended by Presbyteries, congregations and societies for mission work in cities, towns and country districts, not passing through the Treasurer's hands. The list is necessarily incomplete, but in so far as the Convener has been able to secure returns, they have been reported. The report also contains particulars of the progress of Home Mission work in the different Presbyteries and Provinces, reports of the Students' Missionary Societies, of the Lumberman's Mission, the names of congregations in Scotland and Ireland, as well as individuals, who have sent contributions for North-West Missions during the year, a statement as to Young People's and Women's Missionary Societies, and the usual financial statement, with other matters that have engaged the attention of the Committee during the year, which are submitted for the Assembly's approval. The Appendix presents complete and carefully prepared statistics of all the Mission Stations under its care, with the names of the missionaries, propagators and student catechists now employed. A table of contents has also been prepared, to enable readers to refer at once to any special department of Home Mission work.

FINANCIAL STATEMENT.

HOME MISSION FUND, 1894-95.

	Dr.	Cr.
Presbytery of Quebec.....	\$2,317 00	\$ 780 43
" Montreal.....	2,184 25	2,517 63
" Ottawa.....	2,380 06	2,048 78
" Lanark and Renfrew.....	1,935 00	2,253 32
" Glengarry.....	125 00	1,086 96
" Brockville.....	111 00	746 20
" Kingston.....	2,663 00	946 48
" Peterborough.....	725 00	1,352 67
" Whitby.....		591 89
" Lindsay.....	716 00	611 51
" Toronto.....	373 00	7,995 57
" Orangeville.....		632 05
" Barrie.....	4,455 52	1,333 66
" Owen Sound.....	1,155 00	687 06
" Saugeen.....	104 00	778 91
" Guelph.....		2,268 92
" Algoma.....	5,068 87	446 94
" Hamilton.....	268 00	3,277 62
" Paris.....		2,929 43
" London.....	81 00	3,216 65
" Chatham.....	309 00	570 89
" Sarnia.....	156 00	849 40
" Stratford.....		1,366 87
" Huron.....		1,215 66
" Maitland.....		751 99
" Bruce.....	106 00	734 00
" Superior.....	712 00	53 41
" Winnipeg.....	3,120 00	836 70
" Rock Lake.....	1,827 50	267 15
" Glenboro.....	463 50	91 60
" Portage la Prairie.....	1,604 00	354 50
" Brandon.....	749 00	104 75

Then follows the details after which the Committee proceeds:—The Home Mission Committee cannot adequately express their