

good or ill, no matter which has the few pretentious ones.

When will the Church be in this position? Not until she gains the love of the people, which she has lost in this country from some cause, or which she never had here. This may be secured without loss of dignity or honour, for we are on a good foundation; we have only to follow the Master, and the common people as well as the mighty will hear us gladly.

W. B.

THE CHURCH IN THE NORTH-WEST.

BY R. F. JONES, ARNPRIOR.

Leaving Winnipeg, I continued my journey to Brandon, reaching there Saturday afternoon, June 24th, passing through two towns where church congregations are established,—Stonewall and Portage la Prairie.

The country from Winnipeg to Brandon has been so often described, that I will take up my parable from Grand Valley, the crossing of the Assiniboine, and the approach to Brandon. Grand Valley is a beautiful amphitheatre, a rich bottom land, well stocked with flocks and herds grazing knee deep in native grasses. At one end of the valley the C. P. R. crosses the river on a temporary bridge, which was injured by the spring floods, and through which even now the current moves with an angry whirl. Across the stream, a short distance up the track is Brandon. If Winnipeg is a marvel, Brandon is in its way a greater one. A year ago last May it had no existence. Then it was a wild prairie on the banks of the Assiniboine, with the railway heading in that direction, but still miles away. It was not till June that it was sold as a town plot on the Winnipeg market; the first locomotive did not reach it till October, and now it is a bustling little city, with stores, banks, work-shops, and warehouses, with several large hotels and beautiful residences, a corporation of mayor and aldermen, and a population of about three thousand, which is rapidly increasing.

The city is beautifully situated on the high bank of the river, above the reach of floods and freshets. To the south the country stretches away in rolling prairie past Brandon Hills to Turtle Mountain. To the north, across the river, are the Big plains, all well settled in a north-easterly direction as far as Gladstone. The valley of the Assiniboine is about a mile wide, and the river winding through it has a channel of perhaps two hundred yards. Nature has done much for the city which has sprung up as if by magic on the prairie. At present its prospects are most brilliant. It has the finest site west of St. Paul's, is surrounded by a magnificent agricultural district, and is the proposed starting point for two important branches of the C. P. R. One is projected to follow the river to Fort Ellice, or Colville as it is to be called, and thence in a north-westerly direction, splitting into two branches, Fort La Lorne and Prince Albert, and the other to the coal and gold fields of Edmonton. The other line of the C. P. R. and the terminus of these two important branches bringing in the vast wealth of the North West and South-West Manitoba, what may Brandon not become? On a fine navigable river and the centre of four railways you may say, not to speak of rival lines, only a little more than a hundred miles from where coal and iron of excellent quality and inexhaustible quantity lie side by side, as a manufacturing point it will have the advantage of all rivals, and as a whole-sale distributing point, may snatch the commercial supremacy from Winnipeg.

I drove three or four miles out of the city towards Brandon Hills, with Dr. Richmond Spencer, brother of our clerical secretary, whom I found established in practice in Brandon, and who was most kind and hospitable. He likes the country, and is evidently a popular man as well as a successful physician.

The air in these vast plains is almost indescribable. "Like drinking champagne," is the best description I have heard. It has all the fiz and none of the intoxication.

(To be continued.)

CONTRIBUTING FOR SUPPORT OF MISSIONS.

BY THE BISHOP OF GEORGIA.

The more thoroughly we understand the position of the Church in the world and our individual positions as members of the Church, the more willing will we be to make sacrifices, if need be, for the Master's sake, and to avoid placing any obstacle in the way of the growth of that heaven which is so necessary to the salvation of men. The Church of God is a Kingdom, whose Ruler is Christ. Distinctly, before Pilate, did our Lord declare himself a King. His Kingdom

though not of the world is in the world; Jesus Christ is King. His Church is His Kingdom, and, as members of that Church, we are his subjects. Through His blessed Apostles He gave to His Kingdom a Law when He said: "Go ye into all the world and preach the Gospel to every creature." By this Law, the Church is made responsible for the spread of the Gospel in the world. Whatever may be necessary for us to do in order that the Gospel be preached; that is our solemn duty to do. If the men are needed, we must find the men; if they stand ready to go, we must send them, and if the sending involves an outlay of worldly means, that outlay must be made. This is a far higher duty than any that can be laid upon us by the State, for the reason that it is God who commands it. True, He expects that our obedience shall be a voluntary service, but the duty is none the less binding because God requires that it be done with a willing mind. A voluntary service does not imply that if there is no willingness there is no obligation. A voluntary contribution to God's work does not mean that if we have no desire to contribute, we are under no obligation to contribute; on the contrary, its true meaning is twofold: 1st, It is our duty to contribute. 2nd, It is our duty to contribute willingly. Voluntary service to God does not and cannot mean that we may give or refuse to give as we may choose, but that we must give, and the gift must be made willingly. Responsibility does not rest upon willingness. Willingness is a duty as much as service, and both combined are necessary to make the duty performed an acceptable service. There is another fact bearing upon this, which we should carefully consider. When our Lord established His Kingdom among men, He created, through the Holy Spirit, two organizations for the government of His Church. One, the General Council, which first met in Jerusalem, and was presided over by St. James, and which was authorized in making its decrees to say: "It seemeth good to the Holy Ghost and to us." The other, the Episcopal Jurisdiction, or Diocese. When St. Paul addressed the Elders of Ephesus, he said: "Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God." Here was the Church with its divinely appointed overseers; and over these, the same Apostle, under the guidance of the Holy Spirit, placed Timothy to govern the Church, as his successor. So again with Titus and the Church in Crete. General Councils are intended for the general government of the Church Catholic in matters affecting the entire Church, but to the Elders, as overseers feeding the flock, and to the Bishop, ordaining and administering the Church Law, was given the government of those divisions of the Church presided over by a bishop. These Episcopal Jurisdictions have existed from the beginning, and are instrumentalities by which the Master carries for word and perpetuates the work of His Kingdom among men. Upon them, as under the Divine Law, is placed the duty according to their ability and within their sphere, of preaching the Gospel to every creature. We should, therefore, always bear in mind that this diocese is a divine instrumentality. This convention is simply the lawfully appointed council of this divine organization met here to devise means by which the law of our King and Saviour, that the Gospel be preached to every creature, may be obeyed. Humanely speaking, this law can only be obeyed by supplying the means, and the amount to be raised can only be determined by our consulting with each other. 1st, as to the needs of the diocese, and 2nd, as to the amount each parish is able to give. When a council of God's Church, sincerely desiring to obey His Law, has decided what amount of money must be contributed, and after consulting with the representatives, what amount each parish can give, it seems to me that it canonic action, by which it apportions to each parish the amount which it is understood that parish is able to pay, is as binding as Church Law well can be; and a serious responsibility before God rests upon those who shall disregard the voice of God's Church thus speaking through her lawfully appointed representatives.—From Bishop Beckwith's Annual Convention Address.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

OTTAWA.—A meeting of the men of the congregation of Christ Church was held recently. The rector the Rev. B. B. Smith stated as his reasons for calling the meeting, that he deemed it his duty to secure the assistance of his laymen in the Church's work. He thought that a lay association should be formed for instruction in the history, doctrines and ritual of the Church of

England, but that as the society increased in numbers and efficiency, it might be entrusted with active work, such as teaching in the Sunday school, visiting and assisting the poor, carrying out to completion the beautiful offices of the church, decorating the house of God, etc. Mr. Chesley, the Rev. John May, Dr. Small, and Mr. Fletcher, and Mr. Walker, all spoke warmly in favour of such an association as not only profitable but helpful when meeting an enemy in the gate. Dr. Wicksteed thought that the Church of England was destined, at no late future, to become the dominant church of Christendom. He regretted that her members were not fully aware of their great privilege in belonging to a communion possessing such a history, such an incomparable liturgy, and such a body of learned theologians—the only real "masters of modern thought." Dr. Wicksteed rather favoured the study of the Bible, each member reading from the great commentators so as to bring together all the learning applicable to each passage. The meeting adjourned to the 22nd inst., when the constitution would be adopted, the society organized, and if time permitted a short summary of the history of the Prayer Book be given by the rector.

AMHERST ISLAND.—A missionary meeting was held in Christ Church of this place, on Sunday, the 29th Oct., in place of the usual evening service. Dr. Wilson, of St. George's Cathedral, attended, and spoke in behalf of the mission, and a collection was taken amounting to \$7.03. In the course of his remarks, the Rev. Dr. complimented the congregation on having such a pretty little church. The church is of recent date, having been built about five years, and was consecrated by the Lord Bishop of the diocese, on the 8th September last, at which time also his lordship held a confirmation, and conferred the solemn rite on sixteen young persons—eight of each sex—who were prepared by the Rev. Wm. Roberts, incumbent of the parish.

There was to have been a meeting in behalf of the missions, held also in St. James on the morning of the 29th October, but in consequence of broken weather, and so few in attendance, it was postponed until Wednesday, the 15th Nov. The Rev. Dr. Wilson and Mr. Spencer attended on this occasion, both of whom spoke at some length, and used very persuasive arguments on behalf of missions. The collection amounted to \$18.06. After the collection and before dismissing the congregation, the Rev. Mr. Roberts, on behalf of himself and the other members of the parish, presented Miss Lizzie Patterson with a hand-ome locket and chain, as a richly deserved token of their appreciation of her voluntary services as organist for St. James' for the last three years.

MADOC.—The Rev. Frederick Prime of Monillelle has accepted the charge of this mission. We congratulate the people of this parish upon the appointment of so earnest and so efficient a pastor.

BARRIEFIELD.—The Rev. Thomas Stanton has been transferred to this parish.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending November 17th, 1882.

MISSION FUND.—Thanksgiving Collection.—Toronto, Holy Trinity, \$535.30; St. Anne's, \$18.62; St. George's, \$83.08; St. Stephen's, \$36.05; Church of the Redeemer, \$38.56; St. James' Cathedral, \$116.44; Duntroon, \$4.52; Campbellford, \$6.35; Whitby, \$6.00; Penetanguishene, All Saints, \$6; Lakefield, \$14.89; Bradford, \$4.25; Coulson's, \$1.82; Middleton, \$1.61; Cobourg, \$184; Oshawa, \$10; Mauder, St. Paul's, \$6.58; Quigley's, \$1.80; Stanhope, \$1.50; Maple Lake, \$3; Orillia, \$22; Stayner, \$5.06; Creemore, \$2.94; Bowmanville, \$23; Port Perry, \$11; St. Philip's, Weston, additional, \$80.; St. Paul's, Mono, \$1.50; St. John's, Mono Mill, \$1.80; St. John's, Mono, \$1.08; St. George's, Haliburton, \$6.58; Newcastle, \$81.80; St. Mark's, Otonabee, \$1.04; Barrie, \$12.50; Cartwright, \$6.25; Grafton, \$20; Stouffville, \$2; Cavan, \$10.20; Norwood, 75c.; Westwood, 50c.; Trinity College School Chapel, Port Hope, \$18; St. John's Chapel, Weston, \$5.04; Dixie, St. John's, \$6; Port Credit, \$4.50; Cook-town, \$4.36; Pinkerton's, \$1.88; Alliston, \$3.55; West Essa, \$2.60. Special Thanksgiving, Cobourg, \$20.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund. St. Philip's, Unionville, \$4.65; Gore's Landing and Harwood, \$10.75; Wysebridge and Manley, \$3.86; Brooklin and Columbus, \$2.03; Port Perry, Church of Ascension Sunday-school, \$1.

WIDOWS AND ORPHANS' FUND.—October Collection.—St. Philip's, Unionville, 78c.; St. George's, Toronto, \$80.33; Campbellford, \$6.29; Percy, \$1; Oshawa, \$29.76; Duntroon, \$1.18; Collingwood, \$21.25; Orillia, \$30.28; Stayner, \$100.65; Creemore, \$6; Buda, \$8.45; Bowmanville, \$20.00; Omemee, Christ Church, \$9; Emily, St. John's, \$2.65; St. James', \$1.56; Cavan,