

.. capricious will. It is the necessary condition of that boundless love which brought the Saviour down from heaven.

He came to be our brother, that He might make us His brethren.

He came to seek us—to bring us with Him to His Father's home—that where He is, there we might be forever with Him.

But where He is we cannot be unless we have His likeness—unless, like Him, we in our degree seek out our brother and bring him with us to Jesus in His Church, the kingdom of God on earth.

"Him that cometh to me I will in no wise cast out." Yet there are conditions.

"I will not see your face except your brother be with you." Words like these confront us again and again as we read the Holy Scriptures, and as the years go by they settle down in our hearts with increasing force.

The effect, too, is showing itself. For the desire and the effort to bring our brother with us, that he may share our good things in the Church, is plainly visible in all our congregations.

The two great annual appeals for Foreign Missions at Epiphany, and for Domestic Missions at Ascensiontide, are falling upon hearts already warm for their reception.

The willing mind may be clearly read in the reports of our Domestic and Foreign Missionary Society, which is co-extensive with the Church in this ecclesiastical province.

It was but eight years ago, in 1886, that the first triennial report was issued. The amount then received for domestic missions was \$26,507.00. In 1889 this sum had increased to \$45,574.00, and in 1892 the last triennial report showed that \$65,720.00 had been given for the work in Algoma and the Northwest.

These facts afford a strong foundation, on which we may stand with courage and hopefulness, as we face the future and examine the larger claims which it already presents, and which we have declared, before God and the world, our readiness to meet.

All the dioceses in the Dominion of Canada are now united into one consolidated whole. The old distinction between East and West has disappeared. The great Northwest and old Canada in the east are a unit. We have always had communion with them, but now we are one with them in our ecclesiastical government and laws, one with them as being the same family in the same home. Their interests and aims and work are ours—ours, not simply theirs, in which we may or may not aid them, as we see fit; ours, not simply theirs, which we may regard as ours, only if we are pleased to do so.

They are our interests and our aims and our work now as much as theirs.

They, indeed, are on the ground, and we are

still in eastern Canada, but we are no longer separated; we are one—one in faith, and discipline, and worship—one in the work which is set before us. This much, at least, has been proclaimed by the consolidation of our Church, and, in some degree, already provided for in the constitution of our General Synod.

Nothing so strengthens the bonds of union as a noble task undertaken with a noble aim; and it may be that the godly union and concord for which we have been praying, sometimes with doubting minds, is at length to be afforded to us, now that our hearts are widening in their sympathies, and our prayers and alms are linked together before God.

May it not have been that the face of the Lord was turned away from us, that He has withheld the light of His countenance from us, because our brother was not with us; because we were alone, receiving aid and offering none; because our own interests and our own advancement, as parishes and dioceses, engaged all our efforts, and we offered no prayers, we gave no money, and we did no work, either for the heathen in foreign lands, or for our own kindred, or for the Indians in our own Dominion?

Into Algoma and the Northwest—to possess the land which the Lord God of our fathers hath given us—our brothers and our sons are pressing. We miss them from their place in the home, and from our side in the church. We cannot forget them. As the high priest of Israel, when he stood before the Lord, bore emblazoned on his breast the names of the twelve tribes, so their names, the names of the absent, are still presented, day by day, before the family altar.

Their letters tell us how they fare, and how hard it is to keep alive the old habits of devotion—how easy it is to forget there, where no "churchgoing bell" ever sends its deep music through the echoing air, Christmas, Lent, and Easter—the sacred round of festival and fast that bind the circling years to God. How much unconsciously, we owe to them they best can tell who are far removed from their sweet compulsion—for whom the weeks, as they pass, no longer bear with them the message from God that each week bears to us. What wonder if, when the Church forgets them, they forget the Church! What wonder if they settle down to a contented indifference that is pitiful in men who have once 'tasted of the powers of the world to come'!

To these, our dear brethren in Christ, whether sunk in indifference or still alive to God—to these it is our first duty to minister; for these we ask large offerings, that the bishops may devise means that our exiles be not lost to the Church.

Next to our sons and brothers, the Indians have a strong claim upon us. The hope of